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Review and Analysis of Hadith *Thaqalain* with the Approach of Semantics and Correlation of Qur'ān and *'Itrat*

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Abstract

Some hadiths such as the Hadith *Thaqalain* have a significant impact on the formation or adherence to a belief. This study has been conducted to study the noble hadith by drawing the Excel table and arranged and carefully considered various narrations of hadith in it. To do this, the research setting has been considered in two sections: Part I: Reviewing the text of the narratives, firstly from the point of view of the narrators and their initial carriers, and secondly, on the examination of common terms and phrases. Therefore, by plotting the Excel table and inserting the statements of Hadith Sharif in it, in a way, the narrative is put forward in front of which a thorough reflection in it proves the certainty of its issuance and its frequency, both in terms of words and in terms of meaning. (Refer to the table) Part II: Examining the content of repeated and important phrases and narratives, in terms of meaning. The process during these steps in our research guides us to the results that there is no doubt in verifying the authenticity of the issue as well as its definitive volume in terms of words and meaning, as causing a definite knowledge and placed in such a degree of reliability that that it is impossible to remove, distort or neglect it. In addition, the content of the hadith phrases with its special meaning and adaptation to the verses of Qur'ān, definitely speaks of the important issue of the Imamate and the caliphate of the Islamic society is described by the *Itrat* as an integral part of the Qur'ān, and the only way to avoid straying is to hold fast these two, and if there was no other reason for this, then the hadith alone could have been the leader of the rightful mind.

Keywords: Book of Allah, *'Itrat*, *Thaqalain*, Frequency, Holding Fast.



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Introduction

The society we are facing today is another society than yesterday. Today's society is a search-seeking community who, even in the face of an element known as religion and knowledge, is also among the great body of religious information and the diversity of religions and opinions, calls for genuine and profound knowledge and authentic and deep religious belief. Such a society, in the face of every thought and belief, including the religion of Islam, wants to know the genuine Islam and the essential element of religious knowledge in order to find the answer to its numerous questions and to trace the right path in the rush of the modern world. Nowadays, the scholars and questioners are not simple people, they are not free from the thought of research, and the thought of a true seeker who seeks to attain the true truth of religion simply does not yield to any insignificant word.

On this basis, perhaps we can say that if we can provide religious and Islamic thought, by maintaining the position of research and meditation in thought and far from selfishness and ignorant prejudices, putting on the original teachings and correcting the original religious words, then the ability to absorb the purity of nature and the truth seeker will be more than ever.

One of the most important and original sources that can be used in this regard is the glaring expressions of the infallible Imams, which can lead us to provide a straightforward way to receive original education, and so is the noble Hadith *Thaqalain*, which is expressed in the holy tongue of the Prophet (pbuh), repeatedly and in various ways, with various statements among the people and society, and its text has been quoted in the sources of the two sects in various ways, and sometimes it has been quoted in terms of the same and sometimes even repetitive words.

Problem statement

Some of the hadiths play a significant role in shaping or adhering to an idea, given their status and significance. The role that sometimes forces people to insist on their beliefs and in return, provoke individuals and groups of opponents in order to eliminate them by neglecting them or by distorting, misinterpreting and falsely justifying to exploit its benefits, and to disrupt and undermine its function. These include the Hadith *Thaqalain*. The research has tried to consider the various narrations of the hadith by placing it in a specific table and reviewing it from two perspectives:

1- Firstly, the narrations have been examined from the perspective of the narrators and primary carriers of the hadith and by plotting the narratives in the table, it transcribes and proves its key words and its frequency beyond the spiritual frequency.

2- Then it will review the noble narration in terms of the words and phrases used in the text of the hadith, in order to identify the key sections and phrases repeated in the hadith, and hence to conceptualize them.

Therefore, the present research reviews in two phases with a view to the "text" of narrations narrated under the title "*Hadith of Thaqalain*" and, according to their quotes by the "original narrators" of noble hadith, has sought to, by plotting the narratives in the table, to prove the meaning of the words and key phrases of *Thaqalain's* narrative, and to critique these statements in terms of their important and frequencies, and thus, to place the authenticity of the beliefs of Shi'ite thought in exposed of the perspective of the right-seeker by a narrative that is like will. To this end, it is worth mentioning the tips as a start-up note that are described as the characteristics of the research.

Research Features

Although many of the *Thaqalain* narratives, have quoted in many sources of the two sects and in different chapters, but the present research is based on the famous narrations known as the *Thaqalain* is formed on basis of the book Bihar al-Anwar, vol. 23, chapter 7.

- The basis of the work has been part of the famous hadith and has been refrained from bringing all the text of the hadith that has been in some cases long.

- In this research, those narratives have been considered, which are primarily narrated from the infallible Imams, and then narratives that its first narrator has been counted of the companion, by the definition that they accompanied the Prophet (pbuh) and conveyed this hadith from him.

- It has been avoided to bring the footnote explanation, which is often the comparison of the differences of versions and has no effect on the narration of the hadith in this study.

- The research has been considered in two sections:

Part I: Reviewing the text of the narratives, firstly from the point of view of the narrators and their initial carriers, and secondly, on the examination of common terms and phrases. Therefore, by plotting the Excel table and inserting the statements of Hadith Sharif in it, in a way, the narrative is put forward in front of which a thorough reflection in it proves the certainty of its issuance and its frequency, both in terms of words and in terms of meaning. (Refer to the table)

Part II: Examining the content of repeated and important phrases and narratives, in terms of meaning.

- In this research, narratives have been attempted to be preserved in the address mentioned in the book of Bihar al-Anwar, so that the critic's researcher can easily refer to them.



- The relevant selected narratives were initially presented in the section titled "*Thaqalain* narratives in Bihar al-Anwar" just have been brought for the sake of ease of work.

- In the section titled "*Thaqalain* narratives in Bihar al-Anwar" the order of the Book of Bihar is observed, but in the tabulation of phrases, narratives are classified according to the original vendor and narrator, as the choice of narrations is based on the same basis.

Part One: *Thaqalain* narratives in Bihar al-Anwar

The selected *hadiths* known as *Thaqalain*, from Bihar al-Anwar, Chapter 7, vol. 23, pp. 104 to 166.

ح ٧: الطرائف روى عن أحمد بن حنبل في مسنده بإسناده إلى أبي سعيد الخدري قال قال رسول الله ص إني قد تركت فيكم الثقلين ما إن تمسكتم بهما لن تضلوا بعدي وأحداهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ألا وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 7: Ahmad ibn Hanbal narrated in his *Musnad* "The Messenger of Allah said: I have left the *Thaqalain* in you, once you hold them, you will not go astray after me, and one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny; be aware that they will not be separated until they come back to me in the pond.

ح ٩: و من ذلك ما رواه أيضاً أحمد بن حنبل في مسنده بإسناده إلى زيد بن ثابت قال قال رسول الله ص إني تارك فيكم الثقلين خليفتي كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 9: This is also narrated by Ahmad ibn Hanbal in his *Musnad*: "The Messenger of Allah said: I have left the *Thaqalain* in you, the two successors, the book of God elongated rope from the heaven to the earth, and my Progeny; be aware that they will not be separated until they come back to me in the pond.

ح ١٠: و من ذلك في المعنى ما رواه مسلم في صحيحه من طرق فمنها من الجزء الرابع منه من أجزاء في أواخر الكراس الثانية من أوله من النسخة المنقول منها بإسناده إلى يزيد بن حيان قال: انطلقت أنا و حصين بن سيرة و عمر بن مسلم إلى زيد بن أرقم فلما جلسنا عنده قال له حصين لقد لقيت يا زيد خيراً كثيراً رأيت رسول الله ص و سمعت حديثه و عزوت معه و صليت معه خلفه لقد لقيت يا زيد خيراً كثيراً حدثنا يا زيد ما سمعت من رسول الله ص قال يا ابن أخي لقد كبرت سنّي و قدّم عهدى و نسيت بعض الذي كنت أعي من رسول الله ص فما حدثتكم فأقبلوه و ما لا أذكره فلا تكلفوني ثم قال قام رسول الله ص فينا خطيباً بماء يدعى خمأ بين مكة و المدينة فحمد الله و أثنى

عَلَيْهِ وَوَعِظَ وَذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَيُّهَا النَّاسُ أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ النُّورُ فَخُذُوا بَكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَيَّ كِتَابُ اللَّهِ تَعَالَى وَرَغَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي الْخَيْرِ. (و رواه أيضا مسلم فى صحيحه بهذه المعانى فى الجزء الرابع المذكور على حد ثمانى عشرة قائمة من أوله من تلك النسخة.)

