

(.The Exegesis of the Holy Qur'an by Imam al-Baqir (A.S

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Among the sciences which Ima`m Abu` Ja'far (al-Baqir), peace be on him, presented during his lectures was the exegesis of the Holy Koran. Indeed he devoted a time of his times to it. He discussed all of its affairs. The scholars of exegesis, though they had different opinions and trends, studied under him. Thus, he was the most brilliant explainer in Islam. Among his studies on the Koran are the following:

The Virtue of Reciting the Holy Qur'an

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, urged (the community) to recite the Holy Book, for it is the abundant source that guides people to righteousness, enlivens their hearts, and supplies them with abilities of light and awareness. He, peace be on him, reported what his grandfather Allah's Apostle, may Allah bless him and his family, said concerning the virtue of reciting the Koran. He, peace be on him, said:

[Allah's Apostle, may Allah bless him and his family, said:] "Whoever recites ten verses on a night is not written among the heedless. Whoever recites fifty verses is written among those who praise (Allah). Whoever recites a hundred verses is written among the obedient. Whoever recites two hundred verses is written among the humble. Whoever recites three hundred verses is written among the successful. Whoever recites five hundred verses is written among the strivers. Whoever recites a thousand verses, a hundredweight of gold is written for him.(Al-Bayan fi Tafsir al-Qur'an, p. 25)

Traditions similar to this have been reported on the authority of the Ima`ms of the members of the House (ahl al-Bayt), peace be on them. They urge Moslems to recite the Koran and to consider carefully its verses and to understand their secrets. Without doubt the verses of the Koran develop intellect, educate souls, protect them from deviation, and guide them to the right path.

Repetition of Reciting the Holy Qur'an

As for repeating and reciting the Koran with a good voice, it penetrates the depth of the heart and inner self. It reacts with sentiments, for the Koran has maxims and sciences necessary for life. The Ima`ms of the members of the House (ahl al Bayt), peace be on them, took care of reciting the Holy Koran. Thus, Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, was the best of

all the people in reciting the Koran with a good voice.¹ Abu` Basir reported: I said to Abu` Ja'far (al-Ba`qir): "When I recite the Koran loudly, Satan comes to me and says: with this (recitation) you want to please your family and the people." Ima`m al-Ba`qir, peace be on him, said: "Recite the Koran in an intermediate recitation. Let your family listen (to that). Read the Koran with a good voice. Indeed Allah likes reciting the Koran with a good voice.(Al-Bayan fi Tafsir al-Qur'an, p. 210)

The Holy Qur'an far above Falsehood

The Holy Koran is the great miracle of Islam."(This is) a Book, whose verses are made decisive, then are they made plain, from One Wise, All-aware.(This Book), there is no doubt in it, is a guide to those who guard (against evil)."There is no contradiction in its rules nor is there any incompatibility in its verses. And if it were from any other than Allah, they would have found in it many a discrepancy." Surely this Koran guides to that which is most upright." "Falsehood shall not come to it from before it nor from behind it." Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, explained this verse, saying : "Falsehood does not come to it from before the Torah nor before the Bible and the Zabu`r (David's psalms). Nor from behind it means that no Book will come after it to abrogate it."In a narration from al-Sa`diq, peace be on him: "There is no falsehood in what the Koran has told about the past nor is there falsehood in what it has told about what will happen in the future.

The Imam dispraised those who distort the Holy Qur'an

Ima`m Abu Ja'far (al-Ba`qir), peace be on him, dispraised those who distort Allah's Book. It is they who interpret its verses according to their own desires. Thus, he, peace be on him, wrote a letter to Sa'd al-Khayr: "Among their neglecting the Book is that they have rectified its letters and distorted its penal law. Indeed they see the Koran but they do not conform to it. The ignorant admire memorizing the narration. The religious scholars are sad when they leave the care.(Al-Wafi, p. 274)

