



Preface

In the Name of Allah, the Beneficent, the Merciful

Some Convincing Things About The Hereafter

Many things have been written and said about death. But I could not find anything more effective and convincing than what the martyr of the alter, the God loving hero, Ayatullah Syed Abdul Hussein Dastghaib (q.s.) had once said 25 years ago (this preface was written 04/02/1981) though he had full knowledge of ayats, hadiths and religious books. Once during the month of Ramadhan, he had delivered a speech in which he had said that death was the door of life and the first step in attainment of God's Mercy. He described Barzakh and its comforts in such a way that the audience became captivated by it. Thereafter he also described the tortures of Barzakh in such a manner that people began to tremble due to fear. Consequently after hearing the quotations from Quran and Hadith many people gave up sins and turned towards good deeds and righteousness.

• His Blood Proved More Effective Than His Speech

May your soul remain ever-happy o teacher of morality and o leader and teacher of the faithful! You guided people toward the truth during your lifetime. You became the means of taking people away from falsehood. But much more than that, you fulfilled your duty of propagating the truth through your martyrdom. As this dear friend has written, the blood of Ayatullah Dastghaib has proved more effective than his sermons.

He constantly said in his speeches and also wrote and published that "Death is not Extinction; rather it is the beginning of everlasting life." He was repeatedly giving good tidings to the family members of martyrs that the Holy Quran has adjudged that your (martyred) relatives are alive. (Wa La...Amwat, S. Baqarah, V: 154 meaning: Do not call that the martyrs in the path of Truth are dead. Rather they are alive). Certainly we are the dead in comparison with them because (this our life is perishable and) they have attained the everlasting life after which there is no death.

The Precious Pearl Which Could Not Be Appreciated

O Martyr of the Alter! May your soul remain ever happy. You have made this matter clear through your martyrdom. Even two months have not yet passed since you have left us. But so many of your karaamaat (miracles) have been seen and heard that many people are feeling sorry

restlessly because they could not know you as you should have been known. They so strongly feel and they ask themselves as to why they did not take proper benefit of your graceful life among them?

Here, regarding the discussion about this book and about 'Ma'aad' as well as with reference to your oft-repeated statement that "The martyrs are forever immortal" we like to mention an event which took place on the seventh day of your martyrdom which has become known to most of the residents of Shiraz to such an extent that it has also been reported in the press.

Wonderful Offer About A Fact

On the second day of the Arbian Husseini of the year 1402 H. in the morning when I went, according of the routine, to my father's house, the office secretary came to me and, after Salaam and inquiries about health etc, began his talk with the dream of a Syed lady like this:

"A respectable Syed lady who I know very well and who lives in our neighborhood, says: Last night I saw the late martyr of the alter (q.s.) in my dream. He told me: Some pieces of my flesh have been stuck up between bricks in the wall in this street (where the late Ayatullah was shot). Please recollect those pieces and join them with my body."

At first I did not give importance to this news. I heard the talks of all people in the office and this continued for about two hours. Thereafter I stepped out along with some of them with the intention of participation in a Majalis sitting of Fatihakhaani. Per chance, we had to pass through the aforesaid street where my father was martyred. So when we reached that faithful spot, I suddenly remembered the aforesaid dream and I told about it to my companions as it was related to me that morning and said that there was nothing wrong if we walked looking around. Then suddenly our eyes fell for the first time on that wall and all of us saw that some pieces of flesh had filled the gaps between bricks at a spot on that wall.

Double Burial Of A Body

Two of our companions went forward to collect those pieces of the body of the martyr of the alter (so they collected them and placed in a plastic bag safely). The news of this event spread in the city like wild fire especially due to fact that it was the seventh day of Arbaeene Husseini and the Shuhadae Karbala and so a total holiday in Shiraz.

During Friday eve, in the Jame Masjid of Shiraz, as usual, and as per the tradition of the Shahide Mihraab (martyr of the alter) for the last several years, a Majalis of Dua-e-Kumail prayer was held and a huge gathering of mourners heard the event. Then and there it was announced that: This night at ten o'clock, another burial of the remaining parts of the martyred Ayatullah will be buried. So it was done and several groups of mourners continued their mourning rituals till late night in the courtyard

of the shrine of Hazrat Ahmed bin Musa Kazim. Finally, on the day of Arbaeen, the remaining part of the Holy body of Hazrat Ali Abdullah Al Hussein (a.s.) were brought with the intention of burying there and the aforesaid two plastic bags were placed in the foot side hole dug in the grave of the great martyr.