Hadith No. 10: And from that in the meaning of what was narrated by Muslim in his Sahih from the ways of some of the fourth part of it in the end of the second booklet of the first transferred version from Yazid ibn Hayyan said: I and Husain ibn Sirah and Umar ibn Muslim came to Zaid ibn Arqam, when we sat down with him, Husain ibn Sirah said to him: You have received, O Zaid, much good!" You saw the Messenger of Allah, and you heard his speech, and you went with him and prayed with him. He said, "O son of my brother, I have grown up my age and made my covenant, and I forgot some of what I knew from the Messenger of Allah. Accept from me what I say to you and what I do not remember, do not harden on me." He said: "The Messenger of Allaah (pbuh) said to us: O people, I am a human being who is about to come to me as the messenger of my Lord and I will answer to him; and I leave the *Thaqalain* in you, the first is the book of God in which there is the light, take the Book of God and hold it fast. He advised about the Book of Allah. Then he said: " The people of my house, God reminded you in the people of my house, God remind you in the people of my house, God remind you in the people of my house." (Narrated by Muslim in his *Sahih* in this sense in Part IV mentioned on the list of eighteen of the first of that version.)

ح ١١: وَ مِنْ ذَلِكَ فِي الْمَعْنَى مِنْ كِتَابِ الْجَمْعِ بَيْنَ الصَّحَاحِ السُّنَّةِ مِنَ الْجُزْءِ الثَّلَاثِ مِنْ أَجْزَاءِ أَرْبَعَةٍ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ هُوَ كِتَابُ السُّنَنِ وَ مِنْ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ رَسُولِ اللَّهِ ص قَالَ: إِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضَلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخِرِ وَ هُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُوا كَيْفَ تَخْلُفُونِي فِي عِزَّتِي.

Hadith No. 11: And from that in the meaning of the book of the combination of the six *Sahih* of the third part of the four parts of the *Sahih* Abu Dawood and it is the book of the *Sunan* and from the *Sahih* of Tirmidhi by his documents from the Messenger of Allah, he said: I will leave the *Thaqalain* in you, if you hold them, you will not go astray after me, one of them is greater than the other, and the book of God is a rope drawn from the heaven to the earth, and my Progeny; be aware that they will not be

separated until they come back to me in the pond, see how you will be my successors in my progeny.

ح ١٢: وَمِنْ ذَلِكَ فِي هَذَا الْمَعْنَى مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ مِنْ عَدَّةٍ طَرُقَ فِي كِتَابِهِ بِإِسْنَادِهَا فَمِنْهَا قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِيَّيْ أَوْشَكَ أَنْ أَدْعَى فَأَجِيبَ وَإِيَّيْ تَارِكٌ فَيَكُفُّمُ الثَّقَلَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانظُرُوا مَاذَا تَخْلُفُونِي فِيهِمَا.

Hadith No. 12: And from this in this sense reported by Al-Shafi'i ibn al-Mughazili from several ways in his book by his documents which said that the Messenger of Allah said: I am about to be called, then I respond; I will leave the *Thaqalain* in you, the book of God is a rope drawn from the heaven to the earth, and my Progeny, the people of my house, and the aware gentle told me that they will not be separated until they come back to me in the pond; see how you will be my successors in my progeny.

ح ٢١: وَبِإِسْنَادِهِ أَيْضاً عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ وَ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 21: And by his reference also to Abu Sa'eed al-Khudri, he said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my house, be aware that they will not be separated until they come back to me in the pond.

ح ٢٢: وَبِإِسْنَادِهِ أَيْضاً عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكْتُ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 22: And by his reference also to Zaid ibn Thabit, he said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my house, be aware that they will not be separated until they come back to me in the pond.

ح ٢٣: وَمِنْ صَحِيحِ مُسْلِمٍ فِي الْجُزْءِ الرَّابِعِ مِنْهُ مِنْ أَجْزَاءِ سُنَّةِ فِي آخِرِ الْكُرَّاسَةِ الثَّانِيَةِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ حَيَّانٍ قَالَ: أَنْطَلَقْتُ أَنَا وَحُصَيْنِ بْنِ سُبَيْرَةَ (سُبَيْرَةَ) وَعُمَرَ بْنِ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمٍ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ سَمِعْتُ حَدِيثَهُ وَعَزَّوْتُ مَعَهُ وَ صَلَّيْتُ خَلْفَهُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثْنَا يَا زَيْدُ بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبَّرْتُ سُنِّيَّ وَقَدِمَ عَهْدِي وَ نَسِيتُ بَعْضَ الَّذِي كُنْتُ أُعْمَى مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا حَدَّثْتُمْ

raised among us and praised Allah and glorified Him, then he promised and advised and reminded us, then said: O people, I am a human being who is about to come to me as the messenger of my Lord and I will answer to him; and I leave the *Thaqalain* in you, the first is the book of God in which there is the light, take the Book of God and hold it fast. He advised about the Book of Allah. Then he said: "The people of my house, God reminded you in the people of my house, God remind you in the people of my house, God remind you in the people of my house.

ح ٣٥: أَقُولُ قَالَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ فِي حَجَّةِ الْوَدَاعِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْعُضْبَاءِ يَخْطُبُ فَمَسَمَعْتُهُ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي. أَخْرَجَهُ التِّرْمِذِيُّ.

Hadith No. 35: I say: Ibn al-Athir in the Jami' al-Usul of Jabir ibn Abdullah who said: I saw the Messenger of Allah in the Farewell Pilgrimage on 'Arafa and is on his camel 'Asba and said a sermon, and I heard him saying: I left in you the thing, once you take it, you will not go astray after me: The Book of Allah and my progeny, the people of my household. Narrated by al-Tirmidhi.

ح ٣٦: زَيْدُ بْنُ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي تَارَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ وَهُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ وَعِزَّتِي أَهْلَ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَخْرَجَهُ التِّرْمِذِيُّ.

Hadith No. 36: Zaid ibn Arqam said: the Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray after me; one of them is greater than the other, it is the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my household, be aware that they will not be separated until they come back to me in the pond; see how you will be my successors in my progeny.

ح ٣٨: قَالَ سَلِيمُ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَحَمِيشُ [حَنْشٌ] بْنُ مُعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُو ذَرٍّ وَأَخَذَ بِحَلْقَتِهِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ جَهَلَنِي فَأَنَا جُنْدَبٌ أَنَا أَبُو ذَرٍّ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أُمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ فَلَمَّا قَدِمَ الْمَدِينَةَ بَعَثَ إِلَيْهِ عَثْمَانَ فَقَالَ مَا حَمَلَكَ عَلَيَّ مَا قُمْتَ بِهِ فِي الْمَوْسِمِ قَالَ عَهْدُ عَهْدِهِ إِلَى رَسُولِ اللَّهِ ص وَ أَمْرُنِي بِهِ فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلَيَّ ع وَ الْمِقْدَادُ فَشَهِدَا ثُمَّ أَنْصَرَفُوا يَمْشُونَ ثَلَاثَتَهُمْ فَقَالَ عَثْمَانُ إِنَّ هَذَا وَ صَاحِبِيهِ يَحْسِبُونَ أَنَّهُمْ فِي شَيْءٍ.

Hadith No. 38: Salim ibn Qais said while I and Hamish ibn Mu'tamir were in Mecca, Abuzar took the ring of the door and then called with the highest voice: O people, who recognize me, he knew me; and who does not know me, let him know me that I am Jundab, I am Abuzar.

O people, I have heard your prophet saying: The likeness of my progeny in my nation is like the ship of Noah in his nation; whoever boarded the ship was saved, and anyone who did not do, drowned, and like the gate of *Hatta* in the children of Israel. O people, I have heard your prophet saying: I left the two things in you, once you take it, you will not go astray after me, the book of God and my progeny till the end of hadith.

When he came to the city, he sent 'Uthman to it. He said, what urged you to do what you did in the event? He said: The covenant that the Messenger of Allah has asked from me and ordered me to do it. He said: Who does bear witness this? Ali and Miqdad testified and then they, the three, went walking together. 'Usman said: This and his companions think that they are something.

ح ٥٤: زَيْدُ بْنُ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ تَارَكَ فِيكُمْ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعِترَتِي أَهْلَ بَيْتِي أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي وَ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 54: Zaid ibn Thabit said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God and my Progeny, my household; be aware that they are the two successors after me, and they will not be separated until they come back to me in the pond.

ح ٦٤: أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ تَارَكَ فِيكُمْ أَمْرَيْنِ أَحَدُهُمَا أَطْوَلُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَقُلْتُ لِأَبِي سَعِيدٍ مَنْ عِترَتُهُ قَالَ أَهْلُ بَيْتِهِ.

