

Scientific Quarterly
Journal of Ahl al-Bayt (as) Teachings
Vol. 2, Issue 4, Winter 2025

**The Position of Intercession (*Shafā'ah*) by the Ahl al-Bayt (as) in
 Light of Qur'anic Foundations and the Prophetic Sunnah:
 A Comparative Hadith and Theological Study**

Mohammad Ghorbanpour Delavar¹

(Received: July 29, 2024, Accepted: November 28, 2024)

0000-0003-0091-7268

Abstract

The current research aims to elucidate the central position of intercession *shafā'ah* by the Ahl al-Bayt (as) within the Islamic creedal system, focusing on Qur'anic principles and shared narrations (Shia and Sunni). Employing an analytical-descriptive and comparative methodology, this study defines *shafā'ah* as authorized mediation for the manifestation of Divine Mercy, and precisely summarizes the verses both negating and affirming *shafā'ah*. The analysis of the verses (such as Qur'an 2:255 and 21:28) indicates that the negation of *shafā'ah* in the Qur'an is not absolute but is exclusively directed toward independent and unauthorized *shafā'ah*. This study invalidates the absolute negation of *shafā'ah* by referencing its contradiction with the explicit text of the Qur'an (the exception '*illā bi-idhnihi*' [except by His permission]) and the definitive Prophetic Sunnah (the Major *Shafā'ah* Hadith). Furthermore, by referencing the Major *shafā'ah* Hadith (agreed upon), the Hadith of the Two Weighty Things (*Thaqalayn*), and the verses of the Divine Covenant (Qur'an 19:87), the position of the Ahl al-Bayt(as) as the principal exemplars of authorized intercessors after the Prophet Mohammad (pbuh) is explained. The distinction between the view of the Majority of Sunnis (permissibility of *tawassul* [seeking means] and absence of shirk [polytheism]) and the Salafi/Wahhabi view (shirk in worship) regarding the request for *shafā'ah* is also examined, and the conditions for the recipients of *shafā'ah*, based on narrations (preserving the fundamental faith and avoiding the slighting of prayer) are mentioned.

Keywords: *Shafā'ah*, Divine Monotheism in Action (*Tawhid Af'ali*), Ahl al-Bayt (as), Major *Shafā'ah* (*Maqām Mahmūd*), Guardianship (*Wilāyah*), Divine Permission (*Idhn Ilāhī*), Seeking Means (*Tawassul*), Shared Narrations.



1 . PhD in Shia studies. Director and Associate Professor of the Imam Mobin Research Center, Iran: ghorbanpour@mobinac.ir

Doi: 0000-0003-0091-7268



Introduction

The concept of intercession (*shafā'ah*) is one of the most critical theological discussions that has always been at the heart of attention for commentators, theologians, and hadith scholars of both Islamic schools, and it plays a central role in Islam's educational system. This concept, etymologically derived from the root *shafa'* meaning "to pair" one thing with another (Ibn Manzūr, 1414 A.H.: Vol. 4, p. 298), religiously denotes the mediation of an honorable person (intercessor) to a higher authority (God) for the forgiveness of an offender or the procurement of benefit for a person in need (recipient of *shafā'ah*). In the Divine system, this concept does not mean altering the Divine Will but rather signifies the realization of God's Will through a mediator.

The main challenge in understanding *shafā'ah* lies in how to reconcile the verses that negate *shafā'ah* (such as Qur'an 2:48) with the verses that affirm and condition *shafā'ah* (such as Qur'an 2:255), which ultimately leads to a duality in explaining the position of Divine Monotheism in Action (*Tawhid Af'ali*). In this context, the Ahl al-Bayt of Purity (as), as inheritors of the prophetic station and possessors of Divine Guardianship (*Wilāyah*), hold an unparalleled position in the Shia school as authorized intercessors. This research intends to academically and authentically explain the exclusive position of the Ahl al-Bayt (as) in this Divine system by relying on authentic Qur'anic texts and the shared Prophetic Sunnah, while precisely explaining the concept of *shafā'ah*.

