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Quranic verses based on the variations of the word 'Truth'

There are many verses in this regard:

First Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

O you who believe! be careful of (your duty to) Allah and be with the true ones. (Surah Tawbah 9: 119)

Shaykh Tabarsi has said that in the recitation of Ibne Masood and Ibne Abbas it is: '*be with the true ones.*' means that 'follow the religion of the one practices what he preaches and be their friend and companion'.

And it is related from Ibne Abbas that 'be with Ali and his companions'.

It is related from Imam Sadiq (a.s.) that be with the Aale Muhammad.

In Basair it is related from Imam Baqir (a.s.) that 'Sadeqeen' means 'We.

And it is narrated from Imam Ridha (a.s.) that 'sadeqoon' means the Holy Imam (a.s.) who with their obedience are going to completely verify Allah and His Prophet (S).

And in *Manaqib*, from Sunni chains of narrators, it is narrated from Ibne Umar that 'be with Muhammad and Ahle Bayt (a.s.).

In the book *Kamaluddeen* there is a tradition from Imam Ali (a.s.) that when this verse was revealed, Salman (r.a.) asked: O Messenger of Allah, is this verse general or special? The Prophet replied: It is ordered for all general people and all the Believers ordered to this. And ‘Sadeqeen’ are specially my brother Ali and after him his successors the day of judgement.

Shaykh Tusi in *Majalis* has narrated from Imam Sadiq (a.s.) that ‘*be with the true ones.*’ means ‘be with Ali Ibne Abi Talib (a.s.)’.

Ali Ibne Ibrahim has said that ‘Sadaqeen’ are the Holy Imams.¹

Second Verse:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (Surah Nisa 4:69)

In *Misbahul Anwar* it is narrated by Anas, that one day the Holy Prophet (S) prayed the morning prayers with us and after that turned his holy face towards us, so I asked the Prophet about the Tafsir of this verse. He replied: ‘prophets’ refers to me, ‘the truthful’ refers to my brother Ali Ibne Abi Talib (a.s.), ‘martyrs’ refers to my uncle Hamza, ‘pious’ refers to my daughter Fatima (s.a.) and both her sons, Hasan and Husain (a.s.).

Kulaini has related from Furat Ibne Ibrahim and he from Imam Ali (a.s.), that when Allah will gather the future and the past people, from them we seven will be the best people who are from the children of Abdul Muttalib. The Prophets (a.s.) are the best amongst the creatures of Allah, and our Prophet are better than all of them.

After this are the vicegerents of the Prophets who are the best in the nations and the Vicegerents of our Prophets are better than all the previous Vicegerents and after the vicegerents our martyrs are best of all the martyrs and Hazrat Hamza is the leader of the martyrs and he is great and Hazrat Ja’far whom Allah has bestowed two wings, with which he flies with the angels in Paradise, Allah has not given this blessing to anyone before him and it is that affair that Allah has blessed the Ummat of Muhammad Mustafa (S). Then both the grandsons of the Prophet (S), Hasan and Husain (a.s.) and then is the Mahdi of this Ummat, and Allah will make anyone He wishes the Mahdi from our Ahlul Bayt. And then he recited this verse:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ.

These are they on whom Allah bestowed favors...(Surah Maryam 19:58)

Also Sulaiman Dailami narrated that he says that I was in the presence of Imam Sadiq (a.s.), suddenly his great companion Abu Baseer entered and he was breathing heavily and when he sat down the Imam asked: O! Aba Muhammad, why are you breathing so heavily? He replied: May I be sacrificed for you, my breathing has come up and my bones have become thin and my death has come near. I don't know what would be my condition in the hereafter. Imam said: O, Aba Muhammad, you talk like this! He said: Why I should not say so? The Imam said: Allah has mentioned you in the Quran, when He said:

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (Surah Nisa 4:69)

In this verse the 'prophets' refers to the Holy Prophet (S) and we are 'the truthful' and you (all Shias) are the 'good'. After saying this the Imam said: You keep your name 'good' as Allah has named you thus.

Kulaini has narrated from Abu Saba through reliable chains of narrators that Imam Baqir (a.s.) told him: Help me through piety. Whoever from you meets Allah with piety, for him there will be salvation and opening near Allah, because Allah says:

And whoever obeys Allah and the Apostle...

The Apostle is from us; from us are the truthful, martyrs, pious and it is incumbent upon Allah that He gathers our Shias and friends with the prophets, the truthfals, the martyrs and the pious.

There is a tradition in *Khisal* that the Prophet (S) said that there are three truthful ones: Ali Ibne Abi Talib, Habib Najjar and the believer of the people of Firon.