Hadith No. 64: Abu Said al-Khudri said: The Messenger of Allah said: I will leave the two things in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, be aware that they will not be separated until they come back to me in the pond. Then I said to Abu Said: who is his progeny? He replied: they are his *Ahl al-Bayt*.

ح ٦٦: ك، إِكْمَالُ الدِّينِ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ حَفْصِ بْنِ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ صَالِحِ بْنِ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ تَارَكَ فِيكُمْ شَيْئَيْنِ لَنْ تَضَلُّوا بَعْدِي أَبَدًا مَا أَخَذْتُمْ بِهِمَا وَعَمَلْتُمْ بِمَا فِيهِمَا كِتَابَ اللَّهِ وَ سُنَّتِي «3» فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 66: Abu Hurairah said: The Messenger of Allah said: I will leave the two things in you, you will not go astray if you hold them fast,

and do in accordance with what is in them, the book of God and my Progeny, be aware that they will not be separated until they come back to me in the pond.

ح ٦٧: مُحَمَّدُ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ عَبَّادٍ عَنْ سُؤَيْدٍ عَنْ عُمَرَ بْنِ صَالِحٍ عَنْ زَكَرِيَّا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ حَبْلٌ مَمْدُودٌ وَعَتْرَتِي أَهْلَ بَيْتِي وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 67: Abu Sa'īd said: The Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray, the book of God elongated rope from the heaven to the earth, and my Progeny, they will not be separated until they come back to me in the pond.

ح ٦٨: ك، إكمال الدين الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن حمدان عن الحسين بن حميد عن أخيه الحسين بن علي بن ثابت عن سعد بن سليمان عن أبي إسحاق عن الحارث عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ حَبْلٌ مَمْدُودٌ وَعَتْرَتِي أَهْلَ بَيْتِي وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 68: Abu Ishaq narrated from Harith, and he narrated from Imam Ali that he said: The Messenger of Allah said: I am a human being who will pass away, and I am about to be called and then I will respond; I have left the *Thaqalain* in you, one of them is greater than the other, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٦٩: ك، إكمال الدين القطان عن العباس بن الفضل عن محمد بن علي بن منصور عن عمرو بن عون عن خالد بن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله ص إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ وَعَتْرَتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 69: Abu al-Duha narrated from Zaid ibn Arqam who said: The Messenger of Allah said: I will leave in you the *Thaqalain*, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٧٠: ك، إكمال الدين الحسن بن علي بن شعيب عن عيسى بن محمد العلوي عن الحسين بن الحسن الحميري بالكوفة عن الحسن بن الحسين المغربي عن عمرو بن جميع عن عمرو بن أبي المقدام عن جعفر بن محمد عن أبيه ع قَالَ: أُتِيْتُ جَابِرَ بْنِ عَبْدِ اللَّهِ فَقُلْتُ أَخْبِرْنَا عَنْ حَجَّةِ الْوَدَاعِ فَذَكَرَ حَدِيثًا طَوِيلًا ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعَتْرَتِي أَهْلَ بَيْتِي ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ ثَلَاثًا.

Hadith No. 70: Imam Sadiq narrated from his father (as) that he said: I came to Jabir ibn ‘Abdullah and said to him: Inform us about the farewell pilgrimage. Then he remembered a long hadith, and said: I will leave in you the thing, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*, then he said three times: O Allah, bear witness.

ح ٧١: ك، إكمال الدين الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن حمدان الشيبيري عن المغيرة بن محمد عن عبد الغفار بن محمد عن حريز بن عبد الحميد عن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله ص إني تارك فيكم ما إن تمسكتكم به لن تضلوا كتاب الله وعترتي أهل بيتي فإنهما لن يفترقا حتى يردا علي الحوض.

Hadith No. 71: “Abdul Hamid narrated from Hassan ibn Abdullah, and he narrated from Abu al-Duha from Zaid ibn Arqam who said: The Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٧٢: ك، إكمال الدين محمد بن عمر عن عبد الله بن يزيد عن محمد بن طريف عن ابن فضيل عن الأعمش عن عطية عن أبي سعيد عن حبيب بن أبي ثابت عن زيد بن أرقم قال قال رسول الله ص كأني قد دُعيت فأجبت وإني تارك فيكم الثقلين أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يزالا جميعا حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما.

Hadith No. 72: Habib ibn Abi Thabit narrated from Zaid ibn Arqam who said: The Messenger of Allah said: As if I had been called and I answered, and I will leave the *Thaqalain* in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ٧٣: ك، إكمال الدين محمد بن عمر عن محمد بن حسين بن حفص عن عباد بن يعقوب عن أبي مالك عمرو بن هاشم الجببي عن عبد الملك عن عطية أنه سمع أبا سعيد يرفع ذلك إلى النبي ص قال: أيتها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا من بعدي الثقلين وأحدهما الأكبر من الآخر كتاب الله عز وجل حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي آلا وإنهما لن يفترقا حتى يردا علي الحوض.

Hadith No. 73: Abu Sa’id narrated from the Prophet saying: I will leave the thing (the *Thaqalain*) in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated

rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٤: ك، إكمال الدين جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن شاذان عن عبيد بن موسى عن إسرائيل عن أبي إسحاق عن حبيش بن المعتمر قال: رأيت أبا ذر الغفاري رضي الله عنه أخذاً بحلقه باب الكعبة وهو يقول أأنا من عرفني فقد عرفني ومن لم يعرفني فأنا أبو ذر جندب بن السكن سمعت رسول الله ص يقول إني خلقت فيكم الثقلين كتاب الله وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض أأنا وإن مثلهما فيكم كسفينه نوح من ركب فيها نجا ومن تخلف عنها غرق.

Hadith No. 74: Abu Ishaq narrated from Hamish ibn Mu'tamir saying: I saw Abuzar taking the ring of the door of *Ka'bah*, saying: Be aware, who recognized me, he knew me; and who does not know me, let him know me that I am Abuzar Jundab ibn al-Sakan. I heard the Messenger of Allah saying: I have left the *Thaqalain* in you, the Book of God and my progeny, my *Ahl al-Bayt*; and be aware that they will not be separated until they come back to me in the pond and the likeness of my progeny in you, is like the ship of Noah; whoever boarded the ship was saved, and anyone who did not do, drowned.

ح ٧٥: ك، إكمال الدين محمد بن أحمد العلوي عن ابن قتيبة عن الفضل بن شاذان عن عبيد الله بن موسى عن شريك عن الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله ص إني تارك فيكم خليفتين (الثقلين) كتاب الله وعترتي أهل بيتي فإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 75: Qasim ibn Hassan narrated from Zaid ibn Thabit who said: The Messenger of Allah said: I will leave the thing (the *Thaqalain*) in you, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٦: ك، إكمال الدين ابن عبدوس عن ابن قتيبة عن الفضل بن إسحاق بن إبراهيم عن عيسى بن يونس عن زكريا بن أبي زائدة عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله ص إني تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 76: Abu Sa'id al-Khudri said: The Messenger of Allah said: I will leave the *Thaqalain* in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٧: ك، إكمال الدين أبي عن ابن قتيبة عن الفضل عن إسحاق بن إبراهيم عن حريز عن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم عن النبي ص قال: إني تارك فيكم كتاب الله وأهل بيته وإيهما لن يفترقا حتى يردا على الحوض.

Hadith No. 77: Abo al-Duha narrated from Zaid ibn Arqam from the Messenger of Allah, saying: I will leave the book of God and my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٨٨: ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن ذريح بن يزيد عن أبي عبد الله ع قال قال رسول الله إني قد تركت فيكم الثقلين كتاب الله وأهل بيته فنحن أهل بيته.

Hadith No. 88: Imam Sadiq said: The Messenger of Allah said: I left the book of God and my *Ahl al-Bayt*, and we are his *Ahl al-Bayt*.

ح ٨٩: بصائر الدرجات محمد بن الحسين عن النضر بن شعيب عن القلانسي عن رجل عن أبي جعفر عن جابر بن عبد الله الأنصاري قال قال رسول الله ص يا أيها الناس إني تارك فيكم الثقلين الثقل الأكبر والثقل الأصغر إن تمسكتم بهما لا تضلوا ولا تبدلوا وإني سألت الطيف الخبير أن لا يفترقا حتى يردا على الحوض فأعطيت ذلك قالوا وما الثقل الأكبر وما الثقل الأصغر قال الثقل الأكبر كتاب الله سبب طرفه بيد الله وسبب طرفه بأيديكم والثقل الأصغر عترتي وأهل بيته.

