

Exegesis interpretation base from the view of the *Ahl al-Beyt* (household of the prophet of Islam)

Hajar Bakhtari Ebrahim Sarai· Mohammad Kazem Rahman Setayesh

payam-e noor_university. Tehran, Iran
bakhtary110@yahoo.com¹

Abstract: The eternity secret of Quran is the existence of meaning depth named ventricle and interpretation. Utilization of Quran depends on the understanding and corrects clarification of it. According to Quranic verses and narrations, this is the task of prophet and the household of the prophet of Islam as a capacitor of divine science. One the most important verbal challenges among Islamic world is the discussion about the interpretation of Quran. Different approaches to this problem have caused different attitudes of Zahragray and interpretation. Interpretation of holy Quran is lessons of *Ahl al-Beyt*. And their interpretation is trustable because of their science and infallibility. A problem that has met the interpretation with disfavor is lack of knowing the base and logic of these interpretations that issued from them. Mixing interpretation and discounted meaning logic of criticism and assessment and their understanding is the main problem in encountering to these traditions. Mainly, interpretation is studied from the theory approach but the outcome of traditions issued from infallible shows that they didn't consider interpretation merely a theoretical discussion and give it practical aspect. The base of interpretation by *Ahl al-Beyt* includes: General words in Quran mainly have proof. God's commandments are transmittable on general and typical facts. God's *haram* (religiously prohibited) and *halal* (religiously permissible) are implied to the Imam and his proponent and enemies. Imam is God's channel will. Doubt and ranking in antecedent refer to Imam. The appearance of Quranic verses that is past form refers to the future. Stewardship of *Ahl al-beyt* is the criterion of faith and provision of accepting deeds and going out of the polytheism and atheism frontier.

[Hajar Bakhtari Ebrahim Sarai· Mohammad Kazem Rahman Setayesh. **Exegesis interpretation base from the view of the *Ahl al-Beyt* (household of the prophet.** *Rep Opinion* 2018;10(11):32-39]. ISSN 1553-9873 (print); ISSN 2375-7205 (online). <http://www.sciencepub.net/report>. 6. doi:[10.7537/marsroj101118.06](https://doi.org/10.7537/marsroj101118.06).

Keywords: Exegesis; interpretation; base; *Ahl al-Beyt* (household of the prophet of Islam)

Presentation of issue

The link between Quran and prophet and *Ahl al-Beyt* is such a very close link that if one of them is left, another will not be known as it is because utilization of Quran depends on the correct exegesis and clarification. According to the Quranic verses and traditions, this exegesis is the task of prophet and *Ahl al-Beyt* as a capacitor of God's science. Hence, it is necessary to study the exegesis heritage of *Ahl al-beyt* because it provides the ground of utilization of Quran in all fields of life and gives insight to humans that seeking guidance.

One of the most important problems that words challenges have created in Islam world is discussion about the interpretation of Quran. Different approaches to this problem have caused the creation of different attitudes of Zahragray and interpretation.

One of the lessons of *Ahl al-beyt* is interpretation of holy Quran. They themselves interpreted the holy Quran. Interpretation traditions is part of their *hadith* (sayings of the Prophet and Imam) heritage that received by us. Surely, in this realm of infallibles education can be problem solver because has two characteristics of science and infallibility that is extremely completed and infinite. Hence, their interpretations have more reliability.

A problem that seriously met the interpretation with disfavor is lack of knowing base and logic of these interpretations that has issued from them. Mixing of interpretation and discounted meaning logic of criticism and assessment and their understanding is the main problem in encountering to these traditions. The main question is that with studying interpretation traditions of *Ahl al-Beyt* and with reference to the field research what is the base of interpretation?

In the realm of interpretation many subjects are written but mainly interpretation is reviewed by theoretical approach and each attitude chose a theoretical basis and according that base has justified the interpretation. But, the result of traditions issued from infallible in the field of interpretation shows that they didn't consider interpretation merely a theoretical discussion and give it practical aspect. That in many traditions, the interpretation of Aye, Imam (NAHNO ANI/Baharolanvar/v.33, p.270) was introduced is not nothing except practical and strategic epitomize of interpretation in life.

