

Home > Hayat Al-Qulub Vol.3 > Chapter Two: Description of Verses revealed summarily about the status of the Imams > Part 13: Traditions confirming Imams' being the 'helpers of Allah', 'the pious ones' and 'the foremost'

Part 13: Traditions confirming Imams' being the 'helpers of Allah', 'the pious ones' and 'the foremost'

Traditions that confirm that Imams (a.s.) are the 'helpers of Allah', 'pious ones' and 'the foremost'. And their Shias are 'the companions of the right' and their enemies are 'the companions of the left'.

Ibne Mahyar says regarding the following words of the Almighty Allah:

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah), in the gardens of bliss. (Surah Waqiah 56: 10-12)

Commentators have said that those who were foremost in faith and obedience of Allah, in the hereafter they would be foremost to go to Paradise and these are the very people who are the proximate ones in the gardens of bliss.

It is narrated from Amirul Momineen (a.s.) that he said: Among all those who precede towards Allah and the Messenger I am the foremost and I am the most proximate to the Almighty.

It is narrated from Ibne Abbas that there are three who are the foremost: Hizqeel, the believer from the people of Firon, who was the first to believe in Moosa (a.s.), Habib the person of Yasin who was the first to believe in Isa (a.s.) and Ali Ibne Abi Talib (a.s.) who was the first to believe in Prophet Muhammad (S), and he is better than other two.

Ibne Shahr Aashob narrates from Imam Sadiq (a.s.) that: we are the foremost. We are foremost in perfection over the whole Ummah and we are the last as our rule and government shall be the last.

Ibne Mahyar from Shaykh Tusi with his chains of narrators has narrated from Abu Abbas that he asked the Holy Prophet (S) the explanation of the following verse:

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah)... (Surah Waqiah 56: 10-12)

The Prophet (S) replied that Jibraeel has said that they are Ali and his Shias are foremost in heading towards Paradise, and due to their respect for Allah, they are the proximate ones of Allah.

Imam Muhammad Baqir (a.s.) said in the explanation of the verse:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ. فَرَوْحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ.

Then if he is one of those drawn nigh (to Allah), then happiness and bounty and a garden of bliss. (Surah Waqiah 56:88-89)

If a person who is dying is from the proximate ones then for him there is 'happiness' meaning comfort or the evening breeze of Paradise and 'bounty' which means the pure sustenance or the flowers of Paradise which are brought to him that he may smell it and acquire the blessings and (thirdly) there is Paradise for him containing all the bounties. The Prophet (S) said that this verse is revealed in praise of Amirul Momineen (a.s.) and Imams succeeding him.

Amirul Momineen (a.s.) is quoted in *Uyoon Akhbar Ridha* that he said: The verse revealed *And the foremost are the foremost* was revealed in my praise.

Also there is a tradition in the book of Sulaym Ibne Qays Hilali that this verse is in praise of Amirul Momineen (a.s.). It is of those proofs which he completed for Muhajirs and Ansars, and said that I put you under the oath of Allah do you know when was the following verse revealed?

وَالسَّابِقُونَ الْأَوْلُونَ مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ...

And (as for) the foremost, the first of the Muhajirs and the Ansars... (Surah Tawbah 9: 100)

And

And the foremost are the foremost, these are they who are drawn nigh (to Allah)... (Surah Waqiah 56: 10-11)

People asked the explanation of both the verses from the Holy Prophet. He replied that Allah has revealed them in praise of the Prophets and their successors and I am the best of all the Prophets and Ali Ibne Abi Talib, my successor is the best of all the successors. The people said: Indeed, we have heard it.

Shaykh Tabarsi in *Majmaul Bayan* narrates from Imam Muhammad Baqir (a.s.) that four people are the foremost: The first is Habeel, son of Adam (a.s.) who was killed, the second is from the Ummat of Moosa, called believer of the people of Firon, the third is from the community of Isa called Habib Najjar and the fourth from the Ummah of Muhammad (S), Ali Ibne Abi Talib (a.s.)

