



Assessing the Credibility of Twelver Shii Exegetical Hadiths in the Educative Life of the Prophet Shu‘ayb



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Abstract

The existence of many hadiths quoted from the Infallible Imams that provide exegeses of Quranic verses makes one of the greatest treasure troves for the correct interpretation of the verses in the Shii school. As the hadiths pertaining to the Quranic stories are mixed with or accompanied by Israelite and fake accounts, it has become difficult to distinguish the correct versions from the wrong ones. Therefore, checking the authenticity of these hadiths paves the ground for understanding the Quranic stories better.

In this research, an attempt has been made with regard to verses 84 to 95 of Sura Hūd, the preaching and prophetic life of prophet Shu‘ayb (Jethro) in the form of six separate titles with regard to the hadiths presented about these verses in hadith-based tafsir books and by scrutinising their chain of transmission. In general, what has been reported about the story of the prophet Shu‘ayb in the hadith-based exegeses is correct, except for a few minor cases, all owing to the existence of some reporters whose reliability has not been ascertained. This research seeks to propose a method similar to what jurists (faqihs, *fuqahā*) have followed for authenticating hadiths, to propose a method to evaluate and separate credible hadiths from other hadiths in interpretation so that this hadith-based treasure can be used more authentically. The method applied in this research is fundamental (*bunyādī*), documentary (*isnādī*), with interdisciplinary data analysis.

Keywords: Exegetical hadiths, Document research, Twelver Shii hadith, Shu‘ayb (Jethro), Chain of transmission.

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Introduction

The great Shii exegetes differ on the issue of the use of hadiths and generally the use of the sunnah in the interpretation of the Quran.

1. The opinion of the supporters of this view are as follows: From later exegetes, Fayz Kāshānī (1995, 1:19), and from contemporaries, the late Khu'ī (Khu'ī, pp. 397-400), Fāzil Lankarānī (Fāzil Lankarānī, 2007, 187-188), and Qarā'atī (Qarā'atī 2008, 4:526) believe that the Sunnah is certainly the exegete of the Quran, hence it is necessary to use this treasure. Through defining the longitudinal position for the smallest weight, Javādī Āmulī recognizes the role of the Ahl Al-Bayt as true exegetes of the Quran (Javādī Āmulī 2000, 1:133).

2. Opponents' point of view: From contemporaries, Allameh Ṭabāṭabā'ī (Ṭabāṭabā'ī, 1393, 3:85; 2009, 32) and Ma'rifat (Ma'rifat, 2000, 2: 24) They do not believe in using hadiths in interpretation. Some people attribute this view to Imam Khomeini (Dayāri Bīdgulī, et al., 2011, 76) It is worth mentioning that as most of the reports of interpretation are in the form of a single report, the following question is raised: "Is a single report valid in the interpretation of the Holy Quran?"

The upcoming research, accepting the opinion of the proponents, believes that one of the important sources of interpretation of the Holy Quran is hadiths even in the form of single report (*khabar al-Wāḥid*). Although this view is subject to the validation of the mentioned reports, what the jurists also do about the traditions of the jurists should also be studied. Hence a big question is what method(s) should be applied to validate these reports is the second issue next to accepting the principle of their use in reports, as discussed elsewhere. (Almāsī, et al., 2022, 63)



The Quranic Sura Hūd is one of the suras that tells the stories of seven prophets in detail. It includes 75 out of 123 verses. In this way, the Almighty God tells the story of Shu'ayb from verses 25 to 49 the story of Prophet Noah, from 50 to 60 the story of Prophet Hūd, from 61 to 68 the story of Prophet Ṣāliḥ, from 69 to 76 the story of Prophet Abraham and the angelic party, from 77 to 83 the story of Prophet Lot, from 84 to 95. Finally, from 96 to 100, He recounts some stories of Moses.

As mentioned before, one of the prophets mentioned in this Sura is Shu'ayb, the very subject of this article. In this regard, first, his life is briefly surveyed. After that, the approach of Shii hadith-based tafsirs of his life story will be viewed, and finally, the validity and authenticity of the reports related to the story will be analyzed.

