

Typology of the Exegetical Traditions of the Ahl al-Bayt (as)  
Concerning the Qur'ānic *Qisas*

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**Abstract**

The exegetical narrations of the Ahl al-Bayt (as) have consistently drawn scholarly attention, and various studies have explored their interpretive approaches. Yet, typological investigations into their engagement with Qur'anic stories (*Qaṣaṣ al-Qur'ān*) remain largely absent, and the independent treatment of this category of verses has not been systematically examined. The Ahl al-Bayt (as), in their interaction with Qur'anic *Qisas*, adopted diverse interpretive strategies: at times they clarified and unveiled the apparent meanings of words; at other times they offered allegorical readings that pointed to deeper, esoteric dimensions; and in certain instances, without assuming the role of formal tafsīr or ta'wīl, they extracted subtle insights and delicate lessons from the stories. In this study, various typologies of ḥadīth in the field of Qur'anic exegesis were examined, and from among them, those types that were relevant to the Qur'anic stories (*Qisas al-Qur'ān*) were selected. By exploring the traditions of the Ahl al-Bayt (as), examples were chosen for each type, and a new category of exegetical traditions—exclusive to the Ahl al-Bayt (as) and accorded special importance by them—was introduced. These categories include: Depicting the Context of Revelation, Clarification of Qur'anic Terms (*īdāh al-alfāz*), Clarification of Concepts (*īdāh al-Mafāhīm*), Exemplification (*al-Miṣdāq*), Clarification of Divine Wisdom (*Hikmah*), Purification of the Prophets (*Tanzīh al-Anbiyā'*).

**Keywords:** Ahl al-Bayt (as), Qur'anic *Qisas*, Exegetical Narrations, *Tafsīr*, Typology.

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## Introduction

The traditions of the Infallibles (as) concerning the Qur'ān may be classified into three categories: exegetical, allegorical (*ta'wīlī*), and contemplative (*tadabburī*), each characterized by its own distinctive approach and methodology.

In the first category, the exegetical traditions, the Infallibles (as) elucidate the apparent meaning and lexical sense of Qur'ānic words and expressions. These explanations typically consist of clear and straightforward applications, often presented as explicit commentary on the verses without recourse to complex reasoning or profound allegorical interpretation.

The second category, the allegorical traditions, pertains to the unveiling of the inner meanings and hidden realities of the verses. In these reports, the Infallibles (as) articulate deeper, symbolic significations that transcend the outward wording of the text. Such interpretations are generally grounded in the unique knowledge of the Imamate and their special insight, rather than in the literal or structural features of the verses.

The third category, the contemplative traditions, is devoted to a particular mode of reflection and deliberation upon the Qur'ānic text. These traditions instruct audiences in precise methods of attentiveness to the words and syntactic arrangements of the verses. This corpus not only engages in exegesis or allegory but also provides strategies and paradigms for attaining a deeper understanding of the Qur'ān and deriving greater benefit from its discourse.

This tripartite classification is equally applicable to the traditions concerning the Qur'ānic narratives (*qiṣaṣ al-Qur'ān*). In the present article, an attempt has been made to extract the exegetical traditions of the Ahl al-Bayt (as) regarding the Qur'ānic stories from the relevant *ḥadīth* and *tafsīr* sources, and to undertake a typological analysis of them for the sake of a clearer comprehension.

### **Qur'ānic Stories (*Qiṣaṣ al-Qur'ān*)**

The term *qiṣṣa* (plural: *qiṣaṣ*) denotes narration or the recounting of events in sequential order (Jawharī, 1989). In the Qur'ān, the word appears in the verse: “*We recount to you the best of narratives*” (Q 12:3), signifying the divine act of relating exemplary stories. In literary usage, a *qiṣṣa* may be composed in either poetry or prose, provided that it conveys a coherent and continuous account, whether real or fictional, and is arranged according to the conventions of composition.

Within the Qur'ān, however, *qiṣaṣ* primarily refers to historical accounts and true stories that originate from divine knowledge and are narrated for the purpose of deepening reflection and imparting moral



lessons to the audience. These narratives are presented on the basis of truth, devoid of exaggeration, imagination, or error, and are consistently marked by authenticity and reliability. Thus, the Qur'ānic *Qisas* are accounts that trace and articulate past events and genuine occurrences.

