

## THE ROLE OF AHLUL BAYT IN THE ETERNAL LIFE OF QURAN

<sup>a</sup> IBRAHIM KALANTARI

<sup>a</sup> Faculty of Maaref and Islamic Thought, Dep. of Islamic Maaref, University of Tehran, Keshavarz Avenue, Tehran, Iran. Email: <sup>a</sup>ekalantari@ut.ac.ir

**Abstract:** Ahlul Bayt in the Quran, traditions and customs of the Islamic community applies to whom? What is their role in the eternal life of the Quran? Research on this issue needs more chance, but this article tries to review it briefly and, according to reliable sources. In this article, it becomes clear that Ahlul Bayt only refers to a certain group of Prophet Peace be upon his family and his progeny that according to the explicitly stated of the Prophet, there is a permanent link between them and Qur'an. This eternal bond is determined a special place for the Ahl al-Bayt (as) beside the Qur'an that if carefully examined, it leads to a worthy result of information to an eternal life of the Quran. The author tries to study the Quran and Ahl al-Bayt link with this approach.

**Keywords:** Ahl al-Bayt, Quran, the eternal life, the Quran and Ahl al-Bayt link.

### 1. Introduction

In some verses of the Quran and in the Holy Prophet of Islam, peace be upon him and his progeny expression, a group called "Ahl al-Bayt" that are clean from any evil and has virtue and a special status in Islam. Among the virtues that the Prophet, peace is upon him and his progeny has insisted and considered for this group, is their eternal bond with the Holy Quran.

Islam is the subject of an inmate to clarify the role of the Qur'an in the eternal life.

This link, which, according to the explicit words of the Prophet, peace is upon him and his progeny, if considered by Muslims, will be the savior of the Islamic Ummah, will consider a special place for the Ahlul Bayt with the Quran. This article attempts to study only one of dozens problem about Ahlul Bayt pay and Islam and that is explaining the role of Ahlul Bayt in the Quran eternal life.

The author will try to explain the issue by referring to the original sources of Islamic teachings and religious and other documents and expose different aspects of it to fair criticism of judgments and religious scholars. Before entering the subject, some preliminary discussion will briefly outline.

### 2. Etymology of Ahl al-Bayt and progeny concept

Ibn Manzur knew "Ahl al-Bayt" as residents of the house, as the "Ahl al-rajol" means the closest people to him, and elsewhere described it as the "tribe" and his relatives. (Ibn Manzur, 1996, madde Ahl)

Raghib Isfahani in Article "Ahl" says:

"Ahl al-rajol" originally refers to those who lived with him in a house. Then to be allowed, it has been applied to those who shared his genealogy. (Raghib Isfahani, 1995: madde Ahl)

Firouz Abadi below the same article says: Ahl al-rajol are the family and close friends of him that its plural form is "Ahlon", "Ahal", "Aaahal" and "Ahalat" ... and the Ahl al-Bayt are residents of the house ... " (Firouz Abadi, Beata: Chapter Alhamzeh and Alba', Bab al-Lami, madde Ahl)

Thus, the term "Ahl" means a group that an attribution has happened between them because of sharing in the specific cause, whether material or spiritual among them. This certain sharing is determined with the genitive "Ahl".

Accordingly, "Ahl al-Bayt" refers to a group that an assignment has been emerged due to Sharing on attribution to a certain person or a certain residential home among them.

In addition, "A & L" testament in the genitive of Ahl [al-Bayt], is the reminiscent of a certain house, meaning the home of the Prophet of Islam, peace is upon him and his progeny. (Tabresi, Beata)

Therefore, "Ahl al-Bayt" is known as the synonymous with "inmate of Prophet Peace is upon him and his progeny". For this

reason, the use of "Ahl al-Bayt" in an absolute way of traditions of Muslims, of Islam so far, was especially for the family of the Prophet peace is upon him and his progeny. (Raghib Isfahani, 1995: madde Ahl) This word in Persian is used by deleting "Alef and Lam" in the form of "Ahl al-Bayt".

Philologies have known the term "progeny" as the term "inmate". Ibn Manzur said "the family of a man is his relatives from son and daughters" (Ibn Manzur, 6991 AD: The following words Atr) He, then, after quoting the hadith of the Prophet, peace be upon him and his progeny, said: According to some sayings, the Prophet peace be upon him and his progeny on a hadith says: I leave among you two precious and exquisite borrow one book of the Quran and the other my Etrat and Ahl al-Bayt, so the Prophet peace be upon him and his progeny knows the progeny is equated with the Ahl al-Bayt. (Ibid.)

Ibn Manzur in the continuation of the same speech quoted by Ibn Arabi says:

Hence, the prophet (pbuh) Etrat is his child Batool Fatima (RA). (Ibid.)