What is worth mentioning as the background of the research is to point out that until now, in no other work, the validation of Shu'ayb's story has been done. The responsible author of this article, in the form of several dissertations and an article published in No. 16 of the Twelver Shii research journal, has taken the same method to validate other Quranic stories, such as the narrative-interpretive validation of the life of the prophet Noah. Also, in line with the scheme of this research, Mohammad Taqi Diyari Bidgoli conducted research in the field of "Examination of the foundations of Imam Khomeini in the validity of jurisprudential and non-jurisprudential traditions" which has been published in Qayim Quarterly. Also, a thesis entitled "Analytical examination of the inclusion of weak reports in the stories of Sura Al-Baqarah with an emphasis on Shii narrative interpretation" has been carried out by Ebrahim Asgari under Dr. Baghban Arani. Another thesis by Abdolreza Afrogh entitled "Validation of the story of Prophet Noah in narrative interpretations with emphasis on Shii interpretations" has been researched in this field under the guidance of Dr. Jafar Taban.



This work can be distinguished from other works in two ways:

1. The emphasis of this article is on the life of Shu'ayb in the Holy Quran and the validation of Twelver Shii traditions in this context;

2. With this validation, it has summarized and completed the life of Shu'ayb through hadiths. In the Quran, in this article, an attempt has been made to validate the life of Shu'ayb with the method of narrative-interpretive research.

1. A Brief History of the Life of Shu'ayb (Jethro)

The prophet Shu'ayb (Jethro) was one of the descendants of Abraham, his father's name was Madyan Ibrahim and his mother was a child of Lot. Shu'ayb first lived among the people of Madyan. The people of Madyan were idol worshipers and wealthy people who had achieved great wealth through underselling and overselling goods and not following the rules of trade and fair dealing. Shu'ayb brought them *mīzān* and *mikyāl* (a means of observing justice and fairness in business and transaction) and introduced these tools to them. For this reason, some experts believe that scales and goods used for measuring are the devices that Shu'ayb invented (Nūrī, 2014, 11-31).

In fact, by sending Shu'ayb to these people, God the Almighty wanted to forbid them from worshiping idols and prohibit them from corruption on the earth and making defects of scales and measures. Shu'ayb also invited his people to know what he had been assigned and reminded them of the sufferings that had befallen the people of Noah, the people of Hūd, the people of Šāliḥ and the people of Lot, and he put a lot of effort in fulfilling this duty; however, his people received nothing but an increase in the flood. And disbelief and debauchery did not result in them (Ṭabāṭabā'ī, 1378, 700). Thus, just a few people believed in him. However they warned other disbelievers and opponents, they sometimes called him a sorcerer or regarded him



as a liar. Moreover, they threatened the believers would be stoned or expelled out of the city if they insist upon their religious invitation and returning to idolatry (Ibid., 701).

When Shu'ayb realized that there was no way out to guide the people, he requested the Almighty God:

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

“Our Lord! May You judge justly between us and our people, and You are the best of judges”

Following this prayer, God the Almighty sent down the punishment of "Day of Judgment", a punishment that is called "*rajfah* [horrible earthquake]" as cited in the Quranic Sura Al-A'rāf. At that time, a black cloud darkened everywhere and torrential rain befell. The people of Madyan started mocking the Prophet that if they truthfully drop a piece of the sky on our heads, then the cry of the sky would cover them. As a result, they woke up in the morning in their homes while they were on their knees and dead, and God the Almighty saved Shu'ayb and the believers to him, so Shu'ayb turned his back to the dead people and said: How much I tried to convey the message of my Lord to you and how much advice I gave you, now how I can be sad about the fate of unbelieving people. (Ṭabāṭabā'ī, 1999, 701; Rasulī Mahallātī, 2007, 480)

2. The Approach of Shii Hadith-based tafsirs in explaining the life of Shu'ayb

Verses 84 to 95 of *Sūra Hūd* are dedicated to the story of the life of Shu'ayb, and on this topic, some of the narrative interpretations that explain this story are examined according to the various issues raised.

