

LIGHT, KNOWLEDGE, TRUTH.



**ALI (A.S.)
IN
QURAN**



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BISMILLAHIR RAHMANIR RAHIM

And abuse ye not those whom they invoke besides God, lest they abuse God in transgression without knowledge; (6:108)

No compulsion be in religion. (2:256)

And obey God, and obey the Prophet, and be ye on your guard, but if ye turn back, know ye then, that Our Prophet (Mohammad) is bound only to deliver a clear announcement (on Our behalf). (5:92)

And call thou unto the way of the Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best. (16:125)

And hold ye fast by the cord of God all together and be not divided (among yourselves). (3:103)

Verily I, I (alone), am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance! (20:14)

Recite thou (O Our Prophet Mohammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil, and certainly the remembrance of God is the greatest (duty of the believers) ; and God knoweth what ye do. (29:45)

O my Son! establish prayer and enjoin the good and forbid the evil, and be patient against what befaieth thee; verily this is the task of steadfastness (31:17)

And say not of those who are slain in the path of God that they are dead; Nay, (they are) living, but ye perceive not. (2:154)

Reckon not those who are slain in the way of God to be dead; nay! alive they are with their Lord being sustained. (3:169)

PUBLISHER'S NOTE

The Trustees of the Peermahomed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "Back to Religion" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

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The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet tenders, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

BISMILLAHIR RAHMANIR RAHIM

ALI (a.s.) IN QUR'AN

PREFACE

The position of Ali (a.s.) in Islam and his services in establishing the Faith and his high qualities of head and heart are so resplendent that even his deadliest enemies have had to acknowledge them in eloquent words. Muslim scholars of all centuries have been devoting time and attention to the study of the life and merits of this sublime personality of Islam and have left copious writings about him. One of the most important aspects of his unique position is that the Holy Qur'an is also full of praises and eulogistic remarks about him. It is certainly not possible to accommodate all that should be known about Ali (a.s.) in one volume, nay even in numberless volumes for perusal by the general reader. The Peermahomed Ebrahim Trust Karachi-05-11 has, however, planned to publish several separate volumes about his life and services etc. For example one volume is intended to deal with the Biography of Hazrat Ali (a.s.), another with his merits and distinctions, the next with opinions of world readers about him and so on.

The volume presented hereby deals with merits and distinctions of Ali (a.s.) as mentioned in the Holy Qur'an. Before going into the verses that refer to Ali (a.s.) it

would be pertinent to indicate the extent to which Holy Qur'an contains references to Ali (a.s.), and to show what the early commentators of Holy Qur'an thought of Ali (a.s.)'s position with reference to the Holy Qur'an.

The great commentator of the Holy Qur'an, Abdullah Ibne Abbas who was one of the most eminent companions of the Holy Prophet (s.a.w.) and also his cousin as he was the son of the Holy Prophet (s.a.w.)'s uncle Abbas, and who was known as the *Imam-ul-Mufasssireen* i.e. the Chief of the Commentators and also as *Tarjuman-ul-Qur'an* i.e. the Interpreter of Holy Qur'an is reported to have said:

Wherever the words *Ya ayyuhal lazeena aamanoo* – O you who believe – occur in the Holy Qur'an, Ali (a.s.) is deemed to be the most sublime of them all. Allah has no doubt admonished certain Companions but Ali (a.s.) has always been mentioned with praises.

(Reference: Ahmad bin Hambal, Tabrani, Ibne Abi Hatim, Ibne Abdil Birr in *Isteeaab* and Ibne Hajar in *Sawaeq-e-Mohriqa* – all mentioned by Ubaidullah Amritsari in *Arjahul Matalib*, Lahore Edition, 1961, p. 51).

Ibne Abbas also said that the verses in praise of Ali (a.s.) contained in the Holy Qur'an far exceed those in respect of any other individual.

(Reference: Ibne Asakir, Ibne Mardawaih and Ibne Hajar in *Sawaeq-e-Mohriqa* as mentioned in *Arjahul Matalib*).

The great Sunni scholar Ibne Mardawaih has narrated that Ali (a.s.) said: Holy Qur'an may be divided in four parts:

one-fourth of it is about us, one-fourth of it is about our opponents, one-fourth is about past events and parables and the last one-fourth contains commandments; while the sublimest portion of Holy Qur'an is about us."

Before closing this brief note it is necessary to clarify two points. First in most of the eulogistic references in the verses of the Holy Qur'an about Ali (a.s.) the Holy Prophet (s.a.w.) is deemed to be included as occupying the foremost position, unless however the context shows that it is not so, and secondly that whenever a verse is shown to be about the Holy Ahlul Bait (a.s.) it should be deemed to include Ali (a.s.) as the chief of them.

Further, according to several scholars the verses in praise of Ali (a.s.) and the Ahlul Bait (a.s.) number more than three hundred but we have taken herein only the most authentic ones, numbering 249.

The Peermahomed Ebrahim Trust feel confident that a perusal of this volume would give the learned reader a glimpse of what the Holy Qur'an says about this great hero of Islam namely Ameerul Momineen Ali Ibne Abi Talib (a.s.) and persuade him to read his life and character in further detail.

Dated 13th Rajab, 1395
23rd July 1975

Trustees,
Peermahomed Ebrahim Trust.
Karachi 05-11

BISMILLAHIR RAHMANIR RAHIM

ALI (a.s.) IN QUR'AN

1. In the name of Allah, the Beneficent, the Merciful
(1:1)

It is the first verse of the Holy Qur'an and forms part of each Chapter excepting that of Chapter Tauba (also called Bara-at').

Abdullah bin Abbas says that Ameerul Momineen Ali (a.s.) said "that all that is contained in the Holy Qur'an is contained in the Chapter Al-Fateha while all that is contained in the Chapter Al-Fateha is contained in the verse Bismillahir Rahmanir Rahim; again all that contained in the verse Bismillahir Rahmanir Rahim is contained in the alphabet Ba with which this verse begins and all that is contained alphabet Ba is contained in the dot under it while I am the dot under the alphabet Ba of Bismillahir Rahmanir Rahim."

The peculiarity of the alphabet Ba is that without its dot it loses its identity. Ali (a.s.)'s assertion that he is the dot under 'Ba' would therefore imply that he provides meaning and interpretation to the Holy Qur'an. In other words, without him Qur'an would remain as difficult to comprehend as the alphabet 'Ba' without the dot. This is certainly in conformity with the saying of the Holy

Prophet (s.a.w.) to the effect that “I am the city of Knowledge and Ali is its gate.”

2. Keep us (O Lord) on the right path. (1:6)

A couple of months before the Holy Prophet (s.a.w.) left this world, he had indicated, in his famous sermon on Arafat and later at Ghadeer-e Khum the salient features of the Right Path. In that connection he announced under the imperative command of Allah that Ali (a.s.) would be his immediate successor after him. The Right Path would therefore mean the recognition of Ali (a.s.) as the Imam and Guide of the Muslims after the Holy Prophet (s.a.w.)

3. The path of these upon whom You have bestowed favours. (1:7)

It signifies or presages the Right Path referred to in the preceding verse. (References : Allama Sheikh Sulaiman Balkhi Qanduzi, Allama Abdul Bari Farangimahli in *Tafseer Maalimut Tanzeel* and *Tafsir Wahidi*).

If an attempt is made to find out the people on whom Allah bestowed His favours they would be none but the Holy Prophet (s.a.w.) and Ahlul Bayt of whom Ali (a.s.) was the chief.

4. Not (the Path) of those inflicted with Your wrath nor (of those) gone astray. (1:7)

This verse also shows that those on whom Allah was never wrathful and who never went astray can be none other than the Holy Prophet (s.a.w.) and his Ahlul Bayt (a.s.) who were purified from every kind of sin, fault, shortcoming etc. as declared by Him in the Verse of Purification namely 33:33 of the Holy Qur'an.

Just as without this last verse of this Chapter, the Chapter would be incomplete in the same way Islam as a religion without the doctrine of Tawallah (meaning love and adherence to the Purified Ones namely the Holy Prophet (s.a.w.) and his Ahlul Bayt (a.s.)) along with Tabarra (meaning hatred against their enemies) can never be complete, for a mere declaration of love for any one without the hatred against his enemies can never be genuine or reliable.

5. Alif Lam Meem. (2:1)

These are letter symbols the meaning whereof is known only to the Holy Prophet (s.a.w.), Ali (a.s.) and the Holy Ahlul Bayt (a.s.).

6. This is the Book, there is no doubt about it (being the word of Allah), it is a guidance for the pious. (2:2)

The Holy Prophet (s.a.w.), Ali (a.s.), the Holy Imams (a.s.) and other Prophets of Allah are, according to their attainments in varying degrees, the microcosmos and expressive Book of creation.

“I and Ali are of one and the same Divine Light”, said the Holy Prophet (s.a.w.).

The Holy Qur’an says :

Surely the Qur’an is the Honoured word in the Hidden Book. None touches it but those who are the purified ones (56:77-79)

The Purified Souls and the Hidden Book are of the same status. These Purified Souls are none else than Ali (a.s.) and the Holy Imams (a.s.) in the light of the Holy Prophet (s.a.w.)’s well accepted declaration.

The pious (*Muttaqeen*) are the Holy Prophet (s.a.w.), Ali (a.s.) and the Ahlul Bayt (a.s.) who have been purified by Allah Himseff (c.f. 33:33).

7. Who believe in the unseen. (2:3)

In this verse the word *Ghaib* i.e. unseen includes Allah, Angels, Jinns, Hell, Heaven and the twelfth Imam namely Mahdi-el-Qaim who is the living Imam but is in a state of occultation and will re-appear by the command of Allah before the Day of Resurrection to establish peace and justice in the world and to establish Divine Sovereignty on earth.

8. And when they meet with those who believe, they say, ‘we believe’ but when they go apart to their devils they say, ‘surely we are with you; verily we did but mock.’ (2:14)

Maulana Ubaidullah Amritsari writes in his book *Arjahul Matalib* on the authority of Ibne Mardawaih Isfahani that it is related by Ibne Abbas that once Abdullah bin Ubai the great hypocrite was coming with his friends. When he saw some of the companions of the Holy Prophet (s.a.w.) including Ali (a.s.) coming from the opposite direction. The hypocrite then said to his friends, “Just see what I say to them.” Then he accosted Ali (a.s.) saying: “Welcome, the cousin of the Holy Prophet (s.a.w.), the son-in-law of the Holy Prophet (s.a.w.), the respected leader of all the Bani Hashim except the Prophet (s.a.w.). O Abul Hasan! My faith is like your faith.” meaning thereby that he too was a muslim. Ali (a.s.) then replied to him: “O Abdullah, fear Allah. Be not a hypocrite. Without doubt a hypocrite is the most wicked of men.” Abdullah bin Ubai went back to his friends and said to them : “You have heard what I told him.” and all of them praised him. This verse was revealed to the Holy Prophet (s.a.w.) on this occasion. Allama Abdul Bir and Allama Ibne Hajar Makki (both being recognised scholars of Ahle Sunnat) affirm the revelation of this verse on this occasion as described above.

9. (Recollect, O Prophet Muhammad) when your Lord said to the angels; “Verily I intend to appoint a vicegerent in the earth? they said : ‘Will You (O our Lord!) appoint therein one who will cause mischief and shed blood; while we celebrate by Your praise and hallow You’. Said (the Lord to the angels): ‘Verily, I know what you know not.’ (2:30)

This verse clarifies two important issues.

First, that the appointment of a Khalifa to succeed the Holy Prophet Muhammad (s.a.w.) in the apostolic office of guiding mankind was not at all left to the choice of the people, not even to the Holy Prophet (s.a.w.), but Allah has reserved authority to appoint the Khalifa solely to Himself. History bears witness to the fact that the Holy Prophet (s.a.w.) made unequivocal declarations about Ali (a.s.)'s position as his vicegerent and his appointment as Khalifa under the command of Allah, right from the very start of his mission at the Feast of the Kinsmen (Dawat-e-Zul Asheera) Thereafter during the twenty years or so of his life the Holy Prophet (s.a.w.) never missed any opportunity or appropriate occasion to re-affirm his first announcement in various ways and manners of expression. Historians have recounted 20 such declarations by the Holy Prophet (s.a.w.), the final one having been made on the occasion of Ghadeer-e-Khum.

Secondly, it also clarifies that so long as the earth exists a Divinely appointed Khalifa of Allah will also be on it. This appointment began with Prophet Adam (a.s.) who was the first Khalifa of Allah on earth. The other Prophets followed in succession one after the other till prophethood ended with the Holy Prophet Muhammad (s.a.w.), but Allah's Will to appoint a Khalifa on earth being there, the law of there being a divinely appointed Khalifa on earth cannot cease to operate. That is why we find that the Holy Prophet (s.a.w.) declared under express

Command of Allah, declared Ali (a.s.) to be his Khalifa and Vicegerent as already mentioned above. (Reference: Tabari in his *Tarikh*, Part 2; Ali Muttaqi in his *Kanzul Ummal*, Part 4; Abul Fida in his *Tarikh*; Jamaluddin Mohiuddin in *Rouzatul Ahbab*, and Imam Hakim in *Mustadrak*, and many other authentic writers. Many Western Writers have also recounted the event of the Feast of Kinsmen (Dawat-e-Zul Asheera) in their books).

10. And He taught Adam the names, all of them, and then set them to the angles and said: 'Declare you to Me the names of these if you be truthful'. (2:31)

It is to be noted that the Arabic pronoun used in the phrase "set them" is one which is used for persons and not for inanimate objects. It cannot therefore refer to names only but must be taken to refer to the personalities denoted by those names. Obviously these august personalities were those who had been created before Adam. They were Allah's first creation; and certainly they were no other than the Holy Prophet (s.a.w.) and his Ahlul Bayt (a.s.).

It is related the Holy Prophet (s.a.w.) said that the names alluded to in this verse were the epithets or the heavenly letters of himself and the Holy Imams detailed by Allah to serve as Guides after him. It is also related that five figures in the wonderful radiance were presented to the Angels who were asked to disclose as to who they were and what were their names. When the angels expressed their inability to do so Allah said: "This is Muhammad

the most praised, the name having been drawn from My name Mahmood; this is Ali the High, the name having been drawn from My attribute of being Ali-u-A'ala the Highest of the High; this is Fatimah, the Original, the name having been drawn from My attribute of being Fatir-us-Samawat wal arzeen - the Creator and the Originator of the heavens and the earths; this is Hasan the Bountiful, the Virtuous, the name having been drawn from My being the Benefactor, the All Good; and this is Husayn, the Highest in Good, the name having been drawn from my being the 'Good' in origin. O angels! It is for the love of these that I have created the Universe. (Reference: *Tafsir Durre Mansoor* by Jalaluddin Suyuti).

11. And received Adam from his Lord (certain) words (of prayer) and Allah turned to him (mercifully) (for) verily, He is the Oft-turning (to mercy), to Most Merciful. (2:37)

In this verse the word *Kalemat* has been used which is the plural of the word *Kalema* and the use of the word *Kalema* in the Holy Qur'an for Prophet Isa (a.s.) makes it clear that the words *Kalema* and *Kalemat* may be used for human beings. Commentators agree that the words taught to Prophet Adam were the holy names of the Infalliable Five i.e. the Holy Prophet (s.a.w.), Ali, Fatimah, Hasan and Husayn. (Reference: *Durre Mansoor*, Vol. I by the well-known scholar of Ahle Sunnat Allama Jalaluddin Suyuti; *Kanzul Ummal*, Vol. I; *Yanabi-ul-Mawaddat*, p. 79; *Arjahul Matalib* by Ubaidullah Amritsari, p. 321; *Riaz-un-Nuzra* by Mohyuddin Tabari, p. 164).

12. Establish you the prayer and give you away the poor-rate and bow you down (while you how down) (praying). (2:43)

This verse refers in particular to Ali (a.s.) because he was the first to offer prayer with the Holy Prophet (s.a.w.). (Reference: *Arjahul Matalib* by Ubaidullah Amritsari, p. 74).

13. And remember when his Lord tried Abraham with certain words then he fulfilled them; He said, 'Verily I make you Imam for mankind.' Abraham said 'And of my offspring?' He said: 'My Covenant reaches not the unjust'. (2:124)

This verse also proves that Imam is appointed nly by Allah and by none else.

It is also noteworthy that in this verse also a same word *Kalemat* has been used as occurs in the verse quoted in the previous verse above. Here also therefore the word *Kalemat* must refer to the names of the same Holy Infallible Five namely the Holy Prophet (s.a.w.), Ali, Fatimah, Hasan and Husayn (a.s.).

Further, it is observed that Abraham was raised to the position of Imam but was not given the right to pass on his office to his issues. Allah's words "My Covenant reaches not the unjust", indicate that Imam is not ever bestowed on any one but an Infallible. As declared by

Qur'an elsewhere the greatest *Zulm* i.e. injustice is Shirk i.e. polytheism or idolatory. Imamate cannot therefore be bestowed on one who was ever an idolater or a polytheist.

The Imamate bestowed on Ali (a.s.) by the Holy Prophet (s.a.w.) under command of Allah passed on in the seed of Muhammad (s.a.w.) and Ali (a.s.) i.e. in the eleven Imams after Ali (a.s.).

It must also be kept in view that Abraham was never a temporal ruler and yet he was divinely commissioned ruler over the destinies of the people and it was the duty of the people to obey him in all matters temporal or spiritual. The Divine promise to Abraham to raise twelve princes in the seed of Ismael was fulfilled through the twelve Imams.

14. And thus have We made you a group of middling stand that you may be witnesses over mankind and the Prophet be (a) witness over you; And We did not fix the 'Qiblah' towards which you were at, but that We might distinguish him who follows the Prophet, from him that turns back upon his heels; and this was surely a hard thing for any except for those whom Allah has guided. (2:143)

Maulana Farman Ali records in his marginal commentary of Qur'an in respect of this verse that Saleem Bin Qais reports that Ali (a.s.) said: "The Prophet (s.a.w.) is a witness over us and we are witness over all creatures. We are Allah's argument on the earth. About us Allah has

said “And thus have We made you a group of midling.....”
(Reference: *Shawahedut Tanzeel* by Hakim Abul Qasim).

The word midling in this verse means just and equitable. As such the word “Group” here would surely refer to the Holy Infallible Imams who were the only midling group i.e. just and equitable and were free from every kind of pollution of sin or fault and therefore they alone deserve to be witness or watchers over the acts of others.

“Shaheed” means witness, while witness is one who can give evidence about every aspect of the event, both about manifest and hidden factors. Allah has called Himself Shaheed. The 4th and the 1st Imams are reported to have said: “We are the witnesses of Allah.” Obviously witnesses over the people must essentially be perfect for if their own actions would be faulty they can ill afford to serve as watchers or witnesses over others. Such perfect ones are none else than Ali (a.s.) and the Infallible Imams about whose infallibility Allah has declared in the verse of purification. (33:33)

As regards the words “except for those whom Allah has guided” it is significant to note that when this verse was revealed about change of Qibla it was Ali (a.s.) who turned along with the Holy Prophet (s.a.w.) from the direction of Jerusalem to that the Mecca.

Once in the assembly by Hajjaj bin Yusuf at Basra when the name of Ali (a.s.) was mentioned every one present

around Hajjaj began abusing Ali (a.s.) as Hajjaj was one of the worst haters of Ali (a.s.) but Hasan-e-Basari who was also among the audience recited this verse and said that it was Ali (a.s.) who was meant by “except for those whom Allah has guided.”

15. O you who believe! Seek help with patience and prayer;
Verily Allah is with the patient ones. (2:153)

It is well-known that Ali (a.s.) was the most steadfast in all the defensive battles that were fought for the protection and preservation of Islam and he always displayed the highest degree of patience and at the same time he was the foremost in offering prayer with the Holy Prophet (s.a.w.) from the earliest days. Evidently he is the embodiment of this verse.

Further, all the renowned Ulema agree on the point that wherever the words *Ya ayyahal lazeena aamanoo* i.e. O you who believe occur in the Qur’an Ali (a.s.) is the chief leading personality to whom they refer. (Reference *Durre Mansoor* by Allama Jalaluddin Suyuti, Vol, I).

16. And say not of those who are slain in the Path of Allah that they are dead; Nay, (they are) living, but you perceive not. (2:154)

In verse 169 of Chapter 3 it is said that “the martyrs are with their Lord receiving their sustenance”, meaning that they are in direct communion with Allah and the same

will be the state in which would be the Faithful who were obedient to the Holy Prophet (s.a.w.). This verse refers in particular to the Infallible Imams who attained martyrdom. (Reference: *Tafsir Wahidee*)

17. We will surely test you with something of fear, and hunger, and loss of wealth and lives and fruits; and give glad tidings to the patient ones. (2:155)

This verse applies in particular to the Holy Prophet (s.a.w.), the Ahlul Bayt (a.s.) and the Infallible Imams (a.s.) since it is an undeniable fact that the trials and tribulations through which they passed for the cause of Islam were the most severe but they bore them with patience and thanksgiving to Allah. Particularly the tragedy of Karbala stands out as a perfect example of the trials described in this verse and it seems as though it was revealed with pointed reference to that great event.