### **Tafsīr**

The term *tafsīr* derives from the root *fasara* and, in its lexical sense, encompasses a range of meanings such as uncovering, clarifying, disclosing, unveiling, elucidating, detailing, and explaining—all of which converge on the notion of making manifest and expressing meaning (Farāhīdī, 1414 ,7:247; Ibn Fāris, n.d,4:504; Ibn Manzūr, 1406 AH,5:55). Some have restricted its sense to “the uncovering of intelligible meaning” (Zabīdī, n.d,7:349; Rāghib, 1412 AH,636), while others have traced its etymology to the root *saḥara* (Zarkashī, 1410 AH,2:163). In the Qur'ān, the word occurs once, in the sense of clarification.

In technical usage, multiple definitions of *tafsīr* have been offered. Ṭabāṭabā'ī defines it as the exposition of the meaning of Qur'ānic verses and the unveiling of their aims and purposes (Ṭabāṭabā'ī, 1375,71). Ṭabrisī regards it as the elucidation of the difficult expressions of the Qur'ān and the clarification of their intended sense (*Majma' al-Bayān*, Introduction). Zarqānī describes *tafsīr* as a discipline that, to the extent of human capacity, investigates the states of the Qur'ān in terms of its indication of God's intent (Zarqānī, 2001,1:47). Dhahabī likewise considers it a science that examines the divine intent in the Qur'ān within the limits of human ability (Zahabī, n.d,1:15). Jawādī Āmulī defines *tafsīr* as the unveiling of the face of a word or discourse which, according to the conventions of communication and cultural understanding, has been uttered in a manner whose meaning is not immediately apparent.

Taken together, *tafsīr* signifies the clarification of the Qur'ān's meaning and the discovery of the divine intent, approached through human capacity and guided by the rules of language and culture.

### **Typology**

Typology means study of or analysis or classification based on types or categories (Merriam-Webster). A typology is a system of classification used to organize things according to similar or dissimilar characteristics. Groups of things within a typology are known as “types” (Stapley, Emily, 2022). The word *gūneh* (“type”) in Persian is semantically synonymous with terms such as word, kind, manner, color, form, category, and class.

In hadith studies, typology is a scientific approach that categorizes traditions systematically according to defined criteria in order to preserve their thematic coherence. Moreover, in the context of exegetical research,



typology denotes the systematic and thematic classification of Qur'ānic traditions into various types according to the characteristics of their texts.

On this basis, typology of *tafsīr* in the traditions of the Infallibles (as) means identifying and retrieving the different modes of their Qur'ānic exegesis, in accordance with the criteria outlined in the introduction, which are grounded in the distinctions between *tafsīr*, *tadabbur*, and *ta'wīl*. This typology of traditions is thus based on the exegetical function of the reports of the Ahl al-Bayt (as) concerning Qur'ānic stories, and it classifies them according to the type of exegetical role they perform.

### **Problem Statement**

The existence of approximately 150,000 exegetical traditions, together with the infiltration of *Isrā'īliyyāt* into many of these reports, underscores the necessity of typologizing the traditions of the Ahl al-Bayt (as) concerning Qur'ānic narratives. Typology enables scholars to classify traditions according to precise criteria such as chain of transmission, content, function, and origin, thereby distinguishing authentic reports of the Ahl al-Bayt (as) from questionable or Israelite-influenced material.

Moreover, typology provides a systematic and organized framework for analyzing traditions, allowing researchers to employ analytical models that yield reliable and scholarly results. This approach reduces ambiguity and redundancy in exegetical analysis and facilitates the identification and critique of traditions that have entered Islamic heritage from non-Islamic sources.

Thus, the typologization of traditions related to Qur'ānic narratives not only contributes to the organization and classification of the material but also plays a crucial role in safeguarding the authenticity of the traditions and enhancing the quality of exegetical scholarship.

