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## THE HOLY QURAN SPEAKS ABOUT Ahlul Bayt

### Sources for this chapter:

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**References:** Virtually all references in this chapter are taken from authors of Hanafi, Shafi'i, Maaliki or Hanbali persuasion: Al-Qandoozi, Ibn Khallikan, Al-Tha'labi, Al-Tibari, Al-Razi, Al-Neisapoori, Al-Haakim, Al-Haskani, Ibn Hajar, Al-Zamakh'shari, Ibn Sa'ad, Bukhari, Muslim, Tirmidhi, Ibn Hanbal, Al-Sayooti, Al-Baydhawi, Ibn Katheer, Al-Tibrani, Al-Wahidi, and Ibn Marduwayh.

Ahlul Bayt have been delineated in the Quran (Surah 33, Ayah 33) and purified by Allah (Most High) from sin, religious error, or forgetfulness (Ismah). Ahlul Bayt consist of *Muhammad* (pbuh), his daughter *Fatima*, his son-in-law and cousin *Ali*, and his two grandchildren *Al-Hasan* and *Al-Husain*. And of the progeny of Al-Husain are the nine designated Imams: Zainul Abideen, Al-Baaqir, Al-Saadiq, Al-Kadhim, Al-Ridha, Al-Taqi, Al-Haadi, Al-Askari, and Al-Mahdi —may peace be with them all.



### THE HOLY QURAN SPEAKS ABOUT AHLUL BAYT \_\_▲

None of the Sahaaba had ever received the recognition or was ever referred to in the Quran as much as Ahlul Bayt were, in particular Ali. To delve in the Quran in search of the referrals to Ahlul Bayt, the researcher finds three different types; some are specific by designation, others are specific by alluding, yet others are non-specific but understood (hints). Thus the referrals can roughly be categorized in the following fashion:

#### [SPECIFIC BY DESIGNATION:](#)

1. Ayah of *Tat'heer*: Al-Ahzaab: Surah 33, Ayah 33.
2. Ayah of *Mubaahala*: Al-Maa'ida: Surah 5, Ayah 55.
3. Ayah of *Wilaayah*: Aali Imraan: Surah 3, Ayah 61.

#### SPECIFIC BY ALLUDING:

1. Ayah *Commanding Obedience*: Al-Nisaa': Surah 4, Ayah 59.
2. About *Ahlul Dhikr* (Folks of the Quran): Al-Nah'l: Surah 16, Ayah 43.
3. About *Al-Rasikhoon fil 'Ilm* (The erudite in knowledge of the Divine): Aali Imraan: Surah 3, Ayah 7.
4. Ayah of *Endearing*, for being charitable [exclusively] for Allah's sake: Al-Dah'r, Surah 76, Ayah 5-13.

#### NON-SPECIFIC BUT UNDERSTOOD:

1. Ayah about *Al-Saadiqoon* (the Truthful Ones): Al-Taubah: Surah 9, Ayah 119.
2. Ayah commanding *love of the Prophet's kin* (Ahlul Bayt): Al-Shoora: Surah 42, Ayah 23.
3. Ayah about *status of the Prophet's kin* (Ahlul Bayt): Al-Anfaal: Surah 8, Ayah 75.
4. Ayah about *Ahlul Bayt's distinguished rank [in heaven]*: Al-Waaqi'a: Surah 56, Ayah 10.....
5. Allah sends *salutation to Aali Yassin* (Ahlul Bayt): Al-Saffaat: Surah 37, Ayah 130.
6. Blessings to Muhammad are finalized by blessings for Ahlul Bayt: Al-Ahzaab: Surah 33, Ayah 56.
7. This chapter is the first in the series referring to Ahlul Bayt. Subsequent chapters will deal with referrals to Ahlul Bayt in, a) the Hadith, b) Nahjul Balaaghah, c) by Ahlul Bayt themselves, and d) by the scholars in Islam.

#### **QURAN PURIFIES AHLUL BAYT: التَطْهِير**

Al-Ahzaab, Surah 33, Ayah 33.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ  
أَهْلَ النَّبِيِّ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Verily, Allah has decreed to purify you, O' Ahlul Bayt, and sanctify you in a perfect way”

According to A'isha, Ayah of *Tat'heer* (Purification) was revealed on behalf of Fatima, Ali, Al-Hasan, and Al-Husain.<sup>[1]</sup>

#### The Occasion:

The term Ahlul Bayt was endearingly used by the Prophet (pbuh) when he was in his wife's house, Umm Salama. While busy with her chores, Umm-Salama heard the Prophet say, “Bring them to me, bring them to me.” He wanted to immediately see Fatima, Ali and their two sons, Al-Hasan and Al-Husain.

