

32. Recognized By The People Of The Heights (Araaf)

Since by praying for our Master of the Time (aj) he has helped the people of the heights, they would intercede for him and through their intercession he would enter Paradise. Allah, the Mighty and Sublime says:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

“And on the most elevated places there shall be men who know all by their marks.” (Qur’an, Surah Araaf 7:46)

The discussion here encompasses three points:

First: Meaning of *Araaf*: Ali bin Ibrahim Qummi in his *Tafseer* through his own authentic chain of narrators narrates from His Eminence, Abu Abdillah Sadiq (as) that he said:

*“Araaf is a high place between Paradise and Hell and the men are the Imams (as)...”*¹

Second: Who are the men of *Araaf*? As mentioned in the above tradition – in the traditional report of Ali bin Ibrahim – they are the Holy Imams (as).

Also in *Majmaul Bayan* it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

*“They are Aale Muhammad (S). None would enter Paradise except those who recognize them and are recognized by them. And none would enter Hell except those who deny them and are denied by them.”*²

In *Tafseer Burhan* it is narrated from His Eminence that he said:

“We are those men. The Imams from us would recognize who is to enter Hell and who is to enter

Paradise in the same way as you know who is good in your tribes and who is bad.”³

In the same *Tafseer*, it is narrated from Imam Muhammad Baqir (as) regarding the following verse of the Holy Qur’an:

“And on the most elevated places there shall be men who know all by their marks.”

Imam (as) said:

“They are Imams.”

Through authentic chains, it is narrated from Buraid bin Muawiyah al-Ajali that he said:

I inquired from His Eminence, Abu Ja’far Baqir (as) about the statement of Allah, the Mighty and the High:

“And on the most elevated places there shall be men who know all by their marks.”

He said: “It is revealed about this Ummah and the men are the Imams of Aale Muhammad (S).” I asked: “What is *Araaf*?” He replied: “A bridge between Paradise and Hell. Thus whosoever of the sinner believer is interceded by the Imam from us would get deliverance and for whosoever they do not intercede, will fall down.”⁴

Traditional reports on this matter are in large numbers and between this report and that of Ali bin Ibrahim Qummi there is no difference between the meaning of *Araaf*.

Third: *Dua* for the Master of the Time (aj) is a cause of getting the intercession of the people of *Araaf*:

In *Majmaul Bayan* it is narrated from Asbagh bin Nubatah that he said:

I was seated with Ali (as) when Ibne Kawwa arrived and asked about the following verse:

“And on the most elevated places...”

Imam (as) replied: “Woe be on you, Ibne Kawwa, on the Judgment Day we would stand between the Paradise and Hell. Thus we would recognize by the face one who has helped us and make him enter Paradise. And we would recognize by the face one who had been inimical to us and send him to Hell.”⁵

The point proved from this tradition is same that we stated before: *Dua* for our master, the Master of the Time (aj) is a type of help of His Eminence by the tongue. And since helping in this traditional report is a medium of getting intercession and being recognized by the folks of *Araaf*, one who prays for His Eminence would be qualified for this.

¹. Tafseer al-Qummi, Vol. 1, Pg. 231

². Majma al-Bayan, Vol. 4, Pg. 423

3. Al-Burhan, Vol. 2, Pg. 18

4. Al-Burhan, Vol. 2, Pg. 18

5. Majma al-Bayan, Vol. 4, Pg. 423

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