Hadith No. 89: Jabir ibn Abdullah al-Ansari narrated that the Messenger of Allah said: O people, I leave in you the heaviest weight and the weight of the smallest, if you hold them, you do not go astray, and they do not change; and I asked the aware gentle that they do not separate until they come back to me in the pond., they I have been given it. They asked: What is the heaviest and the smallest weight? He said: The heaviest is book of God, the one side of its rope is in the hand of God, the other side is in your hand, and the little weight is my progeny and my *Ahl al-Bayt*.

ح ٩١: ير، بصائر الدرجات علي بن محمد عن القاسم بن محمد عن سليمان بن داود عن يحيى بن أديم عن شريك عن جابر قال قال أبو جعفر ع دعا رسول الله ص أصحابه يمينا فقال يا أيها الناس إني تارك فيكم الثقلين أما إن تمسكتم بهما لن تضلوا كتاب الله وعترتي أهل بيته فإيهما لن يفترقا حتى يردا على الحوض ثم قال أيها الناس إني تارك فيكم حرّمات الله كتاب الله وعترتي والكعبة البيت الحرام ثم قال أبو جعفر ع أما كتاب الله فحرفوا وأما الكعبة فهدموا وأما العترة فقتلوا وكلّ ودائع الله فقد تبرّوا. (أى كسر وأهلكه)

Hadith No. 91: Imam Bāqir said that the Messenger of Allah said: O People, I will leave the *Thaqalain* in you, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond. Then he

said: I will leave the sacred ones of Allah: the book of Allah and my progeny, and the *Ka'bah* the Holy House; then Imam Bāqir said: But then distorted the book of Allah, and destroyed the *Ka'bah*, and the killed the progeny and every caller to Allah, and they destroyed them.

ح ١٠١: ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبائه ع قال قال رسول الله ص كائى قد دُعيت فاجبت وائى تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله تعالى حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى فانظروا كيف تخلفونى فيهما.

Hadith No. 101: Imam Reza narrated from his forefathers that the Messenger of Allah said: As if I have been called and I answered, and I will leave the *Thaqalain* in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ١٠٥: ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن النبى ص قال: إئى تارك فيكم الثقلين كتاب الله وعترتى وكن يفترقا حتى يردا على الحوض.

Hadith No. 105: Shaikh Saduq narrated a hadith from Imam Reza that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God and my Progeny; and they will not be separated until they come back to me in the pond.

ح ١٠٧: ما، الأمالى للشيخ الطوسى أبو عمرو عن ابن عقدة عن عبد الله بن أحمد بن المستورد عن إسماعيل بن صبيح عن سفيان بن إبراهيم عن عبد المؤمن بن القاسم عن الحسن بن عطية العوفى عن أبيه عن أبي سعيد الخدرى أنه سمع رسول الله ص يقول إئى تارك فيكم الثقلين إلا أن أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى وإنهما كن يفترقا حتى يردا على الحوض وقال ألا إن أهل بيتى عيني التى آوى إليها ألا وإن الأنصار ترسى فاعفوا عن مسيئهم وأعينوا محسنهم.

Hadith No. 107: Abu Sa'id al-Khudri narrated that the Messenger of Allah said: I will leave the *Thaqalain* in you, be aware that one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; and they will not be separated until they come back to me in the pond; and he said: Beware that my *Ahl al-Bayt* are my eyes that I seek refuge to them, be aware that the Ansar lay down, so forgive their sinners and help their well-doers.

ح ١٠٩: ك، إكمال الدين مع، معانى الأخبار محمد بن الحسن البغدادى عن عبد الله بن محمد بن عبد العزيز عن بشر بن الوليد عن محمد بن طلحة عن الأعمش عن عطية بن سعيد عن أبي سعيد

الْخُدْرِيُّ أَنَّ النَّبِيَّ صَلَّى صَلَّى قَالَ: إِنِّي أَوْشَكَ أَنْ أُدْعَى فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعَتْرَتِي كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنََّّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ فَانظُرُوا بِمَاذَا تَخْلَفُونِي فِيهِمَا.

Hadith No. 109: ‘Atiyat ibn Sa’id narrated a hadith from Abu Sa’id al-Khudri that the Messenger of Allah said: As if I am about to have been called and I answered; and I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; and the aware gentle informed me that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ١١١: ك، إكمال الدين مع، معاني الأخبار القَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنِ أَبِيهِ عَنِ الصَّادِقِ عَنِ آبَائِهِ صَلَّى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى صَلَّى مَخْلَفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ كَهَاتَيْنِ وَضَمَّ بَيْنَ سَبَابَتَيْهِ فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ «1» يَا رَسُولَ اللَّهِ وَمَنْ عَتْرَتُكَ قَالَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ مِنْ وَوَلَدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ.

Hadith No. 111: Imam Sadiq narrated a hadith from his forefathers that the Messenger of Allah said: I leave the *Thaqalain* in you, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond. They are like these two fingers near to each other. Then Jabir ibn ‘Abdullah al-Ansari asked; O the Messenger of Allah, who is your progeny? He replied; they are Ali and Hassan and Hussain and the Imams from the offspring of Hussain till the Day of Judgment.

ح ١١٢: وَ أَقُولُ رَوَى السَّيُّوْطِيُّ فِي الدَّرِّ الْمَثْبُورِ عَنِ أَحْمَدَ بِإِسْنَادِهِ عَنِ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى صَلَّى تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ (الثَّقَلَيْنِ) كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ.

Hadith No. 112: Suyuti narrated a hadith from Zaid ibn Thabit that the Messenger of Allah said: I leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ١١٣: وَ رَوَى أَيْضاً عَنِ الطَّبْرَانِيِّ بِإِسْنَادِهِ عَنِ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى صَلَّى لَكُمْ فَرَطٌ وَ أَنْتُمْ وَارِدُونَ عَلَى الْحَوْضِ فَانظُرُوا كَيْفَ تَخْلَفُونِي فِي الثَّقَلَيْنِ قِيلَ وَ مَا الثَّقَلَانِ يَا رَسُولَ اللَّهِ قَالَ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبٌ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَزُلُّوا وَ لَا تَضَلُّوا وَ الْأَصْغَرُ

عَتْرَتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ وَ سَأَلْتُ لَهُمَا ذَلِكَ رَبِّي فَلَا تُقَدِّمُوهُمَا فَتَهْلِكُوا وَ لَا تُعَلِّمُوهُمَا فَإِنَّهُمَا أَعْلَمُ مِنْكُمْ.

Hadith No. 113: Zaid ibn Arqam narrated that the Messenger of Allah said: "I am over you, and you will come back to me in the pond, then see how you will leave me in the *Thaqalain*. It was said, "What is the *Thaqalain*, O Messenger of Allah?" He replied: The heaviest is book of God, the one side of its rope is in the hand of God, the other side is in your hand. If you hold it fast, then you will not go astray, and the little weight is my *Ahl al-Bayt*. Be aware that they will never be separated until they come back to me in the pond. Do not get ahead of them, then will be destroyed; and do not teach them, for they are knower than you.

ح ١١٤: وَ رَوَى أَيْضاً عَنْ سَعِيدٍ وَ أَحْمَدَ وَ الطَّبْرَانِيَّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي أَمْرَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ عَتْرَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ .

Hadith No. 114: Abu Sa'īd al-Khudri narrated that the Messenger of Allah said: O People, I will leave the thing in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

Analysis of the structure of the *hadith*

The plurality of narratives known as "*Thaqalain*"

By examining and contemplating, it can be seen that only by referring to the book Bihar al-Anwar, vol. 23rd, chapter 7, it is possible to find at least 37 narratives that collected and narrated "*Thaqalain* narrative" from various sources of the two sects.

Shiite reliable sources like books, *Kamaluddin*, *Basair al-Darajat*, *Ma'ni al-Akhbar*, *'Uyun Akhbar Al-Rida*, *Al-Khisal*, etc.... and Sunni reliable sources like *Musnad* of Ahmad ibn Hanbal, *Al-Dur al-Manthur*, *Sahih Muslim*, *Sahih (Sunan) Abi Dawood*, *Sahih (Sunan) Tirmithi*.

The number of narrators of *hadith* on the stratum of the Companions

But regarding the number of narrators of this hadith, it should be noted that many Shi'a and Sunni scholars have studied the documents and narratives and the ways of this noble tradition, and they have dealt with them in their writings and works.

In the case of the carriers and narrators of the hadith on the companionship stratum, which are in fact the first carriers and narrators of the Hadith of *Thaqalain* and narrated this hadith from the Prophet (pbuh), more than thirty people can be mentioned.

