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In Holy Quran's Atmosphere

The Holy Prophet (S) gave the greatest brilliant treasure for guiding his nation and developing it for enhancing the intellectual horizon and science in order to free the nations of the universe and the people of the earth from the darkness of slavery, the darkness of ignorance and establishing the pillars of light and awareness.

That treasure is the Holy Book of Allah (SwT), in which no wrong is available, alongside the infallible family of the Prophet¹, who paid particular attention to the Holy Quran, adhered to its instructions, did their best in distributing its treasures, extracting its pearls, mentioning the resulting knowledge and superiority, which leads people towards what is best, what refines behaviours, guides those darkened, evolves the perfection, unify senses and beliefs and gather people on the accurate saying.

Among the attention that the Ahl al-Bayt (as) paid is that they considered interpreting Quran ahead in their methodology-studying list. Imam Muhammad al-Baqir (as) allocated some time for his students to describe the treasures of Quran for them, and clarify what verses came as complements for the older verses and to figure out the wisdom behind them. Some of his students authored the complete interpretation of Quran attributing it to him.

The great everlasting martyr, Zayd ibn Ali al-Husayn authored a book in interpreting Quran, getting use of his father Imam Zayn al-Abidin (as) as well as his brother Imam Muhammad al-Baqir (as).

Imam al-Sadiq (as), who is the subject of our discussion, set forth his best attention to interpret Quran. Interpreters narrated many ideas and original opinions. Before setting forth examples of his interpretations, let us present some of his ideas regarding the Holy Quran. Here is what follows:

[Pondering on the Verses of Quran](#)

Imam al-Sadiq (as) encouraged thinking and pondering on the verses of Holy Quran to understand the high concepts, which enlightens the mind and keeps hearts alive. He said:

“This Quran is the landmark of light and the enlightening lamp in darkness. This will refine the vision and opens the horizon. Pondering is the essence of live heart to light things up during walking in darkness.”

One who thinks and ponders on the verses of Holy Quran, he will know what the great legislation actually means as well as the great inventions and creations and others, which let minds and thought to be highly astonished.

The Miracle and Strange in Quran

All that is in Holy Quran is strange. All of it is great. This is because of the availability of the news of the skies, the news of the earth and etc. Imam al-Sadiq (as) said:

“Allah, the Almighty, descended His Book to you, He is the real Honest. The Book contains your news, the news of people before you and after you and the news of the skies and earth.”

The Holy Quran highlighted the stories narrated in some older nations, mentioning the reason behind their destruction and warning against them as they lead those following them to extinction.

Quran, Ordering and Denying

Quran is distinguished by its nature in calling towards every action that bring human beings closer to Allah (SwT) and warning against the actions that get them away from Him.

Imam al-Sadiq (as) said: “Quran is commanding and warning. It commands to Paradise and warns against Hell.”

The commands of the Holy Quran are clear and transparent in asking people to do good as well as warning and denying committing any bad and crime, which would result in Hell.

The Rewards of Those Memorizing and Reading Quran

Imam al-Sadiq (as) encouraged memorizing Quran and reading it. He, in some of his tradition talked about the great and high rewards for those memorizing and acting according to Quran. Among what he said are the following:

He said: “One who memorized Quran and one who is acting according to Quran instructions are with those elevated creatures of Allah.”

He said: “What does prevent a business man from you to read a chapter of Quran after going back to his house, before he sleeps. There will be ten rewards written for him for every verse as well as the removal of ten faults and sins.”

There are also other traditions from Imam al-Sadiq (as) encouraging Muslims on reciting the Book of Allah (SwT) and memorizing it, because it enlightens the heart, opens new intellectual horizons and enriches people from every thought. Imam al-Sadiq (as) said: “One who reads Quran, is rich and there is no poverty after that, but just richness.”

The Reward of Listening to Quran

Imam al-Sadiq (as) asked for listening to the Holy Quran and paying attention to it. He said: “One who listens to a letter from the Book of the Almighty Allah without reading it, Allah will write a good for him, removes a fault and elevates him a level. One who reads it silently, Allah will grant him a good one for each letter, as well as removing a fault and elevating him one level. One who learns a letter from the Book of Allah, Allah will grant him ten goods, remove ten and elevate him ten levels.”

He said: “I do not say for every word, but I said for every letter.” Then he added: “One who reads a letter from the Book of Allah while sitting, during his prayers, Allah will write fifty goods for him as well as removing fifty faults and elevating him fifty levels. One who reads a letter from the Book of Allah while standing, during his prayer, Allah will grant him a hundred goods as well as removing a hundred faults and elevating him a hundred levels; and one who reads Holy Quran entirely, Allah will fulfil his request, sooner or later.” The narrator said: “Read it entirely?” He said: “Yes, entirely!”

Imam al-Sadiq (as) wanted to keep Muslims stuck to Quran and having it part of their lives as a methodology to be enlightened with its light and to be guided with its guidance.

Houses in which Quran is read

Imam al-Sadiq (as) admired the houses where Quran is recited in. He said: “If there is a house in which a man recites Quran, the angels look at him as the people of the earth look at a brilliant planet in the sky.”

Reciting Quran in house brings the good and blessings to the members of the house. Imam al-Sadiq (as) narrated the following from his grandfather, Imam Ali (as), saying: “The house in which reciting Quran is common, its elevated people are increased and blessing comes to it.”

Reciting Holy Quran sends back any bad and malicious events as well as brings any good and blessings for the members of the house. The ancestors welcomed Holy Quran every morning by reciting it in their houses and their working places.

What should be read during Each Day?

The proper amount to be read from the words of the Holy Quran is fifty verses, according to what was mentioned by Imam al-Sadiq (as) when he said: “Holy Quran is the advice of Allah to His creatures. So

Muslims should look at the advice of Allah and read fifty verses from that, during each single day.”

The reading should be accompanied with understanding and comprehension, because merely reading Quran is not fruitful.

Having Quran in House

Imam al-Sadiq (as) admired putting Holy Quran in house, as he said: “I like to see Holy Quran in every house as Allah drives away Satan with it.”

Holy Quran should actually be read. Imam al-Sadiq (as) said the following in this regard: “There are three complaining to Allah: A destroyed mosque where no people is praying there; a scholar surrounded by ignorant people and a lonely Quran with dust on it as no one is reading from it.”

The Duration That Quran’s Reading Should be completed

Imam al-Sadiq (as) hated to see Quran being read hurriedly in a way that the reader does not understand the meaning of the verses of what he reads. He liked Quran to be read during a month. Once, Muhammad ibn Abdullah told him: “May I read Quran in a single night?” He answered: “This does not interest me.”

There were companions of the Prophet Muhammad (S) who were reading Holy Quran in a month or less. Quran should not be read irregularly as gibberish, but it should be recited and whenever you pass by a verse mentioning paradise, you may have a small stop, asking Allah for paradise, and whenever you pass by a verse mentioning hell, ask Allah the Almighty and Majestic, to keep you away from it.

Hastening in reading the Holy Quran has no benefit for the reader. Therefore, one should ponder about it and extract the reassures available in it.

Reading Correctly

The reader of Quran should read the verses correctly and should not read it wrongly. Imam al-Sadiq (as) said: “Try to your best to read the Quran correctly in an Arabic pronunciation in the same way that Arabs read it.”

Quran Descended in Four Sections

Imam al-Sadiq (as) spoke about the contents of the Holy Quran saying: “Quran was descended in four quarters: One quarter is about what is legal; the second quarter is about what is illegal; the third quarter is about the traditions and instructions; and another quarter is about what happened in the past and what will happen next and the interaction among yourselves.”

The Holy Quran involves those four quarters, which came to lead human beings, refine their manners and establish their behaviours.

Writing Quran with Gold

Imam al-Sadiq (as) hated to see the Holy Quran written by Gold, but it should be in black. Muhammad ibn al-Waragh narrated saying: “I presented a Quran decorated with gold and he said: ‘I am not interested in writing Quran in something other than black, as it was in the first time.’”

Examples of His Interpretation

Narrators narrated many things from the interpretations of verses of Holy Quran by Imam al-Sadiq (as). Here are some examples:

His Majesty Said: ***“Show us the straight way” (1:6)***. Imam al-Sadiq (as) wrote the following couple of things about the interpretation of this verse:

- We Guided people to the necessity of walking through the way of loving You, Allah; the way that leads to Your paradise; the way that prevents us from our malicious desires, which might end in our extinction.
- The Straight or Guided path is the path of knowing Allah. There are a couple of paths, one is the path in the world and the other one is the path in hereafter. The path related to the worldly life, is following the instructions of the Imam whose advices should be taken into account and who is known in the world with his instructions and guidance to be able to cross the path leading towards hereafter. One who does not know him, his foot will slip at hereafter and will be in hell.

His Majesty Said: “Behold, thy Lord said to the angels:

‘I will create a vicegerent on earth.’ They said: ‘Wilt Thou place therein one who will make mischief therein and shed blood? – whilst we do celebrate Thy praises and glorify Thy holy (name)?’” (2:30)

He said the following in interpreting this verse: “Who taught the angels when then say: ‘Wilt Thou place therein one who will make mischief therein and shed blood?’ if they did not see those who made mischief and shed blood before.”

This tradition shows that Allah, the Almighty, has created this planet before Adam (as) and there were people residing in it. This way, angels knew them and saw them how they make mischief and shed blood. Al-Sayyid al-Tabatabaee commented on this tradition and said: This is possible that it is pointing to a former era, before the era of Adam (as). There is some news in this regard and we also have what the angels understood by looking at the following verse: ‘I will create a vicegerent on earth’ and He, the Almighty, did not finish with this. He, the Almighty, said:

“And He taught Adam the nature of all things; then He placed them before the angels, and said: ‘Tell me the nature of these if ye are right.’” (2:31)

There was more than one interpretation for this verse. They are:

- Abu Abbas narrated from Imam Abu Abdullah (as) saying: “I asked him about the speech of Allah Who said: ‘He taught Adam the nature of all things.’ What does it mean? And he answered: ‘The earth, mountains, reef, valleys.’”
- Fudayl ibn al-Abbas narrated from Imam Abu Abdullah (as) saying: “I asked him about the speech of Allah: ‘He taught Adam the nature of all things.’ What does it mean? He said: ‘By nature it meant the names of valleys, plants, trees, mountains on the earth.’”
- Dawoud ibn Sarhard al-Attar narrated saying: “I was with Abu Abdullah and he asked at dinning table as we had our meals. I asked him whether he knew all the natures and names. He replied: ‘Mountain passes and valleys.’”
- The following was among what Imam al-Sadiq (as) said: “Allah the Almighty and Majestic taught Adam the nature of all things. Then He presented them in front of the angels when they were soul and asked the angels the following: ***‘Tell me about the names of those, if you are right and that you are more worthy for kingdom on earth than Adam.’ They said: ‘Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom’ (2:32).***”
- Allah the Almighty and Majestic said: ***‘O Adam! Tell them their natures.’ When he had told them, (2:33)***’ they understood the greatness of their positions to Allah, the Almighty. So the angles understood that they deserve to be the kings of the earth and His evidence for His creatures. Then He hid them from their views and has them for worshiping and told them: ‘Did not I tell you that I am the knower of the things unseen? I know what you express and what you deny, I know what you do not know.’

He, the Almighty, said: ***“And behold, We said to the angels: ‘Bow down to Adam’ and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith” (2:34)***

There were some speeches from Imam al-Sadiq (as) about the interpretation of this verse. Here are some of those interpretations:

First: In mentioning the reason behind the bowing down of the angels to Adam (as), Abu Basir narrated, saying: “Did the angels have their forehead on soil? He said: ‘Yes, that was a kind of respect and dignity from the Almighty Allah’”

Al-Sizawari commented about this tradition saying: This is about the angels of the earth, regarding the angels of the skies, we do not know the method of bowing down and this tradition is not used for this purpose. In a book called Tohaf al-Oghool, Imam al-Sadiq (as) said: “The bowing down of the angels to

Adam was a kind of obeying Allah and a kind of respect to Adam.” According to this, the bowing down is obeying and admiration. It is not the placing of forehead on the earth.

Second: Whether Satan is from the angels or not? Jamil ibn Darraj asking Imam al-Sadiq (as) about this aspect and he replied: “He was not from the angels, but the angels thought that he was from them, but Allah knew that he was not. He did not own anything from the sky.”

Imam al-Sadiq (as) said: “He, the Almighty, commanded Satan to bow down to Adam, but he said: ‘O Allah! I ask you with your dignity to exempt me from bowing down to Adam, so that I pray you such a prayer that no one has ever done.’ Allah the Almighty and Majestic said: ‘I’d like to be worshiped in a way that I prefer.’”

Then He said: “Satan was shocked four shocks: the first one was the one in which he was damned; then the day when he was exiled to the earth; afterwards, when Muhammad (S) was chosen after the former prophets and the last time when the Holy Book was descended. He was also had a deep comfortable breath, twice: one was when Adam ate from the tree and one when Adam was exiled from paradise.”

He, the Almighty, said:

“We said: ‘O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression” (2:35).

“Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: ‘Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood – for a time” (2:36)

Imam al-Sadiq (as) presented a comprehensive interpretation for this couple of verses. He was asked whether the paradise of Adam (as) was a worldly paradise or a heavenly paradise? He answered: “It was from the worldly paradise, where there were sunrise, sunset and moon. If it were from the hereafter paradise, he would never be out from.”

He said: “When Allah granted him the paradise and allowed him to get use of it except the tree, because His creature would not survive without commanding and denying and by using food, clothes and marriage. The creatures do not know what is good and what is bad unless by being guided. Satan came and told Adam: ‘If you eat from the tree that Allah denied you from, you will be angels and will stay in the paradise forever and if you do not you will be fired from the paradise.’”

He swore that he is an advisor for them, as Allah mentioned this story, saying: ***“Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever.” “And he swore to them both, that he was their sincere adviser” (7:20–21).*** And Adam (as) accepted his speech, they ate from that tree and the story went on as Allah mentioned: ***“their shame became manifest to them”***

(7:22) and their clothes were off. They ran to cover themselves with the leaves of paradise. ***“Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?” (7:22)***

They replied, as Allah (SwT) mentioned: ***“Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost” (7:23)***. Then Allah told them: ***“Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time” (7:24)***, that is till the Resurrection Day.

Then He said: Adam was sent down to al-Safa. That is why that place is named al-Safa, because of the descending of a Safi person who was chosen by Allah. Eva was sent down to al-Marwa. Adam spent forty days weeping for losing paradise and then Gabriel came and told him: Did not Allah create you Himself and gave you from his soul and the angels bowed down to you? He said: Yes! Gabriel continued: and He commanded you not to eat from that tree, but you disobeyed. Adam said: Satan swore by lying.

Abdullah ibn Sanan narrated, saying: “Abu Abdullah was asked and I was present there: ‘How long have Adam and his wife been staying in paradise till their being exiled from it?’ He said: ‘Allah the Almighty and Majestic, breathed life into Adam after the subset of Friday, then He granted him with a wife. Afterwards, the angels bowed down to him and he stayed in paradise from that part of the day. But he did not stay there more than a few hours until he disobeyed Allah and he was exiled after sunset and was taken to the yard of paradise till the morning while there shames were manifested to them and Allah told them: ‘Did I not forbid you that tree?’ Adam was shameful and humble when he said: ‘Our Lord! We have wronged our own souls’ and he asked forgiveness. Allah told them: Get ye down from my heaven to the earth, as disobedient stays neither in my paradise nor in my heavens.’”

He, the Almighty, said: ***“And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): Hold firmly to what We have given you” (2:63)***.

Imam al-Sadiq (as) was asked about the speech of Allah (SwT) Who said: “Hold firmly to what We have given you”, does it mean the power of bodies or the power of heart? He said: “It means both of them.”

He, the Almighty, said: ***“And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: ‘I will make thee an Imam to the Nations.’ He pleaded: ‘And also (Imams) from my offspring!’ He answered: ‘But My Promise is not within the reach of evil-doers’” (2: 124)***.

Imam al-Sadiq (as) commented on this verse, saying: “Allah the Almighty and Majestic, considered Ibrahim as a man slave before considering him a prophet, and He considered him as prophet before considering him as a messenger, and He considered him as messenger before considering him as a friend, and He considered him as a friend before considering him as an Imam. So when He added up everything, He said: ‘I will make thee an Imam to the Nations’, he said: ‘And also (Imams) from my offspring!’ He, the Almighty, said: ‘But My Promise is not within the reach of evil-doers’ He said that

those evildoers cannot be the Imams of those good-doers.”

Theologians relied on this verse to take the conclusion that Imamate, which is among the best and the most elevated positions, will not be in hands of those who were cruel by committing sins and worshipping idols, even in a short time, but instead it will be in the hands of those devout whose souls are free from cruelty and sins. The Imams (as), the Ahl al-Bayt of the Prophet (S), are among them whom Allah (SwT) purified from sins and accompanied them with the Prophet (S).

He, the Almighty, said: ***“Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)” (2: 125).***

About the purpose of sanctifying of the House, Imam al-Sadiq (as) mentioned the following two cases:

First: By sanctifying, it meant keeping infidels away from it.

Second: The purpose is that human is not allowed to enter in the House unless he is cleaned his body from any dirt and etc.

Important Notes About Establishing the House

Imam al-Sadiq (as) presented the following important information about the construction of the Holy House, saying: “Ibrahim went on to the desert of al-Sham. When he had his son, Ismail, from his wife Haajar, Sara was very sad because she did not have any son. So, she was hurting Ibrahim in Hajar and she was grieving him.

“Ibrahim complain about this to the Almighty Allah and He ordered him to take out Ismail and his mother. Ibrahim asked: ‘O Allah! Where should I go?’ He, the Almighty, said: ‘To my secure land, the first place in the world that was created and it is Mecca.’ Allah sent Gabriel and he provided the vehicle and carried Hajar, Ismail and Ibrahim.

“Whenever Ibrahim was passing a green land with trees and palms, he used to say: ‘Here! Here!’ but Gabriel said: ‘Let me keep going on’ until he approached Mecca and put them close to the Holy House. Ibrahim promised Sara not to stay there unless returning to her. When they landed on that place, which had a tree. So Hajar spread a cloth on that tree to stay under the shadow.

“When Ibrahim put them there and wanted to leave towards Sara, Hajar told him: ‘Do you want to leave us in a place that has no people, water and plants?’ Ibrahim replied: ‘Allah who ordered me to put you here, will take care of you.’ Then he left them. When he approached Kada, which is the name of a mountain called Tawa, he turned his face up to Allah and said: ‘O my Allah! I have placed my family in a region free of plants close to Your House to fulfil prayers. Please incline the heart of people towards

them and feed them with food and fruits, so that they thank.'

"Then he departed and Hajar was there alone. When sun reached the middle of the sky, Ismail became thirsty. Therefore, Hajar went on to seek for water by climbing al-Safa, but when the mirage was shone in the valley, she thought that it might be water, so she went down inside the valley trying to find water. When she approached al-Marwa, Ismail was hidden from her sight until she was back to al-Safa. She attempted this path seven times.

"In the seventh time, she looked at Ismail and found water under his feet. She hurried towards him and gathered some soil around the water, because it was streaming. At that time a tribe, called Jarham, was close to al-Majaz and Arafah. When water appeared in Mecca, birds and animals gathered around the water. Jarham looked at the gathering of the birds and animals on that place and pursued them until they reached a woman and a child in that region resting under the shadow of a tree close to the appearance of water.

"They told Hajar: 'Who are you? And why are you and that child staying here?' She said: 'I am the mother of the boy of Ibrahim, the friend of Allah, the Almighty, and this is his son. Allah commanded him to put us here.' Then, they said: 'Do you allow us to stay near you?' She said: 'I should ask Ibrahim first'.

"When Ibrahim visited them in the third day, Hajar told him: 'O the Friend of Allah! There is a tribe from Jarham asking you whether you allow them to stay near us. Do you allow them?' He replied: 'Yes!' and Hajar allowed them. So they handed near them and set their tents there. Hajar and Ismail were happy by their existence. When Ibrahim met them for the second time, he looked at the high number of people around his family and he was extremely happy.

"When Ismail moved, each one of the people from Jarham tribe granted Ismail a ship or two, with which Hajar and Ismail were living. When Ismail becomes older, Allah ordered him to build the House, but he said that Ibrahim does not know where to build the House. So, Allah sent Gabriel and marked the position of the House.

"Then Ismail was elevated to the amount of nine arms from the ground and showed him the location of the Stone and Ibrahim took it out and put it in the place that it is currently in. When he built it, he assigned two doors for it, one towards the east and one towards the west. The door that is towards the west is called al-Mostajar. Then he covered it with trees.

"Hajar in her turn put clothes, which was with her. And they stayed under it. After the construction finished, Ibrahim and Ismail performed their Hajj and Gabriel came for them on eighth of Dhul-Hijjah at the day of Tarwia, and said: 'O Ibrahim! Come and drink from the water,' there was no other place having water in Mina and Arafah.

"Then he brought him out towards Mina, spent the night there and did what Adam had done. Then Ibrahim said the following when he finished the construction of the House: 'And remember Abraham

said: ***'My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in' (2: 126).*** By that verse, he meant the fruits of the heart, that is what make people love them, to be accompanied with them and return to them."

He, the Almighty, said: ***"They say: 'Become Jews or Christians if ye would be guided (To salvation).' Say thou: 'Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah.'"*** (2: 135)

Imam al-Sadiq (as) interpreted 'the Religion of Abraham the True' as the same True in Islam.

He, the Almighty, said: ***"(Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship"*** (2: 138).

There were two interpretations from Imam al-Sadiq (as) about the word, baptism:

- Baptism is considered Islam.
- Baptism is considered the belief of Muslims in religious guardianship, that is the guardianship of the right Imam.

He, the Almighty, said: ***"The fools among the people will say: What hath turned them from the Qibla to which they were used?"*** (2: 142)

Imam al-Sadiq (as) said the following in the interpretation of this verse: "Kiblah was changed to Kabah after the Prophet prayed thirteen years towards Jerusalem. He just prayed towards Jerusalem seven months after his migration to Medina."

He continued: "Then Allah told him to pray towards Mecca. That was because the Jewish were blaming the Prophet saying: 'You are following us, because you are praying towards our Kiblah.' The Prophet (S) became very sad and went out in the middle of the night, looking at the skies, waiting for a command from Allah.

"After the days came up and it was the time of noon prayer, he was in the Banou-Salim mosque. He prayed two parts of the noon prayers when Gabriel came in, taking his arms and turned him towards Kabah with the following verse:

'We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque' (2: 144)

He prayed two parts of the prayer towards Jerusalem and the other two parts towards Kabah. At that time the Jewish said: 'What made them changing their former Kiblah?!'"

He said:

“It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things). But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful” (2: 180–182)

This holy verse demonstrated the legislation of some of the instructions that are related to testament. The following interpretations were presented from Imam al-Sadiq (as):

- Imam al-Sadiq (as) narrated from his grandfather, Imam Ali (as) who said: “One who does not invite some people, who do not have any share in the legacy, during the closeness of death as witness has ended his deeds with sin”².
- Muhammad ibn Muslim narrated saying: “I asked Imam al-Sadiq about whether the inheritor is allowed to use the testament. He said: ‘Yes,’ then he read the following verse: ‘It is good for parents and relatives to have testaments.’”
- He said: “If one had a testament, it is not allowed for the inheritor to change the testament made, but he should confirm it unless it stated something other than what Allah commanded, such as disobeying and cruelty. At this situation the inheritor is allowed to ask for his rights.
- “For instance, a man made his legacy by giving the whole of the wealth to some and depriving others completely and cruelly. The Almighty said: ‘Either willingly or sinfully.’ That is, the willing towards some of the inheritor without considering others, and the sin of commanding to construct the house of sins and investment for intoxicating. In this situation, it is allowed for the inheritor not to perform according to the testament.”

He, the Almighty, said: ***“When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way” (2: 186)***

He said the following in interoperating parts of the mentioned verse: “To believe in Me” that is to believe in the fact that I am able to give them what they have asked, “They may walk in the right way” this means that they may find the Guided path to go through it.

It is worth mentioning that once, one of the companions of Imam al-Sadiq (as) told him: “I have found a couple of verse in the Book of Allah, but I could not feel them in reality.”

The Imam (as) hurried, saying: “What are they?”

“The Almighty said: ‘If you call me, I will fulfil your request’, but we call Him without noticing a response!!” he said.

Imam (as) replied: "Do you think that Allah broke his promise?"

"No!"

"So what?"

"I do not know"

The Imam (as) said: "But I'll inform you about people who called Allah in the correct way and their calls were fulfilled."

"What do you mean by: in the correct way?" he said.

Imam al-Sadiq (as) replied: "You start with praising and glorifying him then thanking him and ask for Allah's blessing on Muhammad and his family. Then you will mention your sins and confess. Afterwards, you ask for forgiveness. This is the correct way of calling."

Then Imam (as) addressed the next question: "What is the next verse?"

He mentioned the following verse: "'You will not pay any alms unless it will be back', I pay without this alms be back."

The Imam (as) rejected saying: "Do you think that Allah broke his promise?"

"No!"

"So what?"

The Imam (as) replied to him with the fact that the man was unknown of, saying: "If one earns his money legally and pays alms accurately, he will not pay a Dirham unless it is being back by Allah to him."

He, the Almighty, said: ***"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink" (2: 187)***

Imam al-Sadiq (as) interpreted this verse and clarified the reason why it was descended, saying: "Eating and intercourse were forbidden in the nights of Ramadhan after sleeping. This means that, everyone who prayed the night prayer and slept without eating something and breaking his fast, it was forbidden for him to break his fast. Additionally, intercourse was not allowed at nights and days in Ramadhan.

"There was a man from the companions of the Holy Prophet named Khawat ibn Jobayr al-Ansari, the brother of Abdullah ibn Jobayr, who was presented by the Prophet to protect Shaab canal during the Uhud war alongside with fifty bowmen, but his companions left him and just twelve ones remained and

they were killed on that canal. So his brother was Khawat ibn Jobayr, an old man who was fasting similar to the Holy Prophet.

“Once he returned to his family at night and said: ‘Do you have food?’ They said: ‘Do not sleep so that we prepare the meal for you.’ But the preparation of the meal took a while and he fell asleep before breaking his fast. When he woke up, he told his family that I am not allowed to eat this night. At the morning, when he came to continue trenching, he fainted.

“The Prophet saw him and felt pity for him. Additionally, youth in the tribe used to approach their wives secretly in the month of Ramadhan. Then Allah descended the following: ‘Permitted to you, on the night of the fasts, is the approach to your wives.’ So, Allah, the Almighty, permitted approaching of wives at the nights of Ramadhan as well as eating even after sleeping but before the appearance of the dawn. The Almighty said: ‘until the white thread of dawn appear to you distinct from its black thread’.”

He, the Almighty, said: “And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property.”

Abu Basir narrated the following, saying: “I read the following statement of the Almighty for Abu Abdullah ‘And do not eat up your property among yourselves for vanities, nor use it as bait for the judges.’ He said: ‘O aba Basir! Allah the Almighty and Majestic, knows that there are always cruel judges in nations, but here He does not mean just judges. He meant unjust judges. O aba Basir! If you have some right from a person and you called him to a just judge, he may not accept to come and instead he may ask you to attend the court of an unjust judge to take his side. It is the words of Allah, the Almighty, who said: “”

He, the Almighty, said: ***“It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors” (2: 189).***

He said: “The messengers of Allah are proper doors through which He enters and without whom Allah, the Almighty, would not be known and with whom He closed the gates of all pretending.”

He, the Almighty, said: ***“Make not your own hands contribute to (your) destruction” (2: 195).***

Imam al-Sadiq (as) has specified an example for this verse, which was the following. If a man grants his money through the way of following Allah and nothing remains for himself and his family, it will not be considered good and he will not be successful. Does Allah say: ‘Make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good’ that is, those who are not wasting money and saving it.

He, the Almighty, said: ***“And complete the Hajj or umra in the service of Allah. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not***

shave your heads until the offering reaches the place of sacrifice” (2: 196).

Imam al-Sadiq (as) had a number of interpretations for this statement of Allah, Who says: “And complete the Hajj or umra.” Here are a group of those interpretations:

He said: “The statement ‘And complete the Hajj or umra’ means that these are compulsory”

Muhammad ibn Muslim, Zrarah and Hamran narrated the following from Imam Baqir (as) and Imam al-Sadiq (as) saying: “We asked them about the meaning of ‘And complete the Hajj or umra’ and they replied: ‘Completing Hajj means that one should do neither sexual intercourse, corruption nor quarrel.’”

He said: “The purpose of completion is performing Hajj and keeping the one who is performing Hajj away from everything forbidden.”

Al-Halabi narrated from Imam al-Sadiq (as), saying: “When the Holy Prophet of Islam was out to Hajj, he went four days before the end of Thee Ghada until approached the tree. He prayed there and then he rode his camel towards the desert and put on the Hajj clothes. He started his Hajj and sacrificed a hundred sacrifices and called people to come out to Hajj without intending umra.

“Nevertheless they did not know what the compulsory Hajj (or Muta) meant, until the Holy Prophet of Islam perform the circumambulation of the Kabah; people similarly circulated around the House. Then he had to two-part prayer close to the Ibrahim shrine and touched the stone. Then he started with what Allah said and went to al-Safa starting with it. Then he circumambulated between al-Safa and al-Marwa seven times.