Figurative Usage in the Holy Qur'an

Figurative usages are famous in the language of Arabs. They are famous in many matters such as figurative predication, figurative word. Among them is the chapter on allusions. It is said that allusions are more eloquent than direct expressions. These expressions are among the nice usage and beauties of this language. The Holy Koran has a large group of figurative usage. Among them is the following Words of Allah, the Exalted: "He said: O Iblis! what prevented you

that you should do obeisance to him whom I created with My two hands?"The meaning of the word hand is the special organ. However, this is impossible for Allah, the Most High. That is because the hand is in need of a body, while this is rationally impossible for Allah, the Exalted. Mohammed b. Moslem asked Ima`m Abu` Ja'far (al-Ba`qir) about that. So, he, peace be on him, replied: "The word hand (yad) in the speech of Arabs means power and blessing. Allah, the Exalted, said: "And remember Our servant Da`uud with hands."He said: "And the sky We built it with hands."It is said: "So-and-so has many hands with me, favors and kindness. He has a white hand with me, meaning blessing.(Nasikh al-Tawarikh, vol. 1, p. 434)

This means that the word hand (yad) is not used in its real meaning. Rather it is used in other than it, either figuratively or truly. That is because it includes all these meanings the Ima`m mentioned.

The Basmalah is Part of the Suras of the Holy Qur'an

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, and all the Ima`ms of the members of the House (ahl al-Bayt), peace be on them, believed that the basmalah (i. e. , in the Name of Allah, the Most Gracious, the Most Merciful) is part of the chapters of the Holy Koran. A large mass of the Moslem scholars and readers followed them in that.(Tafsir al-Alusi, vol. 1, p. 39) Yahya` b. Abi 'Umra`n al-Hamada`ni wrote a letter to Ima`m Abu` Ja'far (al-Ba`qir), peace be on him. In the letter he mentioned: "May I be your ransom, what is your opinion of a man (who) started his prayers with: In the Name of Allah, the Most Gracious, the Most Merciful, in the mother of the Book (i. e. , the first sura of the Holy Koran), and when he reached to a sura other than the mother of the Book, he left it (the basmalah)? The 'Abba`sidi (man) said: There is no harm in that."So, the Ima`m, peace be on him, replied to him with a letter in which he mentioned: "He (i. e. , the man who left the basmalah) should repeat it twice in spite of him (the 'Abba`sidi man).(Furu' al-Kafi, vol. 3, p. 312)

The traditions of the two parties (Sunna and Shi'a) have unanimously agreed on that the basmalah is part of the suras of the Holy Koran. Those who deny that are irregular.

The Holy Qur'an was revealed in Seven Letters

The commentators have made known that the Koran was revealed in seven letters. They claimed that Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, said: "The Koran was revealed in seven letters.(Ghayat al-Nihaya fi Tabaqat al-Qurra', vol. 2, p. 202) The ideas in this connection are so many that Abu` Ha`tam has mentioned that they are thirty-five.(Al-Qurtubi, Tafsir, vol. 1, p. 9)

It is necessary for us to give a brief idea about the meanings of the seven letters to know whether they are truly attributed to Ima`m Mohammed al-Ba`qir, peace be on him, or not.

The Seven Letters

There are various views about the meanings of the seven letters. The following are some of them:

1. The seven letters are: promise, threat, order, prohibition, stories, controversy, and proverbs. Ibn 'Atiya weakened this idea. He said: "These are not called letters.(Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p. 67)

2. They are the differing words that have close meanings such as aqbil and halum (come! come on, 'ajjil and asri' (be quick). Al-Tabari chose this meaning.(Al-Tabari, Tafsir, vol. 1, p. 15)

However, this meaning is untrue. That is because man, according to this meaning, has the right to read the Koran in various ways. So, this will lead to a big difference such as adding a verse or omitting it. That is because the differing words bring about differing sentences, as al-Qurtubi said.(Al-Qurtubi,Tafsir, vol. 1, p. 36)

3. They are the seven chapters which the Koran brought: the prevention, the order, lawful, the unlawful, the clearly defined (verses), the ambiguous (verses), and the proverbs.(Al-Bayan fi Tafsir al-Qur'an, p. 183)

These chapters are not called letters. Besides the prevention and the unlawful are one chapter. They are therefore not seven chapters.