Muhammad (pbuh) asked Al-Hasan, Al-Husain, and their mother Fatima to partially cover themselves with his mantle, then he asked Ali to do likewise. He thereupon did the same. The mantle became a uniting cover shared by all five, partly covering every one of them, thus becoming a *visible uniting bond, binding all five*.

Then the Prophet raised his hands in supplication before the inquisitive audience, and said:

**“Dear Lord! this is my Ahlul Bayt, I implore Thee to sanctifying them, and remove from them all impurities.”**

Then Muhammad (pbuh) explained that Jubra'eel (Gabriel) had just revealed to him a unique Ayah, an Ayah in which Allah had decreed to specifically *purify and sanctify them, calling them Ahlul Bayt*. Umm-Salama then asked, “How about me? Can I come under the mantle?” Muhammad (pbuh) replied, “No, you stay where you are, worry not, you are in a fine state.”

The five (Muhammad, Ali, Fatima, Al-Hasan, and Al-Husain) came to be endearingly known as “The five under the mantle” *خمسة تحت الكساء*. It is narrated through Anas Ibn Malik that for six months following this Ayah's revelation, every morning (while going for *fajr salat*), the Prophet used to knock at the door of Fatima's house and loudly recite Ayah of Tat'heer. Other sources say the Prophet (pbuh) did so for 9 months rather than 6.<sup>[2]</sup>

Some commentators claim that this Ayah was revealed at A'isha's house, others claim it was revealed at Fatima's house (as narrated by the renowned Sahaabi Jabir Al-Ansaari). Yet others claim that this Ayah was apparently revealed more than once, i.e., once in Umm Salama's house, once in A'isha's house, and once in Fatima's house.

### Meaning of Ayah of Tat'heer

When *Ayah of Tat'heer* was revealed Muhammad (pbuh) was informed by Jubra'eel about who constituted Ahlul Bayt; they were to be the Prophet himself, Fatima, Ali, Al-Hasan, and Al-Husain. At this time Al-Hasan and Al-Husain were young children and their future-contribution to Islam was known only to Allah. Allah knew the pivotal roll Ali, Fatima, Al-Hasan, and Al-Husain would play for Islam, thus He *specified* them for this honor.

Neither Zainab, nor Umm Kulthoom, the daughters of Ali, were included, nor were any of the wives of the Prophet, (neither Umm Salama, nor A'isha, or others).

The Ayah indicates that *Allah Himself has honored Ahlul Bayt so specifically*, and He promised to keep them “pure, spotless, and sanctified”. Allah had taken it upon Himself to safeguard Ahlul Bayt, to keep them unblemished, untainted, upright, virtuous, and chaste. This is the source and basis of the **Ismah** [meaning Allah has safeguarded them from: a) sin, b) religious error, and c) forgetfulness.]

As events unfolded through the ensuing 329 years (following the Hijrah), the contributions Ahlul Bayt made to Islam has, without doubt, verified the very essence of this Ayah and confirmed what Allah promised. Ahlul Bayt sacrificed everything at hand for the sake of teaching Islam in its *pristine form*. They jeopardized, if not sacrificed their own lives and even the lives of their children for the purpose! Ahlul Bayt stood for the righteous and the upright, and for the ideals of Islam, and because of that they suffered dearly at the hands of tyrants and detractors.

### QURAN SPECIFIES WILAAAYAH (AUTHORITY) OF ALI: **الولايه**

Surah 5 (Maa'ida), Ayah 55.

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

Verily, verily, Allah is your Wali (Overlord), and so is His Messenger, and those who believe and establish prayer, and give the poor-rate while in State of Rukoo' [state of bowing down].