In this study, an exploratory–analytical method has been employed, drawing upon primary Shī'ī sources. Relevant traditions were first selected and then subjected to typological analysis. While typologization of exegetical traditions is not entirely unprecedented, the innovation of this research lies in presenting typologies specifically tailored to Qur'ānic narratives and in highlighting the distinctive exegetical role of the Ahl al-Bayt (as). It should be noted that the verification of the chains of transmission of the cited traditions falls outside the scope of this article and requires a separate investigation. Nevertheless, in selecting the traditions, care has been taken to rely on authoritative sources. Should any weakness in transmission be identified, it does not undermine the typological framework, as alternative traditions can be substituted.



## Research Background

Numerous studies have been conducted on the typology of exegetical traditions. Some of these works have addressed the general typology of Shi'ī exegetical reports, such as Mehrīzī (1388) and Vahdatī Shabīrī (1392); others have focused on the typology of traditions attributed to a specific Imam (as), such as Maḥfūzī (1394) and Miṣlā'īpūr Yazdī and Dīmāh Kārgarāb (1388); and yet others have examined the typology of traditions within a particular exegetical work, such as Nāṣih and Bahrāmī (1394), Khushdūnī (1396), Khākpūr (1391), and Khālīdī (1396). However, with regard to the typology of exegetical traditions of the Ahl al-Bayt (as) concerning Qur'ānic *Qisas*, no independent study appears to have been undertaken.

## Research Findings

The exegetical typologies of the Infallibles (as) concerning the Qur'ānic Qisas are determined in light of the functions performed by their interpretive traditions. In each of these typologies, the Infallible (as) endeavors to unveil meanings and dispel ambiguities from the verses, thereby clarifying the principal intent of the passage through explanatory commentary.

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## Depicting the Context of Revelation

Exegetical traditions concerning the Qur'ānic Qisas play a significant role in delineating the context of revelation (*faḍā' al-nuzūl*), thereby contributing to a deeper and more precise understanding of the meanings and messages of the Qur'ān. These traditions clarify the *asbāb al-nuzūl* (occasions of revelation) as well as the historical, social, and cultural circumstances surrounding the descent of the verses, thus sketching the broader atmosphere that prevailed during that period.

While *sha'n al-nuzūl* generally refers to a specific cause or particular event associated with the revelation of one or more verses, the notion of *faḍā' al-nuzūl* is broader, encompassing the general conditions, prevailing ideas, and socio-cultural environment of the people at the time of revelation.

In a tradition transmitted from 'Alī b. Ibrāhīm, concerning the verses about Moses and Pharaoh, the context of revelation (*faḍā' al-nuzūl*) is depicted in a vivid and profoundly impactful manner. The scene is saturated



with Pharaoh's tyranny, which had spread across the land: he divided the people into groups, rendering some weak and oppressed, killing their sons while sparing their women. This portrayal conveys an atmosphere of pervasive fear, insecurity, and severe oppression upon the Children of Israel.

Alongside this, the suffering and affliction endured by Moses and his followers under Pharaoh's persecution further shape the context of revelation. These harsh conditions, marked by hostility and enmity, are presented as analogous to the situation of the Prophet Moḥammad (as) and his family during the period of Qur'ānic revelation. Yet, within this oppressive environment, the divine promise transforms the context into one filled with hope, consolation, and anticipation of a brighter future (Qummī, 1404AH, 2:133).

### **Clarification of Qur'ānic Terms (*īdāḥ al-alfāz*)**

In Arabic usage, *īdāḥ* denotes clarification, explanation, or elucidation. When one speaks of *īdāḥ al-lafz*, the intent is to render the meaning of a word or expression in a clear and precise manner, leaving no ambiguity. Within Qur'ānic exegesis, *īdāḥ al-lafz* refers to the process of explicating and clarifying the meanings of Qur'ānic words and expressions so that lexical difficulties and ambiguities are removed and the intended sense of the verses becomes manifest. This clarification may involve etymological explanations, semantic analysis, determination of intended meaning, and commentary on individual terms.

