

Analysis of how to accommodate the interpretive tradition (Taweel) of Abraham (pbuh) story on Ahl al-Bayt (as) in Qur'an

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Introduction

Imams' interpretive traditions about some verses of the story of Ibrahim have matched this story to being of Ahl al-Bait. It seems that this accommodation is not fit by the appearance of the verse and make minds to challenge to accept such traditions. Therefore, it is necessary to know the connection between the inner meaning of the verse and the appearance of the word and how those meanings accommodate to the existence of Ahl al-Bayt, although theories have been proposed by Ayatollah Marefat and Allameh Tabatabai in order to validate such interpretive traditions. But there are still some traditions in a veil of ambiguity about how to apply the traditions to the Ahl al-Bayt (AS) in such a way that some of them have been criticized and their validity has been questioned. Therefore, it is necessary to evaluate the possibility of connecting the words of the verse with its hidden meanings by using the tool of implications of words on meanings and intellectual rules.

Materials and methods

There are four meanings for "Ta'wīl": Interpretation; In the word, it means to explain and reveal the reasonable meaning. Scholars of Qur'anic science have defined the terminological definition and said: Tafseer is responsible for a part of conveying meaning mission to the audience, and in the following, Ta'wīl explains the hidden meaning and reveals the inner layer of meaning. Interpretation of similarities; It is a meaning that is opposite of the appearance of words like Estawa and Zahab, which are attributed to God.

Inner meaning of the verse; it is a great and expended meaning that is hidden behind the pearance that must be extracted under speial condition. Accomodation; It means to put something on top of another thing, so that it covers it and they are equal to each other. It is usually accompanied by Jarry. In the point of view of scientists, Jary and Taṭbīq mean the adaptation of the words of the Qur'an to examples other than what the verses were revealed about.

Logicians consider the connection between word and meaning in the mind as a result of the word's position for the meaning, and they consider three types for meaning of verbal situational significant including, significations of correspondence, implication, and obligation.

Tabatabaei knows inner meaning , a sign corresponding to the appearance meaning, but not in the meaning that the appearance meaning of the word is adjacent to the inner meaning, but these meanings are located along each other, by seperation of meaning of accommodation and ventricular meaning Ma'refat knows the meaning of Ta'wīl as equal as Baṭn and by adopting the general concept through the abstraction of the word's characteristics by the method of patience and division, he introduced the meaning of the word to the inner meaning as a type of unclear obligational significant.

Results and findings

Ibrahim asked God for safety and consequences for people of Mecca in his prayer and for his children to avoid worshipping idols and have accomodated the Ahl to Ahlalbayt and consequences to kindness of muslims and children to Prophet Muhammad (pbuh) and Ali (pbuh).Be signification of corresponding. Ṭā'ifīn "God commanded Abraham to purify the Kaaba from polytheism for Ṭā'ifīn", also applied to Ahlal Bayt by signification of corresponding. The meaning of Abraham's affliction to the words is Ma'sumin (pbuh) and the Allah's names, which are matched according to the position of the word for the spirit of meaning. A tradition that introduces the essence of Hajj to visit the Imam, By abstracting the characteristic from the materiality of the filth, this tradition has paid attention to its spiritual example, that is, the removal of spiritual impurities, and there is a reason for it. In this tradition, it has been pointed out that the important and fundamental thing is the meeting of the Imam, which can be extremely effective in eliminating spiritual impurities.

The interpretation of the tongue of Sedq (true) on Ali (As) mentions from imagery to the invitation, and it is understood the hidden meaning that is Ali (As) by contingency implication that he is the follower of invitation of the Prophet (pbuh).

Imam Reza (As) introduces the inner meaning of (wa fadaynāh biḥibḥin 'azīm) "And We ransomed him with a momentous sacrifice " to the calamity

of Imam Husayn (As) by contingency implication. Imam Sadiq (As) mentioned the cause of Ibrahim's illness in his own words, the calamity of Imam Hussain (As); The interpretation has entered in this tradition firstly removes the apparent doubts of the word by recognizing the original art of Turiyeh in the word, and then we get the comparative meaning in the words of Imam Sadiq (As) by accompaniment. About (yā nāru kūnī bardan wa salāman) "O Fire! be thou cool, and (a means of) safety for Abraham", Prophet has mentioned an extraordinary thing in the events ahead of Imam Hussain (As) and his companions, and accommodated not feeling the sharpness and pain of the sword to the cooling of the fire on Ibrahim. This accommodation will be obtained through rational premises after setting aside the specific features of the incident, stating that: An accidental crime is necessary. Accidental breakup is necessary or not possible. Cutting the sword is also a necessary condition. So it is possible to break it from fire.

Conclusion

Due to the signification of conformity of the word to the meaning, accommodation of words to the example of Ahl al-Bayt (as) can be understood at high levels of inner meaning. The comparisons which are revealed by the signification of conformity include evidence of the appearance of the verses of the Qur'an and make them valid by accommodation to the appearance. Traditions which words or the general concept of the verse does not imply conformity to their meaning need mediators of literary rules, reason and Shariah. Such traditions reveal the discovery of lower layers of inner meaning and are the facts that have flowed in the words of Ahl al-Bayt (AS) .The difference in these interpretations is due to the difference in people's level of understanding when asking about the verse from Imam (as).

Keywords: interpretative hadith, story of Abraham, Ahl al-Bayt (as), Jary wa Taṭbīq.