

Imam Ali in the Noble Qur'an

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Compilation of Qur'anic verses in reference to Imam Ali (A) based on the the tafsir of Agha Mahdi Pooya

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Note from the Compiler

This book is dedicated to the Imam of our time, Imam Mahdi (A.S.). May Allah hasten his reappearance

Bis-milla-Hir-Rahman-Nir-Rahim

I begin in the name of Allah, the Beneficent, the Merciful. This booklet contains verses from the Holy Qur'an pertaining to the first Imam, the commander of the faithful, Imam Ali (A.S). His significance and importance is widely known, but many are unaware of his mentioning in the Qur'an.

This booklet is by no means a full-fledged attempt to identify and explain every Qur'anic verse that is in reference to Imam Ali (A.S.); but instead is an attempt to shed light as to where and how the Qur'an discusses this holy personality through the Tasfeer of Agha Mahdi Pooya. In Sha Allah, with the help of Allah, this brief booklet will help us in gaining a better understanding of both the Qur'an and Imam Ali (A.S.)

Surah Al-Baqarah, The Cow, 2: 150

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ {150}

So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do. And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favours on you and that you may walk on the right course. (2: 150) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

Wa-li-utimma nia-mati alaykum refers to the perfection of religion and completion of Allah's favour (Ma'idah, 5: 3). In 11 Hijra, on the 18th Dhil Hajj, at Ghadir Khumm, the Holy Prophet chose Ali as his successor. After this event verse 3 of al Ma'idah was revealed. In other words the religion of Allah, Islam, was perfected when *imamat* was established to succeed *risalat*, which is the completion of Allah's favour. It also refers to the fulfilment of the promise Allah made with Ibrahim in connection with the descendants of Ismail (see commentary of verse 124 of this surah and Genesis 17:20).

La-allakum tahtadun also refers to the divinely established institution of *imamat* for the guidance of the faithful for all times, in fulfilment of the promise made by Allah in connection with the descendants of Ismail.

¹. Pooya/Ali Commentary (2: 149); for the full commentary, see Appendix A.

Surah Al-Baqarah, The Cow, 2:207

{وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۚ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ} 207

And among men is he who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants. (2:207) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

Tha'labi, Ghazali, the author of Ahya-ul Ulum, and all the Shia commentators say that this verse was revealed to praise Ali ibn abi Talib, when he slept in the bed of the Holy Prophet, during the night of *hijrat*.

Immediately after the death of Abu Talib, Abu Sufyan, the chief of the branch of Umayyah, succeeded to the principality of Makka. All tribal heads held a conference on the instigation of Abu Sufyan and Abu Jahl. It was resolved that one man from every tribe should go to the Holy Prophet's house in the darkness of the night and kill him jointly, in order to divide the guilt, and baffle the vengeance of the Bani Hashim. In the dark night, the conspirators surrounded the house of the Holy Prophet. Meanwhile, Allah commanded the Holy Prophet to leave Makka at once and go to Madina.

The Holy Prophet informed Ali of the divine plan and asked him to lie down on his bed, in order to lead the enemies into thinking that it was the Holy Prophet himself who was sleeping, thus giving him enough time to go away from Makka (unnoticed). Ali asked the Holy Prophet if his lying down in his bed would save the Holy Prophet's life, to which he answered in the affirmative. So Ali lay down on the Holy Prophet's bed, covering himself with his blanket. Ali made a willing choice of certain death, as the blood-thirsty enemies were lurking around the house to kill the Holy Prophet in his bed at any time during the night.

Ali willingly agreed to die because:

1. In his opinion the life of the Holy Prophet was more valuable than his own;
2. He was absolutely certain that it was the duty of a true believer to obtain the pleasure of Allah and His messenger, even if one's life has to be bartered;
3. He had the peace of mind which gave him courage to sleep, while the naked swords were flashing to strike him – a singular example of willing surrender to Allah's will.

1. Pooya/Ali Commentary ([2:207](#)); for the full commentary, see Appendix B.

Surah Aali-'Imran, The Family of 'Imran, 3:61

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people

and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars. (3:61) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

This verse refers to the well-known event of *mubahilah* mentioned in every book of history, traditions and *Tafseer* written by Muslim scholars.

In this verse, the divine command allows the Holy prophet to take with him "sons," "women" and "selves;" therefore, had there been "women" and "selves" worthy to be selected for this symbolic contest, among his companions, he would certainly have selected them, but as it was seen by one and all, only Fatimah and Ali (and their two sons) were chosen.

The word *anfus* is the plural of *nafs* which means soul or self. When used in relation to an individual, it implies another being of the same identity with complete unity in equality; therefore, one is the true reflection of the other in thought, action and status, to the extent that at any occasion or for any purpose, any one of them can represent the other. Even if the word *nafs* is interpreted as "the people," it is clear that Ali alone is "the people" of the Holy Prophet.

¹. Pooya/Ali Commentary (3:61); for the full commentary, see Appendix C.

Surah An-Nisaa', The Women, 4:59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end. (4:59) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

"Obey Allah and obey the messenger and the *ulil amr* (those vested with authority through His messenger)."

The command to obey is infinite-total obedience in all material, religious and spiritual matters, therefore, as this verse clearly signifies, the *ulil amr* must also be as just, wise and merciful as Allah and the Holy Prophet are, and he who – administers the affairs of mankind should be the *khalifatullah* (vicegerent of Allah) and the *waliallah* (representative of Allah whom He chooses after equipping him with His wisdom).

Please refer to the commentary of al-Baqarah, [2:30](#) to 39 and 124; and al-Ma'idah, [5:55](#) and [5:56](#) and [5:3](#) and [5:67](#) with reference to the event at Ghadir Khumm; and al-Rad, [13: 43](#); and Hud, [11: 17](#).

A careful study of the above references discloses that Ali, and after him, the remaining eleven Imams, in the progeny of the Holy Prophet, Ali and Fatimah, are the true successors of the Holy Prophet who have been referred to as *ulil amr* in this verse.

1. Pooya/Ali Commentary ([4:59](#)); for the full commentary, see Appendix D.

Surah Al-Ma'idah, The Table, 5:3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۚ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favours on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is forgiving, merciful. (5:3) - Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

From *alyawm* to *Islama dina* was revealed when the Holy Prophet announced at Ghadir Khumm: "Of whomsoever I am the *mawla* (master) Ali is his *mawla* (master)." Please study the event of Ghadir Khumm in the commentary of verse [5:67](#) of this surah.

Allah has completed and perfected Islam only when, under His command (Ma'idah, [5: 67](#)), the Holy Prophet had announced the *imamat* of Ali after the termination of *risalat* – he being the last messenger of Allah. Fakhruddin Razi has said that the Holy Prophet died 81 or 82 days after the revelation of this verse. All authorities agree that no law-giving verse was revealed after this verse. So without believing in Ali as the immediate successor of the Holy Prophet, according to this verse, the faith is neither

complete nor perfect. The institution of *imamat* is necessary to keep intact the final word of Allah (the Qur'an) and to guide mankind unto the right path till the day of resurrection.

[1](#). Pooya/Ali Commentary (5:3); for the full commentary, see Appendix E.

Surah Al-Ma'idah, The Table, 5:55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. (5:55) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

All the commentators unanimously hold, as Qushaji admits in the Sharh al Tajrid on the subject of *imamat*, that this verse refers to Ali when he gave his ring to a beggar while bowing down in the course of his prayers.

When Abi Ishaq Ahmad ibn Muhammad ibn Ibrahim Naysaburi al Tha'labi reached this verse he recorded the following in his Tafseer al Kabir on the authority of Abu Dharr al Ghifari, who said, "Both of my ears may turn deaf and both my eyes may become blind if I speak a lie. I heard the Holy Prophet saying, 'Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken.' One day I said my prayers in the company of the Holy Prophet; a beggar came to the *masjid* and begged for alms, but nobody gave him anything. Ali was in a state of *ruku* in the prayer. He pointed out his ring to the beggar, who approached him and removed the ring from his finger.

Thereupon the Holy Prophet implored Allah, saying: 'O Allah! My brother Musa begged You saying: My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from among my kinsmen, Harun, my brother, as my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us—and You inspired him: O Musa! All your requests have been granted. (The Holy Prophet continued) Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him'. (Abu Dharr proceeds) By Allah, the Holy Prophet had not yet finished his supplication when the trustworthy Jibril descended to him with this verse." (Ibn Khallikan says that Al Tha'labi was unique as a commentator of the Qur'an and his Tafseer al Kabir is superior to all other Tafseers.)

In this verse the word *wali* has been used in the meaning of guardian or master or who holds authority superior to others. Please refer to the origin of the word *wali* in Sihah or Mukhtar al Sihah or any other good dictionary. The lexicographers have explained that he who manages the affairs of and exercises authority for another person is the *wali* of that person. This verse, therefore, means that those who manage the affairs of the people (mankind) are superior to all men, and certainly they are Allah, His messenger, the Holy Prophet, and Ali, who possesses all the qualifications enumerated in this verse. Allah has simultaneously confirmed His *wilayah* (superior authority), that of His prophet and his *wali* (Ali) in unbroken succession. Allah's *wilayah* is universal, so likewise, the *wilayah* of the Holy Prophet and his *wali* (Ali) must be so.