Farahidi also expressed similar words of Ibn Manzur about the meaning of Etrat word. He says:

The man Etrat is his relatives from his son and his grandson. (Farahidi, 5241 AH: The following words Atr)

### 3. The use of "Ahl al-Bayt" in the Qur'an

In the Quran, the word "Ahl al-Bayt" is only used in two verses:

A: Do you wonder the God's command? Mercy and blessings of God be upon you the family of this house, he is commendable and noble. (Hud (11): 37)

[The angels said to Abraham's wife]: Do you wonder the working of God, mercy and blessings of God are upon you, the family of Abraham because God is very commendable and honorable.

Undoubtedly, God just wants to take away the evil and sin from your family of the Prophet and his progeny and fully purify you. (Ahzab (33): 33)

The first verse is about Abraham peace is upon him and his family that, in the verses before and after it, the story of the angels descends upon him and the good news and the subsequent birth of Isaac and following the amazement of Abraham's old wife were raised. The second verse that is known to Tathir verse, according to all Muslims, is dedicated to the family of the Prophet; peace is upon him and his progeny. (Tabresi, Ibid)

According to this verse, God has taken all the wicked from the Prophet, peace are upon him and his progeny away.

Who is the Prophet's Ahl-al-Bayt, peace is upon him and his progeny?

To identify the family of the Prophet, peace is upon him and his progeny, the only way is referred to Islamic narrations. According to these teachings, the Ahl al-Bayt of the Prophet, peace is upon him is Ali, Fatima, Hasan and Hussein PBUH.

Jalal al-din Suyuti in his narrative interpretation has brought many of these stories with different documents from Prophet's relative. (Suyuti, 2000)

Tabarsi also quoted many stories from Abu Said Khedri; Anas bin Malik, Vaseleh bin Asqa, Aisha, Umm Salamah, Jabir and Hasan bin Ali that all states have the same expression. (Tabresi, Beata) in one of the hadith that says:

The Prophet said purification verse was revealed for five people, I, Ali, Hassan, Hussain and Fatima, peace are upon them. (Ibid, P. 955)

Tabarsi After quoting several stories with the same theme, saying:

There are many narratives in this field that have brought both by the Sunni and by Shiite and if we want to bring them all, the book lasts. (Ibid, P. 065)

Allameh Tabatabai also in below purification verse brings lot narratives with various documents and says:

Many hadiths are in this regard by Sunnis and Shiites as well, everyone wants to be informed about them must refer to Ghayatol Maram Bahrani and Bqat Abrar. (Tabatabai, 1993: V. 21, p 913)

Allameh Majlesi has written numerous stories in this regard. (Majlesi, 1982)

The frequency of stories in this field is that will not leave any doubt for fair researcher in the revelation of the verse about noble and virtuous unique dignity of the Prophet, Ali, Fatemeh, Hassan, Hossein. (Majlesi, 1982, about the virtues of Ahl al-Bayt)

Of course, in the books of Hadith and commentary, other stories can be seen to clarify the facts of the Prophet peace is upon him and his progeny. (Ibid)

According to this narrative, in addition to the Companions of the Cape [Prophet Peace be upon him and his progeny, Ali, Fatima, Hasan and Hussein PBUH], nine innocent Imams from Hussein children are also among the family of the Prophet. The Prophet, peace be upon him and his progeny sometimes called this group with the word "Ahl" (Suyuti, 2000), \* sometimes with the word "Ahle Bayti" (Ibid, pp. 235-435), sometimes the term "Etrati" (Saduq, 1993) and, in some cases by combining "Etrati, Ahle Bayti". (Majlesi, 1982)

Ayashi in the following verse: O those who believe obey Allah and the prophet and former prophets. (An-Nisa' 4: 95) A long narration narrated from Abu Basir from Imam Baqir that according to it, the instances of "former Prophets" in this verse are the same with examples of "Ahl al-Bayt" in the purification verse.

This narration, recalling what has reached from the Prophet and his progeny in determining instances of two verses and some other verses, it has counted "the twelve Imams" in certain instances of "the former Prophets" and "Ahl al-Bayt". According to this narration, Holy Prophet Muhammad (pbuh) has recalled from this group, with the words "Ahle Bayti", "Quli", "Ahl". (Ayashi, Beata: Vol. 1, pp. 672-772) according to some quoted narrations below the verse, "The first Governors" Prophet has named from the first to the last of the group for some of his companions. (Ibid., P. 280)

#### **4. Link between Quran and Ahl al-Bayt from the view of the Prophet, peace be upon him and his progeny**

The Holy Prophet, peace is upon him and his progeny has counted many virtues for his Ahl Albayt that according to them, the Ahl al-Bayt is placed in a unique position among the Islamic Ummah. Including, most important virtue is the equivalent of putting Ahl al-Bayt with Quran and its unbreakable bond (\*), Ibn Jarir, the governor and Ibn Marduyah from Saad, have quoted this narration.