Ayatullah Boroujerdi, in the introduction to the book collection "*Jami' al-Ahadith al-Shi'a*", says: It can be said that more than 30 men and women of the Companions have narrated the hadith of *Thaqalain*, and in addition to the scholars of the Imamate, more than 180 of the religious scholars of Ahl al-Sunnah have mentioned it in their true *Sahih* and *Sunan* (*Jami' al-Ahadith al-Shi'a*, Tabataba'i Boroujerdi, vol. 1, introduction).

The author of book '*Abaqat al-Anwar* says: "It has narrated this hadith over 30 companions of the Prophet (pbuh) from the Holy Prophet (pbuh)". Among them we can mention the following people:

1- Amir al-Muminin Ali (as) 2- Imam Hasan (as) 3- Salman Farsi 4- Abu Zar Ghaffari 5- Jabir ibn 'Abdullah Ansari 6- Abu Sa'id Khudri 7- Abul Haitham ibn Tayyahan 8- Zaid ibn Aslam 9- Sa'd ibn Abi Waqqas 10- Huzayfat ibn Yaman 11- Zaid ibn Thabit 12- Zaid ibn Arqam 13- Miqda ibn Aswad 14- 'Ammar ibn Yasir 15- Khuzaymat ibn Thabit 16- Abu Hurairah 17- Jubair ibn Mut'im 18- Bara ibn 'Azib 19- Anas ibn Malik 20- Talhat ibn Abdullah Tamimi 21- 'Abdurahman ibn 'Owf 22- Sahl ibn Sad Ansari 23- 'Uday ibn Hatam 24- Abu Ayyub Ansari 25- Abu Shuraih Khazayi 26- 'Aqabat ibn 'Amir 27- Abu Qudama Ansari 28- Abu Layla Ansari 29- Zumairah Aslami 30- Um Salamah (the Prophet's wife) 31- Um Hani (daughter of Amir al-Muminin Ali (as), etc.

Allamah Majlisi in the book *Bihar Al-Anwar* has only mentioned part of these narratives, and naturally only through a few of the early carriers, the *Thaqalain's* narrative are presented here.

The primary narrators of the *Thaqalain* from the infallible Imams in this research are: Amir al-Muminin Ali (as), Ja'far ibn Mohammad al-Sadiq from Mohammad ibn Ali al-Baqir from Ali ibn al-Hussain (as) from their forefather narrated this noble hadith. For this reason, perhaps it is better to consider this narrative as the "Gold Dynasty", although it does not have such a reputation.

The other narrators of this hadith are: Jabir ibn 'Abdullah Ansari, Abu Sa'id Khudri, Zaid ibn Arqam, Zaid ibn Thabit, Abu Zar Ghaffari, Abu Hurairah.

It can be seen a list of more than 300 scholars and narrators of the Hadith of the Four religions, in '*Abaqat al-Anwar*, which have narrated this noble hadith by various documents in their books.

Some of these books are: *Sahih Muslim*, *Sunan Tirmithi*, *Sunan Darami*, *Khasais Nisayi*, *Musnad Ahmad ibn Hanbal*, *Mustadrak Hakim Nishaburi*, *Thakhayir al-'Uqba Muhib al-Din Tabari*, *Hilyat al-Awliya Abi Na'im Isfahani*, *Kanz al-'Ummal Muttaqi Hindi*, *Mu'jam al-Kabir Tabarani*, *Sunan Baihaqi*, *Tafsir Razi*, *Tafsir Tha'labi*, *Tafsir Nishaburi*, *Tafsir ibn Kathir*, *Tafsir Suyuti*, *Tafsir Khazan*, etc.

The narration plurality of the noble *hadith*

Although because of the difference in some of the words of this Hadith, some have said that this narrative has been issued in one position and in the same time and space, and since the terms in some versions is different, so the narratives have some kind of conflict, but the fact is that in the text of the narration is not only a conflict, but also a coherence of meaning, but in most cases even unity in words can be seen in the way that they complete each other's words and the text of the narrative.

On the other hand, although the delay in the writing of the hadith among the Sunni and the existence of harm such as quoting with the meaning and fragmentation and forgetfulness and the influence of the narrator's understanding in the hadith, sometimes causes such contradictions as conflict, but the collection and examination of the family of hadith in the case of many hadiths can reduce the effect of such damage and obtain a common limit of hadith. The formation of the family of this noble hadith also leads to a common limit of hadith, which, while proving the authenticity of the text, also strengthens its implications. Signs that, in addition to their narrative text, confirm and complete many other narratives.

Moreover, in the study of narratives, it is observed that the traditions that are famous for *Thaqalain*, both narrative and meaningful, and even in most cases, are in the same words that issued from the Prophet (pbuh) in terms of the different situations of times and places, and its narrators have reported the issuance of hadith in different situations of time and space.

In the multiplicity of the issuance of the hadith in different times and places based on the narration of narrators, one can mention the following:

- On the day of 'Arafa, riding a camel (Tirmithi, Sunan, vol. 5, p. 662, hadith no. 3786).

- In *Hujjat al-Wida'* (farewell pilgrimage) (Ahmad ibn Ali Tabarsi, Al-Ihtijaj, vol. 1, p. 391).

- Along with *Ghadir Khum*, before the pilgrims disperse. (Ahmad ibn Hanbal, Musnad, vol. 4, p. 371; Nishaburi, sahih Muslim, vol. 2, p. 1873). And the *hadith* of *Ghadir* is stated in the following (Saduq, Kamal al-Din, vol. 1, p. 234. Hadith no. 45; Hakim Nishaburi, vol. 3, p. 109).

- In a sermon on Friday with a Hadith of Ghadir ('Ayyashi, Tafsir, vol. 1, p. 4, hadith no. 3).

- In a congregation prayer in the Mosque Khaif, in the last days of *Tashriq* Days (Saffar Qumi, Basair al-Darajat, p. 412-414).

- Over the pulpit (Saduq, Al-Amali, p. 62).

- In the last sermon that the prophet read to the people. ('Ayyashi, Tafsir, vol. 1, p. 5, hadith no. 9; Ahmad ibn Ali Tabarsi, Al-Ihtijaj, vol. 1, p. 216).



- In the sermon after the last congregation prayer with the people (Daylami, *Irshad al-Qulub*, vol. 2, p. 340).

- In the time of illness, when the companions gathered at the bedside of the Prophet (Haithami, *Al-Sawaiq al-Muhriqah*, p. 150).

In the review of the narratives mentioned in this research, some of these are also mentioned in the explanation. In addition, the text of the hadith of *Thaqalain* is fully confirmed with the Qur'ān and other numerous narratives that narrated by Shiites and Sunnis.

Conclusion Part I

It can be claimed that the hadith of *Thaqalain* is consistently quoted in the sources of the two sects. This noble narrative in the main books and resources of Shiite and Sunni hadiths has been repeatedly quoted in various ways, which certainly proves its frequency quotation. The frequency of Hadith means that the multiplicity of the narrations from different people in each class is such that its probability of being incorrect is zero.

this hadith In some forms has a spiritual frequency, and in many forms also has verbal frequency, and its quotation by some companions is in a way that in terms of reason and custom, their agreement on falsehood is impossible. Each of the verbal and spiritual frequency leads to definite knowledge (al-Ru'ayat fi 'Ilm al-Dirayah, Shahid Thani, p. 62).

Therefore, the definite frequency of this hadith can lead to the acceptance of its text and remove the root and principle of many illusions, ignorance, and biases for those who are beyond the prejudices of ignorance and seek for genuine truth. Because this noble hadith is one of the narratives, which, in terms of the document, is at the highest level of reliability and in terms of implication, it is completely clear and free of ambiguity.

This degree of credibility in the Hadith document and its definitive frequency in quoting the sources of the two sects (besides the clear implications of the text and content of the hadith that will be discussed in the second part) is one of the implications that will make it impossible to remove, distort, or ignore it.

Part II: Study and analysis of the contents of the text of the *Thaqalain* narrative with the semantics approach

Conceptual Analysis of *Hadith* Text

In this part of the article, under the title of the second part of the article, after proving the authenticity of the issue and the frequency of hadith in the first part, we are seeking a conceptual analysis of the phrases of the narrative of *Thaqalain*, so that we can, in the statement and practice, follow the last will of the Prophet. In this regard, we tried to consider some of the repetitive expressions of narrative text to the extent possible.



The common characteristic of all the primary carriers of the narrative is that all has narrated the narrations from the prophet, although some of them have been mentioned as an independent narrative and sometimes also during a longer narration, but in all of them, without exception, the hadith has been narrated from the Prophet by the word "أنى" (*inni*).

As we know, "إن" (*inna*)" is a word that indicates the meaning of emphasis. In religious texts such as the Qur'ān and *Nahj al-Balaghah*, and so on, "inna" is often used to emphasize the concept of sentence, and it can be said in Persian as "verily, indeed, certainly, and ...".