The word *innama* makes the decision of Allah (that He, the Holy Prophet and Ali alone are the masters of the believers) final and decisive. The construction of the sentence and the word *wali*, used in singular for all the three, means that *wilayah* of all the three is essentially one in nature as well as in effect. Therefore, obedience to the Holy Prophet must be as it should be to Allah, and obedience to Ali and his successors (the Imams among the Ahl ul-Bayt) must be as it should be to the Holy Prophet.

1. Pooya/Ali Commentary (5:55), for the full commentary, see Appendix F.

Surah Al-Ma'idah, The Table, 5:67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. (5:67) – Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

The followers of "Muhammad and *ali* Muhammad" are quite certain that this verse descended about the *wilayah* (regency) of Ali on the day of Ghadir Khumm, and the traditions in our records on the subject are numerous and consecutively transmitted through the Imams of the holy posterity of the Holy Prophet.

The shortest narration of the event of Ghadir is given below:

While returning from his last *hajj*, in 10 Hijra, the Holy Prophet, along with the huge caravan of nearly one hundred thousand Muslims, made a halt at Ghadir Khumm, a midway stop between Makka and Madina.

He had received the following verse from Allah:

O Our Messenger! Deliver what has been sent down unto you from your Lord; and if you do not, then you have not delivered His Message; and surely Allah will protect you from men. (Ma'idah, 5:67)

The Holy Prophet mounted a tall pulpit and delivered a long sermon, recounting his services towards the fulfilment of his mission as the messenger of Allah. He asked the audience whether he had conveyed to them the commands of Allah, enumerating them one after another.

The huge gathering, in one voice, said "yes." "Do I wield authority over your souls more than you do?" He asked.

"Certainly it is so, O Messenger of Allah." They replied.

Then he asked Ali to come up. He held him in both his hands, raised him high, so much that the whole assembly of men and women saw him clearly.

He again addressed them:

O men and women! Allah is my *Mawla* (Lord–Master). I am the *mawla* of the faithfuls. I have a clear authority over their souls, And of whomsoever I am the *mawla* (this) Ali is his *mawla*. O Allah! Love him who loves Ali, hate him who hates Ali.

At the end of this declaration the following verse was revealed:

This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam, as religion. (Ma'idah, 5:3)

¹. Pooya/Ali Commentary (5:67), for the full commentary, see Appendix G.

Surah Hud, Prophet Hud, 11:17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ ۖ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, the fire will be their promised meeting-place. Be not then in

doubt thereon: surely it is the truth from your Lord, but most men do not believe. (11:17) -Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

There are several traditions reported on the authority of Ahl ul-Bayt, and also narrated by well-known Muslim scholars (see Appendix H) that *shahid* in this verse refers to Ali ibn abi Talib, just as *shahid* in verse 43 of Ar-Ra'd (13:43) also refers to Imam Ali.

In reply to a question Imam Ali said that in "Is he then (like unto him) who has a clear proof from his Lord, and a witness, from Him, follows him," the Holy Prophet is the divine "*bayyannah*" and I am the witness, guide and mercy.

Allah has declared Ali to be the Imam who alone testifies the truth about Allah and His Prophet, and like the Holy Prophet who is "mercy unto the world", he is also "mercy" because both of them are from one and the same divine light, therefore, Ali is the only true successor of the Holy Prophet whom all the Muslims should follow if they have truly and sincerely surrendered themselves to the will of Allah.

¹. Pooya/Ali Commentary (11:17); for the full commentary, see Appendix H.

Surah Ar-Ra'd, The Thunder, 13:7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنْذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ

And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide. (13:7) -Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

The Qur'an treats the miracles as subordinate to the moral and spiritual evidences and signs demonstrated by the Holy Prophet, who was sent as a warner.

Refer to the commentary of al Baqarah: 118. ***"And for every people there is a guide." (2:118)***

Tha'labi in his Tafseer relates on the authority of Ibn Abbas that when this verse was revealed the Holy Prophet said: "I am the warner and Ali is the guide. O Ali, through you those who are guided will receive true guidance."

This tradition has also been reported and confirmed by Ibn Marduwayh, Ibn Hatim, Tabarani, Ibn Asakir, Suyuti, Ahmad bin Hambal, Fakhruddin Razi and Abu Nu'aym.

Imam Muhammad bin Ali al Baqir also said that "the warner" means the Holy Prophet and "the guide" means Ali and added "the authority to guide continues among us".

¹. Pooya/Ali Commentary ([13:7](#)); for the full commentary, see Appendix I.

Surah Ar-Ra'd, The Thunder, 13:43

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book. ([13:43](#)) –Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

To every nation one or more messengers of Allah came as warners, and after the last messenger of Allah, there is a divinely appointed guide in every age to administer the affairs of the human society, as a true successor of the prophet.

Imam Ali ibn abi Talib is "he who has the knowledge of the book", and is therefore, along with Allah, a witness of the prophethood of the Holy Prophet.

¹. Pooya/Ali Commentary ([13:43](#)); for the full commentary, see Appendix J.

Surah An-Najm, The Star, 53: 1-4

وَالنَّجْمِ إِذَا هَوَىٰ

I swear by the star when it goes down. ([53: 1](#)) –Shakir

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

Your companion does not err, nor does he go astray; (53:2) –Shakir

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he speak out of desire. (53:3) –Shakir

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is naught but revelation that is revealed. (53:4) –Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

It is reported by Ibn Abbas that one night, after praying *salat al- Isha'*, the Holy Prophet told his companions: "At dawn, tomorrow, a star will descend on the earth from the heaven. On whomsoever's house it will come upon will be my heir, my successor, and he is the divinely commissioned guide." The star descended on Ali's house. The hypocrites began to whisper that in love of Ali the Holy Prophet had gone astray. On this occasion these verses were revealed. The Holy Prophet is mentioned as *sahib* (companion) because he was living among the people addressed in this verse.

"He does not speak of his own will" has also been mentioned in Deuteronomy [18: 18](#):

"Then the Lord said to me (Musa): "I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them."

It is also mentioned in John [16: 18](#):

(Isa said): "However, when he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming."

¹. Ali/Pooya Commentary ([53: 1](#)); for the full commentary, see Appendix K.

Surah Al-Ma'aarij, The Ascending Stairway, 70:1

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

One demanding, demanded the chastisement which must befall (70: 1) –Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

Abu Ishaq Tha'labi, in Tafseer al Kabir, while commenting on al Ma'aarij has recorded from two authentic sources the tradition that on the day of Ghadir Khumm the Holy Prophet summoned the people and said: "Ali is the *mawla* of whom I am *mawla*" (see commentary of Ma'idah, [5: 67](#)). The news quickly spread over all urban and rural areas. When Harith ibn Numan al-Fahri came to know of it he rode his she-camel and came to Madina to see the Holy Prophet. When he reached his destination he made the she-camel sit, alighted from it, approached the Holy Prophet and said:

"You commanded us to testify that there is no god but Allah and that you are the messenger of Allah. We obeyed you. You ordered us to say prayers five times a day and we obeyed. You directed us to pay *zakat* and we obeyed. You ordered us to observe fasts during Ramadan and we obeyed. Then you commanded us to perform pilgrimage to Kaaba and we obeyed. But you are not satisfied with all this and you raised your cousin by the hand and imposed him upon us as our master by saying: 'Ali is the *mawla* of whom I am *mawla*' Is this imposition from you or from Allah?"

The Holy Prophet said:

"By Allah who is the only God, this is from Allah, the mighty, the glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying:

"O Allah, if what Muhammad says is true then fling on us a stone from the sky and make us suffer severe pain and torture."

He had not yet reached his she-camel when a stone came at him and struck him on his head, penetrated into his body and passed out through his anus leaving him dead. It was on this occasion that Allah revealed these verses of al Ma'arij.

This is a literal translation of the tradition recorded by Tha'labi. Many eminent Muslim traditionists have copied this tradition from Tha'labi, e.g., Shablanji in his book Nur al Absar on page 11; it is also mentioned in Sirat al Halabiyah, vol. 2, page 214; and Mustadrak, vol. 2, page 502.

¹. Ali/Pooya Commentary ([70:1](#)); for the full commentary, see Appendix L.

Surah An-Naba, The Announcement, 78: 1-5

عَمَّ يَتَسَاءَلُونَ

Of what do they ask one another? (78:1) –Shakir

عَنِ النَّبِإِ الْعَظِيمِ

About the great event (78:2) –Shakir

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

About which they differ? (78:3) –Shakir

كَأَلَّا سَيَعْلَمُونَ

Nay! they shall soon come to know (78:4). –Shakir

ثُمَّ كَالَّا سَيَعْلَمُونَ

Nay! Nay! they shall soon know (78:5). –Shakir

Excerpt from Tafseer of Agha Mahdi Pooya¹:

Naba-il azim (the great news) here and in verse 67 of Surah Sad (38:67), refers to the vicegerency of man to represent Allah on the earth in order to exercise authority on His behalf, i.e. *imamah* or *wilayah*.