There are two Resurrection. According to a narrative that Shiites and Sunnis have agreed on the validity and is known the 'Hadith Thaqalayn ', the Prophet of Islam, peace is upon him and his progeny has said:

I left among you two precious objects that if you hold to them, you will never go astray after me; one of them is bigger than the other: the Book of Allah (the Qur'an) which is a hanging rope from heaven to earth and my family, Ahl al-Bayt. Be aware that they will never separate from each other until they meet me at the pool.

This tradition has been quoted from the most prominent companions of the Holy Prophet and his progeny and has been transferred repeatedly from generation to generation. (Balaghi, 1999) Most positions, hadith communities and virtue books that Sunni has written, from the beginning of a writing tradition, so far, Thaqalayn hadith has been quoted from a companion of the Prophet or more. Some of these works have narrated the mentioned hadith from more than twenty companions, either in the form of breife, as Ibn Hajar has brought in Alsvaq Almhqrh, or in detailed, so that Skhavy, Sayuti and al-Samhoudi, and others have brought (Ibid, p. 101)

Attention to the text of the hadith and its documents given it a sign that the Prophet of Islam, peace is upon him and his progeny has said that on several occasions to the Companions and his followers and has informed them of the importance of the unbreakable bond between the Quran and Ahl al-Bayt. Ibn Hajar Heytami, a prominent Sunni scholar in this field, says:

Hadith mentioned has many ways. Twenty-some of the Sahabah have narrated it; some of them have heard this tradition on the farewell tour and the day of Arafah. Some have quoted it during the Prophet's sickness and in a group of the Companions. Others have heard it in a great and unforgettable story of Ghadir from the Prophet and eventually others said, Prophet after returning from Taif, has said in a speech which he expressed Thaqalayn tradition. (Haytham, Beata, p. 051)

Thaqalayn tradition importance more than anything else is for expressing the Ahl al-Bayt (AS) and the Qur'an in the language of the Prophet Muhammad peace be upon him and his progeny. The interpretation of the Prophet from the Quran and Ahl al-Bayt (as) to "Thaqalayn" is a sign of these two positions in the life of Islam. (Ibn Manzur, 1996) According to this narrative, the Islamic Ummah remaining safe from any deviation in the age of the seal, depends on gaining the Quran and progeny, and these two shall meet the needs of human knowledge until the judgment day.

#### **5. The philosophy of Quran and Ahl al-Bayt bond**

The bond of Quran and Ahl al-Bayt has the accurate revelation support, which thought in some verses of the Quran revealed it as goodness. According to some verses of the Koran that explicitly talked about revelation and prophecy, divine revelation in all historical periods, has been accompanied by two features. The first feature that is always the revelation has been revealed with language and understandable words of the prophets and the audience; second, in the revelation, always the presence of a reliable and knowledgeable human was necessary for the word of God so that in addition to receiving and conveying revelation, has the responsibility to explain and teach various aspects of revelation in human life or the hereafter. The clearest verse of the Qur'an in this regard:

We have not sent any messenger except in the language of his people [revelation] to make clear to them. (Ibrahim (41): 4)

The Quran has also made clear this responsibility about the Prophet, peace is upon him and his progeny:

In addition, we have revealed the Quran to you to explain to people what was revealed to them and you should think. (An-Nahl (61): 44)

Elsewhere the Quran knows the responsibility for teaching the revelation alongside other responsibilities to the Prophet and his progeny:

He is who provoked a messenger of their own among the illiterate to recite His Signs to them, purify them, and teach them the Book and wisdom. (Jomeh 26: 2)

According to these verses, divine revelation has never been released without a chosen human element, and the prophets were the chosen people that were aware of the revelation minutes that in addition to receiving and conveying revelation, they had the responsibility of explaining it.

Now with the finality of prophethood, revelation is terminated, but the validity of the Qur'anic revelation, according to popular belief will remain until the judgment day. This immortality of Quran in the context of time from one hand, and the emergence of new needs in the field of individual and collective life of believers on the other hand give the necessity for the presence of commentators aware of and familiar with the secrets and depths of revelation in the Qur'an to all periods. The presence of these human elements, in the Qur'an, causes the clear verses of the revelation will always be sent down for the humans and the ages and generations do not be unbenefitted from the Holy Quran redirections.

Prophet Muhammad, peace be upon him and his progeny, which was a divine revelation guide, beautifully knew the "transplant of Quran and Ahl al-Bayt" to meet basic needs in the era of the seal. It seems that the secret to emphasize Prophet and his progeny on this blessed union and confirm its recurrence is the key point lies. Therefore, you should consider the consequences.

#### 6. The Ahlul-Bayt role in the immortality of the Quran

What results come through the Link between the Quran and Ahl al-Bayt (as) in the immortality of the Qur'an in the context of dynamic time?

A clear answer to this question, in addition, that awaring us from Ahl al-Bayt role in the Quran immortality, it reveals the importance of this inextricably linked and stressed by the Prophet peace be upon him and his progeny. According to Islamic teachings, the Ahl al-Bayt with the Quran had a unique role and had an effective role in the immortality of the Qur'an in the context of time. We examine the objective symbols of this unique role in the following.