**On the term *Ḥawārīyūn* (Disciples):** Imām al-Riḍā (as), in response to a question concerning the designation of the "Ḥawārīyūn," explained: "*They were called Ḥawārīyūn because they were launderers who purified garments ... through admonition and reminder.*" He noted that among ordinary people, the name was associated with the belief that the disciples were engaged in washing clothes, cleansing them of dirt. The word *ḥawārī* is derived from *ḥuwār*, meaning "white bread" or "purity." From the Imām's perspective, however, the true reason for the designation lay in their spiritual purification: they cleansed themselves from the defilement of sin and strove, through admonition and exhortation, to purify others. Thus, the "Ḥawārīyūn" are understood as those inwardly and outwardly purified, who supported the religion of God through both word and deed (Majlisī, 1403AH, 14:273).

**On the term *Fatā* (Youth):** Imām al-Ṣādiq (as), in clarifying the meaning of *fatā*, stated: "*May I be your ransom, among us 'fatā' means a young man. Do you not know that the Companions of the Cave were all middle-aged, yet God called them 'fatā' because of their faith? O Sulaymān, whoever believes in God and practices piety is a fatā.*" He



emphasized that although the Companions of the Cave were not young in age, God designated them as *fatā* on account of their faith and piety. Accordingly, *fatā* signifies not merely youthfulness, but rather one who believes in God and adopts divine piety (Majlisī, 1403AH, 14:428).

**On the term *Mamdūd* (Extended, Time-bound):** In one tradition, the word *mamdūd* is explained as denoting something whose time and duration are fixed and determined. Etymologically, *mamdūd* derives from the root *madd* and *mudda*, signifying extension, prolongation, and temporality. Since every form of wealth acquired by human beings will eventually depart after a certain period, all possessions are described as *mamdūd*—that is, time-bound and finite. In the Qur’ān, this attribute is applied to wealth in order to caution believers not to be deceived by their possessions, but to regard them as temporary and limited, never permanent or everlasting (Majlisī, 1403AH, 30:168).

As observed, the elucidation of words in Qur’ānic narratives has been carried out through explanations of etymology, clarification of meanings, and specification of lexical items. The Ahl al-Bayt (as) played a significant role in this process, contributing effectively to the precise clarification and interpretation of the vocabulary and expressions within the Qur’ānic stories.

### **Clarification of Concepts (*Īdāḥ al-Mafāhīm*)**

Within the exegetical traditions of the Qur’ān, considerable attention is devoted to the clarification of concepts (*īdāḥ al-mafāhīm*), which constitutes one of the major typologies of the interpretive reports transmitted from the Ahl al-Bayt (as). Clarification of concepts refers to the explanation and elucidation of the relationships and meanings embedded in Qur’ānic phrases and sentences, such that the connections among the various components of a verse—or between multiple verses—are made explicit, thereby enabling a more precise comprehension of the divine intent. In their exegetical traditions concerning the Qur’ānic narratives (*qīṣaṣ al-Qur’ān*), the Ahl al-Bayt (as) engaged in conceptual clarification by explicating the deeper meanings and messages concealed within the stories of the Qur’ān. Through this process, they provided audiences with a more profound and practical understanding of the narratives. Through these methods, the Ahl al-Bayt (as) clarified religious, doctrinal, and ethical concepts, thereby transforming the Qur’ānic Qisas into a source of guidance that was both intellectually accessible and spiritually instructive. In the exegetical traditions of the Qur’ānic Qisas, the Ahl al-Bayt (as) employed this method to illuminate profound meanings and hidden messages within the Qur’ānic stories. By using precise analogies and comparisons, they



rendered complex concepts into simple and understandable language for their audiences.

A tradition from Imām al-Hādī (as) illustrates this approach. He highlights the special connection between the role of Āṣif Ibn Barkhiyā and that of Prophet Solomon (as). Imām al-Hādī (as) explains that Solomon did not require the knowledge of Āṣif, but God entrusted this knowledge to Āṣif so that humans and jinn would recognize him as the divine proof (ḥujjah) and guide after Solomon. This was intended to prevent disputes regarding leadership and to provide clarity in matters of guidance. (Majlisī, 1403AH, 14:127).