Hafiz Abu Nu'aym in Hilyatul Awliya says that the Holy Prophet told his companions: "*Naba-il-azim* (the great news) refers to the *wilayah* of Ali ibn abi Talib."

Refer to the commentary of Ma'idah, 5:67 for the *wilayah* of Ali ibn abi Talib. Therefore *wilayah* of Imam Ali is the decisive test of man's submission to Allah's authority. Man shall not be able to avoid or escape from acceptance of Ali's *wilayah* as verses 4 and 5 assert.

Imam Muhammad bin Ali al Baqir said: "*Naba-il azim* refers to Ali ibn abi Talib".

Alqama says that in the battle of Siffin a soldier came out from the army of Mu-awiyah and recited Ya Sin in front of Imam Ali. He asked him: "Do you know what is *naba-il-azim*?" He did not know. Ali said: "I am the *naba-il azim*." A similar event also took place in the battle of Jamal. Amr ibn As, an avowed enemy of Ali, once said:

"Ali is the *naba-il azim*. He is the *babullah* (the door through which one enters into the realm of the realisation of Allah)."

Appendix A: Complete Tafseer from Agha Mahdi Pooya regarding 2: 150

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al Baqara – Ayat 150 ([2:150](#))

The importance and the sanctity of the holy Kaaba has been established by binding all Muslims to turn their faces towards it, wherever and in whatever circumstances they may be.

Yazid destroyed the holy Kaaba. Walid held a feast of debauchery on the roof of the house of Allah. Abdul Malik and Mansur constructed their own Kaabas in Damascus and Baghdad respectively for pilgrimage. Yet these rulers are respected by {*non-Shia*) Muslims as *khalifatul muslimin* and spiritual leaders (Tamaddun Islam–Tabari).

Alaykum hujjatun – so that people (the Jews and the Quraysh) will have no accusation against you. The Jews used to boast that Muhammad bowed towards their temple in Jerusalem. The Quraysh observed that instead of turning to the religious center of the Jews, Muhammad should have preferred the house built by Ibrahim and Ismail.

Wa-li-utimma nia-mati alaykum refers to the perfection of religion and completion of Allah's favour (Ma'idah, [5:3](#)). In 11 Hijra, on the 18th Dhil Hajj, at Ghadir Khumm, the Holy Prophet chose Ali as his successor. After this event verse 3 of al Ma'idah was revealed. In other words the religion of Allah, Islam, was perfected when *imamat* was established to succeed *risalat*, which is the completion of Allah's favour. It also refers to the fulfilment of the promise Allah made with Ibrahim in connection with the descendants of Ismail (see commentary of verse 124 of this surah and Genesis [17:20](#)).

La-allakum tahtadun also refers to the divinely established institution of *imamat* for the guidance of the faithful for all times, in fulfilment of the promise made by Allah in connection with the descendants of Ismail.

By making Kaaba the *qiblah* Allah had fulfilled his covenant made with Ibrahim and Ismail. None but the unjust refuse to believe in the *risalat* of the Holy Prophet and *imamat* of his holy Ahl ul-Bayt.

Appendix B: Complete Tafseer from Agha Mahdi Pooya regarding 2:207

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al-Baqarah – Ayat 207 ([2:207](#))

Tha'labi, Ghazali, the author of *Ahya-ul Ulum*, and all the Shia commentators say that this verse was revealed to praise Ali ibna abi Talib, when he slept in the bed of the Holy Prophet, during the night of *hijrat*.

Immediately after the death of Abu Talib, Abu Sufyan, the chief of the branch of Umayyah, succeeded to the principality of Makka. A zealous votary of the idols, a mortal foe of the line of Hashim, he convened an assembly of the Quraysh and their allies. All tribal heads held a conference on the instigation of Abu Sufyan and Abu Jahl. It was resolved that one man from every tribe should go to the Holy Prophet's house in the darkness of the night and kill him jointly, in order to divide the guilt, and baffle the vengeance of the Bani Hashim. In the stupidity of their ignorance, they forgot that Allah is seeing, hearing, and His *hand* (Ali) was alive, who, from his earliest days, had committed himself to save the Holy Prophet at all costs.

In the dark night, the conspirators surrounded the house of the Holy Prophet. Meanwhile, Allah commanded the Holy Prophet to leave Makka at once and go to Madina. The Holy Prophet informed Ali of the divine plan and asked him to lie down on his bed, in order to lead the enemies into thinking that it was the Holy Prophet himself who was sleeping, thus giving him enough time to go away from Makka (unnoticed). Ali asked the Holy Prophet if his lying down in his bed would save the Holy Prophet's life, to which he answered in the affirmative. So Ali lay down on the Holy Prophet's bed, covering himself with his blanket. Ali made a willing choice of certain death, as the blood-thirsty enemies were lurking around the house to kill the Holy Prophet in his bed at any time during the night.

Ali willingly agreed to die because:

1. In his opinion the life of the Holy Prophet was more valuable than his own;
2. He was absolutely certain that it was the duty of a true believer to obtain the pleasure of Allah and His messenger, even if one's life has to be bartered;
3. He had the peace of mind which gave him courage to sleep, while the naked swords were flashing to strike him – a singular example of willing surrender to Allah's will

Appendix C: Complete Tafseer from Agha Mahdi Pooya regarding 3:61

Complete Tafseer from Agha Mahdi Pooya regarding Surah Aal'Imran – Ayat 61 ([3:61](#))

This verse refers to the well-known event of *mubahilah* mentioned in every book of history, traditions and *Tafseer* written by Muslim scholars.

The Holy Prophet was sending invitations to all to accept the true religion of Allah. Tribe after tribe, region after region, was coming into the fold of Islam. One such invitation was sent to the Christians of Najran, a town in Yemen, in the 9th year of Hijra. A deputation of 60 scholars came to discuss the matter with the Holy Prophet. Abdul Masih, the chief monk, asked him as to who was the father of Isa, thinking that the Holy Prophet would accept God as the father of Isa. Verse 59 of this surah was revealed and presented to the Christians as a reply but they did not listen to reason. Then this verse was revealed to call them to a spiritual contest by invoking the curse of Allah on the liars – *mubahilah*. The Christians agreed to this contest.

Early next morning, the 24th of the month of Dhil hijjah, the Holy Prophet sent Salman to the selected site, outside the city area, to set up a shelter for those whom he would take with him, as his sons, women and selves.

A large number of companions assembled in the *masjid*, making themselves available for the selection. On the opposite side of the field, selected for the contest, the Christians, with their selected men, women and children appeared on the scene.

At the appointed hour, a huge crowd, standing in wait, saw the Holy Prophet coming in, Imam Husayn in his arms, Imam Hasan holding his index finger, walking beside him, Bibi Fatimah Zahra, close to his heels and Imam Ali just behind her—as his sons, women, and selves. It should be noted that although there was provision for "women" and "selves" the Holy Prophet selected one "woman" and one "self"—Fatimah and Ali, because there was no woman and no man among his followers at that time who could be brought into the contest of invoking the curse of Allah on the liars. They alone were the truthful ones (see commentary of al Tawbah, [9:119](#)).

The Holy Prophet raised his hands to the heaven and said: "O my Lord! These are the people of my house".

The chief monk looked up and down at the faces of the Pure Five (*Panjatan Pak*), from whom emanated a radiant and brilliant glow; and this sight filled him with awe and anguish. He cried out aloud:

"By Jesus! I see the faces that if they turn upward to the heavens and pray, the mountains shall move. Believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he, along with the godly souls with him, shall wipe out your existence for ever, should they invoke the curse of God on you."

The Christians saw the wisdom of their chief and readily agreed to arrive at a settlement. As there is no compulsion in religion (Al-Baqarah, [2:256](#)), the Holy Prophet gave them complete freedom to practice their faith. He also agreed to protect their lives and possessions; and for this service the Christians consented to pay a nominal fee (*Jizya*). It was an extraordinary manifestation of the glory of Islam; therefore, the followers of Muhammad and al-Muhammad celebrate this unique blessing of Allah (bestowed on the Ahl ul-Bayt) as a "thanksgiving" occasion of great joy and comfort.

Many Muslim scholars, commentators and traditionists whom the *ummah* acclaim with one voice, have given the details of this event with following conclusions:

1. The seriousness of the occasion demanded absolute purity, physical as well as spiritual, to take part in the fateful event.
2. Only the best of Allah's creations (the Ahl ul-Bayt) were selected by the Holy Prophet under Allah's guidance.
3. It, beyond all doubts, established the purity, the truthfulness and the sublime holiness of the Ahl ul-Bayt.
4. It also unquestionably confirmed as to who were the members of the family of the Holy Prophet.

(References:– Mahmud bin Umar Zamakhshari in al Khashshaf; Fakhr al Din al Razi in Tafseer Kabir; Jalal al Din al Suyuti in Tafseer Durr al Manthur; Tafseer Baydawi; Tafseer Nafsi; Tafseer Ibna Kathir; Sahih al Muslim and Sahih al Tirmidhi.)