Two Other Persons Also Had That Dream

In fact, this event was very wonderful and strange. I forgot to mention that on that very day when the scattered pieces of the Holy body were retrieved from the bricks of the said wall, a gentleman, who is one of the sincere persons belonging to the clergy and commanding respect and reliability, told me that last night two other persons including a relative of the martyr had also seen the same dream. After hearing this narration, this event assumed much importance in my opinion. So finally I sent a messenger to the aforesaid Syed lady and requested her to write back to us her full description of the said dream and also to mention her full name and address along with the names of her husband and other family members. So the lady conceded to my request and sent me the accurate and detailed account which is presently before me. I seek the consent of the honorable readers to quote a few parts of the said report so that it may be preserved as a part of history and be a means of admonition and guidance for future generations.

The lady writes thus: "Tak ka e goshtam laaye diwar ast." Meaning: Some particles of my flesh have been left stuck up in the wall."

The vision (dream): "I was in a big garden. Suddenly I was Ayatullah Dastghaib walking ahead of me. I was walking behind him. This was the middle part of the garden and the Hazrat had put on a coffee color cloak. He asked me: Please go and tell the people that some particles of my flesh have been left in that wall. He repeated these words several times. So I was extremely astonished when I woke up from my sleep."

A Story More Revealing Than A Book

You yourself may decide what a Truth this true dream tells. Talking testimony of a truth which is more convincing than a whole book of admonition. The Martyr of the Alter had mentioned: "Death is not destruction; rather it is the door for attainment of Divine Mercy." 'The martyrs in the path of God are alive and they are getting provision from their Lord.' (Wa Laa...Yurazqoon) This learned Scholar has, in this book, given detailed description of events in the world of Barzakh (between Death and Resurrection). Then he has turned towards the coming back of the soul to body. All these things are true. The martyr has personally proved this and announced so.

Ocean in a Nutshell

Despite the limitations of this book, looking towards the contents, we conclude how nicely the author has encompassed all the conditions of

death and state of affairs after death. The martyr (r.a.) has, in a very attractive style, in very appealing and effective words, described the journey to the Hereafter which begins from the moment of death. Then he tells about the kind of death for the righteous and the offender. He has described the last moments on deathbed in such a way that the reader also feels that he is on deathbed.

Thereafter he describes the conditions in Barzakh and quotes at length verses picturing the pleasing comforts of paradise in grave and thereafter a number of verses and hadiths throwing ample light on what happens during the torturous punishments in the grave (Barzakh period). He also narrates many true events and visions in support of this and shows what the reader has to pass through.

Thereafter he has presented arguments, verses and traditions concerning the events preceding Resurrection and the Day of Judgement and has discussed all this in a very simple style. He has also talked at length about Sirat and Mizan and Behisht and Dozakh and Sawaab and Azaab through several sources. In short, it can very well be claimed that hundreds of though provoking and eye-catching events have been covered like an ocean in a nutshell in this brief book.

May your soul remain ever happy and pleased, O Ayatullah Martyr of Mihraab! So also the souls of your eighteen years old grandson Syed Muhammad Taki Dastgaib and all of your faithful companions may remain in peace and comfort forever.

Syed Muhammad Hashim Dastghaib

Shiraz

4th February 1981

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Chapter 1

Death

No Other Source of Knowledge Except Revelation

The root of 'Ma'aad' is 'Aud' which means to return or to come back. As on the Day of Resurrection souls will be made to return to their bodies, it is called Ma'aad.

'Ma'aad' is one of the principles of the Holy religion of Islam and to have faith in it is absolutely essential or obligatory and it is that everyone will, after his death, become alive again and will get reward or punishment according to his belief and deeds.

'Ma'aad' which begins with death and then passes through grave and then Barzakh and then Qiyamat-e-Kubra (the great resurrection) and ends with either paradise or hell cannot be comprehended by the apparent senses and even though the occurring of the original 'Ma'aad' or Resurrection is proved by logic or brain (the details of which will be discussed later on), it is impossible for one to ponder in solitude over it and to understand what will happen after death, and through which stages one will have to pass. For understanding this, there is no way except to rely on and take help from Revelation because man wherever he is, his power of understanding cannot cross the limits of his world. For example, it is impossible for a baby in the womb to get the idea of the outside world and to fathom its vastness. Similarly it is also beyond his powers to understand the endlessness of the space and to know about the things therein. Likewise, the man who lives in this world like a captive of matter and nature cannot have the ability to understand the Aalam-e-Malakoot (the world of angels and spirits) which is hidden from him. To reach that state will be possible only after getting freedom from this material world. In short, a man who is living in this material world, can never be able to know the details of the world after death, unless he puts faith and trust in the truths made known by the Creator of this Universe.