“After completing the circumambulation on al-Marwa, a speaker ordered them to put on their normal clothes and consider what they have done as Hajj, which was what Allah the Almighty and Majestic, ordered. The Holy Prophet (S) said: ‘If I had even more time, I would do what I ordered you.’ Allah, the Almighty, said: ‘do not shave your heads until the offering reaches the place of sacrifice.’

“Saragha ibn Jatham al-Kinani said: ‘Our religion taught us in a way that we think we are just created. Did your commands relate just to this year or for every year?’ The Holy Prophet answered: ‘No! It is forever’. Another man stood up and said: ‘O the Messenger of Allah! Do you say that we can approach our wives right after performing Hajj?’ The Prophet (S) said: ‘You will never believe in it.’

“He said: “Ali came from Yemen while trying to perform the Hajj instructions and he found Fatimah (peace be upon her) using perfume and there was good smell. So he went to the Prophet asking him. The Prophet said: ‘O Ali! With what did you start your Hajj?’ He replied: ‘I started with what the Prophet has ordered’ And the Prophet said: ‘You have not still offered a sacrificed’ and he asked him to sacrifice thirty-seven and the Prophet himself sacrifice sixty-three ones. Then he took a small part from each one of the sacrifices and ordered to cook them. Then he tasted the gravy and said: ‘Now, we have all tasted it.’”

He, the Almighty, said: ***“If any one wishes to continue the umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque” (2: 196).***

This verse talked about a group of the instructions of Hajj. What comes in the following was one of the speeches of Imam al-Sadiq (as):

The purpose of “He must make an offering, such as he can afford” is sheep according to what Imam al-Sadiq (as) confirmed.

He, the Almighty, said: ***“Let there be no obscenity, nor wickedness, nor wrangling in the Hajj” (2: 197)***

He said: “By this it meant, the obscenity of intercourse, the wickedness of lying and cursing and also quarrel.”

He, the Almighty, said: ***“It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage)” (2: 198)***

He said the following in interpreting the verse: “If a man took off his Hajj clothes and finished the Hajj duties, he would be able to sell and buy there.”

He, the Almighty, said: ***“Then pass on at a quick pace from the place whence it is usual for the multitude so to do” (2: 199)***

He said the following in interpreting the verse: “The people doing Hajj are doing all their duties in their places and they are stopping by Arafa and will not leave there until the citizens of Arafa appear. There was man called aba Sayyar who had a big donkey and he was always ahead of the citizens of Arafa. When the people who are doing Hajj see him, they say: This is Abu Sayyar and then they go. Allah commands them to stop in Arafa and to leave from it.”

He, the Almighty, said: ***“And there are men who say: ‘Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!’” (2:201)***

He said the following in interpreting the verse: “By this it meant the satisfaction of Allah and Paradise in hereafter; the expansion of earnings and having good manners in the worldly life.”

He, the Almighty, said: ***“Celebrate the praises of Allah during the Appointed Days” (2:203).***

He said the following when interpreting the verse: “By days it meant the days of Tashreeq. People used to be proud when they reached Mina after doing sacrifice. Once a man from them said: My father was doing so and so. Allah the Almighty and Majestic, said: ***‘So when ye have accomplished your holy***

rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more Heart and soul' (2:200)." He said: "By Takbeer it meant saying the following loudly: Allah akbar Allah akbar la ilah ila Allah, wallah-o-akbar, wa-lillah alhamd, Allah akbar ala ma hadana, Allah akbar ala ma razaghana min bahimat al-anam"

He, the Almighty, said: **"There is no blame on him, if his aim is to do right" (2:203)**

There were two interpretations from Imam al-Sadiq (as) about this verse. They are:

- He said the following in interpreting 'if his aim is to do right': "If he does not hunt anything until quitting al-Mina."
- He said: "One who keeps himself away from committing large sins."

He, the Almighty, said: **"When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and generation" (2:205).**

He said: "The purpose of the verse in destroying crops, is the religion; and by generation it meant human beings."

He, the Almighty, said: **"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings" (2:213).**

He said the following when interpreting the verse: "The situation, that mankind was on a single nation, was before Noah" He was asked: "Were they guided?" He replied: "No they were stray and lost. This was because the fact that after the passing away of Adam and the rest of his good offspring. Sheeth the messenger could not publicly clear the religion of Allah as well as Adam and his good offspring.

"This was based from the time when Cain promised to kill all the good as he killed his brother Abel. So hiding was prevalent among them and darkness spread day after another till the time when there remained a very few ones. The messenger went to a far island to pray Allah. At that time, Allah, the Almighty, wanted to send messengers. But if the ignorant were asked they would say that He would not send messengers and they are lying. This is what Allah is always being judged every year.

"Then he recited: **'In the (Night) is made distinct every affair of wisdom' (44:4).** So Allah is governing on that year with force, ease or etc. He was asked then: Whether they were deviated or guided? He said: They were not guided; they were on the nature, which was set by Allah and the nature set by Allah is not changed; they would not be guided until Allah guides them. Haven't you heard what Ibrahim said: **'Unless my Lord guide me, I shall surely be among those who go astray' (6:77).**"

Al-Sayyid Tabatabaee commented on this subject, saying: "They were not on the Guided Path; they were on the nature set by Allah; that is, they can be interpreted that they were deviated at the first part of the tradition. They were out of detailed guidance towards the divine instructions, but the overall guidance

is similar to a deviation; by deviation we mean the detailed deviation as he said in a tradition: People on the nature set by Allah are neither guided nor deviated.”

He, the Almighty, said: ***“They ask thee concerning wine and gambling” (2:219).***

Islam severely condemned the drinking of wine and there were several speeches from the Imam al-Sadiq (as) about this prohibition, among those are the following:

- He said: “The Prophet said: Wine is the root of all sins.”
- He said: “The Prophet said: One who sits for a meal in which wine is served, is damned, damned.”
- He said: “The Prophet said: My Allah, the Almighty, swears that there is no man drinking wine in this world unless he will be punished to the same extent at the Resurrection Day. Then he added: The drinker of wine, will appear in black face, livid eyes, streaming saliva and hanged tongue at the Resurrection Day.”

Many such news has come from Imam al-Sadiq (as) and it warn Muslims from committing the sin of drinking wine, which is the destructor of moral behaviours.

He, the Almighty, said: ***“Your wives are as a tilth unto you; so approach your tilth when or how ye will” (2:223)***

He said the following in interpreting this verse: “This verse is related to the way one wants a child and it commands the way that it should be sought according to Allah’s commands.”

He, the Almighty, said: ***“And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly” (2:224).***

He said the following in interpreting this verse: “It talks about the way men speak: I swear by Allah’ This is what considered using Allah to prove the faith or doing good.”

He, the Almighty, said: ***“Allah will not call you to account for thoughtlessness in your oaths” (2:225).***

He said: “This is about the speech of men, saying: I swear by Allah I did not’ or I swear by Allah’ while it is not based on something.”

He, the Almighty, said: ***“Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs” (2:228).***

He said the following in interpreting this verse: “‘Nor is it lawful for them to hide what Allah Hath created in their wombs.’ Being pregnant is among of the Allah’s creation in their wombs and they are not allowed to hide it.”

He, the Almighty, said: ***“It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah” (2:229)***

He said the following in interpreting this verse and mentioning the instructions of this verse: “Divorce will not happen unless the wife tells her husband: I do not fulfil any of promises for you; I will go out without your permission; I will sleep with another man or she says: I will not obey any of your speech unless you leave me. If she says so, then he will be allowed to take back everything he has given her and when they reach agreement, they can leave each other purely with witnesses for the first time.

“If the man comes for the second time, he will be just like any other one. If she wants him, she can accept his request for the second time and if she does not, she can do whatever she wants to do. Anyway if he marries her, there will be two times remained and they have to settle their conditions.”

He said: “There are no disown or divorce by mutual consent unless if this is done purely alongside the existence of two witnesses. The wife, who is married another man and then she gets apart from him, she will be able to marry her first husband.”

He, the Almighty, said: ***“An heir shall be chargeable in the same way” (2:233).***

He said: “The verse ‘An heir shall be chargeable in the same way’ means the expense which is the responsibility of the heir as well as the one the father is charged with.”

He said: “It is not acceptable for the heir to hurt the woman saying: I do not allow the baby to see her and to hurt the baby if they have problem. Also he is not allowed to become stingy.”

He, the Almighty, said: ***“There is no blame on you if ye make an offer of betrothal or hold it in your hearts” (2:235).***

He said: “You say nice statements to woman in order to make her interested in you, but do not say that I’ll do such and such from bad doings and any bad thing.”

He, the Almighty, said: ***“There is no blame on you if ye divorce women before” (2:236)***

He said: “If a man divorce his wife before have sexual relationship, she should be paid half of her marriage settlement and if this was not stated, she should be paid according to the wealth of the man and according to his power. Also does not have to wait and she can marry from the same hour if she wishes.”

He, the Almighty, said: ***“Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?” (2:245)***

He said the following about the above-mentioned verse: “The verse ***‘If any do good, good will***

(accrue) to them therefrom' (27:89) The Prophet said: Allah please give us more. And Allah descended the following: 'If one does a good, Allah will give him equivalent to the same, ten times', The Prophet said: Allah! Please give us more. And Allah descended the following: 'Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?' Here the Holy Prophet knew that 'many' from Allah means the amount that cannot be measured and is infinite."

He, the Almighty, said: ***"His Throne doth extend over the heavens and the earth."* (2:255)**

The following interpretation is narrated from Hafs ibn Giath about the meaning of Throne: "I asked Abu Abdullah about the verse 'His Throne doth extend over the heavens and the earth' and he replied: 'His Knowledge.'"

He, the Almighty, said: ***"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth."* (2:261)**

Umar ibn Muslim narrated saying: "I have heard Abu Abdullah once said: 'If a believer does a good deed, Allah will multiply his deeds seven hundred times. This is the statement of Allah: 'Allah giveth manifold increase to whom He pleaseth' So purify the deeds that you are doing because of Allah's rewards.' I said: 'What does 'purify' mean?' He said: 'If you pray, then perform your Rokoo and Sojood in the best way; if you fast, then try to be away from all that may corrupt your fast and if you went to Hajj, try be away from everything that was forbidden for your Hajj.' Then he added: 'Keep every deed you are doing, pure away from any bad.'"

He, the Almighty, said: ***"Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve."* (2:262)**

He said the following in interpreting this verse: "He Prophet said: If one assisted a believer and then hurt him by a statement or by reminding his generosity, his assistance will not be accepted by Allah."

He, the Almighty, said: ***"O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad."* (2:267)**

He said the following in interpreting this verse: "When the Prophet order everyone to pay the religious tax (Zakat) for the dates trees, a tribe came with a wide variety of dates, which were among the worst types, which is called: Jaroor and Moafa, which have a large stone with a very small eating part. However there were some people bringing excellent types of dates.

"The Prophet mentioned the following verse: ***'And do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it***

except with closed eyes' (2:267). Closing eyes means taking both types of the dates or fruits.”

He, the Almighty, said: ***“He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing.” (2:269)***

Imam al-Sadiq (as) has many interpretations of wisdom. The following narrations are some of them:

- He said: “The wisdom is knowledge and proficiency in the religion.”
- He said: “The wisdom, in the verse, is obeying Allah and the knowledge about the leader.”
- He said: “The wisdom is the light of the knowledge, the measure of faith, the result of honesty. If you say that Allah has not granted anything more worthy, greater and superior and more excellent than wisdom, I will say: Allah, the Almighty, said: ***‘He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding’ (2:269).***”

He, the Almighty, said: ***“Those who devour usury will not stand except as stand one whom the Evil one by his touch hath driven to madness.” (2:275)***

Islam strongly forbidden usury and considered it as the worst sins, because it leads to the destruction of the economical balance of the world, distributing poverty and focusing the wealth in the hands of wolf-like human. There were several traditions from Imam al-Sadiq (as) forbidding and banning usury.

He said: “The Holy Prophet said: When I ascended to the heaven, I saw a group of people who are not able to stand up because of their large stomachs. I asked: ‘O Gabriel! Who are they?’ And he replied: These are people who are eating usury and they ‘will not stand except as stand one whom the Evil one by his touch Hath driven to madness’, they are similar to the tribe of pharaoh who are facing the fire every day and night, while saying: O Allah! When will the time of judgment come?”

He also said: “Usury is severely forbidden so that people are losing the benefits of doing good deeds such as borrowing and assisting.”

He, the Almighty, said: ***“If the debtor is in a difficulty, grant him time Till it is easy for him to repay.” (2:280)***

Imam al-Sadiq (as) interpreted the statement of Allah (SwT) when saying ‘If the debtor is in a difficulty’ as follows: “It means the one who is not able to provide his nutriments and that of his family sufficiently.”

He said: “The Holy Prophet once when one to give a speech. He started by praising Allah, glorifying Him and admired His prophets, saying: O People! You who are here! Inform those who are absent about the verse ‘If the debtor is in a difficulty, grant him time Till it is easy for him to repay’.”

He, the Almighty, said: ***“He it is Who has sent down to thee the Book: In it are verses basic or***

fundamental (of established meaning); they are the foundation of the Book: others are allegorical.” (3:7)

There are some interpretations and traditions from Imam al-Sadiq (as) about the words fundamental and allegorical. Among those are the following:

- Imam al-Sadiq (as) was asked about the words fundamental and allegorical and he said: “Fundamental is what is adhered to and allegorical is what those ignorant are mistaken in.”
- He said: “Quran is fundamental and allegorical; fundamental is what you believe in, base your religion and behaviours on, however allegorical is what you believe in but do not base your works on it. Here is the statements of Allah, the Almighty, saying: ‘But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: ‘We believe in the Book; the whole of it is from our Lord’.’ By ‘those who are firmly grounded in knowledge’ it means the offspring of the Holy Prophet, Muhammad.”
- Mosada Ibn Sadagha said: “I asked Abu Abdullah about what are invalidating, what are invalidated, fundamental and allegorical. He said: ‘The invalidating are common constant things; the invalidated are what people used to work base on it but the invalidating came and invalidated them; allegorical are what the ignorant are mistaken in.’”

He, the Almighty, said: ***“No one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge.” (3:7)***

He said: “We are those who are firmly grounded in knowledge and we are familiar with its meaning.”

Imam al-Sadiq (as) condemned those who are interpreting the Holy Book, distinguishing between what are fundamental and what are allegorical, while they are not among those firmly grounded in knowledge. He said: “They hit part of Quran with another part. They based their interpretations on what are invalidated, because of thinking that those are invalidating. They demonstrated their reasons on what are allegorical, because of considering them as fundamental.

“They used what are special and for a particular case because of believing that those are public. They reasoned with the staring part of the verse and leaving the reason of its descending and do not look at carefully at what opens the speech and what is the ending. They will not know the reasons and causes and they will be deviated, if they do not take this knowledge from those what are grounded in the field.

“Allah bless you! Beware those who cannot distinguish from the Holy Book of Allah, the invalidating from invalidated; special from public; fundamental from allegorical; verses from Mecca and verse from Medina; the reasons behind descending; the knowledge of determinism; distinguishing what are clear from what which are not; differentiating what are apparent from what that are not; beginning from ending;

questions from answers; separation and joining; things which are exception; old attributes referring and demonstrating what the new ones; what are emphasized and what are not; the reason behind the religious duties and the instructions; the meaning of allowable and forbidden, which infidels will die for. These people are not firmly grounded in Quran and are not from those who should claim so.

“Whenever such people claim the knowledge in these fields without reason, they are doubtful and lying, expressing something uncertain and incorrect on Allah on his Messenger. Their destination is the Hell and the worst ending.”

He, the Almighty, said: ***“O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest.” (3:26)***

Dawoud ibn Farghad said: “I asked Abu Abdullah al-Sadiq about the verse ‘O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest.’ Did not Allah give the power to bani Umayya (The tribe of Umayya)? He said: ‘It does not mean where it goes; Allah has already given us the power, but bani Umayya took it from us. This is in the same way that someone may take the clothes of another one, it would not be him, because it belongs to the main owner.’”

He, the Almighty, said: ***“If ye do love Allah, Follow me: Allah will love you.” (3:31)***

Imam al-Sadiq (as) said: “If one knows that Allah loves him, he will act in a way that Allah ordered him and will follow us. Did they not hear the statement of the Almighty Allah Who said: ‘If ye do love Allah, Follow me: Allah will love you.’”

He also added: “Allah does not love one who disobeys Him.”

He, the Almighty, said: ***“Behold! A woman of Imran said: ‘O my Lord! I do dedicate unto Thee what is in my womb for Thy special service.’” (3:35)***

He said: “Allah inspired Imran that He will grant him a handsome son, who can cure the deaf, patients and revive the death by the command of Allah. Allah assigned him as a Prophet for bani Israel (the tribe of Israel). Imran talked with his wife, Hana, who was the mother of Mary about this. So when she was pregnant, she thought that she has a boy on her womb, but when she had the childbirth, she noticed that the baby is a girl and she said: She cannot be a Messenger. Allah said: Allah knows better with what you had. When Allah granted Jesus to Mary, he was the same person in whom Allah indicated in advance. So when we say that there will be something with a man, and there would in his son and or the son of his son, do not reject this.”

He, the Almighty, said: ***“And Allah will teach him the Book and Wisdom, the Law and the Gospel.” (3:48)***

This verse is descended about the Prophet Jesus (as). Imam al-Sadiq (as) said the following: “Allah

sent Jesus the son of Mary and granted him the light, knowledge, wisdom, the whole knowledge of his ancestors. He, the Almighty, granted him Gospel and sent him to bani Israel to call them to His Book, wisdom and to believe in Allah and His Prophet.

“But most of them disobeyed and were cruel and infidel. When they rejected accepting his call, he asked his Allah and they became just like devils in order that people can see them and learn a lesson. But this did not affect them. So he came to Jerusalem and stayed there thirty-three years to guide them and to persuade them to Allah. This continued until the Jewish called him and claimed that they tortured him and buried him live in the earth. Some also claimed that they have killed and crucified him. But they just thought he was him. There was another man like him. They could not torture and kill him not they can crucify him.”

He, the Almighty, said: ***“If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: ‘Come! Let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!’” (3:61)***

This above-mentioned holy verse, presented the invocation of curse of Allah on those who lie, which happened between the Holy Prophet (S) and the Christian of Najran. Imam al-Sadiq (as) depicted the details of this events, saying: “When the Christian of Najran came to the Prophet and the time of their prayers approached, they ranged the bell and started praying.

“The companions of the Holy Prophet, Muhammad said: ‘O the Prophet of Allah! Is this happening in your mosque?’ He said: ‘Leave them.’ When they finished, they came to the Prophet and said: ‘Whom do you call?’ He said: ‘I witness that there is no Lord but Allah and that I am the Prophet and Jesus is a man created who can eat, drink and talk.’ They said: ‘Who is his father?’

“Revelation came and told the Prophet: ‘Tell them: What do you think about Adam? Wasn’t he a man eating, drinking, talking and marrying?’ The Prophet asked them these questions and they said: ‘Yes.’ He said: ‘Then who is his father?’ They were expressed their surprise and Allah descended the following verse: ***‘The similitude of Jesus before Allah is as that of Adam; He created him from dust’ (3:59)*** He, the Almighty, also added: ‘If any one disputes in this matter with thee, now after (full) knowledge’ Then let us earnestly pray, and invoke the curse of Allah on those who lie!’

“Then the Prophet said: ‘Let us invoke the curse of Allah. If I am honest, the curse will be on you; and if I am liar then the curse of Allah will be on me.’ They said: You are right. And then they assigned an appointment. When they were back to their houses, their masters said: If he comes to invoke the curse of Allah with his tribe, then he’s not a Prophet, but if he comes with his own family, then we will not be in that invocation, because he will not come with his own family, unless he is honest.

“Afterwards, when they came the Prophet there were Imam Ali, Fatimah, Hassan and Husayn with him. The Christian said: ‘Who are they?’ The following was said to them: ‘This is his cousin and successor,

Ali ibn abi-Talib, and this is his daughter Fatimah. These two are her sons Hassan and Husayn.' Then they said the following to the Holy Prophet: 'We will pay the tribute and forgive us from this invocation.' The Prophet agreed and they left."

The verse of invocation enlightens the high position and elevated level of the Ahl al-Bayt (as) and that they are among the most respected people before Allah (SwT). The Prophet (S) did not go out to that invocation with his uncle Abbass, who was similar to his father, his wives and nor with his brilliant companions, but he came out with the Members of his Family. This is worth mentioning that this verse considered Imam Ali (as) the continuation line of the Holy Prophet (S) with what he brought, such as guidance and blessings for the people wholly.

He, the Almighty, said: ***"Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah."*** (3:67)

He said the following in interpreting this verse: "Imam Ali said: Abraham was not praying towards the west not he was Christian to pray towards the east, but he was a monotheist Muslim on the religion of Muhammad."

He, the Almighty, said: ***"Behold! Allah took the covenant of the prophets, saying: 'I give you a Book and Wisdom'"*** (3:81).

He said the following in interpreting this verse: "Allah took the covenant of the nations of the Prophets with the fact that people accepting their Prophets and acting according to their instructions. But there were many who were not loyal and many left the instruction of their religions and forged them."

There is also another interpretation from Imam al-Sadiq (as), which considered covenant as monotheism and this, is what Allah took as a covenant of the Prophets (as).

He, the Almighty, said: ***"All food was lawful to the Children of Israel, except what Israel Made unlawful for itself."*** (3:93)

He said: "When Israel ate the meat of camels, he would have flank ache, so he left eating it. This happened before the Law of Moses was revealed. When the Law of Moses revealed, he did not take it as unlawful not he ate it."

He, the Almighty, said: ***"O ye who believe! Fear Allah as He should be feared."*** (3:102)

Abu Basir narrated saying: "I asked Abu Abdullah about this verse and he said: 'He is obeyed and not disobeyed; He is mentioned and not forgotten; He is thanked and not disbelieved.'"

He, the Almighty, said: ***"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong."*** (3:110)

He said the following in interpreting this verse: “This means the people that adhered to the call of Abraham. This is the nation that Allah revealed from it, on it. It is the nation of the middle and they are the best nation ever being in humankind.”

He, the Almighty, said: ***“Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things.” (3: 121)***

This holy verse descended in the battle of Uhud. Imam al-Sadiq (as) presented the details of this event, saying: “The reason behind the Uhud fight was the following: when Quraysh tribe was back from the Badr fight to Mecca, they were affected severely from that fight, as they had seventy captive and seventy killed. Abu Sufyan said: ‘O the tribe of Quraysh! Do not let the women weep for their dead, because tears keep the sadness away’. So when they fought the Messenger of Allah at that day, they allowed their women to weep and mourn and they left Mecca with thousands of fighters and two thousands men. They brought women with themselves.

“When the Prophet was informed about this fact, he gathered his companions and motivated them for Jihad. Abdullah ibn abi Salool: ‘O the Messenger of Allah! Do not be out of the city, so that we can fight in our avenues. This way weak men and women and everybody can fight from their avenues, rooftops. Whenever we fight a tribe from our houses, the victory will be ours, but if we go out, you may be defeated.’

“At that moment, Sad ibn Maaz and others from the al-Oos tribe addressed the Prophet and said: ‘O the Messenger of Allah! Nobody from the Arabs could defeat us while we were infidels and were worshipping idols, how about now that you are with us? We may go out and fight them. If anyone of us is killed, he would be considered as martyr, and one who is saved from death, he has already fought for the sake of Allah.’ The Prophet agreed with this idea and went out with one of his companions inspecting the fight region.

“Quraysh reached Uhud and the Prophet motivates his followers who were about seven hundred. He also assigned Abdullah ibn Jobayr with fifty hurlers on the al-Shoab gateway fearing that they might be reached from that position. He said the following to Abdullah ibn Jobayr and his followers: ‘If you see us defeating them and returning them back to Mecca, do not leave this position; and if you see us defeated and we are about to return Medina, do not leave this strategic position.’

“Abu Sufyan assigned Khalid ibn al-Walid with two hundred fighters and said: ‘When you see us engaged in fighting, go ahead and attack them from that al-Shoab in order to be on their back.’

“The Prophet (S) inspired his followers and gave the flag to Imam Ali (as). Then the believers attacked the infidels of Quraysh and defeated them severely. The Prophet (S) allowed his followers to take the spoils of war. At that moment Khalid ibn al-Walid with two hundred fighters attacked Abdullah ibn Jobayr but his followers welcomed them with arrows and they were back.

“The companions of Abdullah ibn Jobayr looked at the companions of the Prophet (S) seeing that they are gathering the spoils of the war. So they said the following to Abdullah ibn Jobayr: Our fellows gathered spoils of war and we will stay without anything. Abdullah told them: ‘Fear Allah! The Prophet (S) said that we should not leave.’ But they did not accept this. Therefore, one after another left that place and that position was about to be completely empty. There were just Abdullah ibn Jobayr and twelve from his men.

“At that time the flag of Quraysh was carried with Talhah ibn abi Talhah al-Abdi from the Abdul al-Dar tribe (bani Abdul al-Dar) but Ali killed him. Abu Said ibn abi Talhah al-Abdi took flag but Ali killed him. The flag was on the ground. Masafe ibn abi Talhah took the flag and he was also killed by Ali. This process went on until nine were killed from the tribe of bani Abdul al-Dar.

“Afterwards a slave, called Sawab, from that tribe took that flag but Ali cut his right hand. He took the flag with his left hand and Ali cut that hand too. And the flag was on the ground. Here a women, named Gamra bent Alghama al-Kinanieh, elevated the flag.

“Khalid ibn al-Walid attacked Abdullah ibn Jobayr whose followers were few and they were killed on that place. Afterwards he attacked the Muslims from their back. The Quraysh tribe looked at its fleeing which was changed to retaking the flag. So, they were gathered around the flag and the companions of the Holy Prophet (S) fled and went on climbing the mountain from everywhere.

“When the Prophet (S) saw that fleeing, he took off the helmet and said: ‘I am the Messenger of Allah! Where are you fleeing from Allah and His Prophet?’ Hend bent Atbeh was in the middle of army. Whenever a man from Quraysh was fleeing from the fighting area, she gave them stick and Kohl container and said to them: If you are a girl, then take this and use it.

“Hamzah ibn Abd al-Muttalib attacked the tribe. Whenever they saw him, they tried to flee and no one could ever cope with him. At this moment, Hend promised a barbaric slave such as such if he could kill Muhammad, Ali or Hanza. He was the slave of Jobayr ibn Motam and he was from Habasha.

“The slave said: ‘I could not defeat Muhammad, and I found Ali very careful and precise, so I could not find any way to do this. So I hid for Hamzah and saw him destroying everyone. He was passing through a river, but when he put his feet on the edge of that river, he fell. At that very moment, I took my spear and threw it towards him. It was placed in his flank. He fell down. I went to him and tore his stomach and got out his liver and brought it to Hend telling her that this is the liver of Hanza. She took it and put it in her mouth.’

“She tried to chew it, but Allah had in a way that it was harder than a bone. So she ejected it. He added: ‘Then she came to him and cut his ears, hands and legs.’ There left no one with the Prophet (S) except Abu Dajana Sammak ibn Kharsha and Ali. Whenever a group tried to hit the Prophet, Ali faced them and sent them back until his sword is not as it should be. So the Prophet (S) handed his sword, Thol-Faghar to him and he went towards part of the mountain and stayed there. Ali was still fighting. He was

hit in his head, face, stomach and legs more than seventy times. Gabriel came and said: ‘O Muhammad! This is really a consolation.’ Muhammad (S) said: He is from me and I am from him.”

Imam Abu Abdullah (as) said: “The Prophet (S) looked at Gabriel who was sitting on a golden chair between the sky and the earth, saying: There is no sword except Thol-Faghar and there is no youth except Ali.”

He, the Almighty, said: ***“And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins.” (3: 135)***

Imam al-Sadiq (as) said the following about this verse. The Holy Book of Allah is a salvation from every bad, a path to every good and a cure for everything in heart as Allah ordered us to ask Allah’s forgiveness. Allah said: ‘And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done.’ And He said: ***‘If any one does evil or wrongs his own soul but afterwards seeks Allah’s forgiveness, he will find Allah Oft-forgiving, Most Merciful.’ (4: 110)*** This is what Allah commanded as asking for His forgiveness and he conditioned that there should be a separation from what He prohibited.

He said: “When this verse is revealed ‘And those who, having done something to be ashamed of’ Satan went on a mountain on Mecca, which is called al-Thur and shouted with the loudest possible voice and gathered his followers and demons. They asked him: ‘Sir! Why did you call us?’ He said: ‘This verse is descended who will be responsible for it?’ A demon from the followers said: ‘I know who to deal with it and I am such and such.’

“Satan said: ‘No! You can not!’ another one said the same and Satan answered: ‘No! You can not!’ Then the whisperer (of Evil), who withdraws said: ‘I will deal with it.’ Satan said: ‘Deal with what?’ He replied: ‘I will give them promises and let them dream until they commit a sin. When they commit the sin, I will make them forget to ask Allah’s forgiveness.’ Satan said: ‘You are responsible of this.’ So he assigned him as the representative of this case till the Resurrection Day.”