The eloquent speaker makes use of the element of emphasis as a targeted tool in expressing valuable and important meanings of his words as he is aware that his words will be effective when the subject is appropriate. Sometimes the audience is not aware of the subject and sometimes is hesitant and sometimes is a denier.

In the Arabic language, the principle is to say the word without emphasis. When an audience is not aware of the fact or in a position of doubt, there is no need to emphasize the word. When the theologian sees his audience in the position of doubt and the desire to know the truth, he uses emphasis to eliminate his doubts. Or, when in the denying word, he addresses the addressee in a denier's position, because of the severity and weakness of denial, he uses an emphasis form to invite the denied audience to surrender. sometimes, according to the conditions of the non-negative audience, it is supposed to be denied, and the affirmative words are emphasized because the respondent does not appear to be denying the evidence and does not move on the basis of the truth and on the basis of his confession, and thus assumes that he is denier. (Arabic Language and Literature Magazine (The Journal of Applied Literature and Humanities, no. 16, p. 60).

As it appears from the apparent emphasis of the Prophet, which is the most eloquent of the Arabic people and who has been aware of all aspects of the speech and the present audience, in performing the role of his mission, the use of the word "emphasis" is certainly an important issue itself, and that the audience, at least if not denied, were hesitant. There is evidence of historical points and the frequency of repetition of the content of the *Thaqalain* narrative in other narrations, and sometimes in explaining the verses of the Qur'ān, which indicates that the audience is not unaware. among them is "the *Hadith Kisa*", "the *Hadith Manzilat*" and etc.

Being nominal sentence

On the other hand, the sentence is, in fact, a nominal sentence and in the Arabic language that the nominal sentence is an expression of emphasis. 'Abdul Qahir Jurjani believes that there is a difference between «أعطيتك»

»and «أنا أعطيتك» since the latter sentence suggests that the current sentence has been converted to nominal, then in fact the meaning has been repeated twice, once as *Mubtada* and one-time as an *Fā'il*, and this repetition, is some kind of emphasis on the sentence (Jurjani, 'Abdul Qahir, p. 327).

تارك فيكم: I leave in you

«خلفت», «تركت فيكم», «مخلف فيكم», «تارك فيكم», «قد تركت فيكم» are very repeated words in all the traditions, and only in a quote, «لكم فرط» is seen, which does not create a significant difference in the meaning that causes it to change, and actually leads the same theme. In addition to Zaid ibn Arqam, who is the narrator of this narrative, there are other narratives that the same phrase «تارك فيكم» has been repeated in them. The phrase has two types in the hadith: the name "تارك" and "مخلف", as well as the verbs "تركت فيكم", "قد تركت" and "خلفت فيكم" and "قد خلفت فيكم".

Lexical meaning of “ترك”

التَّرْكُ: To let the thing leave.

التَّرْكُ: To keep in saying, as God the Almighty says: and we left it in others; that is, we kept it (Lisan al-'Arab, vol. 10, p. 405).

From what is seen in the books of dictionaries, the term "ترك" refers to the meanings: to preserve and to leave, to substitute, to inherit, to put something.

Lexical meaning of “خلف”

الْخَلِيفَةُ: The one who Succeeds a place before him, and the jinn was the builders of the world, so Allah made Adam and his descendants a successor to them. It is He Who made you successors in the earth (An'am, 165), i.e., those who are successors in the earth (Kitāb al-'Ain; vol. 4, p. 267).

Caliphate means a substitute for another:

- 1- Or in the absence of someone.
- 2- Or because of the death of someone who succeeds him.
- 3- Or because of someone's disability.
- 4- Or because of the greatness and honor that the other will be his successor.

And in the last meaning, God sets up His close servants as His caliphate on the earth.

God the Almighty says: “It is He Who has made you successors in the earth” (Fatir, 39), “and my Lord will make another people succeed you” (Hud, 57) (Mufradat Qur'ān, vol. 1, p. 630).

Another form of emphasis in Arabic is to bring "قد" to the beginning of the past form of the verb. Zarkishi says: "قد" in the beginning of the past form of the verb means the emphasis, as God says: “And whoever holds

fast by Allah, certainly, he was guided to the right path” (Al-e ‘Imran, 101) (Buran, Zarkishi, vol. 2, 431).

And also, the figurative says that "قد" is not brought on the verb unless the listener is eager to hear the verb, like the verse "و قد أفلح من زكاهها" (Shams / 9) (Al-Sihah, Jawhari, p. 512). Therefore, in the meaning of "قد تركت" and "قد خلقت", the emphasis is also on the certainty of action.

And also, the term "تارك" and "مخلف" means the use of the derivative of the subject here, which, in the case of the grammar specialist, refers to the derivative, which refers to something that the verb involves. Because when it comes to nouns, it means meaningfulness and durability, and therefore implies emphasis (Journal of Arabic Language and Literature, No. 16, p. 65).

So apparently both the application of this root is also the form of its subject-matter; the "تارك فيكم" (the remaining one) and its current form: "قَدْ تَرَكْتُ فِيكُمْ" (I will definitely leave), in any case, on the same above meanings, of course indicates on emphasizes. And so is both the use of the nouns of the subject; the "مُخَلِّفٌ فِيكُمْ" and the current use; "قَدْ خَلَّفْتُ فِيكُمْ".

Thaqalain

The full repetition phrase and another important thing that is seen in the narrative, and the narrative, called the same phrase, is known and well-known, is the term "*Thaqalain*". As it can be seen, this phrase exists in most quotes. It is also observed in some of the quotations that the phrase "الثقلين" or "خليفتين" or "أميرين" and "شيينين" are used. There are also no such terms in a number of narratives, which, in the sense of the narratives mentioned in this passage, and the other features used in the narrative, definitely do not contradict the principle of meaning. "ثقلين", whose noble narrative is famous, is the deuterium of the three letter word "ثقل" which is used in the word in two forms:

1- "ثقل" means the goods of the passenger, what the passenger carries with himself, the cargo.

2- "ثقل" means a valuable object: "و تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ" (They carry your loads to a land which you could not otherwise reach except by painful toil to oneself) (Jamharat al-Lughah, vol. 1, p. 430).

Firuz Abadi says: And (ثقل) of his goods and furniture, as well as every precious thing that is hidden and preserved, is the same as the Hadith: "إِنِّي" (Qamus al-Muhit, vol. 3, p. 468).

Ibn Manzur says: The book of Allah and the *Itrat* is called *Thaqalain*, because it is difficult to adhere to these two acts and it is heavier, and on the other hand, the Arab states ثقل to all that is valuable and important and protected, then naming the book of Allah and the *Itrat* to this name is due to the position of these two things (Lisan al-‘Arab, vol. 11. P. 88).

Raghib in *Mufradat* says: it should be noted that the words: heavy and light are used in two ways:

First, in the method of measurement and evaluation, that is, at first, it is not said to be anything ثقيل and خفيف, unless it is measured and considered by something else, and so if something is said to be alone and without dealing with something else heavy or light, the other one is heavier or lighter that they say so, and the two recent verses خَفَّتْ and ثَقَلَتْ مَوَازِينُهُ have said that they are the same as that which was said.

Second, the term "heavy" refers to objects that fall from the top down, such as stones and cloves, and mild or light ones that go up and down like fire and smoke (*Mufradat Qur'ān*, vol. 1, p. 360).

This part of narrative has been quoted by the narrators in terms such as "ثقلين", "أميرين", "شيينين", "خليفتين", which, beyond the meaning of each of them, is consistent with their relative semantic overlap. Since the word "*Thaqalain*" was the most frequent, and the noble narration of the same name has become famous, we have spoken about the lexical meaning of the word.

Of course, the word "خليفتين" (إنت تارك فيكم خليفين) in some of the citations, and especially the advent of both words "الثقلين خليفتين" alongside each other in some of the other quotes, and the semantic relation of the word with the word "ترك", which is "تارك" and "قد ترك" is derived from it, or "خلف", which "مخلف" and "قد خلفت" is derived from it, can bear a special meaning, and this is the conceptual link that the term has with the concept of the Caliph of Allah that was discussed in Surah Baqara. "إني جاعل في إني جاعل في الأرض خليفة" (al-Baqara / 30).

On the other hand, the use of the term "خليفه" in these quotations is clearly expressed in the interpretation of the narrative of the Prophetic: "لا يزال الإسلام عزيزاً إلى اثني عشر خليفة" is an accepted narration between the two sects (*Al-Amali*, Saduq, p. 386; *al-Kafi*, Kulaini, vol. 2, p. 240; *Sahis Muslim*, vol. 6, p. 3; *Musnad Ahmad*, vol. 5, p. 86; *Mustadrak Hakim*, vol. 3, p. 617).