Of course, when we are going to consider the definition of base and method of interpretation of *Ahl al-Beyt*, in fact, it is not our aim to introduce especial method and technique and determine that this was their method and thus limit their deeds in a special framework and norm. Because in exegesis and

interpretation, what is definite and obvious is that Imams with respect to the condition of taking to, place and time used different ways in order to clarification and explanation of Quranic verses and another inexcusable principle is that they themselves are developmental book and real understanding of exegesis book depends on their clarification (Baharolanvar, volume89, page82; Nahjolbalaghe, speach158) not that the principles be a subject that based on it they mention exegesis or interpretation. In fact, we are looking for methods; those in different situations were used by Ahl al-beyt for interpretation, and clarify the understood criteria of these traditions.

Backgrounds

In the realm of interpretation different definitions were mentioned and interpretation was considered as a God's names and characteristic or divine facts away from the access of human or scientific news that can be studied in human being and nature context. These definitions are based on theoretical approach of interpretation. These views in addition to conflict with each other are in conflict with vocabulary, custom of Quran and Sunnah and don't solve the educational problem of human, while conducting and fluency are the most obvious characteristics of Quran the includes discount and interpretation.

On the other way, human in his life always find himself/herself in astonishment and puzzlement and face with more modern and serious questions. And Quran, in the different realms has the necessary potentiality of responding and clarifying; Quranic verses and traditions are confirming this claim: we revealed this holy book to you explaining everything and it is indeed a guide, a grace and glad-tiding for the Muslims (An-Nahl, 89).

There is no case that two persons have disagreement about it and Quran hasn't principle for it, but the people wisdom cannot understand it (Baharolanvar, volum89, page 100).

The holy Quran is the last divine comprehensive book sending for guiding human; hence, must have capability to answer and to guide until holy Quran has eternal orders and accordance with present and future time and also having deep inner part.

Undoubtedly, such richness mustn't be sought just only in discount i.e. conventional meaning and verbal framework that both are diverse but must be looked in inner parts (Sadr, Mohammad bagher, social traditions and history of philosophy in Quran school, translated by Hossein manoochehri, 52) that in Sunnah, is known as a corresponding to interpretation and having infinite depth and deep inner part (seyed razi, nahjolbalaghe, Khotbe 18).

According to traditions, discount not as a theory but has introduced as a comparison of concepts on external proofs. This approach to the interpretation

separate from its applications is in accordance with traditions and has all characteristics of interpretation. Thus, corresponding with different times and new events in each era also can be investigated with this view.

Inner part and interpretation of Quran

The eternal secret and permanence of Quran is the existence of depth meaning and what caused this depth meaning is that Quran with appearance and not very broad frame, about indefinite facts, speaks with the human that stuck in feeling to develop perception infinitely.

Conciseness of Quran and also lowness viewpoint horizon caused that expressing infinite facts in Quran mustn't be possible clearly. Therefore, words must have meaning depth to have capability of transmission of deeper concepts that this fact in traditions context was interpreted as a inner part or inner parts:

The intention of inner parts is meaning layers that can be seen first and is covered against the appearance that is obvious confronting with context. The existence of different the interior parts of Quran are mentioned in *hadith*. In one *hadith* narrated from ibn-e-Abbas it is said that Quran is sent down on seven letters that each its letter has certain appearance and inner parts and Ali (PBUH) has both the knowledge of appearance and inner parts (Baharolanvar, v.40, p.156; Heliatolia, v.1, p.65). The *hadith* that states the authorization of different interpretations for Imam (Khesal, v.2, p.358) and also *hadith* that states different exegetic aspects of Quran (Basaeroddarajat, p.216, H.8; Ayashi's Quranic exegesis, v.1, p12, h.10) and order to seek refuge from Quran (Ayashi's Quranic exegesis, v.1, p.14, h.1) clearly indicates the existence of different meaning layers that is construed as inner part. In other *hadith*, inner part and appearance is also defined even for liturgical affairs and religious assignments:

Anybody not knowing the interpretation of his prayer (*namaz*), his prayer is thoroughly incomplete (Elalosharaye, v.2, p. 598, h.45). Which, this definitely indicates the existence of different inner part in Quranic verse. It is clear that inner part in aforesaid traditions not only belongs to the realm of concepts but also is a fact that is corresponded with external instances and because of being covered and concealed is named inner part or interpretation.