A very large number of Muslims (and also non-muslims) witnessed the contest and came to know that Ali, Fatimah, Hasan and Husayn were the "Ahl ul-Bayt" addressed in verse 33 of al Ahzab, known as *ayah al tat-hir* or the verse of purification.

In this verse, the divine command allows the Holy prophet to take with him "sons", "women" and "selves"; therefore, had there been "women" and "selves" worthy to be selected for this symbolic contest, among his companions, he would certainly have selected them, but as it was seen by one and all, only Fatimah and Ali (and their two sons) were chosen, because none of the anxiously waiting companions (among whom were the three caliphs and the wives of the Holy Prophet) was truthful or so thoroughly purified as to deserve selection for an event which was divinely decreed in order to also make known the true successors of the Holy Prophet.

The word *anfus* is the plural of *nafs* which means soul or self. When used in relation to an individual, it

implies another being of the same identity with complete unity in equality; therefore, one is the true reflection of the other in thought, action and status, to the extent that at any occasion or for any purpose, any one of them can represent the other. Even if the word *nafs* is interpreted as "the people", it is clear that Ali alone is "the people" of the Holy Prophet.

After the departure of the Holy Prophet, within a year, the symbolic event of *mubahilah* was ignored by his followers. The house of Fatimah was set on fire. A well-known companion kicked the door of her house which fell on her. The injury caused by the falling door finally killed her. In view of the following saying (Sahih Bukhari-Vol. 2, page 206) of the Holy Prophet her killer stands condemned for ever:

"Fatimah is my flesh and blood, whoso causes suffering to her in fact causes suffering to me. He who has pained me in fact has pained Allah; and, indeed, he is a disbeliever", said the Holy Prophet in the light of verse 57 of al Ahzab ([33:57](#)).

It happened when a large crowd under the leadership of the above said companion came to arrest Ali ibna abi Talib, the *nafs* of the Holy Prophet, his brother, his vicegerent and his successor, who was deprived of his rightful mission to administer the affairs of the *ummah*, after the Holy Prophet, so as to enable some to distort and corrupt the true religion of Allah and utilize its name to enforce tyranny, injustice and ignorance of the pagan days. Finally Ali was killed in the *masjid* of Kufa when he was praying the *fajr salat*.

Imam Hasan was killed by a deadly poison administered by a woman hired by Mu-awiyah bin Abu Sufyan. Imam Husayn, along with his friends and relatives, was killed in the desert of Karbala, by the army of Yazid bin Mu-awiyah, and the ladies and the children of the house of the Holy Prophet were held captive, taken from town to town, tortured and harassed. The body of the martyred Imam was left unburied for several days. The perpetrators of this tyranny and injustice were those who had seen with their own eyes Imam Hasan and Imam Husayn going to the contest with the Holy Prophet as his sons on the day of *mabahilah*.

The followers of the Ahl ul-Bayt are on the path of truth, and their enemies are the upholders of falsehood, but strangely so, those who follow the true path are described as dissenters, and on this basis have been harassed, persecuted and killed by those who denied, belied and ignored not only the *ayah al mabahilah* and *ayah al tat-hir* but also many such verses of the Qur'an and clear traditions of the Holy Prophet. The followers of the Ahl ul-Bayt have been suffering death and destruction on account of their adherence to the true path, at the hands of the enemies of the Holy Prophet and his holy Ahl ul-Bayt, yet they never give up their faith because neither they longed for worldly possessions nor they feared death and destruction, in the true tradition of their Imams.

Appendix D: Complete Tafseer from Agha Mahdi Pooya regarding 4:59

Complete Tafseer from Agha Mahdi Pooya regarding Surah An-Nisaa' – Ayat 59 ([4:59](#))

"Obey Allah and obey the messenger and the *ulil amr* (those vested with authority through His messenger)."

The command to obey is infinite-total obedience in all material, religious and spiritual matters, therefore, as this verse clearly signifies, the *ulil amr* must also be as just, wise and merciful as Allah and the Holy Prophet are, and he who – administers the affairs of mankind should be the *khalifatullah* (vicegerent of Allah) and the *wali* (representative of Allah whom He chooses after equipping him with His wisdom). Please refer to the commentary of al-Baqarah, [2:30](#)–39 and [2:124](#); and al-Ma'idah, [5:55](#) and [5:56](#) and [5:3](#) and [5:67](#) with reference to the event at Ghadir Khumm; and al-Rad, [13: 43](#); and Hud, [11: 17](#).

A careful study of the above references discloses that Ali, and after him, the remaining eleven Imams, in the progeny of the Holy Prophet, Ali and Fatimah, are the true successors of the Holy Prophet who have been referred to as *ulil amr* in this verse. So the Shias obey and follow the Holy Prophet and the twelve Imams.

It is irrational and senseless to accept any ruler as *ulil amr*, otherwise men like Yazid bin Muawiya will have to be included in the category of *ulil amr*; and no sane person would say that Allah has enjoined to obey men like Yazid (prototypes of whom were and are many and in abundance since the departure of the Holy Prophet till today) just as one obeys Allah and the Holy Prophet.

From the event of *ashira* (feast of the near relatives to carry out the divine command of "warn your tribe of near relatives") to the day at Ghadir Khumm, the Holy Prophet repeatedly announced the successorship of Ali, therefore, the first step a true Muslim must take to obey the messenger of Allah is to obey and follow Ali ibn abi Talib. Also refer to the "Right Path" and "Peshawar Nights"[1](#), published by the Peermohammed Ebrahim Trust or Zahra Publications, because the issue of *ulil amr* and *wali* has been discussed in depth in these books with authentic references from the well-known books of *Tafseer* (exegesis) and *hadith* (traditions) written by the Muslim scholars.

Today the Muslim *ummah* (from Indonesia to Morocco) is in a quandary, because the theoreticians who directly or indirectly served the interests of the despotic rulers, have presented "the obedience to ruler" (even if he is an usurper, a rogue or a ruffian) as a fundamental of religion (known as the theory of *ghlu* and *ghalba*—violence and conquest) by misinterpreting this verse. Such theoreticians are their Imams. There is no way leading to emancipation from terror and exploitation if this theory is not rightly rejected once and for all. It is not possible unless the sincere Muslims submit to the teachings of the Ahl ul-Bayt.

Appendix E: Complete Tafseer from Agha Mahdi Pooya regarding 5:3

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al-Ma'idah – Ayat 3 (5:3)

Please refer to the commentary of al Baqarah, [2:173](#) for carrion (corpse of a dead animal), blood flesh of swine, and that over which is invoked the name a *ghayrallah* (other than Allah). Also forbidden are the strangled, the beaten down, the fallen down, the gored, that which has been devoured by beasts of prey, and that which has been slaughtered at altars; and also dividing the meat by casting lots with arrows is forbidden.

Illa ma dhakkaytun-tadhkiyah means to cleanse (allowing the heat in the body to pass away through the Islamic way of slaughter).

From *alyawm* to *Islama dina* was revealed when the Holy Prophet announced at Ghadir Khumm: "Of whomsoever I am the *mawla* (master) Ali is his *mawla* (master)". Please study the event of Ghadir Khumm in the commentary of verse 67 of this surah ([5:67](#)).

Ahmad bin Hanbal, the founder of Hanbali sect, writes in his Musnad that a Jew had told the second caliph: "If there were a similar declaration in the Pentateuch, the Jews would have celebrated the day as a great festival."

This verse is also a clear testimony to the perfection of the religion of Islam. Please refer to the commentary of al Fatihah, [1:7](#).

Allah has completed and perfected Islam only when, under His command (Ma'idah, [5:67](#)), the Holy Prophet had announced the *imamat* of Ali after the termination of *risalat*—he being the last messenger of Allah. Fakhruddin Razi has said that the Holy Prophet died 81 or 82 days after the revelation of this verse. All authorities agree that no law-giving verse was revealed after this verse. So without believing in Ali as the immediate successor of the Holy Prophet, according to this verse, the faith is neither complete nor perfect. The institution of *imamat* is necessary to keep intact the final word of Allah (the Qur'an) and to guide mankind unto the right path till the day of resurrection.

As verse 67 of this surah is inevitably connected with this verse, please study its commentary very carefully. To avoid repetition, all the historical, logical and rational arguments with authentic references pertaining to the *imamah* of Ali and his descendants mentioned in verse 67 of this surah have not been

related here. This verse should be read as an immediate corollary of verse 67 of this surah.

This fact stands confirmed by a large number of non-Shia scholars, therefore, if any tradition contrary to this fact is narrated by Bukhari and Muslim, based upon diplomacy and political pressures, should be reviewed in the light of the bias and hostility they, and men like them, display whenever they deal with the merits of the Ahl ul-Bayt. Please refer to Peshawar Nights, a well-known book published by Peermahomed Ebrahim Trust and Zahra Publications.