Commentators unanimously hold that this verse refers to Ali when he gave his ring to a beggar while bowing in Rukoo' (in the course of his prayer).<sup>[3]</sup>

### The Occasion:

Abu Dhar Al-Ghifari, a highly regarded Sahaabi, was quoted to have said that he heard the Holy Prophet saying, "Ali is the beacon of the righteous and the destroyer of the infidels. He who helps him is victorious and he who abandons him is vanquished." Abu Dhar continued, "One day while I was saying my prayers in the company of the Prophet, a beggar came to the *Masjid* asking for alms, but nobody gave him anything. Ali, while in a state of Rukoo' in the prayer, pointed out his ring-finger to the beggar. The beggar approached Ali and removed the ring from his finger.

At this occasion, the Holy Prophet prayed to Allah to delight his heart and make his task less arduous by appointing from among his kinsmen, Ali, as his Wazir (representative and helper). This was to reinforce and strengthen his endeavor, just as Allah has done so with Prophet Musa by appointing Haroon to strengthen him. Abu Dhar continued, "By Allah, the Prophet had not yet finished his supplication when the trustworthy Jibreel descended to him with the verse saying: Verily, verily, Allah is your Wali (Overlord), and so is His Messenger, and those who believe and establish prayer, and give the poor-rate while in state of Rukoo' [state of bowing down].<sup>[4]</sup>

### Commentary:

In this Ayah the word *Wali* means the one vested with authority over others (the Master). Allah is the One with absolute authority (the Overlord), so we must obey Him. In addition the Prophet (pbuh) is to be obeyed too, for he was assigned with absolute authority in this Ayah. Then Ali is to be obeyed too, for he also was assigned with authority, because he was the only charitable person during Rukoo' that the Quran had thus specified. (Al-Tha'labi in Tafseer al-Kabir).

At other occasions the same term was used by the Prophet (pbuh) in reference to Ali. As one example, the Prophet declared, "After me, O' Ali! You are the *Wali* (of supreme authority) over all faithful".<sup>[5]</sup>

Zamakh'shari, (Tafseer Al-Kash'shaf), says, "If you inquire how this plural word is applicable to Ali, 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 Ahlul Bayt have frequently referred to this verse as a testimony of their rightful *Imamah* and have assigned the same meaning to the word *Wali* as appears above.

### **QURAN AND MUBAAHALA: المباهلة**

Surah 3 (Aali-Imraan), Ayah 61: Muhammad (pbuh) chooses Ahlul Bayt.

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

"...then reply [O' Muhammad]: Let us call upon our children and your children, our ladies and your ladies, ourselves and yourselves, then we pray so that Allah's wrath be upon those who are false."

### The Occasion:

In response to the Prophet's message calling on Christians to Islam, (in the 9<sup>th</sup> year of Hijrah), a deputation consisting of a Patriarch with 20 Christian dignitaries, from a place 1200 miles south, set out as a fact-finding mission about Islam. Once in Medina they met with Prophet Muhammad (pbuh), and as expected, most of their questions were about the Messiah Jesus (a.s.), his birth, his mother, and whether he was crucified or resurrected. The answers of the Prophet were directly from the Holy Quran.

The Christians were baffled and amazed, even bewildered. They were impressed with the sincerity of the Prophet and his answers; and his fine qualities gained their trust.

Since an Ayah for Mubaahala, i.e., a challenge with a Du'aa, had been revealed to the Prophet (pbuh), he suggested doing so in case they did not believe him. A Mubaahala is a spiritual contest, it means that *each of the two groups would pray to the Almighty asking for His damnation on those who are false (telling lies)*. If Mubaahala were done, and Prophet Muhammad was saying the truth, then Allah would doom the Christian group and whatever Allah chooses to do to them would come to be! The Patriarch agreed to the Mubaahala, and it was to be done at a certain place and time.

A large crowd gathered for the occasion on the specified day. Prophet Muhammad (pbuh) with the 6 year old Al-Hasan and the 5 year old Al-Husain, each holding one of his hands, and Ali and his wife Fatima following, proceeded to the place for Mubaahala. These four were *the dearest and closest to the heart of the Prophet (pbuh)*. No, the Prophet (pbuh) did not choose a wife of his, an aunt, an uncle, a Sahaabi or anyone else, instead he chose Ahlul Bayt. Muhammad (pbuh) took them because they represented to him the very essence, the very ones, the highest in honor.

- The Ayah said: *Our children* —and Muhammad took Al-Hasan and Al-Husain;
- The Ayah said: *Our ladies* —and Muhammad took his daughter Fatima;
- The Ayah said: *Our selves* —and Muhammad took Ali as if Ali was the self of the Prophet.