18. Who, when misfortune befalls them say, “Verily we are Allah’s and verily to Him shall we return.” (2:156)

This verse is in continuation of the previous one (verse 155). The last portion of it says: “And give glad tidings to the patient ones, who when misfortune befalls them, say, ‘Verily we are Allah’s and to Him shall we return.’ The famous Sunni commentator Sa’labi and other authentic commentators say that when Ali (a.s.) heard the news of martyrdom of Hamza, the uncle of the Holy Prophet (s.a.w.) in the defensive battle of Uhad he said for

the first time in Islam *Inna Lillahi wa inna ilaihi rajeoon* — Verily we are Allah's and to Him shall we return. These very words of Ali (a.s.) were revealed in the above verse. (Reference: *Ihqaqul Haq* by Shaheed-e-Salis Nooruddin Shoostari)

19. It is not righteousness that you turn your faces towards the East and the West, righteousness is rather one who believes in Allah and the Last Day and the angles and the Book, and the prophets and gives his wealth out of love for Him to the kindred and the orphans and the poor and the wayfarer and the needy and for those in bondage; and establishes prayer and pays the poor-rate; and those who fulfil their promise when they make a promise and the patient ones in distress and affliction and in the time of war; these are they who are the truthful and these say, are they who are the pious. (2:177)

An intelligent and deep study of this verse would disclose that only the Fourteen Infallibles namely the Holy Prophet (s.a.w.), Fatimah (s.a.), Ali (a.s.) and the Imams in the progeny of Ali (a.s.) possessed all the superb qualities and virtues described in this verse in perfection and completeness. It is also clear that *Muttaqi* (pious) in the language of the Holy Qur'an is one who owns all the qualities mentioned here while history shows that Ali (a.s.) had earned exclusively for himself the unique title of *Imamul Muttaqeen* — the chief of the pious.

20. It is not righteousness that you should enter your houses from behind but the righteous one is the one who guards himself (against evil); and enter your houses by their doors and take shelter in Allah so that you may be successful (2:189)

In all the authentic commentaries it is noted in explanation of this verse that Allah has commanded the believers that knowledge about religion should be obtained from those who are capable of imparting it and that inquiring about religious matters and issues from ignorant persons is just like entering a house from behind and not through its door. It is certainly in consonance with the well-known and well recognised saying of the Holy Prophet (s.a.w.) that “I am the city of knowledge and Ali is its gate”; one who wants to enter the city must come through the gate. The verse would therefore imply that all knowledge must be obtained from the Holy Prophet (s.a.w.) through Ali (a.s.), and the Infallible Imams and not from others.

21. And among men there is one who sells his self (soul) seeking the pleasure of Allah; and verily Allah is affectionate to His (faithful) servants. (2:207)

All the commentators agree that this verse was revealed in praise of Ali (a.s.) for the sacrifice offered by him on the night of the Holy Prophet (s.a.w.)’s Hijrat (migration) from Mecca.

The infidels of Mecca were deadly opposed to the teachings of the Holy prophet (s.a.w.) and when they failed to silence him, they planned to kill him. The elders of all the tribes gathered together and at the suggestion of Abu Jahal it was decided that a young man from each tribe be chosen and all these men should simultaneous and collectively attack the Holy Prophet (s.a.w.) and kill him, so that Bani Hashim namely the tribe to which the Prophet (s.a.w.) belongs would not be able to fight against all the tribes to avenge his death. With this nefarious intention they all surrounded the house of the Prophet (s.a.w.) with swords in their hands. But Allah had already informed the Holy Prophet (s.a.w.) about the plot and had commanded him to migrate to Medina. The Holy Prophet (s.a.w.) asked Ali (a.s.) to lie in his bed on that night of 'Hijrat' and cover himself up with the Prophet's green cloak. Ali (a.s.) readily agreed. (Reference: *Tafsir Durre Mansoor* by Allama Jalaluddin Suyuti; *Ahya-ul-Uloom* by Ghazali; *Tarikh ul Khamees* by Husayn Dayar Bikri).

The enemies watched the whole night and in the early hours of dawn broke open the door and rushed to kill the Holy Prophet (s.a.w.) thinking that he was lying in his bed. But to their utter dismay the assailants found that Ali (a.s.) was in the Prophet's bed. Amazed and confounded they demanded: "Where is Muhammad?" "Did you entrust him to me?" was the spontaneous answer of the dauntless Ali (a.s.). With this stern reply, the enemies walked away, and none had the courage to molest Ali (a.s.) in any way. This daring feat of Ali (a.s.) displaying his readiness to sacrifice

his life to save the life of the Holy Prophet (s.a.w.) has been commended by Allah in this verse.

In his marginal commentary of this verse Mulana Farman Ali adds that on the night of Hijrat when Ali (a.s.) slept on the Holy Prophet (s.a.w.)'s bed, Allah established brotherhood between Angel Jibraeel and Angel Mikaeel and told them that the age of one was longer than that of the other and then enquired who of them was willing to give a part of his age to the other. Both the angels declined to do so. Then Allah quoted to them the example of the brotherhood between the Holy Prophet (s.a.w.) and Ali (a.s.) and told them how Ali (a.s.) willingly preferred to sacrifice his own life for the life of the Holy Prophet (s.a.w.), sleeping with the utmost peace of mind, under the shadow of swords ready to fall upon him. On hearing this both the Angels came to Ali (a.s.), with Allah's permission, and one sat at his feet while the other sat above his head and they said to Ali (a.s.): "Congratulations to you. Allah Himself takes pride in you."

22. O you who believe, enter you all into submission (to Allah) wholly and follow not the footsteps of Satan for verily he is to you an Open Enemy. (2:208)

It is related by the 5th Imam, namely Imam Muhammad Baqir (a.s.) that this verse enjoins the faithful to believe in the institution of Imamate as the divine guidance instituted immediately after the Holy Prophet (s.a.w.) through Ali (a.s.).

Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja'far-e-Sadiq (a.s.) have said that by the word 'Silm', submission, is meant the belief in the Vicegerency (Wilayat) of Ali (a.s.) and love of all the Divinely-appointed Holy Imams. (Reference: *Yanabi-ul-Mawaddat* by Sheikh Sulaiman Balkhi, Qanduzi, Mufti-Azam, Constantinople).

Further, submission to Allah 'wholly' would evidently signify belief and action on all the commandments of Allah indicated to us through the Holy Prophet (s.a.w.) including love and adherence to Ali (a.s.) and the Infallible Imams in his line after the Holy Prophet (s.a.w.).

23. And verily Allah grants His Kingdom to whomso He pleases; Allah is Omniscient and All-Knowing. (2:247)

The 'Kingdom' in this verse obviously means the authority or sovereignty of Allah for enforcement of His Commands among the people on the earth. This sovereignty is exclusively Allah's. To allow the people to have any share or say in it would mean its negation. For our age this authority certainly vested in the Holy Prophet (s.a.w.) and for the period after his departure from this world he had, in compliance with the Divine Command, laid down the succession to his mission by appointing Ali (a.s.) as his vicegerent first in the open assembly of the kinsmen, known in history as the "Dawat-e-Zul asheera", and repeated on a number of subsequent occasions in various ways and words and finally in his

parting sermon at Ghadeer-e-Khum on his return from the last Hajj when he declared Ali (a.s.) to be the Master of whomsoever the Holy Prophet (s.a.w.) was himself the Master. Personally also Ali (a.s.) was providentially endowed with all the sublime qualities required of an Imam and Guide to head the Kingdom mentioned in this verse. In respect of physique Ali (a.s.) was so brave and valorous that he – and none else – is still known through the world of Imam as *Asadullah* namely the Lion of Allah while in respect of higher attainments of mind and spirit the Holy Prophet (s.a.w.) said about him that: “I am the City of Knowledge and Ali is its Gate.” Who else than Ali (a.s.) can be fit to hold the Kingdom of Allah after the Holy Prophet (s.a.w.).

24. He grants wisdom to whomsoever He wills and he who has been granted wisdom, has been given abundant good; and none shall mind it save those endowed with wisdom. (2:269)

Undoubtedly such wisdom and knowledge as has been mentioned in this verse had been gifted by Allah to the Holy Prophet (s.a.w.), while the Holy Prophet (s.a.w.) had declared: “I am the City of knowledge and Ali is its Gate”; obviously implying that all knowledge is to be disseminate through Ali (a.s.). In this connection it is also to be noted that the word ‘wisdom’ does not express exactly the sense and connotation of the Arabic word *Hikmat* occurring in the verse. *Hikmat* means the progressive evolution of intellect into the higher spheres of knowledge.

25. Those who spend their wealth by night and (by) day, secretly and openly, for thee shall be their reward with their Lord, fear shall not be on them, nor shall they grieve. (2:274)

It is a commonly known historical fact that Ali (a.s.) used to approach the needy night and day to provide them with the necessities of life and so did the other Holy Imams. All the authentic commentators agree that this verse was revealed in praise of Ali (a.s.). Abdullah ibne Abbas says that on a certain day Ali (a.s.) had four dirhams with him. One of these four dirhams was given away by him in charity during the day, another at night, the third one openly and the fourth one secretly and that this verse was revealed the same day. (References: *Tafsir Durre Mansoor*, Vol. I; *Tafsir Waheedi*; *Arjahul Matalib* by Maulana Ubaidullah Amritsari, p. 165; *Fathul Bayan* by Siddiq Hasan Khan).

26. He it is Who has sent down to you (O Our Prophet (Muhammad) the Book, of it there are (some) verses decisive, these are the basis of the Book, and others are ambiguous; But those in whose hearts there is perversity, they are after that which is ambiguous therein seeking to mislead, and seeking to interpret (to suit their selfish motives) while none knows its (hidden) interpretation except Allah and those firmly rooted in knowledge; say they: "We believe in it, all is from our Lord"; but none minds save those endowed with wisdom. (3:7)

It is quite obvious that everything in the Holy Qur'an cannot be comprehended by every one because it is a revelation from Allah towards the Holy Prophet (s.a.w.). None therefore knows the correct interpretation thereof unless knowledge has been given to him by Allah i.e., those "rooted in knowledge" or *Rasikhoona fil llm*. Evidently the Holy Prophet (s.a.w.) was the first and the chief of the *Rasikhoona fil llm* while he declared:

- (i) I am the City of Knowledge and Ali is its Gate;
- (ii) I leave behind me two important things, the Book of Allah and my (divinely chosen] n descendants, my Ahlul Bayt;
- (iii) Ali, your flesh is my flesh and your blood is my blood.

In the light of the above the *Rasikhoona fil llm*, i.e. those firmly rooted in knowledge, can be none other than the Holy Prophet (s.a.w.) and the Infallible Imams. According to a Tradition the Holy Prophet (s.a.w.) had said: "None can be compared to my Ahlul Bayt." (Reference *Arjahul Matalib* by Ubaidullah Amritsari Chapter 3, on the authority of Masnadul Firdous and Ibne Mardawaih Ispahani).

Allama Waliullah Farangimahli (of Lucknow, India) says that it is proved from Traditions that Ahlul Bayt (a.s.) are *Rasikhoona fil llm* after thq Holy Prophet (s.a.w.) and that the Sahaba i.e. the Companions of the Holy Prophet (s.a.w.) as well the *Tabieen* (i.e. people of the generation immediately after the companions) always turned to the Holy Imams whenever there were difficulties in

understanding ambiguous verses of the Holy Qur'an while the Holy Imams never referred to anyone. (Reference: *Tafsir Madinul Jawahir; Yanabi-ul-Mawaddat* by Shaikh Sulaiman Balkhi Qandozi, Chapter 14, p. 108).

27. Allah (Himself) witnesses that there is no god but HE, and (so do) the angels and those possessed of Knowledge, standing firm for justice; (there is) no god but He, the Mighty, the Wise. (3:17)

In this verse “those possessed of knowledge” refers to the Holy Prophet (s.a.w.), Ali (a.s.) and the Infallible Imams. (Reference *Tafsir Waheedi; Yanabi-ul-Mawaddat*, p. 239).

28. Verily Allah did choose Adam and Noah and the descendants of Abraham and the descendants of Imran above all the worlds. (3:33)

Evidently the “descendants of Abraham” mentioned here refer to the Holy Prophet (s.a.w.) who was in the direct posterity of Prophet Ibrahim (Abraham) and similarly to Ali (a.s.) who too was in the direct posterity of Prophet Ibrahim. The Holy Prophet (s.a.w.) had also declared about Ali (a.s.): “I and Ali are of the same Divine Light”, “Ali is from me and I am from Ali”, and “O Ali, your flesh is my flesh and your blood is my blood.” (Reference: Ibne Maghazali; Shifai; *Kanzul Ummal* and *Musnad* of Imam Ahmad bin Hambal.)

29. And I have named it Mary and commend her to your

protection and also her off-spring from Satan, the castaway. (3:36)

This verse mentions the Virgin Maryam but the Holy Prophet (s.a.w.) clarified that it refers to Fatimah (s.a.) as well. Allama Ibne Hajar Makki writes in his famous book *Sawaeq-e-Mohriqa* that “On a certain day the Holy Prophet (s.a.w.) went to the house of Fatimah (s.a.) and asked for water in a cup to be brought to him. He then sprinkled some water from the cup on the head and body of Fatimah (s.a.) and prayed ‘O Allah, by Your Grace I give Fatimah and her children under Your Protection from the mischief of the accursed Satan’. The prayer of the Holy Prophet (s.a.w.) was certainly granted as Allah raised eleven Imams from her progeny all of them being Infallibles i.e, free from the mischief of Satan.”

30. Verily Allah provides whomsoever He likes without measure. (3:37)

It is related that once the Holy Prophet (s.a.w.) and the Ahlul Bayt (a.s.) were without food for two days. On the third day, the Holy Prophet (s.a.w.) went to the house of Fatimah (s.a.) and asked her to give him something to eat. Fatimah (s.a.) went into her room, spread the prayer carpet and prayed to the All Merciful Lord to help her against disappointing her father. No sooner had the prayer ended than it was seen that some steam was coming out of one of the cooking pots. When the lid of the pot was removed it was found full of the best kind of food. Fatimah

(s.a.) rushed to her father with food from the cooking pot. The Holy Prophet (s.a.w.) thereupon asked Fatema (s.a.) whence she got the food, and she replied: "It is from Allah, He provides sustenance to whomsoever He likes without measure." The Holy Prophet (s.a.w.) said: "Allah be praised! He has made you similar to Maryam." (Reference: Tafsir *Minhajus Sadiqeen*).

31. And to him who disputes with you therein after the knowledge has come to you, say (O Our Prophet Muhammad to them) you, let us summon our sons, and (you come summon) your sons, and (we summon) our women and ryou) your, women, and (we summon) our selves and (you) your selves and then let us invoke and lay the curse o f Allah on the liars. (3:61)

This verse is known as the *Ayat-e-Mubahila* i.e., the Verse of Imprecation. It refers to the famous event of Mubahila – a spiritual contest invoking the curse of Allah upon the liar – which took place in the year 10 A.H. It so happened that a deputation of 60 christians of Najran, a place away from Medina, headed by their Chief Monk came and discussed with the Holy Prophet (s.a.w.) the personality and position of Prophet Isa (Jesus). When the Chdstians did not agree to any amount of reasoning this verse was revealed calling them to Mubahila. They agreed to face the trial the next day. Early next morning the Holy Prophet (s.a.w.) sent Salman el-Farsi to the open place, fixed for the purpose outside the city with directions to erect a small shelter for himself and those whom he

intended to take with him for the contest. A number of the companions of the Holy Prophet (s.a.w.) also assembled in the mosque in the expectation of being taken by the Holy Prophet (s.a.w.) to participate in the Mubahila. On the opposite side the Christians appeared with their holy men, women and children. On this side, at the appointed hour the Christians witnessed the Holy Prophet (s.a.w.) entering the field with Husayn (a.s.) in his lap, Hasan (a.s.) holding his finger and walking beside him Fatimah (s.a.) following him Ali (a.s.) behind her. On reaching the fixed place the Holy Prophet (s.a.w.) raising his hands towards heaven said: *Allahumma haoola-e-Ahlul Baytee* (O Allah! these are the people of my house). At the appearance of these Godly faces, the Chief Monk of the Christians began to gaze at the faces and exclaimed: "By God! I see before me the faces which are such that if they pray to God for mountains to move from their places the mountains would surely move on."

Then the Chief Monk enquired who these people were whom the Holy Prophet (s.a.w.) has brought in the field for the great Mubahila. He was informed that the baby in the lap of the Holy Prophet (s.a.w.) was Husayn his younger grandson, and the child walking beside him was Hasan his elder grandson, the lady behind him was his sole and beloved daughter Fatimah while the young man behind her was her husband and the Holy Prophet (s.a.w.)'s cousin and son-in-law Ali (a.s.). On knowing this the Chief Monk said to his gathering: "O Believers in Christ of Nazareth! I will tell you the truth that should you

fail to enter into some agreement with Muhammad and if these godly souls whom Muhammad has brought with him curse you, you will be wiped out of existence to the iast day of the life of the earth.”

Eventually the Christians submitted and sought protection by paying *Jizya* the protection tax. This verse is therefore a manifest evidence of the greatness of Ahlul Bayt (a.s.) who remain singularly unequalled in sublimity of position and in their services for the protection and preservation of Islam. (References: Allama Jalaluddin Suyuti; Imam Hakim in his *Mustadak*; *Sahih-e-Tirmizi*; *Khasaes* of Nisai quoted in *Arjahul Matalib* by Ubvaidullah Amritsari; Muhaddis Dehlavi).

32. Verily, of men the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muhammad) and those who believe, and verily, Allah the faithful. (3:68)

The nearest of the people to Prophet Ibrahim were those who followed him. Similarly the nearest to the Holy Prophet (s.a.w.) would be those who followed him in every respect and they were none other than the Infallible Ahlul Bayt who were certainly unparalleled in their steadfast adherence to the Holy Prophet (s.a.w.) and Islam. (Reference: *Kanzul Ummal*).

33. He singles out for His Mercy whosoever He likes and verily Allah is (the Lord) of Great Grace. (3:74)

This verse lays down that Allah singles out for His Mercy whosoever He likes and hence our Holy Prophet (s.a.w.) was declared by Allah to be Mercy to the world (vide 21:107). The Holy Prophet (s.a.w.) had said: "In every Ummat (community) there was one who was a living example of the prophet of that Ummat and in my Ummat my exact example is manifested in Ali (a.s.)." (Reference: *Arjahul Matalib* by Ubaidullah Amritsari, Chap. 4, p. 454).

34. Never shall you attain to righteousness until you give away (in the way of your Lord) of what you love; and whatsoever you give, verily Allah knows it. (3:92)

None has ever excelled Ahlul Bayt (a.s.) in charity. They always gave away whatever they had to the poor and the needy; Ali (a.s.) sometimes worked as an ordinary labourer and watered the gardens on wages. Even such hard earned money was given away in charity. The Ahlul Bayt (a.s.) are therefore the personalities to whom this verse applies most befittingly.

Further, it is related that once Ali (a.s.) purchased an attractive piece of cloth and giving it in charity said that the Holy Prophet (s.a.w.) had said that if a person prefers others over himself in the matter of satisfying his needs then Allah would prefer him in Paradise.

35. In it are clear signs; the standing place of Abraham; and whoever enters it is secure. (3:97)

In this verse Allah says that there are many clear signs in the Kaaba. Certainly one of the great signs is that Ali (a.s.) was born in it. (Reference: *Izalat-ul-Khifa* by Shah Waliullah Dehlavi, maqsad 2, p. 251.)

36. And how you fast by the cord of Allah all together and be not divided (among yourselves). (3:103)

The Holy Prophet (s.a.w.) had said: “O people, I leave behind me two Weighty Things, the Book of Allah namely Qur’an and my Ahlul Bayt. Should you remain attached to these two, never, never, shall you go astray, and never shall these two be separated from each other, until they meet me at the spring of ‘Kausar’ in Paradise”: This well-known Tradition is known as *Hadees-e-Saqalain* (the Tradition of Two Weighty Things) and has been related by all authentic traditionists. From this tradition it is clear that the cord of Allah mentioned in the verse above is none but the Ahlul Bayt adherence to whom has been enjoined by Allah and the Holy Prophet (s.a.w.). (Reference: *Tafsir Kabir* by Fakhruddin Razi, *Tafsir Durre Mansoor* by Jalaluddin Suyuti and *Sahih* of Tirmizi, Vol. 2, p. 241).

37. And that there should be among you a group who call (mankind) to virtue and enjoin what is good and forbid wrong, and these are they who shall be successful. (3:104)

The responsibility described in the verse could only be

discharged by those who were gifted with knowledge by Allah and are Pure and Infallible so as to be the most perfect examples of pursuing virtue and abstaining from evil according to the Commandments of Allah and who had the fullest knowledge of the Holy Qur'an. After the Holy Prophet (s.a.w.) such august personalities were none else than the Ahlul Bayt (a.s.) or the Infallible Imams of the Holy Prophet (s.a.w.)'s progeny. (Reference: *Sawaeq-e-Mohriqa* by Ibne Hajar Makki; *Tarikh-e-Islam* by Master Zakir Husain printed at Delhi Vol. I, p. 29).

38. And be not like those who got divided and disagreed after clear evidences have come to them. (3:105)

In this verse people are warned not to get divided like the Jews and the Christians. Great stress is laid in the verse on the words *Bayyanat* i.e., evidences, who were no other than the Infallible Fourteen. (Reference: *Tafsir Waheedi*; *Mustadrak* of Hakim; *Mishqat*, Vol, I; *Milal-o-Nahal* by Shahrastani, Vol. I, printed in Egypt)

39. (On) the Day when some faces will be bright and some faces will be black. And as to those whose faces will be turned black (it will be said to them), "What! Did you disbelieve after believing, Taste you, then, the chastisement for what you were disbelieving." (3:106)

Brightness or whiteness of faces indicates joy and blackness indicates sorrow. According to Hasan-e-Basri the faces of the hypocrites or those who turned

disbelievers after professing faith to secure their selfish ends “To disbelieve after believing” is obviously nothing but to disobey the Holy Prophet (s.a.w.) with regard to his instructions to follow the Ahlul Bayt (a.s.) as the guides after him. (Reference: *Tafseer-e-Safi*)

40. And as to those whose faces shall have become white they shall be in the Mercy of Allah; therein shall they abide. (3:107)

Ubaidullah Amritsari writes in his book *Arjahul Matalib* (page 21) that the Holy Prophet (s.a.w.) said: “Ali is the Leader of the believers, the Imam of the pious and the Chief of those whose faces would be bright, and that he would conduct them towards Paradise.”