He, the Almighty, said: ***“No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated.” (3: 161)***

He said the following in interpreting this verse and in mentioning the reason of it descending: “The satisfaction of people is not reached not the control of their tongues. They accused the Prophet (S) that at the Badr fight he took an expensive cloth as spoil of war, until Allah show that spoil of war and acquit him from that accusation and Allah stated: ‘No prophet could (ever) be false to his trust.’”

He, the Almighty, said: ***“Allah hath heard the taunt of those who say: Truly, Allah is indigent and we are rich!” (3: 181)***

Imam al-Sadiq (as) said the following in interpreting this verse: “I swear by Allah that they have not seen Allah to know that He is indigent, but they have seen the follower of Allah indigent and said: ‘If Allah was rich He would make His followers rich too.’ So they expressed their pride over their richness.”

He, the Almighty, said: ***“O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.” (3:200)***

There were several interpretations from Imam al-Sadiq (as) about this verse. There are some of them:

- Bear the problems; challenge with them and be in touch with those whom you are following.
- Bear for your religion; face your enemies and be connected with your Imam.
- Bear on what you should do about your religious duties; preserve in difficulty and be in touch with your Imams (as).

He, the Almighty, said: ***“Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.” (4:3)***

He said: “According to this verse, it is not permissible for man to marry more than four wives”³.

He, the Almighty, said: ***“And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.” (4:4)***

He said: “Man is not allowed to take back anything he has already given to his wife. Also, woman is not allowed to take back anything she has given to her husband. Did not Allah stated: ***‘It is not lawful for you, (Men), to take back any of your gifts (from your wives)’ (2:229)***. As He also said: ‘If they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.’ This case is categorized as charity and gift.”

He, the Almighty, said: ***“To those weak of understanding Make not over your property.” (4:5)***

He mentioned the following interpretations regarding this verse:

- Yunes ibn Yaqoub narrated, saying: “I asked Abu Abdullah about the statement of Allah, the Almighty ‘To those weak of understanding Make not over your property’ and he said: ‘It means those whom you do not trust in.’”
- Ibrahim ibn Abd al-Hamid narrated, saying: “I asked Abu Abdullah about the statement of Allah, the Almighty ‘To those weak of understanding Make not over your property’ and he said: ‘Those who drink wine.’”

He, the Almighty, said: ***“Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them.” (4:6)***

He said: “The age of marriage means the ability to protect their property.” He also said: “The age of marriage is reaching sexual maturity, which is the real age of puberty. If the age of sexual maturity reached but he / she has not yet seem to be reasonable, it will be better to protect his / her property.”

He, the Almighty, said: ***“If he is poor, let him have for himself what is just and reasonable.” (4:6)***

He said the following in interpreting this verse: “If the protector of the property is poor, there will be no problem to use a reasonable amount of that property. But if the property was not high, do not use anything from it.”

He, the Almighty, said: ***“Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!” (4: 10)***

Islam has emphasized on the illegality of using the properties of orphans. Imam al-Sadiq (as) said: “Allah has promised a couple of punishments if using the property of orphans: One of them is the punishment of the Blazing Fire of Hereafter and the other one is the punishment of this world.

“He, the Almighty, said: ***‘Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).’ (4:9)*** He said: By this it meant fearing that he will have the same regarding his offspring as he had done with the orphans.”

Abdul Ala Moula Aal Saam narrated, saying: “Abu Abdullah said: ‘One who does a cruelty, Allah will assign someone to make cruelty for him or his offspring or the offspring of his offspring.’ I said the following with myself: He does the bad and his offspring should bear the coming cruelty. But he told me: ‘Allah stated: ‘Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).’”

He, the Almighty, said: ***“Allah accept the repentance of those who do evil in ignorance and repent soon afterwards.” (4: 17)***

News about the Holy Prophet (S) and Imams (as) came about accepting the repentance. Imam al-Sadiq (as) narrated from his grandfather, the Holy Prophet of Islam, who said: “One who repent a year before his death, Allah will accept his repentance.” Then he added: “One year is too long, if one repent a month before his death, Allah will accept his repentance.” Then he said: “One month is too long too, one who expresses his repentance a day before his death, his repentance will be accepted by Allah.”

Ibn Wahab narrated saying: “I have heard Abu Abdullah who said: ‘If a man expressed his repentance sincerely, Allah will cover his mistakes.’ I said: ‘How can He do so?’ He replied: ‘He made the two angels

forget what they were writing. Then He commands the organs of the man and the ground to hide his sins. This way, he will meet Allah and there remains nothing to witness anything of the sins.”

He, the Almighty, said: ***“Your step-daughters under your guardianship, born of your wives to whom ye have gone in.” (4:23)***

This verse presented the women with whom marriage is not allowed. Among those are stepdaughters, who are the daughters of your wife from another person. The condition of this prohibition is the fact that the husband has gone in the mother of the stepdaughter. Otherwise if he gets a divorce from her before going in, there will be no prohibition.

Imam al-Sadiq (as), based on this verse, expressed the prohibition of stepdaughter if one went in her mother. Mansour ibn Hazem said: “I was with Abu Abdullah when a man came and asked about a man who married a woman, but she died before he went in. can he marry her mother. Abu Abdullah said: ‘A man did this and nothing bad has happened to him.’”

He, the Almighty, said: ***“Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed.” (4:24)***

This verse talked about the legality of temporary-marriage, as there was news from Imams (as) of guidance about its legality. There are some traditions from Imam al-Sadiq (as):

He said: “Temporary-marriage has come with Quran and the tradition of the Prophet (S) confirmed it.”

Abd al-Rahman ibn Ubayd narrated saying: “I heard abu Hanifa asking Abu Abdullah about temporary-marriage and he said: ‘Praise be to Allah! Did you not read the book of Allah, the Almighty, Who said: ‘Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed.’” Abu Hanifah replied: ‘I swear by Allah that it seems to me such that I have not read it before.’”

He, the Almighty, said: ***“O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves.” (4:29)***

This verse contains a couple of instructions: The first one is the prohibition of wasting property and the second one is the prohibition of killing ourselves. Imam al-Sadiq (as) had the following traditions in this regard:

- Asbat ibn Salim narrated, saying: “I was with Abu Abdullah when a man came to him, saying: ‘Tell me about this statement of Allah ‘O ye who believe! Eat not up your property among yourselves in vanities.’” He said: ‘By this it meant gambling.’ It is also narrated from him that usury is already considered for this verse.”
- He said: “One who kills himself intentionally, he will be in the Blazing fire of hell forever. Allah, the

Almighty, said: ***'Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! If any do that in rancour and injustice, soon shall We cast them into the Fire: And easy it is for Allah' (4:29-30)'***

In another tradition about this holy verse, it meant a man from the Muslims who was severe against infidels in a way that he was attacking them solely to their houses and was killed there. So Allah prevented them from such a case.

He, the Almighty, said: ***"If ye (but) eschew the most heinous of the things which ye are forbidden to do." (4:31)***

He said the following in mentioning the big sins, saying: "They are those, for which Allah promised the Hell."

He also said: "One who eschews what Allah promised Hell for, Allah will forgive his evil doing and will show him a proper entrance. There are seven big sins, which result entering the Hell: Killing ourselves; disloyal towards parents; eating usury; being infidel after being believer; accusing a married woman with adultery; and eating the wealth of orphans"

He, the Almighty, said: ***"And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others." (4:32)***

He said the following in interpreting this verse: "It means that nobody should say that I wish I had that blessings and I wish I could have that good woman, because this is considered jealousy. But it is allowed to say: O Allah! Please grant me similar to what you granted him / her."

He, the Almighty, said: ***"To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives." (4:33)***

He said the following in interpreting this verse: "By this He, the Almighty, meant the relatives in heirs and He does not mean the financial supporters. So the privilege is with those who have closer relationship which draws him nearer."

He, the Almighty, said: ***"Appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace." (4:35)***

He said: "Arbiters with judge, whether reuniting or separating. If they order either separation or union, these will be both legal."

He, the Almighty, said: ***"O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination." (4:59)***

Al-Hassan ibn Salih asked Imam al-Sadiq (as) about those charge with authority, and he replied: "Those are the Imams and the Ahl al-Bayt of the Prophet (S), Allah's blessing and peace be upon him."

He, the Almighty, said: ***"When there comes to them some matter touching (Public) safety or fear, they divulge it."*** (4:83)

Muhammad ibn Ajlan narrated, saying: "I have heard Abu Abdullah said: 'Allah has gibe groups of people who are divulging and spreading scandals. As Allah, the Almighty, stated: 'When there comes to them some matter touching (Public) safety or fear, they divulge it.'"' Imam al-Sadiq (as) has already ordered that people should hide sensitive things, in order to protect the bloods of Shiites during that dark era.

He, the Almighty, said: ***"If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct)."*** (4:83)

He said: "Allah, the Almighty, said: 'Obey Allah, and obey the Apostle, and those charged with authority among you.' He also said: 'If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have Tested it from them (direct).' He, the Almighty, referred people to those charged with authority among them, those whom He orders to be obeyed."

What there is no doubt in, is the fact that Allah ordered people to obey those whom Allah charges with authority. In fact they are the Imams (as) of Guidance whom Allah (SwT) removed any bad and mistakes from and purified them completely.

He, the Almighty, said: ***"Then fight in Allah's cause - Thou art held responsible only for thyself."*** (4:84)

Imam al-Sadiq (as) has the following interpretations about the above-mentioned verse:

- He said: "Allah charged the Prophet (S) with what He did not charged any other one from His creatures. Then He charged him to face all the people himself, he did not find any group to be with him fighting and He did not ask any of His creatures, neither before not after that case. Then He revealed the following verse: ***'Then fight in Allah's cause - Thou art held responsible only for thyself.'***"
- He said: "The Prophet (S) did not say 'no' to anybody, unless he gave them what he had, or if he did not have something with himself, he used to say: 'There will be something by the will of Allah.' He did not take revenge for any bad and he was not in a military group ***'Then fight in Allah's cause - Thou art held responsible only for thyself'*** unless he was the commander."

He, the Almighty, said: ***"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy."*** (4:86)

Narrators narrated some of the traditions about Imam al-Sadiq (as) regarding greeting. Here are some

examples:

- He said: “Younger should greet the older; the walker should greet the one who is sitting; and a smaller group should greet a larger group.”
- He said: “Smaller group should greet a larger group first; one who is riding should first greet the one who is walking; the owner of mules should first greet the owner of donkeys; also the owner of horses should first greet the owner of mule.”
- He said: “The full greeting for people usually meeting each other is shaking hands, and the best greeting for passenger is hugging.”

He, the Almighty, said: ***“When angels take the souls of those who die in sin against their souls, they say: ‘In what (plight) Were ye?’ They reply: ‘Weak and oppressed Were we in the earth.’”***
(4:97)

There were some traditions from Imam al-Sadiq (as) about describing those oppressed and deprived. Here are some of them:

He said the following about describing weakness and oppressed: “Those who are not able to find a work and are unemployed. Those are not guided to the guided path to enter inside. They enter the paradise by their good deeds and by avoiding what Allah makes illegal. They will not approach the level of those elevated.”

Imam al-Sadiq (as) was asked the meaning of weakness and oppression, which was mentioned by Allah, the Almighty, and he said: “Those who cannot undress a chapter from the chapters of Quran.”

He, the Almighty, said: ***“When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them.”*** (4: 102)

This verse presented about the prayer, which makes Muslims stronger when facing the enemies. Imam al-Sadiq (as) clarified the case, saying: “The Prophet (S) prayed in one of the fights which was called Thaata al-Ragha. He divided his companions in two groups. One group stayed in front of the enemies and another group were behind them. They exclaimed Allah is great, they read and listened, they bowed down and prostrated. Then the Prophet (S) continued his praying standing and his companions continued their prayer. Then they greeted each other and went towards their companions and faced the enemies.

“The companions came and stood up behind the Prophet (S) and exclaimed Allah is great. Then they read, listened, bowed down and prostrated. Afterwards, the Prophet (S) sat down and greeted them. They stood up and prayed themselves. Afterwards they greeted each other. Allah, the Almighty, said: ‘When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them.’ This is the prayer that Allah, the Almighty, ordered

his Prophet.”

He, the Almighty, said: ***“Ye are never able to be fair and just as between women, even if it is your ardent desire.” (4: 129)***

Ibn Abul-Awja asked Husham ibn al-Hakam, saying: “Isn’t Allah wise?” He said: “Yes! He is the wisest wise.” He said: “Tell me about His ***statement ‘Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one’ (4:3)*** isn’t it the assumption?” He said: “Yes!” Then ibn Abul-Awja said: “Inform me about this statement ***‘Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)’ (4: 129)*** Is there any wise who talks in this way?” He does not have any reply.

Husham went to Medina to present this question to Imam al-Sadiq (as). When he was honoured to see him, the Imam (as) said: “Why did you come in time which is neither for Hajj nor for Umra?” He said: “Yes! There is an important case. Ibn Abul-Awja asked me a question, but I did not have anything to answer with.” The Imam (as) said: “What is it?” Then I presented the case to him and He said:

“Regarding the statement of Allah which says: ‘Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one’ it is about the financial point of view and the statement which says: ‘Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)’ it is about kindness and love.”

Husham left Medina and presented this answer to ibn Abul-Awja. He was astonished and said: “I swear by Allah that this answer is not made by you.”

He, the Almighty, said: ***“If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best.” (4: 128)***

Al-Halabi narrated, saying: “I asked Abu Abdullah about the following statement of Allah ‘If a wife fears cruelty or desertion on her husband’s part.’ He said: ‘It means that a woman is being hated by her husband telling her: I want to get divorce from you. And she says: Do not do that! I hate to be rejoiced over my misfortune. This is He, the Almighty, Who said: ‘There is no blame on them if they arrange an amicable settlement between themselves.’ This is what settlement means.”

He, the Almighty, said: ***“O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice.’ (4: 135)***

He said: "Muslim has preserve seven rights: the most important one is to tell the truth, even if it is against himself or against his parents and do not be away from truth. Then He said: 'Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice.' This meant the truth."

He, the Almighty, said: ***"Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done."*** (4: 148)

He said: "Making the evil noised abroad in public speech, means that a man talks about his bad publicly."

He, the Almighty, said: ***"They uttered against Mary a grave false charge."*** (4: 156)

He said: "He stated that: Did not they attributed the false case that Mary, the daughter of Imran, was pregnant with a baby from a woodworker whose name was Josef."

He, the Almighty, said: ***"And there is none of the People of the Book but must believe in him before his death."*** (4: 159)

He said: "According to the statement of Allah for Jesus 'And there is none of the People of the Book but must believe in him before his death' the meaning of belief for the People of the Book is to know the next Prophet who is Muhammad (S)."

He, the Almighty, said: ***"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death."*** (5:3)

One of the companions of Imam al-Sadiq (as) asked him, saying: "Why did Allah forbid dead meat, blood and the flesh of swine?" He replied: "Allah the Almighty and Majestic, did not forbid these for His men. Instead He made legal many other things by His willing and not because of renunciation. But He created His creatures and knows well what can make the body healthy and what is good for the health. So He allowed and told them to use those cases.

"Additionally, He knows what hurts them and their bodies, so he forbid them to do those things, except ones who are forced. He allowed them to use those cases just in emergency situations in which there are no thing to eat except them. So in such cases, one is allowed to use them just to the extent to satisfy the urgent need."

He added: "Regarding dead meat, nobody is allowed to eat them, except one whose body is weakened and whose power is gone.

Regarding the blood, it results in rabies, the hardheartedness and the lack of kindness. This way one does not mind killing his children, parents, friends or companions.

About wine, Allah has already forbidden wine because of its result and consequences and said: The alcoholic is similar to the worshiper of idols. The body will tremble and chivalry will be no more. It encourages him on committing sins and doing adultery. It removed thinking and it results in nothing other than maliciousness to its drinker.”

Imam al-Sadiq (as), in a tradition, presented about the things that Allah forbade eating them in Quran. He said: “What is being strangled,” which means it is being strangled by cord; and “Extremely patient,” which means the patient animals that feel no anxious and no blood comes out from their bodies; and “What falls from a high altitude,” which is about what fall from a high altitude from rooftop or somewhere else; and “the beast that butts its owner.”

He, the Almighty, said: ***“They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch).” (5:4)***

This Holy verse touched the case of the legality of eating what trained dogs hunt. Abu Basir asked Imam al-Sadiq (as) about this verse and he said: “There is no problem in eating what was caught by dog where the dog has not eaten from it. But if the dog eats from what was caught, then you should not eat from it.”

Abu Ubaydah narrated from Imam al-Sadiq (as) about a man who went out with his trained dog. He said: “What the dog caught can be eaten, even if it captures and kills it. But he finds an untrained dog with that dog, it cannot be eaten.”

He, the Almighty, said: ***“This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them.” (5:5)***

The purpose of the food that the verse made lawful from the People of the Book is lentils and grains according to what comes from Imam al-Sadiq (as).

He, the Almighty, said: ***“Chaste women among the People of the Book.” (5:5)***

He said the following in interpreting the chaste women among the People of the Book: “By this it meant the chaste.”

He was asked about a man marrying a Jewish or Christian woman, and he said: “If he can take a Muslim lady, what does he want to do with a Jewish or Christian lady?” The following was said: It is the case of desire and love. He answered: “If he does, then he should stop them from drinking wine and eating pork.”

He, the Almighty, said: ***“If any one rejects faith, fruitless is his work.” (5:5)***

He said: “This talks about ones who reject faith, those who do not act according to what was

commanded by Allah and what results in His satisfaction.”

Ubayd ibn Zurarah narrated, saying: “I asked Abu Abdullah about the statement of Allah who said ‘If any one rejects faith, fruitless is his work’ and he said: ‘By this it meant leaving the work that keeps him away from prayers with any reasonable cause.’”

He, the Almighty, said: ***“O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows.” (5:6)***

He said the following in interpreting the following statement ‘when ye prepare for prayer’ he said: “It means when you wake up from sleep to prayer.” Bin Kabir told him: “Does sleeping break the ablution?” He said: “Yes, in case it overcomes the hearing and one cannot hear any voice.”

He, the Almighty, said: ***“Or ye have been in contact with women” (5:6)***

Al-Halabi narrated, saying: “I asked Abu Abdullah about the statement of the Almighty Allah ‘Or ye have been in contact with women’ and he said: ‘It means intercourse, but Allah is concealing what should not be mentioned directly. So He does not call a thing in the same way that you call.’”

He, the Almighty, said: ***“The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution” (5:33)***

He said the following about the reason of revealing this verse: “A tribe from Banou-Dubbah came to the Prophet (S) and they were sick. The Messenger of Allah (S) told them: ‘Stay here with me, so that you are better. Afterwards I’ll send you to a military group.’ They said: ‘Send us out from Medina.’

“He (S) sent them and delivered to them camels to get use of their milks until they could recover their health. But they slaughtered three of the camels. The Prophet (S) sent Ali to them. He found them in a valley being confused and could not get out from it. Therefore, Imam Ali arrested them and brought them to the Prophet (S) and then this verse was revealed.”

He, the Almighty, said: ***“It was We who revealed the law (to Moses): therein was guidance and light” (5:44)***

Imam al-Sadiq (as) said the following in interpreting this verse: “What was granted to the prophets (as) and Imams (as) were purification and refinement from any severe sins that might result in Hell. In the next level, they are granted the knowledge with which the nations need to know about whether something is lawful or forbidden, in addition to know about what are invalidating or invalidated and about what are fundamental or allegorical.”

The Imam (as) was asked about the following: “What is reason that Imams (as) should have the knowledge about what you have mentioned?” He said: “Because of the statement of Allah who allowed them to govern and granted them the required capability, saying: ‘It was We who revealed the law (to

Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the physicians of law.' So these Imams (as) are not the Prophets who are training people with their knowledge. The Rabbis are scholars different from those divine scholars. Then He informingly said: 'For to them was entrusted the protection of Allah's book, and they were witnesses thereto' and He did not say what they carried from."

Al-Sayyid al-Tabatabaee commented on this tradition, saying: "This is a good interference showing the astonishing meaning of the verse."

He, the Almighty, said: ***"Do they then seek after a judgment of (the days of) ignorance?" (5:50)***

He said: "There are two kinds of judgments: the judgment of Allah and the judgment of the days of ignorance. So if someone considered the instructions of Allah wrong, he has come back to the judgments of the day of ignorance."

He, the Almighty, said: ***"Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)" (5:55)***

This Holy verse was revealed for the Imam of the devout, the brilliant figure of thought and the leader of honesty, Imam Ali (as). This was when he was standing during the prayer, the obligation towards Allah, while a poor man came to the mosque asking for help. Nobody helped him at that moment except Imam Ali (as) and leaders of believers.

He helped the poor and granted him his finger ring. Then this verse was revealed. This was why the following verse was revealed: ***"O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you" (4:59)*** as well as He, the Almighty, said: "Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)."

He, the Almighty, said: ***"Why do not the rabbis and the physicians of Law forbid them from their (habit of) uttering sinful words and eating things forbidden?" (4:63)***

Imam al-Sadiq (as) based on this verse when Abu Basir told him: Umar ibn Riah claimed that you said: "There is no separation or divorce unless with a reason." He said: "I did not say that, this was mentioned by the Almighty Allah. If I ordered you to do something cruel, we would be worse than you. Allah says: 'Why do not the rabbis and the physicians of Law forbid them?'"

He, the Almighty, said: ***"The Jews say: '(Allah)'s hand is tied up.' Be their hands tied up and be they accursed for the (blasphemy) they utter." (4:64)***

Imam al-Sadiq (as) said the following in interpreting this verse: "The Jews were saying: Allah's control is no more. He has no control other than what He controlled at first during the creation. Allah responded

them 'Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth.' That is, He can do whatever He wants and He is the controller of everything."

He, the Almighty, said: ***"O Messenger. Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief)" (4:67)***

This verse contains very important notes from the Almighty Allah about a significant matter regarding the destiny of the Islamic world and protecting it from being deviated to darkness of the life.

Allah, the Almighty, has elected the best and the most brilliant people for leading the Muslims. He elected those who are the most adhering to the instructions of Islam, Imam Ali (as), the leaders of Muslims, the prominent figure of social justice, the intelligent thinker and the owner of unlimited aptitude and talent.

The divine inspiration emphasized on the Holy Prophet (S) to claim the fact in Ghadir al-Khom, where people and caravans of Hajj are gathering, that Imam Ali (as) is the leader for the nation and a highest reference for Muslims with all the various races and nationalities. The Prophet (S) also asked the audience to shake hand with Ali (as) and to recognize him as leader.

The Prophet (S) actually conveyed the message and assigned Imam Ali (as) as a prominent figure and said: "Those whom I was the master, Ali is their master. O Allah! Help those assisting him and defeat those trying to defeat him." This way, the great blessing was conveyed, the religion was completed and Muslims' affairs were managed.

Imam al-Sadiq (as) said: "When the Prophet (S) assigned Imam Ali at the day of Ghadir al-Khom, he said: 'Those whom I was the master, Ali is their master' this news was spread in the country and Numan ibn al-Harith al-Fahri came to the Prophet and said: 'You commanded us on behalf of Allah to witness that there is not Lord but Allah and that you are His Messenger. You ordered us to fight, go to Hajj, to perform prayers, fast and to pay alms. We accepted all those case. But you have not yet getting satisfaction and assigned this young man and say that 'Those whom I was the master, Ali is their master.' Let us know whether this is from you or a command from Allah, the Almighty.' The Prophet answered: 'I swear by Allah who is the Lord and the only Lord that this is from Allah'

"Numan ibn Harith went on saying: ***'O Allah! If this is true and it is from you, descend stones on us from sky.' Allah descended a stone on his head and killed him. Then Allah stated the following: 'A questioner asked about a Penalty to befall' (70: 1).***"

He, the Almighty, said: ***"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses" (5:78)***

He said: "Swine was cursed by David and monkeys were cursed by Jesus the son of Mary."

He, the Almighty, said: ***"Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did" (5:79)***

He said the following in interpreting this verse: "Muslims were not entering their meetings, nor sitting their gatherings, but when Muslims saw them, they used to smile and to be pleased with them."

He, the Almighty, said: ***"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper" (5:90)***

Imam al-Sadiq (as) presented the reason behind revealing of this blessed verse. He said: "Hamzah ibn Abd al-Muttalib and his companions were drinking a wine called Sakraka. At that moment, they remembered a Holy Tradition⁴ and Hamzah told them how to deal with the case. They answered: This is the she-camel of your brother's son, Ali. He went out and beheaded it and brought the liver and the hump and entered to his friends.

"When Ali went there he saw his she-camel already butchered. He asked who did so? And he was told that Hamzah did this. So he went to the Prophet (S) and complained about the case. The Prophet (S) went there and knocked the door. Hamzah was told that the Prophet (S) is waiting for him on the door. Hamzah got out when he was drunk and angry. When the Prophet (S) saw Hamzah in that situation he decided to leave him at that moment but he told him: If the son of Abu Talib wanted to rein you, he would be about to do so.

"This story happened before the Uhud fight. When Allah, the Almighty, forbade drinking wine, the Prophet (S) ordered to gather the wine glass and he turned them upside down. When the time of Uhud fight arrived, he asked the people to get out to be prepared for Uhud. Hamzah was out and he was standing on one side of the Prophet (S). Then he launched an attack on the enemies and people could not see him. Then he returned to his position.

"People told him, if something happens to you and there is something in the heart of the Prophet (S) it would not be fair. So he went to the Holy Prophet (S). When the Prophet (S) saw him coming, he went towards him and they hugged each other and the Prophet (S) kissed him on his forehead and said: 'Attack them.' He launched another attack and he became martyr. The Prophet (S) made the preparation for his burying himself."

He, the Almighty, said: ***"On those who believe and do deeds of righteousness there is no blame for what they ate (in the past)" (5:93)***

He said: "Umar ibn al-Khattab brought Ghadamah ibn Madhoon who drank wine and there already marks proving the case. He asked Imam Ali and he told him to lash him with eighty lashes. Ghadamah said: O

the lord of the Muslims! I should not be punished. I am among those mentioned in the verse ‘On those who believe and do deeds of righteousness there is no blame for what they ate (in the past).’ He read the verse until completing it and Ali replied: You are lying and you are not considered among those mentioned in the verse. Those people just eat and drink what are allowed and avoid eating or drinking what is forbidden.”

He, the Almighty, said: ***“For repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.” (5:95)***

He said the following in interpreting this verse: “If one who is in Hajj made a wrong hunt mistakenly, he has to atone, but if he aim the second one intentionally, he will be among those whom Allah to take his penalty from and does not need to pay any atonement.”

He, the Almighty, said: ***“It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work” (5: 103)***

He said the following as an interpretation for his verse: “The people of ignorance had a custom that if a she-camel gave birth a twin, they would say that she has done what she should and they do not slit-ear or eat that she-camel. And if she gave ten births, they would not ride on her not eat it. In addition to that they did not use to eat stallion-camel. Then Allah revealed the verse and stated that none of the above-mentioned cases are forbidden.”

He, the Almighty, said: ***“O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests.” (5: 106)***

Yahya ibn Muhammad narrated, saying: “I asked Abu Abdullah about the following statement of Allah, the Almighty: ‘O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside.’

“He said: ***‘By two men of your own, it meant Muslims and by others from outside, it meant People of the Book and if you could not find from the People of the Book, you may have two from Magi, because the Prophet (S) legislated that same tax for Magi as the one legislated for the People of the Book. So if someone is dead in a land strangely, it is recommended that he takes two from the People of the Book as witnesses and ask them to swear by Allah that: ‘We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah. if we do, then behold! the sin be upon us!’ (5: 106)***

“If the relative of the dead person doubted about the witnesses and noticed that their witness is wrong, he is not to cancel their witnesses until he found two other witnesses to play the role of the first two witnesses: ***‘We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!’ (5: 107)***

“If he does so, then the witnesses of the first two witnesses are not valid anymore and the witnesses of the second two is valid. Allah, the Almighty, stated: ***‘That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths’ (5: 108)’***”

He, the Almighty, said: ***“One day will Allah gather the apostles together, and ask: What was the response ye received (from men to your teaching)? They will say: We have no knowledge: it is Thou Who knowest in full all that is hidden.” (5: 109)***

He said the following in interpreting the above-mentioned verse that Messengers are saying: You have no knowledge other than what you taught us.

He, the Almighty, said: ***“He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!” (6:2)***

There were several interpretations from Imam al-Sadiq (as) about what is decreed as a stated term and what is a determined term. Some of them are among the following:

Hamran narrated, saying: “I asked Abu Abdullah about the statement of Allah ‘decreed a stated term (for you). And there is in His presence another determined term.’ He replied: ‘The determined term is what that belongs to the angel of death at that night. It is He, the Almighty, who said: ***‘To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)’ (7:34)***. It is what the angel of death is being acknowledged during the Qadr night. The other stated term is governed by His will, either sooner or later according to His will.”

