

Part 32: Verses pointing to the Holy Imams

Verses whose interpretation points towards the guidance of the Holy Imams

There are some verses regarding this.

First verse:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

And of those whom We have created are a people who guide with the truth and thereby they do justice. (Surah Araf 7:181)

Ali Ibne Ibrahim, Ayyashi, Kulaini, Saffar, Ibne Shahr Aashob and others with many chains of narrators have narrated from Imam Baqir and Sadiq (a.s.) that it refers to the Imams of Aale Muhammad (a.s.).

From Ahle Sunnat traditionists Hafiz Abu Nuaim and Ibne Mardud have narrated from Imam Ali (a.s.) that he said: In this Ummat there will be 73 sects, of whom 72 will go to Hell and only one would go to Paradise and that sect is the one in whose praise Allah says:

And of those whom We have created are a people who guide with the truth and thereby they do justice. (Surah Araf 7:181)

And that sect is that of our Shias.

Ayyashi has narrated two traditions from Amirul Momineen (a.s.) in this way.

Second verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.

And (as for) those who strive hard for Us, we will most certainly guide them in Our ways, and Allah is most certainly with the doers of good. (Surah Ankabut 29:69)

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that this verse was revealed in praise of Aale Muhammad (a.s.) and their Shias.

Furat has narrated from the same Imam (a.s.) that this verse was revealed in our praise.

Third verse:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you, how do you judge? (Surah Yunus 10:35)

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that the one who guides the people towards truth, is the Prophet and after him is his Holy progeny and the one who without guidance does not become guided is the one who opposes the Ahlul Bayt of the Prophet after the passing away of the Prophet (S).

Ibne Shahr Aashob has narrated from Zaid Ibne Ali and we have mentioned earlier that this verse is very clear about the Imamate of the Imams (a.s.) because each of them was most knowledgeable in his own time especially in comparison to those who falsely claimed the Caliphate.

Fourth verse:

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ.

And who is more erring than he who follows his low desires without any guidance from Allah? (Surah Qasas 28:50)

Kulaini, Saffar and others have narrated through authentic chains from Imam Ridha (a.s.) that it denotes one who accepts religion without the guidance of the guiding Imams. In other tradition it is mentioned that he accepts religion without the guidance of the Imams of guidance.

Kulaini has narrated that Imam (a.s.) said to Sudair Sarraf: Shall I show you those persons who stop people from the religion of Allah? When he looked he saw the leaders of misguided people sitting in the mosque. The Imam (a.s.) said: They are the robbers of the religion of Allah who say that they are from Allah and without any guidance from Allah and the book, they claim to be guides. If these wicked people remain in their houses and people don't find anyone who ascribes falsehood to Allah and His Prophet, they would come to us and we would tell them whatever is the truth from Allah and His Prophet, and they would not be misguided.

Fifth verse:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ.

And most surely I am most forgiving to him who repents and believes and does good, then continues to follow the right direction. (Surah Taha 20:82)

The commentators have said that it means he repents from polytheism and brings faith. It means to bring faith on Allah and His Prophet and perform good deeds. That is if he performs the obligatory acts he will receive guidance. Commentators say that he should remain steadfast on faith till he passes away from this world and that he should not doubt after believing or that he should not create innovations in the religion.

Kulaini, Ayyashi and Ibne Mahyar have narrated from Imam Baqir and Sadiq (a.s.) that he is guided towards the Wilayat of we Ahlul Bayt (a.s.). By Allah if a person worships his whole life or till the day of Judgement, and dies between Rukn and Maqam, which is the best place for worship in the whole of world, without our Wilayat, Allah would throw him into Hell on the day of judgement.

Sixth verse:

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ.

Then whoever follows My guidance, he shall not go astray nor be unhappy. (Surah Taha 20: 123)

Ibne Mahyar, Kulaini and other commentators have narrated from Imam Sadiq (a.s.) that: One who accepts the Wilayat of the Holy Imams (a.s.) and does not disobey their commands would not be misguided in this world and would not suffer in the hereafter.