Traditions clarifying inner and outer parts

Quran's including appearance and inner part first was appeared in Quran (Anam 120, 151, Araf 33, Loghman 20, Hadid 13) and then was heard from the Prophet (Ayashi's Quranic exegesis, v.1, p.14, H1). After his Excellency, Imams always reminded this point and they themselves have tried to mention the inner meanings of the verses of Quran on a large

scale. It is clear that the indication of inner layers of Quran is beyond styling and descending indications and far free of verbal constraints and lingual principles and criteria governing them. As a result, it accompanies separating from descending characteristics (Atib al-Byan, v.5, p.310; Tavit Al-Ayat Alzaheret, p177; Altbiyan fe Tafsir Quran, v.4, p256; kenz Al-daghayegh and Bahr Al-gharayeb, v.5, p75).

Of course, this separation is along with the very external meanings and is not far from that. Therefore, inner exegesis is in accordance with external exegesis. That is, the inner meanings of Quranic verses are meant simultaneously along with its external meanings.

Multiplicity and diversity of Quranic verses and their external differences that can be seen in some of exegesis traditions and sometimes associates the quasi-conflict and difference in infallible 's words refers to this meaning degree that in spite of diversity all of them are right in their place; because, each of that meaning has no incompatible with each other. Ayashi and others narrates from Jabrer that said: I asked Abojafar (PBUH) about a part of exegesis of Quran and he answered then I asked again and he gave another answer. I told that you gave different answer about this problem. He said: O' Jaber, Quran has inner part and that inner part has another inner part and also Quran has external part and that external part has another external part. O' Jaber, the wisdom of people is far disable to interpret the Quran. The beginning of Quranic verse is about one thing and the last of it is about another thing, and also Quran is a consolidated word that has different aspects (Ayashi's Quranic exegesis, v.1, p23, H.8).

In fact, Imam with this response pointed to the multi meaning structure of Quran and knew the diversity of meaning as a result of meaning degree. Sometimes, exegesis according to appearance at the beginning of Quranic verse is different from inner exegesis at the last of that Quranic verse, but this doesn't create contrast difference. Because, Quran has flexibility and TAVILPAZIRY and includes different aspects and it must be interpreted the best way (Avali alali, v.4, p.104).

See other traditions that confirm this matter in Kafi, v.4, p.549; Maani Al Akbar, p.340 and Baharolanvar, v.2, p.360. Abundance of REVAYAT obviates the need for document study of these traditions. In the traditions, the purport of appearance and inner part is also mentioned: 1- In a number of these traditions, people know the appearance of Quran about whom Quran is sent down and people know the inner that did as they. (the Quranic Exegesis of Ayyashi, v.1, p.22, H.5). 2- We found a number of other *ahadith* in which the divisions of instances are

pivoted on Imams: Quran is sent down in three parts. One part is about us and our devotees and another part is about our enemies and the enemies of people before us and the other part is traditions and sayings, because if a verse was about a certain tribe and the tribe was annihilated and consequently the verse was abolished, then nothing was left from Quran. But the beginning of Quran to its and will exist as long as the Earth and the sky exist and each tribe has a verse which the read it and that verse has stated the devil and good of them. (The Quranic Exegesis of Furat-e-Kofi, p.138) In this group of traditions inner part includes numerous instanced that also transmitted for the past and the future generations. 3- In another section of the traditions of *ahadith* are seen that states the real transmission: The verse is sent down about Muhammad's family and also can be about you. Don't be like the people who say one thing that is just about a certain matter. (Kafi, v.2, p.163, chap.68, H.28). See another *hadith* close to this wubent in th Quranic Exegesis of Ayyashi v.1, p.22, H.5 and Basea'er oddarejat p.216, H.7.