Masadah Ibn Sadagha narrated from Abu Abdullah about the statement ‘then decreed a stated term (for you). And there is in His presence another determined term’ in which he said: “The term which is not determined is unknown as it can happen sooner or later according to His will; but the determined term happens as it was pre-specified in the Qadr night and etc., as Allah, the Almighty, said: ‘To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)’”

Al-Hassin narrated from Abu Abdullah who interpreted the verse ‘decreed a stated term (for you). And there is in His presence another determined term’ saying: “The first state is what He let angels, Messengers and Prophets know about and the second one is what he hid from His creatures.”

He, the Almighty, said: ***“And He is Allah in the heavens and on earth” (6:3)***

Muhammad ibn Kanan asked Imam al-Sadiq (as) about this verse and He replied:

“He is everywhere”

“Himself?” Muhammad said.

The Imam (as) replied him with the following: “Beware that places are limited. So if you say: in a place Himself, you will have to say that whether by place you mean somewhere limited or not; but it is apparent from His creation that He governs everywhere by his knowledge, power and kingdom. His knowledge about the earth is not less than His in the skies. There is nothing far from Him or His knowledge, power and kingdom and will.”

He, the Almighty, said: ***“There will then be (left) no subterfuge for them but to say: ‘By Allah our Lord, we were not those who joined gods with Allah.’” (6:23)***

He said: “Allah forgives in what during the Resurrection Day that no one can ever imagine. To the extent that the people who join lords with the Almighty Allah say: By Allah our Lord, we were not those who joined gods with Allah.”

He, the Almighty, said: ***“Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.” (6:54)***

He said: “Allah is merciful for those who repented before their death. Repenting is pure from sins and saving from wrongdoing. Allah has assigned this for His good men to get use of and said: ‘Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.’ If one does something bad or made a cruelty on himself and then ask for forgiveness, he will find Allah oft-forgiving and most merciful.”

He, the Almighty, said: ***“Say: ‘He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance – each from the other’” (6:65)***

This verse has four sections and the following interpretation is from Imam al-Sadiq (as):

He said the following in interpreting the statement of Allah Say: He hath power to send calamities on you, from above: “By this it meant the cruel kings.”

He said: “By and below it meant bad servant or one who has nothing good.”

He said the following in interpreting the statement of Allah or to cover you with confusion in party strife: “By this it meant that He hits one with another by what He puts as enmity or cruelty between them.”

He said the following in interpreting the statement of Allah ‘giving you a taste of mutual vengeance – each from the other’: “By this it meant bad neighbour.”

He, the Almighty, said: ***“He knoweth the unseen as well as that which is open” (6:73)***

He said the following in interpreting 'the unseen': "Things that does not exist." And about the statement 'which is open' he said: "What happened and what is happening."

He, the Almighty, said: ***"It is those who believe and confuse not their beliefs with wrong" (6:82)***

He said: "By wrong it meant what is darkened or even more." Sayeed al-Tabatabaee said: "I would say that by darkened in the tradition it meant, the atheism which is the root for every cruelty, wrong and what are more severe."

He, the Almighty, said: ***"And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous." (6:85)***

This verse and the earlier ones talk about the descendent of the father of the Prophet Abraham. Imam al-Sadiq (as) said: "Allah, in Quran, has related the son of Mary to Abraham through women and continued: 'And from descendents are David and Sulayman' until the end of the verse when it mentioned Jesus."

He, the Almighty, said: ***"Say: Who then sent down the Book which Moses brought? A light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents)." (6:91)***

Abdullah ibn Sanan narrated, saying: "I asked Abu Abdullah about the statement of Allah, the Almighty, who said 'make it into (separate) sheets for show, while ye conceal much (of its contents)' and He said: 'They deny what they want and what they wish.'"

He, the Almighty, said: ***"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." (6:108)***

He said: "The believers used to curse what atheists worship other than Allah and atheists were cursing what the believers worship. So Allah denied the believers from cursing their lords so not allow them to curse the Lord of the believers."

Amr al-Tilasi narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Revile not' and he said: 'O Amr! Have you ever seen anyone revile Allah?' I said: 'How?' He replied: 'One who revile the elevated follower of Allah, he has already revile Allah.'"

And he may have wanted to refer to what was prevalent during the Umayyad ruling party, when they used to revile the master of believers, Imam Ali (as), in their sermons intentionally in order to protect and empower their government and kingdom over the Muslims.

He, the Almighty, said: ***"Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam." (6:125)***

Imam al-Sadiq (as) referenced this holy verse in the following tradition, saying: “If Allah, the Almighty, wants the good of His man, He will assign a light in his heart and will open the horizon to his heart. If He wants bad for his man, He will assign a dark spot in his heart and will close the horizon to his heart and will send Satan to darken him.”

Then he recited the following verse: Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies.

He also said: “The heart is beating inside, asking for the truth. When it reached that level, it will be confident and will recite that verse.”

He, the Almighty, said: ***“With Allah is the argument that reaches home.” (6: 149)***

Masada ibn Ziyad narrated, saying: “I have heard Jafar ibn Muhammad was asked about the following verse ‘With Allah is the argument that reaches home.’ He replied: ‘Allah, the Almighty, says the following at the Resurrection Day to his men: O my slave! Were you scholar? If he replies positive, He will ask him: Did you do what you knew? And if he replied negative, He will ask him: Did you learn in order to perform properly? This way He, the Almighty, ends the case and it is considered an argument that reaches home.’”

He, the Almighty, said: ***“It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down.” (7: 11)***

There were several traditions from Imam al-Sadiq (as). The following were some among those traditions about Satan:

He said: “Satan was the first one who becomes infidel and the first one who originated infidelity.”

He said: “The first sin appeared was selfishness and it was from Satan.”

He said: “Satan considered himself great and that was the first sin disobeying Allah with.”

Imam al-Sadiq (as) was asked about whether the Paradise that Adam was in, was from the Paradise of the earth or the heaven? He said: “It was from the Paradise of the earth having sunrise and moonrise. If it were from the Paradise of the heaven, he would not send out from it.”

When Allah, the Almighty, settled him in the Paradise and allowed him to eat anything there except that tree. He, the almighty, has created his creatures in a way that they do need commanding, forbidding, food, clothes, marriage and they do not know what is good for them and what is not unless with guidance. When Satan came to Adam (as), he said: If you eat from the tree, which Allah has already prohibited you from eating, you will be angels and will stay with us in the Paradise forever; however if

you do not, you will out of Paradise.

Satan swore that he is an advisor for them. Allah the Almighty and Majestic, stated what was mentioned by him: “He said: ‘Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever’. And he swore to them both, that he was their sincere adviser.” Adam accepted and ate from that tree.

The story went on as Allah (SwT) stated ‘their shame became manifest to them.’ Allah (SwT) pulled down what He used for dressing them from the clothes of Paradise. They hurried to cover themselves from the leaves of the Paradise. Allah called them saying: “Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?” As Allah stated, they replied: **“Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost” (7:23)**. Then, Allah (SwT) told them: **“Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.” That is, to the Resurrection Day.**

He said: “Satan said: O Allah! Considering your justice, are all the deeds that I did, not accepted? He, the Almighty, replied: No! But ask about your worldly affairs and your good deeds there so that I give you the reward. The first thing that Satan asked for was staying alive till the Resurrection Day. And Allah said: I grant you this. Then he said to Allah: Make me that master of Adam’s offspring. Allah said: I made you the master.

“He said: Let me be so close to them just like blood in vessel. Allah said: I made you so. Satan said: Whenever Adam’s offspring have one child, give me two. Also let me see them, while they are not able and let me present myself in any figure I’d like. Allah said: I granted you these. Then he said: O Allah! Give me more. Allah said: I made their thorax your place. And Satan said: I am satisfied and I need nothing more. Then Satan added: O Allah! I swear by your majesty that I’ll cheat all of them except your honest and sincere men.”

He, the Almighty, said: **“Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?” (7:32)**

Imam al-Sadiq (as) used the above-mentioned holy verse to reject those who argued with him for wearing good clothes. Below are some stories related to this case:

Sufyan al-Thawri stopped by the Holy Shrine, Kabah, and saw Imam Abu Abdullah who wore valuable and beautiful clothes. He said: “I swear by Allah that I’ll go to him and upbraid him.” Then he came close to him and said: “O son of the Prophet! The Messenger of Allah did not wear such clothes, nor did Ali or any of your fathers.” Abu Abdullah said: “The Prophet was in an era that poverty was prevalent and he had to deal with that poverty. The world after that era has seen many progresses.” Then he recited the following verse from the statement of the Almighty Allah: “Say: Who hath forbidden the beautiful (gifts) of

Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?” He also added: “We are among the most worthiest people to get use of what Allah granted.”

Ibn al-Ghadah narrated, saying: “Abu Abdullah was leaning on me when meeting Abadah ibn Kathir who said: ‘O Abu Abdullah! You are from the Ahl al-Bayt of the Prophet, so how could you wear such valuable clothes?’ Abu Abdullah said: ‘O Abadah! ‘Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?’ If Allah the Almighty and Majestic, granted things to His men, he wants to see their effects on them and not to see them suffering.’”

He, the Almighty, said: ***“And on the heights will be men who would know every one by his marks” (7:46)***

Imam al-Sadiq (as) said: “We are the man of the heights. Those who know us will be destined in Paradise and those who deny us will be destined to the Hell.”

He also said: “The heights are just like hills between the Paradise and the Hell on which every Prophet, king and those sinful of his era will stay as well as commanders of a troops with his weak soldiers. Good people are lead towards the Paradise and the commander of those sinful tells those standing close to him: ‘Look at your good brothers who are ahead of us’ and they greets them as it was mentioned in he Holy Quran: ***‘They will call out to the Companions of the Garden, ‘peace on you’ (7:46)***. Then Allah the Almighty and Majestic, says that those sinful will not enter. And those sinful look at the people of the Hell and say: ***‘Our Lord! Send us not to the company of the wrong-doers’ (7:47)***.

Then the people of the heights who are Prophets and kings calls upon the people of the Hell who are ashamed, saying: ***‘Of what profit to you were your hoards and your arrogant ways?’ (7:48)*** That is, those deprived whom you were keeping weak and keeping scorning them; those whom you tired to be proud upon.” Then a command comes from Allah asking them ***‘Enter ye the Garden: no fear shall be on you, nor shall ye grieve’ (7:49)***”.

He, the Almighty, said: ***“He is firmly established on the throne (of authority)” (7:54)***

Hanan Ibn Sadeer narrated, saying: “I asked Abu Abdullah about throne and chair and he said: ‘The throne has many attributes each were mentioned for a situation in the Holy Quran. For instance in ***‘Lord of the Throne (of Glory) Supreme’ (23:86)***, it says the Lord of great kingdom and in the following holy statement ***‘(Allah) Most Gracious is firmly established on the throne (of authority) (20:5)***, it means the powerful controller of the kingdom.

“There are two gates in the knowledge, which are similar because throne is different from chair and its knowledge is more secret from that of the knowledge of the chair. So from this point of view it is said that Lord of the Throne (of Glory) Supreme. That is, it is greater than the chair. They are similar in this

case.”

His speech went on some philosophical affairs, which al-Sayeed al-Tabatabaee talked about in more details in his book, al-Meezan.

He, the Almighty, said: “When Moses came to the place appointed by Us, and his Lord addressed him, He said: ‘O my Lord! show (Thyself) to me, that I may look upon thee.’ Allah said: ‘By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.’ When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: **‘Glory be to Thee! to Thee I turn in repentance, and I am the first to believe’**” (7: 143).

Imam al-Sadiq (as) used the above verse in his next tradition demonstrating the fact that Allah, the Almighty, cannot be seen by eyes. He said the following when Muawiyah ibn Wahab asked him about the way the Prophet (S) saw his Lord:

“O Muawiyah! It is not proper for an eighty seven-year old man who is living in the kingdom of Allah, eating for His blessings and not know his Lord the best knowledge. O Muawiyah! Muhammad (S) did not see his lord by eyes. There are generally two types of seeing: the seeing of the heart and the seeing of the eyes. One who talks about the seeing of the heart is right and one who means the seeing of the eyes is liar and is disbelieving in Allah and his verses according to the following statement of the Prophet (S) who said: ‘One who assimilates Allah to His creatures is disbelieved.’

“My father narrated the following from Husayn ibn Ali (as) saying: Imam Ali was asked the following question: O the Brother of the Prophet! I worship a Allah who cannot be seen by eyes, but can be seen by heart with the reality of faith.

“If believers see their Lord by eyes, this would mean that everything, which can be seen by eyes should necessarily being created. So what is being creates should also necessarily have a creator. So this way, Allah would become either something being created or would be something that is similar to Allah and would have partner.

“Woe to them! Did not they hear the statement of the Almighty who said: **‘No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things’** (6: 103) and His statement to Moses **“By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.’ When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon”** (7: 143).

“Then Moses said: ‘Glory be to Thee! To Thee I turn in repentance’, and he returned from his first claim that Allah can be seen and mentioned that I have got back my knowledge about you, saying: ‘And I am the first to believe’ and you are on the highest place and position.”

He, the Almighty, said: ***“When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment” (7: 165).***

He said the following in interpreting this verse: “They were three types: a group heard, commanded and they were saved; a group did not obey the commands and did not command. They were disfigured. The last group were those did not hear the commands and did not try to command and guide people. They were perished.”

He, the Almighty, said: ***“Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?” (7: 169)***

He said: “Allah, the Almighty, described his men with two attributes in His Book: the first one is not to say anything until knowing about the case; and the second is not to narrate something not yet known. Allah, the Almighty, said: ***‘Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?’ and added ‘Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them.’ (10:39)***”

He, the Almighty, said: ***“When We shook the Mount” (7: 171).***

He said the following in interpreting this verse: “When Allah revealed Torah on the tribe of Israel, they did not accept it. So Allah settled the Mount of Toor Sina and Moses told them: ‘If you do not accept it, the Mount will be destroyed on you.’ At that moment, they accepted it and bow down their heads.”

He, the Almighty, said: ***“When thy Lord drew forth from the Children of Adam – from their loins – their descendents, and made them testify concerning themselves, (saying): ‘Am I not your Lord (who cherishes and sustains you)?’ They said: ‘Yea! We do testify!’” (7: 172)***

Imam al-Sadiq (as) had several interpretations for this verse. Here are some of them:

Rafaa narrated saying: “I asked Abu Abdullah about the statement ‘When thy Lord drew forth from the Children of Adam – from their loins – their descendents’ and he said: ‘Yes! Allah had evidence for all His creatures when He took the promise.’” Al-Sayeed al-Tabatabaee said: “I would say that the tradition shows that the word “drew forth” in the verse means encompassing and kingdom.”

Ibn Maskan narrated from Abu Abdullah about the following verse “When thy Lord drew forth from the Children of Adam – from their loins – their descendents, and made them testify concerning themselves, (saying): ‘Am I not your Lord (who cherishes and sustains you)?’– They said: ‘Yea! We do testify!’” and I said: “Has that really happened?” He said: “Yes! The knowledge was actually demonstrated, but they forgot the obligation. However they will remember it. Otherwise no one would ever know who is the creator and who is helping him or her in their earnings. From them are people who have already confessed this in Thar while not believing in heart. Allah said: ‘They do not believe in what they have

already rejected earlier”

Abu Basir narrated, saying: “I told Abu Abdullah: ‘How did they answer while they were in Thar?’ He said: ‘He have them in a way that they give answer if they are being asked.’” Ayashi added that by this it means in the obligation.

Zurarah narrated, saying: “I asked Abu Abdullah about the statement ‘When thy Lord drew forth.’ He said: ‘Yes! The knowledge was actually demonstrated, but they forgot the obligation. However they will remember it. Otherwise no one would ever know who is the creator and who is helping him or her in their earnings.’”

He, the Almighty, said: ***“The most beautiful names belong to Allah” (7: 180)***

He said the following in one of his traditions: “He, the Almighty, does not have anyone similar to Him nor equal. He has the most beautiful names belongs to Him and not any other one. These are those Allah described in His Book saying: ‘So call on him by them; but shun such men as use profanity in his names’ by ignorance and without knowledge. He does not know. He does infidelity and thought that he is doing the good. That is why the following Holy statement said: ‘And most of them believe not in Allah without associating (other as partners) with Him!’ So those are people who are polytheist in His names without knowledge and put it somewhere that should not.”

He, the Almighty, said: ***“We shall gradually visit with punishment, in ways they perceive not” (7: 182)***

Samaa ibn Mehran narrated, saying: “I have asked Abu Abdullah about this verse and he said: ‘It is about a person who commits a sin, but Allah grants him the blessings and keeps him away from repenting about the committed sin.’”

Sufyan ibn Samat narrated, saying: “Abu Abdullah said: ‘If Allah wants good for His man, there will be some trouble for that man if he does an evil doing and reminds him to repent. However, if He wants bad for His man, there will be nothing bad to reminds him to repent. So he will continue doing it. It is the same of His Holy statement, which said: ‘We shall gradually visit with punishment, in ways they perceive not.’ That is, by granting them blessings when something evil is performed.’”

He, the Almighty, said: ***“And know that Allah cometh in between a man and his heart” (8:24)***

There are several interpretations from Imam al-Sadiq (as). Here are some of those interpretations:

He said: “Allah brings something in the middle between Him and the fact that what is false is true.”

He said: “It means that one senses the things with his ears, eyes, tongue and hands, but he does not cover anyone of them, if he wants them. So He comes to it in a way that his heart rejects that case, denying what he intends to do although he knows that the truth is not in it.”

He said: "Heart does not be sure that what is true is false at all. And it does not get sure that what is false is true at all."

He, the Almighty, said: ***"But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque – and they are not its guardians? No men can be its guardians except the righteous" (8:34)***

He said: "It means that the guardians of the sacred Mosque are none other than the righteous, as well as their superiority over the infidels."

He, the Almighty, said: ***"But kindred by blood have prior rights against each other in the Book of Allah" (8:75)***

He said: "Ali ibn Abi-Talib disagreed with Uthman ibn Affan about a man who died without having anyone to inherit his wealth, but has relatives who do not normally inherit from his wealth. Ali said: 'His wealth is for his relatives, because Allah, the Almighty, said: 'But kindred by blood have prior rights against each other in the Book of Allah'' and Uthman said: 'Put his wealth in the house of Muslims' wealth and no one from his relative would inherit from his wealth.'"

He, the Almighty, said: ***"A (declaration) of immunity from Allah and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances" (9: 1)***

He said: "This verse is revealed about the Prophet (S) returned from the Tabook fight at the ninth year from his migration."

When the Prophet (S) conquered Mecca, he did not reject the infidels from Hajj at that year. The customs of the Arabs in Hajj was that if one enters Mecca and circulated around the House with his clothes, his or her clothes would not be his or her. And they should grant it and not use it anymore after the circulation. So when people reached Mecca, they used to rent clothes and circulate with them and then have them returned. If one could not find clothes for renting and did not have any clothes except his own, he or she would circulate around the House naked.

A pretty lady from the Arab came and asked for rental clothes, but she did not find any. They told her: "If you circulate around the House with your clothes, you have to grant it to the House." She said: "How can I present them while I have no other clothes?" Then she circulated around the House naked while people were there and they could see her. She put her hands on her private parts.

When she finished her circulation, people came to talk with her and she said that I have husband.

The custom of the Holy Prophet (S) before the revealing of the Chapter of Disavowal, was not to fight any group other than those who fight and not to announce war against any group unless those groups which announce war against them. The following was also revealed: ***"They would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of***

peace, then Allah Hath opened no way for you (to war against them)” (4:90).

The Holy Prophet (S) did not fight with anyone who did not attack. This continued until the Chapter of Disavowal was revealed and the command came to kill the infidels either attacking physically or intellectually, except those whom the Prophet (S) contracted not to fight when he conquered Mecca. Among those people were Safwan ibn Omayya and Suhayl ibn Umar.

Allah the Almighty and Majestic, said: ***“A (declaration) of immunity from Allah and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances: Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land” (9:1-2).*** Then they were killed wherever they were found after that. The time of spreading throughout the land is from twentieth of Dhul Hijjah, containing al-Moharam, Safar, Rabi al-Awal till tenth of Rabi al-Akher.

When the verse of the Chapter of Disavowal was revealed, the Messenger of Allah (S), commanded Abu Bakr to go towards Mecca and to read this verse for them for the people at the Day of Immolation. When Abu Bakr went out, Gabriel descended on the Holy Prophet (S) and told him: “O Muhammad! This mission should be accomplished unless by a man from you.”

So the Prophet (S) sent Imam Ali (as) to ask Abu Bakr to return. He went towards him till al-Roha and took the verse from him. Abu Bakr returned to the Prophet (S) and said: “O the Prophet! Does Allah say anything about me in Quran?” The Prophet replied: “No! Allah ordered me that nobody unless someone from me can accomplish this mission.”

He, the Almighty, said: ***“They take their priests and their anchorites to be their lords in derogation of Allah” (9:31)***

Abu Basir asked Imam al-Sadiq (as) about the interpretations of this verse. He said: “I swear by Allah that they, priests and anchorites, did not call the people to pray them. Even if they did ask them to pray them, people would not accept that. But they make the illegal legal and made the legal illegal. So the people prayed them unknowingly.”

He, the Almighty, said: ***“But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah” (9:99)***

David ibn Haseen narrated, saying: I asked Abu Abdullah about this verse and that whether Allah rewards the Arabs who are paying for His sake? He said: ‘Yes!’. This means that Allah, the Almighty, rewards people who are contributed and have payment.

He, the Almighty, said: ***“Of their goods, take alms, that so thou mightest purify and sanctify them” (9:103)***

He said: “This verse was revealed in the month of Ramadhan. Therefore the Prophet (S) called people and said: ‘Allah made it compulsory to pay alms and He made it compulsory to obligate prayers. He, the

Almighty, wanted that from gold and silver and the alms should be among camel, cow and sheep and from wheat, barely, date and raisin.'

"So he called them with it in Ramadhan and forgave other things. Then he did not assign anything from their wealth until a year passed from that one. Afterwards, when they fasted on the next year and the month came to end, he called upon them and said: 'O Muslims! Pay alms for your wealth to make your prayers acceptable.' Then he sent employees to gather those alms." Those alms were divided among the poor.

He, the Almighty, said: ***"And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)" (9:115)***

He said: "He, the Almighty, let them know what makes Him satisfied and what makes Him discontented."

He, the Almighty, said: ***"Yea, those who believe, their faith is increased and they do rejoice" (9:124)***

Imam al-Sadiq (as), in his talk with abi Amr al-Zobaydi, presented an interpretation for this verse. Al-Zobaydi told the Imam (as): "I understood the lack and the completeness of faith, but from where does the increase in faith come?" He said: "Allah the Almighty and Majestic, said: ***'Whenever there cometh down a sura, some of them say: 'Which of you has had His faith increased by it?' Yea, those who believe, their faith is increased and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt' (9:124-125)*** and He, the Almighty, also said: ***'We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance' (18:13)***

If the faith was an absolute quantity, there would be no decrease or increase and no one would be better over the other. This way the blessings would be the same for all; people would all be equal and superiority would be meaningless. By the completeness of faith the believers enter Paradise and by the increase of faith of one believer over the other the believers would be classified before Allah and be the lack of faith, the exaggerators enter the Hell."

He, the Almighty, said: ***"And give the good news to the Believers that they have before their Lord the lofty rank of truth" (10:2)***

He said: "The purpose of those who believe is the Prophet (S)." It is he, who has before his Lord the lofty rank of truth, as it was narrated from him that by this it means the intercession of the Prophet (S) at the Resurrection Day.

He, the Almighty, said: ***"Their faces will be covered, as it were, with pieces from the depth of the darkness of night" (10:27)***

He said the following in interpreting this verse: "Did you not see a house during the night which is darker inside than outside? This way their faces are getting more darkened."

He, the Almighty, said: ***“They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice” (10:54)***

Imam al-Sadiq (as) was asked about this verse and he was told: “What is the usefulness of their repentance while they are suffering the penalty?” He said: “They just hate the gloating of their enemies over their grieves.”

He, the Almighty, said: ***“For them are glad tidings, in the life of the present and in the Hereafter” (10:64)***

Uthman ibn Aghaba narrated saying that he had heard Abu Abdullah once say: “If man’s soul gets into his heart he will see.” I said: “What will he see my master?” He said: “He will see the Prophet (S) who says: ‘I am the prophet of Allah who bring glad tidings.’ Then he will see Ali ibn Abu Talib who says: ‘I am Ali ibn Abu Talib whom you liked one day and today I may be able to help you.’”

Uthman continued: “I said: ‘Are there anyone who sees this and return to the world?’ He said: ‘When he sees this, he is dead and how great it is.’” The following was mentioned in the Holy Quran: ***“Those who believe and (constantly) guard against evil. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah” (10:63–64).***

He, the Almighty, said: ***“They would not believe what they had already rejected beforehand” (10:74).***

He said the following in interpreting this verse: “Allah sent the Messengers to people before their birth. One who believes at that time, he or she will believe afterwards and one who disbelieved at that time, he or she will reject afterwards.”

He, the Almighty, said: ***“Those who believe and work righteousness, and humble themselves before their Lord” (11:23)***

Imam al-Sadiq (as) used this verse when he talked in the following tradition. Zayd al-Shaham narrated, saying: “I told him, Imam al-Sadiq (as), that we know a man named Kolayb. Whenever something is mentioned about you, he used to say, ‘I convey my greeting to him’ or I believe in him, so we called him Kolayb Greet. The Imam respected him and said: ‘Do you know what greeting or submitting is?’ We were silent. He added: ‘I swear by Allah that it means being humble before the Lord as Allah the Almighty and Majestic, said: ‘Those who believe and work righteousness, and humble themselves before their Lord.’”

He, the Almighty, said: ***“There came Our messengers to Abraham with glad tidings. They said, ‘Peace!’ He answered, ‘Peace!’ and hastened to entertain them with a roasted calf” (11:69).***

Imam al-Sadiq (as) talked about the descending of the angels to Abraham (as) and their news to him about the intention to abolish the tribe of Lot (as). He said: “Allah had descended four angels to abolish

the tribe of Lot (as): Gabriel, Mikael, Estafiel and Krobriel. They dropped by Abraham and greeted him while they were in a form that he could not recognize them, he just saw handsome characters.

“He said to himself: ‘I should personally give service to them.’ So he becomes the owner of a party. He roasted a calf for them until it became ready. Then he brought it for them. When he put it forth, he noticed that their hands could not reach. He did not know why a sense of fright came to him. When Gabriel watched this scene he took off his turban and Abraham recognized him and said: ‘Was it you?’ He replied: ‘Yes!’ When a lady was passing by the way, he brought the glad tidings of having Isaac to her and Jacob after Isaac. She said: ‘What does Allah, to Him belongs might and majesty, say?’ They replied her according to what was in the Book.

“Abraham told them: ‘Why did you come?’ They said: ‘We came to destroy the tribe of Lot.’ Abraham asked: ‘If there are a hundred believers, will you abolish them?’ Gabriel answered: ‘No!’ Then he asked: ‘If there are fifty believers, will you abolish them?’ He said: ‘No!’ Abraham asked: ‘If there are thirty believers, will you abolish them?’ Gabriel said: ‘No!’ Abraham went on asking: ‘If there are twenty believers, will you abolish them?’ He replied: ‘No!’

“Then Abraham said: ‘What if there are ten, will you abolish them?’ He said: ‘No!’ Abraham continued: ‘If there are five believers, will you abolish them?’ Finally Abraham asked: ‘What if there is just one believer?’ Gabriel said: ‘No!’ Then Abraham said: ‘What if Lot is there?’ The angels replied: ‘We are more knowledgeable about who are them to save them and we will save him and his family, except his wife who is from those deviated darkened.’ Then they left.”

He, the Almighty, said: ***“She laughed: But we gave her glad tidings of Isaac” (11:71)***

He said: “By ‘laughed’ it meant, she menstruated.”

He, the Almighty, said: ***“We rained down on them brimstones hard as baked clay, spread, layer on layer” (11:82)***

This verse presented the severe punishment that happened on the tribe of Lot (as). Imam al-Sadiq (as) said the following when commenting about this verse: “There is no man gets out of this world, who finds the action of the tribe of Lot permissible, and can survive the same brimstone hard as baked clay to cause his death, but people cannot see it.”

He, the Almighty, said: ***“And give not short measure or weight: I see you in prosperity” (11:84)***

Imam al-Sadiq (as) interpreted this statement of the Almighty as followed: “I see you in prosperity, means that the prices are cheap.”

He, the Almighty, said: ***“And my success (in my task) can only come from Allah. In Him I trust, and unto Him I look” (11:88)***

Abdullah ibn Hashim narrated saying: "I asked about the following statements of the Almighty: 'And my success (in my task) can only come from Allah' and the next one: 'If Allah brings his assistant to you, there will be no defeater and if He leaves you, who can ever help you without him.'

"He said: 'If man does whatever obedience commanded by Allah, the Almighty, his deeds will be considered following the commands of Allah and that man is called successful. However, if he wants to commit one of the sins, Allah the Almighty and Majestic, put an obstacle between him and the sin, and he will leave that sin. So, he can leave that evil deed by the assistance of Allah. Otherwise if He leaves him and put nothing in the middle between him and that evil deed, he will do it and he will not be considered successful.'"