41. You are the best group that has been brought forth for mankind; You enjoin goodness and forbid evil, and you believe in Allah. (3:110)

It means a group of outstanding excellence, virtue and godliness earmarked for the guidance of mankind. The words “the best group” must refer exclusively to Ahlul Bayt and none else, because they alone satisfy the criterion mentioned herein. (Reference: *Durre Mansoor*, Vol. 2 by Allama Jalaluddin Suyuti).

42. They believe in Allah and the Last Day (of Resurrection), and enjoin goodness and forbid evil, and hasten to do good deeds; and these are of the Righteous Ones (3:114)

The high qualities described in the verse were displayed to the maximum degree by no other follower of the Holy Prophet (s.a.w.) than Ali (a.s.). Allama Jalaluddin Suyuti writes in *Durre Mansoor* that this verse was revealed in praise of Ahlul Bayt (a.s.). Ubaidullah Amritsari writes in *Arjahul Matalib* (page 150) that the most righteous amongst the believers was Ali (a.s.).

43. Indeed Allah has succoured you at Badr when you were contemptibly weak; so take shelter in Allah, so that you may be successful. (3:123)

The verse refers to the battle of Badr when the number of believers who could fight was very small. All commentators and historians agree that the valour of Ali (a.s.) and miraculous help from Allah brought success to the Muslims on that day. In *Majma-ul-Bahrain* Maulana Ahmad Husayn Azimabadi writes that the words of the verse refer to the Holy Prophet (s.a.w.) and Ali (a.s.). (Further references: *Habibus Siyar* by Ghiyasuddin Hirvi; *Tarikh Abul Fida*)

44. And Muhammad is not but a Messenger, (other) Messengers have already passed away prior to him! Therefore if he dies or be slain, will you turn upon your heels? And he who turns upon his heels will by no means do harm to Allah in the least and shortly will Allah reward the Grateful Ones (3:144)

45. Remember when you ran off precipitately on the

heights and (even) looked not back any one, while the Messenger (Muhammad) was calling you from the rear. (3:153)

Both these verses refer to the battle of Uhud. After initial success in this battle, the Muslims indulged in their old habit of plundering the booty. The enemy took advantage of this and attacked them from the rear and the result of this battle was reversed. The Holy Prophet (s.a.w.) himself was wounded. The hypocrites deserted the battle-field. Some shouted “Muhammad has been killed, return to your original creed.” Some even said: “Would that we could get a messenger to go to Abdullah Ibne Uhai (the arch hypocrite) so that he might get amnesty for us from Abu Sufyan (father of Muawiya who was the head of the enemy forces and chief enemy of Islam).” Some companions of the Holy Prophet (s.a.w.) climbed up a hill and looked not back while the Holy Prophet (s.a.w.) called them to return. It is related that Umar threw away his weapons and fled away to the hills. (Reference: Tabari, Tarikh Khamees, Ibne Hisham etc). However historians agree that Ali (a.s.)’s self-control, patience, courage and steadfastness in remaining firm on his belief and determination to ward off the enemy was most remarkable. When the Holy Prophet (s.a.w.) found Ali (a.s.) near himself he enquired why he had not left the battle-field and joined others. The reply given by Ali (a.s.) was the most significant as it throws a flood of light and discloses threadbare for all future ages the faith in Allah and the Holy Prophet (s.a.w.) of those who fled away from

the battle-field leaving their Master. Replied Ali (a.s.): *A akfuru ba'dal Iman, Inna lee bika Uswa* meaning “shall I get to unbelief after belief, I am your follower.” (Reference Mohaddis Shirazee, Sheikh Abdul Haq Mohaddis Dehlavi in *Madarijun Nabuwwat, Maarijun Nabuwwat* by Mulla Moin). Many other authentic writers quote these very words of Ali (a.s.).

46. Is then he who abides by the pleasure of Allah like him who has brought on himself the wrath from Allah, and whose abode shall be Hell! What an evil destination (it is). (3:162)

The words “who abides by the pleasure of Allah” surely refer to Ali (a.s.) because it was he who always abided by the pleasure of Allah. In this context the famous verse No. 207 of chapter 2 in revealed in praise of Ali (a.s.) at the time of Hijrat may well be recalled. It says: “And among men there is one who sells his self (soul) seeking the pleasure of Allah; and verily Allah is affectionate to His (faithful) servants.” As has already been shown in the exegesis of this verse it was Ali (a.s.) who had sold his life in return for the pleasure of Allah on the night of Hijrat. Ali (a.s.)’s unique position is made clear by these verses.

47. Reckon not those who are slain in the way of Allah to be dead; Nay! alive they are with their lord being sustained. (3:169)

48. Rejoicing in what Allah of His Grace has granted them,

rejoicing for those who have not yet joined them from behind them, that no fear shall come on them nor shall they grieve. (3:170)

49. They rejoice in the Grace from Allah and (His) bounty and in fact, Allah suffers not to be lost the reward of the Believers. (3:171)

In these verses Allah has described the life of the martyred ones. Excepting the last Holy Imam (who is the living Imam of the age) all the rest of the Holy Fourteen attained martyrdom. Considering the most exemplary life they lived, and the sufferings they bore in the way of truth and righteousness it is surely they to whom these verses would be applicable. They would therefore be the bearers of banners of the martyrs on the Day of Judgement'. It is said in *Tafsir Roohul Bayan* Vol. I that all the martyrs would be under the banner which would be raised aloft by Ali (a.s.) on the Day of Judgement.

50. Those to whom said the people: "Verily the people have mustered (strong) against you, therefore fear them!" It only increased their faith; and said they: "Allah is (quite sufficient for us and the most excellent Protector is (He))." (3:173)

It is related by authentic commentators and writers that when the Holy Prophet (s.a.w.) returned to Medina after the battle of Uhud, Angel Gibrail appeared with the Command that the Prophet (s.a.w.) should pursue Abu

Sufyan but only a few wounded people should accompany him. Accordingly the Holy Prophet (s.a.w.) went forward with a few selected but wounded companions and stayed at a place known as Hamra-ul-Asad. Abu Sufyan and his men had stationed themselves at a place called Rauha. They however dared not encounter the Muslims. One Abu Saeed Khazaii from amongst those with the Holy Prophet (s.a.w.) went to Abu Sufyan and threatened him that the Holy Prophet (s.a.w.) was coming to offer battle with a big force. This news frightened Abu Sufyan and he hastened to return to Mecca but while making preparations to go back he persuaded one of his men on promise of a tempting reward to deliver the news to the Muslims that they should march back since a large force of Quresh warriors was advancing to meet him. When the messenger of Abu Sufyan delivered this news Ali (a.s.) replied: *Hasbunallahu wa Nemal Wakeel* (Allah is (quite) sufficient for us and the Most Excellent Protector is (He)).” These words of Ali (a.s.) pleased Allah and He revealed them in the verse, bringing it record that Ali (a.s.) is the person whom mustering of enemy forces against him did not frighten at all. (Reference: Tafsir Ibne Maduya to which Allama Syed Nurullah Shustari, known as Shaheed-e-Salis, has referred in his book *Ahqaq-ul-Haq*).

51. But as to those who fear (the wrath of) their lord, for them are the gardens beneath which flow the rivers, therein they shall abide forever. Such is their reception with Allah and whatever is with Allah is the best for the righteous ones. (3:198)

This verse refer to Ali (a.s.) as the Imam and head of the pious and the righteous. Jabir bin Abdullah Ansari has related that the Holy Prophet (s.a.w.) said: “Allah has revealed to me that Ali (a.s.) is the Imam of the righteous.” (Reference: *Arjahul Matalib* by Ubaidulla Amritsari, page 18).

52. These are the limits set by Allah; and whoever obeys Allah and His Messenger (Muhammad), him will admit Allah into gardens beneath which flow rivers to abide therein forever and this is a great achievement. (4:13)

53. And whose disobeys Allah and His Messenger (Muhammad) and transgresses His limits, him shall Allah admit in Hell-fire to abide therein and for him shall be a shameful torment. (4:14)

The first verse refers to Ali (a.s.) as no one can equal him in obedience to Allah and the Holy Prophet (s.a.w.) whereas the second verse refers to those who disobeyed the Holy Prophet (s.a.w.) including those who disregarded his command and insulted him when he had asked for paper and ink to dictate his will a short time before he left this world. (Reference: *Musnad* Imam Ahmad bin Hanbal; *Sahih-e-Muslim*; *Kanzul Ummal* and *Sahih-e-Bukhari* etc.).

54. Or do they envy the people what Allah has given them of His Grace, But indeed We have given to Abraham’s

children the Book and the Wisdom and We have given them Great Kingdom. (4:54)

This verse refers to Ahlul Bayt (a.s.) of whom people became envious on account of their virtues of the highest order. (Reference: *Arjahul Matalib* by Ubaidulla Amritsari on the authority of *Manqib* of Abul Hasan Maghazali and *Sawaeq-e-Mohriqa* by Ibne Hajar Makki).

It may be noted that Allah bestowed three things on the children of Prophet Ibrahim namely Book, Wisdom and Kingdom and according to Allah's covenant with Prophet Ibrahim they must remain with his progeny. So they were bestowed on the Holy Prophet Muhammad (s.a.w.) and would remain with the Imams in his progeny. The last Holy Imam Al-Mahdi al-Muntazar in his Holy progeny shall rid the world of all its evils and establish the Kingdom of Allah on earth.

55. O you who believe! Obey Allah and only the Messenger and those vested with authority from among you; and then if you quarrel about anything refer it to Allah and the Messenger if you believe in Allah and in the Last Day (of Judgement); this is the best and the fairest way of ending (the dispute). (4:59)

The word 'Obey' has first been used for Allah and repeated for the Holy Prophet (s.a.w.) and *Ulil Amr* i.e., those vested with authority. Thus obedience to the Holy Prophet (s.a.w.) and to the *Ulil Amr* comes under the same

category which clearly implies that spiritually as well as in all other respects the *Ulil Amr* must be endowed and blessed with the same merits as the Holy Prophet (s.a.w.), that is, they must be Infallible and sinless; and these can be no other than Ali (a.s.) and the Holy Imams in his progeny whom the Holy Prophet (s.a.w.) named many a time and whose very life in this world proves that they were the vicegerents and *Ulil Amr* after the Holy Prophet (s.a.w.). (Reference: *Rauzat-ul-Ahbab* by the famous Sunni Scholar Allama Jamaluddin).

56. And whoever obeys Allah and the Messenger (Muhammad) these shall be with those, Allah has bestowed favours upon them; of the Prophets, and the Truthful and the Witnesses and the Righteous Ones; and excellent are these as companions. (4:69)

Quite obviously in this verse ‘Prophets’ stands for the Holy Prophet (s.a.w.) as the chief of them all, the ‘Truthful’ stands for Ali (a.s.) as he was the foremost in accepting and testifying to the truth of Prophethood and the first to believe in the Holy Prophet (s.a.w.). There are numerous traditions of the Holy Prophet (s.a.w.) declaring that Ali (a.s.) would always be with truth and truth would always be with Ali (a.s.). The greatest falsehood is ‘Shirk’ — polytheism — or associating false gods with Allah i.e. belief in the false deities as gods. Ali (a.s.) is the personality who never worshipped any false deity. The ‘Witnesses’ stands for Hasan and Husayn whom the Muslim world knows and unanimously hails as the

“Shuhuda” or the martyrs. ‘The Righteous ones’ stands for other Holy Imams. All the Shia and Sunni commentators agree that this verse was revealed in praise of Ali (a.s.) and the Infallible Imams. (Reference: *Arjahul Matalib* by Ubaidulla Amritsari).

57. Let those then fight in the way of Allah who sell the life of this world for the Hereafter; and to him who fight in the way of Allah, be he slain or be he victorious. We shall grant him a great recompense. (4:74)

Although the verse refers to the true believers in general yet it applies in particular to Ali (a.s.) as had sold his life to save the life of the Holy Prophet (s.a.w.) on the night of Hijrat vide verse 207 of chapter 2: “And among men there is one who sells his self (soul) seeking the pleasure of Allah...”

58. And when there comes to them news of security or (of) alarm they spread it abroad; and if they had referred it to the Messenger and (to) those in authority from among them (who could) draw the matter (the truth) in it; would have known it (the truth) from them; and were it not for the Grace of Allah upon you and His Mercy, you would have certainly followed the devil save a few. (4:83)

It has already been explained in connection with verse 59 of chapter 4 that by *Ulil Amr* it is meant the Divinely

gifted Holy Imams who alone could explain the ‘Truth of the matter’ as they alone know the inner meanings of the words of Allah, namely the verses of the Holy Qur’an.

59. O mankind! Indeed has come to you (undeniable) proof from your lord, and We have sent down to you a manifest light. (4:174)

According to commentators by the word ‘Proof’ is meant the Holy Prophet (s.a.w.) and by the word ‘Light’ is meant Ali (a.s.). It is related by Salman al-Farsi that the Holy Prophet (s.a.w.) said: “I and Ali existed in Divine Light before the creation of Prophet Adam. Later on the Divine light was divided into two parts, one part was inherited by me and the other by Ali.” (Reference: *Riaz-un-Nuzra*, p. 164 by Mohibuddin Tabari).

60. This day have I perfected for you, your religion, and have completed my favour on you, and chosen for you Islam (to be) the Religion. (5:3)

This verse is about Ali (a.s.) as it was revealed immediately after the announcement of the Imamate and the Vicegerency of Ali (a.s.) at Gahdeer-e-Khum on the 18th of Zilhijja in the year 10 A.H. by the Holy Prophet (s.a.w.) on his way back from the Farewell Hajj known as *Hajjatul Wida* – the last Hajj performed by him – on receiving the imperative Command of Allah as contained in verse 67 of Chapter 5 to the effect:

(O Our Prophet Muhammad) Deliver you what has been sent down to you from your Lord; and if you do

it not, then (it will be as if) you have not delivered His Message (at all); and surely will Allah protect you from (the mischief of) men; Verily, Allah guides not an infidel people.

61. And (know you) verily this My path, is the straight (right) one, so you follows it, and follow you not (other) ways for they will scatter you away from His Path; this does He enjoin you with, so that you may guard (yourselves against evil) (6:153)

The Right or the Straight path in this verse is what the Holy Prophet (s.a.w.) showed to mankind at the conclusion of his apostolic mission saying:

I leave behind me Two Weighty Things, the Book of Allah i.e, the Holy Qur'an and my Ahlul Bayt (i.e. the Divinely Chosen Ones of my family namely the Lady of Light Fatimah (s.a.) and the Twelve Imams). If you should hold fast to these two, never, never, shall you be led astray and never shall these two i.e. the Holy Qur'an and Ahlul Bayt get seperated from one another until they join me at the cistern of Kausar in Paradise.

This saying of the Holy Prophet (s.a.w.) has been universally acknowledged by one and all the various schools of thought. (*Tafsir-e-Kabir*, *Durre Mansoor* and the others).

62. Then a crier will cry out between them that “the curse of Allah is on the unjust” (7:44)

63. Those who hinder (people) from the Path of Allah and seek to make it crooked, and they in the hereafter disbelieve. (7:45)

According to Ibne Mardawaih, a prominent Sunni scholar (vide his *Kashful Ghumma*), the crier will be the first Holy Imam, Ali Ibne Abi Talib (a.s.).

64. And between the two shall be a veil and on the heights shall be men, who know all by their marks, and they shall call out to inmates of the Garden (Paradise) ‘Peace be on you’, They shall not have yet entered it, though they do hope (thereof). (7:46)

Ibne Hajar Makki reports from Ibne Abbas that Abbas, Hamza and Ali (a.s.) will stand on the “heights” from where they will recognise their friends by their bright faces and their enemies by their black faces. (*Sawaeq-e-Mohriqa; Tafsir-e-Salabi*)

65. So those who believe in Him, and honour Him, and help Him; and follow the Light which has been sent down with him, these are they who are the successful ones. (7:157)

Imam Ja‘far-e-Sadiq (a.s.) says that in this verse “Light” means Ali Bin Abi Talib (a.s.) and the Holy Ahlul Bayt (a.s.).

66. When brought forth Your Lord from the children

of Adam, from their backs, their descendants and (when) made them bear witness upon their own selves (saying): “Am I noy your Lord?” replied they “Yes! We do bear witness.” (This We did) lest you should say on the Day of Judgement “Verily we were of this (fact) unaware.” (7: 172)

The Holy Prophet (s.a.w.) said that if men had only known when Ali (a.s.) was designated “Amirul Momineen”, i.e. the Commander of the Faithful, they would not deny him his superiority. Ali (a.s.) was designated Amirul Momineen when Adam was yet between clay and soul. Then it was that Allah took the declaration from Adam and every soul of his progeny that He was their Lord and Muhammad was their Prophet and Ali (a.s.) their Commander. (Reference: Dailami’s *Firdausul Ahbar*, chapter XIV).

67. And of those whom We did create are a people who guide (others) with truth and themselves justly adhere to it. (7:181)

Ayashi on the authority of Imam Muhammad Baqir (a.s.) reports that the Holy Imam said: that by the *Ummat* (People) in this verse are meant the Holy Ahlul Bayt (a.s.) whose purity stands vouchsafed by the verse of Purification (33:33) of the Holy Qur’an.

68. Verily believers are only those who when Allah is mentioned their hearts get thrilled, and when to them

are recited His signs they increase them in faith, and on Allah (alone) do they reply. (8:2)

69. Those who establish prayer, and of what Allah has provided them with, the spend. (8:3)

70. These (and) they (only) are the believers in truth; for them are (exalted) grades with their Lord, and forgiveness and a graceful sustenance. (8:4)

All these qualities are found to the maximum limits possible besides the Holy Prophet (s.a.w.) in his Ahlul Bayt (a.s.) and in none else.

71. O you, who believe! When you meet those who disbelieve (to attack) in battle, turn you not to them your backs. (8:15)

History is witness to the fact that Ali (a.s.) is the personality who never turned his back in any battle whether during the life of the Prophet (s.a.w.) or thereafter.

When the battle of Badr was being fought, some people sat quiet in the shade, merely witnessing and watching the trend of the events to join the triumphant party. And consider the position of those who turned their backs against the enemies of Uhud, and ran away deserting the Holy Prophet (s.a.w.) in the midst of the overwhelming forces of the enemy, and disappeared for days together.

(References: Tabari, *Tarikhul Khamees*, *Tafseer-e-Kabir*, *Minhajun Nabuwwat*, *Early History of Islam* by S. Husain).

72. O you who believe! Respond you to Allah and to His Messenger (Muhammad) when He calls you to that which gives you life, and know you that Allah gets (always there) in between man and his heart, and that, it is to Him you shall (all) be (ultimately) gathered: (8:24)

It is said that by the call of the Holy Prophet (s.a.w.), it is meant the Imamah, i.e. the Divine Guidance through the Twelve divinely commissioned Imams.

73. And Allah is not to chastise them while you are among them, nor is Allah to chastise them while yet they seek forgiveness. (8:33)

Allama Ibne Hajar Makki, a renowned Sunni scholar, in his book *Sawaeq-e-Mohriqa* says that this verse is also about the superiority and excellence of the Holy Ahlul Bayt (a.s.). There are many traditions of the Prophet (s.a.w.) saying: “as I am the source of peace and protection for mankind on earth, my Ahlul Bayt are also the same for them.”

74. And If they intend to deceive you, then verily Allah suffices for you; He it is Who strengthened you with His help, and with the believers. (8:62)

Mulla Jalaluddin Suyuti in his renowned commentary on the Holy Qur’an, *Durre Mansoor*, relates that Ibne Asakir

reported that the Holy Prophet (s.a.w.) said that the following words were written on Arsh or the Central Seat of Divinity of Allah :

“Allah, I am Alone, there is no partner with Me; Muhammad My Servant and Messenger; I helped him with Ali”

And this is the meaning of this verse.

The same statement has been made by Ibne Adi and Ibne Asakir on the authority of Anas in his *Zainul Fata*. The history of Islam fully agrees with this declaration.

75. O (Our) Prophet (Muhammad)! Suffices for you Allah and those of the believers who follow you. (8:64)

Mulla Abdul Razzaq Muhaddis Aambali says that this verse was revealed specially about Ali Ibne Abi Talib (a.s.). History of Islam fully corroborates it.

76. And an announcement from Allah and His Messenger to the people on the Day of the great pilgrimage, that Allah is immune (from any obligation to) the idolators, and (so is) His Messenger; therefore if you repent, better will it be for you, and if you turn back, know you that you are not weakening Allah; and announce you (O Our Messenger!) to those who disbelieve, a painful chestisement. (9:3)

This verse is from Chapter “Tauba” also called “Baraat.”

When the Chapter was revealed the first forty verses were given to Abu Bakr to convey them to the people of Mecca during the Hajj. Abu Bakr had left Medina along with a few people when Angel Gibrael appeared before the holy Prophet (s.a.w.) saying that It was the Will of the Lord that the matter of the Holy Qur'an should be conveyed either by the Holy Prophet (s.a.w.) himself, or by one who is of him (i.e. of his divinely chosen lineage or identical in the purity of essence and excellence). Immediately as the divine command was received the Holy Prophet (s.a.w.) called Ali (a.s.) and providing a fast running camel directed him to go ahead and overtake Abu Bakr and then take away the verses of this Chapter from him, proceed to Mecca and read them out to the people. Ali (a.s.) complied with the directions.