Characteristics of the Hereafter have nothing to do with the Brain

So if anyone says: It is far from my brain that such and such thing will happen after death, then his saying so is absolutely unacceptable because the conditions and events after death have no relation with the bodily brain. Even if all the thinkers and philosophers join together and make collective efforts to understand the conditions beyond death (in the other world) through the materials available to him in this earthly life they can never succeed in their maneuverings at all. So if we do have any

source, it is only those things and those words which the Holy Prophet Muhammad Mustafa (s.a.w.s.) and His Holy Progeny have shown to us. Hence we also confirm them as all of those great persons who are impeccable are those to whom God Almighty, the Lord of the Universe sends Revelation.

Does A Dead Body Talk?

This discussion will prove that the doubts and distrusts expressed by some senseless fellows are totally baseless. For example, they say that the body of a man who has died is just like dust and stone or like dry wood and so how can it at all be questioned in a grave? In other words, can stones also talk? If we fill up the mouth of a dead body with something and, on the next day, open his grave and see we will find that nothing has gone out of that mouth. (The answer to this question will be given soon).

Talking Is Not Limited To The Tongue

Possibilities and probabilities are essential to brain. An intelligent man (having brain) hears a thing and if it is impossible according to his brain or intelligence, he doubts it's being either true or untrue. But if the one from whom he heard that thing is a sinless impeccable person then the former will at once say that whatever he has said is true. But if the hearer is unwise and ignorant fellow he will exclaim: What kind of talks are these which we fail to understand! So not to accept the words of the impeccable will be based on senselessness and foolishness. Such fellow is like a four-footed animal but has two feet whose sees senses are limited only upto eating, sleeping and having intercourse with the opposite sex. Obviously if it is hold to an ox or an ass that an angel appears before our eyes at the time of death or that there will be a questioning in our graves, they will not be able to agree because their intelligence is limited and cannot go far from their bellies and genitals. Only a higher level of soul can accept such news and matters.

There is no scope here to deal at length and with full details. Therefore, we are mentioning below briefly what has been narrated by Ahle Bayt (Holy Progeny of the Holy Prophet s.a.w.s.) describing what happens right from the first stage (death) up to the last one (Resurrection).

Death: The First Station

Truth About Death: The dislocation or the breaking of the relation between body and soul is called death. Several examples have been quoted to explain this connection. Some say it is like the relation between a ship and its captain wherein death snatches away the ship from the control and authority of the captain. You say: My

hand, my leg and my eye. This means 'I' (my) is something other than the said hand, leg and eye. When you say: I walked, it is true that you moved but you walked through your legs. This shows that 'You' are something other than the limb called leg. Likewise, you say: I saw, I heard, I said. In all these three sentences the word 'I' (my) refers to one person and this person is the same what is your soul and which becomes manifest through the said scenes which have been expressed through the above sentences. It is the soul that sees and hears but through the balls in the eyes and the holes in the ears respectively. These eyes and ears are, of course, the means of seeing and hearing. Soul is a lamp lighted by the Almighty's Might in the dark house of body which shows its light through eyes and ears and other organs.

What Is Death?

Shifting of the lamp from one place to another place. For instance, suppose there is a hut having many holes. If a lamp is placed in it its light will go out through those holes. But as soon as that lamp is moved out of that hut it will make the hut dark. Similarly, so long as the lamp of soul remains in the body it manifests its existence known through the light which comes out from limbs like eyes and ears etc. But as soon as this lamp of soul is removed from the body, all its manifestations also cease and the body becomes dark. This is Death. This was an example only for making it comprehensible. Otherwise:

The Soul Neither Enters The Body Nor Gets Out Of It

It must be understood that the relation between the soul and the body is not by way of Hulool (penetrative migration). It is not like the entrance of water in a utensil or of air in vacuumed. It also cannot be said that it remains out of body or it goes out of it at the time of death because soul is essence, not matter. There is no question of its entering or vacating. The only thing is that its relation with body is such that it remains fully attentive to the body. Death disconnects this relation.

It is also obligatory for us to believe that death occurs by the command of God. The same Power which had, established this relation in the womb of mother at the last moment of the worldly life, disconnects this relation between the body and soul. Only He is the bestower of life and of life. The Holy Quran says: "God gives life and only God causes death also." (S. Zumar, V: 42) Some common people are very angry with Israel (Malak-ul-Maut- The angel of death). They do not like even to hear his name. They even condemn him though they know that this angel does not do anything of his own wish or authority. They have been employed by the Lord of the Universe and hence do everything by His order

or command.