He, the Almighty, said: ***"And incline not to those who do wrong, or the Fire will seize you" (11:113)***

The meaning of incline to those cruel is being kind to and advising them. Imam al-Sadiq (as) interpreted the phrase 'Fire will seize you' in the following way: "The Almighty, does not allow the fire to be permanent, but He will make seizing."

He, the Almighty, said: ***"And establish regular prayers at the two ends of the day and at the approaches of the night" (11:114)***

He said: "By at the two ends of the day it meant, the noon and sunset prayers and by at the approaches of the night it meant the night prayer."

He, the Almighty, said: ***"For those things, that are good remove those that are evil" (11:114)***

He interpreted this part of the verse as the fact that, the purpose of 'good' is midnight prayer, which removes the evil that people do during the night.

Samaa ibn Mehran narrated, saying: "A man from the people of al-Jabal asked Imam Abu Abdullah about a man who gathered his wealth by serving a king. He tried to pay alms from that wealth and to help his relatives and to go Hajj in order to ask Allah's forgiveness for what he has already gathered. He used to say: 'For those things, that are good remove those that are evil.' Abu Abdullah said: 'The evil does remove the evil, but things that good remove those that are evil.'"

He, the Almighty, said: ***"Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)" (12:36)***

The Imam (as) interpreted the statement of Allah 'We see thou art one that doth good', saying: "Josef used to visit patients, help those who need and free those imprisoned. So when the man, who saw in his sleep that he was pressing wine, asked Josef about this sleep, he told him that you'll be free and Josef also asked him: ***'Mention me to thy lord' (12:42)*** but the story went on as Allah said: ***'But Satan made him forget to mention him to his lord' (12:42).***"

He, the Almighty, said: ***“Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)” (12:55)***

Imam al-Sadiq (as) used this verse when replying the question of Sufyan who talked about a man who tried purifying his soul. He said: “Yes! Did you hear the statement of Josef who said: ‘Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)’ and the statement of the good man: ***‘I am to you a sincere and trustworthy adviser’ (7:68)***”

He, the Almighty, said: ***“Then shouted out a crier: ‘O ye (in) the caravan! behold! ye are thieves, without doubt!’” (12:70)***

Imam al-Sadiq (as) was asked about the interpretation of this verse and he said: ***“They stole Josef from his father. Did you not see what they said when they were told ‘turning towards them: ‘What is it that ye miss?’” (12:71)*** They replied: ***‘We miss the great beaker of the king’ (12:72)*** and they did not say that we stole the beaker of the king. This means that they meant they have stolen Josef from his father.”

He, the Almighty, said: ***“When the caravan left (Egypt), their father said: ‘I do indeed scent the presence of Joseph: Nay, think me not a dotard.’” (12:94)***

He said: “Jacob found the smell of Josef when the caravan left Egypt and reached Palestine after ten nights.”

He, the Almighty, said: ***“They said: ‘By Allah! Truly thou art in thine old wandering mind’” (12:95).***

Nashit ibn Naseh al-Bejli narrated, saying: “I asked Abu Abdullah whether the brothers of Josef were messengers? He said: ‘No! And not even faithful believers. How this can be done, when they say the following to their father ‘By Allah! Truly thou art in thine old wandering mind’?”

He, the Almighty, said: ***“Nor did We send before thee (as apostles) any but men, whom we did inspire” (12:109)***

Imam al-Sadiq (as) used this verse when speaking with some of his students, saying: “Do you know that Allah does not leave the earth empty from messengers or Imam for guiding people? Did not Allah said: ‘Nor did We send before thee (as apostles)’? It means for the people ‘any but men, whom we did inspire, (men) living in human habitations.’ So He said that He did not send angels for earth of govern the world, but instead He sent Prophets.”

He, the Almighty, said: ***“But thou art truly a warner, and to every people a guide” (13:7)***

There were some interpretations from Imam al-Sadiq (as) about this verse. They are:

The great jurisprudent, Muhammad ibn Muslim, said: “I asked Abu Abdullah, what is the purpose of this

statement of Allah ‘But thou art truly a warner, and to every people a guide.’ He replied: ‘Each Imam is a guide for each tribe in their era.’”

Abu Basir asked the Imam (as) about this verse and he said: “The Holy Prophet (S) once said: ‘I am the warner and I am the guide.’ O Aba Muhammad! Is there any guide today?” I said: “There is still one Guide after another until this responsibility is handed over to you.” He said: “Allah’s mercy and blessings be upon you! O aba Muhammad! If a verse is revealed on a man and that man died, this verse will die too and the Book will too. But it is still available for those who are still living and available as it was before.”

Al-Fudayl narrated saying: “I asked Abu Abdullah about the statement of Allah ‘to every people a guide’ and he said: ‘Each Imam is a guide of Quran which is in your hand.’”

He, the Almighty, said: ***“Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion” (13:8)***

He said: “By ‘how much the wombs fall short’ it meant the number where there is no baby and by ‘do exceed’ it meant the male and female.”

He, the Almighty, said: ***“He knoweth the unseen and that which is open” (13:9)***

He said: “Unseen is what which cannot be seen by eyes and what is open means what happened.”

He, the Almighty, said: ***“Those who join together those things which Allah hath commanded to be joined” (13:21)***

Narrators narrated many interpretations from Imam al-Sadiq (as). The following are among those:

Umar ibn Zayd narrated saying: “I asked Abu Abdullah about the statement of Allah ‘Those who join together’ and he said: ‘Your relatives.’”

Umar ibn Zayd narrated saying: “I asked Abu Abdullah about this verse and he said: ‘It was revealed about the relatives of the Prophet (S) and it can also mean your relative.’ Then he added: ‘Do not be among those who say about a thing that it is a single thing.’”

Al-Sayyid al-Tabatabaee commented on this narration and said: This means that do not take Quran for just one meaning, if there is a possibility of having another meaning. Quran has something apparent and something covered.

Umar ibn Maryam narrated saying: “I asked Abu Abdullah about the statement of Allah ‘Those who join together’ and he said: ‘By this it meant, visiting the relatives and the ultimate meaning is to visit us.’”

He, the Almighty, said: ***“And fear the terrible reckoning” (13:21)***

There were many interpretations for this verse. Among those are the following:

Haman ibn Uthman narrated from Abu Abdullah who said to a man: "O Man! What happened between you and your brother?" He said: "I had some rights from him and I followed my right from him." Abu Abdullah said: "Tell me about the statement of Allah when said: 'And fear the terrible reckoning.' Do you see them fearing that He makes any cruelty or unkind? I swear by Allah that they fear the investigation and follow-up."

Husham ibn Salim narrated from Imam al-Sadiq (as) who interpreted this verse. He said: "Investigation and follow-up" and said: "He considered that as evil and does not consider them as good."

Husham narrated from Abu Abdullah about this verse who said: "He considered that as evil and does not consider them as good and it is investigation."

He, the Almighty, said: ***"Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book" (13:39).***

The following have been seen as interpretations of Imam al-Sadiq (as) for this verse:

Husham ibn Salim and Hafs ibn al-Bahtari narrated the following from Imam al-Sadiq (as) about the interpretation of this verse, who said: "Something that is constant, can be blotted out. And something which was not before, can be confirmed."

Al-Fadeel ibn Yasar narrated from Abu Abdullah who said: "Allah the Almighty and Majestic, wrote a book which was available and already exist before His hands. He can make something happen sooner, as He wishes or postpone if He wishes. He can blot out anything from the book as well as allowing to have something happen and to controlling what should not happen."

He, the Almighty, said: ***"See they not that We gradually reduce the land (in their control) from its outlying borders?" (13:41)***

He said: "The reduction of the land is measured with the departure of its scholars, jurists and those with elevated rank."

He, the Almighty, said: ***"And remember! Your Lord caused to be declared (publicly): If ye are grateful, I will add more (favours) unto you" (14:7)***

A group of narrators narrated some traditions from Imam al-Sadiq (as) regarding the gratefulness, which was mentioned in the verse. Here are some of those traditions:

He said: "One who gives gratefulness, s/he will be given more favours. As Allah, the Almighty, said: 'If ye are grateful, I will add more (favours) unto you'"

He said: "The gratefulness of every blessing and boom, whatever great it is, is to praise and thank

Allah.”

Hamad ibn Uthman narrated, saying: “Abu Abdullah went out from the mosque and he lost his riding animal. He said: ‘If Allah returns it to me I’ll thank Allah in the best way.’ After waiting a few moments, it was back and he said: ‘Praise be to Allah! Thank Allah!’ A speaker said: ‘O Sir! Did not you say that I would thank in the best way?’ Abu Abdullah said: ‘Did not you hear me saying ‘Thank Allah’?’”

Abu Basir narrated, saying: “I said to Abu Abdullah: ‘Is there any limit for thanking?’ He said: ‘Yes!’ I said: ‘What is it?’ And he replied: ‘Thanking Allah for every blessing and boon regarding family and wealth; and to thank Allah for whatever He granted him in wealth. He, the Almighty, said: **‘Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves)’ (43:13)**. He also said: **‘O my Lord! Enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark’ (23:29)**. Additionally, He said: **‘O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)’ (17:80)**.”

Abu Walad narrated, saying: “I told Abu Abdullah: ‘Did you see these blessings, which were from Allah? We have to thank Him. When we praised Him, He granted us more as He said in His Holy Book: ‘If ye are grateful, I will add more (favours) unto you.’ He said: ‘Yes! One who thanks Allah for his blessings and boons and knows that all these are from Allah and no one else, He, the Almighty, will add him more favours.’”

He, the Almighty, said: **“Allah sets forth a parable – A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens” (14:24)**

There were several interpretations from the speech of Imam al-Sadiq (as) about this verse. Here are some of them:

Amr ibn Harith narrated, saying: “I asked Abu Abdullah about the verse ‘like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.’ He said: ‘The Holy Prophet (S) is its root; the Imams and their offspring are their branches; the knowledge of the Imams are their fruits; the believer followers of Imams are their leaves. Is there anything wrong here?’ I said: ‘No! Not at all!’ Then he said: ‘I swear by Allah that when a believer has a child, a leaf will be added to those leaves and whenever one dies, a leaf falls off that tree.’”

Abd al-Rahman ibn Salim narrated from his father about the interpretations of Imam al-Sadiq (as) regarding this verse and what followed. He said: “This is a parable Allah used for the family of His Prophet (S). This is similar to a parable for those having enmity with that family, this tree will be just like an ugly tree, which is chopped down on the ground and has not stability.”

He, the Almighty, said: **“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter” (14:27)**

Imam al-Sadiq (as) used this holy verse in his next speech with Safwan ibn Mehran. He said: “Satan tries to come towards our companions, he comes on their death. He comes from left and right to deviate them from what they have already believed in. Allah refused this and said: ‘Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter.’”

He, the Almighty, said: ***“He then who follows my (ways) is of me” (14:36)***

Imam al-Sadiq (as) cited this verse in the following speeches:

Abu Ubaydah narrated from Imam Abu Abdullah who said: “One who loved us is from us, the Ahl al-Bayt.” I told him: “From you?” He said: “I swear by Allah that he will be with us. Haven’t you heard in Quran which mentioned the statement of Abraham saying: ‘He then who follows my (ways) is of me.’”

Muhammad al-Halabi narrated from Imam Abu Abdullah who said: “Those whom Allah makes devout and faithful, he or she will be from us, the Ahl al-Bayt.” I said: “From you the Ahl al-Bayt.” He said: “Yes, from the Ahl al-Bayt. Abraham said the following in this regard: ‘He then who follows my (ways) is of me.’”

Umar ibn Zayd told him: “From the Ahl al-Bayt of the Prophet?” He replied: “Yes! I swear by Allah! From the Ahl al-Bayt of the Prophet. I mean from them. Haven’t you heard the statement of Allah, the Almighty, Who said: ‘He then who follows my (ways) is of me’” and the statement of Abraham: ‘He then who follows my (ways) is of me.’”

He, the Almighty, said: ***“Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them” (15:4)***

Imam al-Sadiq (as) invoked this verse in his talk with Rafaa when he said: “At the Resurrection Day, if a call is heard on behalf of Allah, saying: ‘No one will enter the Paradise except the believers.’ That day all the infidels wish to be believers. Then He said: ‘Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them.’ That is letting them busy in their affairs. Afterwards, He added: ‘soon will knowledge (undeceive them).’”

He, the Almighty, said: ***“And there is not a thing but its (sources and) treasures (inexhaustible) are with Us” (15:21)***

The following had been presented by Imam al-Sadiq (as) about the above-mentioned verse:

He narrated from his fathers about the interpretation of the verse, saying: “The sky has a protected demonstrating example for the entire Allah’s creature in lands and seas. This is the explanation of the verse.”

He said: “When Moses climbed the Toor mountain, he called his Lord, the Almighty and said: O Lord! Show me Your treasures. He, the Almighty, replied: O Moses! My treasure is that if I intend something, I

will say the following to it: Be! And it will be.”

He, the Almighty, said: ***“And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Quran” (15:87)***

The great jurisprudent, Muhammad ibn Muslim, asked Imam al-Sadiq (as) about the Seven Oft-repeated (verses) and the Grant Quran and whether it is the Chapter of al-Fatiha (the Opening)? He said: “Yes!” I said: Is ‘In the name of Allah the Compassionate the Merciful’ among those seven? He said: “Yes, It is the best one.”

He, the Almighty, said: ***“Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah” (15:94)***

Muhammad ibn Ali al-Halabi narrated from Imam al-Sadiq (as) about the interpretation of this verse, when the Imam (as) said: “The Prophet’s mission (S) was not apparent in Mecca while Ali and Khadija were with him. Then he was order to declare publicly what he is told. There, the Prophet’s mission (S) became apparent and he started introducing himself to the Arab tribes. When he came to them, they accused him of being liar and asked him to be away from them.”

Muhammad ibn Ali al-Halabi also narrated from Imam al-Sadiq (as) about the interpretation of this verse, saying: “I have heard Abu Abdullah saying: ‘The Holy Prophet (S) stayed in Mecca after the descending of the angel from Allah the Almighty and Majestic, almost thirteen years. Among those years were three years at which he did not declare his mission publicly until a command came from Allah asking him to declare what Allah ordered publicly. Then, he had the mission publicly known.”

He, the Almighty, said: ***“And marks and sign-posts; and by the stars (men) guide themselves” (16: 16)***

The following interpretations were made by Imam al-Sadiq (as) regarding this verse:

He said: “By star it meant Capricorn, with which the people of land and sea are guided”

Dawoud al-Jassas narrated, saying: “I have heard Abu Abdullah saying: ‘The star is the Holy Prophet (S) and the signs are the Imams.”

He said: “We are the signs and the Prophet (S) is the star.” He also said: “Allah has assigned the stars as the trust of the skies and the Ahl al-Bayt as the trust of the people of the earth.”

He, the Almighty, said: ***“And to Him is duty due always” (16:52)***

Samaa narrated, saying: “I asked Abu Abdullah about the statement of Allah, ‘And to Him is duty due always’ and he said: ‘That is, it is compulsory.”

He, the Almighty, said: ***“Allah applies the highest similitude” (16:60)***

Hanan Ibn Sadir narrated from Imam al-Sadiq (as) in a tradition as an interpretation of this verse. The Imam (as) said: “He is a thing Who cannot be assimilated to anything, none describable and none imaginable.”

He, the Almighty, said: ***“And of you there are some who are sent back to a feeble age, so that they know nothing after having known (much)” (16:70)***

He said: “When man reached the age of hundred, this age is the most feeble age.”

He, the Almighty, said: ***“And made for you, out of them, sons and daughters and grandchildren” (16:72)***

He said: “By grandchildren (or Hafada as it was mentioned in Arabic), it meant the children of daughter and we are the grandchildren (or Hafada) of the Holy Prophet (S).”

He also said: “By grandchildren (or Hafada) it meant companions and assistants.”

He, the Almighty, said: ***“One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people)” (16:89)***

Imam al-Sadiq (as) used the above-mentioned holy verse, in his speech with Hamad al-Laham, who has commented on the vast knowledge of the Imams of the Ahl al-Bayt (as). He said: “We know what are in the skies and what are in the earth; we know what are in the Paradise and what are in the Hell and all that are available in the middle.” Hamad was astonished.

The Imam (as) continued: “O Hamad! This is mentioned in the Book of Allah, the Almighty.” Then he recited the following verse: ‘One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.’ It was from the Book and it has the explanation for everything. There were also similar traditions from him.

He, the Almighty, said: ***“Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions” (16:97).***

Imam al-Sadiq (as) cited this verse in his next tradition: He was told: Aba Khatab narrated from you that you said: If you knew the true fact, they do however you’d like to. He said: “Allah damn aba Khatab! I never said this, but I told him: If you knew the true fact then do whatever good you’d like to do.

Allah the Almighty and Majestic, said: ***‘He that works a righteous deed – whether man or woman – and is a Believer– such will enter the Garden (of Bliss): Therein will they have abundance without measure’ (40:40)*** and He, the Almighty, said: ***‘Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure.’”***

He, the Almighty, said: ***“When thou dost read the Quran, seek Allah’s protection from Satan the rejected one” (16:98).***

Abu Basir narrated from Imam al-Sadiq (as), saying: “I recited the following to him ‘When thou dost read the Quran, seek Allah’s protection from Satan the rejected one. No authority has he over those who believe and put their trust in their Lord’ and he said: ‘O Muhammad! Allah allows authority the body of the believers, but there are no authority allowed over their religion. Allah had already allowed authority over Job and deformed his face and did not allow any authority over his religion. So, Allah may permit authority over Believers bodies, but not over their religion.’ I told him: The Almighty, said: ***‘His authority is over those only, who take him as patron and who join partners with Allah’ (16: 100).*** He said: ‘Yes, Allah allowed authorities over the bodies and religion of those who join partners with Allah.’”

He, the Almighty, said: ***“Except under compulsion, his heart remaining firm in Faith” (16: 106)***

Amr ibn Imran narrated, saying: “I have heard Abu Abdullah saying: ‘The Holy Prophet (S) said: ‘Four attributes have been omitted from my nation: They do not do mistakes; they do not forget; they do not keep hatred in their heart; they are free of what they cannot bear.’ This has been mentioned in the Holy Book of Allah ‘Except under compulsion, his heart remaining firm in Faith.’”

He, the Almighty, said: ***“Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith” (16: 120)***

Samaa ibn Mehran, narrated saying: “I have heard Abu Abdullah saying: ‘In the world, there was just one, worshipping Allah. If there was anyone else, Allah would add them when saying: ‘Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.’ He bore this, which was the will of Allah and then Allah, the Almighty, blessed and granted him Ismail and Isaac. This way they became three.’”

He, the Almighty, said: ***“And argue with them in ways that are best and most gracious” (16: 125)***

He said the following in interpreting this verse: “He argued with them using Quran.”

Al-Sayyid al-Tabatabaee said: “I think that the interpretation of ‘in ways that are best and most gracious’ means, by using Quran which includes the behaviour of Allah.”

He, the Almighty, said: ***“And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient’ (16: 126)***

Al-Hasan ibn Hamzah narrated, saying: “I have heard Abu Abdullah saying: ‘When the Prophet (S) saw what happened to Hamzah ibn Abd al-Muttalib, he said: ‘To Allah be the Praise and to You is all the complaint. You are the helper for what I am seeing.’ Then he said: ‘If I gain the victory over you, I’ll mutilate; I’ll mutilate; I’ll mutilate.’ At that time when the following verse revealed ‘And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best

(course) for those who are patient.’ The Prophet (S) said: ‘I’ll stay patient! I’ll be patient!’”

He, the Almighty, said: ***“Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque” (17:1)***

Imam al-Sadiq (as) talked comprehensively and in detail about al-Isra (The Night Journey) with Husham ibn Salim. It was mentioned by al-Ghomi in his interpretation. Those, who are interested in reading the detailed case, can refer to it. There was also a speech with Aban ibn Uthman.

The tradition narrated the following from the Imam (as): “He took His Messenger (S) to the farthest Mosque (Jerusalem Mosque), where Gabriel carried him and they approached Jerusalem. He was shown the prayer place of the prophets where he (S) prayed for a while. The Prophet (S) in his return passed by a Quraysh caravan. He found water in a container. The caravan lost a camel at the time and they were looking to it. The Prophet (S) drank from that water and poured the rest.

“When the Prophet (S) returned to his place and woke up, he told the Quraysh: ‘Allah the Almighty and Majestic, took me to a journey from the Sacred Mosque to the farthest Mosque and showed me the trace of the prophets and their houses. Afterwards, I passed by a caravan from Quraysh and the position such and such. They were looking for a lost camel. I drank from their water in a container and poured the rest.’

“Abu Jahal said: ‘Now you have the opportunity to ask him about the details of the Jerusalem Mosque.’ At that moment, Gabriel illustrated the Mosque for him, in front of his face, and he replied their questions. They said: ‘We should wait for the caravan to come and we will ask them about what you said.’

“The Prophet (S) said: ‘As another sign, you will see the caravan with sunrise with a nice camel in front of the caravan.’ They were waiting for the caravan from the early of the next day and they were saying: ‘The sun will rise in this hour.’ As soon the caravan appeared, the disk of the sun appeared too with a nice camel at the front. They asked them about what the Prophet (S) said: ‘We lost a camel the location such and such. We also put some water, but when we woke up, we saw the water already poured.’ But this did not reduce their pride and cruelty.”

He, the Almighty, said: ***“Verily this Quran doth guide to that which is most right (or stable)” (17:9)***

The Imam (as) interpreted ‘guide’ as “inviting and calling.”

He, the Almighty, said: ***“(It will be said to him:) ‘Read thine (own) record: Sufficient is thy soul this day to make out an account against thee” (17:14).***

He said the following in interpreting this verse: “It reminds men all they have done so far and what was written for him. It seems to them that they just done those deeds. That is why they say: ***‘Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!’ (18:49).***”

He, the Almighty, said: ***“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them” (17:23)***

Abu Walad al-Hannat narrated, saying: “I asked Abu Abdullah about the statement of Allah ‘And that ye be kind to parents.’ He said: ‘Being kind is to be respectful when speaking with them and not to bother them if they ask you for something they need, even if their need is not so urgent. Did not Allah say: ‘You’ll not reach beneficence if you do not pay from what you like’?”

“Then Abu Abdullah said: ‘Regarding His statement ‘Whether one or both of them attain old age in thy life, say not to them a word of contempt.’ This means, if they make you bored, do not say a word of contempt and do not repel them if they hit you. He, the Almighty, said: ‘Address them in terms of honour.’ Say to them: May Allah forgive you. This is considered as an address in term of honour. He the Almighty and Majestic, also said: ***‘And, out of kindness, lower to them the wing of humility’ (17:24)***. Do not look at them in a look other than respectful and tender look. Do not make your voice louder than their voice, nor your hand above their hands and do not be ahead of them in walking.”

Hadid ibn Hakim narrated from Imam Abu Abdullah (as) who said: “The least disobedience is to say a word of contempt. If Allah the Almighty and Majestic, knew something smaller than this He would mention it.”

He, the Almighty, said: ***“Verily He is Most Forgiving to those who turn to Him again and again (in true penitence)” (17:25)***

He said: “By turning to Him again and again, it meant one who has expressed his repentance, devout and one who has already left his sin.”

The Imam (as) advised aba Basir, telling him: “O aba Muhammad! Try to be faithful, devout and to return what you have being given to protect. Be honest in your speech and be kind with your companions. Make your prostration, in praying, long. These are considered from the customs of those who turned to Allah.”

He, the Almighty, said: ***“But squander not (your wealth) in the manner of a spendthrift” (17:26)***

The following interpretations were presented from Imam al-Sadiq (as):

Abd al-Rahman ibn al-Hajjaj narrated, saying: “I asked Abu Abdullah about the Holy statement ‘But squander not (your wealth) in the manner of a spendthrift’ and he replied: ‘One, who has paid for something other than Allah’s worshiping, is spendthrift; and one who spends in a good way, is economical.’”

Abu Basir narrated that he asked Imam al-Sadiq (as) about the verse and he replied: “The man gave his wealth and he stayed without any property.” I said: “So this is considered wasting what is legal.” He

replied: "Yes!"

He, the Almighty, said: ***"Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute" (17:29)***

Imam al-Sadiq (as) used the above-mentioned holy verse in the following traditions:

Ajlan narrated: I was with Abu Abdullah when a beggar came. He went to the warehouse and filled his hand with date and gave the dates to him. After a while another beggar came. He gave him a handful of dates. Then another one came and said: 'Allah granted us subsistence and you too.' He replied: "If the Prophet (S) was asked by somebody, he would never leave them unless giving them something."

A woman sent a son of her and told him to ask him for something, if he told you that he did not have anything then tell him to give you his shirt. The boy came to him and asked for something from the Prophet (S). The Prophet (S) told him: 'We do not have anything now.' He said: 'So give me your shirt.' He (S) gave him his shirt. Allah the Almighty and Majestic, sent an advice teaching His Prophet how to deal: 'Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.' He said: "destitute" means poverty.

Masada Ibn Sadagha narrated from Imam al-Sadiq (as) who said: "Allah taught His Prophet how to pay alms. He had ounces of gold and he thought that it might be unused with him. So he tried to give it to those who ask for something. He woke up and He did not have anything. One came to ask for help, but He did not have anything to give. The beggar blamed him. He became grieved, because he did not have anything himself while he was so kind and merciful.

"So Allah gave a firm advice to His Prophet, ordering Him: 'Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.' It is said: People may ask you for something and do not forgive you if you do not help. So, if you pay all your wealth, you will be deprived from wealth and will have nothing to work with."

Ibn Sanan narrated from Abu Abdullah who said the following about this statement of Allah 'Make not thy hand tied (like a niggard's) to thy neck.' He said: He coupled his hand and said: "This way." Then he recited: 'nor stretch it forth to its utmost reach', he extended it comfortably and said: "This way."

He, the Almighty, said: ***"For every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)" (17:36)***

Abu Umar al-Zobaydi said: Abu Abdullah said: "Allah, the Almighty, make faith compulsory for body's organs and He swore on them and the fact that all parts of the body were asked for be devout. There is no part separated from other organs in being asked for devoutness, such as the eyes with which one can see and legs with which one can walk."

He considered that eyes should not look at something that Allah has already prohibited and to keep

them away. This was what has been asked and it is from the elements of faith. Allah the Almighty and Majestic said: "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." This was what Allah has commanded to keep eyes away from what have already been prohibited as it is considered from faith.

Allah, the Almighty, also ordered us not to walk with feet towards the sins. Allah has commanded to use them in the way that has been specified, as He said: **"And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster" (31: 18)**. He, the Almighty, also said: **"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass" (31: 19)**.

He said: "The hearing will be asked about what have been heard; the sight will be questioned about what have been seen and the heart will be investigated about what it believed in."

He, the Almighty, said: **"His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!" (17:44)**

He said: "There is no bird hunted in land or sea, and there is no wild animal hunted except forgetting to Praise." There were also several similar traditions in this regard.

He, the Almighty, said: **"There is not a population but We shall destroy it before the Day of Judgment" (17:58)**

Imam al-Sadiq (as) interpreted the destruction of populations before the Day of Judgment as killing, death or etc.

He, the Almighty, said: **"One day We shall call together all human beings with their (respective) Imams" (17:71)**

The following had been heard from the Imam (as) regarding the interpretation of this verse:

He said: "The earth is not left without an Imam who can clarify what has been made allowed by Allah or what has been marked as illegal. Here Allah said: 'One day We shall call together all human beings with their (respective) Imams.'" Then he added: "The Prophet (S) said: One who dies without an Imam, he will die the death of ignorance."

Ismail ibn Hamam narrated from Imam al-Sadiq (as) about the interpretation of the verse, saying: "When the Resurrection Day comes, Allah will say: Isn't it justice from your Lord that anyone get with those whom he followed? They will answer: Yes! And He, the Almighty, will say: 'So recognize each other and be in your group!' Then, all will be in their groups."

He said to his followers: "Do you not praise Allah? He, the Almighty, in the Resurrection Day, ask people

to get to the tribe and group that they have already adopted. Then we will move towards the Prophet (S) and you will come towards us.”

He, the Almighty, said: ***“But those who were blind in this world, will be blind in the hereafter, and most astray from the Path” (17:72)***

The Imam (as) cited this verse in his talk with Abu Basir. Abu Basir told him: “There is a man who has a hundred thousands, he says that he will go to Hajj this year, and again he says that he will go to Hajj this year, until death comes to him and he was not able to perform his Hajj.” He said: “Have you ever heard the following statement of Allah: ‘But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.’ So he becomes blind in performing his religious duties towards Allah.”

He, the Almighty, said: ***“And their purpose was to tempt thee away from that which We had revealed unto thee” (17:73)***

The Imam (as), in the following tradition, talked about the reason behind revealing this verse: “During the day of victory, the Prophet (S) was bringing out the idols from the Mosque. One of those idols was on al-Marwa. The Quraysh tribe requested him to leave it. The Prophet (S) became doubtful because of shying. Then this command came and ordered him to break that idol too.”

He, the Almighty, said: ***“We send down (stage by stage) in the Quran that which is a healing and a mercy to those who believe” (17:82)***

Masada Ibn Sadagha narrated from Imam al-Sadiq (as) who interpreted this verse in the following way: “The healing is in the knowledge of Quran.”