Kulaini has narrated that Imam Muhammad Baqir (a.s.) told a group of Shias that you are the Shias of Allah, you are the helpers of Allah and you are the first of the foremost and the last of the foremost, foremost in the world and you are the foremost in the hereafter to go to Paradise. For you Allah has given the guarantee and also the Holy Prophet (S) has guaranteed Paradise for you.

It is narrated by Ali Ibne Ibrahim that 'companions of the right hand' (Ashab-e-Maimana) are those believers who did sins and they will be stopped at the accounting and from them those are the foremost would head towards Paradise in innumerable numbers.

Kulaini has narrated from Asbagh bin Nubatah that a person came to Amirul Momineen (a.s.) and said: O Amirul Momineen a group says that a servant of Allah doesn't do fornication while he is a believer, and does not kill anyone when is a believer, and doesn't steal when he is a believer. And these things are difficult for me as this person prays like me and gives me his daughter in marriage and I give my daughter in marriage to him, he inherits from me and I inherit from him, just because of few sins he goes out of the pale of Islam?

Imam said: What you have said is true. And I have heard from the Holy Prophet (S), that he used to say the same and for this there is the proof of book of Allah. Allah, the Almighty has created three types of people and made three stages for them, and said in Quran about 'the companions of the right hand', 'the companions of the left hand' and 'the foremost ones'. The foremost ones are the Prophets, some are messengers and some are non-messengers. And Allah has given the people five spirits:

(i) Ruhul Quds (ii) Ruhul Iman (iii) Ruhul Quvvat (iv) Ruhul Shahvat (v) Ruhul Badan. The Prophets are raised on the Ruhul Quds. Some of them are messengers and some are non-messenger. They get revelations through this Ruh. Due to Ruhul Iman they worship Allah and do not make anyone a partner

with Allah. With the help of Ruhul Quvvat they fight against their enemies, and acquire sustenance for themselves. From Ruhul Shahvat they eat delicious foods and marry young and permissible women. With the help of Ruhul Badan they walk the way. This group would get salvation. Of them some are infallible and if anyone of them rarely commits Tark-e-Awla (leaving the preferable option) or does anything undesirable Allah forgives them and then there is no effect of it on them. After this the Hazrat said that Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ.

We have made some of these apostles to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Maryam, and strengthened him with the holy spirit. (Surah Baqarah 2:253)

It means that amongst the Prophets some have superiority over others. Some Prophets were superior from the fact that Allah had literally spoken to them like Prophet Moosa (a.s.) and Prophet Muhammad (S) and for some Allah has increased their stages, and that is Prophet Muhammad and Allah had given a clear miracle to Isa Ibne Maryam (a.s.) and bestowed him strength through the Ruhul Quds

About all the Prophets He says:

وَأَيَّدْنَاهُمْ بِرُوحٍ مِنْهُ.

...whom He has strengthened with an inspiration (spirit) from Him... (Surah Mujadila 58:22)

It means those who are His chosen ones or on whom He has sent blessings. The Imam said that He has given them respect due to this Ruh (spirit), and then He gave them superiority over others.

Then he says about ‘companions of the right hand’ that they are the believers, as the faith demands. Allah has given them four spirits (i) Ruhul Iman (ii) Ruhul Quvvat, (iii) Ruhul Shahvat, (iv) Ruhul Badan. And he always tries to perfect these spirits, till some stages pass upon him. Hearing all this the man said: O Amirul Momineen what are those stages? The Imam replied that the first amongst them is as Allah has said:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا.

...and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything...

The Imam said that for such a person all the spirits decrease but he doesn't go out from the religion of Allah, because Allah has made him reach this age of ignorance. That is why he doesn't know the time of Prayer and doesn't get up for the Prayer in the day and at night and he cannot stand in the rows with other people in congregation prayers. All this is due to the paucity of Ruhul Iman and no harm is caused by this.

In some the Ruhul Quvvat decreases so they cannot wage a war against the enemies and are unable to work for their daily bread. In some the Ruhul Shahvat is reduced to such an extent that even if the most beautiful women are sent to him, he is not attracted and does not consent. He has the Ruhul Badan by which they move about and walk on the road, till the angels of death reach him. The condition of this man is better because Allah has made his condition better than the other.