The phrase that implies two things

The important point is that the use of all the words in the text of the hadith that refer to two things, namely "ثقلين", "خليفتين", "بهما", "إنهما", "يفترقا", "بفترقا", demonstrates that the slogan (God's Book is sufficient for us)) will be ineffective.

Because it emphasizes the need to hold fast two things together and not one of them, and since the Prophet (pbuh) conveys to the people according to his mission, "O Messenger, deliver what is sent down to you from your Lord" (*Maidah* / 67), And they speak on the basis of the principle of "he does not talk of passion" and not to the exaggerated method, therefore, of

course, taking one of them without another is not only ineffective, but basically this is not possible. As the continuation of the hadith clarifies this, because both of these are never separated from each other, until they enter upon me over the pond.

Holding on

The other words used in this narrative are the word "تمسك" or "أخذ" that has been repeated in this category of selected traditions 13 times.

The quality of the implication of these expressions leads us to conclude that the use of "holding fast (تمسك)" or "taking (أخذ)" without any conditions for both precious things together with each other without doubt, in addition to any particular sign, such as infallibility indicates to the imamate and *wilayat* of 'Itrat and demonstrates the solidarity between the absolute obedience and the imamate of the Imam and the leader who has been obliged to be obeyed from him with the book of Allah. Therefore, the context of the narrative, indicates to the imamate and caliphate of the 'Itrat will surely this noble hadith leads to the Imamate and the caliphate of 'Itrat and their authority.

the word (حبل) also means a long, sturdy string with which they close something. RaghIb says: To attach and join everything that should be achieved, the term rope (حبل) is used as a metaphor. As in the verse it has been used: *اَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً* (Mufradat Qur'ān, vol. 1, p. 447).

According to the addition of "rope" to "Allah" in the verse, the Qur'ān introduces the string that belongs to the Lord and creates a loop connecting between him and his servant, and naturally, this string should have an external example.

Therefore, as in this verse, the Islamic *Ummah* has been ordered to unify and it has forbidden divisions and separation, as in the previous two verses (Al-Imran, 101), this is also the case in this narrative. To be reminded. Therefore, the guidance and Imamate originally attributable to God is placed at the next level by his apostle and then by his successors and it is solely and solely for them that the caliph is the Messenger of Allah, the Prophet (s) who is the caliph of Allah, the Exalted.

Imam Bāqir (as) says: "The purpose of the (حبل الله) that God advised to grab is the progeny of Mohammad (pbuh) (Taraf-un min al-Anba wa al-Manaqib, ibn Tawus, p. 409).

لن تضلوا: You never go astray

The phrase "You never go astray" has also been quoted 13 times along with the repetition of the words "تمسك" and "أخذ", which are sometimes emphasized by the "بعدي", "لن تضلوا بعدي", "لن تضلوا ابدا".

The words "لن تضلوا", "لن تضلوا بعدي", "لن تضلوا ابدا", in the continuation of the term "تمسك" or "أخذ" explicitly implies that the mere observance of

the "Itrat" along with "Book of Allah" Leads to the guidance and liberation from the "distraction", and the adherence to them, or, in other words, "تمسك" to non-them or "obtaining" from other than them is definitely a "distraction".

Although the term "لن يفترقا" does not at all mean the meaning that one of them should be taken or obtained, it is also true that the belief in *Hablullah* is right when the belief in the book of Allah and the 'Ither is fulfilled with together, because these two are not detachable and separable from each other. Perhaps this is the same as the term "اهدنا الصراط المستقيم ... و لا الضالين", which we constantly ask for in our prayers from "*Rabb al-Ālamīn*".

كتاب الله: The Book of Allah

The same repetition of the phrase "Book of Allah" in all the various narrations of the hadith and from different sources does not leave any doubt about its mention in the narrative text. And the same repetition of this word against the verbal alteration of some other words and expressions increases the changes in quoting the meaning in some other parts of the hadith.

In addition to repeating the phrase "Book of Allah" in all the citations, and attributing "the book" to "Allah" and not using the name "Qur'ān", in translating the meaning of the term to which it refers, namely, 'the 'Itrat', in attributing the "Itrat" to Allah, can also play an importance role; although this word is attributed to the "Prophet of Allah" and is referred to as "عترتى". In other words, "the book" is attributed to "Allah" and "Itrat" to the Prophet of Allah, and it is clear that there is a relation between Allah and the Prophet of Allah, and when this statement is placed besides the verse, "he does not speak of caprice," it is further understood in its deepest sense.

And again, it can be guessed from the same way that the phrase "حسبنا" الله", in which the phrase "كتاب الله" is repeated, shows that this message has a mental background for the audience, and it was not the only one that was heard from the Prophet's speech and it is considered somehow as a unconscious confession of the offender to his own crime.

Usage: The attributes of "سَبَبَ طَرْفُهُ بِيَدِ اللَّهِ وَ سَبَبَ طَرْفُهُ بِأَيْدِيكُمْ" and "حَبْلٌ مَمْدُودٌ مِّنَ "النور", "الهدى" "السَّمَاءِ إِلَى الْأَرْضِ" are most frequently repeated, as well as "كتاب الله" is one of the important points in introducing Allah's book, which can be described as attributes which are also transmitted to the book.

The Conjunction Vaw (واو)

The being of a vow conjunction in all of the citations is another indication of the definitive expression of "two cases" that can be considered important point in the word of the Prophet. In this sense, it is definitely mentioned in the Prophet's proclamation of two things that affect each other, and each one without another is ineffective. And no one alone can

secure the promise that has been said in the narrative, but the first one without the latter cannot play its role correctly. For in many cases, the conjunction *vaw* is an important point in the prominence and special significance of what it refers to before it, as the verse says: (... we heard and obeyed) (Baqarah, 285). It is definitely clear that the position of obedience is higher and after hearing, followed it. In addition, the book of Allah, in the existential and light truths of the Prophet (pbuh), and His true successors, have the possibility of full and complete manifestation.

The Prophet whom the Qur'ān has been revealed to his sacred heart and knows all its apparent and inner meanings, and knows all its secrets, says: Give me pen and paper to write for you something that will not be astray after me, unless that the Prophet (pbuh) himself knew that the Holy Qur'ān alone would not suffice to guide the people and the sufficiency of the affairs of the Muslims and would not prevent their dispersion and misleading.

As we see today, all the sects of the Muslim world are fully accountable to the Qur'ān and use their proofs to defend its verses, and their scholars have written various commentaries on the Qur'ān, and they all regard themselves as believers of the Qur'ān, but at the same time they are fighting each other. Have cursed each other, and even count each other's blood as lawful.

Therefore, any sane thinker concludes that the Holy Qur'ān alone and without a teacher and vision has not been sufficient for Muslims.

On the other hand, linking the two words to each other is a sign that the subject is related to the previous one. Therefore, it can be said that any description given in the Qur'ān to the Qur'ān itself is in fact a descriptive one for the for the *Ahl al-Bayt*.

Therefore, when referring to the Qur'ān by the definition of the "wise": "Ya, seen. And the Wise Qur'ān ", or with reference to the guidance aspect, with the description of "That book, which is no doubt therein, is a guidance to the pious" (al-Baqarah / 2), or with the word "munificent" It can be described as "It is in fact, a Munificent Qur'ān", or when a great trait is brought to it, it is described as "The Great Qur'ān" (al-Hijr / 87), or with the description of "Glorious": "Qaf, the Glorious Qur'ān" (Q / 1) and (al-Bruj / 21) Or it is referred to as other attributes, the same qualities can be accepted for the Prophet (pbuh) and his purified progeny, and they are wise, guide, munificent, great, glorious and etc. As some of these attributes, some in the Qur'ān and in the traditions attributed to the Infallible Imam.

My Progeny

In introducing two precious heavy things besides "كتاب الله", the words "أهل بيتي", "عترتي", "و عترتي أهل بيتي" are quoted. The frequency of quoting

this statement is 36 times out of 37 narratives, which has sometimes been emphasized by the emphasis on "أذكركم الله في أهل بيتي".

There is only one quote in the series that has been used "سنتي" instead of "عترتي". A change in the same phrase completely changes the concept of narration and path and the result of the Prophet's proclamation and testament, so knowing the correct statement is very important. In particular, this is the root cause of wide disagreement among Muslim populations.

By reviewing and studying the narrations mentioned in this discussion, it is possible to obtain the literal and spiritual frequency of the phrase "عترتي" and it can be claimed that some of the terms of this narrative, such as "عترتي" and "أهل بيتي", are so frequent in their words that very little quotation of "سنتي", which is seen in some Sunni sources, has been quoted by the narrator, Abu Hurairah, with his special personality in the history, cannot violate the plurality of repeated narratives of "عترتي" and "أهل بيتي" by various narrators. The plurality of the phrase "عترتي" proves its authenticity in various quotations and proves its verbal frequency. In addition, the term "أهل بيتي" in some of the quotes as an explanation of the term "عترتي" acknowledges this concept, and in addition to the double importance that this explanation gives to the 'عترت', it strengthens the "عترتي".