He, the Almighty, said: ***“Everyone acts according to his own disposition” (17:84)***

Imam al-Sadiq (as) used the above-mentioned verse in his speech with Sufyan ibn Ayena. He said: “The intention is better than the action itself. On other word, the intention is the same of the action.” Then he recited the verse.

He said: “The people of Hell stay eternally in the Hell, because their intentions were in the world and if they were in the world forever, they would disobey Allah forever. On the other hand, the people of Paradise stay in the Paradise forever, because their intentions were in the world and if they were in the world forever, they would obey Allah forever. So, these couple of groups, with there intentions, becomes eternal.” Then he read the verse ‘Everyone acts according to his own disposition.’

He, the Almighty, said: ***‘Fall down on their faces in humble prostration’ (17: 107)***

The Imam (as) referenced to this verse when asked about those who have disease and cannot perform prostration. He said: “He or she can put her chin on the ground, Allah, the Almighty said: ‘Fall down on their faces in humble prostration.’”

He, the Almighty, said: ***“Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between” (17: 110)***

The Imam (as) clarified the reason behind revealing this verse, saying: “When the Prophet (S) was speaking the Prayer aloud, the infidels could locate his position and they came to hurt him. So this verse was revealed.”

Abdullah ibn Sanan narrated, saying: “I told Abu Abdullah: ‘Is it necessary for the man, who stands in front of others in Prayer, to be heard by all the people who are behind him?’ He replied: ‘It is better to follow a middle course between, as Allah the Almighty and Majestic, said: ‘Neither speak thy Prayer aloud, nor speak it in a low tone.’”

He, the Almighty, said: ***“Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?” (18:9)***

Imam al-Sadiq (as) presented the following speech about the reason behind revealing the Cave Chapter, as well as narrated the story of the People of the Cave. He said: “The reason of revealing the Chapter of Cave is that Quraysh tribe sent three of its men to Najran to learn from the Jewish problem asking the Prophet about. Those three were: Nadhr ibn al-Hareth ibn Kalda, Aghaba ibn abi Maet and al-As ibn Wael al-Sahmi.

“They went to Najran towards the scholars of the Jewish. The scholars said: ‘Ask him about three problems. If he replied you according to what we know, then he is honest and sincere. Then ask him about one case. If he claims that he knows that knowledge, then he is a liar.’

“They asked: ‘What are those problems?’ They replied: ‘Ask him about a group at the early era, at which they went out, disappeared and slept. And that how many years did they stay till they woke up? How many they were? Were there anything with them and what was their story? Then ask him about Moses when Allah ordered him to travel on the earth and learn from someone. Who was that? And who did he follow him? What was the story that happened to them? Also ask him about a traveller who travels throughout the world from the west to the east, until reaching the dam of Yajooj and Majooj. Who was that? What was his story?’ Then they gave them the answer of those questions in detail and told them: ‘If he told you what we have given to you, you should know that he is honest and sincere, but if he replied in another way, then do not trust him.’

“They asked: ‘What about the forth question?’ They replied: ‘Ask him about the time of the Resurrection Day? If he claims that he knows, then he is liar, because the time of the Resurrection Day is not known by anybody, except Allah, the Almighty.’

“They returned to Mecca to met Abu Talib and said: ‘O Abu Talib! Your brother’s son claimed that the news of the sky comes to him. We are about to ask him some questions. If he can give us the answers, then he is sincere and honest, but if he cannot, he will be considered liar.’ Abu Talib said: ‘Ask him about

everything you'd like.' They asked him the three questions and the Prophet (S) said: 'I'll let you know later' and he did not repeal. His inspiration was away from him forty days to the extent that the Prophet (S) became sad and his companions doubted about him. The Quraysh tribe was happy and they tried scorning his companions. Abu Talib was sad too.

"After forty days, the Chapter of the Cave was revealed and the Prophet (S) told Gabriel: 'O Gabriel! You were late.' Gabriel replied: 'We cannot come down without Allah's permission.' So Allah revealed: 'Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?' Then He narrated the story, saying: 'Behold, the youths betook themselves to the Cave: they said, 'Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!'"

Imam al-Sadiq (as) said: "The Companions of the Cave and Inscription were in the era of a powerful cruel king, who was asking his nation to worship idols. Those, who did not accept his call, would be killed. Those were the believers who were worshipping Allah, the Almighty. The king put his agent in all the gates, and nobody was allowed to enter or exit the gate without having prostration for idols. The Companions of the Cave left the region pretending to go to hunting. During their path, they saw a shepherd. They called him to their religion and belief, but he did not accept their call. There was a dog with the shepherd that came out and went with them.

"The Companions of the Cave left the city pretending that they were going hunting, but actually they wanted to escape from the religion of the king. When they left the city, they entered inside the cave while the dog was with them. They felt asleep and Allah stated 'Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not).' They slept until Allah abolished that king and the people of the city. The time passed and another era came with new people.

"When they woke up, they told each other: 'How long have we been sleeping here?' They looked that the sun which was high in the sky and they said: 'We slept a day or part of a day.' Then they asked one the following: 'Take this paper and enter the city in disguise so that nobody knows you and buy something for us. If they know us they will kill us or force us to return to their religion.' The man returned and saw the city different from what was before. He saw the people whom he did not know. They did not know his language and he did not too.

"They conveyed to him: 'Who are you and from where you are?' He informed them about the fact. Afterwards, the king of that city with his companions and alongside the man from Cave, left the city and went towards the gate of the Cave. They got closer to know what is the story. Some of the people said: 'They are three and the fourth one is their dog.' Some other said: 'They are five and their dog is the sixth.' Another ones said: 'They are seven and their dog is the eighth.'

"Allah covered the people with a cover of horror and nobody dared to enter the Cave except their friend. When he entered inside, he found his friends frightened, fearing that they might be the soldiers of Decius. He informed them that they were sleeping all this long time; and that they were signs for people.

They wept and asked Allah to return them to their former state sleeping as they were.

“Then the king said: ‘There should be a Mosque here for pilgrimage as they were a group of believers.’

There were two turns each year, they were spending six months sleeping on the right arms and the other six months they were on their left arms. The dog was extending his arms in the space of the Cave. This was as Allah, the Almighty, said: **‘We relate to thee their story in truth’ (18:13)** till the end of the verse.”

He, the Almighty, said: **“If they implore relief they will be granted water like melted brass, that will scald their faces” (18:29)**

He said: “Human kind were created with organs which are empty and they have to eat and drink, as the Almighty Allah said: ‘If they implore relief they will be granted water like melted brass, that will scald their faces.’”

He, the Almighty, said: **“So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence” (18:65)**

He said: “When Allah, the Almighty, talked with Moses, revealed Torah, wrote slates about all the prayers in detail, granted him a sign in his hand and his walking stick, gave him power at the time of storms and during the attack of locusts and lice broke the sea for him and drowned Pharaoh and his soldiers and taught the people about these, he said to himself: ‘I do not see anyone created by Allah, who is more knowledgeable than me.’

“Then Allah sent Gabriel and told him to reach His man before he is dead and tell him: ‘At the joint point of the two rivers is a praying man. Follow him and learn from him.’ Gabriel descended on Moses and told him what He was ordered to tell. Moses knew what he thought about himself and went on with his fellow, Yoshe ibn non, until he approached the end of the river. There they found al-Khedhr worshiping, Allah the Almighty and Majestic, as Allah, the Almighty, said: ‘So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence’”

He, the Almighty, said: **“As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man)” (18:80)**

He said: “The scholar feared that maybe his love to his son, who is calling his parents to infidelity, causes that he is inclined to infidelity because of their extreme love.”

He, the Almighty, said: **“So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection” (18:81)**

He said: “The maid gave birth and a son was born, who became messenger.”

He, the Almighty, said: ***“As for the wall, it belonged to two youths, orphans” (18:82)***

Isaac ibn Ammar narrated, said: “I have heard Abu Abdullah say: ‘Allah reforms the offspring of good man and protects them in their region, because they are in the circle of Allah respecting. Then he mentioned the two sons ‘Their father had been a righteous man.’ Do not you see that Allah affected the righteous manner of their father on their own behaviours?’”

Safwan al-Jammal narrated, saying: “I asked Abu Abdullah about this statement of Allah ‘As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled’, he said: ‘In addition to the treasure nature of what was beneath the wall, there were four statements: There is no Lord other than Allah, one who believes in Allah does not laugh unreasonably; one who believes in the Resurrection Day does not become happy unreasonably fearing that Day; one who believes in fate, does not fear anyone other than Allah.’”

He, the Almighty, said: ***“As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise” (18:107)***

He said: “This verse was descended about Abu Dharr, Salman, Moghdad and Ammar ibn Yaser. Allah assigned the Gardens of Paradise for them as home and shelter.”

He, the Almighty, said: ***“Ah! Would that I had died before this!” (19:23)***

The Virgin Mary wished to be dead. Imam al-Sadiq (as) said: “She did not find anyone in her tribe who could consider her away from bad.”

He, the Almighty, said: ***“I have vowed a fast to (Allah) Most Gracious” (19:26)***

Imam al-Sadiq (as) said: “The fast that Virgin Mary vowed, was not concerning food and beverages, but it was the fast not to enter into any talk.”

He, the Almighty, said: ***“And He hath made me blessed wheresoever I be” (19:31)***

Imam al-Sadiq (as) interpreted this holy statement as “useful for people.”

He, the Almighty, said: ***“And hath enjoined on me Prayer and Charity as long as I live” (19:31)***

Imam al-Sadiq (as) used this holy verse when Muawiyah ibn Wahab asked him about what can be considered the best thing, which brings man closer to Allah and what is the best choice? He said: “I do not know anything better than this prayer in this regard. Do not you see that the elevated man Jesus the son of Mary said: ‘And hath enjoined on me Prayer and Charity as long as I live.’”

He, the Almighty, said: ***“Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised, and he was an apostle (and) a prophet” (19:54)***

He said: "The Ishmael that was mentioned in the verse 'Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised' is not Ishmael the son of Abraham, but he was a messenger from the messengers of Allah the Almighty and Majestic."

He, the Almighty, said: ***"Instead, they shall reject their worship, and become adversaries against them" (19:82)***

He said: "Those which had been selected as gods will witness against those worshipping them at the Day of Judgment and they will deny their prayers and those who prayed them."

He, the Almighty, said: ***"None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious" (19:87)***

Abu Basir narrated, saying: "I asked Abu Abdullah about the verse 'None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.' He said: 'Except those who confess the leadership of Imam Ali and the Imams who were after him as this is the promise from Allah.'"

He, the Almighty, said: ***"They say: '(Allah) Most Gracious has begotten a son!'" (19:88)***

Abu Basir narrated from Imam al-Sadiq (as) when he told him: "What does 'They say: '(Allah) Most Gracious has begotten a son!'" mean?" He said: "This was about what Quraysh said. They said that Allah is male and the angels are female. Allah the Almighty and Majestic, addressed them, saying: ***'Indeed ye have put forth a thing most monstrous!'*** (19:89)

That is tremendous ***'At it the skies are ready to burst'*** (19:90) according to what they said and what they claimed 'That they should invoke a son for (Allah) Most Gracious.' Allah, the Almighty, said: ***'For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant. He does take an account of them (all), and hath numbered them (all) exactly. And everyone of them will come to Him singly on the Day of Judgment'*** (19:92-95) one by one."

He, the Almighty, said: ***"Ta-Ha. We have not sent down the Quran to thee to be (an occasion) for thy distress" (20: 1-2)***

Imam al-Sadiq (as) narrated from his father, Imam Muhammad al-Baqir (as) that the Prophet was suffering from long prayers. So Allah, the Almighty, revealed the following verse: 'Ta-Ha. We have not sent down the Quran to thee to be (an occasion) for thy distress.'

He, the Almighty, said: ***"(Allah) Most Gracious is firmly established on the throne (of authority)" (20:5)***

The following interpretations were found from Imam al-Sadiq (as) about this verse:

He said the following when he was asked for the interpretation of this verse: “He is far away from everything and there is nothing closer to Him than Himself.”

A person asked him about this verse and he replied: “He, the Almighty, described himself in this way. He is the seizer of everything as well as the throne (of authority); He is different from His creatures; the throne does not surround Him; nor it encircles Him. But we say: He is the carrier of the throne, the keeper of the throne and therefore we mention the following: ***‘His Throne doth extend over the heavens and the earth’ (2:255).***”

He said: “One who claims that Allah is from a thing or in a thing or on a thing, he verily expresses his atheism.” Then he added: “One who said that Allah is from something, he considers Allah as something, which is created; one who claims that Allah is in something, he considers Allah being surrounded in something and one who states that Allah is on something, he considers Allah being carried by something.”

He, the Almighty, said: ***“Verily He knoweth what is secret and what is yet more hidden” (20:7)***

Muhammad ibn Moslem narrated, saying: “I asked Abu Abdullah about the following statement of Allah, the Almighty: ‘He knoweth what is secret and what is yet more hidden.’ He said: ‘Secret is something that you hide in yourself and keep it there. What is more hidden is something that you remember but you forget.’”

He, the Almighty, said: ***“But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance” (20:82)***

Imam al-Sadiq (as) used this holy verse in the following speech, when he said: “Allah, the Almighty, does not accept any deed except good ones; also Allah does not accept anything except fulfilling obligations. One, who fulfils his obligations towards Allah and does what he must do in order to fulfil the promise that he made in front of Allah, will be guided through the guided path of Allah the Almighty and Majestic.

“He, the Almighty, will show him the objectives and will inform them of how to live. He said: ‘But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance.’ He also added ‘Allah accepts the deeds of those devout.’ So one, who fears Allah and performs what he is obligated according to the instructions that Muhammad (S) came with, Allah will consider him believer.”

He, the Almighty, said: ***“We shall raise him up blind on the Day of Judgment” (20: 124)***

Abu Basir narrated, said: “I have heard Abu Abdullah say: ‘One who dies without going to Hajj in spite of his wealth, will be raised up blind on the Day of Judgment and he is from those whom Allah said ‘We shall raise him up blind on the Day of Judgment.’ I said: ‘Really blind!’ He replied: ‘Yes, he will be blind

from the guided path.”

He, the Almighty, said: ***“Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them” (20: 131)***

He said: “When this verse is revealed, the Prophet (S) stood upright and said: If one does not organize his affairs according to Allah’s will, he will pass his life with grief and regret; if one keeps following the wealth of people, he will spend his life with many troubles and will not stay satisfied. And if one does not know that his life and wealth are from Allah, neither in his eating or drinking, he will die sooner and will make his punishment more severe.”

He, the Almighty, said: ***“Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish!” (21: 18)***

The Imam (as) used the above-mentioned verse in his speech with Job ibn al-Hour and told him the following: “O Job! There is no one who does not accept the truth when it is revealed inside his heart, as Allah, the Almighty, said ‘Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).’”

He, the Almighty, said: ***“If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!” (21:22)***

Husham ibn al-Hakam narrated, saying: “I told Abu Abdullah: ‘What is the reason that Allah is one?’ He said: ‘The connectivity of the wisdom and the completeness of the creation, as Allah, the Almighty, said: ‘If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!’”

He, the Almighty, said: ***“And We test you by evil and by good by way of trial” (21:35)***

He said: “Imam Ali was sick, so his brothers visited him and said: ‘How are you?’ He said: ‘I am in the evil condition.’ They said: ‘How do you express this statement?’ He said: ‘Allah, the Almighty, said ‘And We test you by evil and by good by way of trial’, so the good is health and richness and evil is illness and poverty.’”

He, the Almighty, said: ***“We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him” (21:51)***

This verse and the subsequent verses are about the story of Abraham and the kinds of sufferings he faced from his tribe, who were worshiping idols. Imam al-Sadiq (as) talked about this story in the following speech: “Abraham became against his tribe and scorn their gods. His countrymen escaped from him to one their countryman. Abraham went on towards their gods with an axe and broke all of them except the largest one. He then put the axe on the neck of that unbroken largest idol.

“When they returned they saw what he had made and they said: ‘We swear by Allah that this idol can never do this and no one broke them except that young man who was scorning them.’ They did not find anything more severe than fire as punishment.

“They gathered firewood and brought him and imprisoned him till the day that he would have to be burned in the fire. Nimrod and his soldiers appeared. He built a place to see how Abraham is being captured by fire. They put Abraham in catapult. The earth said: ‘O Allah! I can see no one other than Abraham who prays you.’ Allah said: ‘If he calls for help, I will help him.’”

Abraham ibn Zyad al-Karkhi narrated, saying: “I have heard Abu Abdullah say: ‘When Abraham, Allah’s blessing and peace be upon him, broke the idols, Nimrod commanded to arrest Abraham and to build a wall, which was full of firewood. The fire was inflamed and then Abraham was thrown there. Then they stayed aside waiting for the fire to be quenched. Afterwards they came to visit inside the wall and they surprisingly saw Abraham completely safe and fully free. Nimrod was informed about the case. He ordered to exile Abraham from his country. He also said that if you allow Abraham to stay here, he will abolish your religion and will harm your gods.’”

Abdullah ibn Hellal narrated, saying: “Abu Abdullah said: ‘When Abraham was thrown in the fire and was in the air about to fall, Gabriel told him: ‘O Abraham! Do not you have any request?’ He said: ‘But not from you.’”

He, the Almighty, said: ***“We restored his people to him, and doubled their number” (21:84)***

Abdullah ibn Bakeer narrated from Abu Abdullah about the interpretations of this verse, who said: “Allah the Almighty and Majestic, brought to life the people of Job who were before the disaster and brought to life the people who died in the disaster.”

He, the Almighty, said: ***“And from the Sacred Mosque, which We have made (open) to (all) men – equal is the dweller there and the visitor from the country” (22:25)***

Al-Husayn ibn Abil-Ala narrated saying: “Abu Abdullah mentioned this verse and said: ‘Mecca did not have any gate and the first one who installed a gate with two locks was Muawiyah ibn Abi-Sufyan. Nobody is allowed to prevent those pilgrims from entering the houses and homes there.’”

He, the Almighty, said: ***“And any whose purpose therein is profanity or wrong-doing – them will We cause to taste of a most Grievous Penalty” (22:25)***

The following speeches have been made by Imam al-Sadiq (as) as interpretations: Muawiyah narrated, saying: “I asked Abu Abdullah about the statement of Allah ‘And any whose purpose therein is profanity or wrong-doing’ he said: ‘Every cruelty is infidelity, beating a servant without any sin is considered from those infidelities.’”

Aboul-Sabah al-Kinani narrated, saying: “I asked Abu Abdullah about this verse and he said: ‘All the

cruelty that a man does in Mecca such as stealing or being cruel to someone, is considered infidelity.’ That is why he tried his most not to stay in Mecca.”

He, the Almighty, said: ***“That they may witness the benefits (provided) for them” (22:28)***

The following interpretations have been made by Imam al-Sadiq (as):

- The benefits are the benefits of the hereafter and they are mercy and forgiveness.
- The benefits are from the benefits of the worldly life or hereafter. Al-Rabi ibn Khaytham said: “I saw Abu Abdullah when he was carried and circumambulated the Kabah in a sedan chair while he was severely ill. Whenever he reached the right corner, he used to order to put him down on the ground. Then he brought his hands out and touched the ground with his hands and then he said: ‘Take me up.’
- “When he did that several times in every round, I told him: ‘O son of the Prophet! This is difficult for you.’ He said: ‘I have heard the statement of Allah ‘That they may witness the benefits (provided) for them.’ I said: ‘The benefits of the worldly life or hereafter?’ He replied: ‘Both of them.’”

He, the Almighty, said: ***“And celebrate the name of Allah, through the Days appointed” (22:28)***

He said the following in interpreting the phrase ‘through the Days appointed’: “By this it meant the Days of Tashriq.” It is said that the Days appointed are from tenth of Dhul-Hijjah.

He, the Almighty, said: ***“And (again) circumambulate the Ancient House” (22:29).***

Hammad al-Nab asked Imam al-Sadiq (as) about the circumambulation around the Ancient House, which was mentioned in the verse. He said: “By this, it meant the women circumambulation.”

This house is named the Ancient House, because it is older than the storm that happened at the era of Noah. This was narrated by Abu Basir from Imam al-Sadiq (as).

He, the Almighty, said: ***“In them ye have benefits for a term appointed” (22:33)***

Abul-Sabbah al-Kinani narrated from Imam al-Sadiq (as) in interpreting the verse from Allah, the Almighty ‘In them ye have benefits for a term appointed.’ He said: “If one needs to ride on it, he can do that without having any violence and he can use its milk without making it suffer.”

He, the Almighty, said: ***“Eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility” (22:36)***

He said: “By those live in contentment, it meant those who are satisfied with what you give them without complaining. And those beg with due humility are people who came to you for feeding them.”

Sayf al-Nammar narrated saying: “Abu Abdullah said: ‘Saied ibn Abd al-Malik went to Hajj one day and

saw my father. He said: 'I have a sacrifice, what shall I do with it?' He said: 'Use third of it for your family; third for those who live in contentment and third for those who live in poverty.' I asked: 'Is poor the same as one who ask you for help?' He said: 'Yes, and one who lives in contentment is one who is satisfied with what you send to him.'"

He, the Almighty, said: ***"To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter" (22:67)***

Abd al-Rahman Baya al-Anmat narrated from Abu Abdullah who said: "Goraysh tribe used to use ambergris for the idols. One of those idols, Yaghooth was in front of the door; another one, Yaoogh was on the right of Kabah and Nasr was on the left. When they entered, they used to prostrate in front of Yaghooth, not bowing, then they return to its left towards Nasr and then they began their praise, saying: At your service! O Allah you have no partner, except the partner that you own yourself and he does not own."

He added: "Allah sent green housefly with four wings. They left nothing from that ambergris and ate them all. Then Allah stated the following: ***'O men! Here is a parable set forth! 'Listen to it!' (22:73)***"

He, the Almighty, said: ***"He has chosen you, and has imposed no difficulties on you in religion" (22:78)***

The Imam (as) used this verse in the following speech, which was narrated by Abdul al-Ala Mowla aal Saam, who said: "I told Abu Abdullah: 'I fell and my nail was cut. I bandaged it, but how can I perform ablution?' He said: 'It and other similar cases are known in the Book of Allah, who said the following 'He has chosen you, and has imposed no difficulties on you in religion.' You can just touch it gently during ablution.'"

He, the Almighty, said: ***"Those who avoid vain talk" (23:3)***

He said the following in interpreting vain talk: "When a man talks something wrong to you and brings what that has no relation to you. In those situations, you should avoid this for the sake of Allah."

He, the Almighty, said: ***"And who (strictly) guard their prayers" (23:9)***

Al-Fudayl ibn Yasar asked about the prayers that one should strictly guard and the Imam (as) said: "Those are obligated prayers."

He, the Almighty, said: "And who (strictly) does their prayers"

He said: "By this it meant the supererogatory performance."

He, the Almighty, said: ***"And those who dispense their charity with their hearts full of fear" (23:60).***

He said the following in interpreting this verse: "By 'with their hearts full of fear' it meant the fear of not

accepting the deeds or what they have presented.”

He, the Almighty, said: ***“O my Lord! Send me back (to life). In order that I may work righteousness in the things I neglected” (23:99–100)***

The Imam (as) made use of the holy verse in his speech. He said: “One who avoids a small amount of money for alms, is not believer nor Muslim. Allah, the Almighty, said: ‘O my Lord! Send me back (to life). In order that I may work righteousness in the things I neglected.’”

He, the Almighty, said: ***“Before them is a Partition till the Day they are raised up” (23: 100)***

This holy verse looked at the Partition World and Imam al–Sadiq (as) said the following in this regard: “I swear by Allah that I do not fear for you except at the Partition world, because we do not have role there, but if the control comes to us, we will protect you.”

He, the Almighty, said: ***“They will say: ‘Our Lord! Our misfortune overwhelmed us, and we became a people astray!’” (23: 106)***

He said the following in interpreting the verse: “They were misfortune while they were darkened and deviated from the truth – by their deeds.”

A man told Imam al–Sadiq (as): “O Abu Abdullah ! We were born for exclamation!” He said: “Why do you think so?” He said: “We were created for destruction and abolishment.” He replied: “Woe to you! We were created for remaining. Does the Paradise reach an end or the fire of the Hell dies out? We just move from one house to another.”

He, the Almighty, said: ***“Let no man guilty of adultery or fornication marry and but a woman similarly guilty” (24:3)***

Zurarah asked Imam al–Sadiq (as) about this verse, and he said: “They are known women and known men. People know them and their locations. No one should marry with one, who has already punished for adultery and is accused of adultery, unless he expresses his repentance from that sin.”

He, the Almighty, said: ***“O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them” (24:27)***

Abd al–Rahman ibn Abu Abdullah narrated from the Imam Abu Abdullah (as) about the interpretation of ‘asking permission’ in the verse. He said: “Asking permission means salutation and greeting.”

He, the Almighty, said: ***“It is no fault on your part to enter houses not used for living in” (24:29).***

Imam al–Sadiq (as) interpreted ‘the houses which are not used for living in’ in the following way: “There are both houses and caravansary, which you can enter without permission.”

He, the Almighty, said: ***“Say to the believing men that they should lower their gaze and guard their modesty” (24:30)***

Imam al-Sadiq (as) used the mentioned verse in the following speech. He said: “It is assumed, by Allah, that the eyes should not look at what were made forbidden by Allah and to keep away from what were made illegal. This is faith. Allah the Almighty and Majestic, said: ‘Say to the believing men that they should lower their gaze and guard their modesty.’”

“He, the Almighty, told them not to look at each other defects and faults and not to look at each other private parts as well as hiding own private parts. He, the Almighty, said: ***‘And say to the believing women that they should lower their gaze and guard their modesty’ (24:31)***. By this it meant not to look at another woman’s private parts as well as not allowing other women to look at their own.”

He said: “Everywhere in Quran, which talks about guarding the modesty, is aiming adultery, except this verse which talks about keeping the eyes.”

He, the Almighty, said: ***“Or the slaves whom their right hands possess, or male servants free of physical needs” (24:31)***

The Holy Quran allowed for women to look at what they possess in their right hands. Imam al-Sadiq (as) interpreted this as male slaves and bondwoman.

He, the Almighty, said: ***“Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things” (24:35)***

The following interpretations have been made by Imam al-Sadiq (as) regarding this verse:

Eshaq ibn Jarir narrated, saying: “A woman asked me to allow her to enter and see Imam al-Sadiq (as). I asked the Imam (as) and he allowed her to enter. She entered with a her bondwoman and said: ‘O Abu Abdullah! Allah said: ***‘An Olive, neither of the east nor of the west’ (24:35)***. What does this mean?’ He told her: ‘O woman! Allah does not express sayings for the trees, He states sayings for human kinds.’”

Talhah ibn Zayd narrated from his father about Imam al-Sadiq (as) in the interpretation of the verse ‘Allah is the Light of the heavens and the earth.’ He said: “He started with his light ‘The Parable of His Light’ as a guide in the heart of the believer; ‘as if there were a Niche and within it a Lamp’, the Niche is the interior of the believer and the lamp is his heart. It is the light the Allah put inside his heart.”

‘Lit from a blessed Tree’, the tree: the believer. ‘An Olive, neither of the east nor of the west’, on the darkness of the tree, neither of the east nor of the west. If the sun rises, it will shine on it. And if there is a sunset, it will be on that tree too. ‘Whose oil is well-nigh luminous’, the light, which is inside his heart,

may light without ever talking.

‘Light upon Light!’, duty upon duty, and tradition upon tradition. ‘Allah doth guide whom He will to His Light’, Allah guides anyone He wills to the obligations and traditions. ‘Allah doth set forth Parables for men’, this is just like the one done for the believer.

Then he said: “Believer turns in five types of lights: his entrance is light, his way out is light, his knowledge is light, his speech is light and his destination at the Resurrection Day is light too.” It told Jafar: They say, just like the light of the Lord. He said: **“O Praise be to Allah! Allah does not have something similar to Him. Allah said: ‘Invent not similitudes for Allah’ (16:74).”**

He said the following in interpreting this verse: “He, the Almighty, chose this saying for us. The Prophet and the Imams are from the signs of Allah and His evidences, who are used for guiding people to monotheism, the benefits of religion and the instructions of Islam, the traditions and the obligations. There is no power other than the power of Allah, the Almighty.”

He, the Almighty, said: **“O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom” (24:58)**

Zurarah narrated from Abu Abdullah (as) regarding the interpretations of this verse when he said: “This verse is specific for men without women.” I said: “Do women ask in these three times?” He said: “No, they can come and go.”

He, the Almighty, said: **“Or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately” (24:61)**

Zurarah narrated from Abu Abdullah (as) regarding the interpretations of this verse when he said: “Those whom Allah mentioned their names in this verse are among those who one can eat dates and bread from their properties without permission. For instance, a wife can eat from her husband’s house without any permission.”

Ibn Ameer narrated saying the following about those whom the Abu Abdullah (as) talked about in interpreting the verse: “Also, when a man assigns a representative for his financial affairs, he can eat these items without permission.”

He, the Almighty, said: **“Blessed is He who sent down the criterion to His servant” (25: 1)**

Imam Abu Abdullah (as) was asked about whether Quran and criterion are different things or that they

are the same? He said: "Quran is the Book overall, but the criterion is the compulsory obligation one has to do."