It is related that Abu Bakr handed over the verses to Ali (a.s.) and coming back to Medina asked the Holy Prophet (s.a.w.) as to why the matter was taken back from him. The Holy Prophet (s.a.w.) replied that he had done it at the Command of Allah received through Angel Gabriel to the effect that the Prophetic mission of conveying the Message of Allah to the people should be either by the Holy Prophet (s.a.w.) himself personally or by one who was one of him (his blood and flesh — identical in in purity and excellence — external as well as internal).

The events clearly give out the following inferences for the guidance of the people:

- (i) The one to convey the Holy Qur'an to the people

at large could be the Holy Prophet (s.a.w.) himself or some one who was of him i.e. of the same divinely gifted purity mentioned in the Verse of Purification (33:33)

- (ii) It is not left over to the Holy Prophet (s.a.w.) to choose or nominate his deputy in matters of conveyng the word of Alah but it is the will of the Lord to be executed and whatever the Holy Prophet (s.a.w.) does could be nothing but the fulfilment of the Divine Will as the Holy Qur'an declares: "And speaks he not of his own inclination: It is naught but a revelation revealed to him." (53:3-4)
- (iii) He who was not deemed by Allah suitable to convey even a few numbered verses of a chapter of the Holy Qur'an upon a particular subject to a group of people, could never reasonably be the leader of the faith and manikind as a whole, in place of the Holy Prophet (s.a.w.).
- (iv) He who could not be a nominee of the Holy Prophet (s.a.w.) even for a particular errand could never reasonably and rightfully be the Caliph or the successor of the Holy Prophet (s.a.w.) to represent him to humanity as a whole or even to Muslims.
- (v) Ali (a.s.) being chosen subsequent to the despatch of the one before him clearly provides a dear guidance for the future regarding his comparative position and status.

- (vi) It was made doubtlessly clear that Ali (a.s.) could rightfully act in the place of the Holy Prophet (s.a.w.) and that Ali (a.s.) was the one who was one with the Holy Prophet (s.a.w.) as of the same Divine Essence or Light.
- (vii) That only those of the Holy Prophet's family could act in his place and not any one whom the people might choose.
- (viii) The event serves as a clear pointer indicating that the appointment of a deputy to the Holy Prophet (s.a.w.) did not lie even in the hands of the Holy Prophet (s.a.w.). It was a matter resting exclusively with Allah's independent Will. This factor has been made known also in verse "Verily I intend to appoint a Vicegerent in the earth." (2:30) which also clarified that in this matter even the interference of Angels was not tolerated.

77. And if they violate their oaths after their covenant and revile your religion, then fight the leaders of infidelity; Verily there is no oath for them so that they may desist. (9:12)

Ali Ibne Abi Talib (a.s.) recited this verse on the occasion of the Battle of Jamal (the Camel) and said:

The Holy Prophet (s.a.w.) had prophesied to me saying: "O Ali, you are of those who would fight the Nakiseen (the violators of the Allegiance, namely those who caused the

Battle of Jamal), the Qasiteen (the transgressors, i.e. those who effected the Battle of Siffeen) and also the Mariqeen (i.e. the Khawarij or Kharijites, namely those who got out of the faith and caused the Battle of Nahrwan).”

78. What! make you the giving of drink to the pilgrims and maintenance of the sacred Mosque, equal to the one who believes in Allah and the Last Day (of requital) and strives in Allah’s way? They are not equal in Allah’s view; and verily, Allah guides not the unjust people. (9:19)

It is reported by Wahidi, Jalaluddin Suyuti and other commentators that once Talha Ibne Shaiba prided over Abbas saying that he held the keys of Kaaba, meaning that he was the owner of the Holy House, and Abbas said that he was superior because he supplied water which was a life-giving element to the pilgrims of Kaaba. Just then Ali (a.s.) passed by them and said that he was superior to both of them for it was he who was the “First to believe, the First to offer Namaz (prayers) with the Holy Prophet (s.a.w.) and fought in the way of Allah.” When the matter was referred to the Holy Prophet (s.a.w.) for his verdict, this verse was revealed and Allah made the people know that Ali (a.s.) was superior to them all.

79. Intend they that they put out the Light of Allah with (the blow of) their mouths, and disdains Allah save that He perfects His Light, thought may detest it the infidels. (9:32)

This is a prophecy about the advent of Imam Mahdi (a.s.), the Twelfth and the last Imam in the progeny of Ali (a.s.) being the last divinely commissioned successor to the Holy Prophet (s.a.w.) who is also named Muhammad and in whose regime the whole world will be united with one single unit of a universal rule on earth when the Light of Divine Justice will reign supreme. (Reference: *Tafsir Kabir* by Fakhruddin Razi; *Tafsir Durre Mansoor* by Allama Jalaluddin Suyuti; Baihiqui, etc)

80. And the believer men and the believer women, they are guardians to one another; they enjoin good and forbid evil and they establish (the regular) prayer and pay the poor-rate and obey Allah and His Messenger (Muhammad), These Allah will bestow on them His Mercy; Verily Allah is All-Mighty. AH-Wise. (9:71)

“Momin” i.e. believer men and “Mominat” i.e. believer women always mean those men and women who love Ali (a.s.). It is related in *Sahih* of Tirmizi and *Khasaes* of Nisae that the Holy Prophet (s.a.w.) said to Ali Ibne Abi Talib (a.s.): O Ali! None will love you save a Momin. i.e. a believer and none will bear ill-will against you except a Munafiq i.e. a hypocrite. Some of the companions related that during the life-time of the Holy Prophet (s.a.) a believer and a hypocrite was distinguished through the love for Ali bin Abi Talib (a.s.).

81. And (as for) the foremost, the first of the ‘Mohajirs’ and the ‘Ansars’ and those who followed them in

goodness, Allah is well-pleased with them and they are well-pleased with Him, and He has prepared for them gardens beneath which flow rivers, to abide therein forever; That is great achievement. (9:100)

This verse establishes the unique distinction of Ali (a.s.) and Khadija (s.a.) as these two were the first and the foremost believers in the Holy Prophet (s.a.w.). Some supporters of the companions of the Holy Prophet (s.a.w.) imagine a wholesale application of this verse to all the companions. But it cannot apparently apply since among them are also those who deserted the Holy Prophet in dangerous situations in battles such as at Uhud and Hunain. In any case Suyuti in his *Durre Mansoor* and several others are definite in their assertion that this verse applies in the first place to Ali Ibne Abi Talib (a.s.).

Those hostile to Ali (a.s.) say that Ali (a.s.) was only a small boy when he embraced the Truth, hence Ali's faith could not be compared to those of the others, but they forget that the Holy Qur'an itself announces the faith in Allah of small babies in the cradle like that of Prophet Isa, who, still a just born babe, claimed to be the Prophet of Allah and the bearer of Heavenly Book. Secondly, the Prophet (s.a.w.) himself mentioned it as an exclusive distinction of Ali (a.s.) as he is reported to have said: "Ali prayed with me seven years before every other muslim, and he is the *Siddiqul Akbar* (the greatest of the Truthful ones) and the *Farooqul Azam* (the greatest distinguisher of the Truth and Falsehood) and he who claims this for himself after this is a liar."

82. And say you (to them) Act you as you will Allah beholds your deeds, and His Messenger, and the Believers; and then you shall be brought back to the Knower of the hidden and the manifest (alike), then will He inform you of (all) what you are doing. (9:105)

This verse reveals the extraordinary position of the Divine personality of the Holy Prophet (s.a.w.). But who could be the believers to have an equal share in this unique divine quality along with the Holy Prophet (s.a.w.) in the ability to witness the actions of all men at all of times in all places of the world? Naturally the persons referred to in this verse must be of equal purity and sanctity and the equal divinity of soul. The Holy Qur'an has already declared as to who these with the divine purity and excellence would be. For example, in the verses:

- (i) How will it be when We shall bring forth from every people a witness and when We shall bring you a witness over those witnesses. (4:41)
- (ii) And on the day We will raise up from among every people a witness, then shall be no permission for those who disbelieve to make any excuses nor shall they be of allowed to solicit any amends. (16:84)
- (iii) And on the day when We will raise up in every people from among themselves a witness upon them and bring you (O Our Prophet Muhammad) as a witness upon all these (16:89)

- (iv) Verily, Verily Allah intends but to keep off from you every kind of uncleanness O you the People of the House, and purify you with a thorough purification. (33:33)

All these verses clearly point out to the Holy Ahlul Bayt (a.s.). In fact Imam Ja'far-e-Sadiq (a.s.) has confirmed that "in this verse by *Al-Mominoon* (the believers) are we Ahlul Bayt" vide *Tafsir Safi*.

83. Verily Allah has purchased from the faithful their selves and their properties for their (in return) be the Garden of Paradise; They fight in Allah's way, and they slay and they are slain; (this is) a promise binding on Him in the Torah and the Evange¹ and the Qur'an; And who is (there) more faithful to his covenant than Allah? Therefore; rejoice you in the bargain that you have transacted; and that, it is; the great achievement. (9:111)

If those whose selves have been purchased by Allah are traced it would be obsened that they are none other than the Holy Ahlul Bayt, Ali (a.s.) being the foremost of them. Ali (a.s.)'s entire life, nay his every action, was for Allah and His pleasure and he cared naught for his own life in the pursuit of Allah's pleasure.

84. O you who believe! Fear Allah and be you (always) with Truthful Ones. (9:119)

Hafiz Abu Naim, a great Sunni scholar, in his famous work *Hilyatul Aulia* says that this verse directly refers to Ali (a.s.) and has related that Ibne Abbas said that this verse was revealed in favour of Ali (a.s.) and his faithful followers. Fakruddin Razi in his *Tafseer-e-Kabeer* says that those meant in this verse are the Infallible Holy Ones i.e. the Twelve Holy Imams, but to save the face of the other “heroes” who pose themselves as great leaders of the faith, he gives a secondary interpretation saying that it may also mean the others who too follow the Right Path although they also sometimes err. The argument is obviously self-contradictory. Allah would never give such a general command to follow people of mixed, impure or questionable standards of action when there are available those who He Himself had purified and made holy as declared in the verse of purification (33:33).

Further, Ibne Mardwaih through Ibne Abbas and Ibne Asakir through Imam Muhammad Baqir (a.s.) relate that by *Sadiqeen* (the Truthful ones) in this verse is meant Ali (a.s.) (Reference: *Tafsir Durre Mansoor* by Allama Jalaluddin Suyuti Vol. 3, page 290).

85. What! Is it for the people a wonder that We revealed to a man from among themselves, saying, “Warn you mankind and bear good tidings to those who believe that there is a footing of firmness with their Lord,” (but) say the infidels: “Verily this is an obvious sorcerer.” (10:2)

Ibne Mardawaih reports on the authority of Jabir Ibne Abdullah Ansari that this verse was revealed as a special reference to Ali (a.s.).

When the Holy Prophet (s.a.w.) proclaimed his Prophethood the people were not prepared to accept it. The first ones to accept the claim were Abu Talib, lady Khadija and Ali (a.s.). The others either ridiculed or wondered how a human being could be a Prophet of Allah, and this is the fact referred to in this verse, while “those who believe” mean Ali (a.s.), his father Abu Talib and Khadija, who were the first and the foremost believers in the Prophethood of the Holy Prophet (s.a.w.).

86. No intercessor can there be save after His leave (10:3)

It is obvious that those who interceded for others should themselves be free from sins of any category whatsoever, big or small, simple or serious, casual or repeated, for it would be ridiculous and foolish for one who is himself a sinner to intercede before Allah on behalf of other sinners. Nevertheless, there must exist such persons of unique purity and excellence, otherwise the provision made for intercession would be meaningless. The verse of purification (33:33) clearly indicates that only the Holy Ahlul Bayt who have been declared to have been thoroughly purified by Allah Himself shall be entitled to intercede for the sinners for they are sinless and need no intercession for themselves.

87. Say you (O Our Prophet Muhammad!): Of your associates is there any one who can guide to Truth? Say you: It is Allah alone Who guides to Truth. Is then He Who guides to Truth more worthy to be followed or he who himself goes not aright unless he is guided? What then has befallen you? How (ill) you judge? (10:35)

This verse is a leading question the reply to which could be nothing but one i.e. only those who are self guided by Divine Guidance and who need no other guidance whatsoever are fit to be followed and no one else. Obviously such Guides can be the Holy Prophet (s.a.w.) and his Ahlul Bayt (a.s.) because the Holy Prophet (s.a.w.) was the Chief of the Prophets of Allah and the Last of them and had Divine Revelation as the source of all his knowledge. He had declared that: "I am the city of knowledge and Ali is its gate." Ali (a.s.) was the fountainhead of knowledge alone with the Holy Prophet (s.a.w.) and likewise was the case with everyone of the twelve Imams who had no education under any one and yet every one of them was the unchallengable, the unquestionable and the greatest source of learning, knowledge and guidance for mankind each in his time. These are those who could logically be meant by this verse. Imam Muhammad Baqir (a.s.) also says that those meant by the verse are the twelve Holy Imams. To be brief, according to this verse the Muslims can never accept any one else than Ali (a.s.) and the Holy Imams in his Progeny as their guides after the Holy Prophet (s.a.w.).

88. Say: (that) in the Grace of Allah and in His Mercy, in that they should rejoice; it is better than (the wealth) that they gather. (10:58)

Imam Muhammad Baqir (a.s.) says: By Grace is meant the Holy Prophet (s.a.w.) and by Mercy Ali Ibne Abi Talib (a.s.). The same interpretation has been given by some Sunni commentators. (Reference: *Tafseer Umdatul Bayan* by Ammar Ali.)

89. Be it known, verily, the friends of Allah, no fear shall be on them, nor do they grieve. (10:62)

90. Those who believe and guarded (these selves) against evil. (10:63)

91. For them are glad tidings in the life in this world and in the hereafter; there is no changing the words of Allah; that is the great achievement. (10:64)

Ameerul Momineen Ali (a.s.) said that those to whom this verse applies (i.e. those meant by "Friends of Allah") are the Infallible Imams and those who follow them.

Once on being asked as to who was a Friend of Allah, the Holy Prophet (s.a.w.) placed his hand on the shoulder of Ali (a.s.) and said: "Look. This is the friend of Allah; you too be his friend."

92. And revealed We to Moses and his brother (saying):

“Take for the people of you two houses to abide in Egypt and make your houses places of worship, and establish you (regular) prayers; and give glad tidings to the believers.” (10:87)

Ibne Asakir reports on the authority of Abu Rafey that once the Holy Prophet (s.a.w.) explaining this verse said that when Allah ordered the Israelites to have their mosques in their houses, He commanded Moses that men, who needed the major ablution called *Ghusl* (performed in specified case such as after sexual intercourse) should not stay or sleep in the mosque except Moses and his brother Aaron, and then the Holy Prophet (s.a.w.) said that Allah had commanded that in his mosque at Medina none should stay in that state except himself and his brother Ali Ibne Abi Talib (a.s.). (Reference *Durre Mansoor*, *Majma-ul-Bayan*; *Umdatul Bayan* and Maulvi Farman Ali).

93. He will provide you with a goodly provision to an appointed term and bestow on every gracious one endowed with Grace. (11:3)

Allama Ibne Mardwaih reports that in this verse “endowed with Grace” refers to Ali Ibn Abi Talib (a.s.).

94. So perchance may you (be inclined) to give up a part of what is revealed to you and becomes straitened your breast by it lest they say: “Why has not a treasure been sent down to him or an angel come with him?” (11:12)

Ayashi in his commentary on the authority of Zaid bin Arqam reports that Angel Gibrael arrived on the eve of Arafat during the last Hajj of the Holy Prophet (s.a.w.) to convey the command of Allah appointing Ali Bin Abi Talib (a.s.) as the successor to the Prophet (s.a.w.). The Holy Prophet (s.a.w.) apprehending opposition of the people became passive. When Angel Gibrael asked him the reason for his pondering so much on the receipt of the Command from Allah, the Holy Prophet (s.a.w.) apprehending opposition of the people and recollecting the difficulties, tortures, persecution and wars he had to face after the announcement of his prophetic mission became passive. When Gibrael asked him the reason for his pondering so much on the receipt of the command from Allah the Holy Prophet (s.a.w.) said: "Until Allah commanded for Jihad and sent down angels for help these people did not believe me. Now how will they accept Ali bin Abi Talib as my successor?" Gibrael departed and re-appeared with this verse.

The words "That which was already sent down to you" in verse 5:67 indicate that the commandment to the appointment of Ali (a.s.) had been received before. It was actually announced on the 18th of Zilhijja, 10 A.H.

95. I he then (like him) who has a clear proof from his Lord and follows him a witness from Him, and preceded by the Book of Moses, a guide and a Mercy (testifying it)? (11:17)

Ibne Hatim, Abu Naeem, Ibne Asakir and Ibne Mardawaih have related in different ways that once Ameerul Momineen Ali (a.s.) declared from the pulpit that there was not a single person from amongst Quraish about whom something or other was not revealed by Allah in the Holy Qur'an. Thereupon a man stood up and said: "What was revealed about you?" Ali (a.s.) replied: "Did you not recite in the Holy Qur'an 'Is he then like him" and saying this Ali (a.s.) explained that by "clear proof" is meant the Holy Prophet (s.a.w.) and by "a witness", "a guide" and "mercy" is meant himself. (Reference: *Hilyatul Aulia*; *Tafseer-e-Tabari*. p. 10; *Tafseer-e-Kabeer*, Vol. V. p. 46; *Yanabee-ul-Mawaddat*, p. 99; *Arjahul Matalib*, p. 77. etc.)

96. Say (O Our Prophet Muhammad): "This is my way. I invite (you all) to Allah; with a clear sight (which) I and he who follows me (possesses). And glory be to Allah, and I am not of the polytheists." (12:108)

In this verse the reference to "and he who follows me" which is used in the singular is evidently no other person than Ali (a.s.). It is further supported by the fact that the Holy Prophet (s.a.w.) declared that: "None shall preach anything of me save myself or he who is of me."

97. And in the earth are tracts, side by side, and gardens of vine, and corn fields, and palm trees having one root and (others) having many (although) they are (all) watered with water one (and the same); and yet some We

make more excellent than others in fruits; Verily in this there are signs for people who understand. (13:4)

Abdul Rahman bin Hammad, a great Sunni authority reports that Jabir Ibne Abdullah Ansari heard the Holy Prophet (s.a.w.) saying to Ali (a.s.): “All the others of mankind are of different trees while I and you are of one and the same.”

This testifies the declaration of the Holy Prophet (s.a.w.) that “I and Ali are of one and the same Light.”

98. And say those who disbelieve: “Why has not a Sign been sent down to him (Muhammad) from His Lord?” Verily you are a Warner and a guide to every people. (13:7)

It is reported by Ibne Mardawaih, Ibne Jareer, Abu Naeem, Ibne Asakir, Jalaluddin Suyuti, Dailami and others that when this verse was revealed the Holy Prophet (s.a.w.) placing his hand upon his chest (pointing to himself) said: “I am the warner”, and placing his hand on the shoulder of Ali Ibne Abi Talib (a.s.) said: “O Ali! You are the Guide and after me the Guided Ones shall receive guidance from you.”

99. Is then he who knows that what has been sent down to you from your Lord is Truth, like him who is blind (void of knowledge)? Will bear in mind only those possessed of understand. (13:19)

100. Those who fulfil the Covenant of Allah which they have plighted to (themselves) and break not their pledge. (13:20)

The reputed Sunni scholar, Ibne Mardawaih records on the authority of Abdullah Ibne Abbas that in this verse “he who knows” means Ali Ibn Abi Talib (a.s.).

101. And say those who disbelieve: “You are not a Messenger (of Allah).” Say (O Our Prophet Muhammad!): “Sufficient is Allah a witness between me and you and he with whom is the knowledge of the Book.” (13:43)

Most of commentators believe that in this verse “he with whom is the knowledge of the Book” means Ali bin Abi Talib (a.s.). According to *Tafseer-e-Husaini*, *Tafseer-e-Tha’labi*, *Tarikhul Khulafa* of Jalaluddin Suyuti, the people asked the Holy Prophet (s.a.w.) who the individual referred to in the verse was. The Prophet (s.a.w.) replied: “My brother Ali bin Abi Talib (a.s).” The same view is expressed in *Yanabee-ul-Muwaddat*, page 102 and *Arjahul Matalib* page 110.

102. See you not how sets forth Allah a parable of a goodly word (being) like a goodly tree ,whose root is firmly fixed, and its branches (reach) in the heaven. (14:24)

103. Yielding its fruit on every moment by the

permission of its Lord. And sets forth Allah parables for the people that they may reflect. (14:25)

Imam Ja'far-e-Sadiq (a.s.) says that the Holy Prophet (s.a.w.) said: "I am the root of the good tree, Ali Ibne Abi Talib (a.s.) is its trunk and the Divineiy Chosen Ones of the issues of Ali (a.s.) are its branches, and the Faithful Ones attached to the Holy Ahlul Bayt its leaves. Another Hadith of the Holy Prophet (s.a.w.) says that Fatimah (s.a.) is its branch, the Holy Ones of her issues are its fruits.

