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Part 38: Justice, goodness, equity and weighing scales mean the Wilayat of Imams

Verses that mention Justice, goodness, equity and weighing scales actually mean the Wilayat of Imams and words like disbelief, evil, transgression and disobedience stand for the enmity and rejection of Ahlul Bayt (a.s.)

There are some verses in this:

First verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

Surely Allah enjoins the doing of Justice and the doing of good (to others) and the giving to the kindred and He forbids indecency and evil and rebellion, He admonishes you that you may be mindful. (Surah Nahl 16:90)

Ali Ibne Ibrahim said that ‘justice’ refers to witnessing the formula of faith: “There is no god except Allah and Muhammad is the Messenger of Allah”. ‘Doing of good’ refers to Amirul Momineen (a.s.) and ‘indecency’, ‘evil’, and ‘rebellion’ refer to the three most unjust persons (That is the Firon, Haman and Qaroon of this nation).

In *Irshad al-Qulub* there is a tradition from Imam Baqir (a.s.) that ‘Justice’ refers the confession to the Oneness of Allah, Prophethood and ‘giving to the kindred’ refers to Hasan and Husain and the Imams from the descendants of Husain. ‘indecency’, ‘evil’ and ‘rebellion’ are those who did injustice on the Ahlul Bayt (a.s.), killed them and usurped their rights.

Ayyashi has narrated from Imam Sadiq (a.s.) that 'Justice' refers to confess the Oneness of Allah and 'giving to the kindred' refers to the giving of Imamate by the Imam to the next Imam and 'indecenty', 'evil', and 'rebellion' is the love of the unjust Imams.

There is a tradition from Imam Baqir (a.s.) that 'Justice' refers to two witnesses and 'doing of good' refers to the Wilayat of Amirul Momineen (a.s.) and 'indecenty' the first unjust (caliph), 'evil' is the second unjust (caliph) and 'rebellion' is the third unjust (caliph).

According another tradition 'Justice' refers to the Holy Prophet (S). Whoever follows the Prophet (S) has done 'Justice' and 'good' refers to Amirul Momineen (a.s.). Whoever accepts his Wilayat has accepted goodness and the 'doer of good' means one who performs good deeds his abode is Paradise. And 'giving to the kindred' refers to the observance of our relationship because Allah commanded the love and affection of our sons and prohibited the people from 'indecenty', 'evil' and 'rebellion'. That is to love those who have revolted against us and committed injustice upon us and called the people towards others.

Furat Ibne Ibrahim has narrated from Imam Baqir (a.s.) that 'Justice' is the Prophet, 'good' is Amirul Momineen (a.s.) and 'giving to the kindred' is Fatima (s.a.).

Second verse:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ
أَيْنَمَا يُوَجِّهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ

And Allah sets forth of two men, one of them is dumb, not able to do anything, and he is a burden to his master, whenever he sends him, he brings no good, can he be equal with him who enjoins what is just, and he (himself) is on the right path? (Surah Nahl 16:76)

Some commentators have said that the Almighty Allah has mentioned this example of Himself and the Idols. Some say that it is the example of an unbeliever and a believer. Ali Ibne Ibrahim has narrated that this example is for Amirul Momineen (a.s.) and the Imams (a.s.) and their special companions because Amirul Momineen (a.s.) and the holy Imams (a.s.) used to command the people with justice by their words and deeds and they were on the right path. Allah says or it is the saying of the Holy Prophet (S) that whatever is your way the same was theirs and the unjust Imams, all of them were dumb in mentioning the right thing and guiding the people.

Since no divine matter was effected by them how can the two be equal? On the basis of this interpretation it is possible that master refers to Allah or the Prophet (S) because in whenever the

Prophet (S) sent them in a battle they used to run away and no good action was performed by them. This interpretation of the verse is much more suitable than others.

Third verse:

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

(Every) promise shall be questioned about. And give full measure out, and weigh with a true balance, this is fair and better in the end. (Surah Israa 17:35)

Sayyid Ibne Tawoos in the *Tafsir* of Ibne Mahyar relates from Imam Moosa Kazim (a.s.) and he from his Lord that ‘promise’ refers to that which the Prophet (S) had taken from the people about the love and obedience of Amirul Momineen (a.s.) and that they would not oppose him, not prefer themselves to him in caliphate and neither would they cut of relations with him and he also told the people that on the day of Judgement Allah would question them how they dealt with the Ahlul Bayt (a.s.) of the Prophet (S) and the book of Allah. ‘Balance refers to the Imam who rules the people with justice and the command of the purified Imams is the scale of Justice, that is why He says that that it is better he knows best the interpretation of the Quran. He knows how rule among the people.

This tradition is supported by the one related by Kulaini in the explanation of the verse:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.

And We will set up a just balance on the day of resurrection... (Surah Anbiya 21:47)

That the Imam said that the ‘just balance’ is the Prophet and his vicegerents.

Fourth verse:

خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

Forgive people and enjoin towards good and remain away from the ignorant ones. (Surah Araf 7:199)

Ayyashi has narrated from Imam Sadiq (a.s.) that ‘good’ refers to the Wilayat of the Infallible Imams

(a.s.).

Fifth verse:

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And it adds only to the perdition of the unjust. (Surah Israa 17:82)

Ayyashi has narrated from Imam Baqir (a.s.) said that it refers to those who have committed injustice on Aale Muhammad and those who have usurped their rights. The verse was brought by Jibraeel in this way: And it adds only to the perdition of the unjust who committed injustice with their right of Aale Muhammad.

Sixth verse:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ.

Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed. (Surah Araf 7:33)

Commentators have said that it refers to fornication whether it be apparent or concealed.

And Kulaini and Nomani have narrated that there is the apparent meaning of Quran and there is also the inside and that which is prohibited in Quran, its apparent also prohibited and its inside are the unjust rulers and the enemies of Ahlul Bayt (a.s.) and all those things which are permitted in Quran, its apparent is also permissible and its inside means the right Imams (a.s.).

Seventh verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ
بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

And when they commit an indecency they say: we found our father doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency, do you say against Allah what you do not know. (Surah Araf 7:28)

Kulaini has narrated that Muhammad Ibne Mansoor asked Imam Sadiq (a.s.) about the meaning of this verse. Imam replied: Have you have seen or heard anyone claiming that Allah has commanded me fornication or drinking wine or to do similar prohibited deed? He said: No.

The Imam said: Then what are these indecent acts and bad deeds about which they claim that Allah has ordered them? The narrator said: Allah and His Wali know better. Imam said: This verse was revealed for the unjust rulers about which the opponents claim that Allah has ordered us to follow them, so Allah made it known that they are attributing falsehood to Allah. Allah has mentioned their obedience as indecency because it is a sin that degrades a person.

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