

The place of Ahlul-Bayt (as) in the Holy Qur'an and Islamic jurisprudence

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Abstract : Based on Quran verses and manner and word of the Prophet of Allah (pbuh & hp), Ahlul-Bayt (AS) have a central role in the fulfillment of the transcendental goals of Islam in making human society achieve individual and social perfection. God has entrusted the duty of leading and guiding the Islamic society to the household (pbut) after the Prophet of Islam. After the position of prophecy and mission specific to the Prophet, the position of Imamate and leadership of people has been assigned to members of his household. This high status not only is the result of their kinship with the Prophet but also is due to the characteristics that have made them superior to others and chosen by God. In this paper, attempt has been made to address the position of Ahlul-Bayt in the Holy Quran and also jurisprudence and narratives in two sections. There are numerous verses and narratives indicating the Imamate and guardianship of these people. The most important of these texts are Tabligh verse (Verse of Conveyance), Al-Ikmal (perfection) verse, Vilayat (guardianship) verse, Ulul Amr¹ verse, Hadith of Ghadir, Hadith of Thaqalayn, Hadith of Manzalat (dignity) and Hadith of Safinah (ark).

Keywords: Ahlul-Bayt, Prophet, verses, narratives, jurisprudence, Imamate

INTRODUCTION

According to a hadith in Shiite and Sunni books upon whose accuracy everyone agrees, the great messenger of Islam left two great treasures. These two treasures are Quran and his Ahlul-Bayt and the Messenger of Allah (pbuh) proclaimed the guidance of Muslims to be dependent on resorting to them. There is no doubt in Quran guidance, especially for the righteous since the Holy Quran is the eternal argument of the Prophet and the permanent guide of the Muslims.

But who are Ahlul-Bayt (AS) and what is their position politically and spiritually given that according to the Hadith of Thaqalayn, Quran guidance is tied to their leadership?

The word "Ahlul-Bayt" has been applied three times in Quran: 1) In the story of Moses when he was a baby and his sister told Pharaoh's family: "Do I introduce you to a family who can support him?" (Surah al-Qasas [28], verse 12.) 2) In the story of Abraham when his wife was amazed by the good news of angels and the angels told him: "May God's mercy and His blessings be upon you" (Surah Hud [11], verse 73).

3. There is another instance where recommendations were made to the Prophet's wives with female pronouns and while addressing the Prophet, some word was said about Ahlul-Bayt with male pronouns: "Indeed, God wants to remove any filth from you (Ahlul-Bayt) and make you pure and holy" (Surah al-Ahzab [33], verse 33). By "Ahlul-Bayt" in this verse, it means "Ahl al-Kisā" or the People of the Cloak including the Islamic prophet Muhammad (pbuh), Ali, Fatemeh, Hasan and Hosein.

In terms of Islamic jurisprudence, knowing Ahlul-Bayt is the source of the knowledge of Allah, Quran and the Being and leads to heart brightness for revelation and truth intuition, purification of the soul, education of the interior and adornment of the exterior and good morals. This thesis is intended to investigate the status of Ahlul-Bayt in the Holy Quran and Islamic jurisprudence.

Ahlul-Bayt (AS)

¹ Those charged with authority

By Ahlul-Bayt, its literal meaning including relatives, spouse and children is not intended. But it refers to a term applied in Quran in the verse of purification about Ahlul-Bayt of the Prophet (pbuh): "Indeed, God only wants to remove sin and filth from you (Ahlul-Bayt) and completely cleanse you"¹.

Status of Ahlul-Bayt in the Holy Quran Ahlul-Bayt (AS) in the verse of purification

In the verse of purification stating that indeed God wants to remove sin and filth from you (Ahlul-Bayt) and completely cleanse you, there are some points which are mentioned below:

Some commentators believe that the word "filth" in this verse only refers to polytheism or "ugly Great Sins" such as "adultery" while there is no reason for this restriction, but this word includes any kind of filth and sin since all sins are filthy and thus, this term has been applied in Quran to "polytheism", "alcoholic drinks", "gambling", "hypocrisy", "forbidden and foul meat" and the like.²

Given that the divine will is righteous and the sentence stating that God wants to remove sin and filth from you (Ahlul-Bayt) is a proof of His definite will, especially with regard to the word "indeed" applied for restriction and emphasis, it is clear that the definitive will of God is that Ahlul-Bayt (AS) will be free of any filth and sin and this is the same as the position of infallibility.