We see the reasoning of this matter in a *hadith* from Imam Sadegh: (PBUH) if a verse was sent down about a certain person and because that person would die, so the Quran would have been destroyed. But Quran is alive and will be current for the future generations as it was for the past generations. (Al-Kafi, v.1, p.194) A tradition in the Quranic Exegesis of Ayyashi v.2, p.218 also supports this. The correspondence of the content of Quran with the people of every age can be obtained from these *ahadith*: Because knowledgeable people will find out the result of the meaning from the inner parts of Quran and all its interpretations will inevitably occur in its proper time like the movement of the sun and the moon.

The Principles of Interpretation; Extraction of inner from appearance

According to what was said about the appearance and reality and their content in the traditions and also examining the traditions that address the interpretation, the principle of discovering the inner part and interpretation from the appearance of the verse is identifiable. Such meaning richness in the domain of *ahadith* especially appearance and inner part will definitely not be separate from each other. The appearance and the reality are proportion with each other and this is the reason of Quran's dynamism and eternity. On this basis, the principles of interpretation will be presented which will clarify the main approaches of the understanding the interpretative traditions for us.

One: The Common Words and the Special inner part

In verses of Quran, words and phrases are sued

which apparently has generalization, but according to inner part indicates people who are consisted from the Imams or their followers or their enemies like the stewardship's verse (Ma'ede/59) which its word is common but is specific to Imam Ali (PBUH). On the other hand we see verses which its words are common but have special instances in inner part. (common and special).

One of the clear evidences of this is the *hadith* from Imam Sadegh (PBUH) to Abi Basir: Every verse pertaining to the heaven or its people is about us, the Imams and our shia's [followers' and every verse in which people are mentioned notoriously and are guided to the hell is surely about our enemies and adversaries. (Faza'eloshia, p.25). Numerous *ahadith* in which the interpretation of infidels toward stewardship and hypocrites who acted dissently about the stewardship and polytheists who took another person as their partner instead of the Imam, are introduced are included in this group. For instance oppression to disobedience from Imam (Beharolanvar, v.72, p.276); Contemplating in Quranic verses to deny the Imams (Beharolanvar, v.9, p.205); to what has been chosen instead of the guardian. (attahzib, v.6, p.99; Beharolanvar, v.26, p.349, ibid v.36, p.337; ibid v.51, p.153; ibid v.98, p.371; ibid v.99, pp.131/152/160; Baladolamin, p.300; Kafyatolasar, p.156). The promise to what was pledged in next world (Beharolanvar, v.5, p.234/259; ibid, v.24, p.28; ibid, v.26, p.281) and goods deeds toward stewardship (Beharolanvar, v.7, p.128; Tavilolayat, p.378) are interpreted.

All the above-mentioned *ahadith* purports that Imam be regarded as one of the people included in this verse in the interpretation of the verse that apparently is common [general', although we do not believe that they are not only intended and the verse will remain common, because they are the complete instance of Imams.

Two: transmission of Divine Edicts on General and Typical Truths what is inferred from the traditions is that God's edicts are governing the general truths. That is when a tribe is addressed and an action is attributed to them, each of the saints and prophets who are from their group or have their nature are included in this virtue, except the virtue that are specific to them and including others. (Kafi, v.1, p.147) The High most God mentions phrases or explanations in many verses that apparently holds true for the age before the prophet's contemporaries and the past nations, but according to the interpretation and inner part, each person from this nation [Umma] that this address or description has instances in him/her, according to his stance toward Imams' position and stewardship, though not being in that age will be intended.

Because Quran is sent down in Arabic and Arabs have the habit that if the person's tribe did something, they will attribute it to the person, though he himself did not do it. This word is exactly appeared in Imam Sajjad's speech (Baharolanvar, v.45, p.296, chap. 45).

Other *ahadith* that support this are mentioned in Ghorbolasnad, p. 154 and also in Imam Sadegh's speech in the *hadith* of mofazzal ebn-e-Omar in Elalosharaye v.1, p.193, chap. 130, H.1.

It is mentioned in the Quranic Exegesis of Ayyashi from Imam Sadegh about the verse (Araf/159) [And there is a group in Moses's tribe that guides justly and judges justly] that: Moses's tribe is Moselm (Exegesis of Ayyashi, v.2, p.34, H.89).