1. 2. The Consequences of cheating people of their goods

The Almighty God says in verses 84 and 85 of *Sūra Hūd*:



﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ وَ لَا تَنْقُصُوا الْمِكْيَالَ
وَ الْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ* وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَ
الْمِيزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

“And to Midian [We sent] Shu‘ayb, their brother. He said, ‘O my people! Worship Allah. You have no other god besides Him. Do not diminish the measure or the balance. Indeed, I see that you are faring well, but I fear for you the punishment of an all-embracing day* ‘O my people! Observe fully the measure and the balance, with justice, and do not cheat the people of their goods, and do not act wickedly on the earth, causing corruption*!”

In the interpretations of these verses, it is stated that:

It is narrated that the Prophet said: There are five things that, if you encounter them, seek refuge in God from them, until he says: No people cheat other people of their goods unless it is caught by famine and the hardship of life and the oppression of the rulers will become prevalent over them."³ (‘Arūsī Huwayzī, 1994, 2/389)

Likewise, under the same verse, it is further stated:

³. In *Usūl al-Kāfi* on the authority of ‘Alī b. Ibrāhīm on the authority of his father and a number of our companions on the authority of Aḥmad b. Muḥammad all on the authority of Aḥmad b. Muhammad bin Abi Nasr on the authority of Aban on the authority of a man on the authority of Abī Ja‘far, peace be upon him, he said: “The Messenger of God, may God’s prayers be upon him and his family, said: Five if you realize them, seek refuge in God from them Until he said: “And never have they (people) been deficient in the measuring and the weighing except that they were seized by the years (of famine), and difficult provision, and tyranny of the ruling authorities.”



Imam Al-Bāqir - - said: "I found it in the Holy Quran, so whenever there is a decrease or increase in size and weight, God will afflict them [those people] with famine and deficiency.⁴ (ibid.)

In Tafsīr ‘Ayāshī, it is narrated from Imam Al-Şādiq:

In the interpretation of the sentence "Indeed I see that you are faring well" he said: The people of Madyan lived in abundance of blessings so that the price of goods was low (and they did not need to sell short).⁵ (‘Ayāshī, 2001, 2:159; Baḥrānī, 1995, 3:130)

In this regard, Ali b. Ibrāhīm writes in his Tafsīr:

God the Almighty sent Shu‘ayb to Madyan, a rural region on the way to Syria, but its people did not believe in him. (Qumī, 1984, 1/337)

2.2. The Result of Confirming the Order of the Prophet

The Almighty God says in verse 86 of *Sūra Hūd*:

﴿بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

4. ‘Alī b. Ibrāhīm, on the authority of his father, and a number of our companions, on the authority of Aḥmad b. Muḥammad, all on the authority of Ibn Maḥbūb, on the authority of Mālik b. ‘Aṭīyah, on the authority of Abī Ḥamzah On the authority of Abi Ja‘far, peace be upon him, who said: “We found in the book of the Messenger of God, may God’s prayers and peace be upon him, that when the measuring and the weighing were deficient, they were seized by the years (of famine), and difficult provision.”

5. On the authority of Aḥmad b. Muḥammad b. ‘Īsā, on the authority of some of our companions, on the authority of Abī ‘Abdullah, regarding God’s saying (Indeed I see that you are faring well) He said: “Their price was cheap.”



“What remains of Allah’s provision is better for you, should you be faithful, and I am not a keeper over you!”