Problem Statement

Shafā'ah in the Qur'an has two seemingly contradictory categories of verses: those that absolutely negate *shafā'ah* (such as Qur'an 40:18) and those that affirm it conditional upon Divine permission and pleasure (such as Qur'an 2:255 and 21:28). This duality has given rise to different theological interpretations; such that some (like Wahhabism) consider the negation of *shafā'ah* to be absolute and deem seeking means (*tawassul*) through others besides God as an instance of shirk (polytheism), whereas the majority of both schools believe in conditioned *shafā'ah*. The main research question is: How can the *shafā'ah* of the Ahl al-Bayt (as) be explained based on Divine Monotheism in Action (*Tawhid Af'ali*) and Qur'anic verses, and how can their position be substantiated in light of the agreed-upon narrations (like the Major *Shafā'ah* Hadith) and Shia narrations (like the Divine Covenant)? Furthermore, what is the difference between this research and other studies on *shafā'ah*, and how can the justification for the absolute negation of *shafā'ah* be substantively refuted?



Research Background and its Difference from Other Studies

The subject of *shafā'ah* has been studied since ancient times. Theologians such as Shaykh al-Mufid in *Awā'il al-Maqālāt*, Fakhr al-Rāzī in *Tafsīr al-Kabīr* (1420 A.H.), and contemporary scholars such as Ayatollah Subhānī in *Al-Shafā'a fī al-Kitāb wa al-Sunnah* (1409 A.H.) and Murtaḍā Muṭahharī in *Divine Justice ('Adl Ilāhī)* (1377 S.H.) have addressed this topic. Previous research has often focused on proving the principle of *shafā'ah*, reconciling the negating and affirming verses, or criticizing the Wahhabi viewpoint.

The difference of this research lies in its special emphasis on the role of the Ahl al-Bayt (as) as the link between Guardianship (*Wilāyah*) and *shafā'ah*. The primary distinction is the methodical reference to Shia exegetical narrations (such as *Tafsīr al-Burhān*) to explain the timing of the negation of *shafā'ah* (the day of death/grave) and the instances of the Divine Covenant (Kulaynī, 1407 A.H.: Vol. 1, p. 437). Furthermore, the substantiated synthesis between the Major (shaf a⁻ 'a) Hadith (Sunni) and the position of the Ahl al-Bayt (Shia) to prove the continuation of the Praiseworthy Station (*Maqām Mahmūd*) in the Prophet's progeny (*'Itrah*), as well as the theological analysis of the majority Sunni position vis-à-vis Salafism, are methodological and content distinctions of this article.

A. Qur'anic Foundations of *Shafā'ah*: Negation of Independence, Affirmation of Permission

1. Explaining the Verses Negating *Shafā'ah* and Divine Monotheism in Action (*Tawhīd Af'ali*)

Verses such as: «وَأَنْقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ» (Qur'an 2:48) and «مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاغُ» (Qur'an 40:18) absolutely negate *shafā'ah*. Commentators believe that this absolute negation is directed toward independent and unauthorized (shaf a⁻ 'a) (Makārim Shīrāzī, 1374 S.H.: Vol. 1, p. 233). This is the very belief of the polytheists, who thought that idols or fabricated deities could intercede for them without God's Will, as alluded to in the verse «وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَبْصُرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُوَ لَاءَ» (Qur'an 10:18). Emphasis on the negation of (*shafā'ah*) for the wrongdoers (like Qur'an 40:18) indicates that this negation includes those who have completely severed their connection to faith.

Tafsīr al-Burhān fī Tafsīr al-Qur'ān: In clarifying the verse (Qur'an 2:48), *Tafsīr al-Burhān*, based on the narrations of the Ahl al-Bayt (as), does not consider this negation of *shafā'ah* to be absolute and perpetual on the Day of Resurrection, but rather attributes it to a specific time or a specific type of *shafā'ah*. Attribution to the Day of Death: A narration from Imam al-Sādiq (as) states that, in interpreting this day, he said: "This is the day of death, so no intercessor or ransom will be effective in preventing it

[death], but on the Day of Resurrection, we and our Household will fully compensate the deeds of our followers" (Baḥrānī, Al-Burhān, Vol. 2, p. 311, under 2:48). This view interprets the verse as referring to man's inability to avert the certainty of death and initial accountability. Negation of Independent *shafā'ah*: Al-Burhān, also referencing narrations, interprets the negating verses as referring to the negation of independent *shafā'ah* and the *shafā'ah* of the polytheists to preserve the principle of Divine Monotheism in Action.