How the soul is taken

How soul is retrieved from body has been narrated in the hadiths about the Meraaj (ascension) of the Holy Prophet (s.a.w.s.). In short, there is a board in front of Israel which contains names of all the people. The name of the person whose time for death arrives is removed from that board and Israel at once takes possession of his or her soul. It is also possible that names of thousands of people may be wiped out at one moment whereupon Israel takes the souls of all of them instantly. This is not astonishing. It is just like a breeze of wind blowing off thousands of lamps in a split second. All of it is with the might of the Almighty. Doubtlessly it is Israel who snatches who snatches souls but, as a matter of fact, it is only God Who causes because it is only His command and Will.

Who causes death? God, Israel or the angels?

Here comes up a question: Who takes away soul? It is God or Israel or the angels? There are three verses about this in the Holy Quran. At one place it says: God causes Death. At another place it is mentioned that: The angel of death takes away the soul. (S. Sajdah, V: 11). On yet another occasion it is mentioned: Angels collect souls. (S. Nisa, V: 97). The fact is that all these statements are true because, the angel of death and his subordinate angels collect souls as commanded by God Almighty. Doubtlessly it is just like this: A king, through his army and its chiefs, conquers a country. It is correct to say that such and such army won such and such country. Similarly, it is also correct to mention that such and such commander captured such and such country. But in both the statement the truth remains that the country has been conquered by the king who owns and manages and directs the affairs of his state through the officers and personnel under his command. This example also is only for making the matter understandable. Otherwise such examples cannot fully describe and explain the Might of the Almighty.

The Lord Of The Universe Has Fixed Some Causes For Death

It is agreed that it is only God who takes away life at the time of death. But you should also remember that God has made this world a world of causes. He has created causes for death also like falling from roof, becoming ill or being murdered etc. Surely all these events become causes of death but the same is not absolutely essential because it can be also be seen that some people were seriously ill but they did not die of that illness. Of course when their lifespan comes to end then even a light and ordinary thing can also become the reason of his death and the Lord of the universe

takes away his life. It is also seen that some people die without even the slightest illness.

Appearance of Israel According To The Deeds Of The Dying Person

A matter pertaining to the angel of death is that when he comes to take the soul of any person he assumes a face fitting with the deeds of the dying person.

It is mentioned in narrations that once Ibrahim (a.s.) asked, the angel of death: What shape do you assume while fetching the soul of a Kafir (unbeliever denier)? The angel replied: You will not be able to look at that frightening shape. The friend of God repeated: I intend to see it. Then he saw that that angel appeared him in the form of a black man. His hair was standing on its end all over his body. Very foul smell was emanating from that frightening figure. His clothes were dark and flames were leaping out from his mouth and nose and so also smoke. Ibrahim (a.s.) became unconscious. When he came to sense he said: Even if the Kafir is not at all given any punishment only seeing you in this form is enough torture for him. Contrary to it the shape in which the angel of death appears before a believer has been mentioned in a number of hadiths. (Biharul Anwaar, Vol: 3, Chapter: Malak-ul-Maut).

Arrival Of Angels And Satans At The Time Of Death

During the last moments of man's life, angles arrive and stand on his right side. Likewise the Satans (devils) also approach him and stand on the left side of the deathbed (Ibid). The job of Satans is to deceive and betray, particularly at the time of death so that, if that person has any faith, it could be destroyed. The scale of man's luck or misfortune is his last word and deed. The way in which he passes his life is the same manner and the state in which he has died, will be his state when he will be made to rise in Qiyamat. (Kamaa...Tub a Soon). His wish at the time of his death will be what it was during his life and so he will die with the same ambitions. If in your heart there was an aspiration to see the handsomeness of Hazrat Amirul Momineen (a.s.) you will be able to observe that beauty at the last moment. But if, God forbid your wish throughout your life was only the fulfillment of desire and passion then that lust of yours will become more intense at the time of death. But the one who had full faith has been given a promise by God that He will protect him and Satan will not be able to gain control over him. (Yusabbittullaah...Aakhirah, S. Ibrahim, V: 27).

When Abu Zakaria Raazi was about to die, those sitting around him asked him to recites: Laa Ilaah Illallaah. He replied: I will not recite. Then he became unconscious. When he gained sense he

said: Just now a man had come to me who said: If you wish to be lucky and fortunate then say: "Isa is the son of God." I said: I will not say. After a number of requests and denials that fellow said: Okay then say: There is no God but Allah. Yet I said: Since you are asking me to say so I will not. Suddenly there appeared a weapon which killed that fellow. Now I am conscious and am reciting the Kalimah. Then he recited Shahaadatain and passed away from this world.