Sharif Lahiji in his tafsir writes thus:

What remains of Allah’s provision" is Ṣāhib Al-Zamān, (Imam Al-Mahdī), that is, one of us is the "What remains of Allah’s provision" of Ṣāhib. It has been quoted from Imam Muḥammad Al-Bāqir that when the leader of the family of Muhammad reappears places and stands in front of the wall of the Kaaba, and three hundred and thirteen of his followers come to him, the first person to notice according to the verse, “*What remains of Allah’s provision is better for you*” will be that Imam, so that Imam will say: "I am the promised dignitary of Allah, His Hujjat (Convincing Proof)" and after this, no one should greet him unless he says: "Peace be upon you, O the representative of Allah in the land and we are with you, and I am not your guardian, that is, I am not your guardian from the evildoers, or that I am not the guardian of your deeds until I reward you with them, but I am your guide and the conveyer of my divine decrees. (Eshkevari, 1994, 2:69)

2.3. Divine Success

It is stated in verse (88) of *Sūra Hūd*:

﴿ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَآكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتِطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ﴾

“He said, ‘O my people! Have you considered, should I stand on a manifest proof from my Lord, who has provided me a good provision from Himself? I do not wish to oppose you by what I forbid you. I only desire to put things in order, as far as I can, and



my success lies only with Allah: in Him I have put my trust, and to Him I turn penitently.”

In the hadith-based tafsirs of this verse, it is stated:

It has been quoted from Imam Al-Şādiq: They offered him: (keeping in mind that the causes and means are effective in our work) the meaning is that God, the Exalted, in one place (narrates the words of Shu'ayb who said), And we will succeed only by Allah" and in another place he himself said: "If God helps you, no one will win over you! And if he stops helping you, who will help you after him?! (Holy Quran 3:160) What is it? In response, Imam said: When the servant of God obeys what God has commanded him, his action is in accordance with the command of God, the Exalted and Exalted, and thus he calls that servant successful (because we said that his action is in accordance with the order of God, Exalted and Exalted) and Whenever the servant of God wants to enter into some sins and God the Almighty intervenes between him and that sin and as a result, the servant does not commit that sin, his sin is forsaken by the grace of God the Almighty and whenever He leaves him alone and between Him And he is not prevented from sinning and as a result commits a sin, in that case, God has not helped him and has not made him successful (because his work was not done according to God's order). (‘Arūsī Huwayzī 1994, 1:405; Bahrānī 1995, 1:707)

2.4. Using the Title “Khatīb” (Orator) of Prophets to Shu'ayb

In verses (90 to 92) of *Sūra Hūd*, it is stated:

﴿وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ* قَالُوا يَا شُعَيْبُ مَا نَفَقْتَ كَثِيرًا مِمَّا تَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَا يَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ* قَالَ يَا قَوْمِ أَرَهْطِي
أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾



“Plead with your Lord for forgiveness, then turn to Him penitently. My Lord is indeed all-merciful, all-affectionate.* They said, ‘O Shu‘ayb, we do not understand much of what you say. Indeed we see that you are weak amongst us, and were it not for your tribe, we would have stoned you, and you are not a formidable [challenge] for us.* He said, ‘O my people! Is my tribe more formidable in your sight than Allah, to whom you pay no regard? Indeed, my Lord comprehends whatever you do*”

In the following narrative interpretations of this verse, it is indicated that: “It was quoted from the Prophet Muḥammad that he had said: Shu‘ayb was a preacher (and speaker)” (Fayḍ Kāshānī 1995, 2:470).

2.5. Waiting for Deliverance

The Almighty God says in verse (93) of *Sūra Hūd*:

﴿وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ مَن هُوَ
كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ﴾

“O my people! Act according to your ability; I too am acting. Soon you will know who will be overtaken by a punishment that will disgrace him, and who is a liar. So be on the watch; I too will be watching along with you”

In the hadith-based tafsirs of this verse, it is stated that:

Imam Al-Riḍā said: How good it is to be patient and wait for relief. Have you not heard God's words in the Quran, which says: “So be on the watch; I too will be watching along with you (Quran 11:93)” the severity is for reaching the Deliverance, and the people before you were more tolerant than you. (‘Arūsī Huwayzī 1994, 2:393; Burūjjirdī 1987, 3:293)

This hadith is also narrated as follows:



It was narrated from Muḥammad b. Fuḍayl from Imam Al-Riḍā that Muḥammad said: I asked him [the Imam] about the issue of waiting for Deliverance, and he said in surprise: "Don't you know that waiting for Deliverance, itself is a stage of Deliverance."? Then he said: God, the Blessed and Exalted, says: "So be on the watch; I too will be watching along with you (Quran 11:93)." (Baḥrānī 1995, 3:130)

2. 6. How the Torment Befell the People of Madyan

In verse (95) of *Sūra Hūd*, God says:

﴿كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ﴾

“As if they had never lived there. Behold, away with Midian!—just as Thamud was done away with!”