In the first verse of this surah it is said: "Verily Allah commands whatsoever He intends". So there is no sense in questioning the will of Allah if He intermingles various issues in any chapter, or in one verse, or two closely connected verses, or passages are placed away from each other. This arrangement was made by the Holy Prophet in his own lifetime

Appendix F: Complete Tafseer from Agha Mahdi Pooya regarding 5:55

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al-Ma'idah – Ayat 55 ([5:55](#))

All the commentators unanimously hold, as Qushaji admits in the Sharh al Tajrid on the subject of imamat, that this verse refers to Ali when he gave his ring to a beggar while bowing down in the course of his prayers. Nasa-i has also recorded this tradition in his Sahihah al Nasa-i, and so has the author of Al Jama Bayn al Sihah al Sittah (corroboration of the six authentic books) in discussion of the commentary on al Ma'idah, and so does Tha'labi in his Tafseer Kabir, and al Balakhi in his Yanabi has copied it from Ahmad bin Hanbal's Musnad, vol. 5, margin of p. 38. Please refer to the commentary on this verse in Wahidi's book Asbab al Nuzul (the circumstances of descent) which contains the tradition related by Ibn Abbas. Al Khatib has recorded the tradition in Al Muttafi, and Ibn Marduwayh and Abu Shaykh in their Musnads. It is mentioned in Kanz al Ummal, vol. 6, p. 391, tradition no. 5991. In Ghayah al Maram, chapter 18, there are twenty four traditions from sources other than the Ahl ul-Bayt, all supporting the above statement about the descent of this verse.

When Abi Ishaq Ahmad ibn Muhammad ibn Ibrahim Naysaburi al Tha'labi reached this verse he recorded the following in his Tafseer al Kabir on the authority of Abu Dharr al Ghifari, who said "Both of my ears may turn deaf and both my eyes may become blind if I speak a lie. I heard the Holy Prophet saying, 'Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken'. One day I said my prayers in the company of the Holy Prophet; a beggar came to the *masjid* and begged for alms, but nobody gave him anything. Ali was in a state of *ruku* in the prayer. He pointed out his ring to the beggar, who approached him and removed

the ring from his finger.

Thereupon the Holy Prophet implored Allah, saying: 'O Allah! My brother Musa begged You saying: My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from among my kinsmen, Harun, my brother, as my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us—and You inspired him: O Musa! All your requests have been granted. (The Holy Prophet continued) Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him'. (Abu Dharr proceeds) By Allah, the Holy Prophet had not yet finished his supplication when the trustworthy Jibril descended to him with this verse". (Ibn Khallikan says that Al Tha'labi was unique as a commentator of the Qur'an and his Tafseer al Kabir is superior to all other Tafseers).

In this verse the word *wali* has been used in the meaning of guardian or master or who holds authority superior to others. Please refer to the origin of the word *wali* in Sihah or Mukhtar al Sihah or any other good dictionary. The lexicographers have explained that he who manages the affairs of and exercises authority for another person is the *wali* of that person. This verse, therefore, means that those who manage the affairs of the people (mankind) are superior to all men, and certainly they are Allah, His messenger, the Holy Prophet, and Ali, who possesses all the qualifications enumerated in this verse. Allah has simultaneously confirmed His *wilayah* (superior authority), that of His prophet and his *wali* (Ali) in unbroken succession.

Allah's *wilayah* is universal, so likewise, the *wilayah* of the Holy Prophet and his *wali* (Ali) must be so. It is not possible to assign to the word *wali* in this verse the meaning of a helper or a friend, etcetera, for help and friendship are not confined to these three only. All the faithful men and women, according to the holy book, are friends and helpers of one another. It is as obvious as can be that the word *wali* in this verse means, guardian, ruler, possessor of superior authority. It is in this sense that the word *wali* has been used by the Holy Prophet in the above noted tradition related by Al Tha'labi in his Tafseer al Kabir on the authority of Abu Dharr al Ghifari whom the Holy Prophet had given the title of *siddiq* (the truthful). There are other authentic traditions, given below, in which the word *wali* indicates its true meaning:

(i) Abu Dawud al Tayalisi has recorded in Isti-ab on the authority of Ibn Abbas, who said: "The Holy Prophet said to Ali, 'You are the master (*wali*) of the faithful after me'."

(ii) After an expedition, under the command of Ali, some of the men, who went with him, complained to the Holy Prophet about Ali's refusal to oblige them favourably. The Holy Prophet turned to them with signs of displeasure on his face and said: "What do you want to do to Ali? Surely Ali is from me and I am from him, and after me he is the master (*wali*) of all the faithful."

Nasa-i has recorded it in his Khasa-is al Alawiyyah, p. 17, Ahmad ibn Hanbal in his Musnad, vol. 4, p. 438; Hakim in Mustadrak, vol. 11, p. 11; Al Dhahabi in his Talkhis al Mustadrak; Ibn Shaybah and Jarir

both have recorded it from whom Muttaqi of India has copied it in his *Kanz al Ummal*, vol. 6, p. 400; Tirmidhi has recorded it from Asqalani, mentioned in his account of Ali in his *Isabah*; Ibn Hadid has copied it from Tirmidhi in his *Sharh al Nahj al Balagha*, vol. 2, p. 450.

(iii) The Holy Prophet said to Buraydah:

"Am I not a more privileged master (*mawla* or *wali*) of the lives of the faithful than the faithful themselves? Ali is the master (*wali* or *mawla*) of those who believe me to be their master."

Ahmad ibn Hanbal has recorded it in his *Musnad*, vol. 5, p. 356, Hakim has recorded it in his *Mustadrak*, vol. 3, p. 110, besides many other traditionists.

(iv) The Holy Prophet said:

"O Ali! After me you are the master of all the faithful."

Hakim has recorded this tradition as reported by Ibn Abbas in his *Mustadrak*, vol. 3, p. 134; and Dhahabi in his *Talkhis*; Nasa-i in *Khasa-is al Alawiyyah* p. 6; Ahmad ibn Hanbal in *Musnad* vol. 1, p. 331.

"Ali is your *wali* after me", means that Ali and none else will be the master of the faithful after the Holy Prophet. It confines in Ali the authority to manage the affairs of the *ummah* after him. It is, therefore, necessary to attach the same meaning to the word *wali* and to understand it in the same sense as has been pointed out above. Help, affection, love, friendship are not confined to any one person. All faithful men and women love and are friends of one another. If the meaning of *wali* is taken as helper or friend, then why the Holy Prophet took so much interest in, and attached so much importance to, clarifying emphatically what was obvious and evident, so as to repeat the declaration off and on?

His perfect wisdom, his thorough impeccability and termination with him of the prophethood make him far above the indulgence of explaining the self-evident, emphasising the obvious and making unnecessary repetitions. Besides, the traditions lay down clearly that Ali is or will be master of the nation after the Holy Prophet, and this makes it all the more necessary to understand the word *wali* in the same sense and fix for it the same meaning as has been stated above. The abovenoted traditionists, commentators and historians also deal with the word *wali* or *mawla* as the "more privileged master of the lives of the faithful than the faithful themselves."

"Those who believe" is in the plural form. How can it be applicable to an individual?

All the annotators, traditionists and historians agree that it was Na-im ibn Mas-ud al Ashja-i, whom Abu Sufyan gave ten camels for discouraging the Muslim, said to them: "***Fear your enemies who have united against you and gathered in large numbers to attack you***" (*Ali Imran*, [3: 173](#)), but in this verse "people said to them" (a plural form) has been used.

It was Ghawrath from the tribe of Banu Maharib, some scholars say, while others say that it was Umar

ibn Jahash of the tribe of Banu Nadir, (a single man) single man) who drew out his sword to strike the Holy Prophet, but verse 11 of al Ma'idah describes it as **"when a group of persons became so bold as to stretch their hands to you"**([5:11](#)) –in plural form. Verse 120 of al-Nahl says: **"Ibrahim was certainly a people obedient to Allah"**.([16:120](#))

There are plenty of other examples of using the plural form for an individual.

Tabrasi, while commenting on this verse in his Majma al Bayan, says: "The plural form has been used for Ali in order to express his glory and eminence."

Zamakhshari, in his Tafseer al Kashshaf, says:

"If you inquire how this plural word is applicable to Ali, who is an individual, I shall say that though this verse is about Ali, an individual, the plural form is used in order to persuade others to act similarly and give alms as readily as Ali did."

The Imams among the Ahl ul-Bayt have frequently referred to this verse as a proof of their rightful *imamat* and have assigned the same meaning to the word *wali* as we have stated.

The word *innama* makes the decision of Allah (that He, the Holy Prophet and Ali alone are the masters of the believers) final and decisive. The construction of the sentence and the word *wali*, used in singular for all the three, means that *wilayah* of all the three is essentially one in nature as well as in effect. Therefore, obedience to the Holy Prophet must be as it should be to Allah, and obedience to Ali and his successors (the Imams among the Ahl ul-Bayt) must be as it should be to the Holy Prophet.

Wa hum raki-un is an adverbial clause qualifying the manner in which the alms were given. If it is taken as a conjunctive clause, then *yuqimunas salat* or this clause becomes an unnecessary repetition.