Also, in the exegetical traditions of the Qur’ānic Qisas, the Ahl al-Bayt (as) employed categorization to clarify concepts in a purposeful and methodical way. By dividing narratives into distinct aspects, they explained each part separately and highlighted its lessons and messages, thereby providing audiences with a deeper and more practical comprehension of the verses. A notable example is found in the words of Imām al-Ṣādiq (as), who classified prophets and messengers into four categories, each with distinct characteristics and missions:

**The first category** consists of prophets who are prophets only for themselves. Revelation reaches their hearts, but they are not tasked with conveying it to others. Their mission is personal and internal.

**The second category** includes prophets who receive messages in dreams and hear the voice of angels but do not see them while awake, nor are they sent to any community. Such prophets are under the authority of an Imām whose obedience is obligatory. Imām al-Ṣādiq (as) cites Lot (‘as as an example, who was a prophet but under the leadership of Abraham (as).

**The third category** comprises prophets who, in addition to dreams and hearing voices, also see angels while awake and are sent to groups of people, whether few or many. They have a mission of preaching and must deliver God’s message to their communities. Imām al-Ṣādiq (as) mentions Jonah (as), who was sent to one hundred thousand or more people to propagate divine law.

**The fourth category** encompasses prophets who possess all the previous qualities—dreams, voices, angelic visions—and who are also Imāms and leaders. These prophets hold a special status, combining religious and political leadership. Imām al-Ṣādiq (as) identifies them as the *ulu’l-‘azm* prophets, including Abraham (as), about whom God declared: *“Indeed, I will make you an Imām for the people”* (Q 2:124). These prophets not only convey revelation but also bear responsibility for the



comprehensive leadership and guidance of the community (al-Kulaynī, 1365, 1:147).

### **Exemplification (*al-Miṣdāq*)**

In Islamic sciences and Qur'ānic exegesis, exemplification (*bayān al-miṣdāq*) refers to the identification and introduction of particular cases to which a general term or concept applies. This process clarifies the general meaning of a word or expression by presenting it in a concrete and specific form.

The term *jary wa tatbiq* in Qur'ānic exegesis was explicitly introduced for the first time by Sayyid Moḥammad Ḥusayn Ṭabāṭabā'ī in his *Tafsīr al-Mizān*. He employed this expression to articulate a principle whereby Qur'ānic verses, although revealed in specific circumstances and concerning particular individuals, are not confined to that time or those instances. Rather, their rulings and meanings extend to analogous cases across different times and places (Ṭabāṭabā'ī, 1417 AH, 1:216).

An example of this method is found in the words of Imam al-Ṣādiq (as), who established a parallel between the story of the “owner of the donkey” and the advent of the Qā'im (as). By employing *jary wa tatbiq*, he interpreted the event of the man's long death followed by his return to life as a prototype for the occurrence of the Qā'im's appearance. The Imam did not claim that the Qā'im (as) is literally the same as the owner of the donkey; rather, by specifying this instance, he conveyed to his audience that just as God has the power to revive a human being after a hundred years, the reappearance of the Qā'im (as) after a prolonged occultation is entirely possible and has precedent in divine tradition.

In fact, through this application, Imam al-Ṣādiq (as) simultaneously pointed to God's power in reviving the dead and to the possibility of the advent of Imam al-Mahdī (as) after a lengthy occultation (Majlisī, 1404 AH, 51:224).

### **Clarification of Divine Wisdom (*Ḥikmah*)**

Shi'i exegetical traditions often address the wisdom behind divine matters and the reasons for rulings, making this one of the significant categories of tafsīr reports. In these traditions, beyond explaining the apparent meaning of the verses, attention is given to the philosophy, wisdom, and rationale behind the legislation of divine commands. According to the teachings of the Ahl al-Bayt (as), the Qur'ānic Qisas are not merely historical accounts but contain profound wisdom and lessons for guiding humanity.