4. They are the classical dialects from the dialects of the Arab. They are differing in the Koran. So, some of the Koran was revealed in the dialect of Quraysh; some of it in the dialect of Hudhayl; some of it in the dialect of Hawza`n; some of it in the dialect of the Yemen; some of it in the dialect of Kina`na; some of it in the dialect of Tamim; some of it in the dialect of Thaqif. This idea is ascribed to al-Bayqahi, al-Abhari, and the author of al-Qa`mu`s. However, 'Umar opposed this idea when he said that the Koran was revealed in the dialect of Madar.(Al-Bayan fi Tafsir al-Qur'an, p. 185).

5. They are seven recitations. Our master, the Professor, opposed that when he said that the famous recitations are more than seven.(Al-Bayan fi Tafsir al-Qur'an, p. 191).

These are some of the opinions. Our master, the Professor, numbered ten opinions. However, he disproved them and proved that they did not lead to any result. Abu` Sha`ma wrote a book on these meanings and refuted most of them.

The Ima`m denied the Seven Letters

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, denied the seven letters. What was attributed to him that he reported them is incorrect. In the (book) al-Sahih, Zara`ra reported on the authority of the Ima`m, who said: "Indeed the Koran is one. The One (Allah) revealed it.

However, the reporters have brought about these differences.

It was reported on the authority of the Ima`m al-Sa`diq, peace be on him, that he denied that.

Al-Fudayl b. Yasa`r asked him: "Surely, the people say: The Koran was revealed in seven letters." So, al-Sa`diq, peace be on him, said: "The enemies of Allah have told lies. However, the

Koran was revealed in one letter from the One and Only.

The Method of Exegesis

The trends of the commentators of the Holy Koran are different. In that they followed differing methods. Among them are:

The Exegesis through the transmitted Sayings

By that we mean interpreting the Koran through the traditions reported on the authority of the Prophet, may Allah bless him and his family, and the Ima`ms of guidance. Most Shi'ite commentators followed this method. Among them were al-Qummi, al-'Askari, and the like. Their proof was that the members of the House (ahl al-Bayt), peace be on them, were professional in the real knowledge of the Koran. Those other than them had no share in that. Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, referred to that when he said: "No one can claim that he has the deep and the surface (knowledge) of the Koran except the testamentary trustees of authority. (Al-Wafi, vol. 2, p. 130)

It is therefore the testamentary trustees of the authority who had the deep and surface knowledge of the Book. The proofs have unanimously agreed that it is incumbent on the explainers to refer to them on interpreting the Koran. Shaykh al-Tu`si said: "Interpreting the Koran is not permitted except through the authentic traditions from the Prophet, may Allah bless him and his family, and the Ima`ms whose words were similar to those of the Prophet, may Allah bless him and his family. (Al-Tibyan, vol. 1, p. 4)

The Exegesis through the Opinion

By that we mean following the hypothetical rational considerations that belong to the approbation.

The Mu'tazilite and the Batanian commentators adopted that. They did not follow the traditions

reported on the testamentary trustees of Allah's Apostle, may Allah bless him and his family, in their exegesis. Rather, they depended on the rational approbation. Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, prevented them from that. Qatta`da, the famous jurist, came to the

Ima`m. So, the Ima`m said to him:

Are you the jurist of the people of Basrah?

Yes, such they claim.

I have heard that you interpret the Koran.

Yes.

So, the Ima`m blamed him for that, saying:

"O Qatta`da, If you interpret according to your own opinion, then you will be perished and perish (the people). If you interpret it according to the opinions of the men, then you will be perished and perish (the people). Qatta`da, woe unto you! Those who have been addressed in the Koran

know it.(Al-Bayan fi Tafsir al-Qur'an, p. 267)

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, confined the knowledge of the Holy Book to the members of the House (ahl al-Bayt), peace be on them. That is because they knew the clearly defined (verses), the ambiguous (verses), the abrogating (verses), and the abrogated (verses). The people other than them had not such knowledge. It was reported on the authority of the Ima`ms, peace be on him, who said: "There is nothing farther from the mind of the men than the exegesis of the Koran. The beginning of the verse is on a thing and its end is on other thing. It is a coherent speech with various meanings.(Fara'id al-Usul, p. 28)