In fact this verse points out the highest state of spiritual attainment—fully absorbed in witnessing the glory of the absolute Lord and at the same time alive to the needs of His servants so as to solve them at once to their full satisfaction— which alone entitles a man to be a master like the eternal master, the almighty Allah. The Qur'an asserts this possibility for such a man, not for all the followers because they have been addressed in second person (*kum*). The plural term "those who believe" is used to include the Imams among the Ahl ul-Bayt in the same way as has been done in verse 61 of Ali Imran ([3:61](#)) (*Mubahilah*).

Please also refer to verse 67 of this surah for the event of Ghadir Khumm where the Holy Prophet openly declared Ali as the *wali* or *mawla* of the faithfuls just as the Holy Prophet himself is. The entire Muslim nation is unanimous that when the verses of the Qur'an were collected they were not arranged in the same order in which they descended. There is many a verse occurring in an irrelevant context, for instance, the verse of purification, which occurs in the account of the wives of the Holy Prophet, but actually is in praise of the five persons of *al kisa*, as has been universally admitted. All Muslims are agreed that arguments are to be preferred to the context, and whenever the implication of the context

was opposed to the implication of arguments they ignored the context and yielded to the arguments, because they were doubtful about the context in which a certain verse occurs.

Appendix G: Complete Tafseer from Agha Mahdi Pooya regarding 5:67

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al-Ma'idah – Ayat 67 ([5:67](#))

The followers of "Muhammad and *ali* Muhammad" are quite certain that this verse descended about the *wilayah* (regency) of Ali on the day of Ghadir Khumm, and the traditions in our records on the subject are numerous and consecutively transmitted through the Imams of the holy posterity of the Holy Prophet, whose reporting is enough for us, and should also be so for the Muslims, because they alone are the truthful (*sadiqin*) as per verse 119 of al Tawbah ([9:119](#)) (refer to Hafiz Abu Nu'aym; Muwaffaq ibn Ahmad; and Ibn Hajar in his Sawa-iq al Muhriqah, chap. 11, p. 90).

Ibn abi Hatim quotes Abu Sa-id Khudri and Antara; Ibn Marduwayh quotes Abdullah bin Masud and Abu Sa-id Khudri; Ibn Asakir quotes Abu Said Khudri; Abu Bakr Shirazi, Muhammad bin Talha Qarshi and Sayyid Ali al Hamdani quote Abdullah bin Abbas; Nizamuddin Nayshapuri quotes Abdullah bin Abbas, Abu Sa-id Khudri and Bara bin Azib, to say that this verse was revealed about the *wilayah* of Ali ibn abi Talib; and Sabbagh Maliki in Fusul al Muhimma; Badruddin Ayni in Umdatul Qari, Muhaddith Shirazi in Kitab al Arba-in; Shahabuddin Ahmad in Tawdih al Dala-il; and Mu-tamad Khan Badakhshani in Miftah al Nijat also confirm it.

Hafiz Abu Bakr bin Marduwayh in Manaqib quotes Abdullah bin Masud that during the life time of the Holy Prophet they used to recite this verse with *Inna Aliyyan Mawla al mu-minin* (Ali is the master of the faithful).

The shortest narration of the event of Ghadir is given below:

While returning from his last *hajj*, in 10 Hijra, the Holy Prophet, alongwith the huge caravan of nearly one hundred thousand Muslims, made a halt at Ghadir Khumm, a midway stop between Makka and Madina.

He had received the following verse from Allah:

O Our Messenger! Deliver what has been sent down unto you from your Lord; and if you do not, then you have not delivered His Message; and surely Allah will protect you from men. (*Ma'idah*, [5:67](#))

The Holy Prophet mounted a tall pulpit and delivered a long sermon, recounting his services towards the fulfilment of his mission as the messenger of Allah. He asked the audience whether he had conveyed to them the commands of Allah, enumerating them one after another.

The huge gathering, in one voice, said "yes". "Do I wield authority over your souls more than you do?" He asked.

"Certainly it is so, O Messenger of Allah". They replied.

Then he asked Ali to come up. He held him in both his hands, raised him high, so much that the whole assembly of men and women saw him clearly.

He again addressed them:

"O men and women! Allah is my *Mawla* (Lord–Master). I am the *mawla* of the faithfuls. I have a clear authority over their souls, And of whomsoever I am the *mawla* (this) Ali is his *mawla*. O Allah! Love him who loves Ali, hate him who hates Ali."

At the end of this declaration the following verse was revealed:

***"This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam, as religion."* (Ma'idah, [5:3](#))**

For those whose minds are clouded with the doubts created over the years by the enemies of the Holy Prophet and his holy Ahl ul–Bayt, there are sufficient references in the books written by their own scholars whom they acclaim with one voice.

Several eminent traditionists have clearly stated it to be genuine. Even Ibn Hajar has admitted it to be genuine where he has copied the tradition from Tabarani and others; in Sawa–iq, sec. 5, chap. 1. p. 25.

Tabarani and others have recorded the following tradition as related by Zayd ibn Arqam and transmitted through sources unanimously acknowledged to be reliable. Zayd says that the Holy Prophet delivered a sermon at Ghadir Khumm under a cloth spread as a canopy on two large trees. The Holy Prophet said:

"O my people! I am going to be recalled shortly and I must comply. I shall be interrogated and you also shall be interrogated. What will you say then?" The entire audience answered: "We shall bear witness that you did convey to us the message of Allah, and tried your best to guide us on the right path and always gave us good counsel. May Allah bless you with a good reward." The Holy Prophet proceeded: "Why do you not bear witness that there is no god but Allah and that Muhammad is His slave and messenger, and that paradise is true, hell is true, death is true, resurrection after death is true, that the day of judgement will doubtlessly come and that Allah will raise to life the dead from their graves?" They said: "O Yes! We bear witness to all this." Then he said: "O Allah! You also may witness."

Then he said: "O my people! Allah is my *Mawla* and I am *mawla* of the faithful and I have superior right on and control over their lives. And this Ali is the *mawla* of all those of whom I am *mawla*. O Allah! Love him who loves him and hate him who hates him." He further said: "O my people! I will precede you, you also shall arrive at the pool of Kawthar, the pool wider than the distance between Basrah and Sana, and there are on the pool as many goblets of silver as stars. When you shall reach me I shall interrogate you about your behaviour towards the two invaluable assets after my death. The major asset is the book of Allah, one end of which is in the hand of Allah, and the other end in your hands. Grasp it tightly and do not go astray and do not change or amend it. The other asset is my progeny, who are my Ahl al Bayt. Allah has informed me that the two will not part from each other before they reach me at the pool."

First of all he announced that the time of his death was fast approaching. This was a warning to the people that the time had come for the completion of his divine message and ensuring the future spiritual welfare of his followers by appointing his successor. This important matter brooked no delay, lest his death might arrive before properly establishing his successor in office.

As the appointment of his own brother (cousin) was very unpalatable for self-seekers, jealous and malicious persons, and the hypocrites, he thought it fit to appease their feelings and to calm their hearts by prefacing the declaration of appointment with "I shall be interrogated," so that they might know that the Holy Prophet was in command from Allah to make this declaration and would be interrogated about discharging this important duty and, that there was no alternative.

Wahidi has stated in his book *Asbab al Nuzul* through reliable sources culminating with Abu Said al-Khudri that Chap. 5, Verse 67 "**O Messenger; do proclaim what has descended upon you from your Lord**"(5:67) descended at Ghadir Khumm about Ali ibn Abu Talib.

Daylami and others have recorded as related by Abu Said and as stated in *Sawa-iq* that the Holy Prophet said: "Call them to a halt. They will be interrogated about the superior authority and guardianship of Ali." And Wahidi says: "They will be interrogated about the superior authority and guardianship of Ali and the Ahl al Bayt."

This sermon calls for special attention. A careful perusal of it will reveal the truth that belief in the superior authority and guardianship of Ali is one of the fundamental principles of faith and this is what the Shi-as believe. The Holy Prophet first asked the audience to bear witness that Allah is the only God, that Muhammad is His slave and messenger, that the day of judgement is bound to come and that Allah will raise to life the dead from their graves. And when they had promised to bear witness to all these things and expressed their belief therein, he asked them to believe "Ali to be *wali*, i.e. defender of the faith, supreme commander of the faithful and favourite of Allah," so that everybody might know that witnessing of belief in the *wilayah* of Ali was as important an article of faith as belief in the unity of Allah, the prophethood of Muhammad, the resurrection of the dead, and the day of judgement, and that he will be interrogated about it too. Anyone who follows the style of the sermon, the juxtaposition of sentences therein and the import of the words will reach the same unavoidable conclusion.

Mawla means master; lord; guardian; one more deserving of superior authority.

The words *ana awla* (I am superior) indicate that the word *mawla* means *awla*, i.e., superior. What the Holy Prophet meant by this sentence was, "Allah is superior in right and might to him and he is superior in right and might to the faithful and Ali is superior in right and might to all those to whom the Holy Prophet is superior."