He, the Almighty, said: ***"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about" (25:23)***

Sulayman ibn Khalid asked Imam al-Sadiq (as) about the interpretation of this verse. He said: "I swear by Allah that their deeds are pure, but if they are presented with something illegal, they will do it and will not leave it."

He, the Almighty, said: ***"As also Ad and Thamud, and the Companions of the Rass" (25:38)***

Two women came to Imam al-Sadiq (as) asking the following: "Is the sexual relation between two female forbidden in the Book of Allah?" He said: "Yes, It is forbidden."

"A dress from fire is designed for them; an armour from fire; a belt from fire; a crown from fire and a thick tough dress from fire too." Then he turned to his followers and said: "Let your wives know this."

A group of women came to the Imam (as) and one of them asked the following regarding the sexual relation between females. He said: "The punishment for this action is similar to the punishment of adultery." The woman said: "But Allah does not say anything in this regard in His Book." He commented: "He did." She said: "Where?" and he replied: "They are the Companions of the Rass."

He, the Almighty, said: ***"And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude" (25:62)***

Imam al-Sadiq (as) used the mentioned verse in the following speech:

He said: "Whenever you lost a prayer in night, perform it during the day. Allah, the Almighty, said: 'And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.' This means that men should perform the night prayers that they lost during the day. And they should perform the day prayers that they lost during the night."

He, the Almighty, said: ***"And the servants of (Allah) Most Gracious are those who walk on the earth in humility" (25:63)***

He said: "The man who walks with the nature with which he was grown up with without being proud."

He, the Almighty, said: ***"Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind" (25:73)***

Abu Basir asked about the interpretation of this verse and he said: "Those endowed with insight not those doubtful."

He, the Almighty, said: ***“But only he (will prosper) that brings to Allah a sound heart” (26:89)***

He said the following about ‘a sound heart’: “By sound heart, it means those who does not love the worldly life”

He, the Almighty, said: ***“Seest thou? If We do let them enjoy (this life) for a few years. Yet there comes to them at length the (Punishment) which they were promised! It will profit them not that they enjoyed (this life)!” (26:205–208)***

Imam al-Sadiq (as) demonstrated the reason of revealing these verses. He said: “The Prophet (S) in his dream, saw Banou-Umayyah sitting on his platform, deviating people from the Guided-Path. He woke up sad. Gabriel came down to him and asked: ‘O the Prophet of Allah! Why do I see you sad?’ He said: ‘O Gabriel! In my dream, I saw Banou-Umayyah sitting on my platform and deviating people from the Guided-Path.’ He said: ‘I swear by Allah who assigned you as a true Prophet, I do not know anything about this.’

“Then he ascended to the sky and did not stay their until being back, bringing the following verse from Quran. He, the Almighty, said: ‘Seest thou? If We do let them enjoy (this life) for a few years. Yet there comes to them at length the (Punishment) which they were promised! It will profit them not that they enjoyed (this life)!’ and He also revealed the following: ***“We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the night of power is? The Night of Power is better than a thousand months’ (97:1–3).*** Allah had the Night of Power for the Prophet (S) better than thousand of years for Banou-Umayyah.”

He, the Almighty, said: ***“And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs” (28:5)***

Al-Mufaddhal ibn Umar narrated, saying: “I have heard Abu Abdullah saying: ‘The Prophet (S) looked at Ali, Hassan and Husayn, wept and said: ‘They are those depressed in the land after me.’” Al-Mufaddhal said: “I told him: ‘What does it mean?’ He said: ‘This means that they are the Imams after him. Allah, the Almighty, said: ‘And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs.’”

He, the Almighty, said: ***“When he reached full age, and was firmly established (in life)” (28: 14)***

He said the following in interpreting this verse: Regarding ‘reaching full age’, he said: “When he becomes eighteen years old” and regarding ‘being firmly established’, he said: “When his beard appears.”

He, the Almighty, said: ***“And there came a man, running, from the furthest end of the City. He said: ‘O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice” (28:20).***

Sadeer al-Sayrafi narrated the statement of Imam al-Sadiq (as) regarding the interpretation of this verse. He said: “And there came a man, running, from the furthest end of the city. He said: ‘O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice.’ He therefore got away therefrom, looking about, in a state of fear. He left Egypt without any riding animal or a slave helping him.

“He went on until approaching Madyan. He got closer to a tree where he accidentally found a well there. Then he found people irrigating their animals. There were also two weak women with their sheep. He said: ‘Who are you?’ They replied: ‘Our father is an old man and we are weak women who cannot be as well as the men. If people finished irrigating their sheep, we would be able to irrigate ours too.’ He took their bucket and said: ‘Bring over your sheep’ and then he irrigated them. Then they returned at the morning before the people.

“Afterwards, Moses went on towards a tree, sat under its shadow and said: **‘O my Lord! Truly am I in (desperate) need of any good that Thou dost send me!’ (28:24)**. It is narrated that he said so and he needed to eat a fruit. When the women returned to their father, he asked them: ‘How did you come early today?’ They replied: ‘We found a good man who helped us and irrigate the sheep for us.’ Then he told one of them to go and call him to come with her. Then one of them went, walking shyly towards him telling him that her father called him to reward him for his help. It is narrated that Moses said: ‘Show me the way and walk behind me, we are the sons of Jacob and we do not look at woman.’ When he reached the house of the old man, Moses narrated his story and the old man told him: ‘Fear thou not: (well) hast thou escaped from unjust people.’

“He said: ‘I want to marry you one of my girls provided that you help me eight years and if you help me ten years, that will be your kindness.’ It is narrated that Moses helped him ten years, because prophets do not do anything unless they do their best completely.”

He, the Almighty, said: **“And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find” (28:41)**

Imam al-Sadiq (as) got use of the above-mentioned verse in the following speech. He said: “The leaders in the Book of Allah, the Almighty, are two types of leaders. Allah the Almighty and Majestic, said: **‘And We made them leaders, guiding (men) by Our Command’ (21:73)**. They do not set forth their commands before the commands of Allah nor they set forth their orders before the order of Allah.

“Allah also said: ‘And we made them (but) leaders inviting to the Fire’ these type of leaders set forth their command before the commands of Allah and their orders before the orders of Allah. They do not take the command of Allah as granted and do something on the contrary to what were mentioned in the Book of Allah the Almighty and Majestic.”

He, the Almighty, said: **“Everything (that exists) will perish except His own Face” (28:88)**

The following have been found from Imam al-Sadiq (as) for the interpretation of this verse:

Al-hareth ibn al-Mughirah al-Nazari narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Everything (that exists) will perish except His own Face.' He said: 'Everything is perishable except things that followed the truth path.'"

Al-hareth ibn al-Mughirah al-Nazari narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Everything (that exists) will perish except His own Face.' He said: 'What do they say in this regard?' I said: 'They say: everything is perishable except the fact of Allah.' He replied: 'Praise be to Allah!! This is a dangerous speech. By this verse, it meant the face that Allah, which is aimed.'"

He, the Almighty, said: ***"But on the Day of Judgment ye shall disown each other and curse each other" (29:25)***

Imam al-Sadiq (as) got use of the above-mentioned verse in the following speech. He stated the types of infidelity as follows: "The fifth face of infidelity is the infidelity of disavowal. Allah, the Almighty, said: 'And he said: 'For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other.' This means that one denies the other."

He, the Almighty, said: ***"O My servants who believe! Truly, spacious is My Earth: therefore serve ye Me - (and Me alone)!" (29:56)***

He said the following in interpreting this verse: "If you are in a land where Allah is disobeyed, leave it to somewhere else."

He, the Almighty, said: ***"Allah's handiwork according to the pattern on which He has made mankind" (30:30)***

The following have been found from Imam al-Sadiq (as) for the interpretation of this verse:

He said the following about 'Allah's handiwork according to the pattern on which He has made mankind': "It means Monotheism."

He said: "According to Allah statement 'Allah's handiwork according to the pattern on which He has made mankind', people do not know any religion nor infidelity. Then Allah sent the prophets who called people to pray Allah and be faithful. Among those people are those who have been guided and a group who have not been guided."

He, the Almighty, said: ***"That which ye lay out for increase through the property of (other) people, will have no increase with Allah" (30:39)***

He said: "There are two types of interest: legal interest and illegal interest. Legal interest is happened

when you give someone something and he prays for you. This is called legal interest or reward, (which is given in here after). Allah, the Almighty, said: 'That which ye lay out for increase through the property of (other) people, will have no increase with Allah.' Regarding the illegal interest, Allah denied people from this kind of interest and promised hell for those getting close to it."

He, the Almighty, said: ***"But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah" (31:6).***

He said the following for interpreting this verse: "By this it meant contesting the truth and mocking at it."

He, the Almighty, said: ***"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him" (31:14)***

Islam has paid a great attention to parents' respect and it considered any disloyal deeds concerning parents as one of the great sins. Imam al-Sadiq (as) said the following in this regards: "Among the greatest sins is disloyalty to parents." He also added: "A man came to the Prophet (S) and said: 'O the Prophet of Allah! Who is kinder?' He said: 'Your mother,' He said: 'Who is next?' He replied: 'Your mother.' He said: 'Who is next?' He replied: 'Your mother.' Then he said: 'Who is next?' He said: 'Your father.'"

He, the Almighty, said: ***"O my son! Establish regular prayer" (31:17)***

Praying is among the most important kinds of worships in Islam and human is honoured with it. If one stays in front of the Great Creator, this will be a great honour. This is one of the Allah's favours for his men. Imam al-Sadiq (as) was asked about the best thing that makes one closer to his Allah and the thing that is greatly loved by Allah, the Almighty. He said: "After acquiring knowledge, that is the knowledge of knowing Allah, I found praying the best kind of worship."

He, the Almighty, said: ***"And swell not thy cheek (for pride) at men" (31:18)***

He said the following in interpreting this verse: "That is, do not turn your face from people in pride and do not talk proudly with people scorning them."

He, the Almighty, said: ***"Verily the knowledge of the Hour is with Allah (alone)" (31:34)***

Abu Osama narrated from the Imam Abu Abdullah (as), saying: "Abu Abdullah said: 'Did I not inform you about five cases, that Allah let nobody know from his creatures?' I said: 'Yes.' He said: 'Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die'" (31:34).

He, the Almighty, said: ***"The Angel of Death, put in charge of you, will (duly) take your souls" (32:11)***

Imam al-Sadiq (as) was asked about the relation among the following holy verses: Allah, the Almighty, said: 'Allah will take souls during their death'; He the Almighty and Majestic added: ***'The Angel of Death, put in charge of you, will (duly) take your souls'; Allah also said: '(Namely) those whose lives the angels take in a state of purity, saying (to them)' (16:32);*** He, Praise Be to Him, said: ***'(Namely) those whose lives the angels take in a state of wrong-doing to their own souls' (16:28);*** another statement from Allah was ***'When death approaches one of you, Our angels take his soul' (6:61);*** He, the Almighty, also added: ***'If thou couldst see, when the angels take the souls of the Unbelievers (at death)' (8:50).*** Many people may die at the same hour throughout the world. How could someone other than Allah count this?

He said: "Allah the Almighty and Majestic, assigned co-operators for the Angel of Death, who help him to take the souls. They are just like representative who take the souls and then the Angel of Death takes the souls from them alongside what He himself takes. Then Allah takes all from the Angel of Death."

He, the Almighty, said: ***"He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths" (33:4)***

Jamil narrated from Imam al-Sadiq (as) saying about the reason behind descending this verse. He said: "The reason was that when the Prophet (S) married Khadeeja ibn Khoyleed (sa), they went to the Akadh market for doing business, and there he saw Zayd being sold. He found him a clever pure slave. So he bought him. When the Prophet (S) informed him about Islam, he embraced Islam and from then he was called Zayd, the follower of Muhammad (S).

"When Haritha ibn Sharaheel al-Kalabi was informed about his son, he set off to Mecca to bring back his son. He was a respected man. He went to aba Talib and said: 'O aba Talib! My son was arrested and he became slave. I was told that not he's for you brother's son. Your brother's son, can either sell him to me or take money or free him.'

"Aba Talib talked with the Prophet (S) and the Prophet (S) said the following: 'He is free and he can go wherever he wishes.' Haritha came to his son and told him: 'My son! Join your honour and family.' Zayd said: 'I'll not leave the Prophet (S).' His father said: 'Do you want to leave your honour and family respect as slave for Quraysh.' Zayd said: 'I will not leave the Apostle of Allah as far as I am alive.'

"His father becomes angry, faced the tribe of the Quraysh and said: 'O people! Witness that this man is no longer my son.' Then the Prophet (S) said: 'O people! Witness that Zayd is my son, I inherit from him and he inherits from me.' From this point, Zayd was called Zayd ibn Muhammad. The Prophet (S) liked him and used to call him, Zayd of love.

"When the Prophet (S) migrated to Medina, he married Zayd with Zaynab, the daughter of Jahash. She was among those respected people there and the Prophet (S) wanted to show that in Islam, even someone who was slave, can marry someone from a respected family, because the factor of respect in Islam is not tribe and wealth, but it is faith.

“They lived with each other, but afterwards there were some problem between them and Zayd did not love Zaynab any more. They could not get along with each other. The Prophet (S) felt responsible for this problem and tried to speech with Zayd to let him know that he should stay with his wife as Allah narrated the story in the following statement:

‘Retain thou (in wedlock) thy wife, and fear Allah.’ But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah’s command must be fulfilled’ (33:37)

“Zayd did not want Zaynab anymore and Zaynab could not find other husband at her level to get along with after getting divorced. Nevertheless, the Prophet (S) was shameful to declare that He would marry Zaynab, because people might think that He loved Zaynab because of her beauty. Additionally, He thought that people might say that the Prophet (S) got married with the wife of His son. But Zayd was just his son by the speech of the tongue, not by the wife of the Prophet.

“They problem were still, until the above–mentioned verse revealed ***‘Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way’ (33:4)*** saying that you could marry Zaynab to tackle this problem. Then Zayd got divorce and the Prophet (S) married her.”

He, the Almighty, said: ***“O ye who believe! Celebrate the praises of Allah, and do this often” (33:41)***

Ibn al-Ghadah narrated from the Imam Abu Abdullah (as) who said: “There is nothing infinite on its own, except praising Allah. It has no limit. Allah has specified the compulsory prayers and they have their own limits. Ramadhan has limits if one fasts that month. Hajj has a limit too. But Praising Allah does not have any limit. Allah does not specify any limit for Praising. He, the Almighty, will not be satisfied and does not specify a limit for it.” Then Imam al-Sadiq (as) recited the following verse: ‘O ye who believe! Celebrate the praises of Allah, and do this often; and glorify Him morning and evening.’ Then he said: “Allah did not specify any limit for it.”

He said: “My father was praising Allah a lot. When I was walking with him and he was praising Allah. When I was eating with him, he was praising Allah. He was ordering us to be gathered and to praise Allah till sunrise. Then he ordered us to read, for those who can and those who cannot read would praise Allah. A house where Quran is recited, blessings will enter, angels will attend, Satan will leave and it will lights the people of the sky.

“A house where Quran is not recited there, blessings will leave as well as the angels and Satan will

enter. The Prophet (S) said: ‘Did not I inform you about the best deed, the most elevating factor for your position, the best one in front of your angels, the thing better than money and wealth and something better than fighting the enemies?’ They replied: ‘Yes.’ And He said: ‘Praising and mentioning Allah and doing this often.’”

Then he said: “A man came to the Prophet (S) and said: ‘Who is the best man in the Mosque?’ He said: ‘The most praising one.’ The Prophet (S) also added: ‘One who makes his tongue busy, he will win the best of the worldly life and the Hereafter.’”

He, the Almighty, said: ***“We bestowed Grace aforetime on David from ourselves: ‘O ye Mountains! Sing ye back the Praises of Allah with him! And ye birds (also)!” (34: 10)***

He said in a tradition regarding a story about David: “He went out reciting the Psalms, and when he started reciting the Psalms, all the mountains, stones and birds accompanied him.”

He, the Almighty, said: ***“But they turned away (from Allah), and We sent against them the Flood (released) from the dams” (34: 16)***

He said: “The Flood was sent to them because of a mouse drilling a hole in the dam.”

He, the Almighty, said: ***“Our Lord! Place longer distances between our journey-stages: but they wronged themselves (therein)” (34: 19)***

Sadeer narrated saying: “A man asked Abu Abdullah about the statement of Allah ‘Our Lord! Place longer distances between our journey-stages: but they wronged themselves (therein)’ and He said: ‘There were tribe with connected villages, one looking at the other, with joint rivers and apparent wealth. They did not thank Allah for the blessings and they changed their beliefs from praising Allah.

“So Allah changed what he gave them. Allah does not change His manner with a tribe unless it changes its manner itself. Allah sent against them the Flood and destroyed their tribe, abolish their wealth and said: ***‘We converted their two garden (rows) into ‘gardens’ producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees. That was the Requital We gave them because they ungratefully rejected.’ (34: 16–17)***”

He, the Almighty, said: ***“It is not your wealth nor your sons, that will bring you nearer to Us in degree” (34:37)***

The Imam (as) used the above-mentioned verse in the following speech: There was a man discrediting rich people. Imam al-Sadiq (as) said: “Be quite! If there is a rich man who uses his wealth to help his brothers and be kind to them, Allah will double his reward, because Allah the Almighty says: ‘It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness – these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!’”

He, the Almighty, said: ***“It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!” (35:9)***

Jamil ibn Darraj narrated saying about Imam Abu Abdullah (as) who said: “When Allah wants to have the Resurrection, He will send down the rains for forty days. Then the parts are gathered together and meat will grow.” This narration clarifies the method of resurrection that the verse describes.

He, the Almighty, said: ***“But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave” (35:32)***

Imam al-Sadiq (as) said the following in interpreting this verse: “One who does wrong, is swarming about his own soul; one who follows a middle course, is swarming about his heart and one who is running towards the good, is swarming about his Lord.”

He, the Almighty, said: ***“When they are told, ‘Fear ye that which is before you and that which will be after you’” (36:45)***

Imam al-Sadiq (as) said the following in interpreting this verse: “Fear what ‘sins’, which are before you, and what ‘punishments’, which are after you.”

He, the Almighty, said: ***“He says, ‘Who can give life to (dry) bones and decomposed ones (at that)?’” (36:78)***

Al-Halabi narrated from Imam al-Sadiq (as) the reason behind descending this verse. Imam al-Sadiq (as) said: “Abi ibn Khalf came taking an old bone and crumbled it and said: ‘If we were bones and crumbled, would we be created again?’ Allah, the Almighty, revealed the verse: ‘He says, ‘Who can give life to (dry) bones and decomposed ones (at that)?’ Say, ‘He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!’”

Imam al-Sadiq (as) clarified in a speech with one who asked him about the description of Resurrection after the crumbling of bodies. Here is the structure of the question: Will the soul be crumbled after being quitted from the body or it stays? He said: “It stays till the time of blowing in the bugle (calling them to gather). Then, there will be nothing, everything will be destroyed; there will be no sense or nothing sensed. Afterwards, things will be back as the Creator created them at first. But this will be done forty hundred years after the sleep of the creatures. This will happen between the couple of blows.”

He asked: “Suppose that I am in front of the Lord and my body is already affected and the organs are scattered being eaten by wild animals and being cut. And suppose that other parts have become soil and were used in building a wall. How can this be gathered again?”

He said: “One Who had created things without any pattern and image, is able to return what was at the beginning”

He said: "Clarify this for me!"

He said: "The soul is situated in its place; good souls are in pleasure and wideness; bad souls are in darkness and narrowness. Body will be soil as it was. What were eaten by wild animals are out from their inside and all the articles of the soil are protected by someone who keeps all the information everywhere in the world and knows the number of things.

"On Resurrection, the rain of the Resurrected is down on the earth. The soil of the resurrection is similar to the relationship between soils and gold. When they are washed with water, they can be separated from each other. So the soil of each one is returned to him. They, by the will of Allah, move toward where the soul is located. There, the creatures are back in the same figure that they were and their souls are joined with them. When both the body and the soil are with each other, nobody can deny what they have committed."

He, the Almighty, said: ***"He (agreed to) cast lots, and he was condemned" (37: 141)***

Cooperation: Casting lots. Imam al-Sadiq (as) used the holy verse in his speech, saying: "There are no tribes who casts lots and left their affair to Allah, the Almighty, unless the truth appeared." He also added: "Are there anything more just than casting lots when the case is handed to Allah. Did not Allah say: 'He (agreed to) cast lots, and he was condemned.'"

He, the Almighty, said: ***"Those who patiently persevere will truly receive a reward without measure!" (39: 10)***

Abdullah ibn Sanan narrated from Imam Abu Abdullah (as) who said: "The Prophet (S) said: 'If the files are released and justice appeared, Allah will not call to account those who were under pressure and will not release their file,' then he recited the following verse: 'Those who patiently persevere will truly receive a reward without measure!'"

He, the Almighty, said: ***"Those who eschew Evil, and fall not into its worship, and turn to Allah (in repentance), for them is Good News: so announce the Good News to My Servants" (39: 17)***

Abu Basir narrated from Imam al-Sadiq (as) about the interpretation of this verse. He said: "You are those, who kept away from obeying those cruel, and those who obey the tyrannical are actually praying them."

He, the Almighty, said: ***"If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)" (39:65)***

Imam al-Sadiq (as) said: "This verse is addressing the Prophet (S) but it addresses His nation too."

He, the Almighty, said: ***"(Allah) knows of (the tricks) that deceive with the eyes" (40: 19)***

Abd al-Rahman ibn Salma al-Hariri narrated saying: "I asked Abu Abdullah about the verse '(Allah) knows of (the tricks) that deceive with the eyes.' He said: 'Haven't you seen a man looking at somewhere in a way that he does not seem to look at? This is called disloyal eye'"

He, the Almighty, said: ***"Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh" (40:45)***

He said the following in interpreting this verse: "They caught hold of him, but do you know what Allah protected him from? He protected him from committing any harm in his religion. This means, what prevented them from killing Moses was the fact that they wanted him to embrace their religion and to leave the religion of monotheism."

He, the Almighty, said: ***"But this thought of yours which ye did entertain concerning your Lord" (41:23)***

Abd al-Rahman ibn al-Hajjaj narrated from Imam Abu Abdullah (as), who said: "The Prophet (S) said: 'There is no man who thought good about Allah, the Almighty, and Allah does not give him the good in return. Allah the Almighty, said the following: 'But this thought of yours which ye did entertain concerning your Lord.'"

He also added: "A believer should fear Allah in a way that shows the way in which one is entering the Hell and to ask Him humbly to be from the people of the Paradise. Allah, the Almighty, said: 'But this thought of yours which ye did entertain concerning your Lord.' Allah reaction depends on the men's actions; if they are good then He will bring them the good, otherwise the bad."

He, the Almighty, said: ***"Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?" (41:53)***

He said the following in interpreting this verse: "In disasters, great changes and hatred."

These are the signs that Allah will show His men.

He also added the following in interpreting this verse: "He will show them great changes inside and will let them see the great disasters to see the huge and strong power of Allah in their soul and in the furthest region of the earth." When he was asked about the verse 'until it becomes manifest to them that this is the Truth' he said: "The appearance of the saviour is considered the Truth before Allah the Almighty and Majestic."

He, the Almighty, said: ***"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise" (42:51)***

This holy verse talks about the descending of the revelation on the Prophet (S). The following speeches were from Imam al-Sadiq (as) in this regard:

Zurarah narrated, saying: "I told Abu Abdullah: 'Was the faint that happened on the Prophet (S) was the result of the descending of the revelation?' He said: 'This happens if there was no one between Him and Allah and it happened when Allah was manifested to Him.' Then he added: 'Zurarah! This is the Prophecy.'"

Ibn abi Omayr narrated from Amro ibn Jame from Imam Abu Abdullah (as) who said: "When Gabriel was near the Prophet (S) he was sitting just like the sitting of servants. He was not entering on the Prophet, before asking for permission."

Husham ibn Saalem narrated from Imam Abu Abdullah (as), saying: "Some of our companions said: 'The Prophet (S) used to say: 'Gabriel said, Gabriel ordered me or...' But sometimes He was in faint in other situations.' Abu Abdullah said: 'If the revelation was from Allah without the existence of Gabriel, then He would be affected with faint, because of the greatness of the revelation from Allah. But if there was Gabriel in the middle, that would not happen. In this situations, he used to say: 'Gabriel said, Gabriel ordered me or...'"

Zurarah said: "I told Abu Abdullah: 'How did not the Prophet (S) fear that the revelation were deviated by Satan?' He said: 'If Allah chose a man as Prophet, He will grant him the settlement and gravity, so He was able to recognize what came from Allah with His eyes.'"

He, the Almighty, said: ***"When at length they provoked Us, We exacted retribution from them, and We drowned them all" (43:55)***

He said the following in interpreting this verse: "Allah, the Almighty, does not get disappointed as our disappointment, but He has creatures for Himself who are getting disappointed or satisfied. They are intelligent creatures. He also had their satisfaction along His satisfaction and their anger along His anger. He assigned them as His propagandists and He had them as people who are leading people towards Him. That is why they became so.

"This does not mean that they are at the same level of Allah. We can see the exact meaning of this in the following phrase: 'One who insults one of those people, he has publicly declared war against Me and called Me for this war.' He, the Almighty, also said: ***'He who obeys the Apostle, obeys Allah' (4:80)***. He also added: ***'Verily those who plight their fealty to thee do no less than plight their fealty to Allah' (48: 10)***. This is who anger and satisfaction are getting described.

"The creatures are being affected with disappointment and unhappiness. These are what being designed and created by Allah in order to have the following inference: Creatures will be destroyed one day, because they are changeable by being unhappy and disappointed. So when a change came to something, it means that that thing is destroyable. This way the difference between the creator and

creatures is displayed.”

He, the Almighty, said: ***“It is He Who is Allah in heaven and Allah on earth” (43:84)***

Husham ibn al-Hakam narrated, saying: “Abu Shaker al-Dishani said that there is a verse in Quran. Husham said: ‘What is it?’ He replied: ‘It is He Who is Allah in heaven and Allah on earth.’ Husham said: ‘I did not know what to answer, so I called Imam Abu Abdullah and informed him about the case.’ He said: ‘This is the speech of a wicked infidel. Whenever you see him, tell him: What is your name in Kufah? He will say such and such. Then tell him: What is your name in Basrah? He will say such and such. Then you should add: Our Lord, Allah, is Lord in the heaven and He is Lord on the earth; He is the Lord on the sky and everywhere.’

“Husham said: ‘I went to Kufah and informed abi Shaker about what the Imam stated. He said: ‘This was brought from Hijaz.’”

He, the Almighty, said: ***“What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin” (44:37)***

Tubba was a good man who brought the good news of the coming of the Prophet (S). Imam al-Sadiq (as) said: “Tubba told the tribe of al-Ous and al-Khazraj the following: Be here until this prophet comes. But me, if I see him, I’ll go with Him and serve Him.”

He, the Almighty, said: ***“This because they followed that which called forth the Wrath of Allah, and they hated Allah’s good pleasure; so He made their deeds of no effect” (47:28)***

Muhammad ibn Amara narrated, saying: “I asked Abu Abdullah and told him: ‘O son of the Prophet! Inform me about Allah, the Almighty, does He get angry or satisfied?’ He replied: ‘Yes! But not in the same way that exist for His creatures on the earth. The anger of Allah is his punishment and His satisfaction is His rewards.’”

He, the Almighty, said: ***“Verily We have granted thee a manifest Victory” (48: 1)***

Ibn Sanan narrated from Imam al-Sadiq (as) who said: “The reason of descending this verse and this manifest Victory was that Allah, the Almighty, commanded His Messenger (S) in his sleep to enter the Holy Mosque, circulate around the Mosque and to cut His hair just like the others. Then He informed His companions and ordered them to exit. When then entered Thaa al-Halifa for Umra. They took sheep and the Prophet (S) took sixty six sheep too. They got prepared and wore the special clothes from Thaa al-Halifa in Umra and prepared the sheep for sacrificing.

“When the Quraysh were informed, they sent Khalid ibn al-Walid with a hundred fighter to wait for the Prophet (S) to face Him. When they were in the middle of the way, the noon prayer time arrived. Bilal made the Adhan and then the Prophet (S) and His companions started their prayers. Khalid ibn Walid said: If we attack them during their prayer, we will win, because they do not cease their prayer, but there

will be another prayer that they love more than any other one. When they start this prayer, we will attack them.

“Gabriel came down for the Prophet (S) during his prayer, conveying the following statement of Allah: ***‘When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed – and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment’ (4: 102).***

“When it was the second day, the Prophet (S) went to Hodaybia and on His path he was motivating the nomads to join Him, but no one joined Him, saying: ‘Does Muhammad and His companions aim at entering the Holy House while the Quraysh tries to attack them in their houses and kills them? Muhammad and His followers will not return to Medina.’”

He, the Almighty, said: ***“If they had been apart, We should certainly have punished the Unbelievers” (48:25)***

He said the following in interpreting this verse: “If Allah separate those unbelievers from their believers generations and those believers from their unbeliever generations, He will punish those who disbelieve.”