2. Affirmative Conditioned *Shafā'ah*: Divine Permission and Pleasure

Many other verses affirm *shafā'ah* conditional on two fundamental pillars:

Divine Permission (*Idhn Ilāhī*): «مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ» (Qur'an 2:255). The intercessor has no power of their own but is a mediator who executes God's Will. This verse is conclusive evidence for the affirmation of conditioned *shafā'ah*. Divine permission (the authorization to intercede) is directly linked to the station of the Ahl al-Bayt (as). Negation of *shafā'ah* without Permission: Narrations in *Al-Burhān* emphasize that the verse «إِلَّا بِإِذْنِهِ» [except by His permission] is the boundary between monotheism and shirk regarding *shafā'ah*.

God's Pleasure: «وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى» (Qur'an 21:28). This pleasure includes the recipient of *shafā'ah* (who must have preserved the minimum of faith and worthiness).

Confirmation of Conditioned *shafā'ah*: In confirmation of conditioned *shafā'ah*, Al-Burhān relates a key narration from Imam al-Kāẓim (as) who, in response to a question about the *shafā'ah* for grave sinners, stated: "The grave sinner, if he has not departed from our school and possesses Guardianship (*Wilāyah*), is a recipient of God's pleasure" (Baḥrānī, Al-Burhān, under 21:28). Therefore, true *shafā'ah* is a manifestation of Divine Mercy that reaches specific servants through mediators whom God Himself has designated.

B. Explanation of *Shafā'ah* in the Prophetic Sunnah and the Position of the Ahl al-Bayt (as)

1. The Major *Shafā'ah* and the Praiseworthy Station (*Maqām Mahmūd*) in Prophetic Hadith Prophetic narrations link the station of *shafā'ah* with the "Praiseworthy Station (*Maqām Mahmūd*)" that God promised the Prophet (pbuh) in the Qur'an («عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا» - Qur'an 17:79). This station is the highest degree of *shafā'ah* (Fakhr al-Rāzī, 1420 A.H.: Vol. 7, p. 96).

The Detailed *shafā'ah* Hadith: The most famous source explaining the Major *Shafā'ah* is the hadiths reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* (the most authentic books among Sunnis) on the authority of



companions like Abū Hurayrah. These narrations describe the events of the Day of Resurrection and the people's recourse to the prophets to ask for *shafā'ah*, culminating in their coming to Mohammad (pbuh). He then prostrates and offers praise to God, and he is addressed: « يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَاقْضِ لِي شَفَاعَتِي، وَاسْأَلْ لِي نِعْمَةً » (O Mohammad, raise your head, speak and you will be heard, intercede and your *shafā'ah* will be accepted, ask and you will be granted) (Bukhārī, 1422 A.H.: Vol. 6, p. 19, Hadith 4718; Muslim, n.d.: Vol. 1, p. 186, Hadith 193). This hadith proves general *shafā'ah* (*shafā'ah* for the start of accountability) and *shafā'ah* absolutely by the direct permission and command of God.

Shafā'ah Reserved for Sinners: The Prophet (pbuh) said: "My *shafā'ah* is for the grave sinners (*Ahl al-Kabā'ir*) of my community" (Abū Dāwūd, n.d.: Vol. 2, p. 211, Hadith 4739; Tirmidhī, n.d.: Vol. 4, p. 628). This teaching is entirely consistent with the negation of *shafā'ah* for absolute disbelievers and wrongdoers in the Qur'an (« مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ » - Qur'an 40:18), because the faithful who are grave sinners are instances of those who wronged themselves, not absolute wrongdoers (disbelievers).

2. Guardianship (*Wilāyah*) and the Divine Covenant; The Root of the *shafā'ah* of the Ahl al-Bayt (as)

The Ahl al-Bayt (as), as the inheritors of the Prophet's station and possessors of Guardianship (*Wilāyah*), are among the most important intercessors on the Day of Resurrection. Their right to *shafā'ah* is based on the fulfillment of the Qur'anic conditions in their existence:

Station of Pleasure: Due to their infallibility (*Iṣmah*) and complete obedience, the infallible Imams (as) hold the highest station of Divine Pleasure and are the perfect exemplars of *man irtadā* (those whom He is pleased with) (Qur'an 21:28).

Divine Covenant: The verse « لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا » (Qur'an 19:87) refers to those who possess a Divine Covenant. In Shia narrations, this covenant is interpreted as Monotheism, Prophethood, and the Guardianship of the Ahl al-Bayt (Kulaynī, 1407 A.H.: Vol. 1, p. 437). Imam al-Sādiq (as) said: "We have the right to intercede, and our followers (shi'a) also have the right to intercede" (Majlisī, 1403 A.H.: Vol. 8, p. 39).