It is stated in the hadith-based tafsirs that no two nations were destroyed by the same punishment, except the people of Shu'ayb and the people of Ṣāliḥ. But the cry that came to the people of Thamud was from below, and the cry that came to the people of Madyan was from above them. Shu'ayb's people turned away from the mercy of God the Almighty, because the punishment of Shu'ayb's people was scream like the punishment of Thamud's people (Ishkivari 1994, 3:475; Kāshānī 1957, 4:466; Fayḍ Kāshānī 1995, 2:470).

3. Investigating and validating the Authenticity of the Life of Shu'ayb according to Hadiths

According to what was said about the story of Shu'ayb, in the above-mentioned verses of *Sūra Hūd* from Shii hadith-based tafsirs on this topic, its authenticity with reports will be investigated and analyzed.

3.1. Hadiths Related to the Consequences of Cheating People of their Goods



▪ **Analysis of the first narration:**

(Alī ibn 'Ibrāhīm from his father and some of our companions from Aḥmad ibn Muḥammad all from Aḥmad ibn Muḥammad ibn Abī Naṣr from Abān from a man from Abī Ja'far) (Ḥurr 'Āmulī 1998, 16:273):

This report is weak in terms of documentation. Alī ibn 'Ibrāhīm ibn Hāshim and his father, who are in the chain of reports, are both Twelver Shii and reliable (*thiqa*), as mentioned in the previous discussions about them. Aḥmad ibn Muḥammad ibn Abī Naṣr al-Bazanī is a Twelver Shii and reliable and one of the companions of the consensus (*aṣḥāb al-ijmā'*) (Ṭūsī 1961, 351). Abān ibn Uthmān Al-Aḥmar, who is also Twelver Shii and reliable and one of the companions of consensus (Kashshī 1969, 352). from a man: It is not clear who he is, and that is why the chain of transmission is in trouble.

▪ **Analysis of the second narration:**

(Alī ibn 'Ibrāhīm from his father and some of our companions Aḥmad ibn Muḥammad all from ibn Al-Mahbūb, from Mālik ibn 'Aṭṭīyah from Abī Ḥamza from Abī Ja'far) (Kulaynī 1986, 2:374):

The report is correct from the point of view of the chain of transmission because the narrators in the chain of transmission are all Twelver Shii and reliable, especially Al-Hasan ibn Al-Mahbūb Al-Surād, who is also one of the companions of consensus (Kashshī 1969, 556). Therefore, there is no damage to the report with regard to the chain of transmission.

▪ **Analysis of the third narration:**

(From Aḥmad ibn Muḥammad ibn 'Īsā from some of our companions from Abī 'Abdu-Allāh) (Kulaynī 1986, 2:164):

The above-mentioned report is disconnected (*mursal*) and weak in its chain of transmission. Muḥammad ibn Yahyā al-'Aṭṭār is Twelver Shii and reliable (Kashshī 1969, 353). Aḥmad ibn Muḥammad ibn 'Īsā al-



Ash'arī is also Twelver Shii and reliable (ibid., 596). There is no discussion about some of our companions; therefore, the report is not reliable.

▪ **Analysis of the fourth narration:**

(In Tafṣīr of Alī b. Ibrāhīm) (Qumī 1984, 1:337):

The report is not found in the four canonical hadith collections and is only mentioned in exegetical books ('Ar ūsī Huwayzī 1994, 2:389).