Verily, how Satan can subdue a man who had believed that there is only one God at the time of his death? Of course the man who had been the follower of devil throughout his life will be a companion of devil on his deathbed also.

Comfort And Discomfort At The Time Of Death

Much has been mentioned in narrations about comfort and discomfort at the time of death. In some, it (the trouble or pain) has been compared with the pain experienced when one's skin is dragged out. In some it is said that the death time pain is much less compared to the revolving of a large stony door of a castle having nails, in one's eyes. In yet another narration it is said that the death time pain is like that experienced when one's body is cut into pieces by scissors or torn with a saw. So it has come to notice that some dying persons have suffered pains beyond description which make the observers tremble.

But, on the other hand, for some persons dying has been as pleasing as of smelling a fragrant flower. (Al La Zee Na...Ta'Maloon, S. Nahl: 32).

In some traditions it is mentioned by the impeccables that, for some people, death is like taking off dirty clothes and putting on clean dress. In some other narrations it is compared with liberating the body from chains and yokes, as if death is like being freed from the jail of this material world.

Sometimes Discomfort At The Time Of Death Redeems Sins

The death time discomforts or comforts mentioned above do not represent a hard and fast rule. It is not that a righteous person never experiences death time trouble. There are many faithful whose soul departs easily. Also there are some good and faithful people who get God's mercy whereby their sins are wiped out through the death time pains and discomforts. This is because though one is faithful, he must also leave the world in a clean state (after removal of the dots of sins) so that he may be clean in the Hereafter also and many become eligible for divine grace right from the first stage of grave. In the case of Kafirs the death time pain is the starting point of his postmortem punishment and tortures. (Fa Kai

Ka...Adbaarahum S. Muhammad V: 27).

Comfort On Deathbed, Reward Of Good Deeds Of The Dying Disbeliever (Kafir)

It is also seen sometimes that Kafirs and sinners die easily. It is because they had some good deeds in his life. His soul despairs comfortably so that this account may be cleared in this world (he never believed in the postmortem accounting). So he gets reward here instead of the Hereafter. For example, a man spent his money for some good cause or helped a poor oppressed person. As a reward of this good deed he is given ease at death so that he may get the reward of this good deed in this very world and may have no claim in the Hereafter. It is like the trouble faced by Momin at death time which makes him clean from the impurities of sinning in lifetime. Anyway the fact of the matter is that, for a denier, death is the beginning of his misfortune, be it comfortable or painful. For a faithful both pain as well as ease is the start of bounties and comforts of everlasting nature. So the deathbed condition indicates no fixed rule.

Confiscating A Kafir's Soul Through Torture

There is a hadith in Biharul Anwaar volume three. According to it once the Holy Prophet (s.a.w.s.) went to visit his cousin brother Ali bin Abi Talib (a.s.). The latter was suffering from an illness of eyes. He was sighing and groaning due to acute pain despite the fact that he was a mountain of patience in bearing troubles. At that time the Holy Prophet gave Ali a frightening news which made the latter forget his pain. The Holy Prophet said: O Ali! The archangel Jibraeel has informed me that when the time of taking soul of a Kafir comes some angels of torture arrive and retrieve his soul hitting him with bars and whips of fire. Ali (a.s.) asked: O Messenger of Allah! Does such a terrible thing happen to anyone from your Ummah also? The Holy Prophet said: Yes, even in Muslims there are three groups whose souls are taken in this harsh manner: First is a tyrant ruler. Second, who eats the wealth of an orphan and the third is the one who gives false witness.

A Student Of Fuzail Who Died The Death Of A Disbeliever

Biographers have written that when the time of death approached his most knowledgeable and intelligent student, Fuzail and some other persons went to see him. Fuzail began to recite Surah Yasin. The unfortunate student at that time hit his teacher Fuzail saying: I do not want you to recite the Surah (Quran). Just think over the bad luck of a man who had learnt the Holy Quran throughout his life and who had spent a lot of his life time in mosques and madressas and assemblies of worships and prayers, at his last moment says: I

do not want you to recite Quran before me! The unfortunate fellow did not recite even the Shahaadatain and passed away from this world.

This made Fuzail extremely sorrowful. He took to a corner of his house and stopped going out until he saw his unlucky student in a dream and asked him the cause of his bad behavior on his deathbed. The late student said: I had three evil habits due to which I left the world in a state of a disbeliever. The three evils were: I was jealous and never liked that anyone should surpass me.