#### 7. Explaining the true revelation, according to the needs of the times

The first conclusion from the Quran and Ahl al-Bayt was obtained was explaining the verses of the Quran after the death of the Prophet peace be upon him and his progeny. According to the Holy Quran states have already passed that, the responsibility stipulated by the Quran during the time of the Prophet was the Prophet's charge. With the death of the Prophet, peace is upon him and his progeny, although the revelation was terminated, but the explanation of the revelation never ends. This is because, the Quran, as addresses the people in the Prophetic age, it is also addressing the people the same manner and this same address, logically, requires continuous explicating.

The Ahlul-Bayt continuous link with the Quran, in fact, is an accurate mechanism prediction that gives an appropriate response to this need. If this mechanism will be neglected, the Qur'an, in the era after the Prophet, it will become consonant propositions that can never communicate with the needs of modern believers and in practice, will be removed of individual and collective life of man.

This fundamental truth has been stated in the pure Word of Imam Ali (PBUH) clearly:

The Quran is the book of silence from God and I have explained it, so hold fast to the Book of God speaking. (Mohammadi Reyshahri, 2000: V. 8, p. 702)

Imam Baqir (as) citing the Quran argues the necessity of the presence of the Imams peace be upon them after the Prophet, peace be upon him and his progeny to guide the believers to the truth of revelation and says:

Imam Baqir (as) about this verse, which is you, O Prophet are a warner and for every group a leader. I asked Imam said: The Messenger of Allah is a warner and at any time, we will be the member of God inmate who, guides faithfully to what the Prophet peace be upon him and his progeny has brought from God. Leaders after the Prophet, peace be upon him and his progeny, the first of them is Ali, and after him, the successors one after another. (Chiellini, Beata: vol. 1, p. 272)

Imam Reza (PBUH), in expressing the philosophy of the infallible Imams (as) among believers, in the era of the Prophet, peace be upon him and his progeny, asserts the same fundamental point and knew Ahl al-Bayt as a guarantor of the right flow of religious teachings among the believers and faithful custodians among the people. (Sadoughi, Beata: vol. 2, p. 101)

Imam Sadiq (as) also insists on this point and says:

God always among us, Ahl al-Bayt, chooses who knows the book from beginning to end. (Saffar Qomi, 1995)

Elsewhere he says:

I swear to God, all the knowledge of the Qur'an is ours; (Chiellini, Beata: vol. 1, p. 333)

Some Sunni scholars have sought to deny the vital role of Ahl al-Bayt (as), (Abu Venus, Beata, p. 022), but because of the clear emphasis of the Prophet and his progeny on this most important, many Sunni thinkers such as Shia scholars have confirmed the role and unequivocally expressed it. Meanwhile, Abdul Karim Shahrestani view of the famous cities of the Sunni scholars is very enlightening. He believes the Lord has placed the Quran knowledge only with the carriers from the house of the Prophet and his progeny. They are his heirs and one of two "Thaqal" and the assembly of book and tradition. They are the guiding of the nation, and rightful scholars, which always protect in the official interpretation of Qur'anic verses. Shahristani on the part of his speech specifies the consensus of all companions of the Prophet, peace be upon him and his progeny in the allocation of the Quran to Ahl al-Bayt (as) and says:

Companions agreed on the fact that the science of the Quran is for Ahl al-Bayt because they have asked Ali Ibn Abi Talib (PBUH): Do you have other superiority except the Quran. The matter that Companions ask something other than the Qur'an from the Prophet is an evidence of their opinion on the allocation of the Quran (discounting and its interpretation) to Ahl al-Bayt. (Shahrestani, 1989).

Besides the fact that Ahl al-Bayt (as) has always been emphasized this important role, their school students who were known to be intelligence, in their debates with deniers of the Ahl al-Bayt position, have stressed the unique role. Meanwhile, the debate of Mansour bin Hazim with a group of opponents (Saduq, 2001), the debate of Hisham Ibn Hakam with the damascene man (Chiellini, Beata: v. 1, pp. 042-442), as well as his debate with Amr Ibn Ubaid (Saduq, p 826-436) is interesting and sobering. What is obtained from these debates is the importance of Ahl al-Bayt next to Quran in order to explain the teachings of the divine verses according to human needs in the eras after the messenger of Allah peace are upon him and his progeny.

It should be noted that, scientific authority of Ahl al-Bayt (as), in explaining the teachings of revelation does not belong to certain verses and the specific time, but this authority is timeless. This fact can be clearly understood from Thaqalayn hadith because in that hadith, first the link of the Quran and Ahl al-Bayt (in absolute terms) has been emphasized as well as the continuation of that link until the resurrection.