He, the Almighty, said: ***“And made them stick close to the command of self-restraint” (48:26)***

Imam al-Sadiq (as) was asked about the meaning of ‘self-restraint’ and he said: “By this it means the faith.”

He, the Almighty, said: ***“By the (Winds) that scatter broadcast; And those that lift and bear away heavy weights; And those that flow with ease and gentleness” (51: 1-3)***

Jamil narrated from Imam Abu Abdullah (as) in the interpretation of this verse: “Ibn al-Kawa asked Imam Ali about ‘By the (Winds) that scatter broadcast’ and He said: ‘Storm’ and about ‘And those that lift and bear away heavy weights’, he said: ‘the clouds’ and about ‘And those that flow with ease and gentleness’ and he said that they are ships.”

He, the Almighty, said: ***“They were in the habit of sleeping but little by night” (51: 17)***

He said the following in interpreting this verse: “There are a few nights for them, the believers, which are passed without performing a prayer.”

He, the Almighty, said: ***“And in the hour of early dawn, they (were found) praying for Forgiveness”***

(51:18)

He said: "They were asking for Allah's forgiveness seventy times in their early dawn prayer."

He, the Almighty, said: **"And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking)" (51:19)**

He said the following in interpreting the ones are needy but for some reason, prevented from asking: "They are those poor minded who are not able to work and to earn."

And in another tradition, he said the following about this kind of people: "Those men who are poor minded and are unable to have living."

He, the Almighty, said: **"As also in your own selves: Will ye not then see?" (51:21)**

This holy verse talked about the holy verses, which are available in many different ways; among those is human. Imam al-Sadiq (as) said: "He created you hearing and seeing; being angry once and being satisfied once; being hungry once and being sated. These are among the signs of Allah."

He was asked the following: "How did you know your Lord?" He said: "By the destruction of aims and the abolishing of attempts. I aimed but He destroyed my aims and I attempted but He abolished my attempts."

He, the Almighty, said: **"But his wife came forward (laughing) aloud" (51:29)**

He said: "Laughing aloud means: in group"

He, the Almighty, said: **"I have only created Jinns and men, that they may serve Me" (51:56)**

Abu Basir narrated saying: "I asked Abu Abdullah about this verse, saying: 'He created them to order them to pray.'"

He, the Almighty, said: **"And those who believe and whose families follow them in Faith" (52:21)**

He said the following in interpreting this verse: "Children cannot compensate the kindness of their parents, but children come to their parents to be happy."

He, the Almighty, said: **"That to thy Lord is the final Goal" (53:42)**

He said the following in interpreting this verse: "Whenever the speech reaches Allah, hold on" and then he recited the following verse.

He, the Almighty, said: **"That it is He Who giveth wealth and satisfaction" (53:48)**

He said: "Regarding the following verse of Allah, the Almighty 'That it is He Who giveth wealth and

satisfaction' Imam Ali said: 'He makes all people satisfied with their earning and let them be content with what they make.'"

He, the Almighty, said: ***"And they even sought to snatch away his guests from him, but We blinded their eyes" (54:37)***

This holy verse is talking about the tribe of Lot and what they were doing as atrocity until Allah sent His punishment over them, according to the statement of this holy verse: "They contended with him, that's Lot, and entered his house. Gabriel called him out, saying: O Lot! Let them get in. When they entered, Gabriel stretched out his hands towards them and they lost their eyes. This is exactly as it was stated by Allah 'We blinded their eyes.'"

He, the Almighty, said: ***"The Day they will be dragged through the Fire on their faces, (they will hear:) 'Taste ye the touch of Hell!'" (54:48)***

He said the following in interpreting this verse: "Determinism is the Magi of this nation, and they are those who try to describe Allah with his justice. They considered Him out of His kingdom. The following verse revealed for them: 'The Day they will be dragged through the Fire on their faces, (they will hear:) Taste ye the touch of Hell!'"

Al-Sayyid al-Tabatabaee said the following regarding this tradition: I say, the purpose of Determinism are those who deny fate. They are those who consider everything pre-determined. His statement: "they are the Magi of this nation" is because of their speech which said: The creator of optional behaviours is human and Allah is the creator of something beyond this. So they consider two types of Allah as the Magi did the same and considered two Gods: the Lord of the good and the Lord of the bad.

Also his statement: "they tried to describe Allah with his justice. They considered Him out of His kingdom" because they considered the behaviours of human as something, which free him from being determined which is against the justice of Allah, so they considered Allah out of His kingdom by ruling over the actions of His creatures and cutting their relation from Allah, the Almighty.

He, the Almighty, said: ***"But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens" (55:46)***

He said: "One who knows that Allah sees him and hears what he says and knows what he is doing as good and bad, this will protect him from doing bad deeds. This is the man who is fearing the position of his Allah and tries to be away from his illegal desires."

He, the Almighty, said: ***"Is there any Reward for Good - other than Good?" (55:60)***

Ali ibn Salim narrated saying: "I have heard Abu Abdullah saying: 'There is a verse recorded in the Holy Book of Allah,' I said: 'What is it?' He replied: 'The holy statement 'Is there any Reward for Good - other than Good?' applies to infidels, believers, the poor and the rich. One, who helped with mercy, has to

compensate any kindness. Compensating does not mean to the same thing that one does for you, because if you do the same, the one who has started is better.”

He, the Almighty, said: ***“And besides these two, there are two other Gardens” (55:62)***

Al-Ala ibn Syabah narrated saying: “I told Abu Abdullah: ‘People are getting astonished when we say: A group came out from fire and entered the Paradise. They address us: Will they be with the elevated servants of Allah?’ He said: ‘O Ala! Allah said: ‘And besides these two, there are two other Gardens.’ They will not be with the elevated servants of Allah.”

He, the Almighty, said: “In them (each) will be two Springs pouring forth water in continuous abundance”

Imam al-Sadiq (as) interpreted ‘continuous abundance’ as gushing forth.

He, the Almighty, said: ***“In them will be fair (Companions), good, beautiful” (55:70)***

Al-Halabi narrated, saying: “I asked Abu Abdullah about the following statement of Allah ‘In them will be fair (Companions), good, beautiful.’ He replied: ‘By this, it meant those believers and devout ladies.”

He, the Almighty, said: ***“Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction, and a Garden of Delights” (56:88-89)***

Abu Basir narrated, saying: “I have heard Abu Abdullah saying: “Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction’ means in the grave and ‘and a Garden of Delights’ means in the Hereafter.”

He, the Almighty, said: ***“And those who believe in Allah and His apostles – they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord” (57: 19)***

Menhal al-Ghasab narrated, saying: “I told Abu Abdullah: ‘Pray to Allah to grant me martyrdom.’ He said: ‘Believer is a martyr’ and he recited this verse.”

He, the Almighty, said: ***“In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you” (57:23)***

Hafs ibn Gheeth narrated, saying: “I told Abu Abdullah: ‘Allah bless you! What is the limit of asceticism in the world?’ He replied: ‘Allah specified the limit in His Book,’ then he recited the verse.”

He, the Almighty, said: ***“For such He has written Faith in their hearts, and strengthened them with a spirit from Himself” (58:22)***

The Imam (as) used parts of this verse in his speech, which was narrated by Aban ibn Taghlab. He said: “There is no believer unless there are two ears inside his heart; one is being cheated by Satan and another one being advised by the commands of Allah through an angel. A believer admitted the advices

of the angel according to the statement: ‘and strengthened them with a spirit from Himself.’”

He, the Almighty, said: ***“What Allah has bestowed on His Apostle (and taken away) from the people of the townships, belongs to Allah, to His Apostle and to kindred and orphans, the needy and the wayfarer” (59:7)***

Al-Halabi narrated from Imam al-Sadiq (as) about this verse, in which Imam al-Sadiq (as) had the following interpretation: “These were among the properties where no blood shedding or murdering happened for.”

He, the Almighty, said: ***“And those saved from the covetousness of their own souls, they are the ones that achieve prosperity” (59:9)***

The Imam al-Sadiq (as) interpreted the phrase ‘covetousness’ in his following speech, which was narrated by Ghara al-Samandi: “Abu Abdullah told me: ‘Do you know what saving from the covetousness means?’ I said: ‘The same as stingy.’ He said: ‘Covetousness is severer than stinginess. The stingy has this attribute for what he has in his hands, but those covetousness cannot see what are inside the hands of others as well as what are inside his hands, wishing not see those properties in people’s hands and wish them all to be for himself/herself. This kind of creatures does not get satisfied with what Allah blessed them.’”

He, the Almighty, said: ***“It is He Who has sent amongst the Unlettered an apostle from among themselves” (62:2)***

Muawiyah ibn Ammar narrated from the Imam Abu Abdullah (as) in the interpretation of the word ‘Unlettered.’ He said: “They were writing, but they did not have any book on behalf of Allah, because Allah had not sent any Apostle to them at the time, so He attributed them as Unlettered.”

He, the Almighty, said: ***“And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah” (62: 10)***

Imam al-Sadiq (as) used this verse in his speech with Umar ibn Yazid, when he said: “I do not seek for something that Allah has not made it necessary for me, but I seek for legible earning. Did not you hear the following statement of Allah: ‘And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah.’ Have you ever seen a man who enters into his house and locks the door behind him, then saying that my earning will come to me? This one is from one of those three whose prayers are not being responded.”

Umar said: “I said who are they?” He said: “For instance a man who invokes Allah against his wife. This call is not got responded, because they can divorce. Another example is when a man can witness against another man, but he calls down evil against him without witnessing. This call is also not responded, because he does not attempt not asking for a solution. The last example is one who asks for

earning without ever attempting to work and to own his own.”

He, the Almighty, said: ***“The Day that He assembles you (all) for a Day of Assembly, that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness, He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement” (64:9)***

He interpreted the phrase ‘that will be a Day of mutual loss and gain’ in the following ways: He said: “The day of gathering, where the people of the sky and the people of the earth are gathering. At that day the people of the Hell call the people of the Paradise ‘The Companions of the Fire will call to the Companions of the Garden: Pour down to us water or anything that Allah doth provide for your sustenance’ also the day of Mutual Disillusion means the day that the people of Paradise dealing cruelly with the people of the Hell.”

He, the Almighty, said: ***“Those saved from the covetousness of their own souls, they are the ones that achieve prosperity” (64: 16)***

Al-Fadl ibn abi Murra narrated saying: “I have seen Abu Abdullah walking from the night till the morning while he was saying: ‘O my Allah! Save me from the covetousness of my own soul,’ then I said: ‘O Sir! I did not see you praying any other prayer.’ He said: ‘What is more severe from the covetousness of the soul? Allah, the Almighty, said: ‘Those saved from the covetousness of their own souls, they are the ones that achieve prosperity.’”

He, the Almighty, said: ***“And if any one puts his trust in Allah, sufficient is (Allah) for him” (65:3)***

The Imam (as) used the above-mentioned verse in his speech with Muawiyah ibn Wahab. He said: “One, who gives the following three cases, does not reject three cases: One, who gives prayer, does not reject response; one, who gives thanking, does not reject giving more; and one, who gives trusting in Allah, does not reject quantity that satisfies.”

Then he said: ***“Did you recite the Book of the Almighty who said the following: ‘And if any one puts his trust in Allah, sufficient is (Allah) for him’; ‘If ye are grateful, I will add more (favours) unto you’ (14:7); ‘Call on Me; I will answer your (Prayer)’ (40:60).”***

He, the Almighty, said: ***“O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded” (66:6)***

Abdul Ala Aal Saam from Abu Abdullah who said: “When this verse was revealed ‘O ye who believe! Save yourselves and your families from a Fire’, a man from the believers sat down weeping while saying: ‘I am unable to do this for myself, how about my family?’ The Prophet (S) said: ‘You just have to

advise them what you are commanding yourself and to deny them what you are keeping yourself away from.”

He, the Almighty, said: ***“O ye who believe! Turn to Allah with sincere repentance” (66:8)***

Abul-Sabbah al-Kinani asked Imam al-Sadiq (as) about sincere repentance in the verse and he said: “Man should repent from his sins and do not return to them again.”

He, the Almighty, said: ***“The Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands” (66:8)***

Salih ibn Sahl al-Hamadani narrated saying: “Abu Abdullah said the following in interpreting this verse: ‘The leaders and Imams of the believers are walking with them until accompanying them to the level of the people of the Paradise.’”

He, the Almighty, said: ***“He may try which of you is best in deed” (67:2)***

Sufyan ibn Aenah narrated from Imam al-Sadiq (as) who said the following in interpreting this verse: “This does not mean the most deeds, but the best deeds, and the best deeds are characterized by fearing Allah and pure intention.”

The Imam (as) also added: “Staying on the deeds to make it pure is much more difficult than the deed itself. The pure deed is something that you want no one to praise you other than Allah; this is the real intention of the deed.” Then he recited the following verse: ***‘Everyone acts according to his own disposition’ (17:84)*** that is, his intention.

He, the Almighty, said: ***“A questioner asked about a Penalty to befall” (70:1)***

The Imam (as) clarified the reason behind descending this verse when he said: “When the Prophet (S) assigned Ali as His successor, and said: ‘One, whom I was his master, Ali is his master now’, this news was spread in the country and al-Numan ibn Harith al-Fahari came to the Prophet (S) and said: ‘You ordered us to believe that there is no Lord other than Allah and that you are His Prophet, and you commanded us to fight and to perform Hajj, fasting, prayer and alms. We accepted them all. But you did not get satisfied until assigning this boy and saying: One, whom I was his master, Ali is his master. Is this case from you or from Allah?’ The Prophet said: ‘I swear by Allah who is the only Lord, that this is from Allah.’

“Al-Numan ibn Harith al-Fahari went on saying: ‘O Allah! If this is from you, then rain a stony rain from the sky on us.’ Then a stone came onto his head and killed him. Then the verse was revealed: ‘A questioner asked about a Penalty to befall’.”

He, the Almighty, said: ***“In a Day the measure whereof is (as) fifty thousand years” (70:4)***

The Imam (as) used this verse in the following speech where he said: “Do not forget to inspect yourself before being inspected at the Day of judgment, which has fifty stations, each one lengthens as one thousands years of worshipping.” Then he recited the verse: ‘In a Day the measure whereof is (as) fifty thousand years.’

He, the Almighty, said: ***“And those in whose wealth is a recognized right” (70:24)***

He said: “The recognized right is not from alms. It is something that one takes out from his wealth. One can collect all of them and pay them once or one can pay each day. Each kind of kindness has its own reward.”

He, the Almighty, said: ***“And recite the Quran in slow, measured rhythmic tones” (73:4)***

Abu Basir narrated from the Imam Abu Abdullah (as) about the meaning of reciting in slow measured rhythmic tone and he said: “By this it meant that you have some pauses in the middle of the reading as well as reciting it in a good voice.”

Ali ibn abi Hamzah narrated saying: “Abu Abdullah said: ‘Quran is not read in a fast bad way, instead it is read in slow measured rhythmic tone. Whenever you reached a verse which has the word Heaven, have a pause, asking Allah to grant you the Paradise; and whenever reaching a verse having the word Hell, have a pause, asking for the mercy of Allah from the fire of the Hell.’”

He, the Almighty, said: ***“Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)” (73:6)***

Husham ibn Salim narrated the following from Imam Abu Abdullah (as) regarding the interpretation of the verse. The Imam (as) said: “By this it means, man’s getting up from his bed, asking Allah’s satisfaction and no one else. The purpose of this is that man gets up from his bed to perform some optional prayers and worshipping his Allah.”

He, the Almighty, said: ***“But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly” (73:8)***

He said: “Devoting to Him whole-heartedly means to keep hands up in prayer.” In another narration from Abi Basir, he mentioned that it means to keep hands up asking for Allah’s forgiveness and mercy.

He, the Almighty, said: ***“He is the Lord of Righteousness, and the Lord of Forgiveness” (74:56)***

He said the following in interpreting the verse: “Allah the Almighty and Majestic, said: I am the Lord of the those who are devout and those who do not consider any other Lord from My slaves with me; I am the Lord of those who do not consider any other partner with me and I’ll have them inside the Paradise’ Allah has sworn with His Might and Majesty, not to punish those believing in His monotheism, by fire.”

He, the Almighty, said: ***“Nay, man will be evidence against himself” (75: 14)***

Imam al-Sadiq (as) had stated the following as interpretations of the verse:

Umar ibn Yazid narrated saying: “I was about to have dinner with Abu Abdullah when he recited the following verse: ***‘Nay, man will be evidence against himself, even though he were to put up his excuses’ (75: 14–15)*** and then said: ‘O Aba Hafs! What men make to put up as excuse for people is different from what Allah knows about. The Prophet (S) said: One who hides a secret or an innermost feeling, Allah will have it covered; if it is good, it will be considered good and if it is bad, then it is considered bad.’”

Muhammad ibn Muslim narrated from Abu Abdullah who said: “How do anyone of you try to show his good and to cover his bad? Doesn’t it the case that if human returns to himself, he will know well that it is not the case? Allah, the Almighty, said: ‘Nay, man will be evidence against himself.’ If soul or heart is made to behave good, its publicity will be more powerful.”

Zurarah narrated, saying: “I asked Abu Abdullah: ‘What is the level of illness that patient is allowed to break his fast?’ He said: “Nay, man will be evidence against himself’, He knows better about his power and strength.”

He, the Almighty, said: ***“Has there not been over Man a long period of Time” (76: 1)***

Abdullah ibn Maymoon narrated the following from Imam al-Sadiq (as) about the reason behind descending this verse. He said: “Fatimah, peace be upon her, was making soup out of barley. When they made it ready and prepared it for eating, a poor came and said: Allah has His mercy upon you. Ali went to him and gave him third of what they had. After a few seconds an orphan came asking for food. Ali went to the orphan and gave him another third of their meal. After a while, a prisoner of war who had the same request came. He gave him the last third and they did not taste it. Therefore, Allah descended the verse for their deed, in which it can apply for anyone else’s.” Imam al-Sadiq (as) narrated this story in brief. The details of the story are described in the Hadith books.

He, the Almighty, said: ***“We showed him the Way: whether he be grateful or ungrateful (rests on his will)” (76:3)***

Hamraan ibn Ayun asked Imam al-Sadiq (as) about this verse and the Imam (as) said: “Either one who takes his instructions from religion; the person in this case is grateful, or he is the one who is leaving the religious instructions. In this case, the person is infidel.”

He, the Almighty, said: ***“And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent” (76:20)***

Abbas in Zayd said: “When I was close to Abu Abdullah I told him: ‘Inform me about the statement of the Almighty: ‘And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.’ What is this

great realm that Allah called it Magnificent?’ He said: ‘Who Allah sent the people of the Paradise into the Paradise, he will send a messenger to his high level men. Those messengers will see guards at the doors of those high level men. They said to the messenger to stop until getting the permission. So the messenger of Allah does not reach those high level men without their permission. This is what illustrating the high value and respect of those men. Allah said the following in this regard: ‘And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.’”

He, the Almighty, said: ***“Upon them will be green Garments of fine silk” (76:21)***

He said: “They will wear fine clothes.”

He, the Almighty, said: ***“And when the apostles are (all) appointed a time (to collect)” (77:11)***

He said the following in interpreting the phrase ‘appointed a time’: “By this it meant: in different time.”

He, the Almighty, said: ***“And for such as had entertained the fear of standing before their Lord’s (tribunal)” (79:40)***

He said: “One, who believes that Allah sees him, hears what he is saying; and knows what good and bad he is committing, he will avoid doing bad deeds. So this is called fearing of standing before his Lords and being away from bad desires.”

He, the Almighty, said: ***“(The Prophet) frowned and turned away, because there came to him the blind man (interrupting)” (80:1-2)***

He said: “Whenever the Prophet (S) saw Abdullah ibn Maktoom, he used to greet him very much and say: ‘I swear by Allah that Allah will never twit me about you.’ And he used to be very kind with him to the extent that Abdullah tries not to be in the sight of the Prophet, because of Prophet’s high respect towards him.”

He, the Almighty, said: ***“Nor is it the word of an evil spirit accursed” (81:25)***

He said the following in interpreting this verse: “By this it meant the priests who were in Quraysh. Their speeches were attributed to the talks of evils who were with them, talking on their behalf.” Then he said: ‘Nor is it the word of an evil spirit accursed’ this is similar to them.

He, the Almighty, said: ***“Ye shall surely travel from stage to stage” (84:19)***

He said the following in interpreting this verse: “To have the traditions and conditions of the former generations travelled.”

He, the Almighty, said: ***“Behold this is the Word that distinguishes (Good from Evil)” (86:17)***

He said the following in interpreting the verse: “Quran is distinguishing between good and evil by

sensible reasons for each case.”

He, the Almighty, said: ***“But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer” (87: 14–15)***

Imam al-Sadiq (as) was asked about the statement of Allah Who said ‘But those will prosper who purify themselves.’ He said: “One who extracted the fetra (almsgiving) from his wealth.” The Imam (as) was asked about the verse ‘And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.’ He said: “The one who went out to al-Jabbabah and prayed.”

He, the Almighty, said: ***“And this is in the Books of the earliest (Revelation), the Books of Abraham and Moses” (87: 18–19)***

Abu Basir narrated from Abu Abdullah (as) who said: “We have the books whom Allah said the following about ‘The Books of Abraham and Moses.’” I said: “Is the book the same of board?” He said: “Yes.”

He, the Almighty, said: ***“Labouring (hard), weary. The while they enter the Blazing Fire” (88:3–4)***

He said: “By this it meant, all those labouring weary, who are putting obstacles in front of the Ahl al-Bayt of the Prophet, Allah’s blessing and peace be upon him. This is what that verse ‘Labouring (hard), weary. The while they enter the Blazing Fire’ aims.”

He, the Almighty, said: ***“And with Pharaoh, lord of stakes?” (89: 10)***

Aban al-Ahmar narrated, saying: “I asked Abu Abdullah about the statement of Allah: ‘And with Pharaoh, lord of stakes?’ and that why Pharaoh was called lord of stakes? He said: ‘Whenever he wanted to punish a man, he used to put him on the ground facing the ground and strengthening his hands and legs pegging them with stakes on the ground. Sometimes, he used to strengthen him on a flat wood and pegging his hands and legs by stake, leaving him in this situation until he is dead. That is why he was named the lord of stakes.’”

He, the Almighty, said: ***“Thy Lord is (as a Guardian) on a watch-tower” (89: 14)***

He said: “Watch-tower is a place on the Discriminating Bridge (Sirat) bridge, where anyone who depressed another one, cannot get through that position.”

He, the Almighty, said: ***“But when He trieth him, restricting his subsistence for him, then saith he (in despair), ‘My Lord hath humiliated me!’” (89: 16)***

He said the following in interpreting this verse: “By ‘restricting his subsistence for him’ it meant, that his survival and continuation would be more difficult.”

He, the Almighty, said: ***“(To the righteous soul will be said:) ‘O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!’”***

(89:27-28)

He used the mentioned holy verse and applied it for some of the believers, in his speech with Sadeer al-Sayrafi. Sadeer said: "I said the following to Abu Abdullah: 'O the apostle of Allah! Does a believer hate the time when his soul is leaving his body?' He said: 'I swear by Allah, no! When the angel of death comes to one, he will worry, then angel of death says: 'O the elevated believer of Allah! Do not worry! I swear by the One who sent Muhammad that I am kinder than a merciful father. Open your eyes and look.'"

He also said: "He will also see the Prophet (S) he will see Ali, al-Hasan, al-Husayn and their offspring. He will also be informed that: These are the Prophet of Allah, Ali, Fatimah, al-Hasan, al-Husayn and the rest of the Imams and also your friends.

"Then he opens his eyes and calling his soul from Allah with the following words '(To the righteous soul will be said:) 'O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!'"

He, the Almighty, said: ***"And shown him the two highways?" (90: 10)***

Hamzah ibn Muhammad narrated, saying: "I asked Abu Abdullah about the statement of Allah 'And shown him the two highways?' He said: 'The highway of good and bad.'"

He, the Almighty, said: ***"And (the mystic ties of) parent and child" (90:3)***

He said: "By 'parent' it meant Adam and by 'child' it meant the prophets, messengers and their followers."

He, the Almighty, said: ***"Therefore, when thou art free (from thine immediate task), still labour hard, and to thy Lord turn (all) thy attention" (94:7-8)***

He said the following in interpreting this verse: "When you finished your compulsory prayers, turn to Allah by calling Him and ask him for the problem."

He, the Almighty, said: ***"We have indeed revealed this (Message) in the Night of Power" (97: 1)***

Hassaan ibn abi Ali said: "I asked Abu Abdullah about the Night of Power. He said: 'Seek for it the following days of the months: nineteenth, twenty-first and twenty-third.'"

He, the Almighty, said: ***"The Night of Power is better than a thousand months" (97:3)***

Imam al-Sadiq (as) was asked the following question: How can the Night of Power be better than one thousand year? He said: "Any good deed in this night is better than one thousand deeds in nights other than the Night of Power."

He, the Almighty, said: ***“Therein come down the angels and the Spirit” (97:4)***

Abu Basir asked Imam al-Sadiq (as) the following question: “Is the Spirit the same as Gabriel?” He said: “Gabriel is from the angels, but the Spirit is greater than the angels. Doesn’t Allah say: ‘Therein come down the angels and the Spirit.’”

He, the Almighty, said: ***“Then, shall ye be questioned that Day about the joy (ye indulged in!)” (102:8)***

Jameed narrated saying: “I asked Abu Abdullah about the verse ‘Then, shall ye be questioned that Day about the joy (ye indulged in!).’ He said: ‘It asks about what Allah blessed the Prophet and His family with blessings.’”

Abu Hamzah narrated saying: “I was with Abu Abdullah and he invited us to have a meal. It was a very delicious meal. We were also presented with dates, in which we could see our faces. After a while a man said: ‘You will be questioned about this meal, which you had with the son of the Prophet (S).’ Abu Abdullah said: ‘Allah is greater and more generous than the situation to ask His creatures about what they have already tasted. He, the Almighty, will ask you about the blessing of giving you the opportunity to know the Prophet, Muhammad, and his family.’”

He, the Almighty, said: ***“Verily Man is in loss, except such as have Faith” (103:2-3)***

He said: “He, the Almighty, exempted, from those who are in loss, those who have faith from his creatures.”

He, the Almighty, said: ***“Those who are neglectful of their prayers” (107:5)***

He said: “By this He, the Almighty, meant, postponing the prayer without any pretence.”

He, the Almighty, said: ***“But refuse (to supply) (even) neighbourly need” (107:7)***

The Imam (as) interpreted the verse as supplying by almsgiving and assistance.

He, the Almighty, said: ***“Say: O ye that reject Faith! I worship not that which ye worship” (109:1-2)***

Abu Saker al-Deesani asked Abu Jafar al-Ahwal about the following statement of Allah “Say: O ye that reject Faith! I worship not that which ye worship” and about the repetition that has happened in this verse, but he had not any answer. So he travelled to Medina and posed the question to Imam al-Sadiq (as). He told him: “Quraysh told the Prophet (S) the following: Worship our gods for a year and we will worship yours; and then you will worship our gods and we will worship yours. Regarding their statement ‘Worship our gods for a year!’ the Almighty, said the following: ‘Say: O ye that reject Faith! I worship not that which ye worship’ and regarding their statement ‘We will worship yours,’ the Almighty said: ***“Nor will ye worship that which I worship” (109:3)***. Additionally, regarding their statement ‘Worship our gods for

a year!’ the Almighty, said the following: **‘And I will not worship that which ye have been wont to worship’ (109:4)** and regarding their statement ‘We will worship yours,’ He, the Almighty, said: **‘Nor will ye worship that which I worship. To you be your Way, and to me mine’ (109:5-6).**”

Abu Jafar returned to Abu Shaker and informed him about this response and said: Camel from Hejar (or Saudi Arabia) had carried this response.

He, the Almighty, said: **“Say: He is Allah, the One and Only” (112: 1)**

He said: “The Jewish asked the Prophet (S) and told him: Trace back the ancestry of your Allah. He stayed three days not answering them, then the following verse was revealed: ‘Say: He is Allah, the One and Only’ till the end of the chapter.”

He, the Almighty, said: **“Say: I seek refuge with the Lord and Cherisher of Mankind” (114: 1)**

Abu Khadeeja narrated from the Imam Abu Abdullah (as) who said: “Gabriel came to the Prophet (S) while the Prophet (S) was complaining. So Gabriel recited the verse of seeking refuge with the Lord and said: By the name of Allah I’ll protect you and Allah will keep you away from all kinds of diseases. The Gabriel recited the following: ‘In the name of Allah the Merciful the Beneficent. Say: I seek refuge with the Lord and Cherisher of Mankind’ till the end of the chapter.”

This way, Imam al-Sadiq (as) came to end in interpreting some verses of Holy Quran. These were simple and small parts of his interpretations for the Holy Book of Allah.

- [1.](#) This was proved in Hadith al-Taghalayn
- [2.](#) This tradition has come to prevent any change or forge of the testament after the death.
- [3.](#) It is also worth mentioning that marrying more than one wife has very difficult condition such as performing all the justices in dealing with anyone of them. It is stated in Quran that it is very difficult to do so.
- [4.](#) A tradition, which is from the Prophet, is called Hadith al-Sharif (Holy Tradition).

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