Yes, jealousy is the bad habit which destroys faith just as fire reduces wood to ash. (Sum Ma...Yastahzoo: S. Room, V: 10).

Dying In Disbelief Due To Sinning

The second evil habit was backbiting and inciting one against another. It causes separation even between a man and his life. Therefore if some one backbites someone else before you then you should not tell the latter the former was speaking ill of you. Rather, in order to remove dislike between the two, you may tell one that the other was praising and using good words. Remember that it is no evil to tell untruth with a view to remove ill will and mistrust between two persons because the intention is only to improve relations between two brothers. There is a Persian proverb: Durooghe Maslehat Aameez Beh Az Raastiya Fitnah Angeez meaning: Untruth resulting in improvement of relations is better than a truth causing strife. Contrary to it, backbiting is the worst evil as it besides increasing ill will and enmity between two human beings, deprives the bitten one of his peace and calm. Then it sows a seed of trouble and unrest which is worse than murder. (Wal Fitnatu... S. Baqarah V: 191 and Wal...S. Baqarah V: 217).

The third evil which was found in that student of Fuzail was that of wine drinking. These were the three greater sins which cause a man die faithful even though he was a scholar and a high-class teacher. (Greater sins have been discussed in detail in Hazrat Ayatullah Dastgaib's book in Gunahane Kabirah).

Being Pleased With Death

It is very important also to remember that one must like to meet the Lord. It means that a Banda-e-Momin (faithful servant) should not dislike death and must never be afraid of it. This is not to say that one must long for death. May God protect! One must never think of suicide because it is possible that one may, in his lifetime repent over his sins and clean himself through Tawbah and penitence and also increase the number of good deeds. The meaning of being pleased with death is that whenever Almighty wants to him to die he should, in those circumstances, consider death a bounty because

(according to one's Islamic though) he is loyal and obedient to only one God, he will get great reward very soon and taste the sweetness of his good deeds and if he had been a sinner, the series of his sins will be cut off and so also his punishment would also decrease.

In short, a wise man should be pleased with death at the moment of God's will because death is the only means (Wasilah) of reaching the peak of his good luck, that is, to get rid of the web of deceptions and conspiracies and to enter the house of eternal happiness (paradise) and to get nearness to God Almighty and to see the Holy Prophet and His Holy Progeny (a.s.) as well as to meet the shining souls of all pious people and Holy saints. The only way to get all this is also death.

Similarly one must also like and be pleased with length in life and delay in death at the will of God so that he may, to the best of his or her ability, make provisions for the journey to the Hereafter.

Love For World And Inclination Towards It Is Condemnable Both From The Viewpoint Of Logic And The Commands Of Shariat

It is also wrong and misplaced to abhor death and to be mad after material worldly life for enjoying more and more pleasures, as is the way of many. It is against both reason and Shariat.

It is unwise because, firstly, real happiness of pleasure cannot be achieved in this worldly life. There is a proverb which means until a mouth does not taste a hundred fists it cannot swallow a morsel. There is no pleasure in the world which is not surrounded by hundreds of pains and troubles. If there is youth then old age and weakness is bound to follow it anyhow. If there is health, which is primarily essential for enjoying every pleasure of life, then there are a number of ailments and illnesses which pose threats to it. If there is wealth, which makes it possible to get comfort and ease, then it is not possible to gain it (wealth) without making hard laborer. Thus earning of wealth is also not without hazards. Any high position is not attained without laboring hard and facing deterrents and oppositions. Besides all of this, what is most significant is that all such worldly gains and benefits and comforts and positions etc are bound to perish one day.

According to a meaningful Persian couplet of proverb: -

Dil Bar Jahaan Ma Band Ke een Bevafaa Uroos Baa Heech Kas Shabi Ba Muhabbat Basar Na Kard meaning: Do not become ardent lover of this world because this disloyal bride does not pass even a single with sincere love with anyone.

Love For This World Is An Attribute Of Kafirs And The

Source Of Sins

Deep involvement in material world is, from viewpoint of religion condemnable because the Holy Quran has regarded love for world an attribute of disbelievers. Almighty says: Wa Razoo...(Al-Baqarah: 7) meaning: The deniers are happy with their worldly life.

At another place: A Razeetum...(Tawbah: 38) which means: Have you given preference to the material worldly life over the Hereafter?

Referring to Jews it says: Ya Waddu...(Baqarah: 96) meaning: Every one of them likes that he should live in this world for a thousand years.