Upon seeing this group the Patriarch became startled, even frightened! Taken aback he hurriedly consulted with his group. It became unquestionably obvious that Muhammad was saying only the truth, otherwise he would have brought other than the closest people to him. Thus, they reasoned that for Muhammad to call upon Allah for a curse would certainly bring the damnation and ruin on these Christians. They knew Allah would respond to a Prophet, and by conducting the Mubaahala their lot would be ruin!

Having thus debated the matter, the Patriarch came forth with a look of relief. He acknowledged to Muhammad and opted for immediate withdrawal from the Mubaahala! The Patriarch also said: *"If it weren't for my obligations with the Emperor I would have right away changed to Islam!"*

### [The Term Ourselves in Mubaahala](#)

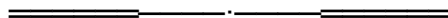
For the Mubaahala the Holy Quran asked Muhammad (pbuh) to bring forth persons (in the plural) who would be the replica of himself. The Prophet (pbuh) chose Ali (a.s.), since no one else would do, Ali was the replica, the mirror image, the very one! This implies that Ali had the identity in reflection of thought, spirituality, action, and motivations to such an extent that at any time one would represent the other.

Ali then is the replica of the *self of the Prophet (pbuh)*, the true representation of him. Ali was in the Prophet's eyes: *the figurative brother, supporter, deputy and defender*. Ali's idealism, thinking, and spiritual make-up were a mirror image to those of the Prophet (pbuh).

Many Muslim scholars, commentators and Traditionists whom the *Ummah* acclaims with one voice, have given the details of this event with following conclusions:

- The seriousness of the occasion demanded absolute purity, physical as well as spiritual, to take part in the fateful event.
- Only the best of Allah's creations [Ahlul Bayt] were selected by the Holy Prophet under Allah's guidance.
- It, beyond all doubts, established the purity, the truthfulness, and the sublime position of the Ahlul Bayt.
- It also unquestionably confirmed as to who were the members of the family of the Holy Prophet.

[6]



**QURAN, THE COMMAND TO OBEY: الطاعة**

Surah 4 (Nisaa'), Ayah 59 commands us to obey the Wali, (the one vested with authority)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

O' Men of faith! Obey Allah, and obey the Messenger and those vested with authority over you [from] among you; and then if you quarrel about something, refer it to Allah and the Messenger.....

**Commentary**

Among the many Ayahs in reference to Ali, this Ayah grabs the attention. This Ayah necessitates our obedience to Allah, the Prophet, and those vested with authority over us, meaning *Ali as the Wali, the one in charge of us, the one with the authority over us*. We are ordered to obey the Wali, since he should be the knowledgeable in one's Divine knowledge, who leads us in the true path, (as do the rest of the Imams). This is attested to by many Hadiths, outstanding among them is when the Prophet had declared, "I am the locality of knowledge and Ali is its gateway". Therefore, for the faithful to have an inmost understanding of pristine Islam, they can refer to Ali and his Ahlul Bayt, who alone know of the Divine knowledge.

**QURAN AND FOLKS OF DHIK'R: اهل الذكر**

Surah 16 (Nah'l), Ayah 43 commands us to seek answers from the knowledgeable in the Quran.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ  
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ

And before Thy time [O' Muhammad], We have sent men to whom We have revealed; —  
[O people] refer to the Folk of Dhik'r when you do not know.

**Commentary**

Al-Dhik'r refers to the Holy Quran itself; and it is also one of the names of the Holy Prophet. Since they are the seas of knowledge in Islam, Ahlul Bayt are regarded as the Ahlul Dhik'r, as Imam Al-Saadiq and others have affirmed. [7]

[Dhik'r الذِّكْر] literally means to call back to memory, or in other words to have something in the conscious mind]. Dhik'r has been used figuratively for a stimulus which brings an object into the focus of consciousness. To be conscious of Allah, the Quran, the other scriptures, and the Holy Prophet have been described as *Dhik'r*.

Dhik'r means to be perpetually conscious of Allah, and Ahl refers to the persons always conscious of Allah. Therefore, Ahlul Dhik'r refers to the few who are constantly in consciousness of the Divine, whose characters are immaculate, who have been purified by the Almighty Himself, i.e., Ahlul Bayt.