It is also noteworthy that by the divine will in this verse, it does not mean his commands and precepts about Halal and Haram (legislative will) since these commands include everyone and are not specific to Ahlul-Bayt (AS). Hence, this is not consistent with the meaning of the word "indeed". But, what is intended is the evolutionary will of God³. The evolutionary will of God belongs to the purity and chastity of Ahlul-Bayt of the Prophet Muhammad (pbuh), meaning that there is no guilt, slip or error in this family as a result of the divine will. In other words, this continuous will refers to a kind of divine help that assists Ahlul-Bayt (AS) in infallibility and its continuation and at the same time is not contrary to their free will and authority.

In fact, the meaning of the verse is the same as what has been presented in Ziarat-e-Jame'e Kabire: Allah preserved you from errors and saved you from the intrigue of deviations and cleansed you from filth and removed any evil from you and made you purified⁴. With this explanation, there is no doubt that the above-mentioned verse implies the position of the infallibility of Ahlul-Bayt (AS)⁵.

This holy verse does not include the wives of the Prophet (pbuh), but the only question that comes to mind is how in the middle of the discussion, something has been said about the duties of the wives of the Prophet (pbuh) while the verse does not include them.

In response to this question, there are multiple answers, among which are the ones mentioned below:

The late Tabarsi (RA) says: This is not the only case in Quran in which some verses are placed beside each other that talk about different issues. Quran is full of such instances. Further, there are many examples of this type in the word of Arab orators and their poems⁶.

Allameh Tabatabaei (RA) added another response to this and wrote: There is no reason that the sentence "indeed, God only wants to remove sin and filth from you (Ahlul-Bayt) and completely cleanse you" was revealed along with these verses, but it is inferred from the narratives that this section was revealed separately and was placed next to these verses with the order of the Prophet (pbuh) or when collecting the verses of Quran after the death of the Prophet (pbuh)⁷.

In Tafsire Nemoone, the following has been mentioned: The third response that can be made to the aforesaid question is that Quran wants to tell the wives of the Prophet (pbuh): You are in a family, a group of which are infallible. Anyone who is under the shadow of the tree of infallibility and in the center of infallible people is entitled to be more attentive and more careful than others regarding himself and should not forget that his relation to a family with five innocent people in it creates heavy responsibilities for him and God and His creatures have many expectations from him⁸.

¹ Surah al-Ahzab, verse 33

² Surah Haj, verse 30; Surah Ma'edah, verse 90; Surah Taubah, verse 125; Surah An'am, verse 45

³ Tabatabaei, Seyyed Mohammad Hosein, Al-Mizan fi Tafsir al-Quran, Qom: Islamic Publications of Teachers' Community of Qom Seminary, 1995, vol. 16, p. 467.

⁴ Qom, Sheikh Abbas, Mafatih al-Jinan, Qom: Fatemeh al-Zahra, 11th Edition, Qom, 2003, p. 1062.

⁵ Makarem Shirazi, Naser, Tafsire Nemoone, Tehran: Dar al-Kotob al-Islamiyya, 1995, vol. 17, p. 298.

⁶ Tabarsi, Fazl ibn Hasan, Majma' al-Bayan, Naser Khosrow, Third Edition, Tehran, 1993, vol. 7, p. 560.

⁷ Tabatabaei, Seyyed Mohammad Hosein, Al-Mizan fi Tafsir al-Quran, vol. 16, p. 312.

⁸ Makarem Shirazi, Naser, Tafsire Nemoone, vol. 17, p. 295.

