

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا

أَعْمَالَكُمْ ﴿۳۳﴾

*Muhammad 47:33*

**O You Who Believe!**

- Obey Allah.
- And obey the apostle.
- And make not vain your deeds!

**Commentary**

Allamah Taba Tabai (AR)

The book says that the hearts of the disbelievers are diseased and it is difficult for them to go to Jihad. And the condition of those who reneged their allegiance and faith is spoken about to put the fear in the hearts of the believers lest they become like them or that they follow and practice that which incurs the wrath of God. Their deeds will go to waste and God will abhor them. This is a teaching for the believers, an admonishment, a rekindling of faith and awe. This is how the verse ends.

God said, " *O you who believe! Obey Allah and obey the Messenger and render not vain your deeds.*"

Though the composition of the verse proves it to be steadfast and is free in its meaning so much so that the jurists have argued that it is haram to break the intention after once beginning the Namaz through the words, " Do not waste your deeds", but when we look at this verse an its connection with the previous one about Jihad it is special as it is said, " but those who disbelieve" it clarifies the cause. God says, " so do not be weak and do not ask for peace" is just a connection. When we study the verse itself the verse proves that the complete obedience to God is required. Whatever the Messenger of God has delivered commands us to obey him and the orders that they have received through him. The believer will be held responsible after the Messenger is gone. They have been asked not to do something that can erase, eradicate or waste their deed as has been done to those weak believers who were bent of schism. Some finally became heretics despite having been guided.

As per these revelations the obedience to God is through Jihad and the obedience to the Messenger is to obey all the orders that were revealed through him. The wasting of the deeds is done through the refusal to go to Jihad as had been done by the hypocrites and others.

The other way to waste the deeds is to try to put the Messenger under obligation by doing something they were ordered to as the book says, " These people try to put you under obligation through their Islam." It has also been clarified that this lust for fame and hypocrisy also waste the deeds. Vanity has also been deplored, as has been schism. It is also clarified that by expressing the truth they want to hurt the Messenger. God said, " Do not render your charities worthless by your obligation and injury." (Baqara-262). It also means cancellation through sin and the cancellation of deeds is one of the greater sins.

If we accept all that has been said as reliable and accept it to be concerned with this verse despite hiding the fact we will have to admit that the verse has been revealed only to urge men to Jihad.

### **A Discussion on Hadith**

In the Book Thawab al A'mal Imam Baqir is quoted to have said, " The Messenger said, "For any one who says " Subhan Allah" or " Allamdulillah' or " La Ilaha Ilallah" or "Allahy Akbar" God will plant a tree in Heaven." On hearing this one person said," O Messenger of God. We will have plenty of trees in heaven in this way." The Messenger said, " Why not? But remember do not send fire there for it will burn the trees." This is what God meant by saying, " O you who believe! Obey God and His Messenger and do not let your deeds go waste."

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

Doing good deeds is highly commendable and shall be rewarded provided the doer of good is a believer who not only obeys Allah but also carries out the commands of the Holy Prophet. Any deviation from any command of the Holy Prophet would destroy all the good deeds done by the deviator.

Refer to the commentary of Nisa: 65; known as *hadith al qartas*, to know about the person who not only refused to obey the Holy Prophet but branded him mad and a delirious old man.

The opening phrase of this verse (No, by your Lord) asserts that the decision of Allah is final and irrevocable. Allah has decreed that the Holy Prophet's judgements, decisions and directions (concerning all material, spiritual, personal and public matters) should be accepted and carried out by his followers, else profession of their faith would not be genuine and sincere.

*Fima shajara baynahum* gives unlimited powers to the Holy Prophet.

*Thumma la yajidu fi anfusihim* seals the decisive nature of the Holy Prophet's judgements, decisions and directions. No one has any right whatsoever to disagree with him in thought and action.

*Yusallimu taslima* implies total surrender to him without any reservation.

From the "feast of the near relatives" to the event at Ghadir Khum the Holy Prophet had clearly given his judgement, decision and direction (under the command of Allah) to his followers to follow Ali, after him, in all material, spiritual, personal and public matters. Please refer to the commentary of al-Ma'idah: 67.

The companions of the Holy Prophet, after him, in a great hurry, held conferences in Saqifa bani Sa-ida to choose his successor, by ignoring his clear directions, inspite of this verse. It was a deliberate scheme to deprive the Muslim ummah from the divinely decreed leadership of Ali and his descendants. By doing so they not only violated the commands of Allah and the directions of the Holy Prophet but also condemned the Muslim ummah to an everlasting perdition.

There are two groups of the Holy Prophet's successors:

(1) The twelve Imams, the descendants of Ibrahim, Ismail and the Holy Prophet, well-known to the Muslim ummah, from Imam Ali ibn abi Talib to Imam Muhammad bin Hasan al-Mahdi (refer to the commentary of al-Baqarah: 124).

(2) The crafty rulers openly opposed and persecuted the twelve Imams and their families, friends and followers. Most of them were drunkards, gamblers and ruffians. To know the true colour of the Umayyid and Abbaside caliphs please refer to Hitti's History of the Arabs or any important book of history written by a Muslim or a non-Muslim historian.

The sincere seekers of truth can easily select their Imams whom they want to follow from among these two groups.

It was the misfortune of the Muslim ummah that they made a wrong decision after the departure of the Holy Prophet. Even at the last moment he asked his companions to bring a sheet of paper and a pen so that he could write that which would prevent them from going astray, after him, but the people around him did not want him to commit his will in writing. One of them said:

"The book of Allah is sufficient for us."

(Sahih Bukhari, Sahih Muslim, Fat-hul Bari, Tabrani, Tarikh Ahmadi).

This declaration by one of the companions, who also observed that "the old man was in a delirium" was a wilful contravention of this and many such verses of the Quran, because we cannot say that he was an ignorant fool who was not aware of the book of Allah.

The above-noted tradition is known as hadith al-qartas.

We again invite our readers to study pages 1 to 7, the commentary of al-Baqarah: 30 to 39; 124, 248, 249, 251; al-Ma-idah: 67 and of many verses in this book to know the fact that Imam Ali was the only true successor of the Holy Prophet, and after Imam Ali, his descendants upto Imam Muhammad bin Hasan al-Mahdi.