In *Uyoon Akhbar Ridha* it is narrated from the Hazrat that the Holy Prophet (S) said that in every Ummah there is one 'truthful' (Siddiq) and one 'discriminator' (Farooq) and the 'truthful' and the 'discriminator' of this Ummah is Ali Ibne Abi Talib (a.s.).

Ali Ibne Ibrahim has narrated that 'prophets' means the Holy Prophet (S), 'truthful', Ali Ibne Abi Talib (a.s.), 'martyrs', Hasan and Husain (a.s.) and 'good' are the other holy Imams (a.s.).

...and a goodly company are they...is the Qaem Aale Muhammad (Imam Mahdi).

Ibne Mahyar has narrated from Abu Ayyub Ansari that 'truthful' (Siddiq) are three: Hizqeel, the believer of the people of Firon, Habib Najjar, the person of Yasin and Ali Ibne Abi Talib (a.s.), and he is the best of all.

It is narrated from Imam Sadiq (a.s.) that once an angel having twenty heads came to the Holy Prophet (S). The Prophet wanted to kiss his hand but he stopped him and said that you are the most respected one near Allah among all the creatures of this world and of the heavens. The name of that angel was Mahmud. When the angel turned, the Prophet saw that it was written between his shoulders:

There is no god but Allah, Muhammad is the messenger of Allah and Ali is the greatest truthful (Siddiq-e-Akbar).

The Prophet asked him: My friend, since when is this written between your shoulders. He replied: Ten thousand years before Allah created Adam.

Third Verse:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ
مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا.

Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least. (Surah Ahzab 33:23)

Traditions on the circumstances of the revelation of this verse mention two aspects:

First: the verse was revealed in praise of Imam Ali (a.s.) and his near ones. As mentioned in *Majmaul Bayan* there is a tradition from Imam Ali (a.s.) that: I, my uncle Hamza, my brother Ja'far, the son of my uncle, Ubaidah, had promised to the Holy Prophet (S) that for the pleasure of Allah and His Prophet they would fulfil the task, so my companions were steadfast and they were the first martyrs in the way of Allah and after that I was left for some assignments that Allah wished to complete through me. So Allah, sent this verse:

...so of them is he who accomplished his vow...

So those who fulfilled their promises were Hamza, Ja'far and Ubaidah and I, by Allah, am waiting for martyrdom because I have not change anything in religion.

In the same way Ibne Mahyar and Ali Ibne Ibrahim have narrated from Imam Baqir (a.s.), and in the tradition of Ali Ibne Ibrahim 'Nahab' denotes death.

Secondly this verse is said to be in praise of the perfect believer as Kulaini narrates in an authentic tradition from Imam Sadiq (a.s.) that the faithful are of two types. The first is the one who has made a covenant to Allah and has fulfilled his promise completely, as Allah says:

Of the believers are men who are true to the covenant which they made with Allah... (Surah Ahzab 33:23)

And is that believer who is not afraid of the terrors of this world and the hereafter and his example is like that of stalk of grass, sometimes it bents due to the wind and sometimes it is straight. In the same way sometimes he is under the pressure of the self and is sometimes he is protected. It is this believer who is fearful of the terror of the world and the hereafter and he is in need of intercession and he himself is unable to intercede for others, but his end is good.

Also, there is a tradition of Imam Sadiq (a.s.) that he said to Abu Baseer that: Allah has mentioned you in the Quran, when He said:

Of the believers are men who are true to the covenant which they made with Allah... (Surah Ahzab 33:23)

Then he said: Indeed, you have fulfilled your promise that Allah had taken from you, that is our Wilayat; and you have not chosen others in our place.

Also, it is narrated by the same Imam (a.s.) that the Holy Prophet (S) said: O Ali one who befriends you has certainly fulfilled his promise and the one who doesn't befriends you, so he waits and everyday the sun which rises on him is related to the sustenance and faith.

It has come in many traditions that when Imam Husain (a.s.) was in the desert of Kerbala, whenever any of his companions was martyred and another used to bid farewell, the Imam used to recite this very verse.

Fourth Verse:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ
وَنُورُهُمْ.

And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light... (Surah Hadid 57: 19)

In *Khisal* there is a tradition from Amirul Momineen (a.s.), that there is no Shia who would do such a thing that we have refrained him from. And he would not die until a misfortune befalls him, so that it will be a compensation for his sins, or his wealth is destroyed or his child dies or some disease inflicts him. Or some misfortune befalls him. And if any sin remains on him, his soul comes out of the body very painfully. Whoever from our Shias dies, he is either a Truthful or a Martyr, because he has verified our

Mastership. And his friendship is for us and his enmity is on account of us, and his aim with it, is the pleasure of Allah and he has brought the right faith on Allah and His Prophet. Allah says:

And (as for) those who believe in Allah and His apostles...