104. Said He: "This is the right way to me." (15:41)

The Arabic of this verse is: *Qala hatha siratun Alayya Mustaqeem*. Various reciters have read the word *Alayya* in different ways: for example as *Aliyyan* or *Aliyyun* or *Alayya* or *Aliyya*. Likewise their interpretation also differs. Maulana Farman Ali takes *Aliyyin* relating to the proper name Ali, meaning "This path of Ali (a.s.) is the straight one." This Interpretation has the support of the of the frequent expositions on the part of the Holy Prophet (s.a.w.) about the unique excellence of Ali (a.s.) about whom it has universally been acknowledged on all hands among the Muslims that the Holy Prophet (s.a.w.) had said: "I and Ali are one and the same Light." Hence if we read it that way there would be no ambiguity in the same. It would mean that the path of Ali (a.s.) is the right path, and his followers would go right into Paradise. This view is also supported by Hasan Basri who used to read the verse in that way, and said that the path of Ali

(a.s.) is the right path we should follow it and stick to it for there is no crookedness in it. (Reference: *Manaqib* of Khawarizmi).

105. And We sent not before you but men (as Our Messengers), We revealed to them; So ask you the people of *Zikr* (the Qur'an) if you know not. (16:43)

Zikr is one of the names of the Holy Qur'an as well as the Holy Prophet Muhammad (s.a.w.) as in verses:

Verily We have sent down the Reminder (the Qur'an),
(15:9)

Indeed has Allah sent down. to you a Reminder. (65:10)

According to the interpretation of the Holy Ahlul Bayt *Zikr* here means the Holy Prophet (s.a.w.) and by "People of *Zikr*" are meant the Ahlul Bayt namely the Divinely Chosen Ones of the family of the Holy Prophet (s.a.w.) i.e. the Imam of every age is the 'people of *Zikr*' of the age. (Reference: Maulana Farman Ali; *Tafseer Durre Mansoor* Vol. III, p. 119; Ibne Mardawaih; *Fusoolul Mohimma*).

106. They recognise the Bounties of Allah, and yet they deny them, and Most of thrm are infidels. (16:83)

By 'Bounties' is mean the Holy Prophet (s.a.w.) and Ali and the eleven Divinely Appointed Successors in the Seed of Ali and Fatimah since the Bounty of Allah was

perfected with the appointment of Ali (a.s.) as the Master in the place of the Holy Prophet (s.a.w.) on the day of Ghadeer-e-Khum,

107. Remember the Day (of Judgment) when We will summon every people with their Imam (Leader); then whosoever is given his book in his right hand these shall read their books (with pleasure), and they shall not be dealt with (even) a shred unjustly. (17:71)

Ibne Mardawaih reports from Ali (a.s.) that the Holy Prophet (s.a.w.) when asked about this verse, said that on Day of Judgment every nation will be called along with its Imam (Guide), the Book of Allah, and the 'Sunnat' of the Prophet (s.a.w.). It clearly shows that there must be an Imam in every age. When this verse was revealed people asked the Holy Prophet (s.a.w.), if he was not the Imam of all the people. The Holy Prophet (s.a.w.) said: "Yes, I am the Imam until I am alive in this world, and after me the Imam will be Ali (a.s.) followed by his Divinely Chosen Issues. People attached to them will be safe and will gain salvation and those who go astray and dissociate themselves from them shall be lost."

108. And in a part of the night forsake sleep for a prayer in addition to what is incumbent on you; Maybe that exalts you your Lord to a position praised. (17:79)

109. And say you (praying): "O my Lord! cause me to enter a goodly entrance and cause me to go out (of) a

goodly exit, and grant me from to you an authority to assist (me).” (17:80)

Commentators are unanimous that it is the status of intercession wherein the Holy Prophet (s.a.w.) is given the Standard of Praise under which all the Prophets and angels with gather on the Day of Judgement. Imam Ahmad Hambal says that the Holy Prophet (s.a.w.) said: “O Ali! The first who would be honoured to be addressed would be I and you; You are the carrier of my Standard under which Adam and the other Prophets will gather.”

110. And granted We to them of Our Mercy, and assigned to them a lofty Tongue of Truthfulness. (19:50)

In *Tafseer-e-Qummi* it is reported from Imam Hasan Askari (a.s.) that this verse means that Allah out of His Mercy gave Ibrahim, in his progeny, Ishaq, Yaqub and the Holy Prophet Muhammad (s.a.w.) and the Tongue of Truthfulness meaning Ali (a.s.).

It may also be noted that in verse 26:84 Prophet Ibrahim prayed to Allah to appoint for him a Tongue of Truthfulness in his last generation. The first generation after Prophet Ibrahim which was honoured with pontific task was the Israeli branch through Prophet Ishaq (Isaac) which ended with Prophet Jesus while the last of his generation honoured with the same office was the Ismaelite branch beginning with the Holy Prophet Muhammad

(s.a.w.) and ending with the twelfth Imam of his house. The question is whether the word *Aliyyan* (lofty) used in the verse here is an adjective qualifying the Tongue or it is the second object of the verb *Ja'alna* (We assigned). It is clear that unless by the Tongue of Truthfulness a particular person is meant the word *Aliyyan* (lofty) does not fit in. Therefore it must be read as 'the Tongue of Truthfulness who is Ali', i.e. Sublime and Lofty. Or Ali be taken as a proper noun, and there is very little difference between these two alternatives because Ali ibne Abi Talib was not Ali merely by his name but he was Ali in the purest sense of the adjective in all aspects of his personality. Certainly it should not be surprising that the person who was the Gate of the City of Knowledge was given to the Last Prophet as the Tongue of Truthfulness. It is for this reason that he is called *Kitabullah-in-Natiq* (the Speechful Book of Allah).

111. Verily those who believe and work good deeds the Beneficent (Allah) will appoint love for them. (19:96)

Ibne Mardawaih and Dailami report from Baraa' that the Holy Prophet (s.a.w.) said to Ali (a.s.): "O Ali! Ask Allah to grant for you in the hearts of the people love and covenant." The same time this verse was revealed. Ibne Abbas and Ali (a.s.) himself have reported the same thing. (Vide *Durre Mansoor*, Vol. IV. p. 287; *Sawaeq-e-Mohriqa*, p. 102)

112. Said he (Moses): "O my Lord! Expand for me my breast. (20:25)

113. And Make easy for me my tasks; (20:26)
114. And loosen the knot of my tongue, (20:27)
115. (That) they may understand my speech, (20:28)
116. And appoint for me an aide from my family.
(20:29)
117. Aaron my brother, (20:30)
118. Strengthen my back by him, (20:31)
119. And associate him (with me) in my affair, (20:32)
120. That we may glorify You much, (20:33)
121. And remember You much. (20:34)

Ibne Mardawaih; Khateeb-e-Baghdadi, and Ibne Asakir have reported from Bint Umais that she heard the Prophet of Allah (s.a.w.) praying to Him: "O my Lord! I ask You for the same thing which had been asked by Musa (a.s.): Expand my chest, make my task easy for me, open the knot of my tongue so that the people may understand me well, and make my brother Ali my vizier from my Ahlul Bayt, and through him strengthen my back, and make him an associate in my work, so that both of us may celebrate Your Praise and remember You much. And You are seeing our condition.." (Vide *Tafseer-e-Durre Mansoor*, Vol. V, p. 295, printed in Egypt)

This verse is in conformity with the prayer of the Holy Prophet (s.a.w.) and his explicit declaration: “O Ali, you are to me as Aaron was to Moses excepting that there is no Prophethood after me.”

The aider asked for by Moses to assist him was his own brother with the same native excellence and unique qualities. Similarly the one to assist the Holy Prophet (s.a.w.) was exactly like him with the same unique qualities excepting Prophethood. This was quite obviously Ali (a.s.). The prayer of the Holy Prophet (s.a.w.) which was granted was about Ali (a.s.).

122. And We sent not before you, but men to whom We did reveal, so ask you the people of the Reminder if you know not. (21:7)

The meaning of *Ahluz Zikr* has been discussed in item 105 above.

There is difference of opinion among the Sunni scholars about the *Ahluz Zikr* or the People of the Reminder. Some people say that it means the Ulema of the ages or the Holy Qur'an itself. But this interpretation does not stand for reason, since, if the Ulema had been sufficient for our guidance there would not have been so much difference among them. Its only interpretation therefore is that it means the Holy Imams. The Holy Imam Ali (a.s.) says: “We are *Ahluz Zikr*.” (*Usool-e-Kafi*). It is quite reasonable that *Ahluz Zikr* should be those who have been endowed by

Allah with the fullest meaning of His Final Word, the Holy Qur'an. Who else could interpret the Holy Qur'an after the Holy Prophet (s.a.w.) can well be understood from the unambiguous declarations of the Holy Prophet (s.a.w.):

I am the City of Knowledge and Ali is its gate.

I leave behind me Two Great Things – the Book of Allah and my Ahlul Bayt. Should you be attached to these Two never shall you be misled, for verily these Two will never be separated from each other until they both meet me at the cistern of Kausar.

123. Verily those for whom has gone forth from Us goodness, those from it (Hell) shall be kept away. (21:101)

124. They will hear not (even) the slightest sound of it (Hell), and they in what their souls desire, shall abide. (21:102)

125. Shall grieve them not the great terror and the angels shall meet them (saying) "This is your Day, which you were promised." (21:103)

Ibn Abi Hatim, Ibne Adi and Ibne Mardawaih report from No'man Ibne Basheer that Ali (a.s.) recited the first verse and said: "I am of those" i.e. about whom Allah says "for whom has gone forth from Us goodness." (Vide Tafseer *Durre Mansoor*, Vol. IV, p. 329; *Tafseer-e-Kashshaf*, Vol. II, page 272)

Also the Holy Prophet (s.a.w.) once addressing Ali (a.s.) said: "O Ali! You and your followers shall be in Paradise." (*Tafseer-e-Minhajus Sadiqeen; Tafseer-e Umdatul Bayan*)

126. And Indeed We did write in the Psalms (Zabur; given to David): after the Reminder (Taurath; given to Moses), that the earth shall inherit it My servants righteous. (21:105)

127. Verily in this is conveyance for a people who worship (Us) (21:106)

Obviously these verses apply in their fullest meaning to the Holy Prophet (s.a.w.) and similarly to the Holy Imams (a.s.) who never in their lives adored any one save Allah and whose lives were nothing but the manifestation of the Glory and Purity of the All-Divine Who Himself purified them to the highest extent of perfection in purification as declared in the verse of purification, namely 33:33.

128. These are the two disputants who dispute about their Lord; but for those who disbelieved, shall be cut off for them garments of fire; (and) shall be poured over their heads boiling water. (22:19)

Bukhari reports Ali (a.s.) as saying that on the Day of Judgement) he would be the first person to stand to seek justice from Allah. Qais said that this verse was revealed for those who came out for Jihad on the Battle of Badr, that is, Ali (a.s.), Hamza, Ubaidah from one side and Sheba, Atbah and Waleed from the other.

129. Who, when Allah is mentioned, get thrilled their hearts (with awe for His Glory); and the steadfast on what befalls them, and the establishers of prayer and of what We have provided them with they spend (benevolently) (22:35)

This verse describes the qualities of *Mukhbiteen*, i.e. the Humble Ones. They are those who possess the highest standard of piety and benevolence. According to a tradition reported by Ibne Abbas this verse is in praise of Ali (a.s.) and Salman al-Farsi.

130. O You who believe! Bow you down and prostrate you and worship you your Lord, and do you good, haply you may succeed. (22:77)

131. And fight (endeavour) you (in the way of) Allah as it behoves you to fight (endeavour) for Him; He has choseh you and has laid not upon you any hardship in religion; The faith of your Father Abraham; He (Allah Himself) named you Muslims before and in this that the Messenger may be a witness over you and you be witness over the people; So establish you prayer and pay the poor-rate and hold you fast by Allah; He is your Master How Excellent the Master and How Excellent the Helper! (22:78)

Man has to worship only Allah and none else and to live only doing good on earth, and those who did so were the Holy Prophet (s.a.w.) and his infallible Ahlul Bayt (a.s.).

The address in the latter part of the second verse is to the people whom Allah has appointed as the witnesses to the people and the Holy Prophet (s.a.w.) to be the witness over these witnesses. Who else could be those addressed in this matter (that is those appointed as witnesses over men) than those who must be as pure and as sinless as the Holy Prophet (s.a.w.) himself was, otherwise the other people who are themselves offenders without the unique quality of perfect infallibility, or who were themselves once polluted with polytheism could never reasonably be appointed as witnesses upon the other offenders. Those who bear the unique purity alone with the Holy Prophet (s.a.w.) are no others but the Godly Ahul Bayt of the Holy Prophet (s.a.w.) as identified in the verse of purification. (33:33)

At the revelation of this verse the the Holy Prophet (s.a.w.) declared: There are only thirteen men who are addressed in this verse: myself, my brother Ali (a.s.) and his eleven sons i.e. the other Imams.

132. Indeed successful are the believers. (23:1)

133. Those who in their prayers are humble. (23:2)

Both these verses pungently apply to Ali (a.s.) who used to be so much absorbed in his communion with Allah during his prayer that on many an occasion he was taken as dead. It is said that in the battle of Uhud the steel-point of an arrow had stuck into his foot and its removal was difficult.

In the attempt to pluck it out it broke and had to be left in the foot as Ali (a.s.) would not allow anyone to take it out. The people reported the matter to the Holy Prophet (s.a.w.) who commanded them to remove it while Ali (a.s.) was engaged in prayer and it was done accordingly. Such was Ali (a.s.)'s absorption in prayer.

It is also related that when Ali (a.s.) was born and saw the Holy Prophet (s.a.w.) he smiled and after saying *Salamun Alaikum Ya Rasoolallah* (Salutation be to you O Messenger of Allah) he recited the Chapter Al-Mominoon of the Qur'an which was not yet openly revealed to the Holy Prophet (s.a.w.). Thereupon the Holy Prophet (s.a.w.) said: "O Ali, it is due to you that the Momineen i.e. the faithful will be successful."

134. These, they are the heirs, (23:10)

135. (Thes are) Those who inherit the Paradise, they shall abide therein. (23:11)

The qualities mentioned in the previous verse are those possessed by the Infallible Ones. They would naturally inherit the abodes of heavenly bliss for ever, and no doubt the others also to the extent to which they qualify themselves for it by their acquiring the above excellence for themselves.

136. Allah is the Light of the Heavens and the earth; the similitude of His light is as a niche in which is a lamp,

the lamp is in a glass; The glass is as it were a star shining bright, lit from a blessed olive tree, neither eastern nor western, the oil whereof almost glows forth (of itself) and (even) though fire touches it not; Light upon Light. Allah guides to His Light whomsoever He wills; and Allah sets forth parables for people; and Allah is All-Aware of all things. (24:35)

137. (That lamp is lit) In houses which Allah has permitted to be exalted and His name be mentioned therein! therein declare glory to Him in the mornings and the evenings. (24:36)

138. Men whom neither merchandise nor any sale diverts from the remembrance of Allah and constancy in prayer and paying the poor-rate; They fear the day when the hearts and eyes shall write of anguish. (24:37)

Hasan Basri and Abul Hasan report from Shafeii that 'niche' means Fatimah (s.a.), 'Lamp' means Hasnain (a.s.); the 'Blessed Tree' means Prophet Ibrahim (a.s.); 'neither eastern nor western' means that Fatimah (s.a.) was neither Christian nor a Jew; 'the oil whereof glows forth (of itself)' means their excessive knowledge; 'Light upon light' means an Imam after an Imam, and 'Allah guides to His Light' means their descendants and love for them.

In support of this report there is another report by Allama Jalaluddin Suyuti who says that Anas Bin Malik and Buraida quote Ibne Mardawaih as saying that when

the Holy Prophet recited the second of the above three verses namely “In houses which Allah has permitted to be exalted ...” a man asked “O Prophet of Allah! which house is meant by this house?” The Holy Prophet (s.a.w.) said: “It means the houses of the prophets.” Hearing this Abu Bakr stood up and pointing to the house of Ali (a.s.) and Fatimah (s.a.) said: “O Prophet of Allah! Is that house also among those houses?” The Holy Prophet (s.a.w.) replied: “Yes; rather it is the best of all those houses.” (Reference: *Tafseer-e-Durre Mansoor*, Vol. V page 50, printed Egypt).

139. Allah has promised to those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them, and that certainly He shall establish for them their religion (Islam) which He has chosen for them, and that certainly He will, after their fear, in exchange give them security! They shall worship Me; and associating not with Me aught; and whosoever disbelieves after this, these! they are the wicked ones. (24:55)

It is related in *al-Kafi* that when Imam Ja‘far-e-Sadiq (a.s.) was asked about this verse he said: “This verse refers to the Infallible Imams.” According to the *Tafseer-e-Qummi* this verse was revealed about the Last Holy Imam (a.s.).

140. And He it is Who has created man of water, and made him related in blood and in wedlock; and your Lord is All powerful. (25:54)

One of the prominent Sunni scholars says that this verse was revealed about the Wedding of Ali (a.s.) with Fatimah (s.a.) daughter of the Holy Prophet (s.a.w.). He says that when Fatimah (s.a.) reached the marriageable age besides the other nobles of the town Abu Bakr, Umar and then Abdur Rahman, one after another, approached the Holy Prophet (s.a.w.) coveting for the hand of his daughter in marriage, but the approach of every one of them was resented by the Holy Prophet (s.a.w.) and at last, he said: "The question of the marriage of Fatimah (s.a.) was at the Will of the Lord."

In due course the Holy Prophet (s.a.w.) was approached by Ali (a.s.) for the hand of Fatimah (s.a.) when the Holy Prophet (s.a.w.) informed Ali (a.s.) that Gibrael had informed him that Allah willed the wedding of Fatimah (s.a.) with Ali (a.s.) in heaven, and that he had been commended to perform it on earth. (*Tafseer-e-Minhajus Sadiqeen; Tafseer-e-Umdatul Bayan*).

141. And those who say: O Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams." (25:74)
142. These shall be rewarded with the high stations (in Paradise) for their patience, and they shall meet therein with honours and salutation. (25:75)
143. Abiding therein; Excellent the abode, and the resting place. (25:76)

It is reported in *Tafseer-e-Qummi* from Eban bin Taghlab that he asked Imam Ja‘far-e-Sadiq (a.s.) about the prayer in the verse first mentioned above when Imam (a.s.) replied: “By this verse are meant the Holy Ahlul Bayt, of whose issues, one after another, were raised the Imams.”

Also Imam Muhammad Baqir (a.s.) said that this verse is exclusively for the descendants of the Holy Prophet (s.a.w.) (*Tafseer-e-Burhan*, Vol. III, Printed Iran).

144. And cause for me a Truthful Tongue (goodly mention) among the posterity. (26:84)

Allama Ibne Mardawaih reports that by ‘Truthful Tongue’ is meant Ameeruf Momineen Ali (a.s.). When mention was made to Prophet Ibrahim of Ali (a.s.)’s “Wilayat” (Vicegerency) Prophet Ibrahim said: “O Lord! raise this man from among my prrogeny.”

In fact Ibrahim’s prayer was that one in his seed be born to be the torch bearer of Truth until the end of the world. The prayer was allowed and Truth was established by the Holy Prophet Muhammad (s.a.w.) and continued by Ali (a.s.) and the eleven Imams in his seed. It is acknowledged by all that the Holy Prophet (s.a.w.) was an embodiment of Truth and it was he who had said: “Truth shall always be with Ali (a.s.) and Ali (a.s.) shall always be with Truth.”

145. And warn you your relatives of nearest kin. (26:214)

It was in compliance with the Divine Command contained in this verse that in the 4th year of his Prophetic Mission the Holy Prophet (s.a.w.) invited his kinsmen to a banquet which was attended by forty of his relations — i.e. Banu Abdul Muttalib, including the uncles of the Holy Prophet (s.a.w.) namely Abu Talib, Abbas, Hamza and Abu Lahab. The banquet consisting of a cupful of milk, loaves of bread made of wheat flour and meat was arranged by Ali (a.s.) under the directions of the Holy Prophet (s.a.w.). The Prophet (s.a.w.) kept this seemingly frugal repast before them and first tasted from it himself with the name of Allah, the Beneficent the Meritiful. They all followed and ate to their fill, but to their surprise nothing was finished; every thing appeared still as it was when served. Abu Lahab got up exclaiming that Muhammad (s.a.w.) had enchanted them all. The next day they were again invited and the same thing happened again. It was then that the Holy Prophet (s.a.w.) addressed them: “I have brought an excellent thing for you. Will you believe me if I tell you that an enemy of yours is to fall upon you by day or night?” They all replied that they believed him to be a trustful man. Thereupon he said: “Then know you all that Allah has sent me to guide man to the right path, and has commanded me to call first my near relations to invite them to His Will and to warn them against His Wrath. You have seen the miraculous feast you have been entertained with; persist not in your infidelity, O sons of Abdul Muttalib; Allah has never sent a Prophet but that He appointed one, his brother, heir and successor to him from amongst his own relations. Who therefore will

henceforth be assisting me in my noble work? He will be to me just as Aaron was to Moses.” The whole assembly kept silent, some wondering, others smiling with incredulity and derision. No one was forthcoming to accept him as a spiritual guide. Then Ali (a.s.), cousin of the Holy Prophet (s.a.w.), stepped forward but Muhammad (s.a.w.) bade him wait. Thrice it happened. Then Ali (a.s.) enthusiastically declared: “O Prophet of Allah (s.a.w.)! I am here to assist you; whosoever rises against you, I will dash out his teeth, tear out his eyes.” Thereupon Muhammad (s.a.w.) throwing his arms round the generous youth exclaimed: “Behold my Brother, my Vicegerent and my Successor! Let all of you listen to his word and obey him.”

Thomas Carlyle in his *Heroes and Hero-Worship* says: “The assembly broke up in laughter. Nevertheless it proved not a laughable thing. As for this young Ali one cannot but like him. A noble-minded creature, as he shows himself now, and always afterwards, full of affection, of fiery daring — something chivalrous in him, brave as a lion, yet with a grace, a truth and affection, worthy of Christian Knighthood.”