As for following the surface of the Book is not numbered of the exegesis through the opinion which is forbidden. Some traditionalists opposed its proof. They cleaved to proofs which the fundamentalists refuted.(Fara'id al-Usul, p. 28)

Ima`m al-Baqir's Exegesis

Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, wrote a book on the exegesis of the Holy Koran. Mohammed b. Isha`q al-Nadim mentioned the book in his book al-Fihrast when he mentioned the books written on the exegesis of the Holy Koran. He said: "Abu` al-Ja`ru`d Ziyad b. al-Munzir, the head of the Ja`ru`diya, reported the book of al-Ba`qir Mohammed b. 'Ali b. al-Husayn." Sayyid Hasan al-Sadr said: "A group of the reliable Shi'ites reported the book from him from the days of his righteousness. Among them was Abu` Basir Yahya` b. al-Qa`sim al-Asadi. 'Ali b. Ibra`him b. Ha`shim al-Qummi mentioned it in his book al-Tafsir on the authority of Abu` Basir.(Al-Shaykh al-Tusi, al-Fihrast, p. 98)

The narrators said: "Ja`bir b. Yazid al-Ju'fi wrote a book on the exegesis of the Holy Koran. He

learnt the exegesis from the Ima`m.

Examples of Imam al-Ba`qir's Exegesis

The explainers reported many verses of the Holy Koran interpreted by the Ima`m. The following are some of them:

1. The Words of Allah, the Exalted, : "These shall be rewarded with the ghurfa (house) because they were patient.

Al-Ba`qir, peace be on him, said: "The ghurfa (house) is the garden. It is a reward for them, for they were patient towards poverty in the world.(Al-Bidaya wa al-Nihaya, vol. 9, p. 301)

2. The Words of Allah, the Most High: "And to whomsoever My wrath is due he shall perish indeed.(The Holy Qur'an, Taha, 82) Abu` Ja'far (al-Ba`qir), peace be on him, was asked about the wrath of Allah. So, he peace be on him, replied: "His dismissal and His punishment.(Al-Fusul al-Muhimma, ,p. 227)

3. The Words of Allah, the Exalted, "And most surely I am most Forgiving to him who repents and believes and does goods, then continues to follow the right direction.(The Holy Qur'an, Taha, 83)

The Ima`m, peace be on him, interpreted "following the right direction"as following the Ima`ms of the members of the House (ahl al-Bayt). Then he said: "By Allah, if a person worships Allah throughout his life between the corner (of the Kaaba) and the standing place (of Abraham) and does not follow us, Allah will throw him down on his face into the fire.(Majma' al-Bayan (Berirut), vol. 7, p. 23)

4. The Words of Allah, the Exalted: "O Apostle, deliver what has been revealed to you from your Lord.

He, peace be on him, said: "By that Allah meant what He revealed to the Apostle, may Allah bless him and his family, concerning the outstanding merits of 'Ali.(Khasa'is al-Wahi al-Mubin, p. 30)

He, peace be on him, reported that Allah revealed to His Apostle to appoint 'Ali successor. However, he was afraid that that would be difficult for a group of his Companions. So, Allah, the Most High, revealed this verse to encourage him to carry out His order.(Majma al-Bayan, vol. 4, p. 223)

5. The Words of Allah, the Exalted: "Leave Me and him whom I created alone. (The Holy Qur'an, al-Muddathir, 11)

This verse was revealed concerning al-Walid b. al-Mughira al-Makhzumi, who accused the Prophet, may Allah bless him and his family, of magic. The people called al-Walid the alone.