Continuation of the Major *Shafā'ah*: Since, according to the Hadith of the Two Weighty Things (*Thaqalayn*) (agreed upon by Shia and Sunni), the Ahl al-Bayt (as) are always paired with the Qur'an and are the equals of the Prophet (pbuh) for the guidance of the community (Muslim, n.d.: Vol. 4, p. 1873, Hadith 2408), and have been introduced as the possessors of the Covenant and Divine Permission, their *shafā'ah* is in fact a continuation and a part of the Major *shafā'ah* and the Prophetic Praiseworthy Station (*Maqām Mahmūd*) applied for the salvation of their followers.

Expansion of the Scope of *shafā'ah*: In addition to the Prophet (pbuh) and the Ahl al-Bayt (as), Prophetic narrations have expanded the scope of authorized intercessors. The Prophet (pbuh) said: "The believers intercede, the prophets intercede, and the angels intercede" (Ibn Mājah, n.d.: Vol. 2, p. 1443, Hadith 4313). The *shafā'ah* of the Ahl al-Bayt (as) in this system is considered the reference and head of *shafā'ah* after the Prophet (pbuh).

C. Critique of the Basis of the Absolute Negation of *Shafā'ah* by Others besides God: Theological Explanation and Comparative Jurisprudential Analysis

1. Argument to Refute the Absolute Negation of *Shafā'ah*

The justification for the absolute negation of *shafā'ah* by others besides God is a limited interpretation of the negating verses that fails to reconcile with the affirming and conditioning verses of the Qur'an and the Prophetic Sunnah. The argument to refute this absolute negation rests on three main pillars:

1. 1. Distinction Between Ownership of *Shafā'ah* and Permission for *Shafā'ah* (Theological Basis)

Absolute ownership of (shaf a⁻ 'a) belongs only to God. The negation in verses like «وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ» (Qur'an 2:48) is directed toward independent and unauthorized *shafā'ah* that contradicts Divine Monotheism in Action. Conversely, the Qur'an explicitly affirms the occurrence of *shafā'ah* with Divine permission: «مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ» (Qur'an 2:255). This verse nullifies the absolute negation of (*shafā'ah*) and indicates that there are those who intercede by God's permission. Negation of *shafā'ah* is the negation of ownership, not the negation of mediation and mercy.

1. 2. Contradiction with the Agreed-upon Prophetic Sunnah (Major *Shafā'ah* Hadith)

The absolute negation of *shafā'ah* contradicts the most authentic narrations of both schools. The famous Major *Shafā'ah* Hadith (*Maqām Mahmūd*) in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* states that the Prophet (pbuh) intercedes by God's permission on the Day of Resurrection, and God says to him: «اشْفَعْ تُشَفَّعْ» (Intercede and your *shafā'ah* will be accepted) (Bukhārī, 1422 A.H.: Vol. 6, p. 19; Muslim, n.d.: Vol. 1, p. 186). Accepting this hadith means accepting the *shafā'ah* of one other than God (the Prophet), which is certainly authorized by God; thus, the absolute negation of *shafā'ah* by others besides God is void.

1. 3. Restriction of the *Shafā'ah* Recipient to "Those Whom He is Pleased With" (لِمَنْ ارْتَضَى) *shafā'ah* is restricted to those who are recipients of Divine Pleasure: «وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى» (Qur'an 21:28). This pleasure includes those who have upheld the Divine Covenant. The verse «لَا يَمْلِكُونَ» (Qur'an 19:87) emphasizes this condition of



Guardianship (*Wilāyah*), which is interpreted in Shia narrations as the Guardianship of the Ahl al-Bayt (as) (Kulaynī, 1407 A.H.: Vol. 1, p. 437).

2. Distinction Between Sunni Fiqhi-Theological Views on Seeking Means (*Tawassul*)

Regarding the request for *shafā'ah* from others besides God (especially after death), there is a significant distinction between the two main Sunni currents:

2. 1. The Salafi/Wahhabi View (Greater Polytheism – *Shirk Akbar*): Salafi and Wahhabi intellectual currents consider this request to be a form of worshipping others besides God and an instance of Greater Polytheism (*Shirk Akbar*), as they perceive the intercessor as having inherent and independent power.