The Quran also attests that Ahlul Bayt are the folk of the Quran; who should be referred to when men are after the Quran's meaning and interpretation. Ahlul Bayt know the inmost meaning of the Quran as no one else. The Quran attests to them as the ones with deep and encyclopedic knowledge.

The Divine mercy guides the sincere seekers of the truth to turn to *Ahlul Dhik'r*, (the Prophet and his Ahlul Bayt) for knowledge of the Divine. It says, "Refer to the *Folk of Dhik'r* when you do not know," meaning to find answers from them.

## QURAN AND THE SEAS OF KNOWLEDGE: الراسخون في العلم

Surah 3 (Aali-Imraan), Ayah 7 designates Ahlul Bayt as the erudite (deeply rooted) in knowledge of the Divine.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ  
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ  
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ  
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is Allah who sent to you [O' Muhammad] the Book [Quran], wherein are some decisive verses  
—they are the basis of the Book—

and others having variable meanings. Men with perversity in their hearts emphasize the  
unclear therein (seeking to mislead);

while none knows the Quran's hidden meaning except Allah and the erudite (firmly rooted) in  
knowledge; who say

We believe in it, all is from our Lord.” Nevertheless, none heeds this save those endowed with  
wisdom.

### Commentary

The Holy Quran confirms that Ahlul Bayt are the seas of knowledge الراسخون في العلم who knew the inmost meaning of the Quran as no one else. The Quran attests to them as the ones with deep and encyclopedic knowledge.

The Quran was revealed to the Prophet (pbuh) and he knew the true meaning of every verse; which he taught to Ali. after the Prophet it was Ali who claimed that he knew the: *when, why* and *for whom* every Ayah of the Quran was revealed.

Most of the verses of the Quran are clear and decisive. There is no ambiguity in them. They are known as the *muhkamat* المحكمات. They relate to the fundamentals of the faith, such as the oneness of Allah, the directions pertaining to the practice of the faith and the laws governing the day-to-day life of the faithful. They can neither be changed nor modified. Any man of average intelligence can understand them and follow them.

The *mutashabihat* المتشابهات are the verses which have been composed in subtle yet profound diction and style. They carry implications other than the literal meanings, and therefore, are capable of giving different interpretations, like “The hand of Allah is above their hands” in Ayah 10 of Surah Al-Fat'h.

How the complex verses can be interpreted is not mentioned in this verse, nor anywhere in the Quran, but it is clearly disclosed that besides Allah only those endowed with knowledge of the Divine, know the true meanings of the *mutashabihat*. The firmly rooted in knowledge (Al-Rasikhoon fil I'Im) are the Holy Prophet and his Ahlul Bayt, for they were guided and thoroughly purified by Allah.

In reply to Anas Ibn Malik's inquiry about *Al-Rasikhoon fil I'Im* the Holy Prophet replied, “Al-Rasikhoon fil I'Im are:

- those whose hands do only what is just, righteous, and good,
- those whose tongues utter only the true;
- those whose hearts and minds are enlightened and rational; and
- those whose stomachs are free from that which is forbidden.”

**QURAN HONORS AHLUL BAYT: \_▲**

Surah 76 (Al-Dah'r), Ayahs 5-22 honor Ahlul Bayt's quality.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا  
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا  
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا  
وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Verily the Righteous [about Ahlul Bayt] shall drink from a cup tempered with Kafoor; from a well-spring the servants of Allah shall drink, flowing in abundance;

they fulfill their vows, and fear the Day whose evil shall spread far and wide;

And (in spite of their need), they give food to the poor, the orphans, and the captives, out of love for Allah, ....

**The Occasion**

It was not the month of Ramadhan but Ali and Fatima were fasting (Fast of Vow النذر ). They were at home and Fatima (a.s.) was preparing the food to break the fast.

As Ali and Fatima sat to break their fast they heard a knock on the door. They saw a *man in ragged clothes standing*, his hands shaking, and his face pale. He asked if he could be helped and fed. The man was invited in and offered the food available. The man took the food, thanked them, and then left. Both Ali and Fatima were left with nothing to eat and little to cook for Suhoor.

Ali and Fatima fasted the following day, and when time for breaking the fast was due, once more a knock on the door was heard. This time someone *claiming to be an orphan* was asking for help. He too was offered the available food, and with thanks, he took the food then left.