Ibn Hajar Hytmy, the Sunni scholars, says about the continuing links between Ahl al-Bayt with the Qur'an:

In the tradition of adhering to the Ahl al-Bayt (as), it has been pointed out that, as the Koran is the eternal until the resurrection and the need to adhere to it is eternal, the merits of the Prophet (PBUH) Ahl al-Bayt to hold them until the Day of Judgment remains powerful (Ibn al-Haytham, Ibid, p. 051).

In the same context, he cites another tradition from the Prophet; peace is upon him and his progeny:

In each generation of my people, there are righteous people of my Ahl al-Bayt. A person among Ahl that is former should be adhered, and Ahl al-Bayt Imam is Imam Ali bin Abi Talib - (Ibid, 150)

Allameh Seyed Mohsen Amin (Amin Ameli, 1979: vol. 3, p. 136), Sheikh Tusi (Tusi, 1988), Mohammad Hossein Boroujerdi (Boroujerdi, 1978) and many religious researchers have said that.

From the above, in addition to clarifying the unique position of Ahl al-Bayt, in explaining the verses of Revelation, this delicate point will also be obtained that the backing of Ahl al-Bayt, in this explanation is their connecting to the knowledge of God. This fact can be achieved by placing the purification verse "God as will remove dirt and evil from you Ahl al-Bayt and make you pure and holy." (Ahzab (33): 33) and the holy verse this is indeed a noble Quran that nobody can have it except the clean ones (Alvaqh (65): 77-97). If a verse of "nobody can have it except the clean ones" as some commentators (Tabatabai, 1993: V. 91, p 731) commented, will be placed as a description of "Maknoon Book", so the meaning of the word of God is such that only "clean ones" can be informed from Maknoon book that is the main source of the Koran. According to the clear wording of purification verse, the Prophet Ahl al-Bayt is including "these clean one" and as a result, they know the Maknoon book of God. This connection to the knowledge of God saving is the mystery of the Holy Quran and Ahl al-Bayt links and unique authority of them to explain the true revelation of the Qur'an in the era of Khatam.

Imam Ali says in the fact that:

God has taken away the dirt and ugliness from our family and has protected us from falling in the trap of sin. We are witnessing people and guiding them in the land. We are next to Quran, Quran is our companion, and we will never be parted. (Majlesi, 1982)

The entry into force of the words of the Ahl al-Bayt, in explaining the verses of Revelation, will explain many of the concepts of Quran in detail; as the same way, a number of general principles or absolute Quran will be assigned and this is a secret of the mysterious link between the Quran and Ahl al-Bayt in the context of the time.

### 8. Learning the correct method of ijthad in the Quran

Attention to two following introductions reveals the educational role of Ahl al-Bayt in methodological ijthad in the Quran:

A) Many verses of the Quran have called everyone, both believers and unbelievers, to contemplation in the Quran. (Verse 92; Nisa (4): 28; Mohammad (74): 42; Nahl (65): 44)

No doubt, thinking of everyone in the Qur'an asks initial articles, tools and appropriate mechanisms.

B) continuous and immediate success of the visit to the Ahl al-Bayt (as), with the aim of achieving long-inspired teachings, for all believers in every time and place is not possible; as for all believers of the Prophet era peace be upon him and his progeny, also has not been achieved.

According to the above introduction, training and comprehensive logical mechanism of ijthad in the Quran from the Ahl al-Bayt (as) who are Quran sciences is necessary. With this method, knowledgeable believers can always reflect on the Quran and in the proportion of time and its various needs, benefit from redirects revelation. Thinking in the Quran verses, in the light of pedagogical way of Ahl al-Bayt (as), creates a certain type of ijthad creates that in the thinking, it has always been based on the necessity of linking Quran and Ahl al-Bayt, its door is always open. The first point in the pedagogical way of Ahl al-Bayt (as) on the interpretation of the divine verses can be seen, encouraging believers to contemplation and ijthad in the Qur'an. Imam Ali says:

Learn the Quran is the best speech and think in its profound that is the spring of hearts. (Nahj al-Balagha, Sermon 110)

He has also described Jabir Ibn Abdullah Ansari for his knowledge. A person who asked with surprise: I ransomed you; you describe Jaber like this, while you are a superior in knowledge? Imam Ali replied:

He knows this interpretation of God's statement as saying: whom that assumed the Quran to you will return you to your place. (Al-Qesas 82: 58). "(Arthur Chfry, 1954)

Another point that can be seen in a pedagogical way of Ahl al-Bayt (as) in methodically reference to the Qur'an verses is "premonitory" of claimers from the unconscious and unmethodical interpretation of the Quran. Imam Sadiq expressions addressed to Abu Hanifa is the clear example of these premonitories. In the dialouge between Imam Sadeq with Abu Hanifa, after he claimed the knowledge of the Qur'an, Imam said to him:

Abu Hanifa! You claim a great deal of knowledge! Woe to you, such knowledge is not anywhere except for People of the Book, those whom the Quran has been sent to them. Woe to you! Quran knowledge is not just for the children of the Prophet; peace is upon him and his progeny. Your God has not given you a bit. (Hurr Ameli, 1988)