2. 2. The View of the Majority of Sunnis (Permissibility of Seeking Means and Absence of Excommunication - *Takfīr*): The view of the majority of scholars from the four Sunni schools of jurisprudence (Hanafi, Maliki, Shafi'i, Hanbali) does not consider this act to be absolutely polytheistic, but rather classifies it under the jurisprudential discussions of Seeking Means (*Tawassul*) and innovation (*Bid'ah*). According to the Sunni majority, if the supplicant does not consider the intercessor independent of God's Will (believing in Divine Permission), the act is not shirk in worship. This position is confirmed by both early and later majority Sunni jurists, including the quote from Mohammad ibn Idrīs al-Shāfi'ī on seeking means through the grave of Abū Ḥanīfa (Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, Vol. 1, p. 445). Moreover, later scholars such as Ibn Hajar al-Asqalānī in *Fath al-Bārī* (Vol. 11, p. 98) and Taqī al-Dīn al-Subkī in *Shifā' al-Saqām* explicitly affirmed the permissibility of seeking help (*Istighāthah*) and *shafā'ah* with Divine Permission.

In summary, the absolute negation of *shafā'ah* by others besides God (authorized *shafā'ah*) is rejected in both Shia texts and by the Sunni majority because it contradicts explicit Qur'anic and Hadith principles (such as the exception «إِلَّا بِإِذْنِهِ» and the Major *Shafā'ah* Hadith). The (*shafā'ah*) of the Divine Proximity is the execution of God's Will on behalf of those who are worthy of mercy, not shirk. While Salafis deem it Greater Polytheism, the majority of jurists do not consider it shirk and examine it under jurisprudential discussions of Seeking Means (*Tawassul*).

D. Conditions for *Shafā'ah* Recipients and the Educational Wisdom of (*shafā'ah*)

Shafā'ah is not a license to continue sinning, but rather a remedy for repentant sinners. According to narrations, *shafā'ah* is available to those who: possess the fundamental faith (Monotheism and Prophethood); have preserved their spiritual and Guardianship-based connection (*Wilā'i*) with



the intercessors (especially the Ahl al-Bayt); and have avoided sins that cause the loss of faith at the time of death (such as slighting the prayer or great wrongdoing). Imam al-Şādiq (as) said: "Our (shafā'ah) does not reach anyone who slights the prayer" (Şadūq, 1403 A.H.: Vol. 3, p. 634). Educational Wisdom of *shafā'ah*: *Shafā'ah* has a dual function: 1. Fostering Hope: It keeps the door of return and hope in Divine Mercy open. 2. Strengthening Guardianship (*Wilāyah*): The conditionality of *shafā'ah* upon "Divine Pleasure with the recipient of *shafā'ah*" encourages individuals to strengthen their spiritual connection with the Divine Proximity (like the Ahl al-Bayt), which itself is a deterrent against major sins.

Amīr al-Mu'minīn 'Alī (as) refers to the negation of *shafā'ah* for absolute wrongdoers and disbelievers in several instances, such as his statement about the world, which he calls an obstacle to *shafā'ah*: «فَانْهَاهَا» «مَنْعَةً شَفَاعَةً مَنْ شَفَعَ لَهُ» (It prevents the *shafā'ah* of one for whom (shafā'ah) is accepted) (*Nahj al-Balāghah*, Sermon 86), which indicates the conditional nature of *shafā'ah*. Furthermore, the Imam (as) restricts the right of *shafā'ah* to the Divine Proximity and the righteous, such as the Prophet Mohammad (pbuh) and the Ahl al-Bayt (as), especially for those who adhered to patience and piety in the world, and he never views *shafā'ah* as a license for the corruption of deeds. In a key statement, he introduces *shafā'ah* not as a means of altering the Divine Will, but as the execution of Divine Mercy for the qualified recipients of *shafā'ah* (people of faith and Guardianship).

Conclusion

The present research showed that intercession *shafā'ah* is a definite Qur'anic principle that in no way contradicts Divine Monotheism in Action (*Tawhid Af'ali*). The verses of the Holy Qur'an, by negating the independent *shafā'ah* of the polytheists, restrict it only to *shafā'ah* conditioned upon Divine Permission and Pleasure. This conditioned *shafā'ah* is an opportunity for the manifestation of vast Divine Mercy through the mediation of His close Proximity. The Ahl al-Bayt (as), due to possessing the station of infallibility and fulfilling the Divine Covenant in their existence, are the clear and principal exemplars of authorized intercessors after the Prophet Mohammad (pbuh), and their *shafā'ah* includes their followers' *shafā'ah* and believers who, despite sin, have preserved their fundamental faith and Guardianship. The rejection of the absolute negation of *shafā'ah* is contingent upon the precise explanation of the exception «لَا بِإِذْنِهِ» and the acceptance of the definitive Prophetic Sunnah (the Major *Shafā'ah* Hadith). The view of the Sunni majority does not consider the request for *shafā'ah*, contingent on belief in Divine Permission, to be



polytheism. Therefore, *shafā'ah* is a manifestation of vast Divine Mercy that is realized based on absolute Divine Permission and Will and is executed through the close Proximity, particularly the Ahl al-Bayt (as), for the believers who have maintained their Covenant of Guardianship.