On the third day, both Ali and Fatima were once again fasting, and when time for breaking the fast was due they were weak, shaky, and dizzy for lack of nourishment, even difficult to hold themselves steady. Once more at this time a knock was heard! This time a *destitute man* was in need of food. Ali and Fatima couldn't help but again offer him their food. Thus Ali and Fatima underwent three days of fasting, hardly having anything to eat. This was done as a duty, since this was for the love of the Almighty; they would rather help the others than themselves.

For this occasion a remarkable Revelation [of 18 verses] was sent down to Muhammad in honor of these two, Fatima and Ali. The Revelation specified them in terms of: Out of love for Allah, they feed the poor, the orphan, and the destitute. And the revelations continued to describe their lofty station with Allah —in the Garden of Bliss [Paradise].<sup>[8]</sup> It described a world tantalizing with delights and enchanting existence waiting for their arrival, for Allah has so rewarded them for their earnestness in His service, dedication to His cause, and their intense love for Him.

**QURAN CALLS AHLUL BAYT THE TRUTHFUL ONES \_▲**

Surah 9 (Taubah), Ayah 119 specifies Ahlul Bayt as the Truthful Ones.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O' Men of Faith! Safeguard yourselves against evil [be Muttaqi] and associates yourselves with the Truthful Ones.

**Commentary**

The Holy Quran commands the faithful to associate with *Al-Saadiqeen* الصادقين (the Truthful Ones), which means: the Holy Prophet and his Ahlul Bayt. The authentic books concur in



reporting that this verse refers to Ahlul Bayt. [9]

Polytheism (plural deity or Ghayr-Allah) is the worst falsehood. Ali had never worshipped (Ghayr-Allah), he worshipped none but Allah all the way through. And only Ali is known as the كرم الله وجهه *Karramallaahu wajhahu*, the genuine truthful —and so are the Imams among the purified Ahlul Bayt of the Prophet (pbuh). No one, therefore, except those mentioned in Ahzaab: 33 and Aali Imraan: 61, are meant to be Al-Saadiqeen (the truthful). Thus this Ayah is explicit (though indirectly), in that Al-Saadiqeen are Ahlul Bayt themselves. Thus we are enjoined to associate ourselves with their cause.

### QURAN ABOUT LOVE OF AHLUL BAYT: الموده في القربى

Surah 42 (Shoora), Ayah 23 demands the love of Ahlul Bayt.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ  
وَمَنْ يَقْتِرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا  
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Declare [O' Muhammad]: "I ask you of no recompense for my toil except the love for my kin (family)." And the one who earns good, We shall expand it for him. Verily Allah is oft-forgiving and appreciates good works.

### Commentary

You reap as you sow, for those who believe and do good (to please Allah) are blessed in this life and especially in the Hereafter.

To know that Ali, Fatima, Al-Hasan and Al-Husain and their children are the closest kin "near relatives" of the Prophet (pbuh) is well known. [10]

This verse commands the Muslims to love Ahlul Bayt if they want to repay the Prophet (pbuh) for his toils of Prophethood, thus the Ayah commands (and indirectly demands from) us to follow Ahlul Bayt in word and deed:

- because Ahlul Bayt have been wholly purified by Allah Almighty,
- because Ahlul Bayt are the truthful ones (Al-Saadiqeen),
- because Ahlul Bayt are the custodians of the Word of the Almighty, and
- because Ahlul Bayt are the ones who know the inmost interpretation of the Quran (the Guidance sent for all mankind).

History shows that from the beginning to the end of their lives, every member of the Ahlul Bayt had presented an ideal Islamic pattern of life, not equaled by any among the followers of the Prophet (pbuh), therefore love and devotion to them was commanded by the Quran to provide the highest form of guidance to mankind. *Love implies sincere attachment which must manifest in every thought and deed.*

Imam Al-Saadiq once stated, "He who obeys Allah's Commands is our devotee; and he who disobeys Allah's Commands is our enemy."

[*Qurba* قربي means nearness. *Fil qurba* في القربى means for the sake of nearness].

The structure of the verse proves that the Prophet (pbuh) has been *commanded* to demand recompense, as an exception, not from every one, but from those believers mentioned in Surah Furqan, Ayah 57--those who take the way to their Lord. The recompense is in the interest of the believers themselves, not in any way profitable to the Prophet (pbuh) in his personal life.