Such as the severe warning can be seen in Imam Baqir (as) debate with Qatada Ibn Dameh, a jurist of the people of Basra. (Majlesi, 1982; Hurr Ameli, the same: V. 81, p 631)

In the Ahlul-Bayt educational practices, referring to Quran verses and their interpretation is not only prescribed but also verified. Of course, this prescription has circumstances that their achievement before embarking on these risky areas is required. In addition to general conditions such as recognition of an Arabic speech method, revelation tool, Qur'anic sciences, logic, rhetoric, predecessors' speech, special conditions in education practices of Ahl al-Bayt (as) to refer and ijthad in the Quran verses become the necessity are as follows:

A) Gaining a comprehensive understanding of the whole Quran and attention to the meaning of some verses with others;

B) Attention to the Ahl al-Bayt (as) presence next to the Quran and awareness of what they have presented in verses;

C) Recognizing many elegance and inner and outer of verses, as inmate PBUH have considered the believers in it;

Referring to the teachings of Ahlul Bayt (as) in the interpretation of some verses of the Qur'an, the importance of these conditions in the view of Ahl al-Bayt (as) in context and ijthad can be clear in the Quran.

Explaining the rule of Traveler's Prayer to be broken by verses of the Quran by Imam Baqir (as) (Saduq, 1993), the expression of burglar hand amputation verdict citing verses from the Quran in Imam Jawad (PBUH) hadith (hor Ameli, 1988), explaining the long concepts of the Quran by Imam Baqir (as) in an interview with Qatada ibn Damh (Majlesi, 1982) are examples of interpretation and methodological ijthad in the Qur'an that place a special pedagogical before the Quran researchers thinkers.

Ignoring the progeny of the Prophet, peace be upon him and his progeny and the way they place for believers to interpret the Quran has caused the birth and growth of deductions without rules and scattered and the emergence of different religions and sects in the history of Islam. Khawarij, Batnyh, Marjayeh, Sufiyeh and tens of other religions formed among Islamic nation is the result of this ignorance. When Imam Ali sent Ibn Abbas toward Khawarij to negotiate with them, On the one hand, according to Quran ijthad and non-systematic ijthad of Khawarij on the other hand, addressed to Ibn Abbas, saying:

Do not argue with them with the Koran because the Koran is interpretable in different aspects. (Nahj al-Balagha, Letter 77)

The Prophet, peace is upon him and his progeny at the time of life has expressed his serious concern at the rise of ijthad without rules in referring to the Quran, stated:

Most of my concerns for my nation after myslef are those who take the Koran and interpret it wrongly. (Majlesi, 1982)

### 9. Believers' attention on the existence of elegance in the Qur'an

Another role that Ahl al-Bayt (as) have played next to the Qur'an is giving attention to elegances and many features that distinguish the Quran verses from other texts. Ahlul Bayt (as), on recalling these features, even when they have to interpret and when they are reminiscent of the grandeur of divine revelation- have never hesitated to express any point. The following expression from Imam Ali in this regard is:

Book of your Lord is among you, stating lawful and unlawful, obligatory and recommended, abrogating and abrogated, permitted and prohibited, special and general, maxims and proverbs, and the same is absolute and tightly bound. It interprets its brief commentary and clear its complex points. The obligatoriness that knowing them took a covenant from slavery and ignorance is what they permitted. Part of the religion in the Quran is considered obligatory, that its abrogating is in the tradition of the Prophet peace is upon him and his progeny, and some of them are obligatory in the tradition of the Prophet, peace is upon him and his progeny, its prevention in God's book is permitted. Some obligations were temporary and in the future, their obligation was removed. Prohibitions of Allah were separated. Some are major; that a fire is promised to them and some are minor that forgiveness is promised for them. Some of the actions that are acceptable for limited number and some are free to do more of it. (Nahj Alblagh', sermon 1)

In addition, the Ahl al-Bayt (as), always gave attention to faithful visionary believers in various layers of meanings of the verses, the verses above. Although, the Prophet, peace be upon him and his progeny, has given attention to Muslims in the Quran for the first time, but what Ahl al-Bayt have done in the interpretation of this fact is very dramatic and revealing. (Majlesi, 1982: V. 98)

Notifying the believers of the Quran makes first, the interpretation of the Qur'an: do not catch in the trap of stagnation on the verses and superficiality; second, pay attention to sustained and systematic efforts to achieve an appropriate response of revelation to the diverse needs and knowledge of human livelihood over time.

Due to this important, the path in a continuous way to meditate on the verses of the Qur'an, and to the process of divine revelation in the people's individual and collective life in the era after the Prophet peace be upon him and his progeny, is smooth and no age and generation will not be deprived of the gift of revelation.