Seemingly His Excellency means that this matter holds true for them. And God has just mentioned an example for them. This is not contrary to the appearance of the verse, because it explicitly tells about the existence of a group in the Moses's tribe who guides to the Truth. In another *ahadith* that considers inner part as people who did as the past generations, this transmission can also be detected. (Beharolanvar, v.89, p.38, chap.8).

It can be inferred from the aforesaid *hadith* that each time a tradition be about people who take partners for God and honors and worships their own-made idols and without God's edict but with their own opinions and desires and said: "These are people who intercede for us with God." (yunos [Jonah]/18).

The of this matter are the very people who chose Imams, honored them and took them as partners for Imam whom God chose for there and without God's edict but with their opinions and desires and said: These are people who intercede for us with God. (Kafi, v.1, p.374; Beharolanvar, v.8, p.363) Thus God has said about them: [And some people choose partners against God]. (Baghare/165).

Therefore the denying of the stewardship of Imam Ali (PBUH) and considering it as denying the Prophet can be regarded as this kind. (Tavilolayat, p.591)

Therefore the appearance of traditions that is about a tribe can be transmitted to all the people who acted like them.

Three: Interpretation of God's haram and halal to the Prophet and Imam and Their Enemies.

It can be inferred from the traditions that are about the lawful and permissible and good deeds and worships that these affairs are interpreted to the Prophet and Imams and their stewardship and also the wickedness and unlawful things and evil deeds and obscenities and such things are interpreted to their enemies.

Everything that is apparently about the food for body and the growth of it and corporeal pleasures in Quran is actually the food for heart and the soul and

gaining access to perfection. Like the interpretation of water and light to knowledge and like that.

It is mentioned in the book "Basa'er from Imam Sadeqh (PBUH) about the verse; [and a stable shadow and running water and plentiful fruit neither cat nor forbidden]: O' Nasr, the matter is not as people think. People's thought is about this world and what is obtained from it. People consider the faithful people's heaven in the superficial heaven of the other world, but this is not true, because the faithful people in world under the O aegis of Imams lives in spiritual heavens and under the protection of Imams and their constant kindness. The running water is actually the just and truthful sciences of Imams that faithful people's soul is revived by them and the plentiful fruits is the inner knowledge that is not separated or prevented from them... (Beharolanvar, v.24, p.104, chap. 37)

Also the interpretation of death and things like that is the depravity from stewardship.

Because, every verse that its appearance is about torture and metamorphosis (Beharolanvar, v.58, p.114) and corporeal death and like that, its inner part is spiritual death and depravity from knowledge and perfection and the metamorphosis of heart and its disability from realizing the truths. (Baharolanvar, v.23, p.380; Kari, v.1, p.426). Because the righteousness is life and one who is dead cannot hear the right and cannot see and realize. Also in some verses of Quran (Anam 120/151, Araf 33) there are passages that its appearance is forbidding from superficial obscenities and making the external obscenities that includes enmity with Imams and for bidding from spiritual wickedness which are their enemies and people who deny their stewardship and virtues. (vasaeloshia, v.25, p.10; Beharolanvar, v.24, p.189) because these affairs polluted the soul and make the heart wicked and fetters the wisdom and faith.

About the inner part of external issues which is about encouraging other to do good deeds and ordering to good acts about Imams and their stewardship and knowledge the matter is alike. (Beharolanvar, v.23, p.328; Vasaeloshia, v.27, p.20) on the whole, the base comparing the spiritual affaire to superficial ones like comparing the spiritual life and death to spiritual profit and loss is of this kind. The reason of this aspect of proportion is that this is clear that the prophet and Imams are the mediums of the knowledge of worships and divine orders and they are the base of its acceptance. So it is not strange that they are intended in the inner part of Quran and it is not unlikely that their enemies considering their loss are intended to mention the meanness and the forbidden cases for them.

Clarification of this matter can be studied in following *ahadith*:

Kelini says in correct traditions from Aba Abdollah: God doesn't become saddened as we do but is created authorities for him that they become rag. They are creatures and God's servant and put their satisfaction his satisfaction and their wrath his wrath. Why, put them inviters and guiders toward him and because of this they have such a place. Therefore God doesn't regret as people do but its meaning is this way.