In *Majmaul Bayan* there is tradition of the Holy Prophet (S) in the explanation of this verse:

...they shall have their reward and their light...

That for them there is the reward for their worship and the light for their faith, with which they get the guidance for Paradise.

Ayyashi has narrated from Minahal Qassab that: I said to Imam Sadiq (a.s.): O Hazrat, pray that Allah gives me martyrdom. The Imam replied that on whatever condition a believer dies, he is a martyr. Then to prove his point he recited the same verse.

Also there is a tradition from Haris bin Mughira that once I was present in the service of Imam Baqir (a.s.) when he said that whoever from you is aware of the Shia religion and who awaits for our pleasure and does good work, he is as if he is in the service of Qaem Aale Muhammad (a.s.) and he has fought with his sword, Nevertheless by Allah he I like that person who has been in the service of the Holy Prophet (S) has fought along with him with his sword, by Allah it is as if he were with the Holy Prophet (S) in his tent and then was martyred in the way of Allah. And there is a verse in the Quran in your praise. The narrator asked: May I be sacrificed for you, which verse is it? He replied: *And (as for) those who believe in Allah and His apostles...*

Then he said by Allah you are the truthful and the martyr in the view of Allah.

There is a tradition in *Tahzib* that a person said that I was in the service of Imam Zainul Aabedeen (a.s.), when a discussion about martyrs was in progress. One of those present said: If a person dies due to dehydration, he is a martyr. Another said: If a wild beast tears a person he is also a martyr. In the same way some other said: I don't believe that a person killed in any way to be a martyr except in the way of Allah. The Imam said: If it is so, martyrs would be very less. Then he recited the above verse and said: This verse is in praise our Shia.

Barqi in *Mahasin* has narrated from Imam Husain (a.s.) that he said: There is no Shia but he is either a 'truthful' or a martyr. Zaid Ibne Arqam said: May I be sacrificed for you, who is a martyr? Although many of them die on the bed. Imam said: May be you have not read the Quran that Allah says in Surah Hadid:

And (as for) those who believe in Allah and His apostles...

Zaid says: I felt as if I have never read this verse in the Quran. Then the Imam said: If martyrdom was limited to what they say, the martyrs would be very few.

Fifth Verse:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ. وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ.

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers? And he who brings the truth and (he who) accepts it as the truth... these are they that guard (against evil). (Surah Zumar 39: 32-33)

Shaykh in *Majalis* and Ibne Shahr Aashob in *Manaqib* have narrated from Amirul Momineen (a.s.) that ‘Siddiq’ (truthfulness) refers to the Wilayat of we Ahlul Bayt (a.s.).

Ali Ibne Ibrahim says: After this Imam mentioned about the enemies of Ahlul Bayt (a.s.) and about those who attribute false things to Allah and the Holy Prophet (S) and claim the position they do not deserve. Then he said:

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him...

It means the one who desires the right of Ahlul Bayt (a.s.) which was brought by the Holy Prophet (S). Then Allah mentioned the Holy Prophet (S) and Amirul Momineen (a.s.):

And he who brings the truth and (he who) accepts it as the truth... 39:33

In a tradition from Amirul Momineen (a.s.) in *Majmaul Bayan* and according to other Imams (a.s.) it means: ‘he who brings the truth’ refers to the Holy Prophet (S) and ‘(he who) accepts it’ refers to Ali Ibne Abi Talib (a.s.).

Sixth Verse:

وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ.

...and give good news to those who believe that theirs is a high rank with their Lord. (Surah Yunus 10:2)

Kulaini from Ali Ibne Ibrahim and Ayyashi has narrated that ‘a high rank’ means the Holy Prophet (S) and the Holy Imams (a.s.) that is their intercession and Mastership. Kulaini has also narrated from the

same Imam that it refers to the Wilayat of Imam Ali (a.s.). Ayyashi has also narrated similarly.

1. The writer says: This is one of those verses with which the scholars have proved the obedience of the Infallible Imams and the reason is that the Holy Prophet (S) ordered all the faithful to remain with the 'Sadeqeen' and it is apparent that it does not mean to be with them physically, but to practice and follow their sayings, actions and their ideology. It is well known that the Almighty Allah does not generally order to follow and obey that person who himself sins and transgression. They should be such that they must not on the least commit mistake in words or actions so much so that their obedience in all matters should be incumbent. Also the Ummat has consensus that the address in Quran is general and for all times and not any particular period, so it is necessary that in all times and ages there should be an Infallible Imam (a.s.) that the believers of this age should be able to follow. In Kitabe Ahwaal Amirul Momineen we will explain this in more detail, Insha-Allah.

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