Sometimes it so happens that he has those capabilities in his youth and he intends to commit a sin and the Ruhul Quvvat encourages him and the Ruhul Shahvat makes it attractive to him and the Ruhul Badan prepares him and then he does fornication. Now as he has committed a Haraam act the Ruhul Iman leaves him and till he doesn't repent it does not return. If he repents Allah accepts his repentance and if he does not repent He punishes him for it and makes him enter Hell.

The 'Companions of the left hand' are Jews and Christians and Allah says about them:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ.

Those whom We have given the Book recognize him as they recognize their sons... (Surah Baqarah 2: 146)

It means they recognize Muhammad (S) and have read about the Wilayat of his Ahlul Bayt's in Taurat and Injeel. Just as they recognize their sons in their houses:

وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.

...and a party of them most surely conceal the truth while they know (it). (Surah Baqarah 2: 146)

It means that their one community conceals the truth although they know it very well:

الْحَقُّ مِنْ رَبِّكَ.

The truth is from your Lord... (Surah Baqarah 2: 147)

He said that the truth is from your Lord and you are the Prophet for them from your Lord:

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

...therefore you should not be of the doubters. (Surah Baqarah 2: 147)

Thus those who were knowing but deliberately refused it, Allah made them fight among themselves and then took away the Spirit of Faith (Ruhul Iman) from them and gave them only three spirits into their body—Spirit of strength, Spirit of sensuality, Spirit of body and then added to it and compared them to the quadrupeds and said:

أُولَئِكَ كَالْأَنْعَامِ.

...they are as cattle... (Surah Araf 7: 179)

Because a quadruped carries the load with the help of the Spirit of Strength (Ruhul Quvvat) and eats due to the Spirit of Sensuality (Ruhul Shahvat) and walks due to the Spirit of the body (Ruhul Badan).

Hearing all this the man said: O Amirul Momineen, by the command and blessings of Allah you have enlivened my heart.

In the explanation of the verse:

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ. فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ.

And if he is one of those on the right hand, then peace to you from those on the right hand. (Surah Waqiah 56:90-91)

Ibne Mahyar has narrated from Imam Muhammad Baqir (a.s.) that if the departed person is from ‘those on the right hand’ then peace be on you O ‘those on the right hand’ and also peace be on you from ‘those on the right hand’ who are your brothers.

As Most commentators have said and the Imam has also stated in this tradition that ‘those on the right hand’ are the Shias of Ali (a.s.). The Almighty Allah says to His Prophet: Peace be on you from ‘those on the right hand’; that is you are safe from those who slay your progeny.

In another tradition the Imam said that they are our Shias and friends.

In the *Tawilul Ahadith* there is a tradition from Imam Muhammad Baqir (a.s.) that Allah says: Indeed none is more proximate to me than the one who prays and invokes Me in the name of Muhammad (S) and his progeny, in the words that Adam had learnt and due to which his repentance was accepted. Adam had prayed:

O Allah you are the Lord of my blessings from You. Have mercy on me and surely You know my desire, so I ask You in the name of Muhammad and his progeny, that have mercy on me and forgive my mistakes.

Allah revealed to him: O Adam! I am the Master of your blessings and I can fulfil your desires and know your problems, tell Me why did you ask Me through these people? Adam replied: O my Sustainer, when You blew the spirit into my body, I raised my head and looked towards the throne and on it was written:

There is no god but Allah. Muhammad is the Messenger of Allah.

I thought that Muhammad (S) is the best of Your creatures, then You told me the names which passed by me which were from ‘those on the right hand’ the Aale Muhammad and his Shias so I thought that they were the nearest creatures to You. Allah said: O Adam you have said the truth.

There is also a tradition of from the Prophet (S) that he said to Amirul Momineen (a.s.): You are that due to whom Allah, in the initial stage of creation, completed the proof on His creation when He made them stand near Him and that were some images. So He asked them: Am I not your Lord? All of them replied: Why not! Then Allah asked: Is Muhammad not My messenger? They all replied: Indeed, he is. Then He asked: Is Ali not the chief and the ruler of the believers? So all the creatures refused and were arrogant of your Wilayat and they disobeyed except for some few people and they are very few and it is they who are ‘those on the right hand’.