About Quarnic verse "but they didn't tyrannize to us but they did tyrannize to themselves" said that: God is higher, more exalted and more cherished to be tyrannized but he put Imams as a part of himself and considered enemy and friendship with them as enemy and friendship to himself and where he said (but this is only God and his prophet and who are believed) that is Imams from us (Alkafi, v.1, p.147).

Because, dignitaries attributed the works that they servants do by their order to themselves and the opposite of this is true. This work is as a greatness of position of these servants to them and also i.e. they are like their masters in the necessity of obedience and repulse of harm and giving profit to them as anything reached to the that servant is as reached to the masters.

Also in many cases the name of his members is attributed to the persons' relatives and friends. And this way such things are told based on profit and relationship and dignity of the person. Even sometimes it might be said that he is soul of king, but even negligently it might be said that he is the king himself, it means that the king regard obedience to him as obedience to he himself and disagreement with him as disagreement wit he himself and is not satisfied with anything except to this.

Stewardship is the biggest blessing of worldly and heavenly and consequently tyranny to the guardian is counted the biggest tyranny. The purpose of tyrants oppressing to the God i.e. oppressed to Imams and God brought such interpretation to say that tyrant to them is as a tyrant to God and God put prophets from him as attributed the things to them attributed to him to state their position by him in this way.

This Quranic verses in different situation of Quran has appeared especially in All-Baqarah surah [and we caused the clouds to shadow over you, and we sent to you manna and quails, stating: "eat of the good and clean things we have provided for you (yet your folk rebelled) but by their ingratitude, they did not harm us, they only did injustice to themselves] (All-Baqarah/57) and in An-nahl surah: (An-Nahl/118) [and to those who are Jews we have forbidden what we related to you before. We did not wrong them but

they did wrong to themselves] (Baharolanvar, v.24, p.354, chap.67).

As it was mentioned earlier, in some *ahadith* the word “*Elah*” and “*Rab*” [God] is interpreted to imam: God in the verses (Zokhrof/84) [And he is the one who is God in the heavens and in the Earth] and (Hadid/ 4) [he is with you wherever you may be] and (Mujadela/7) [There is no secret discourse between persons but He is the fourth one] wants to state the domination of his reliable men over all the creatures by the power that he has placed in their being and that their act is the Gods act. (A-Ehtejaj, v.1, p.250) In order to explain the *hadith* mentioning one point seems necessary. In the literal definitions of “*Rab*” [God] the words ownership, custody, guardian ship, and management (A1-Ain, v.8, p.256) creating one thing until gradually reaches its perfection and end (Mufradat-e-Ragheb, v. 2. P.40) the owner and tactful, lord and master, terminator and beneficent (Magma olbahrain, under “*Rab*”) which each of these matters also include one of Imam’s dignities. In Kesanolarab about the meaning of “*rab*” a detailed account is given including: the word “*rab*” is used about the Almighty God who is the god and owner of everything and is God of all the creatures, He has no partner and Hi is the God of Gods and the Owner of Owners. (Lesanol-Arab. V.1, p.399) Ibn Anbari also identifies three usages for “*rab*”: 1. In the sense of owner 2. In the sense of a dignitary who should be obeyed. 3. In the sense of a reformer or an organizer. When someone removes the fault or defect of something, he is said to be “*rab boshai*” [The God of that thing]. (Lesanol-Arab, V.1, p.401)

From the sum of what was mentioned the main and basic meaning of the word “*rab*” is to incline a thing toward perfection and to remove its faults’ which regarding the importance of Imam’s guiding the meaning of the aforesaid *hadith* with these explanations is clarified.

See other samples in Alayashi's exegesis, v.2, p.261, h.36; Beharolanvar, v.23, p.361, chap.21; algheybe alnamani, p.131; Kafi, v.1, p.418; monagheb ibne Shahr Ashoob, v.4, p.55; Qomi's exegesis, v.1, p.134; Ayyashi's exegesis, v.1, p.373 and Ayyashi's exegesis, v.2, p.379.

Five: Doubting and Ranking in the Antecedent Some pronouns in the Quran, based on interpretation, refers to something which is not explicitly mentioned in Quran, but according to inner part, is considered the antecedent, like pronouns which refers to stewardship or Imam Ali (PBVH) or issues like that which seemingly the antecedent is not mentioned.