There are many verses like this in Holy Quran. Similarly there are innumerable hadiths and narrations. Here we mention a famous hadith of the Holy Prophet from the book Usoole Kaafi: Ra's Kullu...(the root cause of all evils is the love for this material world).

Dislike For Death And Weeping Over Demise Of The Beloved

Whatever we have mentioned above make it clear that if the dislike for death and longing for living longer and longer in this world is because of one's madness (excessive affection) or due to the thought that death becomes a barrier between his beloved things depriving him of worldly pleasures and luxuries then is unwise from the viewpoint of brain (logic) also and an unpleasant attitude from religious viewpoint too. But if one dislikes death and desires its delay thinking that, in that case (in a longer life), he will continue to make more and more provision for his postmortem journey to the Hereafter because death close all possibilities to do good deeds in this world and hence he desires that death may not come very soon then it is a very good intention.

But if the wailing and crying and lamenting over the demise of beloved persons and to become angry on such occasions and to denounce the death is due to material reasons and thoughts then it also is wrong and undesirable. For example, to weep asking why the happiness of this worldly has been snatched from him or why he has been deprived of the comforts available from his deceased beloved relative then such wailing is also wrong and misplaced. But if the unhappiness and sorrow and mourning is because of only the separation, like that of a co-traveler (who reaches first of all to his beloved native place) then his other companions will naturally be emotionally affected (even though the departing soul has reached his beloved place and joined his beloved ones) then also the said sorrow and unhappiness is very well, rather it is desirable that a faithful should mourn over the demise of his another faithful

brother especially when the departing person was helping the living one in his good deeds which for med a kind of provision for journey to Hereafter.

Expression Of Impatience Is The Result Of Carelessness About The Hereafter

Since most of the people, especially women, are more inclined towards worldly matters they become all the more restless and agitated and go to extremes in crying and complaining, thinking as if they were to live in this world forever and imagining that the one who died has been annihilated. Had they thought correctly they would have realized that the departed person was a traveler who has reached his or her destination earlier and that he or she had to go there. Then they will not show such excessive impatience and restlessness.

Imam Sadiq (a.s.) once saw a man whose son had died. He was crying and complaining too much. The Imam told him: How is it that you are crying over this little calamity and have totally forgotten the far more hard and troublesome calamity (of the Hereafter)? If you yourselves would have been properly busy making provision for your travel to the other world, you would not have ever exhibited so much impatience and dislike over the demise of your beloved son. Your not being anxious and careful about your Hereafter is a calamity which is harder than the calamity of your son's death. (Uyoon al Akhbaar ar Reza, Vol.2, P.81)

Divine Mercies And Bounties

Similarly, the condition of a man, regarding death should be like that of the one who had been in the service of a king for a few days. In the meanwhile he gets a word from the king that you will be, at an unfixed time, be made to stand in front of the king so that you may be rewarded and honored by the king for your good service and loyalty. Surely that man will feel happy due to this good tidings. But at the same time he will also wish that he may be called up somewhat later so that he may perform some more functions liked by the king and get more awards. Similarly a faithful person, though he feels happy at his death which is the door to the place of rewards and gifts, also likes and wishes that the said hour may be delayed somewhat so that he may perform more worship and at the same time remain satisfied and happy when God decides to call him up, with the conviction that God is most merciful and kind and with the longing to meet the Holy Prophet (s.a.w.s.) and his Holy Progeny (a.s.) whom he respected and honored very much during his life time.

The Arrival Of Ahle Bayt (a.s.) At The Moment Of Death

It is mentioned in many hadiths that the Holy Prophet and Hazrat Ali bin Abi Talib and, according to some narrations, even the Holy five (Panjetan), and also all the fourteen Infallibles (a.s.) arrive near the head of the dying person. (More about their radiant faces and appearances will be mentioned henceforth).

One of the companions of Imam Reza (a.s.) was on deathbed. The Holy Imam went to him and stood near his head. That man had closed his eyes at his last moments. Yet he said once: At present the Holy Prophet (s.a.w.s.) and Amirul Momineen, Siddiqah Fatima Zahra, Imam Hasan, Imam Hussein and all the Holy Imams right upto Imam Kazim (a.s.) have arrived here and I am getting the honor of seeing their Holy faces and added: O Sir! Your honor's radiant face is also visible to me here. (Biharul Anwaar, 3: Vol.3)

In short, it is agreed that every person sees the Ahle Bayt (a.s.) at the time of his or her death and derives happiness in proportion to his or her love and respect for them.