Ahlul Bayt (as) with playing this role, in addition to close the way of chaos and adopting procedures without foundation in interpretation of the Quran, and introduce understanding the Quran, something very subtle and methodical, and consider achieving long-Quran teachings of all ages and generations, with the help of methodological approach and the appearance of verses allowable and encourage scholars to it.

### 10. Trying to protect the Quran from alteration

The first person after the death of the Prophet, peace is upon him and his progeny and with his will collected the Quran is his successor, Ali ibn Abi Talib (PBUH). (Suyuti, Beata: v. 1, p. 77; Majlesi, 1982)

However, this valuable initiative, at the beginning, was not concerned with the Muslim community, but it made the collection of the Quran and its preservation plan from the events of the day, spread as a noble and necessary idea quickly among the Muslims (Marefat, 1996). In that way, the Muslim Ummah in the first years after the death of the Prophet and his progeny, have witnessed the widespread effort, for codifying the Qur'an in a single book. In the era of the third caliph that the different readings has provided the field of scattering and differences between the opinions of the Muslim Ummah in the Qur'an, the unity of scripture, as a necessity, has emerged as an undeniable necessity among Muslims. In this historical moment, Imam Ali confirmed the need and stressed for doing it, thereby, he closed

the way for any difference and division in the Qur'an (Sayuti: v. 1, p. 95). Ali, in his caliphate has encouraged the Muslims to the obligation to read conventionally, based on what was promoted at the time of the third caliph, and has avoided them from any modification, even the mistakes of writing, thereby, to close the path from any distortion (Marefat, the same: v. 1, p. 982). According to some accounts, when a person read the verse to Imam Ali More than anything else, it is stacked "(Vagheah (65): 92), Qutely Imam said:" What is Talah? Tala is right, such as the word of God "Fields and olive trees and vineyards and every kind of fruit grows "(Shoara (62): 841) who had heard Imam, asked the Imam whether he changes" Talah "to" Tala "? Imam strongly refuted this question and said:

The Koran never in this era will change. (Tabresi, the same: v. 9, p. 033)

Infallible Imams (as) after the Prophet, has always had the same sort of approach, and never allowed, the Quran will be changed from the Prophet and his progeny era and the early years after the death of the Prophet in the Muslim community. According to some accounts, when a person read with Imam Sadiq (as) some of the letters of the Quran in an unconventional way, Imam Intensity prevents him and said:

Never read the Quran like this, read the Quran the way that people read. (Hurr Ameli, the same: v. 4, p. 128)

Imam Sadiq elsewhere, with an emphasis on famous readings, said:

Read as people read. (Ibid) Imam Baqir (as) also rejects the legitimacy of any differences in the recitation of the Quran, said: Quran is unified, is issued, and came from a unit and the difference is from the narrators. (Askari, 2003) The Ahlul-Bayt emphasis on teaching and learning, writing, memorization, recitation and reading the Quran and listening to the Quran, looked at the book, interpretation of Quran and ponder its revelations, and maintenance of Quran at home and keeping the dignity of carriers and keepers of Quran, and avoiding dispute in its verses, (Hurr Ameli, as: f 4, chapters of the Quran recitation) in the continuation of the Quran presence among Muslims and its immunity from any distorted, have been very effective.

Special attention of Ahl al-Bayt to the Quran, and their persuasion efforts to maintain the deposit of the sky, from any distorted and changes, has led the followers of Ahl al-Bayt students, along the way, do not hesitate any effort. Through the generous efforts that, in the second half of the first century AD, marking the letters and words of the Quran were carried out (Hojati, 2005) and, thereby, any inadvertently or deliberately change the Word of God was omitted.

In reading, the students of the Ahlul Bayt (as), have always excelled. They have developed, released the principles, rules and techniques of reading. Many of reciters of the Quran that reading the Quran is known by their names, were the relatives and companions of Ahl al-Bayt and educated in their school. (Marefat, the same: v. 1, p. 942) Reading that was popular among Muslims in the second century and is known as the only recital of the Quran in the world in the modern era is "reading Asim narrated by Haf's". Haf's was the companions of Imam Sadiq (as) that has learnt the Quran from his master Asim that was a Shiite scholar in Kufa. He also has learned from Abu Abd al-Rahman al-Selmi, who was Ashab companions and Imam Ali (PBUH) student. (Ibid, p.250) Thus, reliable and frequent recitation of the Holy Quran in the document goes to the Imam Ali that he has also learned to read from the prophet peace be upon him and his progeny.

Continue reading the Quran, based on reading the Prophet and his progeny and recognizing that, within the Ummah and then, in the entire world, causes to close ways to any alter and deliberate and inadvertent disort, in the words of the Lord. The role of this important matter in the immortality of the Koran cannot be ignored.

## 11. Conclusion

The above matters are the clearest conclusions about the link between Quran and Ahl-e Bayt peace is upon them, and its role in stability and life of the Koran, in the era after the Prophet and his progeny is not covered on any thinker with fairness.

