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Part 16: Traditions indicating 'good deeds' to mean Wilayat

Traditions that indicate ‘good deeds’ to mean the Wilayat of Ahlul Bayt (a.s.) and ‘evil’ indicates enmity towards them

First Verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (***for***) ***aught except what you did?*** (***Surah Naml:89-90***)

And said in another place:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ.

Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (***for***) ***aught except what they did.*** (***Surah Qasas 27:84***)

The context of this verse is near to that of the earlier verse and Ibne Mahyar and Ibne Shahr Aashob have stated in *Umda* and *Mustadrak* from the *Tafsir* of Thalabi and from *Hilya* of Hafiz Abu Nuaim from

Abdullah Jadni that Amirul Momineen (a.s.) said to him: Do you want that I should tell you what is that 'Hasana' (goodness) that a person will come with it on the day of Judgement, and will be safe from the difficulties and fear of that day and what is that evil with which when a person comes will directly go to Hell? He said: Yes, please tell us O Amirul Momineen (a.s.).

Ibne Mahyar has narrated another from Ammar Saabti through reliable chain of narrators. He said that Ibne Abi Yafoor asked Imam Sadiq (a.s.) the explanation of this verse. Imam replied that in this verse 'hasana' (good) is to recognize the Imam and his obedience is the obedience of Allah and in another tradition said that 'hasana' is the Wilayat of Imam Ali (a.s.).

It is also related from Imam Baqir (a.s.) through another reliable chain that 'hasana' is the Wilayat of Imam Ali (a.s.) and evil is the hatred and enmity towards Ali (a.s.).

Shaykh Tusi quotes Ammar Sabati in book *Majalis* from Imam Sadiq (a.s.) that he said: Allah does not accept the good deeds of a person who has acted by believing in a false and unjust Imam who is not appointed by Allah. Ibne Abi Yafoor said that Allah says:

Whoever brings good, he shall have better than it... (***Surah Naml 27:89***)

So how the good deeds will benefit him who has accepted the Wilayat of an unjust and false Imam? Imam replied: Do you know the 'hasana' which Allah has mentioned in this verse is the recognition (Ma'refat) and obeying of the Imam and the evil is to deny the Imam appointed by Allah. After that the Imam said: One who comes on the day of Judgement with the Wilayat of an unjust Imam, not appointed by Allah and denies the right of we, Ahlul Bayt (a.s.), Allah would send him directly to Hell.

Second Verse:

وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا.

...And whoever earns good, We give him more of good therein... (***Surah Shuraa 42:23***)

Thalabi and other commentators from the Shia and Ahle Sunnat have narrated from Imam Hasan and Ibne Abbas that 'good' refers to the love and Wilayat of Ahlul Bayt (a.s.). Shia and Sunni scholars have narrated that Imam Hasan (a.s.) signed a peace treaty with Muawiyah and recited a sermon in which he said: We are the Ahlul Bayt whose love is incumbent upon every Muslim. As Allah said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say: I do not ask of you any reward for it but love for my near relatives... (***Surah Shuraa 42:23***)

And said:

...and whoever earns good, We give him more of good therein... (***Surah Shuraa 42:23***)

The 'good' is the love of us, Ahlul Bayt (a.s.).

Third Verse:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ.

And not alike are the good and the evil. (***Surah Fussilat 41:34***)

It is narrated from Imam Kazim (a.s.) that: We are the 'good' and Bani Umayyah are the 'evil', because Ahlul Bayt (a.s.) are the source of all goodness and Bani Umayyah are the source of all evils which never ends and which always continues.

It is mentioned in other traditions that 'good' means dissimulation (Taqaiyyah) and 'evil' means exposing the secrets of the Holy Imams (a.s.).

Fourth Verse:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى.