Thus, the verse was revealed to threaten him. Mohammed b. Moslem reported on the authority of Abu` Ja'far (al-Ba`qir), who said: "The alone is the illegitimate child."Zara`ra said: "Abu` Ja'far (al-Ba`qir) was told that one of the Ha`shimites said in his oration: "I am the son of the alone."So, the Ima`m said: "Woe unto him! If he knew who the alone was, he would not boast of him."Thus, we said to him: "Who is he?"He said: "The unfathered child.(Majma' al-Bayan, vol.11, p.378)

6. The Words of Allah, the Exalted: "The angels and Gabriel descend in it by the permission of their Lord.(The Holy Qur'an, al-Qadr, 4)

He, peace be on him, said: "The angels and the recorders descend to the lower world. They record the affairs that hit people within a year. That is up to Allah's will."Allah makes to pass away and establishes what He pleases, and with Him is the mother of the Book.(Da'a'im al-Islam, vol. 1, p. 334)

7. The Words of Allah, the Exalted: "So, they shall be thrown down into it, they and they erring ones.(The Holy Qur'an, al-Shu'ara, 94)

The meaning of the verse is that the erring ones and the atheist powers will be thrown all together into the fire. Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, said: "The verse was revealed concerning the people who described just things with their tongues, and then they did other than them.(Usul al-Kafi, vol. 1, p. 47)

8. The Words of Allah, the Exalted: "And they did not do Us any harm, but they made their own souls suffer loss.(The Holy Qur'an, al-Baqara. 57)

Interpreting this verse, the Ima`m, peace be on him, said: "Allah is not oppressed, for He is Great and Powerful. However, He mixed us with Himself. So, He regarded the oppression against us as oppression against Him and our authority as His authority. So, He said: 'Only Allah is your authority and His apostle and those who believe.'"He meant the Ima`ms from us. In another place He said: "And they did not do Us any harm, but they made their own souls suffer loss.(Usul al-Kafi, vol. 1, p. 146)

9. The Words of Allah, the Exalted: "So, ask the people of the reminder if you do not know.(The Holy Qur'an, al-Anbiya', 7) Mohammed b. Moslem said: I said to Ima`m Abu` Ja'far (al-Ba`qir): "Some of us claim that this verse concerns the Jews and the Christians."He said: "Therefore they summon you to their religion."Then he, peace be on him, pointed to his chest and said: "We are the people of the reminder and we are the people who are questioned.(Usul al-Kafi, vol. 1, p. 211) 10. The Words of Allah, the Exalted: "Are those who know and those who do not know alike? Only the men of understanding are mindful. He, peace be on him, said: "It is we who know and our enemy is he who does not know. Our followers are the men of

understanding.(Usul al-Kafi, vol. 1, p. 212)

11. The Words of Allah, the Exalted: "Nay! these are clear communications in the breasts of those who are granted knowledge.(The Holy Qur'an, al-'Ankabut, 49)

Ima`m Abu` Ja'far (al-Ba`qir) said that "those who are granted knowledge" concerns the Ima`ms of the members of the House (ahl al-Bayt), peace be on them.(Majma'a al-Bayan, vol. 7, p. 288) Abu` Basir reported that Ima`m Abu` Ja'far (al-Ba`qir) recited this verse and pointed with his hand to his chest. (Usul al-Kafi, vol. 1, p. 212)

12. The Words of Allah, the Exalted: "(Remember) the day when We will call every people with their Ima`m.(The Holy Qur'an, al-Isra', 17)

Ja`bir b. Yazid al-Ju'fi reported on the authority of Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, who said: When this verse was revealed, the Moslems said: "O Allah's Apostle, are you not the Ima`m of all people?"He, may Allah bless him and his family, said "I am the Apostle of Allah for all people. However, there will be Ima`ms over the people. They will be from my Household. They will assume the Ima`m over the people. However, the people will accuse them of lying. The Ima`ms of unbelief and misguidance and their followers will oppress them.

So, whoever supports, follows, and believes them will belong to me, be with me, and meet me. Whoever oppresses them, accuses them of lying will not belong to me nor will he be with me. Moreover, I will disown myself of him.(Usul al-Kafi, vol. 1, p. 215) 13. The Words of Allah, the Exalted: "Then We gave the Book for an inheritance to those whom We chose from among Our servants, but of them is he who makes his soul suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission.(The Holy Qur'an, Fitr, 32)

Sa`lim asked Ima`m Abu` Ja'far (al-Ba`qir) about this verse. So, he, peace be on him, said: "He who is foremost in deeds of goodness is the Ima`m. He who takes a middle course is he who knows the Ima`m. He who makes his soul suffer a loss is he who does not know the Ima`m.(Usul al-Kafi, vol. 1, p. 214)