Also it is narrated that people asked from Imam Muhammad Baqir (a.s.) the explanation of this verse:

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ.

Then if he is one of those drawn nigh (to Allah)... (Surah Waqiah 56:88)

Imam (a.s.) said: ‘those drawn nigh (to Allah)’ are the ones who are near and have a position with the Imam. People asked about ‘those on the right hand’. He said: All those who accept the Imamate of the

rightful Imams are all included in ‘those on the right hand’. Then:

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ.

And if he is one of the rejecters, the erring ones...(Surah Waqiah:92)

It means that if the dying person is the one who has not accept the Prophethood of the Holy Prophet (S) and is amongst the astrayed ones, he would be welcomed in Hell with boiling water and scorching fire. The Imam said they will be those who have denied the Imam.

There is tradition by Kulaini from Imam Ja’far as-Sadiq (a.s.) on the verse:

فِي جَنَّاتٍ يَتَسَاءَلُونَ. عَنِ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنْ
الْمُصَلِّينَ.

In gardens, they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed...(Surah Muddathir 74:40-43)

In this tradition the Imam said that in this verse ‘those who prayed’ is not in the meaning of ‘those who pray the Prayer Salat’. Rather it is in comparison of the former. In the horse race there are ten horses, and each horse has a name, the horse which is the first is called the foremost (Sabiq) and it is also called “Majli” and after that comes ‘Musalli’ whose head is parallel to the right and left bones of the ‘sabiq’. Thus ‘sabiq’ are the Imams who have got precedence over all the people.

In beliefs and actions, Shias are those who like to align themselves to the Imams and follow them and this meaning is more appropriate for the captioned verse because to oppose the conditions of the sinners and polytheists is in the principles of faith rather than the branches of faith, that is, Prayer. In the same way:

وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ.

And we used not to feed the poor...(Surah Muddathir 74:44)

It is also narrated that it means the payment of Khums, which is the right of the Aale Muhammad (a.s.) which can also be referred to the roots of religion.

Ibne Mahyar has narrated from Imam Sadiq (a.s.) about the verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ. إِلَّا أَصْحَابَ الْيَمِينِ.

Every soul is held in pledge for what it earns, except the people of the right hand...(Surah Muddathir 74:38-39)

It means every soul is mortgaged to its deeds except 'those on the right hand', because they are the Shias of we Ahle Bayt.

And in the explanation of the last part of the verse he said:

In gardens, they shall ask each other about the guilty: (Surah Muddathir 74:40-41)

The Holy Prophet (S) told Imam Ali (a.s.): O Ali! The 'guilty' are those who have refused your Mastership (Wilayat) and said: When they would be asked: what has brought you to Hell? They will say: We did not pray, nor we fed the poor and we were in unlawful deeds with those who commit these deeds. When they say all these things to 'those on the right hand' they would tell them: All these things cannot be the basis for going to Hell and remaining therein forever. Now tell us what exactly you were doing? They will say:

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ. حَتَّىٰ أَتَانَا الْيَقِينُ.

And we used to call the Day of Judgment a lie; till death overtook us. (Surah Muddathir:46)

The Prophet said that they say this, 'those on the right hand' will tell them: O tyrants! This is the reason, why you are brought to Hell.

And said that 'day of judgment' is the day of the covenant on which oath was taken for your Wilayat and they all refused it and did not trust it and also displayed arrogance.

Ali Ibne Ibrahim has narrated from Imam Muhammad Baqir (a.s.) about the explanation of this verse:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ.

Nay! most surely the record of the wicked is in the Sijjin. (Surah Mutaffifin 83:7)

It is not like that the day of Qiyamat will not come, undoubtedly the deeds of transgressors are in a prison or written in their book of records and their spirit is there and it is seventh level or it is a well in Hell or that Sijjin is the name of their record of deeds. Hazrat said that 'Fujjar' denotes the first and the second (caliph) and their followers. After this the Quran says:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ.