In another traditions the Holy Prophet (S) says: O people, follow the guidance of Allah so that you may be guided and acquire goodness and improvement. Guidance of Allah is my guidance and my guidance

is the guidance of Ali (a.s.), one who follows his guidance in my life and after my passing away, he has followed the guidance of Allah. He would never be misguided and a sinner. Then he said:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى.

And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. (Surah Taha 20: 124)

Just as in this world his hearts was blind from the Wilayat of Ali (a.s.) and perplexed in his religion, in the hereafter also he would remain blind and perplexed.

Seventh verse:

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا. قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا
وَكَذَلِكَ الْيَوْمَ تُنْسَى.

He will say; O my Lord why have you raised Me blind, and I was a seeing one Indeed? He will say: Even so; Our communications came to you, but you neglected them, even thus shall you be forsaken this day. (Surah Taha 20: 125-126)

The Imam said that ‘communications’ refer to the Holy Imams (a.s.) whose guidance you neglected, so today We would similarly neglect you, it means, I will put you in Hell. Just as you rejected our Caliphs and did not obey them.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى.

And thus do we recompense him who is extravagant and does not believe in the communications of His Lord. (Surah Taha 20: 127)

The Imam said that it means that We give him such things in exchange of his enmity due to which he left the Imams (a.s.), does not believe in their Imamate and does not follows their sayings and due to enmity towards the Aale Muhammad (S) he crosses the limit.

Eighth verse:

قُلْ كُلُّ مُتَرِيصٍ فَتَرَيُوا فَمَنْ أَسْرَبَ فَسَبَّ السُّبَّاءِ وَمَنْ اهْتَدَىٰ.

So you will come to know who is the follower if the even path and who goes aright. (Surah Taha 20: 135)

Ibne Mahyar with many narrators have related from Imam Baqir (a.s.) that Amirul Momineen (a.s.) is the 'even path' and that person is the guided one, who has accepted our Wilayat.

Ninth verse:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ.

These are they whom Allah guided, therefore follow their guidance. (Surah Anam 6:90)

Ayyashi has narrated from Imam Sadiq (a.s.) that: We are from those, whose guidance is from Allah, and that people should follow us.

Tenth verse:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ.

Surely this Quran guides to that which is most upright... (Surah Israa 17:9)

Saffar and Ayyashi have narrated from Imam Baqir and Sadiq (a.s.) that it means the Imam and his Wilayat which is the most correct path.

Eleventh verse:

وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ.

...that you should exalt the greatness of Allah for His having guided you... (Surah Baqarah 2: 185)

A tradition in *Mahasin* says that to glorify the greatness of Allah is His respect and guidance is the Wilayat of Ahlul Bayt (a.s.).

Twelfth verse:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ.

They shall say: All praise is due to Allah, who guided us to this and we would not have found the way had it not been that Allah had guided Us. (Sura Araf 7:42)

Kulaini has narrated from Imam Sadiq (a.s.) that on the day of Qiyamat, the Holy Prophet (S), Amirul Momineen (a.s.) and all the Holy Imams (a.s.) would be called and they will be stopped for the accounts of the people and for their intercession. When the Shias see them on the esteemed and grand position, they would become happy and thank Allah.

They shall say: All praise is due to Allah, who guided us to this...

It means that Allah guided us towards the Wilayat of Amirul Momineen (a.s.) and after him towards the Wilayat of other purified Imams (a.s.).

Thirteenth verse:

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا.

And of those whom We guided and chose, when the communications of the beneficent Allah were recited to them, they fell down making obeisance and weeping. (Surah Maryam 19:59)

Tabarsi and Ibne Shahr Aashob have narrated from Imam Zainul Aabedeem (a.s.), that he said: This verse refers to us and it was revealed in our praise.

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