These are the words of Zayd ibn Arqam, who related the tradition. Tabarani, Ibn Jarir, Hakim and Tirmidhi all have recorded the tradition in identical words. Ibn Hajar has copied the tradition from Tabarani in his *Sawa-iq*, p. 25, and has stated that the tradition is accepted as genuine by all Muslims.

Hakim has recorded in the chapter on the "Virtues of Ali" in *Mustadrak* (vol. 3, p. 109) this tradition as related by Zayd bin Arqam and transmitted through two different sources, and has stated that both the sources are reliable according to the standard set by Bukhari and Muslim. Hakim has recorded it also in the account of Zayd ibn Arqam in *Mustadrak*, vol. 3, p. 533, and held it to be genuine. In spite of his orthodoxy, Dhahabi has copied it from this chapter in his *Talkhis* from the account of Zayd.

Ahmad ibn Hanbal has recorded the tradition related by Zayd ibn Arqam (in his *Musnad*, vol. 4, p. 372). In *Khasa-is al Alawiyyah*, p. 21, Nasa-i has recorded this tradition as related by Zayd ibn Arqam.

Abu Tufayl says: "I asked Zayd if he had personally heard the Holy Prophet uttering the tradition related by him." Zayd replied: "Everyone in the huge crowd saw the Holy Prophet with his own eyes and heard him (making the declaration) with his own ears."

Abu Tufayl's question to Zayd indicates his surprise at the action of the Muslim nation in disregarding the imperative instructions of the Holy Prophet in respect to Ali, in spite of the reports concerning the declaration the Holy Prophet made on the day of Ghadir about the prior right of Ali and his superior authority over the lives of the faithful, similar to the prior right and superior authority over the lives of the faithful held by the Holy Prophet himself. He was either extremely doubtful about the genuineness of the tradition of Ghadir, because the nation had settled the question of succession of the Holy Prophet by vote of allegiance in glaring contradiction of the Holy Prophet's declaration, or astonished at the utter disregard by the followers of the Holy Prophet's important declaration. He therefore inquired if Zayd had himself heard the Holy Prophet making the declaration. Zayd ibn Arqam replied that in spite of there being a huge crowd of men on the occasion there was not a single person who could not see the Holy Prophet with his own eyes and hear his words with his own ears. Zayd's reply convinced him of the truth of what has been expressed by Kumayl, a prominent poet who composed poems in praise of Ali in the following lines:

"In the valley of Ghadir Khumm the Holy Prophet had declared Ali to be his successor. Would that the nation had complied with the declaration.

But they decided the matter of succession by vote of allegiance; I have never witnessed casting a vote of

allegiance about such an important matter.

I have neither witnessed another day so important as the day of Ghadir;

Nor have I ever seen so serious a destruction of right."

Muslim has also recorded this tradition in the chapter on the 'Virtues of Ali' in his Sahih (vol. 2 p. 325) as related by Zayd ibn Arqam and transmitted through several sources. But he has recorded it briefly in a curtailed form as men of his class are apt to do about such matters.

Ahmad ibn Hanbal has recorded the tradition related by Bara ibn Azib in his Musnad, vol. 4, p. 281, transmitted through two different sources.

Bara says: "We were with the Messenger of Allah." We alighted at Ghadir Khumm. Congregational prayer was in order. An area under two trees was swept and cleaned for the Holy Prophet. He offered midday prayers and he grasped the hand of Ali and said: 'Do you not know that I have greater authority over the lives of the faithful than the faithful themselves?' "Yes you have," they replied. He again inquired: "Do you not know that I have greater right to the life of every believer than the believer himself?" "Surely, you have," they answered. Then he grasped the hand of Ali and said: "Ali is the *mawla* of all those of whom I am *mawla*. O Allah! Love him who loves him and hate him who hates him." Bara ibn Azib says: "Then Umar came to Ali and said: 'Congratulations to you O the son of Abu Talib. You have become the *mawla* (master) of all the faithful men and women.'" Nasa-i has recorded a tradition related by A-ishah bint Sad, who says that she heard her father saying that on the day of Ghadir he heard the Holy Prophet delivering a sermon while holding the hand of Ali. He praised and eulogised Allah and then he said: "O my people! I am your master." "True it is, O messenger of Allah," they responded. Then he raised the hand of Ali and said: "He is my *wali*, and he will repay my debts. I am a friend of him who loves him and an enemy of him who hates him."

Sad also relates that he was among the people accompanying the Holy Prophet. When he reached Ghadir Khumm he ordered a halt and called back those who had preceded him and waited for those who were lagging behind. When all the people gathered there he said: "O my people! Who is your *wali* (master)?" "Allah and His messenger," they said. Then he grasped the hand of Ali and caused him to stand and said: "He is *wali* of whom Allah and His messenger are *wali*. O Allah! Love him who loves him and hate him who hates him."

Appendix H: Complete Tafseer from Agha Mahdi

Pooya regarding 11:17

Complete Tafseer from Agha Mahdi Pooya regarding Surah Hud – Ayat 17 ([11:17](#))

There are several traditions reported on the authority of Ahl ul-Bayt, and also narrated by well-known Muslim scholars like Jalal al Din al Suyuti in Durr al Manthur, Muhammad bin Ahmad Qartabi in Tafseer Qartabi, Sayyid Hashim Bahrayni in Tafseer Burhan, Abd Ali bin Jumah Hawyazi in Tafseer Nur al Tha'qalayn, Abu Ali al Tabrasi in Tafseer Majma al Bayan, Abu Ishaq al Tha'labi in Tasir al Kabir, and Abu Nu'aym in Hilyatul Awliya that *shahid* in this verse refers to Ali ibn abi Talib, just as *shahid* in verse 43 of ar Rad ([13:43](#)) also refers to Imam Ali.

In reply to a question Imam Ali said that in "Is he then (like unto him) who has a clear proof from his Lord, and a witness, from Him, follows him," the Holy Prophet is the divine "*bayyanah*" and I am the witness, guide and mercy.

Allah has declared Ali to be the Imam who alone testifies the truth about Allah and His Prophet, and like the Holy Prophet who is "mercy unto the world", he is also "mercy"? because both of them are from one and the same divine light, therefore, Ali is the only true successor of the Holy Prophet whom all the Muslims should follow if they have truly and sincerely surrendered themselves to the will of Allah.

Appendix I: Complete Tafseer from Agha Mahdi Pooya regarding 13:7

Complete Tafseer from Agha Mahdi Pooya regarding Surah Ar-Ra'd – Ayat 7 ([13:7](#))

The Qur'an treats the miracles as subordinate to the moral and spiritual evidences and signs demonstrated by the Holy Prophet, who was sent as a warner.

Refer to the commentary of al Baqarah: 118 "***And for every people there is a guide.***" ([2: 118](#))

Tha'labi in his Tafseer relates on the authority of Ibn Abbas that when this verse was revealed the Holy Prophet said: "I am the warner and Ali is the guide. O Ali, through you those who are guided will receive true guidance."

This tradition has also been reported and confirmed by Ibn Marduwayh, Ibn Hatim, Tabarani, Ibn Asakir, Suyuti, Ahmad bin Hambal, Fakhruddin Razi and Abu Nu'aym.

Imam Muhammad bin Ali al Baqir also said that "the warner" means the Holy Prophet and "the guide" means Ali and added "the authority to guide continues among us". This verse also points to the continued existence of a "guide", namely al Mahdi al Qa'im (refer to the commentary of al Bara'at, [9:32](#) and [9:33](#)); and for "the true guides" refer to the commentary of Yunus, [10:35](#). The Holy Prophet is a warner for all people in all times, so the Imam (guide) in his progeny is also for all people in every age.

The enemies of the Ahl ul-Bayt try to conceal their merits, and deny their divine rights, but Allah's plan is always executed and His will invariably takes effect:

They desire to put out the light of Allah with their mouths, but Allah wills to perfect His light, however the unbelievers may dislike it. (As-Saff, [61:8](#))

Allah had willed and thoroughly purified the Ahl ul-Bayt (Al-Ahzab, [33:33](#)) and established them as the only truthfals at the time of *mubahilah* (Ali Imran, [3:61](#)).

Appendix J: Complete Tafseer from Agha Mahdi Pooya regarding 13:43

Complete Tafseer from Agha Mahdi Pooya regarding Surah Ar-Ra'd – Ayat 43 ([13:43](#))

Surah ar-Rad deals with the sovereignty, power, authority and wisdom of Allah. He is the creator of the universe and all that which is in it, the laws which govern and operate it, and the laws which (must) govern and operate the human life, individually as well as collectively. The disbelievers, instead of deriving advantage from the respite, are hastening unto the ultimate and eternal loss and deprivation (punishment) by refusing to believe in the day of judgement.

To every nation one or more messengers of Allah came as warners, and after the last messenger of Allah, there is a divinely appointed guide in every age to administer the affairs of the human society, as a true successor of the prophet.

Allah knows the seen and the unseen. Nothing is hidden from Him.

Angles are deputed to take care of and keep watch over every human being.

Bounties and favours, bestowed on any individual, are not withdrawn unless there are valid reasons.