This verse coupled with the event described above is highly important to show and prove the position of Ali (a.s.) as the Minister, Counsellor and Vicegerent of the Holy Prophet (s.a.w.) from the very first day of the declaration in the Feast of the Kinsmen.

146. And your Lord creates whatever He wills and

(also) chooses too; it is not theirs to chose; Hallowed is Allah and Exalted High is He (far) above what they join (with Him). (28:68)

This verse means that both creation and legislation are by Allah's Will and Choice and than man has no choice in either field. Allama Qazi Baizavi writes that this verse explicitly vetoes the right of the people to chose or elect their supreme head i.e. Caliph. In this matter no one can be associated with Allah. It is only He Who can appoint a Vicegerent on the earth. It is on this ground that we believe that Ali (a.s.) and his eleven successors i.e. the Holy Imams are Divinely Commissioned who alone are worthy to be followed.

147. What! Do people imagine that they will be let off on (their) saying: "We believe!" and they will not be tried? (29:2)

This verse makes it quite clear that Islam aims at reality and not mere verbal professing.

It is related in *Kashful Haq* and in *Nahjus Sidq* that Ali (a.s.) asked the Holy Prophet (s.a.w.): "What does this trial mean?" The Holy Prophet (s.a.w.) said: "O Ali! They shall be tried about you." It is thus clear that *Eiman* i.e. Faith is incomplete without love for or obedience to Ali (a.s.). And it is that for which the people shall be tried.

Ayashi in his commentary narrates from the Tenth Holy

Imam namely Imam Ali Naqi (a.s.) that after the departure of the Holy Prophet (s.a.w.) from this world his uncle Abbas said to Ali (a.s.): “Come out so that people may pay allegiance to you” to which Ali (a.s.) replied: “Do you think they will do so.” Abbas replied: “Yes.” Thereupon Ali (a.s.) said: “Than what about the word of Allah” and quoted this verse.

148. And these similitudes We do set forth to people, but understand them none but the learned (ones) (29:43)

Jabir Ibne Abdullah Ansari says that the Learned Ones are those who know what Allah’s Command is, obey Him, and abstain from what He dislikes. Obviously no one except Ahlul Bayt possess these qualities. Other commentators also say that by the Learned Ones are meant the descendants of the Holy Prophet (s.a.w.) i.e. the Holy Imams (a.s.).

149. Nay! it (Qur’an) is the clear Signs in the breast of those who have been granted the Knowledge, and dispute not against Our Signs except the unjust (ones). (29:49)

Traditions show that by “those who have been granted the Knowledge” are meant the Infallible Holy Imams (a.s.). Certainly who else ran best be qualified for this attribute except Ali (a.s.) for whom the Holy Prophet (s.a.w.) said: “I am the City of Knowledge and Ali is its gate.”

150. Is he then who is a believer like the one who is a transgressor? They shall not be held alike. (32:18)

It is recorded alike by both the Sunni and the Shia commentators that Walid bin Utbah who was a step brother of Caliph Uthman once by way of priding over Ali (a.s.) said: "O Ali you are only a boy and the strength of my youth is superior to yours; I am more than you in the sharpness of tongue, my lance is sharper than yours etc." Ali in reply to the infidel said: "Be quite O rebellious one! You are no comparison to me." This verse was then revealed which draws a dear cut line between Ali (a.s.) and Walid bin Utbah as between a believer and a transgressor.

151. The Prophet (Muhammad) has a greater claim on the believers than they have on their own selves, and his wives are (as) their mothers; and blood relations have the better claim in respect of one to the other, according to the Book of Allah, than the (other) believers, and the emigrants, save that you do some good to your friends; This in the Book (of Allah) is prescribed. (33:6)

This verse gives a definite guiding note about the basic factor regarding the right of succession to the Holy Prophet (s.a.w.). It means that the Prophet (s.a.w.) had greater authority on lives of the believers than they themselves had on their lives. The Holy Prophet (s.a.w.) asked the question from the huge gathering at Ghadeer-Khum. The people with one voice acknowledged that

the Holy Prophet (s.a.w.) had greater claim on their lives. It was then that the Prophet (s.a.w.) declared: “Of whomsoever I am the Master Ali is his Master.”

The verse also establishes the right of Ali (a.s.) for succession to the Holy Prophet (s.a.w.) as his Caliph because when he united the emigrants with the bond of brotherhood among each other he announced his own brotherhood with Ali (a.s.) and he was also the nearest to Ali (a.s.) in the actual blood relationship, whereas none else among the emigrants had any blood relationship with him. It goes without saying that in spirit and blood Ali (a.s.) was the nearest to the Holy Prophet (s.a.w.) than any one else. Hence according to this verse he was the most rightful person to be a substitute for the Holy Prophet (s.a.w.).

152. Of the believers are the men who are true to what they covenanted with Allah; of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment); and they have changed not in the least. (33:23)

Imam Muhammad Baqir (a.s.) said that those who had fulfilled their promise to be steadfast in defending the Truth and had become martyr were Hamza son of Abdul Muttalib, Ja'far son of Abu Talib while the one who waited for his turn to be martyred for the same cause was Ali (a.s.) son of Abu Talib.

Ali (a.s.) once said: “My uncle Hamza, my brother Ja‘far and my cousin Abu Ubaidah and I had made a vow to remain steadfast in the battles for the cause of Truth; my companions in this covenant have gone before me and I am waiting for my turn.”

The Holy Prophet (s.a.w.) prayed to Allah saying: “Lord! Ubaidah was martyred at Badr, Hamza at Uhud, and Ja‘far at Muta; and now only Ali (a.s.) is left; let not myself depart from this world without any heir to succeed me.” In response to the prayer and to fulfil the divine plan of inaugurating the line of the Imam, Ali (a.s.) was spared to be martyred later. Ali (a.s.) used to quote this verse saying: “Allah has revealed this verse about me.”

Imam Muhammad Baqir (a.s.) about those who were true to their covenant said that the reference is to those who never ran away from the battle-field. The events at the battle of the Ditch mark out the hypocrites who were weak in their faith. The hero of the battle was none else than Ali (a.s.).

153. And Allah turned back those who disbelieve in their rage, they achieved not any advantage; and Allah did suffice for the believers in fighting, for Allah is All-Strong, the Almighty. (33:25)

Since this is a verse of Chapter ‘Ahzab’ quite obviously it refers to the Battle of Ahzab also known as the Battle of Khandaq (Ditch). It is well-known that the entire credit

for the victory of the Muslim army in this battle went to Ali (a.s.) who killed the chief combatant of the enemy Amr ibne Abd-e-Wud in single-handed combat whereby the formidable enemy force lost all its morale and could no more stay in the field. This verse is an eloquent testimony to Ali (a.s.)'s courage and achievement in favour of Islam.

154. And stay you in your abodes and display not your finery like the display of the ignorance of yore, and establish you prayer and give away the poor-rate, and obey Allah and His Messenger; Verily, verily, Allah intends but to keep off from you (every kind of) uncleanness O you the People of the House, and purify you (with) a thorough purification. (33:33)

The portion of this verse relating to the divinely effected purity of the Ahlul Bayt should be studied with its correct context. The location of this verse here makes it obvious that it has its own significant purpose behind it. While the address in the beginning of the verse is in the feminine gender there is the transition here from the feminine to the masculine gender. It is quite obvious that the addressees here i.e. the Holy Ahlul Bayt are quite different from the former addressees i.e., the wives of the Holy Prophet (s.a.w.).

All the fundamental Sunni authorities like *Sahih Bukhari*, *Sahih Muslim*, *Musnad Imam Hambal*, *Sunan Abu Daud*, *Sawaeq-e-Muhriqa*, *Muatta Imam Malik* etc. are unanimous that the Ahlul Bayt means Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husayn (a.s.).

Ata Bin Riah reports that Ummul Momineen Umme Salma said: that once when the Holy Prophet (s.a.w.) was in her house there came Fatimah with food cooked in a mud pot. The Holy Prophet (s.a.w.) asked Fatimah (s.a.) to call Ali (a.s.) and her two sons Hasan and Husayn (a.s.). When these Holy Ones had come they set together and had their meals. It was then that Angel Gibrael came with this verse, The Holy Prophet (s.a.w.) threw his mantle over these persons and said: "O Allah! These are my Ahlul Bayt, keep these away from every impurity." Then Umme Salma said: "I am also of you." The Holy Prophet (s.a.w.) said: "You are in goodness but not of my Ahlul Bayt." According to a report in *Name-ul-Usool* which is a consolidation of the traditions of all the renowned six Sunni basic authorities known as *Sihah-e-Sittah*, Umme Salma said: "I also caught hold of a corner of the mantle and wanted to get under it, but the Holy Prophet (s.a.w.) snatched it away from me and said: 'you are in goodness, but not of my Ahlul Bayt'."

The noted companion of the Holy Prophet, Zaid bin Arqam was asked as to who were those who constituted the Ahlul Bayt, and whether the wives of the Holy Prophet (s.a.w.) were included in them. His reply was that a wife is associated only as long as the wedlock continues or the husband lives. If divorced or widowed the wife returns to her parents. The Ahlul Bayt are those whose relationship is unbreakable or unceasable with the Holy Prophet (s.a.w.) and on whom Sadaqa (charity offered to repulse any calamity from any person) is

forbidden. Anas reports that after the revelation of this verse whenever the Holy Prophet (s.a.w.) got out of his house for his morning prayers he used to recite it at the door of Fatimah (s.a.) and Ali (a.s.).

155. Verily Allah and His angels bless the Prophet! O you who believe! send you blessings on him and you greet him with a salutation, worthy of the respect (due to him). (33:56)

It is a clear ordinance that when Allah and His angels bless the Holy Prophet (s.a.w.) we should also invoke blessings on him. When asked how the believers should recite the *Salawat* for invoking blessing on him the Holy Prophet (s.a.w.) said that we should say: *Allahumma Salli 'Ala Muhammadin wa Aale Muhammadin wa Barik 'Ala Muhammadin wa Aale Muhammadin Kama Sallayta wa Barakta 'Ala Ibrahema wa Aale Ibrahema Innaka Hamedun Majedun.* i.e. 'O Lord! bestow Your Mercy upon Muhammad and the progeny of Muhammad and Bestow Your Grace upon Muhammad and the progeny of Muhammad as You did bestow Your Mercy and Grace upon Ibrahim and the progeny of Ibrahim. Verily You are the Most Praised and the Most Glorious.'

Thus all the members of the Holy Group of Aale Muhammad (s.a.w.) are included in the ambit of this verse enjoining the invokation of blessings for the Holy Prophet (s.a.w.).

To supplement this, the Holy Qur'an clearly says at another place: *Salamun ala Aale Yaseen* i.e. Salutation be on Aale Yaseen, while Yaseen undeniably means the Holy Prophet (s.a.w.), and Aale Yaseen would mean Aale Muhammad (s.a.w.).

156. And those who annoy believing men and believing women without their having earned it then indeed they bear the guilt of slander and a manifest sin. (33:58)

According to *Tafseer-e-Kashshaf* of Allama Zamakhshari this verse is an open indictment against those who reviled Ali (a.s.).

157. And will see those whom knowledge has been given, that which has been sent down to you from your Lord, that it is the Truth, and it guides to the path of the All-Mighty, the Most Praised (One). (34:6)

This verse refers to those who have been endowed by Allah with Knowledge of the unseen. The Holy Prophet (s.a.w.), his daughter Fatimah (s.a.), and the Twelve Infallible Imams are those who never learned any thing from any mortal being in this world and yet they were the Fountain-Heads of Knowledge and Wisdom.

158. Then made We the inheritors of the Book (Qur'an) those whom chose We from among Our servants; and of them is he who Causes himself to suffer a loss, and of them is he who follows the middle course, and

of them is he who is the foremost in goodness by Allah's permission; This is that which is the greatest excellence. (35:32)

According to *Shawahidut Tanzeel*, page 33, Allah's Proofs and Witnesses of Allah's creation are Ali (a.s.) and his descendants. Hence the Infallible Imams are the Inheritors of the Book of Allah mentioned here.

Hafiz Abu Bakr Ibne Mardawaih has deady written that this verse is in praise of Ali (a.s.). According to Allama Ibne Hajar Makki (*Sawaeq-e-Mohriqa*), no one among the Companions of the Holy Prophet (s.a.w.) except Ali (a.s.) ever threw out the challenge saying: "Ask me (anything) before you do not find me." Obviously if he had not been the Inheritor of the Book of Allah he would not have made such a challenge. According he also used to say: "I swear by Allah that there was no verse which was revealed but that I knew about whom it was revealed, where it was revealed, whether it was revealed during day or during night, whether it was revealed in the populated place or on the hills." This is the third group which is being praised here and they are the Guides whom Allah has Himself chosen – the real Inheritors and Interpreters of the Holy Qur'an i.e. the Infallible Imams (a.s.) who are the purified ones as testified by the verse of purification (33:33).

This interpretation of this verse is also in consonance with the well-known traditions of the Holy Prophet (s.a.w.) – "I am the City of Knowledge and Ali .is its gate"; and.

“I leave behind me amongst you Two Vital Things – the Holy Book of Allah (the Holy Qur’an) and my Progeny, my Ahlul Bayt. So long as you remain attached to these two never never shall you get astray. Never shall these Two be separated from each other until they both meet me at the cistern of Kausar in Paradise.”

159. And they shall say: “All praise is Allah’s (alone) Who has taken away from us (all) grief; Verily our Lord is Oft-Forgiving, the Greatest Appreciator (of goodness).” (35:34)

This verse is in continuation of the one mentioned previously above, i.e. 35:32 and is in praise of the same personalities as that one namely Ali (a.s.) and the other Infallible Imams. In a tradition it is related that when Ali (a.s.) and the other Infallible Imams would enter Paradise angles and Ghilman – the adolescent boys of Paradise – would come forward to receive them and would present them five rings bearing the following inscriptions:—

- (i) Salutations be on you all; enter it to abide therein for good;
- (ii) Enter it with peace remaining in safety;
- (iii) Salutations be on you for what you bore patiently;
- (iv) Verily today have I rewarded them for what they patiently bore, verily they it is who are the successful;
- (v) These are those on whom Allah has bestowed favour.

When they would reach their assigned places they would all acclaim: *Al Hamdu Lillahillazee azhaba annal hazana* – All praise is Allah’s Who has taken away from us grief.

160. Verily We (and) We (alone) give life to the dead, and We write down what they have sent before them, and (even) their foot-prints (which they leave behind them); And everything have We confined into a Manifesting Imam (Guide). (36:12)

Imam Muhammad Baqir (a.s.) said that when this verse was revealed Umar and Abu Bakr asked the Holy Prophet (s.a.w.) if Manifesting Imam in the verse means “Torah.” The Holy Prophet (s.a.w.) said “No.” They asked if it meant the “Injeel” given to Prophet Isa (a.s.). The Holy Prophet (s.a.w.) said “No.” They then asked “Is it the Holy Qur’an?” Again the answer was “No.” Then turning to Ali (a.s.) the Holy Prophet (s.a.w.) said: “Verily this is that Imam (i.e. the Guide) in whom Allah has confined the knowledge of everything.” Then addressing the people around him the Holy Prophet (s.a.w.) said: “O group of men! There is no branch of knowledge which Allah did not bestow upon me, and I have conveyed that knowledge to Ali (a.s.). Verily Allah has confined knowledge in me and I have confined it in Ali (a.s).”

161. And stop them, for verily they have, to be questioned. (37:24)

In respect of this verse Allama Ibne Hajar Asqalani writes

in his *Sawaeq-e-Mohriqa* that Ibne Abbas quotes Abu Saeed Khadri as saying that the Holy Prophet (s.a.w.) said that on the Day of Judgment the people will be questioned about the Wilayat (Vicegerency) of Ali (a.s.). It means that they will be asked whether they recognized him as the rightful Imam.

Also Allama Wahidi writing about this verse says: "The people will be questioned about Ali (a.s.) and Ahlul Bayt (a.s.) since Allah had ordered His Prophet (s.a.w.) to proclaim to His servants that he did not require of them any recompense for his prophethood except that they should love his Ahlul Bayt. It means that on the Day of Judgment they will be asked if they had acted on the exhortation of the Holy Prophet (s.a.w.) or not.

162. And We ransomed him with a Great Sacrifice.
(37:107)

Allah promised a ransom of a great sacrifice for Ismael. It must essentially be pure, holy and free from all impurities and imperfections, as were Ibrahim and Ismael. Husayn (a.s.) in their line was one of those whose purity was vouchsafed by the verse of purification (33:33). It is universally acknowledged that the Great Sacrifice offered at Karbala by Husayn (a.s.) the grandson of the Holy Prophet (s.a.w.) has no equal. Quite apparently this verse makes a pointed reference to the Great Sacrifice made by Husayn (a.s.) at Karbala with a small band of seventy two comrades; He suffered the most gruesome tortures but saved Islam from ruin.

163. Peace be on *Ilyasin* (Elias). (37:130)

There is a narration from Ibne Abbas that the word *Ilyasin* here is really *Aale Yaseen* which means Aale Muhammad (s.a.w.) because Yaseen is one of the names and titles of the Holy Prophet (s.a.w.).

164. What! is he whose breast (heart) Allah has opened for Islam then he follows the Light from Allah (like to the hard hearted one)? (39:22)

According to a tradition this verse refers to Ali (a.s.) and the Holy Prophet (s.a.w.)'s uncle Hamza while according to another tradition it is in praise of Ali (a.s.) and Ammar bin Yasir. It is admitted by all that besides the Holy Prophet (s.a.w.) Ali (a.s.) was the only One who never in his life bowed to anyone except Allah. So this verse shows that Allah opened Ali (a.s.)'s heart for Islam and made him pure and spiritually excellent like the Holy Prophet (s.a.w.) himself. In fact Ali (a.s.)'s personal purity and excellence was the same as that of the Holy Prophet (s.a.w.) as declared in the verse of purification (33:33).

165. Who is then more unjust than he who lies about Allah and belies the Truth when it comes to him; Is there not in the Hell an abode for the disbelievers? (39:32)

The renowned Sunni scholar Ibne Mardawaih writes that the verse refers to one who belies the Holy Prophet (s.a.w.)

about Ali (a.s.). So the word “Truth” in this verse means the statement of the Holy Prophet (s.a.w.) about Ali (a.s.).

The next verse which is also in praise of Ali (a.s.) confirms that belying the truth in this verse refers to those who deny the mehits of Ali (a.s.).

166. And he who brings the Truth and he who testifies it — These are they that are the pious ones. (39:33)

By “he who brings the truth” is meant the Holy Prophet (s.a.w.) and it is admitted unanimously by the Ulema of both the sects that the first to believe in the Holy Prophet (s.a.w.) and to testify his prophethood was Ali (a.s.). This verse was revealed in his praise.

Once the Holy Prophet (s.a.w.) asked the audience: “Who among you would relate to me the distinguishing points of excellence of my cousin Ali (a.s).” Ammar Yasir stood up and said: “I shall do it.” The Holy Prophet (s.a.w.) said: “Do it.” Ammar then recited this very verse, and the Holy Prophet (s.a.w.) confirmed that “True it is what you have recited.”

Once Ali (a.s.) himself said: “I am the *Siddiq-e-Akbar* (the greatest truthful one) and the *Farooq-e-Azam* (the greatest distinguisher between right and wrong), and none shall claim these titles besides me save a liar.”

Ibne Abbas has related as follows:

When on the Night of Ascension the Holy Prophet visited the Kingdom of Allah in the Heavens Allah told him: “Go and inform your people on the earth what you have seen in the Heavens”, to which the Holy Prophet submitted “who would vouch my statement O Lord.” Allah’s reply came: “Ali would do it.”

167. Lest a soul, should say: “Oh Alas, Woe to me! for what I failed (in my duty) to Allah, and certainly was I of those who mocked.” (39:56)

It means that they would repent that they failed in their duty to follow and adhere to Ali (a.s.) and the Holy Ahlul Bayt (a.s.). The well-known Tradition of Saqalain — I leave among you Two Weighty Things the Book of Allah and my Ahlul Bayt etc. confirms to this interpretation. Moreover *Janbullah* herein translated as duty to Allah, was a well-known title of Ali (a.s.)

168. And you shall see the angels circling around the ‘Arsh’ (The Throne of Absolute Authority); celebrating the Praise of their Lord; and it shall be judged between them with justice,, and it shall be said, ‘All Praise of Allah’s the Lord of the Worlds!’ (39:75)

In the commentary of this verse Anas bin Malik reports that the Holy Prophet (s.a.w.) said: “On the night of Ascension (Meraj) when I saw below the Arsh I caught sight of Ali Ibne Abi Talib (a.s.). In utter wonder I asked Gibrael if Ali (a.s.) had reached there before me. Gibrael

told me that was not the case; but since Allah often spoke of the virtues and merits of Ali (a.s.) the angels supporting the Arsh expressed their fondness to see Ali (a.s.). Then for their sake Allah the All-Mighty, created this angel in Ali (a.s.)'s form, and He set apart the recompense of his celebration of Allah's praise to the Shias of Ahlul Bayt (a.s.).

169. And who is better in speech than he who calls to Allah and does good and says "Verily I am of the Muslims." (41:33)

Some of the commentators have said that this verse refers either to the Muazzins (callers to the prayer) in general or to Bilal, the Muazzin of the Holy Prophet (s.a.w.) in particular. The fact however is that it refers only to the Holy Guides who are the Infallible Imams. There are some traditions which clearly state this verse was revealed in praise of the Infallible Imams. (Moulana Farman Ali).