Woe on that day to the rejecters, Who give the lie to the day of judgment. (Surah Mutaffifin 83: 10-11)

The Hazrat said that it means the first and the second (caliph).

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ. إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ.

And none gives the lie to it but every exceeeder of limits, sinful one. When Our communications are recited to him, he says: Stories of those of yore. 83: 12-13

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ.

Then most surely they shall enter the burning fire. (Surah Mutaffifin 83: 16)

Hazrat said that all these verses were revealed for the first and the second (caliphs), because they used to falsify the Holy Prophet (S) then he recited the verse:

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (to Allah). (Surah Mutaffifin 83:28)

The Hazrat said that 'they who are drawn near (to Allah).' means Ali, Fatima, Hasan and Husain (a.s.).

Also from reliable chain of narrators from the same Imam it is narrated that: The Almighty Allah created us from the most highest stages (Illiyin) and made the heart of our Shias from the same thing or from which our body was made. After that he recited the following verse:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ. وَمَا أَدْرَاكَ مَا عَلِيُونَ. كِتَابٌ مَرْقُومٌ. يَشْهَدُهُ
الْمُقَرَّبُونَ.

Nay! Most surely the record of the righteous shall be in the Illiyin. And what will make you know what the highest Iliyin is? It is a written book, Those who are drawn near (to Allah) shall witness it. (Surah Mutaffifin 83: 18-21)

It is a written and clear book and those who are near to Allah recite it, or they will witness for it on the day of the Judgement. Or Illiyin is the seventh heaven, that is 'the farthest lote-tree' (Sidratul Muntaha) or the Paradise. Then he said:

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ. خِتَامُهُ مِسْكٌ.

They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk...(Surah Mutaffifin 83:25-26)

The Hazrat said that the drink is a water, which when the faithful will drink, it would give out the fragrance of musk.

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

...and for that let the aspirers aspire. (Surah Mutaffifin 83:26)

Hazrat said that the verses that I have mentioned carry lots of rewards, which the faithful aspire.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ.

And the admixture of it is a water of Tasnim...(Surah Mutaffifin 83:27)

The Hazrat said that Tasnim is the best wine of the people of Paradise. It is called Tasnim because it drops in their houses from a height.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (to Allah). (Surah Mutaffifin:28)

The Hazrat said that Tasnim is that spring from which the sincere and the near ones drink and do not mix it with anything else and ‘those who are drawn near’ are all the Aale Muhammad (S).

Allah says:

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah). (Surah Waqiah 56: 10-11)

It means Holy Prophet (S) and Khadijah, Ali Ibne Abi Talib and Imams from his progeny.

Allah says:

وَاتَّبَعَتْهُمْ ذُرِّيَّتَهُمْ بِإِيمَانٍ.

...and their offspring follow them in faith... (Surah Tur 52:21)

It means that their progeny would be linked to them and ‘those who are drawn nigh’ would drink from the pure Tasnim and the other believers would drink a wine mixed with Tasnim.

Ali Ibne Ibrahim says that Allah has described in the following way the guilty ones who make fun of the believers and gesture with their eyes. Then He said:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ.

Surely they who are guilty used to laugh at those who believe. (Surah Mutaffifin 83:29)

It means those who are sinners and were polytheists and used to laugh on those who has accepted faith:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ.

And when they passed by them, they winked at one another. (Surah Mutaffifin 83:30)

And when the faithful used to pass by them they used to gesture with their eyes.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ.

And when they returned to their own followers they returned exulting. (Surah Mutaffifin 83:31)

When they returned to families they enjoyed in criticising them.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ.

And when they saw them, they said: Most surely these are in error. (Surah Mutaffifin 83:32)

And when they saw the faithful they used to say that they were astrayed.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ.

And they were not sent to be keepers over them.

Allah says that they were not sent to supervise the deeds of the believers.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ.

So today those who believe shall laugh at the unbelievers. (Surah Mutaffifin 83:33)

Today, on the day of the judgement the faithful will laugh on the unbelievers.