3.2. Hadith of Confirmation of the Prophet's order

(Alī ibn 'Ismā'īl from 'Āsim ibn Ḥumayd al-Ḥannāṭ from Muḥammad ibn Muslim al-Thaqafī, he said Abā ja'far Muḥammad ibn Alī al-bāqir) (Ṣadūq 2016, 1:331; Majlisī 1982, 52:192):

The report is not found in the four canonical hadith collections, but it is sound (*ṣaḥīḥ*) with regard to the chain of transmission because the transmitters are all Twelver Shii and reliable, especially Muḥammad ibn Muslim al-Thaqafī, who is also one of the companions of consensus (Kashshī 1969, 10). Therefore, there is no defect in the report.

3.3. The Report of Divine Assistance

(Ibn Bābwayh said: Ali ibn 'Abdullāh Al-Warrāq, Muḥammad ibn Aḥmad Al-Sanānī, and Alī ibn Aḥmad ibn Muḥammad, they said: narrated to us Abū Al-'Abbās Aḥmad ibn Yaḥyā ibn Zakarīyā al-Qaṭṭān, he said: narrated to us Bakr ibn 'Abdullāh ibn Ḥabīb, he said: narrated to us Tamīm ibn Buhlūl from his father from Ja'far ibn Sulaymān Al-Baṣrī from 'Abdullāh ibn Al-Faḍl al-Hāshimī, he said) (Ṣadūq 2019, 242; Idid 1982, 21):

The report is weak in terms of chain of transmission because the transmitters are either unreliable or there is no specific information



about them (*majhūl*) and there is no discussion about them in the Rijāl books.

3.4. Narrations related to Entitling the Prophet Shu‘ayb as the orator (*khatīb*) of the Prophets

“In the *majma‘* from the Prophet Muḥammad” (Fayḍ Kāshānī 1995, 2:470)

The desired report is not found in hadith collections and is only stated in tafsirs. Therefore, the only document of report is the Tafsīr books.

3.5. Narrations of Waiting for Deliverance

- **Analysis of the first narration:**
 - (And with this chain of transmission, from Muḥammad ibn Mas‘ūd, he said, reported to me Abū Sāliḥ Khalaf ibn Hammād Al-Kashshī said, reported to us Sahl ibn Zīyād, he said, narrated to us Muḥammad ibn al-Husayn from Aḥmad ibn Muḥammad ibn ‘Abī Naṣr, he said) (Ṣadūq 1395, 2: 645; Majlisī 1982, 52: 110).

The report has not been narrated in the main four canonical books of Hadiths, but the reliability of the chain of transmission is distorted and weak with regard to the reporters, although they are all Twelver Shii and reliable (Najāshī 1986, 31 & 75; Ṭūsī 1961, 387) and Aḥmad ibn Muḥammad ibn ‘Abī Naṣr is also one of the companions of consensus, (Najāshī 1986, 75), there is no information about Abū Ṣāliḥ Khalaf ibn Hammād Al-Kashshī in the Rijālī books.

- **Analysis of the second narration:**

(From Muḥammad ibn al-Fuḍayl, from Imam al-Riḍā, he said) (‘Arūsī Huwayzī 1994, 2:393).



The reported hadīth is not found in the hadīth books and in Tafsīr books, the same content is expressed with “So wait! I too am waiting along with you” (Quran 10:102). The chain of transmission is as follows: (from Al-‘Ayāshī, from ‘Imrān from Muḥammad ibn ‘Abd al-Hamīd, from Muḥammad ibn Al-Fuḍayl). Al-‘Ayāshī and Muḥammad ibn ‘Abd al-Hamīd are both Twelver Shii and reliable. No information has been given about ‘Imrān, and Muḥammad ibn al-Fuḍayl, even though he is Shii, he is considered weak (Ṭūsī 1961, 343; Ḥillī 1990, 250). Therefore, the above-mentioned report is invalid.