Kolaini narrated from Mofazzal” His also narrated from Imam Sadegh (PBUH) that [bring another Quran or change it] I asked. His Excellency said: They said: Or instead of Ali bring another

person. (Alkafi, v.1, p.419)

Cases in Quran that the antecedent, are implicit are Pertaining to the subject of stewardship and apparently the antecedent is not mentioned. See other instances in Beharolanvar, v.24, p.66, ibid, v.24, p.331, chap. 55. And Alkafi, v.1, p. 412.

Six: The Appearance of the Past and Interpretation of the Future

In some traditions what is apparently construed as past is interpreted as future. Imam Bagher (PBUH) said: when God knows that something would be accomplished, will tell it in the past tense. (Kafi, v.1, p.120)

That is because the definite occurrence of something exists in the omniscience of God or that thing will definitely occur it is told in the manner of what has occurred, whether that occurrence be on the group of issues that the appearance and descending indicated that or the inner part or interpretation. Like the conditions of the Resurrection Day or spiritual reward and retribution and issues like this, or advent and its matters and what is issued from Umma [Islamic nation] about Imamah [Being Imam]. (Ma’arej/ 1)

The stewardship of Ahl-e-Bait, the Criterion of the veracity of Faith and the Condition for the Deeds to be accepted and Coming out of the Infidelity

In the research carried out, we found traditions that consider the condition for deeds to be accepted and the criterion of veracity of faith is as stewardship of Ahl al-Beyt and introduces the boundary of infidelity and faith, as coming in or out of the domain of stewardship.

Faith has three levels; Faith in the sense of Islam, Faith in the sense of practical undertaking to Islam and faith in the special sense which is Shiism and real practice which stewardship is the condition for this faith which is considered a level of faith. Infidelity in Quran has five aspects: atheism, denying the inner knowledge, being ungrateful to God’s blessings, quit obeying God’s Commands and the infidelity of Imams is actually the in fidelity of denying the inner knowledge and (Baghre/82) which despite the knowledge and cognitions is denied. (Kafi, v.2, p.389)

This issue initially creates surprise and improbability but with attention to some traditions especially the tradition which Ibn-e-Moslem has narrated:

“I heard that Imam Bagher said: Anyone who bothers himself by worshipping hard, but has no Imam from God, his efforts are not accepted and he is a wandering lost person and God is disgusted at you. the is like a sheep which has lost its shepherd and herd and from side to side and when night comes, he sees a herd from afar, but the shepherd of that herd is not his shepherd. He rushes to the hers and is deceived and spends the night in their pen and next morning when

the shepherd puts out the hers to pasture the sheep finds out that it does not belong to this herd and shepherd and again wanders and looks for its shepherd and herd then the sheep happens to see a herd which is passing with its shepherd. H rushes to it and joins it and again is deceived and the shepherd shouts: Join your own herd and shepherd, you're stray and lost that is separated from your shepherd and herd, That sheep becomes distressed and stray, It has no shepherd to guide it to the grass land or return it to its home. It wandering when the wolf make use of its separating from the herd this is the conditions of a person from this Umma who has no Imam appointed by God who distinguisher, the right from wrong and bring justice. Such a man is wandering and stray if he /she die in such a condition has died as infidels and hypocrites. Know that oppressors and their followers are much far from the God's religion. They are perverse themselves and pervert others. They deeds is like ash that wind blows over it in a stormy day (and make it scattered and futile) and they cannot take advantage of what they have obtained and this is the very clear and deep perversion. (Kafī, v.1, p.306, H.2).