Ahlul-Bayt (AS) in the verse of Mavaddat

In the verse of Mavaddat (friendship and affection) stating that “I do not request any reward from you for my mission except for loving my relatives”, the word “relatives”, refers to Ahlul-Bayt of the Prophet (pbuh). In this respect, there is some evidence which will be discussed below. It should be noted that evidence is of two types: The first one is the evidence that exists in the sentence and proposition or outside it but the word refers to it. This type of evidence is called connected evidence. The other type is not embedded in the statement and the speaker has suggested his purpose elsewhere. This type is called disconnected evidence.

According to lexicographers, the word “relatives” means kinship and closeness in descent¹ and the same meaning can also be observed in Quran. But except for the verse under discussion, there are other instances with this word including the following: In verse 83 of Surah Baqara which says: “Remember the time when we made a covenant with the children of Israel that they should only worship Allah and do good to parents, relatives, orphans and the poor and say their prayers and give Zakat. Then, although they made a pledge, all of them except a few disobeyed and refused to keep their promise; verse 177 of Surah Baqara or verse 113 of Surah Taubah. In the intended verse, scholars have paid attention to the word “Ahl”² (means people in the Arabic text). These examples indicate that the word “relatives” refers to Ahlul-Bayt and we cannot accept another interpretation.³

There is evidence suggesting that the verse does not mean that it is necessary for any Muslim to show affection to his relative as a reward for mission. This group of evidence includes:

Firstly, determining the person to which something has been attributed is the evidence for determining the kinship. Sometimes, the person to which something has been attributed is mentioned in the word and this can be a sign of who can be the relatives. For example, consider this verse of Quran: “It is not desirable for the Prophet and the believers to seek forgiveness from Allah for the polytheists although they are their relatives”⁴. Mention of “Prophet” and “believers” suggests that relatives refer to the kinsfolk of anybody. Or consider this verse: “What Allah returns to His Messenger from the people of these villages belongs to Allah and the Prophet and his relatives”⁵. “His messenger” is the evidence and shows that the word “relatives” refers to Ahlul-Bayt. In the holy verse “I do not request any reward from you for my mission except for loving my relatives”, it is suggested that by “relatives”, it means Ahlul-Bayt.⁶

Therefore, there is evidence in the verse which indicates that the word “relatives” refers to Ahlul-Bayt of the Prophet (pbuh). Thus, we cannot say that in the verse, loving the relatives has been regarded as the reward for mission and the verse does not want the Muslims to love their relatives.⁷

Secondly, the verses about the reward of mission in Quran include the following:

Verses that reject the seeking of rewards on the part the prophets including the Prophet Muhammad (pbuh): “O folks! I do not ask you any reward for this invitation. My reward is only charged with Allah! And I do not reject the believers (for your sake) since they will meet their Lord (if I reject them, they will become my enemy in the Judgment Day). But I see you as an ignorant people!”⁸ or “O my people! I do not request you any reward for this mission. My reward is given only by who has created me. Don’t you understand?!”⁹ or “they are the ones whom Allah has guided. So, follow their guidance. O Prophet! Tell people: I do not ask you any reward (for this invitation and mission). This Quran is nothing but a reminder to the world (and my request is just giving advice to people of the world)”¹⁰.

Verses about the Prophet (pbuh) himself: “I do not want any reward from you except for loving my relatives”.

¹ Shartouni, Sa'eid, Al-Qorb al-Mawared, Tehran Publishing, vol.2, p. 978.

² Zamekshari, Mahmoud, Al-Kashaf an Haqaiq Ghavamez al-Tanzil, Beirut: Dar al-Kitab al-Arabi, 1407 AH, vol. 4, p. 219.

³ Tabatabaei, Seyyed Mohammad Hosein, Al-Mizan, Qom: The Office of Islamic Publications of Teachers’ Community of Qom Seminary, 1417 AH, vol. 18, p. 45-46.

⁴ Surah Taubah, verse 113

⁵ Surah Hashr, verse 7

⁶ Sobhani, Ja'far, Concepts of Quran, Qom: Imam Sadiq (AS) Institute, 1998, vol. 10, p. 268-269.

⁷ Tabatabaei, Mohammad Hosein, Al-Mizan, vol. 18, p. 45.