Zyad b. al-Munzir reported on the authority of the Ima`m, peace be on him, who said: "As for him who makes his soul suffer a loss is he who does a good deed and another bad one. As for him who takes a middle course is he who worships (Allah) very much. As for those who are foremost in deeds of goodness are 'Ali, al-Hasan, al-Husayn, and those who died martyrs from the family of Mohammed, may Allah bless him and his family.(Majma' al-Bayan, vol. 7, p. 409)

14. The Words of Allah, the Exalted: "Surely in this are signs for those who examine.(The Holy Qur'an, al-Hijr, 75) He, peace be on him, said: The Commander of the Faithful said: "Allah's

Apostle, may Allah bless him and his family, was the one who examined. I, after him, and the Ima`ms from my progeny are the ones who examine. (Usul al-Kafi, vol.1, p. 219) 15. The Words of Allah, the Exalted: "And that if they should keep to the (right) way, We would certainly give them to drink of abundant water.

(The Holy Qur'an, al-Jinn, 16)

He (al-Ba`qir), peace be on him, said: "By that Allah meant that if they should keep to the authority of 'Ali b. Abi Ta`lib, the Commander of the Faithful, peace be on him, and the testamentary trustees of authority from his sons, and obey their orders and prohibitions, He would certainly give them to drink of abundant water, namely He would fill their hearts with belief. The (right) way is the belief in the authority of 'Ali and the testamentary trustees.

(Usul al-Kafi, vol. 1, p. 220)

16. The Words of Allah, the Exalted: "Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

Barid b. Mu'a`wiya asked Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, about those whom the Words of Allah the Exalted: "And whoever has knowledge of the Book" concern. So, he, peace be on him, said: "He meant us. 'Ali was the first of us, the most meritorious of us, and the best of us after the Prophet, may Allah bless him and his family.(Usul al-Kafi, vol. 1, p. 229)

17. The Words of Allah, the Exalted: "But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom.(The Holy Qur'an, al-Nisa', 54)

Barid al-'Ajali asked Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, about this verse. So, he, peace be on him said: "He made Abraham's children Apostles, Prophets, and Ima`ms.

Why do they accept that in the family of Abraham and refuse to accept it in the family of Mohammed, may Allah bless him and his family?"Barid said: "What is the meaning of And We have given them a grand kingdom?"The Ima`m replied: "Allah made them Ima`ms. Whoever obeys them obeys Allah. Whoever disobeys them disobeys Allah. That is the grand kingdom.(Usul al-Kafi, vol. 1, p. 206) 18. The Words of Allah, the Exalted: "And I breathed into him of My spirit.

(The Holy Qur'an, al-Hijr, 29)

The Ima`m, peace be on him, was asked about the spirit. So, he said: "It is the power.(Tafsir al-Burhan, p. 55) 19. The Words of Allah, the Exalted: "Were it not for that he had seen the manifest evidence of his Lord.(The Holy Qur'an, Yousif, 24)

The Ima`m, peace be on him, said to Ja`bir al-Ju'fi: "What do the Iraqi jurists say concerning this verse?"Ja`bir replied: "He (Joseph) saw Jacob biting his thumb."Thus, the Ima`m, peace be on him, said: [My father related to me on the authority of my grandfather, 'Ali b. Abi Ta`lib, who

said:]

"As for the manifest evidence which Joseph saw when she made for him and he made for her was that she went to an idol crowned with pearls and corundum in the house to cover it with a white garment so that it would not see her or she felt shame of it." So, Joseph asked her: "What is this?" She replied: "It is my lord. I feel shame of it when it see in this manner." So, Joseph said: "Do you feel shame of an idol that does not avail nor does it harm nor does it see? Then why do I not feel shame of my Lord Who has the power over every soul? By Allah, you will never obtain that from me." That is the manifest evidence. (Al-Biday wa al-Nihaya, vol.

9, p. 310)

These are some of the verses which Ima`m Abu` Ja'far (al-Ba`qir), peace be on him, .interpreted. With this we end our talk about his exegesis of the Holy Qur'an