**On the diversity of prophetic miracles:** Imām al-Riḍā (as), in response to Ibn al-Sikkīt's question about the reason for the differences in prophetic miracles, explained that each prophet was sent with miracles



suiting to the circumstances and needs of his time. In the era of Moses (as), when sorcery was widespread, God granted him miracles such as the staff and the shining hand, which nullified the magic of the sorcerers and established proof for the people. In the time of Jesus (as), when severe illnesses were common, God gave him miracles of healing—raising the dead, curing the blind and lepers—thus meeting the needs of his society. The Prophet Moḥammad (as) was sent in an age of eloquence and poetry, so his miracle was the Qur’ān, a discourse of unparalleled eloquence that invalidated the words of others. This diversity of miracles demonstrates divine wisdom: each miracle was tailored to the temporal context and societal needs, ensuring guidance and proof for the people. Imām al-Riḍā (as) emphasized that miracles were not merely for proving prophethood but also for guiding and responding to the specific needs of each era (Majlisī, 1403AH, 11:70).

**On the wisdom of Khidr’s rebuilding of the wall:** Imām al-Ṣādiq (as), in interpreting the verse about Khidr (as) rebuilding the wall, explained that God revealed to Moses (as): *“I reward sons according to the deeds of their fathers; if the fathers do good, the sons benefit, and if they do evil, the sons suffer.”* He also warned against fornication, teaching that one’s actions will be reciprocated. Khidr’s act of rebuilding the wall was to preserve the treasure of two orphaned and righteous boys until they reached maturity, ensuring their rights were protected. This act exemplified divine mercy and wisdom, showing that God’s decrees safeguard the vulnerable and that some divine matters surpass human comprehension, requiring trust in God’s wisdom (al-Kulaynī, 1365, 5:553).

### **5-5-Purification of the Prophets (*Tanzīh al-Anbiyā’*)**

In the Bible, unlike the Islamic view of the infallibility of the prophets, the prophets and messengers are introduced as chosen human beings, yet clear faults and sins are also attributed to them. This is repeatedly observed in both the Old Testament and the New Testament.



Prophet	In the Qur'an	Islamic Interpretive Explanation	In the Bible	Jewish-Christian Interpretive Explanation
<b>Adam</b>	Eating from the forbidden tree (Q 20:121)	Considered <i>tarq al-awlā</i> (leaving the better option), not an actual sin; infallibility preserved	Disobedience to God's command (Genesis 3)	Seen as the <i>Original Sin</i> ; the beginning of human fall
<b>Noah</b>	Prophet is infallible; no sin mentioned	Complete infallibility	Drinking wine and becoming drunk (Genesis 9:21)	Human weakness; shows need for divine grace
<b>Abraham</b>	Prophet is infallible; no sin mentioned	Infallibility preserved	Introducing Sarah as his sister to save his life (Genesis 12 & 20)	Human error; yet God still chose him
<b>Moses</b>	Killing an Egyptian (Q 28:15) interpreted as defending the oppressed; <i>tarq al-awlā</i>	Not deliberate sin	Killing an Egyptian (Exodus 2:12) and disobedience in the rock incident (Numbers 20:12)	Real sin; prevented entry into the Promised Land
<b>Jonah</b>	Leaving his people without divine permission (Q 21:87); <i>tarq al-awlā</i>	Not actual sin	Fleeing from divine mission (Book of Jonah)	Clear disobedience; required repentance
<b>David</b>	Error in judgment (Q 38:24); <i>tarq al-awlā</i>	Not real sin	Affair with Bathsheba and killing Uriah (2 Samuel 11)	Major sin; but he repented
<b>Solomon</b>	Prophet is infallible; no sin mentioned	Infallibility preserved	Marriages with foreign women and inclination to idolatry (1 Kings 11)	Clear sin; spiritual downfall
<b>Jesus</b>	Prophet is infallible; no sin mentioned	Complete infallibility	In the New Testament, introduced as sinless	Christians regard him as sinless and the Savior



With the emergence of various theological sects in the intellectual tradition of Islamic civilization and the clarification of each sect's doctrinal and ideological boundaries, the issue of their stance on the infallibility of the prophets arose. For example, the Hashwiyya held that both major and minor sins were possible for the prophets. The Mu'tazila maintained that major sins could not be committed by the prophets, though minor sins might occur. From the perspective of the Ash'arite, prophets did not commit either major or minor sins during their mission, but such sins might have occurred before their prophetic calling. The Imamiyya (Twelver Shī'a), however, believed that prophets, from birth until death, never committed either major or minor sins. Exegetes of the Imamiyya never accepted the possibility of major sins for the prophets, though in cases where a slip or lapse was reported, other sects referred to it as a minor sin. Within the exegetical traditions of the Ahl al-Bayt (as) concerning Qur'ānic narratives, this category of reports is of particular importance, as it has consistently been a source of disagreement among different sects.