⁸ Surah Hud, verse 29

⁹ Surah Hud, verse 51

¹⁰ Surah An'am, verse 90

The following has also been mentioned: My rewards are those who voluntarily accepted my invitation. "Say: I do not demand any reward from you (for communicating God's religion) except for whoever chooses to make a path to his Lord (this is my reward)."¹

In another verse, it has been stated that the reward asked from people is just to their benefit and reward of the Prophet (pbuh) is assumed by Allah. "Any reward I have asked you is to your benefit; my reward is undertaken by God and He is a witness to everything"².

It can be concluded from these verses that the Prophet of Islam (pbuh) like other prophets did not want any reward for himself but loving his relatives (household and Ahlul-Bayt) is a way towards Allah and is indeed to the benefit of people because this affection is the gateway to the issue of Imamate, caliphate and succession of the Prophet (PBUH) and guidance of people and this affection is an issue that reverts to invitation acceptance.³

On one hand, "reward" is a term which is applied to both "worldly reward" and "heavenly reward" and what has been rejected in these verses is the worldly reward since it has been mentioned in these verses that the Prophet does not ask any reward from people and not seeking reward is manifested in the worldly reward and the life of this great Messenger is the proof of this meaning⁴ since he was not in search of worldly reward and on the other hand, real reward is realized when the benefit of the reward reaches the reward recipient while loving Ahlul-Bayt is to the benefit of the lover not the Prophet (pbuh) because affection towards Ahlul-Bayt will cause that the lover follows them in his life and sees them as a model and delivers himself from the devil's trap. Imam Sadiq (AS) said in a hadith that "one who commits a sin does not love Allah"⁵. So, the Prophet (pbuh) did not demand worldly reward from people and if he asked them to show affection to Ahlul-Bayt, this is not a real reward since Quran said that its benefit is received by people themselves.

There are numerous narratives from the Prophet (pbuh) in the interpretation of this verse, determining that by relatives, it means Ahlul-Bayt of the prophet (pbuh). Some of them are discussed below:

Hakim Haskani quotes narratives following this verse. He states what it means by "relatives"; e.g. Ibn Abbas says: When the verse stating that "I do not request any reward from you for my mission except for loving my relatives" was revealed, the companions asked the Prophet (pbuh): Who are those whom Allah has commanded us to love? The Prophet said: Ali and Fatemeh and their children.⁶

Under this verse, Suyouti brings a narrative from the Prophet (pbuh), which says: The purpose of this verse is to keep my right in my household.⁷

In *Fazail-e-Sahaba va Qartabi*, Ahmad ibn Hanbal has narrated from the Prophet (pbuh) in the interpretation of the verse: The word "relatives" refers to Ali and Fatemeh and their two sons.⁸

By referring to the narratives of the Prophet, Zamekshari⁹ and Fakhr Razi¹⁰ also believe that relatives in this verse refer to Ali and Fatemeh and their children.

However, concerning the interpretation of "loving the relatives (Ahlul-Bayt)", there are some criticisms. For example, it cannot be accepted that by "loving the relatives", it means Ahlul-Bayt since the above-mentioned verse is in Surah al-Shura and this surah has been revealed in Mecca and Fatemeh Zahra (SA) and Hasnain were not in Mecca so that loving them be the reward of mission!

The answer is that first, there are numerous narratives and following them, many commentators have said that these four verses of Surah al-Shura have been revealed in Medina not Mecca. Second, being revealed in Mecca is something apart from being before hejira (emigration of the Prophet). It may have been revealed in

¹ Surah al-Furqan, verse 57

² Surah Saba', verse 47

³ Tabatabaei, Mohammad Hosein, *Al-Mizan*, vol. 18, pp. 42-49

⁴ Ibn Hisham, Abdul Malik bin Hisham, *Al-Sirat al-Nabawiya*, Beirut: Dar al-Ma'rufah, vol. 1, p. 293-294.

⁵ Ibn Shu'ba Harani, Mohammad Hasan, *Tuhaf al-Uqul*, 249

⁶ Haskani, Ubaidullah bin Ahmad, *Shawahid al-Tanzil al-Qawa'id al-Tafzil*, translated by Mahmoudi, Mohammad Baqer, Printing and Publishing Organization of the Ministry of Islamic Guidance, First Edition, Tehran, 1411 AH., vol. 2, pp. 130, 131-135, 141.