4. The Quranic and Hadith-based analysis of the Life of Prophet Shu‘ayb

According to what has been stated in the previous parts, it is necessary to attach and review the main points which are raised about the life of Prophet Shu‘ayb from both the verses of the Quran and authentic hadiths for a better and more accurate understanding of the Quranic verses about Prophet Shu‘ayb:

In verses 84 and 85 of *Sūra Hūd*, as the main focus of the content of the story is the issue of cheating people of their goods and its consequences in the life of mankind. According to the both verses and narrations, even in the case of the abundance of divine blessings, prevalence of this moral defect in the society is harmful and results in punishment. According to the tafsirs and hadiths of Imamiyyah, this social punishment will appear in a form of widespread famine.

God's general blessings include all creatures; however, what has a special privilege is the special blessings of God, which only include the servants who took a step on the right path. In the verse 86 of *Sūra Hūd*, according to hadith-based tafsirs, the highest divine blessing is benefiting from the presence of *Baqiyat-Allah* (Imam Mahdi).



About the Divine assistance, as understood from verse 88 of *Sūra Hūd*, owing to the weakness in the chain of transmission, what has been mentioned in the hadith-based tafsirs is unacceptable.

In verses 90 to 92, the only point that is mentioned is about of nickname of Shu‘ayb as *Khatib* of the Prophets. Although this issue is not mentioned in the main old Hadith texts of Shia, it is mentioned in the Fayḍ Kāshānī’s tafsir entitled by *Sāfi*.

Verse 94 of this *Sūra* brings to mind the issue of Deliverance by expressing the topic of waiting. However, the reports that have such an interpretation of the final part of this verse, i.e. “I too will be watching along with you” (11:93), have a weak chain of transmission.

In verse 95, according to the comparison of the punishment of the people of Shu‘ayb to the people of Thamud, there is a reference to the special distress and destruction of these two peoples. The reports presented in the interpretation of this verse, despite the explanation of the type of punishment of these two peoples, since it is not mentioned in the hhadith collections and is limited only to the tafsirs, it cannot be taken into consideration.

On the whole, what has been narrated about the life of Shu‘ayb in hadith-based tafsirs, except for a few minor cases that are doubtful owing to the existence of certain reporters whose authenticity has not been proven, the rest of the cases are confirmed.

5. Conclusion

Since most of the reports transmitted from the Infallibles are about the Quranic stories, using such a treasure will undoubtedly lead to a better understanding of the Quranic verses. As a result, it is necessary to review and validate in a detailed and separated way, all the exegetical hadiths so that a more accurate validation can be done. By analysis of



the subject as the result of this article, the following points are important:

1. One of the important sources of interpretation of the Holy Quran is hadith (even in the form of single reports, *Al-Khabar Al-Wahid*); although this view is subject to the validation of the mentioned reports.

2. The researchers of this article, accepting the point of view of the validity of the authentic single reports (*khabar wāhid thiqa*) in the interpretation of the Quran, have paid attention to the evaluation of hadiths in order to interpret the Quran as accurately as possible.

3. It is obvious that due to the forging of many of fake and invalid reports over many centuries, not all reports are authentic and require careful validation.

4. Validation of reports related to the life of Shu'ayb was examined in the form of 6 issues:

1. The consequence of cheating People of their goods,
2. Affirmation of the Prophet's order,
3. Divine assistance,
4. Khatib of the Prophets as the nickname of Shu'ayb,
5. Waiting for Deliverance,
6. How the torment came upon the people of Midian.

The following table signifies the obtained results:



Subject	The total number of hadiths	The number of hadiths with a valid chain of transmission	The number of hadiths with weak or without the chain of transmission	Only Mentioned in tafsirs
The consequence of cheating people of their goods	4	1	3	—
Affirmation of the Prophet's command	1	1	—	—
Divine assistance	1	—	1	—
Khatib of the Prophets as the title of Shu'ayb	1	—	1	1
Waiting for Deliverance	2	—	2	—
How the torment came upon the people of Midian	1	—	1	1

In general, according to the verses, many of the reports mentioned about the interpretation of these verses are confirmed, except for the ones with an invalid chain of transmission.



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