The aforesaid *hadith* states that accepting the deeds depends on being in the realm of Stewardship. And denying this reality in fact is being infidel to denying. The *hadith* that introduced the base of religion affection to *Ahl al-Beyt*: exegesis of Forat Alkofī, v.2, p.397 and Mohasen barghi, p.150 clearly knew the condition of accepting each deed proving be in the realm of Stewardship infallible and came out from the infidelity boundary. Reasoning of this matter can be fallowed from Prophet's word:

The Prophet said that anyone dying with the affection of his family died with complete faith and according to sunnah and anyone dying with the affection of Prophet's family is martyrdom..... and anyone dyeing with the enmity of Prophet's family dies as an infidel (Baharolanvar, v.23, p.233, chap.13). Because affection is the first step in creating cognition and as a result inner knowledge and confirming this matter very faith. This affection is not external affection that has such consequences but the aim is complete fallowing and accepting. In some traditions it can be seen even enmity with *Ahl al-Beyt* put the person out of the realm of Islam:

That the Prophet said: people quitting the Stewardship of Ali and denying his virtue and advocate his enemy and die this way they are not Muslims (Almahasen, v.1, p.186, chap.47). Other *hadith* in this field can be seen in Amali Sadoogh, p.269; Oyon Alakhbar Alreza, p211 and Amali Sadoogh 673.

It can be from other *ahadith* that even about accepting liturgical deeds also accepting Stewardship or enmity with *Ahl al-beyt* is the criterion: if someone

is disagree with our Imam (being Imam) it doesn't make a difference whether prays or fornicates (Savabol Alamal 210). See another *hadith* like to this subject in the same book, p.251; Baharolanvar, v.27, p.235, chap.10; Mostadrek, v.1, p.158. Because the criterion for accepting deeds first is being in the realm of faith and faith has defined like this: as Imam Bagher said affection to us is faith and enmity to us is infidelity and dissention (Baharolanvar, v.26, p.253). Even any fight with Stewardship is considered fight with the Prophet:

Anyone declaring war with Ali (PBUH) as if has declared war with the Prophet. Because anyone harboring enmity with Ali in fact is harboring with religion and this means enmity with the Prophet (Baharol anvar, v.27, p.238, chap.10). See another *hadith* in this subject in Gheibeye Alnaami, p.129, chap.7. Because of this lack of knowing Imam is equivalent to the death of pre Islamic period arrogant:

Anyone dying and not knowing the Imam of his era has died like a pre Islamic arrogant and infidel and hypocrite) Alkafī, v.1, p.377). Because people have not any excuse in this lack of cognition:

We are a group that God has made incumbent our obedience and you accept the Imamate (being Imam) of the one's that people have no excuse in lack of knowing them. (Almahasen, V.1, P153). Similarly to this *Hadith* also came in Akmal All-din v.2, p412; Gharib Al-Asnad, p.123; Bsaer al-Darejat, p.79 and Al-khesal, v.2, p.600. And this important case has been taken into consideration everywhere in Quran.

O' Salman anyone doubting in our Stewardship and sciences is like the person who doubts in our legal knowledge. God has made our Stewardship and doing it incumbent in different situations in Quran and this is obvious (Tavil Alayat, p.244). And then take benefit from deed depends on knowing of Imam: The Prophet said: consider friendship of us, *Ahl al-beyt*, and necessary. I swear to God that no one takes benefit from his deed unless knowing our right (Almahasen lelbarghi, p.61). See other *ahsdith* relating to this subject in Tavailolayat, p.194 and Amali sadoogh, p.256 and amali Mofid, p.353. From what was said it can be understood clearly that only deeds are accepted that combined with *Ahl al-Beyt*. In fact, these *ahadith* are another approach to this *hadith* that Ali (PBUH) is a criterion that each dead that is not correspondence with Stewardship is not accepted.

Conclusion

The mystery of Quran' eternity is the existence of a meaning depth called inner part. The purport of inner part is stated in three kinds.

A-The appearance of Quran is people who Quran is send down about them and inner part are who have deeds similar to them.

B-The most important instance of inner part are *Ahl al-Beyt* that are considered in diversity of traditions.

C- Inner part is transmittable.

1-The basics of extraction of internal part from external part are as follows:

2-General words in Quran have mainly especial instances.

3-God orders are transmittable to typical and general truth.

4-religiously permitted and religiously prohibited in Quran indicates Imam and

Shia, and his enemy. Imam is the channel of divine will.

5-Doubting and ranking in antecedent refers to Imam.

6-the appearance of Quranic verses that appears like past indicates the future.

And the last point is that stewardship of *Ahl al-Beyt* is the criterion of veracity of faith and the condition of accepting deeds and come out from the boundary of infidelity and polytheism.

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