⁷ Suyouti, Jalal al-Din, *Al-Dur al-Mansour fi Tafsir al-Ma'thur*, Ayatollah Mar'ashi Najafi Library, Qom, 1404 AH., vol. 6, p. 7.

⁸ Qazi Nour Allah, *Ihqaq al-Haq va Izhaq al-Batel*, Mar'ashi Najafi, Seyyed Shahabuddin, vol. 3, p. 2, Ayatollah al-Mar'ashi al-Najafi school, First Edition, Qom, 1409 AH.

⁹ *Tafsire Kashaf*, vol. 4, p. 220-221

¹⁰ Fakhr al-Din Razi, Muhammad bin Umar, *Mafatih al-Ghayb (Tafsir al-Kabir)*, vol. 27, pp. 165-167, Dar Ihya al-Turath al-Arabi, Third Edition, Beirut, 1420 AH.

Mecca after hejira which is like that it has been revealed in Hajjat al-Wada' (Farewell Pilgrimage) after the birth of Fatemeh and Hasan and Hosein (AS)¹.

Addressing other criticisms and their answers demands another opportunity. For further research, it is necessary to refer to the relevant resources².

Affection to Ahlul-Bayt (AS)

In the verse of Mavaddat (affection) which says: I do not ask you any reward except for loving Ahlul-Bayt,³ it has been asked to show affection to Ahlul-Bayt of the Prophet (pbuh).

Mavaddat (friendship) means affection and loving and wishing for something or both meanings are applied in this word.⁴ Affection means love and desire for something.⁵

In terms of Quranic applications, Quran commentators have translated Mavaddat and affection as "friendship" and apparently, they do not believe in any difference between these two in terms of Quranic and conceptual applications⁶; like what has been stated following the Holy verse "except for loving Ahlul-Bayt".

Status of Ahlul-Bayt in Islamic jurisprudence

Ahlul-Bayt in the Hadith of the Cloak (Kisa')

Hadith of the Cloak (Kisa') is one of the famous hadiths among the public and special people, which has been stated in Shiite and Sunni books in different ways and has become a source of terms such as the People of the Cloak, Ale 'Aba and so on.

The undisputed amount of this hadith in all Shiite and Sunni works is as follows: "Someday, Prophet Muhammad, Fatemeh Zahra and Hasan and Hosein (AS) gathered in the house of Umme Salama. The Prophet put a cloak over his head and that of four others while praying: "O God, these are my Ahlul-Bayt and particular relatives; so, remove any filth from them and cleanse them from every defect and sin". After that, Gabriel descended and brought the verse of purification stating that "indeed, God wants to remove sin and filth from you (Ahlul-Bayt) and completely cleanse you"⁷.

In narrative societies, by "Hadith of the Cloak", it sometimes means a set of hadiths provided in hadith books from Sunnis and Shiites in the dignity of the verse of purification and gathering of the five companions (AS) under the cloak.

Hadith of the Cloak and proof of guardianship and infallibility of Ahlul-Bayt

Hadith of the Cloak has two remarkable and important points in terms of meaning:

Proof of Imamate and Guardianship

In the first place, Hadith of the Cloak refers to the issue of Imamate and guardianship of Ahlul-Bayt (AS) and limits this position to them.

The position of Ahlul-Bayt Imamate: The Prophet (pbuh) has talked about the succession of Imam Ali (as) in appropriate occasions and times. Hadith of the Cloak is one of those instances. In one of the highlights of the hadith, the Prophet introduces Ali (AS) as his brother, guardian, caliph and flagman⁸ and in order to refer to the position of his Ahlul-Bayt and their importance to him so that their honor is preserved after their death, he gathered Ahlul-Bayt under the cloak and said: These are my family and relatives. Their flesh is my flesh and their blood is my blood. Whatever annoys them offends me and whatever makes them sad bothers me. I'm at war with everyone who fights them. They are from me and I'm from them. So, send your greetings and blessing and forgiveness to me and them. I'm in peace with everyone who is in peace with them and I'm hostile to their enemies and kind to their friends.