*Qurba* (nearness) has been used to show that not only relationship but also nearness in character and accomplishment is taken into consideration as the important quality. So, on the basis

of this verse, love of the Ahlul Bayt has become an obligatory function of the faith, a fundamental condition for the devotion to Allah and good deeds.]

### QURAN ABOUT THE KIN **أولوا الأرحام** ▲

Surah 8 (Al-Anfaal), Ayah 75 signifies the blood relations.

... وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

... and the blood relations are nearer to one another in the Book of Allah. Certainly Allah knows all.

#### Commentary

In Al-Nusoos, Al-Siddooq quotes Imam Al-Husain who said when Allah sent down this Ayah —the blood relations are nearer one to another in the Book of Allah— Husain asked his grandfather (the Prophet) for explanation. The Prophet (pbuh) answered, “Grandson, when I die, your father, Ali, who is nearest to me, has the Supreme Title over anybody else for succeeding me. When your father passes away then your brother Al-Hasan has the Supreme Title over others, and when Al-Hasan passes away, you have the Supreme Title for succeeding him.”

### QURAN HONORS AHLUL BAYT FURTHER: **السابقون** ▲

Surah 56 (Al-Waaqi'a), Ayah 10 honors Ahlul Bayt even more.

وَالسَّابِقُونَ السَّابِقُونَ  
أُولَئِكَ الْمُقَرَّبُونَ  
فِي جَنَّاتِ النَّعِيمِ  
ثَلَاثَةٌ مِنَ الْأَوَّلِينَ  
وَقَلِيلٌ مِنَ الْآخِرِينَ  
عَلَىٰ سُرُرٍ مَّوْضُونَةٍ  
مُّتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ...

And the foremost in faith will be foremost [in receiving Allah's rewards]. They will be brought nearest [to Allah]: in gardens of bliss; they are a multitude from the early people [in Islam], and [a few from the later ones [in Islam

#### Commentary

As the foremost in faith, the first male to embrace Islam was the 10 year old Ali, who had never bowed to an idol. The very first to embrace Islam was a woman, the beloved wife of the Prophet (pbuh), Khadija. Therefore, Ali and Khadija were the initial (first of) Saabiqaen. According to Sahih Bukhari, the Prophet (pbuh) stated that “He who does not recognize the Imam of his age, he leaves this world dying in the manner of al-Jahiliya **الجاهلية** (as a heretic)”.

The well-known commentator, Tha'labi, reports on the authority of Ibn Abbas that Ali had said: “I am the servant of Allah, the brother of the Prophet (pbuh), the *Siddique Al-Akbar*, and the noble testifier (of the Prophet). Any other who claims this title [other than I] is in falsity.” Thus, Ali is the

prototype of the term foremost *al-Saabiqeen*. There are many other Saabiqeen, and in accordance to their degree they are handsomely rewarded by the Almighty, but Ali stands out, since he was the foremost.

### QURAN SALUTES AHLUL BAYT آلِ يَاسِينَ

Surah 37 (Al-Saffaat), Ayah 130 sends salutations to Ahlul Bayt:

سَلَامٌ عَلَى آلِ يَاسِينَ  
Peace unto Aali Yassin. Verily, thus We recompense those who do good.

#### Commentary

Allah sends salutation to Aali Yassin. "*Aali Yassin*" means *Aali Muhammad*., in other words Ahlul Bayt. [11]

Al-Razi writes in Tafseer Al-Kabir للرازي that Ahlul Bayt share with the Prophet (pbuh) five honors as follows:

1. In salutation, for Allah said: "Peace be to you, O' Prophet" and He also said: "Peace be to Aali Yassin."
2. In invoking the blessings of Allah during prayers, after each Tashah'hud.
3. In their purity, for Allah revealed the verse of purification (Surah Al-Ahzaab: 33) for the Ahlul Bayt.
4. In the Sadaqah (alms) being forbidden for them.
5. In love, for Allah said, "Declare [O' Muhammad]: I ask of you no recompense except loving my kindred."

### QURAN AND SALAWAAT يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا :

Surah 33 (Al-Ahzaab), Ayah 56 sends blessings to the Prophet (pbuh)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا  
Verily Allah and His angels send blessings on the Prophet.  
O you who believe! send blessings on him [Muhammad] and greet him with the fitting salutation.

