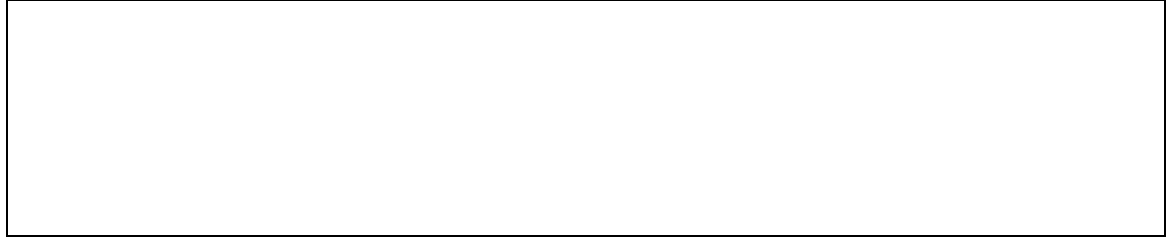


Yusuf (12:108)



Say: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah, and never will I join gods with Allah."

MUHAMMAD HUSAIN TABA TABAI (AR)

Say: "This is my way; I invite (you all) with clear sight to God, (which) I and he that follows me (possess). Glory be to God, and I am not one of the polytheists.

After mentioning Tawhid and the it's belief God asked His messenger to describe with full proof his path, the one that led to Tawhid. The verse speaks of the purity of the concept of One God, hence the Messenger was asked to say, and I am not one of the polytheists. This is the proof of god's unity and when He says, "And he that follows me" denotes that there are people who walk the straight path with the Messenger.

The verse does not prove that all that follow do it with full enlightenment - only those who have attained realization are the true companions of the Messenger for they have certitude. It definitely does not mean that everyone who follows the Prophet is enlightened. There are some who outwardly hide their disbelief and profess faith and God has spoken about such (hypocrites) in different verses.

Imam Muhammad Baqir is recorded in Usul Kafi to have said,

This verse speaks about the Holy Messenger, Amirul Mu'minin and the other infallible ones who followed.

In the same book Imam Sadiq has discussed the verse, *the follower mentioned above is the one who was the first to follow the Messenger, believe in him and gave witness to his ministry and who also became a witness to all that was revealed by God. He is who never accepted idolatry and he who never made partners for God.*

Hisham Ibn Hakam has quoted Imam Sadiq in Kafi to have explained the word "Subhan Allah" when he said,

It means to consider god to be above all needs.

In the same book Imam Sadiq has said that SubhanAllah means that *God is above all defects.*

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Those who follow the Holy Prophet, mentioned in Ali Imran: 61 and Ahzab: 33, also call people unto Allah, along with him, with clear insight of the truth, because they are surely of him as stated in Ibrahim: 36.

The Holy Prophet said:

"None shall preach the truth I have brought save me or he who is of me."

Refer to the introduction of al Bara-at.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The way of the Prophet of Islam (S) is clear and transparent to all those who want to seek guidance, and true guidance comes from Allah, thus his way is a call to Allah, the only true Reality. The verse says:

" Say(O' Our Apostle): 'This is my way. I invite to Allah with clear sight, ..."

Indeed, he does not follow this path without knowledge or by imitation; rather he and those who follow him traverse this path with full knowledge and insight. This verse implies that every Muslim who follows the Prophet (S) must show the Way of Allah to others in his words and deeds.

This is the path of pure monotheism, the path to Allah the One, Who is free of all defects and has no partners or companions. The verse says:

"... I and whoever follows me; and glory be to Allah! And I am not (one) of the polytheists'."

Thus the believer in the One True God cannot and should not be considered as one of the polytheists.

This verse being located within the context of the Sura Yusuf itself indicates that the way of life of the Prophet Muhammad (S) is not differentiable from that of Yusuf, the great Divine prophet. From the prison he used to call people to worship the One Allah, and regarded deities other than Him as merely fictitious names which when called upon could not answer, for they are ignorantly worshipped only through imitation and superstition.

Explanations:

1. The Prophet's way of life is visible and transparent and is the object of attention and concentration for all those who seek the truth.
2. A leader must have full insight into everything that is relevant to his position.
3. A leader's call must be directed towards Allah, not towards himself.
4. Religious propagators and preachers must be sincere and genuine and their propagation techniques must revolve around making the concept of Allah that is free of all symbols of polytheism and partnership.
5. Each and every one of the followers of the Prophet must be a propagator and preacher calling the people towards Allah with insight.

Incidentally, the basic pillar of Islam is monotheism and the negation of polytheism.