¹ Javadi Amoli, Abdullah, Thematic Commentary of the Holy Quran, vol. 8, p. 341.

² Suyouti, Jalal al-Din, Ihya' al-Mayyit be Fazail Ahlul-Bayt, p. 8;

³ Surah al-Shura, verse 23

⁴ Khosravi Hoseini, Seyyed Gholamreza, Translation and Exploration of Mufradat of Quranic words, Mortazavi, Tehran, Second Edition, 1996.

⁵ Mahyar, Reza, Abjadi Arabic - Persian dictionary, Tehran: Islamic Publication, 1991, p. 788.

⁶ Makarem Shirazi, Naser, Tafsire Nemoone, vol. 9, p. 211, Dar al-Kotob al-Islamiyya, , Tehran, First Edition, 1995.

⁷ Surah al-Ahzab, verse 33

⁸ Qomi, Sheikh Abbas, Mafatih al-Jinan, Hadith of the Cloak

Exclusivity of Imamate position: After Imam Hasan (AS), Imam Hosein (AS), Imam Ali (AS) and Fatemeh (AS) came to the Prophet (pbuh), he placed Kisa Yamani (cloak) over them and asked God to remove any evil and filth from them and the holy verse was revealed at this time. If the Prophet did not do it to distinguish his Ahlul-Bayt from other people, his wives and relatives may have used the application of the verse and include themselves in the content of the verse. Thus, it has been said in some narratives that the Prophet (pbuh) repeated this sentence three times: "O God, these are my Ahlul-Bayt, remove evil from them"¹.

Proof of infallibility

Another important point mentioned in this hadith is the infallibility of Ahlul-Bayt and subsequently all Imams from evil and filth. Since this hadith has been presented in the dignity of the verse stating that "indeed, Allah wants to remove any filth from you" and this verse indicates the innocence of Ahlul-Bayt (AS) due to rejecting any filthiness, Hadith of the Cloak is also the same.

Ahlul-Bayt virtues (AS) in jurisprudence

In the discussion of Ahlul-Bayt (AS) virtues and positions of Imams (AS), it should be generally mentioned that the course of knowledge of their virtues and authority throughout history was such that many of the materials considered among the secrets of Ahlul-Bayt (AS) have been gradually revealed although in the age of the Imams, dissimulation (taqiyya) was strongly practiced. Hence, even in the age of the Imams, knowledge of people regarding the authority and position of Imams was not in the same style; some considered Imams only as great scholars who must be followed and some other believed that caliphate and ruling was their right since the Prophet (pbuh) had ordered so, without regarding them to possess inner guardianship. But another group argued that the position of Ahlul-Bayt is basically above apparent caliphate and Imams possess immediate knowledge and inner guardianship and are the manifestation of divine names and attributes.

The principle of Ahlul-Bayt virtues and their inner positions, whether in verses and narrative or science of wisdom and mysticism, has a strong backing and great scholars have defended it.

With this introduction, some of Ahlul-Bayt virtues are mentioned below:

Verse 130 of Surah al-Safat: "Greetings to Ale Yasin!" In one of the readings, "Ale Yasin" is said. Following this verse, Imam Sadiq (AS) narrates from his fathers that Imam Ali (AS) said: "We are Yasin of Muhammad (pbuh) and we are Ale Yasin"².

Imam Reza (AS) says: "God has given some virtues to Muhammad (pbuh) and his progeny that no one can understand their depth unless he is a man of wisdom and it is that God only salutes his prophets and says: "Greetings to Noah among the people of the world"³ and "greetings to Abraham" and "greetings to Moses and Aaron". He does not say: Greetings to Ale Noah (Noah's progeny) or Ale Abraham (Abraham's progeny) and so on but says: "Greetings to Ale Yasin, i.e. Ale Muhammad or Muhammad's progeny...".