Sect	View on Major Sins	View on Minor Sins	Additional Note
<b>Hashwiyya</b>	Possible	Possible	Did not consider prophets immune from sin
<b>Mu'tazila</b>	Impossible	Possible	Denied major sins, but regarded minor sins as possible
<b>Ash'arite</b>	Impossible during prophethood; possible before mission	Impossible during prophethood; possible before mission	Restricted infallibility to the period of prophethood
<b>Imamiyya (Shī'a)</b>	Impossible throughout life	Impossible throughout life	Prophets are infallible from birth to death; lapses are interpreted as <i>tarq al-awlā</i> (leaving the better option)

The Imams of the Ahl al-Bayt (as) transmitted traditions affirming the purification (*tanzīh*) and infallibility (*iṣmah*) of the prophets. They emphasized that prophets are free from all sins—major or minor—both before and after their prophetic mission. In theological works such as *Tanzīh al-Anbiyā'* by al-Sharīf al-Murtaḍā ('Ilam al-Hudā), extensive arguments are presented to establish the infallibility of prophets and Imams, with the first part of the book devoted specifically to the purification of the prophets.



**On the innocence of David (‘a):** Imām ‘Alī (as) strongly rejected the claim that David (‘as) married the wife of Uriah or committed adultery. He declared: *“If anyone alleges that David (‘a) married the wife of Uriah, I would punish him with two penalties: one for violating the sanctity of prophethood and another for slandering a believer under Islamic law.”* This statement underscores the absolute innocence of David and the seriousness of attributing sin to a prophet (Majlisī, 1403AH, 14:26).

**On David’s judgment:** Imām al-Riḍā (as), in a narration from Abū al-Ṣalt al-Harawī, explained the incident in which David (as) hastily judged in favor of the claimant, saying: *“He has wronged you by demanding your ewe to add to his ewes.”* The Imām clarified that David’s error was procedural—he failed to request evidence from the claimant and did not ask the defendant for his response. This was a mistake in judicial conduct, not a moral or sinful transgression as some have alleged. David sought forgiveness from God, and God forgave him. The Imām thus distinguished between an error in legal procedure and the false attribution of sin to a prophet (Ḥurr al-‘Āmilī, 1409AH, 27:216).



## Conclusion

This research has demonstrated that the exegetical narrations of the Ahl al-Bayt (as) represent a distinctive and multifaceted contribution to Qur'ānic interpretation, particularly in relation to the narratives of the Qur'ān (qāṣaṣ al-Qur'ān). By identifying and analyzing six principal typologies—depicting the context of revelation, clarification of Qur'ānic terms, clarification of concepts, exemplification, clarification of divine wisdom, and purification of the prophets—the study has shown how these traditions combine linguistic precision, theological depth, and pedagogical clarity. The findings highlight that the Ahl al-Bayt (as) did not merely transmit explanatory reports but developed interpretive strategies that bridged textual meaning with lived experience, thereby transforming Qur'ānic stories into sources of guidance, consolation, and doctrinal affirmation. The introduction of a new category exclusive to the Ahl al-Bayt (as) underscores their unique role in safeguarding and expanding the exegetical heritage of Islam. This article, by introducing the category of *Purification of the Prophets (Tanzīh al-Anbiyā')*, has highlighted the significant role of the Ahl al-Bayt (as) in the exegetical tradition of Islam. As demonstrated, without this body of narrations within the exegetical treatment of Qur'ānic stories, certain teachings from the Biblical tradition might have continued to circulate among Muslims. The study has shown that by identifying and presenting typologies appropriate to each section of the Qur'ān and its narrations, one can discern the position and impact of each category more clearly.

It is hoped that future researchers, through further discoveries and innovative approaches, will continue to advance the recognition of the Ahl al-Bayt's (as) place in Qur'ānic exegesis and contribute to a deeper understanding of the Qur'ānic narratives.



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