It can be added that the double attention given to the position of *Itrat* and after mentioning the title of "*Ahl al-Bayt*" with the repetition and emphasis of the phrase, it is worth mentioning, and says three times: اذكركم الله في أهل بيتي. This quotation is also effective in enhancing the ability to quote the phrase "عترتي" in the narrative text. It is also possible to add to this the following items that follow the narratives, which are related to illustrating the examples of "the *Itrat* and *Ahl al-bayt*", sometimes described with the description of *Ahl al-Bayt*, and also, with the explanations, the wives of the Prophet will be excluded from this definition.

Therefore, without doubt, the *Ahl al-Bayt* are the same people as Allah in the verse, "O family of the House! Allah only wishes to distance fault (and abomination) from you, and to cleanse you, and to purify you abundantly," (Sura Ahzab, 33) has informed them of their cleansing of any rebellion, and they are the same people that God in the verse describe them as "O you who have believed! Obey Allah and Obey the Prophet and (also) those in Authority among you" (Sura al-Nisa, 59) He has created a relation between his obedience and the Prophet (s) of Allah and obeyed Allah and obeyed them and the Prophet (s). O family of the House! Allah only wishes to distance fault (and abomination) from you, and to cleanse you, and to purify you abundantly.



In addition, it can be said that the spiritual frequency of this narrative, as well as the numerous narratives that have been issued in the "*Ahl al-Bayt*", include "*Hadith Kisa*", "*Hadith Manzilat*", the narrations of "*Bab Hittah*", the verse "*Wilayat*" etc.

Another point is that even if the term "سنتی" is accepted here, then it should be asked, then what is the meaning of "حسبنا كتاب الله" (the book of Allah is sufficient for us) and the law "Prohibition of quoting the Hadith" and "the practice according to the tradition of *Shaikhain*" as a condition of caliphate? How much adherence to the tradition of the Prophet was shown and how much was it done?

This noble narrative, even on the assumption of the acceptance of the term "سنتی", is in conflict with "حسبنا كتاب الله", because either it has to accept "حسبنا كتاب الله" or "كتاب الله و سنتی", because besides "The book of Allah" is one of the other things to be taken and followed.

Thus, it can be said, firstly, there is no doubt that, in the words of the Prophet Mohammad (pbuh), there are two "objects" or two "affairs" or two "heavy precious things". This و itself is questioning the slogan "حسبنا كتاب الله" and its speaker. And secondly, after investigating and comparing the two quotes that are necessarily due to the importance of the noble narrative, it can be understood that citing the phrase "سنتی" versus frequency of verbal expression of "عترتی و اهل بیتی" completely disappears. As there are many proofs and evidences in other narratives to quote the phrase "عترتی" and so on, the spiritual frequency of the noble narrative also has the same effect.

On the other hand, as stated in the application of the letter of reference, the affiliation of this term with the book of Allah, the valuable discussion and the high status of the *Itrat*, and the necessity of paying attention to them, also become more and more significant.

Basically, this concept is an "*Itrat*" one that can play alongside "Book of Allah" because it is itself the caller to the Book of Allah and the teacher and its interpreter and illustrator, and such a role for "tradition" means "hadith" or even the meaning of "Way and Method", which itself depends on the narration of others and can be experienced by incidents, manners, and beliefs and perceptions of individuals, distorted, quoted in meaning, etc., as we have seen, is not at all conceivable.

On the other hand, it should be said that "سنت" is in any sense that is considered to be time-bound and time-limited, and cannot be equal to the "كتاب الله", which is the book of beyond of time. And of course, this defect is also noticeable to the Shi'a when they consider from *Itrat* only their narratives.

Another mistake of Shiites is that they replace "tradition and narratives" with "*Itrat*"; if we consider the *Itrat* as the only narrative from them, if one



of them is not narrated or less cited, then we should believe in the weak role of that Imam along with the fuller role of the Qur'ān, and this is also contrary to the fact that they are equal to Allah's book.

لن يفترقا: They will never be separated

The other word which is repeated in various quotations of hadith is the word "لن يفترقا", which is repeated in this category of selected traditions with a frequency of 27 times.

Speaking and emphasis on no-separation of two things over the entire period of time, in different historical periods and in different circumstances, considering that the religion of Islam is universal, immortal, and metaphysical, namely, permanent bondage and solidarity and the eternal of those two things to each other.

This means that the two heavy precious things are one, so referring to "*Itrat*" in the Holy Qur'ān and the interpretation of "*Hablullah*" in the verse "And hold fast to the rope of Allah all together and do not be disunited" (al-Imran, 103) refers to the same fact, and this interpretation also includes "*Itrat*".

حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ: Until they come back to me in the pond

Another phrase full of repetition of the noble narration in this category of selected narratives is the phrase "حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ", which is repeated 29 times exactly. This statement, which expresses the ultimate and enduring path of the two *thiql*, clearly shows how both these interconnected things are tied together and progress over time to come back to the Prophet at the Day of Resurrection.

Therefore, it can be said that the phrase "حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ" completes and acknowledges the same meaning as "لن يفترقا", and emphasizes its inseparability to the final destination.

Therefore, as mentioned before, since the related subject is transmitted by conjunction letter to before itself, it can be said that the *Itrat* and the *Ahl al-Bayt* are the tall and firm rope that the Holy Qur'ān in Sura Al-‘Imrān commanded to be take.

Therefore, it seems that it can be said that this narrative alone with the great themes and concepts implies all that is to be said, and if there was no other narrative other than this noble narrative, then again, the clear way of guidance was clear, and the right people and the truth seeker were guided by that path. Therefore, one can refer to each individual of the *Ummah* of Islam, saying:

“And do not be like those who became disunited and disputed after clear proofs had come to them. And those will have a great torment” (Al-‘Imran, 105).

Conclusion



From the two parts of this study, the following results are summarized:

- The noble narrative *Thaqalain* is mentioned in various ways by numerous companions and repeatedly in the hadith sources the two sects. (Proof of authenticity)

- The plurality of narrations in the class of the Companions (and, of course, consequently in all classes) indicate the definitive frequency of narration.

- The noble narrative in some forms with spiritual frequency and, in most cases, has verbal frequency in such a way that its contents can be accepted.

- Each of the verbal and spiritual frequency of hadith with the hadithologists leads to definite knowledge.

- This degree of credibility in the document and the implications of the none-ambiguity of the content of the narration makes it impossible to be eliminated or distorted.

- The phrase "أنتي" at the beginning of the hadith and the noun phrase of the sentence itself represents a kind of emphasis and rhetoric of the word which can include implications such as the readiness of the audience.

- The implications of the emphasis and inspiration of the Messenger of Allah on the themes and concepts of the words of the narrative are very clear.

- Aside from the lexical meaning of the words such as *تقلين*, *خليفتين*, *أمرين*, and *ثنتين*, their semantic overlap is fixed.

-The word "خليفتين" can bear the meaning of linking the word with the concept of the caliph of God, which is considered by the Qur'ān.

- It can also be explicitly expressed in the narrative of the "Twelve Caliphs".

- The two things in the narrative completely make the slogan of "the book of Allah is sufficient for us" ineffective.

- The word holding fast in the noble narration implies imamate, leadership, and caliphate.

- The only way to guide and escape from the delusions is to seize and hold fast the Book of Allah and the *Itrat* with each other, not each one alone.

- The phrase "Book of Allah" is repeated in the same form in all the quotes, which contains valuable concepts. That is, there is a balance and relation between Allah and the Prophet (pbuh), and the attribution of the *Itrat* to the Prophet of Allah creates the same relation between 'Book of Allah' and *Itrat*.

- The quotation of "عترتي اهل بيتي" is literally so frequent that the passage of the phrase "سنتي" does not impose it.

-The examples of the *Ahl al-Bayt* in this narrative have sometimes been characterized by the description, sometimes by name, in answering the

narrator's question and sometimes by removing the spouses from its definition.

- Adopting the phrase "سنتى" is in contradiction with the slogan "حسبنا كتاب الله".

- "Sunnah" can by no means be equal to "Book of Allah".

- The phrase "لن يفترقا" completely discredits the meaning of any one of these two can be taken alone, and it demonstrates that the one without the other can be useful.

- The same narrative alone for the purpose of conveying and communicating the divine message implies the great meanings that, if there were no other narratives, could have guided the righteous people.

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