Then as for him who gives away and guards (***against evil***)***, and accepts the best. We will facilitate for him the easy end.*** (***Surah Layl 92:5-7***)

Commentators say that those who spend the wealth given by Allah in the way of Allah and keep away from disobeying Allah and verify the 'good', very soon We will arrange the means for him that give ease and peace so that they can enter the Paradise and those who are niggardly in the wealth given by Allah and instead of the bounties of Paradise is involved in worldly matters (desires) and falsifies the 'good' and it is finished, so for them will be created means of difficulties for them. It means that he would be put in Hell. It has come in many traditions that 'good' in both the places means the Wilayat of Ahlul Bayt (a.s.).

In the *Tafsir* of Ali Ibne Ibrahim, *Basairud Darajat* and *Tawilul Aayaat* there is a tradition from Imam Sadiq (a.s.) that he said in the explanation of this verse:

Then as for him who gives away…

That it means that the Khums (1/5) given to Aale Muhammad (a.s.) and: '*and guards* (*against evil*),' that is to keep away from the Satans, the false and unjust Caliphs and from their love and friendship and 'And accepts the best,' that is the Wilayat and Imamate of the true Imams.

Thus: 'We will facilitate for him the easy end'. So that such a person when intends to do a good deed would get it by the grace of Allah. And whosoever is niggardly and does not spend in the way of Allah and due to that he becomes needless from the friends of Allah, the true Imams, and does not refer to them for the acquisition of knowledge and *'And rejects the best, 92:9'* and one who falsifies the true Imams; when such a person whenever he will intend to commit an evil bad deed, he will act on it very fast. And that person who is more pious will be soon taken away from Hell fire. The Imam said that pious denotes the Holy Prophet (S) and those who follows him absolutely in words and deeds.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

Who gives away his wealth, purifying himself… (***Surah Layl 92:18***)

It means the one who gives Zakat from his wealth or spends to purify his soul and not for showing-off or to make people aware of it. The Imam said that it refers Ali (a.s.) who gave Zakat while bowing down (Rukoo).

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded… (***Surah Layl 92:19***)

The Imam said that it denotes the Prophet (S) who has no obligation upon him whose recompense has to be given, but in fact his obligation is on the whole creation, which is forever.

Furat Ibne Ibrahim has narrated from Imam Sadiq (a.s.) on the verse:

وَكَذَّبَ بِالْحُسْنَى

And rejects the best… (***Surah Layl 92:9***)

That those who falsify and do not accept the Wilayat of Imam Ali (a.s.) 'We will facilitate for him the

difficult end.' That is for them is the fire of Hell.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And his wealth will not avail him when he perishes. (***Surah Layl 92: 19***)

Imam (a.s.) said that after death no deeds of his would benefit him.

إِنَّ عَلَيْنَا لَلْهُدَى.

Surely Ours is it to show the way… (***Surah Layl 92: 12***)

The Imam said the recitation of Ahlul Bayt is in this way:

Surely Ali is to show the way…

It means Ali and His Mastership is guidance.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى.

Therefore I warn you of the fire that flames… (***Surah Layl 92: 14***)

The Imam said that it is means the fire of Qaem Aale Muhammad (a.s.) when he will reappear with a sword and kill 1999 people.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى. الَّذِي كَذَّبَ وَتَوَلَّى.

None shall enter it but the unhappiest. Who gives the lie (***to the truth***) ***and turns*** (***his***) ***back.*** (***Surah Layl 92: 15-16***)

Imam said that only those would be put in the fire of Qaem Aale Muhammad who are the most unjust, who deny the truth and turn away.

وَسَيُجَنَّبُهَا الْأَتْقَى. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

And away from it shall be kept the one who guards most (***against evil***)***. Who gives away his wealth, purifying himself...*** (***Surah Layl: 17-18***)

Imam (a.s.) said that a true believer who imparts knowledge to those deserving it would be kept away from that fire. It means that those pious believers would be safe who are bestowed with the knowledge of Qaem Aale Muhammad.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded... (***Surah Layl 92: 19***)

It means that whatever he does is for the pleasure of Allah.

وَلَسَوْفَ يَرْضَى.

And he shall soon be well-pleased. (***Surah Layl 92:21***)

Imam said that he will get so much rewards from Allah that he would be satisfied.

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