In Sermon 239 of Nahjolbalaghe, Ali (AS) says the following about the status of the Prophet's family: "The Prophet's family causes the life of knowledge and destruction of ignorance. Their patience informs you of their knowledge and their appearance shows their inward purity and their silence refers to their speech ruling. They never disagreed with the right and do not dispute it. They are the solid pillars of Islam and the sanctuary of people. The right returned to its place through them and the wrong was moved away and destroyed and the false language was rooted out. Ahlul-Bayt of the Prophet (pbuh) understood and learned the religion as it deserved and acted based on it not that they just heard and narrated because narrators of knowledge are numerous but preservers and practitioners of knowledge are few"⁴.

In the book "Virtues of five people of the cloak (AS) in six correct Sunni narratives", it has been narrated from "Salman" that the Prophet's family is like the head of the body and two eyes of the head. As the body without head and the head without the eyes cannot work, the Prophet's family has the same position. Further, it has been quoted that among each group of my people in the future, there are people of justice from my Ahlul-Bayt (AS) who confront the distortion of the misguided and manner of the foolish people and interpretation of the ignorant. In another narrative from "Hamid ibn Abdullah ibn Yazid", the Prophet (pbuh) said: "I thank God for placing the wisdom of objects and realization of their truths inside us (Ahlul Bayt)".⁵

¹ Sheikh Saduq, Amali al- Saduq, Beirut, A'alami Publishing, 1400 AH., p. 473.

² Tabatabaei, Mohammad Hosein, Al-Mizan, vol. 17, p. 165

³ Sheikh Saduq, 'Ayoun Akhbar al-Reza (AS), vol. 1, p. 236, Jahan, First Edition, 1999

⁴ Seyyed Razi, Nahjolbalaghe, Dashti, Muhammad, p. 475, Mashhur, First Edition, Qom, 2000

⁵ Firouz-abadi, Seyyed Morteza, Al-Fazail al-Khamsa men al-Sahah al-Setat, vol. 2, p. 283-284

It has been narrated from Umme Salama that someday the wives of the Prophet (pbuh) came home and each of us said something in self-glorying. Fatemeh (AS) started to talk about the glory and virtues of Ahlul-Bayt and became superior to all of them. Ayesha told Fatemeh (AS): O Bani Hashim, you have gathered all lordship and supremacy in yourself; but you Fatemeh! You are the best woman in the world and your father is the master of all human beings and your husband is the master of Arabs and both of your sons are the masters of youths of Paradise and your uncle is the master of martyrs. So, you have not left any supremacy for anyone after yourselves. Fatemeh (AS) rose and said: Are people envious of what Allah has bestowed them from his virtue?¹

CONCLUSION

In the Holy Quran, God has considered Ahlul-Bayt of the Prophet (pbuh) to be free of any filth and evil: "God only wants to remove sin and filth from you (Ahlul-Bayt) and completely cleanse you". Also, Allah has made it obligatory for all Muslims to love and show affection to them as a reward for the mission of the Prophet (pbuh): "I do not request any reward from you for my mission except for loving my relatives (Ahlul-Bayt)". The word of the Prophet (pbuh) has been approved by the word of God: "He never speaks out of passion and what he has brought is just something that has been revealed to him".

In the successive Hadith of Thaqalayn, by stating that "I go but leave you two valuable things, i.e. Quran and Ahlul-Bayt; these two will never be separated and they will be together at the resurrection beside the pool of Kawthar", Ahlul-Bayt have been considered as the counterpart of God' book and continuation of the guidance of the Islamic nation has been said to be dependent on resorting to Quran and Ahlul-Bayt. Additionally, it has been announced that these two will be together until the Judgment Day and will never be separated.

Reflection on the word of Allah and the Prophet (pbuh) and the role of Ahlul-Bayt in the guidance and unity of the Islamic nation further show the necessity of recognizing the instances of the Prophet's Ahlul-Bayt and make any committed Muslim properly understand these models of cleanliness and purity and put them as an example in his life and get on Ahlul-Bayt's ship of salvation in today's world of adventure and reach the beach of peace and calm. Therefore, this issue does not belong to the past times, but as reflecting about Quran and following the Divine Book are new and necessary issues, knowing and following the Quran's counterpart, i.e. the Prophet's Ahlul-Bayt, are new and necessary.

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¹ Surah Nisa', verse 54