Bibliography

1. Baḥrānī, Sayyid Hāshim (1995/1416 A.H.), *Al-Burhān fī Tafsīr al-Qur'ān*. 1st ed., Tehran: Bu'that Foundation.
2. Jawādī Āmulī, Abdullah (2007/1386 S.H.), *Tafsīr Tasnīm*. 1st ed., Qom: Isrā' Publications.
3. Subḥānī, Ja'far (1988/1409 A.H.). *Al-Shafā'a fī al-Kitāb wa al-Sunnah*. Qom: Imam Sadiq (AS) Institute.
4. Ṣadūq, Moḥammad ibn 'Alī. (1982/1403 A.H.). *Man Lā Yaḥḍuruhū al-Faqīh*. 2nd ed., Qom: Publications Office of the Islamic Propagation Office of Qom Seminary.
5. Ṭabātabā'ī, Sayyid Moḥammad Ḥusayn (1995/1374 S.H.), *Al-Mīzān fī Tafsīr al-Qur'ān*. Trans. Sayyid Moḥammad Bāqir Mūsawī Hamadānī, 5th ed., Qom: Publications Office of the Islamic Propagation Office of Qom Seminary.
6. Kulaynī, Moḥammad ibn Ya'qūb (1986/1407 A.H.), *Al-Kāfī*. 4th ed., Tehran: Dār al-Kutub al-Islāmiyyah.
7. Majlisī, Moḥammad Bāqir (1982/1403 A.H.), *Biḥār al-Anwār al-Jāmi'ah li-Durar Akhbār al-A'imma al-Aṭḥār*. 2nd ed., Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
8. Muṭahharī, Murtaḍā (1998/1377 S.H.), *Adl Ilāhī* (Divine Justice). 4th ed., Tehran: Ṣadrā Publications.
9. Makārim Shīrāzī, Nāṣir et al (1995/1374 S.H.), *Tafsīr-e Nemūneh*. 1st ed., Tehran: Dār al-Kutub al-Islāmiyyah.
10. Ibn Ḥajar al-'Asqalānī, Aḥmad ibn 'Alī (2002/1423 A.H.), *Faṭḥ al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī*. 2nd ed., Beirut: Dār al-Ma'rifah.
11. Ibn Ḥajar al-Haytamī, Aḥmad ibn Moḥammad (1998/1419 A.H.), *Al-Jawhar al-Munazzam fī Ziyārat al-Qabr al-Sharīf al-Nabī* (pbuh), Beirut: Dār al-Kutub al-'Ilmiyyah.
12. Ibn Mājah, Moḥammad ibn Yazīd (n.d.), *Sunan Ibn Mājah*. Beirut: Dār al-Fikr.
13. Ibn Manzūr, Moḥammad ibn Mukarram (1993/1414 A.H.), *Lisān al-'Arab*. 3rd ed., Beirut: Dār Ṣādir.
14. Abū Dāwūd, Sulaymān ibn Ash'ath (n.d.), *Sunan Abī Dāwūd*. Beirut: Dār al-Fikr.
15. Bukhārī, Moḥammad ibn Ismā'īl (2001/1422 A.H.), *Ṣaḥīḥ al-Bukhārī*. Ed. Moḥammad Zuhayr ibn Nāṣir, 1st ed., Damascus: Dār Ṭawq al-Najāh.



16. Tirmidhī, Moḥammad ibn 'Īsā (n.d.), *Sunan al-Tirmidhī*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
17. Khaṭīb al-Baghdādī, Aḥmad ibn 'Alī, (/1996/1417 A.H.), *Tārīkh Baghdād*. 1st ed., Beirut: Dār al-Kutub al-'Ilmiyyah.
18. Fakhr al-Rāzī, Moḥammad ibn 'Umar (/1999/1420 A.H.), *Al-Tafsīr al-Kabīr aw Mafāṭīḥ al-Ghayb*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
19. Muslim, ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī (n.d.), *Ṣaḥīḥ Muslim*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.