170. That is of which gives Allah the glad tidings to His servants who believe and do good deeds; Say you (O Our Messenger Muhammad) "I demand not of you any recompense for it (the toils of the Messengership) save the love of (my) relatives; and whosoever earns good, We Increase for him good therein, Verily Allah is Oft-Forgiving, the Most Grateful (One). (42:23)

Here the Holy Prophet (s.a.w.) has been commanded to ask the people to love his kith and kin i.e. the Holy Ahlul

Bayt (a.s.), and that would be the return of his Prophetic mission. The importance of this verse in praise of the Holy Ahlul Bayt cannot be over estimated. The Prophethood of the Holy Prophet (s.a.w.) is in one scale and the love for his Ahlul Bayt is in the other. The Holy Prophet (s.a.w.) was asked who his kith and kin were, whose love was made binding on all the Muslims. He replied: “Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husayn (a.s).” He further said: “If somebody hurts or displeases my Ahlul Bayt Paradise shall be forbidden to him.” (Reference: *Tafseer-e-Kashshaf, Sahih Muslim, Musnad of Ahmad bin Hambal* etc.)

In another tradition it is stated that the Holy Prophet (s.a.w.) explained the meaning of his relatives by expressly saying that they are “Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husayn (a.s.), and their issues, who maintain the same qualities (i.e the Holy Infallible Imams (a.s).”

171. Or do they say: “He has forged a lie against Allah
(42:24)

This verse is supplementary to the previous one. It is reported by Ibne Abbas that when the *Aya-e-Muwaddat* (previous verse; namely the Verse of love) was revealed some people thought that the Holy Prophet (s.a.w.) had said it of his own accord. Thus this verse was revealed reviling those people and vindicating the position of the Holy Prophet (s.a.w.). (Reference: *Tafseer-e-Thalabi; Baghwi*).

172. Even if We take you away, then verily shall We exact retribution from them. (43:41)

Ibne Mardawaih reports from Jabir Ibne Abdullah Ansari that the Holy Prophet (s.a.w.) said that this verse is about Ali (a.s.) who would, after the Holy Prophet (s.a.w.) fight and punish the treacherous ones who violate the covenant of Faith they had entered into. (Reference: *Tafseer Durre Mansoor* of Allama Jalaluddin Suyutii; *Tafseer Neshapuri*).

173. Therefore, hold you, fast what has been revealed to you. Verily, you are on the Right Path. (43:43)

174. And verily, it is a reminder for you and for your people, and you shall soon be questioned (about it). (43:44)

Jabir Ibne Abdullah Ansari reports that after returning from the Hajjatul Wida (the last Hajj) the Holy Prophet (s.a.w.) used very frequently to admonish and warn the people about holding fast the command in respect of Ali (a.s.) conveyed at Ghadeer-e-Khum when the Holy Prophet (s.a.w.) declared: “whomsoever I am the Master, this Ali is his Master.” On this declaration depended the completion of the Mission of the Holy Prophet (s.a.w.) and the Perfection of the Faith, as a duly completed religion for mankind. (Reference: *Manaqib-e-Maghazeli, Faqsh-e-Shafeei*). The concluding words of the verse indicate that to acknowledge Ali (a.s.) in the place of the Holy Prophet (s.a.w.) and to follow him is the Right Path.

As regards questioning Imam Muhammad Baqir (a.s.) and Imam Ja'far-e-Sadiq (a.s.) said that "Reminder is the Holy Qur'an and we are those who would be questioned about."

175. And when was set forth (Jesus) son of Mary as an instance (or Our Power), lo! Your people laughed out (in ridicule). (43:57)

Once the Holy Prophet (s.a.w.) pointing to Ali (a.s.) said: "O Ali! You are like Jesus (Christ) as some people were led astray in their love for him and some in their enmity against him." Hearing this the hypocrites said: "Did you not find any other instance." At that time this verse was revealed.

In support of this there is a tradition which Ahmad bin Hambal has written in his *Musnad* in eight different ways. Allama Ibne Hajar-e-Makki has also written it in his *Sawaeq-e-Mohriqa*.

176. And verily he shall be the Sign of (approach of) the Hour (of Reckoning), doubt not then about it, and follow Me This is the Right Path. (43:61)

Sahih Muslim records the saying of the Holy Prophet (s.a.w.): "How would it be with you when the son of Mary would descend among you while your Leader will be one from among you."

This is supported by many other Traditions both from the

Shia and Sunni schools which say that the descension of Christ will be at the time of the re-appearance of the Last Holy Imam of the Ahlul Bayt (a.s.) in the line of Ibrahim through Ismael.

Ibne Maghazali Faqihe Sahafeei in his *Manaqib* quotes from his own sources Jabir Ibne Abdullah Ansari as saying that this verse was revealed in this way “Verily Ali is the sign of the Hour (of Reckoning).”

177. So wept not on them the heavens and the earth nor were they respited. (44:29)

In the commentary of this verse *Sahih Muslim* records that when Imam Husayn (a.s.) and his comrades were martyred the heaven and the earth wept over them.

Allama Ibne Hajar Asqalani writes in his *Sawaeq-e-Mohriqa* that once Ameerul Momineen (a.s.) happened to pass through Karbala. When he reached the burial spot of Husayn (a.s.) he said: “This is the place where some of the Ahle Bayt of the Holy Prophet (s.a.w.) will be martyred. Over them will weep the heaven and the earth.”

178. And if We willed We could certainly have shown them to you (O Our Prophet Muhammad!) and you would certainly have known them by their features; and (now) certainly you (can) recognise them by the tone of (their) speech; and Allah knows well (all) your deeds. (47:30)

This verse refers to hypocrites.

Abu Saeed Khudri says that “tone of speech” stands for the enmity against Ali (a.s.). Ubaidah bin Samit says: “We tested our issues with their love for Ali (a.s.), and if we found any one with no love for Ali (a.s.) we knew that he would never walk aright in his Faith.”

The Holy Prophet (s.a.w.) also said: “O Ali! none loves you save a believer, and none hates you save a hypocrite.” It is clear from this verse that love for Ali (a.s.) is Faith, and hatred and ill-will against him is hypocrisy and infidelity.

Hafiz Abu Bakr bin Mardawaih reports that this verse was revealed about those who used to oppose the Holy Prophet (s.a.w.) about Ali (a.s.)’s Khilafat i.e. Vicegerency. Abu Saeed Khudri relates that the Holy Prophet (s.a.w.) said that hypocrites and infidels are recognised by the enmity of Ali. The same tradition is related by Abdullah Ibne Masood.

179. Verily, those who disbelieve and hinder (others) from the Path of Allah, and oppose the Messenger after that the guidance has been made manifest to them, can never harm Allah in any way; and He will make null their deeds. (47:32)

Hafiz Abu Bakr bin Mardawaih reports that this verse was revealed about those who opposed the Holy Prophet (s.a.w.)’s command regarding the Khilafat of Ameerul Momineen (a.s.).

It is clearly laid down here that any opposition to the Holy Prophet (s.a.w.) that is, causing displeasure to him would result in the complete forfeiture of the credit for all the good deeds.

180. Muhammad is the Messenger of Allah, and those who are with him are vehement against the infidels, compassionate among themselves, You see them bowing down, prostrating themselves in obedience (to) Allah seeking grace from Allah and (His) pleasure; Their marks are in their faces (foreheads), because of the effect of their (frequent) prostrations; That is their description in the Torah; and their description in the Evangel; Like a seed which puts forth its stalk then strengthens it, then it becomes stout and raises firm upon its stem, delighting the sowers, that He may enrage at them the disbelievers; Allah has promised those who believe and do good deeds, forgiveness and a great recompense. (48:29)

This verse describes the qualities which those with the Holy Prophet (s.a.w.) are required to possess in order to qualify for Allah's Praise. In other words this verse is in praise of those companions of the Prophet (s.a.w.) who possess the qualities described in it. Some narrow-minded commentators have indiscreetly attributed the phrase "and those who are with him" to refer to those of the companions who do not possess the qualities mentioned thereafter. The Holy Prophet (s.a.w.) has clearly stated that it is in praise of Ali (a.s.) who possesses all the qualities laid down in the verse.

Common sense also says that Allah would not in these words refer to those of the companions who, for example, ran away from the battle-field leaving the Holy Prophet (s.a.w.) in the lurch, as in the battles of Uhud and Hunain etc.

They had no consideration even for the Holy Prophet (s.a.w.). Some of them displeased the Holy Prophet (s.a.w.) through displeasing Fatimah (s.a.) by depriving her of the estate of Fadak under lame excuses.

On the other hand what Ali (a.s.) did is known to all. He laid himself down in the bed of the Holy Prophet (s.a.w.) on the night of Hijrat risking his life under the swords of the plotters. How bravely he fought against the enemy in the battles of Uhud, Hunain and Khandaq etc. is acknowledged by all. It was Ali (a.s.) who gave away the ring while in 'Rukoo' (bowing) in prayer and gave away the bread to the poor for three days after each fast, for which verses were revealed in his praise (Please see 5:55; 76:8,9).

As regards bowing and prostrating to Allah, Ali (a.s.) was unequalled in the whole community. He was the foremost to offer prayers with the Holy Prophet (s.a.w.). While praying he was so deeply absorbed that a spear head which had been stuck into his foot was taken out but he did not know it until he had finished his prayer.

As regards the concluding portion "Allah has promised

those who believe” it refers to those who recognise Ali (a.s.) as their Master and obey him. (*Shawahidut Tanzeel* - Hakim Abul Qasim Haskani).

181. Verily the most honoured of you with Allah is the one of you who guards (himself) the most (against evil), Verily Allah is All-Knowing. The All-Aware. (49:13)

The criterion set up by Allah for honour is the quality of guarding against evil i.e., piety. Evidently who can compare in piety those whom Allah Himself kept safe from all evil and uncleanness; and they are the Holy Prophet (s.a.w.) and his Ahlul Bayt vide the verse of Purification (33:33).

182. The believers are only those who believe in Allah and His Messenger, they doubt not thereafter, and strive (fight) they with their wealth and their lives in the way of Allah; They are the Truthful Ones. (49:15)

This verse is in praise of the Truthful Ones and gives a description as to who qualify to be the Truthful Ones. The Holy Ahlul Bayt were an embodiment of all the qualities of the Truthful Ones mentioned here. They are the Pious and Truthful as mentioned in verses 2:177 and 9:20.

183. (It will be commanded): “Cast you two into hell, every ingrate rebel,” (50:24)

Allama Mohsin Faiz writes that the Holy Prophet (s.a.w.) said to Ali (a.s.): “O Ali! This verse is revealed for you and me.” (See *Tafseer-e-Safi*, page 428)

It is reported from Abu Saeed Khudri that the Holy Prophet (s.a.w.) said: “On the Day of Judgment Ali and I shall be commanded by Allah to send our friends to Paradise and our enemies to Hell (vide *Musnad* of Imam Ahmad bin Hambal). Ibne Abbas says that on the Day of Judgment a standard called *Lia-ul-Hamd* will be given to Ali (a.s.). Under it will assemble all the earlier Muhajireen and Ansar, and Ali (a.s.) will sit on a pulpit of Light from where he will send them to Heaven (Reference: *Shawabidut Tanzeel*, Hakim Abut Qasim Haskani).

Imam Ja‘far-e-Sadiq (a.s.) said: “On the Day of Judgment the Holy Prophet (s.a.w.) and Ali (a.s.) will stay at the *Sirat* and a crier will call out “O Muhammad and Ali! Throw the disbelievers of Prophethood and Imamatus into the hell (vide *Yanabee-ul-Mawaddat*, chapter VI, page 85).

Ibne Abbas says: The Holy Prophet (s.a.w.) told me: “O ibne Abbas follow Ali Ibne Abu Talib for his words are guidance and following him brings salvation. Never go against his orders. Cursed is the one who holds enmity against Ali or is ill-disposed towards him. Beware, O ibne Abbas on the Day of Judgement Ali will admit the people to Hell and Heaven.”

184. Verily the Pious Ones shall be in gardens and [among the] springs (51:15)
185. Receiving (the enjoyment) what gives them) their Lord; Verily, they were are that the doers of good. (51:16)
186. Little of the night was it that they used to sleep. (51:17)
187. And in the (hours) are the dawn they prayed for forgiveness. (51:18)
188. And in their property was a share due to the beggar and the destitute. (51:19)

These qualities which have been mentioned in these verses and others of superb excellence in the maximum degree possible were found only in the Holy Ahlul Bayt (a.s.) and so all these verses apply to those infallible personalities.

189. By the star when it goes down. (53:1)
190. Errs not your companion (Our Prophet Muhammad) nor is he led astray; (53:2)
191. And, nor he speaks of his own inclination; (53:3)
192. It (the wording) is naught but a revelation revealed (to him) (53:4)

193. Taught him the One Intense in power, (53:5)

Ibne Abbas says: “Once we some of the members of Bani Hashim were sitting with the Holy Prophet (s.a.w.) when suddenly a star was seen shooting across the sky. The Prophet (s.a.w.) then said: ‘On whomsoever’s house the star gets down shall be my heir, my Khalifa and the Imam.’ Every one sat waiting for the star. The star descended on Ali (a.s.)’s house. The Holy Prophet told Ali: ‘O Ali! By the one who has sent me as his Messenger. I say that for you has been assigned by God, to be my Heir, Kalifa and Imam.’ The hycoprites who did not relish this said that the Holy Prophet (s.a.w.) had gone astray in his love for Ali (a.s.). On this occasion this verse was revealed. (*Manaqib* by Mullah Abul Hasan bin Maghazali Shafeei; *Sharaful Mustafa* by Abu Hamid Shafeei).

Ibne Mardawaih and others have written that the Holy Prophet (s.a.w.) received Allah’s Command to get all the doors of the houses opening into the mosque closed save that of Ali (a.s.). When the revelation was announced the first to carry out the Divine Order was Ali (a.s.) but the Holy Prophet (s.a.w.) said: “O Ali! the order does not apply to you for you are of me, and I am of you.” On this occasion some people remarked that the Holy Prophet (s.a.w.) had been maddened of his love for Ali (a.s.) and had gone astray. The Holy Prophet (s.a.w) called the people at the time of prayers, went to the pulpit and addressed them saying that he had neither opened nor closed the doors of his own sweet will. He did not himself

provide a place to Ali (a.s.). Then he recited these verses (See *Tafeer-e-Durre Mansoor*, Vol. VI, page 122 printed Egypt).

The verses show the infallibility of the Holy Prophet (s.a.w.) and for that reason the infailibility of Ali (a.s.), Fatimah (s.a.) and their eleven descendants, the Holy Imams (a.s.) for whatever the Holy Prophet (s.a.w.) said of them was the word of Allah.

194. Verily, the pious ones shall be in gardens and rivers. (54:54)

195. In the seat of Truth, with the Sovereign Omnipotent One. (54:55)

Commentaries of Ahlul Bayt (a.s.) clearly state that these verses are in praise of Ali (a.s.) and the Infallible Imams in two ways – one because they were the most deserving of all for the high position mentioned herein and secondly because the Holy Prophet (s.a.w) and Ali (a.s.) have the exclusive privilege and right to condemn the wicked ones to Hell and to allow the Pious Ones to enter Paradise.

196. He has let loose the two seas that they flow together meeting each other. (55:19)

197. (Yet) between them (He has caused) a barrier (that) they encroach not (one upon an other). (55:20)

198. Which then of the Bounties your Lord will you two belie? (55:21)

199. Come forth out of the two, pearls and corals, (55:22)

200. Which then of the Bounties of your Lord will you two belie ?(55:23)

These verses are in the praise of the Holy Ahlul Bayt (a.s.) Ibne Mardawaih reports from Ibne Abbas and Anas Ibne Malik that the Holy Prophet (s.a.w.) said that the two seas mean Ali (a.s.) and Fatimah (s.a.), the barrier is the Holy Prophet (s.a.w.) and the outcome namely the pearls and corals are Hasan (a.s.) and Husayn (a.s.).

201. And the Foremost Ones (in Faith and Virtue) shall be the Foremost Ones (in receiving their reward). (56:10)

202. These are they who shall be brought right (to Allah). (56:11)

These verses are obviously in praise of the Fourteen Infallibles. The whole Muslim world would vouch the undeniable historical.

Allama Ibne Mardawaih reports from Ibne Abbas that those who were Foremost in believing the Prophets of Allah of their times were three – (1) the Momin (the Believer) of the people of Pharaoh (2) the Believer of the

people of Yaseen and (3) Ali Ibne Abu Talib (a.s.). They say that Ali (a.s.) was superior to them all. (Reference: *Durre Mansoor*, Vol. VI, page 154; *Tafseer-e-Kabir* by Fakhruddin Razi).

It is acknowledged by all that Ali (a.s.) was the foremost in faith in the Holy Prophet (s.a.w.) and foremost in offering prayers to God and in all the battles, foremost in establishing the spirit of Islam by word and deed.

Ali (a.s.) says: “The Holy Prophet (s.a.w.) told me that Gibrael said to him that Ali (a.s.) and his Shias (i.e the devotees) are meant by the term ‘Foremost’ for they would be the foremost to enter Paradise.”

The well-known commentator Tha’labi reports Abdullah bin Abbas having said that Ali Ibne Abu Talib (a.s.) said: “I am the Servant of Allah, the brother of the Holy Prophet and the *Siddiq-e-Akbar*, the Great Testifier of the Prophethood.”

It is a well-known fact of history that whenever Ali (a.s.) used to engage himself in prayer he got himself so much detached from this physical world that many a time people took him to be dead. Once a spear point stuck in his leg was removed when he was busy in prayers and completely absorbed in communion with Allah.

203. And those who believe in Allah and His Messenger, these it is who are the Truthful Ones,

and the Witnesses with their Lord; For them shall be their recompense and their Light; And those who disbelieve and belie Our Signs, these are the inmates of hell. (57:19)

Imam Ahmad Ibne Hambal reports that this verse was revealed in praise of Ali (a.s.). Once Ali (a.s.) himself said from the pulpit “I am *Siddiq-e-Akbar* most Truthful One.” Allama Jalaluddin Suyuti reports a tradition that on the Day of Judgment Ali (a.s.) will be the foremost in meeting Allah, and he is *Siddiq-e-Akbar* as well as *Farooq-e-Azam*.

Ayashi reports that one of the disciples of Imam Ja‘far-e-Sadiq (a.s.) requested him to pray to Allah to bless him with martyrdom and the Holy Imam said that ‘a true believer is a martyr’ and then he recited this verse.

According to another narration the Holy Imam (a.s.) said: “Whoever recognises the True Vicegerents of Allah and awaits their ultimate success is like a person who fought along with the Holy Prophet (s.a.w.) in Allah’s way and laid his life in the cause of Truth in the very presence of the Holy Prophet (s.a.w.)” The Imam (a.s.) then quoted this verse.

204. Indeed sent We Our Messengers with clear proofs, and sent We down with them the Book and the scale that people may establish themselves in justice; and sent We down iron wherein is latent (in its use) mighty power and also benefits for mankind and that Allah

may prove who helps Him and His Messengers in secret; Verily Allah is All- Strong the Even-Prevalent. (57:25)

According to the Holy Ahlul Bayt the iron in this verse refers to 'Zulfaqar', the sword which was sent by Allah through Gibrael to the Prophet (s.a.w.) for Ali (a.s.) at Uhud.

When the companions had fled away and Ali (a.s.) was fighting hard to save the Holy Prophet (s.a.w.) and Islam, Gibrael was heard announcing from the Heavens: *La fata illa Ali la saifa illa Zulfaqar* (There is no (victorious) youth save Ali (a.s.) and there is no sword (of sure success) except Zulfaqar).

205. And those (who believed) before them and had made (their) homes (in the city of Medina) and are (firm) in Faith and love they those who have fled to them and find not in their breasts (hearts) any need of what has been given to them, (the Mohajirs) and prefer (the Mohajirs) over their own selves, through their own lot be poverty; and whosoever is saved from the niggardliness of his self, these it is that are the Successful Ones. (59:9)

This verse praises those who satisfied the need of their brethren in preference to their own needs.

Mulla Abul Qassm Damishqi reports from Abu Saeed

Khudri that one day Ali (a.s.) asked Fatimah (s.a.) for something to eat but on being informed that there was nothing at home even for he children Ali (a.s.) went out and borrowed a Dinar from somebody. While going to the market with the money he met Miqdad who was run down and weak, but walking briskly. When asked about his condition Miqdad expressed his gratitude to Allah for His Grace on him. However when pressed he disclosed: "O Master! My children are hungry and there is nothing at home for them to eat." Ali (a.s) said: "O brother! The same thing which has brought you out of your house is with me; but I prefer to satisfy your need." Saying this Ali (a.s.) gave the Dinar to Miqdad and himself returned home empty-handed.

Here Allah revealed this verse for Ali (a.s.) and sent some dainty food,from Heaven for him, Fatimah (s.a.) and Hasanain (a.s.).

206. Verily Allah loves those who fight in His way in ranks as if they were an unbreakable metalled wall. (61:4)

This verse was revealed during the battle of Uhud. The qualities of steadfastness, courage and fortitude which Allah wants the believeers to show at the time of fighting were lacking in those who fled away from the battle-field. Ibne Abbas says that this verse was revealed in praise of Ali (a.s.) who manifested supreme courage in the battle of Uhud (as in other battles as well) and crushed down the enemy to the backbone.