عَلَى الْأَرَائِكِ يَنْظُرُونَ. هَلْ تُؤِيبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

On thrones, they will look. Surely the disbelievers are rewarded as they did. (Surah Mutaffifin 83:34)

While sitting with their backs on the pillow they would be seeing the condition of the inmates of Hell:

The Hazrat said: Did I give the news to the unbelievers about what they have done?

According to another tradition he said: 'Those who are guilty' means are the first and the second (caliph) and their followers. Who used to laugh on the Holy Prophet (S) and his followers and wink at them.

There is a tradition in *Majmaul Bayan* about the verse:

Surely they who are guilty used to laugh at those who believe. (Surah Mutaffifin 83:29)

That it was revealed in the praise of Imam Ali (a.s.) it was due to the fact that one day when he was among a gathering of Muslims who had all come to the Holy Prophet (S) the hypocrites started making fun of them and laughed on them and winked to each other, and then went to their friends and said: Today we have seen 'Aslah' [means Amirul Momineen] that there were few hair on his head and, we made fun of him. At that time this verse was revealed.

A tradition is quoted from *Maqatil* through Kulaini and Abul Qasim Haskani has quoted it in *Shawahidut Tanzil* from Ibne Abbas that: 'they who are guilty' means the hypocrites of Quraysh and 'those who believe' means Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated that Imam Hasan Mujtaba (a.s.) said that in the Book of Allah wherever there is: 'the righteous' (Abrar) then by Allah! Allah has intended no one but Ali Ibne Abi Talib, Fatima and Hasnain (a.s.) because we are 'the righteous' (Abrar) and the doers of good with our forefathers and mothers and our hearts were raised high due to our worship and good deeds and are fed up with the world and its love and we have obeyed His Prophet (S).

It is narrated from Imam Moosa Kazim (a.s.) that 'guilty' are those who have committed offence to right of the Holy Imams and disobeyed and oppressed them.

In *Majmaul Bayan* it is narrated from the Holy Prophet (S) that 'Sijjin' is the deepest well in the Hell whose mouth is open and 'Falaq' is also a well in the Hell whose top is covered.

There is a tradition from Imam Muhammad Baqir (a.s.) that the deeds and the souls of the believers are taken to the heaven with their Imam. The doors of heaven open for them but when the deeds and the souls of the unbelievers are taken that they may reach the heaven an announcer announces: Take them to 'Sijjin'; which is a valley called Barhoot in the area of Hadramaut.

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that 'Sijjin' is the seventh layer of the earth and 'Illiyin' is the seventh heaven.

It is narrated from Imam Hasan (a.s.) that people will gather near the Saqr (huge rock) Baitul Muqaddas. Then the people of Paradise would gather at the right side of the Saqra and Hell would be fixed in the

seventh layer of the earth on the left side of the huge rock and 'Faal' and 'Sijjin' are at that very place.

Kulaini has narrated from Imam Sadiq (a.s.) that the Holy Prophet (S) said: The angel happily takes the deed of the worshipper to the sky. When his good deeds are taken up, Allah says: Take it towards Sijjin. He had not performed this deed for My pleasure. Rather he did it for show-off.

Ibne Mahyar from authentic chains has narrated from Imam Muhammad Baqir (a.s.) about the verse of Allah:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ.

Most surely the righteous are in bliss. And most surely the wicked are in burning fire. (Surah Infitar 82: 13-14)

Hazrat said that we are good (Abrar) and our enemies are bad (Fujjar). Also in the explanation of:

وَمَا أَدْرَاكَ مَا عَلِيُّونَ.

And what will make you know what the highest Illiyin is? (Surah Mutaffifin 83: 19)

There is a tradition that goodness is the Love of Muhammad (S) and his progeny.

Also from Ibne Abbas is narrated the explanation of the following verse:

Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked? (Surah Sad 38:28)

Ibne Abbas said that Ali, Hamza and Ubaidah accepted Faith and performed the good deed and the 'mischief-makers' people were Utbah, Shaiba, and Walid who were killed by them and the pious are Ali and his followers and evil (Fujjar) are Muawiyah and his followers.

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