

Part 22: The Satisfied folk in Paradise denote the Imams

The Satisfied folk in Paradise denote the Imams (a.s.) and the people bearing the punishments of Hell are their enemies

There are some verses in it.

First verse:

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُسَّ الْمَصِيرُ. هُمْ
دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ.

Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination. There are (varying) grades with Allah, and Allah sees what they do. (Surah Ale-Imran 3: 162-163)

Ibne Shahr Aashob and Ayyashi have narrated from Imam Sadiq (a.s.) that those ‘*who follows the pleasure of Allah*’ are the Imams of Aale Muhammad.

By Allah these personalities are the standards for the believers. Due to their love, friendship and recognition (Ma’refat) of whatever we have, Allah will double the rewards of their deeds in this world and the hereafter.

According to the report of Ayyashi he said: By Allah! Those who involved themselves in the anger of Allah, are those who denied the right of Ali Ibne Abi Talib (a.s.). Due to this Allah was angry with them as they deserved.

There is a tradition from Imam Ridha (a.s.) that as the stages of a believer progress, the distances between two stages equals the distance between the earth and the sky.

Second verse:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ.

That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds. (Surah Muhammad 47:28)

Ibne Mahyar narrated from Imam Baqir (a.s.) that, 'what is displeasing to Allah and are averse to His pleasure' are those who dislike the Wilayat of Ali Ibne Abi Talib (a.s.), although Ali is liked by Allah and the Prophet (S). And Allah has ordered about the Wilayat of Ali in Badr, Hunain, Batn-e-Nakha and Tarvia and twenty two verses were revealed in his praise in Hudaibiyah, Johfa and Ghadir-e-Khum, although the unbelievers Quraysh had refrained the Prophet (S) from entering the Masjidul Haram.

Ali Ibne Ibrahim has narrated in the explanation of this verse that the friendship and Wilayat of unjust Caliphs and those who did injustice on Amirul Momineen (a.s.), infuriates Allah. That is why Allah confiscated their deeds and cancelled all the rewards the good deeds performed by them.

Third verse:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. فَادْخُلِي فِي عِبَادِي.
وَادْخُلِي جَنَّتِي.

O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), So enter among My servants, And enter into My garden. (Surah Fajr 89:27-30)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that this verse was revealed in praise of Imam Husain (a.s.) and has also narrated from the same Imam that: Recite Surah Fajr in obligatory and recommended prayers because this Surah is for Imam Husain (a.s.) and take interest to recite this Surah so that Allah may have mercy on you.

Abu Osama asked: How is this Surah special for Imam Husain? The Imam replied: Have you have heard the verse: 'O soul that art at rest!' It refers to Imam Husain and he is the soul at rest, who was pleased with the command of Allah and was liked by Him and his companions were from Aale Muhammad (a.s.). And Allah is pleased with him and this Surah is in the praise of Imam Husain (a.s.) and the Shias of Aale Muhammad and it is specially for them. That is why if a person recites this Surah regularly, he will be

with the Hazrat in Paradise with his position, and Allah is all powerful and wise.

Kulaini and Ibne Mahyar have narrated from Sudair Sarraf that he asked Imam Sadiq (a.s.): May I be sacrificed for you, O son of the Messenger of Allah, do you feel the pains at the time of death of a believer? The Imam replied: By Allah when the angel of death comes to a believer, he cries and is terrified, so the angel says to him: O friend of Allah, do not scream. By Allah! Who has made Muhammad a Prophet, I am more kind to you than your own father.

Open your eyes and see that the Holy Prophet (S), Amirul Momineen (a.s.), Fatima, Hasan and Husain and all the Holy Imam (a.s.) come to you. The angel of death says: They all are your friends. The believer opens his eyes and sees those blessed personages, then a callers of Allah calls his soul: O calm soul of Muhammad and his progeny, return to your Lord, and due to their Wilayat and rewards you are liked, then you be attached with my special servants. It means Muhammad, Ali and their Ahlul Bayt (a.s.) and enter my Paradise and near believer there is nothing more respected and Loved then this except this that his soul should be taken and that he should get attached to those Holy persons.

Fourth verse:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ.

Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree... (Surah Fath 48:18)

Ibne Mahyar has narrated that Jabir asked Imam Baqir (a.s.): How many people had taken the oath of allegiance? He said: They were 1200. Jabir asked if Ali was also from that group. He replied: Yes, in fact he was their leader and chief. 1

1. The writer says: This refers to the allegiance of Rizwan which took place in the Umrah of Hudaibiyah and the Holy Prophet (S) set out with the intention of Umrah and the Quraysh stopped him and did not allow him to enter Mecca. The Prophet (S) sent a message through Uthman but it was rumoured that infidels have captured him. So the Prophet (S) gathered his companions under a thorny or a berry tree and took allegiance from them, that they would fight the unbelievers of Quraysh, and not run away. At that time this verse was revealed. Then the Hazrat said that Allah was pleased with the believers, thus the hypocrites were excluded, and the first and the second (caliph) and people like them are not included in this verse. Allah says in the same Surah: Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward. (48:10). Ali Ibne Ibrahim said that this verse was revealed after verse 18, thus the pleasure of Allah depends on the condition that the oath is not broken. So those who broke the oath of the day of Ghadeer and snatched the right of Ahlul Bayt (a.s.) and refused the 'Nass' of the Holy Prophet (S) have all become infidels. They are not included in this verse of Rizwan. Other points on this topic shall be discussed later on in some other book, Insha-Allah.

Source URL:

<https://www.al-islam.org/hayat-al-qulub-vol3-allamah-muhammad-baqir-al-majlisi/part-22-satisfied-folk-paradise-denote-imams>