

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

At-Tauba (The Repentance) 9:119

O You Who Believe!

- Fear Allah.
- And be with those who are true (in word and deed).

Commentary

Allamah Taba Tabai (AR)

“O you who believe! Fear God and be always with the truthful.”

The word “Sadaq” here means that whatever is being told is compatible to the truth and a person whose news is compatible with the truth is called “Sadiq”. Those who have used it as a simile use it to describe a person whose deed is according to his belief or the work he does is as per his resolution. He may also be called a “Sadiq” they say. In the same when you use it for piety and the “truthful ones”, it can be used freely for “Be always with the truthful”, despite that living or being the companion of anyone means to obey him or to follow him also. These are those assumptions that tell us that “Sidq” has a wider connotation than its literal or assumed meaning.

The verse orders the Muslims to adapt piety and follow the pious and truthful ones in their manner of speech and character. This is different than saying that “You should enjoin the truthful one in their truthfulness.” Had this been the case God would have said, “Be one of the truthful or pious ones” and not, “Join the Truthful and pious ones.” This point is now sufficiently clear and no further clarification is necessary.

Ibn Shahr Ashob has quoted the commentary of Abu Yusuf bin Yaqub bin Sufian in his Tafsir Burhan. He says,

Malik bin Anas has quoted Nafa’ and Ibn Umar for our Hadith and they say, In this verse God tells the companions of the Messenger to fear Him and then they say that the truthful ones mentioned in this verse are the Messenger and his Ahlulbait or progeny.

The Compiler says

He says that there is a number of Hadith from the Ahlulbait regarding this issue. In Durre Manthur Ibn Abbas and Ibn Asakir have quoted Imam Jafar Sadiq explaining the words “Be with the truthful ones” as Hazrat Ali is the one who represents the truthful ones.

Kafi has quoted Yaqub bin Shuaib as saying, one day I was sitting with Imam Sadiq (AS) and I asked him, “ What will be the responsibility of the Muslims on the death of an Imam or a religious leader of the Muslims?” The Imam answered,

God says till such time these people are busy in knowing their Imam (and following) completely, they are absolved of the duty of Jihad. And those who wait in the city for the return of the first group are also exempted till such time that this group returns.

The compiler says that there are too many hadiths having the same meaning from the infallible Imams that *Tafqa* means to accumulate the symbolic knowledge of Fiqh (it can be accumulated by anyone) but it also includes other meanings. It should be remembered that there are other stories about the history of this verse’s revelation but since they are not reliable we refrain from mentioning them.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Al Baqarah: 2 and Ali Imran: 138 clearly say that the Qur’an is a guidance for the pious, but for all others it is a narration. Verse 177 of al Baqarah (see commentary) and verse 15 of al Hujurat describe the genuinely truthful with whom people have been commanded to remain attached.

In the light of the commentary of al Baqarah: 177 and al Hujurat: 15 we come to the conclusion that the Holy Prophet and his Ahl ul Bayt are the genuinely truthful.

By "the truthful" is meant the Holy Prophet and his Ahl ul Bayt. The authentic books concur in reporting that this verse refers to the Ahl ul Bayt. See Hafiz Abu Nu-aym; Muwaffaq ibn Ahmad; and Ibn Hajar in his Saw-iq al Muhriqah, chap. 11, p. 90.

Fakhruddin al Razi in his Tafsir vol. 16, p. 220 and 221 accepts that only the sinless (ma-sumin) can be the truthful mentioned in this verse, but in order to include his heroes he says that all those who follow the right path are also the truthful. It cannot be, because Allah Himself has thoroughly purified some of His chosen servants (Ahzab: 33) so that other believers may remain attached with them as has been commanded in this verse. If all those who follow the right path are the truthful then who will remain attached with whom?

Polytheism is the worst falsehood. Refer to the commentary of al Baqarah: 124 to know that whosoever has worshipped a ghayrallah (other than Allah) at any time in his life cannot inherit the imamah bestowed on Ibrahim. Allah had promised to bestow wilayah or imamah on those descendants of Ibrahim who, like Ali ibn abi Talib, had never worshipped any ghayrallah-a karramallahu wajhahu, and only Ali is known as the karramallahu wajhahu, the genuine truthful-and the Imams among the thoroughly purified Ahl ul Bayt of the Holy Prophet. No one, therefore, except those mentioned in Ahzab: 33 and Ali Imran: 61, is the truthful.

This verse very clearly says that those who used to have doubts in the prophethood of the Holy Prophet (see commentary of Fat-h: 1) and run away from the battlefields (see commentary of Bara-at: 25 to 27) could never be the true faithfuls. The truthfuls have been described in Baqarah: 177 and Bara-at: 119. These qualities in highest degree are found only in the Ahl ul Bayt, who alone should be followed by all muslims as their leaders.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

This verse addresses the believers and commands them to be in awe of Allah and to be pious. They should be always with the truthful ones, too.

Thus, the believers are commanded in this verse to do two things.

- The first is that they should be in awe of Allah, and it is evident that the state of being Godwary is very effective in man from the point of training. When a person is Godwary, he not only avoids committing disgrace actions, but also performs his duties.
- The second is that they ought to be with the truthful ones, and to make friends with some ones who are generally truthful. They should, therefore, avoid making friends with the liars.

The verse says:

“ O you who have Faith! Be in awe of Allah and be (always) with the truthful ones.”

Accompaniment and agreement with truthful ones has an important function in the spiritual progression and the elevation of man. It makes him familiar with spiritual and ethical values, so far that the one himself will habitually become one of the truthful ones.

Some Islamic narrations denote that the objective meaning of ‘ the truthful ones ’ is Muhammad and his Ahlul-Bayt (S) , and the immaculate Imams (AS) . It is certain that they were the top of the truthful ones, and the Islamic community, as a duty, ought to follow them.