Ahlul Bayt unbreakable bond with the Qur'an causes maintaining the appearance of the heavenly deposit from any distorted and opens the door of human knowledge, to the purest teaching of revelation, in all historical periods. Despite the best efforts of the enemies to distort the Koran, as well as the emergence of the different concepts and the emergence of various religions and sects among Muslims, in the light of this Mubarak link of the world, still we have witnessed maintaining any distortion of the Qur'an.

## References

1. Abdol Baghi, M.F. *borrowed Almfhrs Lalfaz al-Karim*, Cairo, Almsryh of books. 1985
2. Abi Saud, M.M. *interpreted Abi al-Saud*, Beirut, Dar books, Icons. 1999
3. Abu Zohre, Moham Ibn Taymiyyah, Beata, Hayatuhu Va Asraho, *presentation and Fiqh*, Cairo, Dar Alfkr, Al Arabi.
4. Alfarahidi, K.A. E-Ain, Research and Ibrahim Mahdi Almkhzmmy Samarrai, Tehran, model, 2004
5. Alshray causes, research: Mohammad Javad Zehni, 2001, Qom, published by the faithful.
6. Safar Qomi, Mohammad Ibn Farrukh, 1995, Bsayr stairs Kubra, Tehran, charter Alami, 2nd edition.
7. Tabatabayi, Mohammad Hossein, 1993, Al-Mizan fi Tafsir al-Quran, Qom, Islamic Publications Office, fourth print.
8. Amin Ameli, Seyed Mohsen, Ayan Shiie, Beirut, Dar Altarf, Lelmatbuat. 1980
9. Arsr Chefy. *Introduction to science fi al-Qura*, Egypt, Maktaba Alkhanjy. 1954
10. Askari, Seyyed Morteza, 2003, al-Kareem and traditions Almdrstyn, Qom, all principles Din, 2.
11. Alsharif Al-Radi, Muhammad ibn Hussein, 2004, Nahj al-Balagha, Mohammad Dashti, Qom
12. Ayashi, Mohammed bin Masoud, Beata, Alyashy interpretation, Tehran, Almkthb Alaslamyh Icons.
13. Fakhr Razi, Muhammad ibn 'Umar, 1999, Mafatih Alghyb, Beirut revival of Altras Al Arabi.
14. Balaghi, Mohammad Javad, 1999, Alaa al-Rahman al-Fi interpretation, Qom, Albsh Institute.
15. Brujerdi, Hossein, 1978, comprehensive Shia traditions, Qom, Almbh Icons.
16. Cultural Institute, Research Imam Ali, the third.
17. Hojati, Mohammad Bagher, 2005, the date of the Quran, Tehran, Islamic culture.
18. Hor Ameli, Muhammad ibn Hasan, 1988, media scholars, Tehran, Almkthb Alaslamyh.
19. Holy Quran
20. Firouz Abadi, Majd al-Din Muhammad ibn Ya'qub, Beata, Alqamvs almohit, Beirut, Dar Al-Geel.
21. Kalini, Muhammad ibn Ya'qub, Beata, Usul al-Kafi, Tehran, Islamic Lmyh.
22. Ibn Manzur, Lesanol Arab, 6991, Beirut.
23. La Yahzarh al-Faqih, 1993, Qom, Islamic Publications Office.
24. Majlesi, Mohammad Bagher, 1982, Bihar al-Anwar, Beirut, Dar al-Arabi Altras revival.
25. Marefat, Mohammad Hadi, 1938, primer fi al Sciences, Qom, Islamic Publications Office Hesamy, Ahmed Ben Stone, Beata, Alsvaq Almhrqh, Egypt, Find your Alqahrh.
26. Mohammadi Reyshahri, Mohammad, 2000, Imam Ali (as) Mvsvh, Qom, Dar al-Hadith.
27. Ragheb Isfahani, 6991, Materia words of the Quran, Beirut, beneficiary's al-Qirbi, 1995.
28. Soyuti, Jalaluddin, Beata, Alatqan al-Fi Sciences, Beirut, Dar Almrffh.
29. Soyuti, Jalaluddin, 2000, Elder manthur, Beirut, Dar al-Arabi revival Altras.
30. Shahrestani, Muhammad ibn 'Abd al-Karim, 1989, Mafatih Asrar and Masabih Abrar, Tehran, publishing, Manuscripts.
31. Sedugh, Muhammad ibn Ali, Beata, 'Uyun al-Reza (PBUH), Tehran, publisher of the world.
32. Meaning Al-Akhbar, Abdul Ali Mohammad Shahroudi, 1993 Tehran, with Alaslamyh books.
33. Tabresi, Fazl ibn Hasan, Beata, Bayan Assembly, Beirut, Dar Almrffh.
34. Tousi, Muhammad ibn Hasan, Altbyan fi Tafsir al-Najaf, Almbth Icons. 1987

**Primary Paper Section: A**

**Secondary Paper Section: AA**