Sayyid Al-Hakeem Continues Explaining Epistle on Rights: Allah’s Pleasure Sincerity Prayer’s Fruit



His Eminence Sayyid Al-Hakeem, Head of the National State Powers’ Alliance, continued H.E.’s reflections on the Epistle on Rights by Imam Zain Al-Abidin Ali Ibn Al-Hussein (peace be upon him). H.E. explained that attaining the pleasure of Allah represents the eighteenth effect of prayer, which constitutes the tenth right discussed in the Epistle on Rights, following H.E.’s explanation of seventeen previous effects in earlier lectures.

The following verse from Holy Quran points to this meaning:

“Mohammed is the Messenger of Allah. And those with him are firm against the disbelievers and compassionate among themselves. You see them bowing and prostrating, seeking Allah’s bounty and His pleasure. Their mark is on their faces from the trace of prostration.” (48:29 Holy Quran)

H.E. highlighted several themes reflected in this noble verse:

Affirming the prophethood and message of Prophet Mohammed (peace and blessings be upon him and his family), whether accepted by some or rejected by others.

The believers combine firmness and mercy at the same time, though directed differently—firmness toward the disbelievers and compassion among fellow believers.

Frequent prayer reflects a state of submission and humility before Allah Almighty and distance from arrogance.

Prayer and all acts of goodness must be performed sincerely for the sake of Allah, free from ostentation.

Divine bounty should be sought from Allah alone and not from anyone else.

Faith and submission to Allah should be reflected outwardly in a person’s appearance and conduct.

H.E. also cited several narrations from Prophet Mohammed (peace and blessings be upon him and his family) and from the Ahl Al-Bayt (peace be upon them), which illustrate that Allah’s pleasure is among the fruits of prayer:

The Prophet Mohammed (peace and blessings be upon him and his family) said in a conversation with Angel Gabriel (peace be upon him):

“I Said, what is the explanation of contentment? The Angel Said, The contented one does not grow resentful toward his Lord whether he gains from worldly matters or not, nor does he consider a small amount of deeds sufficient for himself.”

The Prophet (PBBUH) also said:

“When Allah loves a servant, He tests him. If he remains patient, He chooses him; and if he is content, He selects him.”

Imam Ali (peace be upon him) said:

“Contentment is the finest companion of faith.”

he also said:

“The foundation of contentment is trust in Allah.”

And he said:

“Allah revealed to Prophet David: O David, you desire and I desire, yet only what I desire will occur. If you submit to My will, I grant you what you desire; but if you do not submit, I will weary you in pursuing what you desire, and still only what I desire will come to pass.”

Imam Hasan Al-Mujtaba (peace be upon him) said:

“I guarantee that whoever holds nothing in his heart but contentment—when he supplicates to Allah, his prayer will be answered.”

Imam Zain Al-Abidin (peace be upon him) said:

“Contentment with what one dislikes is among the highest ranks of the righteous.”

Imam Ja'far Al-Sadiq (peace be upon him) said:

“The head of obedience to Allah is contentment with what Allah has decreed, whether it accords with a person’s wishes or not.”

He also said:

“Be content with what Allah has allotted to you, and you will be truly wealthy.”