Everything obeys Allah's commands, praises Him and glorifies Him.

The blind disbelievers and the knowing believers are not equal.

Those who establish *salat*, spend in the way of Allah and exercise self-control earn Allah's pleasure.

Those who do not fulfil the covenants made with Allah through His prophet are hypocrites, condemned for ever.

Allah is the *rabbul alamin* – the sustainer and cherisher of all that which has been created by Him.

Instead of receiving guidance from the (events of) history which has recorded the fact that people of yore witnessed the signs or miracles of Allah yet did not believe and were destroyed, the people in the times of the Holy Prophet, like their ancestors, again want to repeat history, but miracles are not demonstrated to provide enjoyment to the disbelievers.

Allah's plan is His will which takes immediate effect. The preserved tablet or the mother book contains the will of Allah—His decrees.

The messengers of Allah lived among the people as human beings, subject to the laws made by Allah.

Imam Ali ibn abi Talib is "he who has the knowledge of the book", and is therefore, along with Allah, a witness of the prophethood of the Holy Prophet.

Appendix K: Complete Tafseer from Agha Mahdi Pooya regarding 53: 1-4

Complete Tafseer from Agha Mahdi Pooya regarding Surah An-Najm – Ayats 1-4 ([53: 1-4](#))

It is reported by Ibn Abbas that one night, after praying the *Isha salat*, the Holy Prophet told his companions: "At dawn, tomorrow, a star will descend on the earth from the heaven. On whomsoever's house it will come upon will be my heir, my successor, and he is the divinely commissioned guide." The star descended on Ali's house. The hypocrites began to whisper that in love of Ali the Holy Prophet had gone astray. On this occasion these verses were revealed. The Holy Prophet is mentioned as *sahib* (companion) because he was living among the people addressed in this verse.

"He does not speak of his own will" has also been mentioned in Deuteronomy [18: 18](#)–:

"Then the Lord said to me (Musa) : "I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them."

It is also mentioned in John [16: 18](#):

(Isa said): "However, when he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming."

The Holy Prophet was always in communion with Allah. Whatever he said was the word of Allah and his actions were the fulfilment of the divine will, yet at the time of the treaty of Hudaibiya his close companion had doubts about his prophethood despite many verses of the Qur'an which assert that which has been said in verse 2 to 4, and his reputation as the most trustworthy and truthful among the people of Makka.

Appendix L: Complete Tafseer from Agha Mahdi Pooya regarding 70: 1

Complete Tafseer from Agha Mahdi Pooya regarding Surah Al-Ma'aarij – Ayat 1 ([70:1](#))

Abu Ishaq Tha'labi, in Tafseer al Kabir, while commenting on al Ma'aarij has recorded from two authentic sources the tradition that on the day of Ghadir Khumm the Holy Prophet summoned the people and said: "Ali is the *mawla* of whom I am *mawla*" (see commentary of Ma'idah, [5:67](#)). The news quickly spread over all urban and rural areas. When Harith ibn Numan al-Fahri came to know of it he rode his she-camel and came to Madina to see the Holy Prophet. When he reached his destination he made the she-camel sit, alighted from it, approached the Holy Prophet and said:

"You commanded us to testify that there is no god but Allah and that you are the messenger of Allah. We obeyed you. You ordered us to say prayers five times a day and we obeyed. You directed us to pay *zakat* and we obeyed. You ordered us to observe fasts during Ramadan and we obeyed. Then you commanded us to perform pilgrimage to Kaaba and we obeyed. But you are not satisfied with all this and you raised your cousin by the hand and imposed him upon us as our master by saying: 'Ali is the *mawla* of whom I am *mawla*' Is this imposition from you or from Allah?"

The Holy Prophet said:

"By Allah who is the only God, this is from Allah, the mighty, the glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying:

"O Allah, if what Muhammad says is true then fling on us a stone from the sky and make us suffer severe pain and torture."

He had not yet reached his she-camel when a stone came at him and struck him on his head, penetrated into his body and passed out through his anus leaving him dead. It was on this occasion that Allah revealed these verses of al Ma-arij.

This is a literal translation of the tradition recorded by Tha'labi. Many eminent Muslim traditionists have copied this tradition from Tha'labi, e.g., Shablanji in his book Nur al Absar on page 11; it is also mentioned in Sirat al Halabiyah, vol. 2, page 214; and Mustadrak, vol. 2, page 502.

Verse 32 of Anfal refers to the disbelievers who denied the Qur'an, and these verses refer to the hypocrite who refused to accept Ali as his *mawla*. On both occasions immediate punishment was brought upon them.

Dhil ma-arij means the lord of the ways (or means) of ascent. Allah has given the privilege to angels and men, as man is gifted with the *ruh* from Allah according to Hijr [15:29](#), to reach "the nearness" of Allah by developing divine attributes.

Appendix M: Complete Tafseer from Agha Mahdi Pooya regarding 78: 1-5

Complete Tafseer from Agha Mahdi Pooya regarding Surah An-Naba, Ayats 1-5 ([78:1-5](#))

Naba-il azim (the great news) here and in verse 67 of Sad ([38:67](#)), refers to the vicegerency of man to represent Allah on the earth in order to exercise authority on His behalf, i.e. *imamah* or *wilayah*.

According to many commentators it may refer to the day of resurrection, or the prophethood of the Holy Prophet, or the Qur'an. Refer to my arguments given in the commentary of Sad [38:67](#). Although all of them are great and fundamental yet discussion, opposition or disagreement among the human beings concerning their actuality is a regular exercise. So far as the angelical realm is concerned we find no trace of any such behavior save at the time of the appointment of Adam (man) as the vicegerent (*khalifah*) of Allah.

The angels expressed their disapproval, but yielded to reason when it was proved to them that they were inferior to Adam in knowledge and wisdom because of which Adam was appointed as the vicegerent of Allah. So it was the beginning of controversy regarding the vicegerency of Allah. In every age *imamah* or *wilayah* is the most bitterly disputed issue.

Even those who believe in Allah, the revealed scriptures, the angels, the resurrection and the prophets of Allah refuse to accept the fact that there is always a divinely chosen representative of Allah on the

earth who by his absolute submission to Allah (*abdiyat*) and total control over human shortcomings reaches the stage of *fanafiallah* (absolute absorption of divine attributes) and *baqiya-billah* (acting on behalf of Allah as His instrument) as explained in the commentary of Ma'idah, [5:54](#)–58 and Anam, [6:17](#).

Hafiz Abu Nu'aym in Hilyatul Awliya says that the Holy Prophet told his companions: "*Naba-il-azim* (the great news) refers to the *wilayah* of Ali ibn abi Talib."

Refer to the commentary of Ma'idah, [5:67](#) for the *wilayah* of Ali ibn abi Talib. Therefore *wilayah* of Imam Ali is the decisive test of man's submission to Allah's authority. Man shall not be able to avoid or escape from acceptance of Ali's *wilayah* as verses 4 and 5 assert.

In subsequent verses the process of creation demonstrates the evidence of divine plan and purpose which shall culminate in resurrection after which a new world will come into being. The process of developing matter from its lowest form to the highest form, which is human form, has to be carried out by the help of a pivotal entity to function as a medium between the finite and the infinite. Not only in the human society functioning in this world but also in the greater society which will come into being after the day of judgement the pivotal agency is indispensable. In fact the center of gravitation of any collective existence has to be created before its formation. On this basis *imamah* or *khilafat* was bestowed on man and then the human race began to spread over the world and it shall continue to function till the human society reaches its final destination.

Ibn Arabi has rightly observed:

"The day of resurrection and *wilayah* of Ali ibn abi Talib are the two sides of one reality."

Ali is "the great news". He is the ark of Nuh. In him and in every Imam in his progeny is confined all that which has been created (Ya Sin, [36:12](#)). Khawja Muinuddin Chishti, a great saint of India, has said: "Those who sought protection through "Ya Sin" killed the *imamun mabin*".

So he clearly says that "*imamun mabin*" in verse 12 of Ya Sin ([36:12](#)) refers to Imam Husayn son of Ali ibn abi Talib. It refers to all the Imams of the Ahl ul-Bayt. Also see commentary of Baqarah, [2:2](#) and Ya Sin, [36:12](#).

Imam Muhammad bin Ali al Baqir said:

"*Naba-il azim* refers to Ali ibn abi Talib".

Alqama says that in the battle of Siffin a soldier came out from the army of Mu-awiyah and recited Ya Sin in front of Imam Ali. He asked him: "Do you know what is *naba-il-azim* ?" He did not know. Ali said: "I am the *naba-il azim*." A similar event also took place in the battle of Jamal. Amr ibn 'As, an avowed enemy of Ali, once said:

"Ali is the *naba-il azim*. He is the *babullah* (the door through which one enters into the realm of the

realisation of Allah)."

Refer to the commentary of Ma-arij, [70:1](#) to know about the fate of those who did not accept the *wilayah* of Ali ibn abi Talib. Also refer to the commentary of Ma'idah, [5:67](#) and [5:3](#).

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