#### Commentary

Allah sends His blessings "*salawaat*" صلوات on the Prophet (pbuh), and the angels implore Allah to send His blessings on him [the Prophet]. The believers are also commanded to invoke Allah to send His blessings on him too. The Muslims asked the Prophet (pbuh): "How are we to seek blessings on you?" The Prophet (pbuh) answered, "Say: 'O Allah, send blessings on Muhammad and upon Aali Muhammad," thus he included Ahlul Bayt within the Salawaat for him.

Bukhari, Vol. 3, Page 127, quotes Muhammad (pbuh) prohibiting to say an incomplete Salawaat. When asked, the Prophet replied,

"Do not just say: 'O' Allah! Send blessings on Muhammad' and stop there, instead say,  
'Allahumma Salli ala Muhammad wa Aali Muhammad'"

meaning always to include Aali Muhammad with the Salawaat.

### In Conclusion

Ibn Hajar, (Al-Sawaa'iq, Page 88) quotes the well-known poem composed by Al-Shafi'i (head of Shafi'i Madh'hab), and so does Sayooti, in his interpretation of *Ayah of Tat'heer*, as follows:

يا آل بيت رسول الله حبكم  
كفاكم من عظيم الشأن انكم  
فرض من الله في القرآن أنزله  
من لم يصلي عليكم لا صلاه له

Roughly translated Al-Shafi'i says:

Oh loving you Ahlul Bayt is such  
That it is a duty the Quran had established  
Suffice it that so privileged your distinction is  
That Salat becomes invalid if Salawaat is not invoked for you.

**“Glorify Allah, whose majesty and supremacy command glorification and veneration. And it has been made mandatory upon the residents of the heavens and the earth to seek a mediator towards Allah and we Ahlulbayt (as) are the mediators appointed by Allah upon His creatures”**

Sayyeda Fatima (sa),  
Sharhe Nahjul Balagha, vol. 2, pg. 211,  
by Ibne Abil Hadid

[1] (See Yanabi Al-Mawadda, Al-Qandoozi, Page 87).

[2] (See Sahih Tirmidhi, Vol. 13, Pages 200. Also Al-Nisaa'i, Khasa'is, page 4. Also Tafseer of Al-Tibari, Vol. 22, Page 5. Also Al Mujam Al Saghir, Al Tibrani, Page 34, 75. Also Asbaab al-Nuzool, Al-Wahidi, Pages 266-267.)

[3] (See Nisaa'i in his Sahih. Also Tha'labi in Tafseer Kabir. Also Ibn Hanbal's Mus'nad, Vol. 5, Page 38. Also Al-Wahidi's Asbaab al Nuzool (the circumstances of revelations). Also Ibn Marduwayh in his Mus'nad. Also Kanz Al-Ummal, Vol. 6, Page 391, Tradition #5991.)

[4] (See Ibn Khallikan commenting about Al-Tha'labi Tafseer Al-Kabir. Also Al-Tibari, Tafseer, Vol. 6, Page 165. Also Al-Razi, Tafseer, Vol. 3, Page 431. Also Al-Neisapoori, Tafseer, Vol. 3, Page 461.)

[5] (See Haakim, Mustadrak, Vol. 3, Page 134. Also Nisaa'i, Khasa'is Al-Alawiyah Page 6. Also Ahmad, in Mus'nad, Vol. 1, Page 331.)

[6] Also Al-Razi, Tafseer Kabir. Also Al-Sayooti, Tafseer Durr Al-Manthur. Also Tafseer Al-Baydhawi. Also Tafseer Ibn Katheer. Also Sahih Muslim and Sahih Tirmidhi.)

[7] (See Al-Haakim Al-Haskani in Shawaahid Al-Tanzeel, Vol. 1, Page 337.)

[8] (See Surah 76: Ayah 5-22).

[9] (See Ibn Hajar, Al-Sawaa'iq Al-Muhriqa, Chapter 11, Page 90. Also Al-Razi, Tafseer Kabir, Vol. 16, Page 220 and 221.)

[10] (See Ibn Hijr, Sawaa'iq, Chapter 11, Page 160. Also Ibn Sa'ad, Tabaqat, who affirms that Ahlul Bayt are the near relatives of the Holy Prophet. Also, Sahih Muslim, Mus'nad ibn Hanbal and Tafseer Durr Al-Manthur.)

[11] (See Ibn Hajar in Sawaa'iq, chapter 11, quoting Ibn Abbas).