207. If you two turn (in repentance) to Him, then indeed your hearts are inclined (to this) but if you two back up each other against him, then verily Allah it is Who is his Protector, and Gabriel and the (most) Virtuous One among the believers, and the angels thereafter will back (him) up. (66:4)

Ibne Abi Hatim reports from Ali (a.s.), Ibne Mardawaih from Asma Binte Umais and Ibne Asakir from Ibne Abbas that the Holy Prophet (s.a.w.) said that “the *Salebul-Momineen* (most Virtuous One among the believers) refers to Ali (a.s.). (See *Tafseer-e-Durre Mansoor*, Vol. VI).

208. Allah will abase not the Prophet and those who believe with him; their light will run before them and on their right hand; (66:8)

By “those who believe WITH him” is meant only those ones who in their internal and external purity would be as flawless and perfect as the Holy Prophet (s.a.w.) himself was, and obviously they were only his Ahlul Bayt, that is those who were purified by Allah as declared in the verse of Purification (33:33).

As regards the words ‘their light will run before them and on their right hand’ it is related in *Tafseer-e-Qummi* that Imam Ja‘far-e-Sadiq (a.s.) said: The Light of the believers is the Holy Imam who on the Day of Judgment will lead the believers and will be walking on their right hand side till they will place them in their distinctive ranks in Paradise.

209. O Our Prophet! Strive you against the disbelievers and the hypocrites, and be you hard against them; And their abode is hell; And evil is (their) destination. (66:9)

It is related that in connection with this verse Imam Ja'far-e-Sadiq (a.s.) said that the Holy Prophet (s.a.w.) waged war against the disbelievers and Ali (a.s.) waged war against the hypocrites and Ali (a.s.)'s 'Jihad' (fighting) was infact the Holy Prophet's 'Jihad' (fighting). As he was of the Holy Prophet (s.a.w.) and the Holy Prophet (s.a.w.) was of him. He was the declared Vicegerent of the Holy Prophet (s.a.w.) who had also said: "O Ali! after me you shall fight the *Nakiseen* (the violators of the covenant), the *Qasiteen* (the insurgents) and the *Mariqeen* (the Breakaways from the Right Path)."

210. That We may make it to you a Reminder, and that retaining ears might retain it. (69:12)

Ibne Abi Hatim. Ibne Mardawaih, Ibn Asakir and others report that the Holy Prophet (s.a.w.) said to Ali (a.s.): "Allah has commanded me to always keep you near me, and not away from me and I prayed to God to make your ear such that whatever you hear of the word of God and receive the knowledge from me, you forget not and preserve it always. I have been commanded by God to convey to you whatever knowledge I receive from Him." (*Hilyatul Aulia*, Kashaf, Tha'labi).

When this verse was revealed the Holy Prophet (s.a.w.)

said: “O Ali! You are the ear of remembering my knowledge.” (*Durre Mansoor*, Vol. VI, page 260, printed Egypt).

211. Demanded, a demander, the chastisement inevitable. (70:1)

When on the 18th Zil Hijja 10 A.H. on his way back from the last Hajj the Holy Prophet (s.a.w.) declared at Ghadeer-e-Khum Ali (a.s.) to be the Master of all the Muslims and its news spread over all corners of the Muslim world Haris bin Noman-e-Qahri got over his camel, and in a rage approached the Holy Prophet (s.a.w.) while he was among his companions at Medina and in an impertinent tone said to him:-

“O Muhammad (s.a.w.)! You ordained us to believe in the Unity of Allah, we accepted it; you commanded us to acknowledge your Prophethood, we did it; you ordered us to offer Salat (prayer), we performed it; you bade us observe fasts we followed it; you prescribed Hajj for us we did it. You were not still satisfied, and now you have posted your cousin Ali (a.s.) as Master over us in your place! Is it Allah’s Command that you have conveyed to us, or you have done so of your own accord?”

The Holy Prophet (s.a.w.) replied: “Upon Allah! I have done this in obedience to Allah’s Command.”

As he heard this Haris turned back towards his camel saying: “O Allah! if what Muhammad (s.a.w.) says be true, let a stone or some curse fall on me from Heaven!”

Haris had not even reached his camel when a small stone from Heaven fell on his head and passed out his anu killing him on the spot. This verse was revealed on this occasion. It proves that Allah would not allow animosity against Ali (a.s.) to go unpunished, whether sooner here in this world or later in the life hereafter.

212. Verily man is created avaricious (70:19)

213. When afflicts him any evil, he is fretful, (70:20)

214. When reaches him any good, he is niggardly (70:21)

215. Save those who offer (the regular) prayers, (70:22)

216. Those who are ever constant at their prayers,
(70:23)

A'simi quotes a long tradition from Ali (a.s.) who said: "By Allah, I was never a disbeliever, nor had I ever been avaricious.

"And when Allah says 'Man is created avaricious' and also exempts some people from the general statement it is we alone who have been exempted. And it is Allah's Grace whomsoever He gives."

In this verse by "those who offer the regular prayers" are not meant the ordinary men. They are evidently the Holy Prophet (s.a.w.) and his purified Ahiul Bayt (a.s.).

217. And (while needing it for themselves) they give away food, out of love for Him, to the poor and the orphan and the captive (76:8)

According to Abu Hamza Sumali, one of the earliest commentators of Qur'an, the whole of this chapter namely Dahr, also known as Insan or Hal Ata, was revealed in praise of the Holy Ahlul Bayt.

This verse refers to an event of fulfilment of a vow of observing fasts for three days by Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husayn (a.s.) and their feeding of the poor, an orphan and a captive.

Ibne Abbas reports that once Hasan (a.s.) and Husayn (a.s.) were ill and the Holy Prophet (s.a.w.) went to his daughter's house to enquire about the health of their children. He suggested to Ali (a.s.) to make a vow of fast for three days at the recovery of the children. When the children recovered Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husayn (a.s.) and also their maid-servant Fizza fasted for three days. They had nothing to eat at home. Ali (a.s.) borrowed some barley from Sham'oon a jew and Fatimah (s.a.) prepared five loaves out of it. At the end of the fast when they were just about to eat a man cried at their door: "O people of the House of the Holy Prophet (s.a.w.)! I am a poor man, feed me." Ali (a.s.) gave away his share of the loaf, Fatimah (s.a.) gave hers, Hasan and Husayn (a.s.) gave theirs and Fizza too gave hers. All of them broke their fasts with water and passed the night without any food.

Next day all of them again fasted and Fatimah (s.a.) prepared the loaves but just when they sat to break the fast a man cried at the door saying: “O people of the house of the Prophet of Allah (s.a.w.)! I am an orphan, am hungry and have nothing to eat, feed me.” Ali (a.s.), Fatimah (s.a.), Hasan (a.s.), Husayn (a.s.) and Fizza gave away their loaves for the second time, broke their fast with water and remained without food for the night.

The next day all of them again fasted and again when they sat to break the fast in the evening a man cried at their door: “O people of the House of the Propht (s.a.w.). I am a helpless captive. I am hungry, feed me.” The Holy Ones gave away all their food as they had done before, and broke the fast with water, remaining without food during the night.

In the meantime the Holy Prophet (s.a.w.) visited his daughter’s house. He saw that the children Hasan (a.s.) and Husayn (a.s.) were shivering with hunger while Fatimah (s.a.) was busy in prayers and her eyes were sunk in the cavities. The Holy Prophet (s.a.w.) prayed to Allah invoking his blessings for them all. At that moment Angel Gibrael appeared and coveyed the greetings of Allah revealing this Chapter in praise of the Holy Ahlul Bayt (a.s.). It was the perfect devotion to Allah with which they had fed the poor, the orphan and the captive “out of love for Him” that Allah recounts and praises in this verse and other verses of the Chapter. (See *Tafseer-e-Khashshaf*, Vol. III, page 239. Baizavi and others have also reported this event.)

218. Of what ask they one another? (78:1)
219. Of the Great News, (78:2)
220. That which they therein differ. (78:3)

Hafiz Abu Naeem, a Sunni scholar in his book *Hilyatul Aulia* says that the Holy Prophet (s.a.w.) said that by the “Great News” is meant Ali (a.s.) and his succession to Divine Vicegerency as the First Imam which fact was announced by the Holy Prophet (s.a.w.) at Ghadeer-e-Khum and about which the people began to differ.

Sudi quotes the Holy Prophet (s.a.w.) as saying that what the people would be questioned about in the grave is the “Vilayat” (Vicegerency) of Ali Ibne Abi Talib (a.s.).

Alqama says that on the day of the battle of Siffeen a man came out reciting this Sura. Ali (a.s.) went to him, and asked him if he knew the meaning of “the Great News.” He said ‘No.’ Then Ali (a.s.) said: “Know that I am the Great News. It was about my position as the first Divinely Chosen Successor of the last Prophet of Allah that you doubted.”

The third verse further classifies the meaning of “the Great News” since the historic announcement of the Holy Prophet (s.a.w.) at Ghadeer-e-Khum: “Of whomsoever I am the Master this Ali is his Master” is doubted today as to whether it was at Allah’s Command or at the Prophet’s own sweet Will, although high-ranking scholars of both

the sects unanimously hold that the announcement was in response to Allah’s Command.

221. On the day whereon shall stand the spirit and the angels arrayed, they shall speak not save he whom the Beneficent Allah gives leave, who spoke (only) the truth. (78:38)

Imam Ja‘far-e-Sadiq (a.s.) is reported to have said: “Allah has allowed us to intercede and address Him on the Day of Judgement and non else, and we only speak the truth.” In reply to a question the Imam (a.s.) further added: “We will praise Allah and pronounce Salawat and intercede on behalf of our followers and adherents.”

222. And verily they who are the guilty ones, used to laugh at those who believe. (83:29)

223. And when they pass by them, wink they at one another. (83:30)

Allama Zamakhshari writes in *Tafseef-e-Kashshaf* that one day Ali (a.s.) along with a group of Muslims came across a party of hypocrites who seeing Ali (a.s.) began mocking at him, and winked at one another. Those hypocrites said: “We saw today the ‘baldheaded man’.” — Ali (a.s.) was bald in the front portion of his head— and mocked at him. The same time and before Ali (a.s.) reached the Holy Prophet (s.a.w.) these verses were revealed praising Ali (a.s.) and condemning the conduct of the hypocrites.

224. By the witness and the witnessed! (85:3)

With regard to the interpretation of the terms “witness” and “witnessed” there are several interpretations. According to one view by “witness” is meant the Holy Prophet (s.a.w.) and by “witnessed” is meant Ali (a.s.).

225. By the heaven and the Nightly Visitant, (86:1)

226. What will let you know what the Nightly Visitant is? (86:2)

227. It is the Star of piercing radiance. (86:3)

Commentators differ as to what is meant by the word *Tariq* — the Nightly Visitant. Some take it to refer to a common star, some say it is only the morning star, while some say it is the star that crosses the orbits of all the planets, that is, a comet of extraordinary radiance. In this sense it can be applied figuratively to the Holy Prophet (s.a.w.) and Ali (a.s.) whose transcendent radiance in knowledge is beyond all limits known to human mind.

228. By the sun and its radiation (91:1)

229. By the moon when she follows after it. (91:2)

According to a tradition the sun here stands for the Holy Prophet (s.a.w.) and the moon for Ali (a.s.).

230. And soon will give you your Lord that you shall be well pleased. (93:5)

It is said that the Holy Prophet (s.a.w.) was so much pleased at the revelation of this verse that he went to his daughter Fatimah (s.a.)'s house and happily recited it giving the Glad Tidings of the life in the Hereafter.

Ibne Mardawaih, Ibne La-aal and Ibnun Najjar quote Jabir bin Abdillah Ansari as saying that one day when the Holy Prophet (s.a.w.) came to his daughter Fatimah (s.a.)'s house he saw that she was grinding the grain. Then he said to her: "O Fatimah! taste the bitterness of this world for the Blessings of the Hereafter." Immediately after this Allah revealed this verse. (See *Tafseer-e-Durre Mansoor*, Vol. VI, page 361).

231. And when you have finished (the duties of your ministry);, then you establish it! (94:7)

This refers to Allah's directions to the Holy Prophet (s.a.w.) to fix up Ali (a.s.) in Vicegerency as had already been notified by the Holy Prophet (s.a.w.) in the Feast of the Kinsmen (the Dawat e- Zul Asheera). In verse 5:67 also the Prophet (s.a.w.) was commanded by Allah to "convey that which has already been sent down to you", i.e. the appointment of Ali (a.s.) as Vicegerent.

The concluding words and the tone of the verse 5:67, show that the matter was of vital importance to the Faith and no further delay in executing the Will of Allah was desirable.

232. And to your Lord, return with fervour. (94:8)

For the words “return with fervour” the Arabic word that appears in Qur’an is *Farghab* which literally means “get inclined.” Here it signifies that when the Holy Prophet (s.a.w.) has finished his work as Allah’s last Prophet on earth he should fix up Ali (a.s.) in his place and then he should get ready to return

233. The Night of ‘Qadr’ is better than a thousand months! (97:3)

According to *Tafseer-e-Durre Mansoor* the Night of Qadr stands for the Holy Prophet (s.a.w.) and his Holy Ahlul Bayt (a.s.).

234. Verily, those who believe and do good deeds, it is they who are the best of the creatures. (98:7)

235. Their recompense to their Lord shall be gardens everlasting, neath which flow rivers, to abide therein for ever. Well pleased is Allah with them and they are well-pleased with Him. (98:8)

Ibne Adi and Ibne Asakir narrate from Abu Sayeed Khudri that “the best of the creatures” stands for Ali (a.s.).

Further, Ibne Adi narrates from Ibne Abbas that when this verse was revealed the Holy Prophet (s.a.w.) said to Ali (a.s.): “You and your followers will be in Paradise.” (Reference: *Hilyatul Auliya*).

The great quality mentioned in the second verse quoted above i.e. to be of those who would be Well-pleased with Allah and Allah too would be well-pleased with them would be found only in those who led the life of perfect faith in Allah and complete submission to His Will, and such persons could be no one other than Ali (a.s.) and the Ahlul Bayt of the Holy Prophet (s.a.w.). In the Battle of Khaibar when the Holy Prophet was disappointed by the failure of some of his prominent companions he declared that “Tomorrow I shall hand over my flag to one who loves Allah and His Prophet and who is loved by Allah and His Prophet, an incessant attacker who never turns his back from the foe, at his hands the Lord will give victory.” The warrior of such qualities who was given the flag the next was Ali (a.s.). The qualities mentioned in this verse conform to those mentioned by the Holy Prophet (s.a.w.) and therefore this verse is an eloquent testimony to Ali (a.s.)’s distinctive position and merits before the Holy Prophet (s.a.w.) and Allah.

236. And man shall say: “what has happened to her (earth)?” (99:3)

237. On that day she shall relate her news (about all that happened on her). (99:4)

According to commentators and authentic Traditions “Man” here means Ali (a.s.).

Fatimah (s.a.) reports that once in Medina an earthquake

was felt and the people got panicky and went to the door of Ali (a.s.). He came out with perfect peace of mind, took them to a mound and placing his hand on the ground addressed the earth saying: "What has happened to you?" The quaking immediately stopped. Then Ali (a.s.) turned to the multitude and said to them: "Do you wonder at this? I am the one whom the earth will speak on the Day of Judgment" and recited this Chapter.

238. By the snorting chargers! (100:1)

239. And those that dash off (their hoofs) striking fire,
(100:2)

240. And those that scour to the attack at morn! (100:3)

Imam Ja'far-e-Sadiq (a.s.) says that the tribes of Bani Saleem collected a huge force outside Medina to attack the Muslims by night and to capture the Holy Prophet (s.a.w.). The Holy Prophet (s.a.w.) sent several of his well-known companions to repulse the enemy. But they ran away from the field. At last the Holy Prophet (s.a.w.) called Ali (a.s.) and gave the banner of Islam to him, Ali (a.s.) made a sudden attack on the enemy force in the early hours of dawn and won clear victory. Most of the enemy's men were killed and the remaining were taken captive and put in chains. That is why this battle came to be known as "Zatus Salasil" the battle of captives. On Ali (a.s.)'s coming back victorious the Holy Prophet (s.a.w.) kissed him on the forehead and said: "O Ali! if there had not been the

risk of people being misled to raise you to the position as the Christians have done in the case of Prophet Isa, I would have disclosed certain things about you after which people would sought the dust under your feet to get the cure for their ailments.” Immediately after this Gibrael conveyed this Chapter to the Holy Prophet (s.a.w.).

241. Then shall you be questioned on that day about the Bounties (you enjoyed) (102:8)

Imam Ali Riza (a.s.) said: “A man does not like burdening anyone with any obligation about what is gifted to him, then how could Allah ask for everything He has himself granted out of His Grace So what Allah will ask man to account for is about the belief in Him and the belief in the truthfulness of the Holy Prophet (s.a.w.) and his Ahlul Bayt.” Imam Ja‘far-e-Sadiq (a.s.) also gave the same interpretation to this verse.

242. By the time! (103:1)

243. Verily man is in loss! (103:2)

244. Save those who believe, and do good deeds, and exhort each other to truth and exhort each other to endurance. (103:3)

Imam Ja‘far-e-Sadiq (a.s.) said that the word “Time” refers to the age when the last promised Imam i.e., the Twelfth Holy Imam called Mahdi (a.s.) will reappear in this world.

Ibne Mardawaih reports from Ibne Abbas that “man” in the second verse mentioned above refers to Abu Jahl and “those who believe” refers to Ali (a.s.) and Salman. (See *Tafseer-e-Durre Mansoor*, Vol. VI, p. 292).

It is also related that the Holy Prophet (s.a.w.) was asked about the explanation of this Chapter when he said that those who are safe and those whose faith and deeds are totally correct and perfect are my Ahlul Bayt i.e. Ali (a.s.) and the Imams in his progeny while those who reject me or them are in the loss.

The reference in the third verse to the Holy Ahlul Bayt cannot be doubted because they were the most truthful, their deeds were matchlessly virtuous and their patience unparalleled. The Holy Prophet (s.a.w.) said: “Ali (a.s.) is always with Truth and Truth is always with Ali (a.s.)” The Holy Ahlul Bayt (a.s.) suffered untold miseries, tortures and even a wholesale massacre of all their dear ones, but they bore all this with fortitude for the sake of upholding the principles and practices of Islam. It is evidently they who are praised here in this Chapter.

245. Verily We have given you (O Our Prophet Muhammad) The ‘Kausar’ (Abundance). (108:1)

246. So pray you to your Lord and offer sacrifice. (108:2)

247. Verily, your enemy shall be the one cut off (in his progeny). (108:3)

Allama Hajar Asqalani reports that the Holy Prophet (s.a.w.) said: “O Ali! you and your followers shall drink from the cistern of Kauthar and your enemies shall be kept away from it.” (*Sawaeq-e-Mohriqa*). Kausar also means here the abundance of the Holy Prophet (s.a.w.)’s descendants. Since the infidels taunted the Holy Prophet (s.a.w.) calling him “cut off in progeny’ this Chapter was revealed. The number of the Holy Prophet’s descendants through Fatimah (s.a.) and Ali (a.s.) is too great to be enumerated.

248. When come the help of Allah and the Victory,
(110:1)

249. And you see people entering the Religion of Allah
in multitudes, (110:2)

When this Chapter was revealed on the occasion the conquest of Mecca the Holy Prophet (s.a.w.) entered the Holy Kaaba and pointed out to each idol that was there in it, with his staff, and the idol fell down and broke into pieces, and for those which were fixed high with the walls he asked Ali (a.s.) to mount upon his shoulders, and Ali (a.s.) mounted and pulled each of the idols and dashed it to the ground. Even the largest and the strongest of them were easily plucked out and broken into pieces.

THE END

HOLY PROPHET SAID

If, pens are made of all the trees of the world, water of Seven Seas are transformed into ink, Jinn count and men write, even then the merits of Ali cannot be reckoned. (*Yanabi-ul-Mowadat*)

Wisdom is divided into ten parts. Nine bestowed upon Ali, the tenth part is granted to the rest of mankind. Ali also knows the major portion of the remaining tenth parts (*Yanabi-ul-Mowadat*).

Ali is with Qur'an and Qur'an is with Ali, and never shall these two be separated from one another until they meet me at the spring of Kauther on the day of resurrection. I will ask, "What you had done with the two precious Legacies, left behind me amidst you?" (*Sawaeq-e-Mohriqa*)

Love Ali to escape from Hell fire. Love of Ali destroys sins in the same manner as fire consumes the wood. (*Kanooz-ul-Haqaeq*)

The title of the book of a Momin is the love of Ali ibne Abi Taleb (*Sawaeq-e-Mohriqa*)

After me, if you accept Ali as my Vicegerent, he will guide you and keep you on the "right path" (*Kanzul Ummal*).

On the night of Ascension I saw the following words written on the Stem of the throne of God: I am God. There is no god except Me. Muhammad is My chosen creation, and through Ali I have aided and helped him. (*Kanzuf Ummal*)

Every Prophet has his parable among his followers. In my Ummat Ali is my Similitude. (*Arjahul Matalib*)

HOLY QUR'AN SAYS :

And everything have we confined into a Manifesting Imam (Guide) (36:12)

Or do they envy the people for what God has given them of His Grace; But indeed we have given to Abraham's children the Book and the Wisdom and We gave them a Great Kingdom. (4:54)

And hold you fast by the cord of God All together. (3:103)

Then a crier will cry out between them that "The curse of God is on the unjust." (7:44)

And say those who disbelieve: "You are not a Messenger (of God)." Say (O Our Prophet Muhammad): "Sufficient is God a witness between me and you and he (Ali a.s.) with whom is the knowledge of the Book." (13:43)

So ask you the people of *Zikr* (the Qur'an) if you know not. (16:43)

Verily, verily, your guardian is (none else but) God and His Messenger (Muhammad) and those who believe, those who establish prayer and pay the poor-rate, while they be (even) bowing down (in prayer). (5:55)

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