As per a famous hadith narrated by Harith Hamadani, Amirul Momineen (a.s.) has said: Every one sees me on his or her death bed and will do so in future also, be he a believer (Momin) or a Denier (Kafir). (Biharul Anwaar, Vol.3)

Of course what is significantly important is that, for the faithful, the visit of Hazrat Amir will be a bounty because the attractively handsome face of the Hazrat is the sweetest pleasure for the faithful, whereas, for a denier, his frowning face will be showing God's terrible anger. (As Salaam... : Ziyarate Sashum, Janabe Amir).

Even After Death

After the soul gets out of the body it (soul) remains over it. Angels take the soul of the faithful towards the sky and that of the denier is being dragged downwards. When the corpse is being taken up (for carrying it to grave), if it is body of a faithful (Momin), it cries out: Carry me to my destination as soon as possible. If it is the body of a Kafir (disbeliever) the soul says: Do not make haste and do not rush me so speedily to my grave. At the time of Ghusl (bathing or giving a wash to the body) if the body is that of a Momin, an angel tells him: Do you desire to go back to the world? The body (of the faithful) replies: I do not want to be entangled in difficulty and sorrowfulness again.

The soul of the dead body remains present at the time of washing (Ghusl) and also during the funeral procession. It sees the washer as well as the carriers. It hears their talks. This is why it has been advised that people should not engage in unnecessary talk near the body and that they should be busy with reciting the Holy Quran and

remembrance of Allah.

After the body is buried in the grave, as some hadith/writers have said: The soul gets reconnected with the body. It becomes gloomy observing that people have gone away leaving it alone in the grave.

The very first good news given to a faithful in grave is: The Most Merciful God has forgiven you and all those who participated in your burial.

Here it may be mentioned that the faithful should take care to see that all religious rituals are performed at the time of death and washing and shrouding and burying etc. All that is desirable (Mustahab) must be done. The Vaali (guardian) of the deceased should, after all others leave the graveyard, return to the grave and recite Talqeen sitting near the grave. This has to be the last Talqeen. According to hadith it has to be recited twice before this: First when the body breathes its last and second after placing the body in the grave.

Questions And Answers In The Grave

Among those things in which one must have faith and which form the essentials of the Shia faith is Sawaal... meaning the deed person will have to face questioning by Munkar and Nakeer (angels) in the grave. It is agreed that man must believe that there will be questioning in the grave. We need not go in details like whether this material worldly body will confront the said questioning or another Misaali (similar) one or it will be this dusty grave or any another pit or whether the questions will be addressed to the soul and/or whether the material physical body will also be affected by it or not etc. It is not obligatory for us to know all these details also because there is no source of knowing it except hadiths and there is no specific description in hadiths and Akbar. Of course, Allamah Majlisi has, in Beharul Anwaar Vol. 3 and also in Haqqul Yaqeen, mentioned that reliable hadiths show that the question in the grave and the squeezing in the grave will be experienced by this worldly body in which the deceased had lived in the world. It is understood that the departed soul will be made to return to either the entire body or in some part of it (that is upto the chest or the waist as is mentioned in hadiths) so that the deceased may be able to understand the questions and to give replies.

Questioning About Beliefs And Deeds

We should also know about the things involved in questioning in the grave. It will be about beliefs and actions or deeds. It will be asked: Who is your God? Who is your Prophet? Which religion were you following? These questions will be asked to every one, the believer as well as the kafir. Of course lunatics or mentally

retarded persons and minor children will be exempted from it. If the dead had faith in true beliefs it will state his or her beliefs and will testify to the Oneness of the Lord of the worlds and the Messengership of the Holy Prophet Muhammad (s.a.w.s.) and to the Imamate of the Holy Imams (a.s.). Otherwise the dead will remain dumb and will not be able to speak. Frightened by the said two interrogating angels some will say: You are my Gods. Sometimes they will say: People say Muhammad is the messenger of God and Quran is the Book of God. They will not give clear and correct replies. In short, if the deceased is able to give true replies a gate is being opened near his or her head and his or her grave is widened as far as one can see. Thus the door of Barzakh (which will continue till Resurrection) is the door of comfort and spaciousness (Fa Amaa... S, Waqiah, V: 88-93). Then the body will be told: Have a sweet and restful sleep (Nam... Usoole Kaafi).

If the deceased is unable to give correct answers, a door of the Hell of Barzakh will be opened for him or her and a breath from the breaths of Hell will fill up his or her grave. (All these sentences have been taken from narrations. Original text has not been mentioned for the sake of brevity).

Why This Questioning In Graves?

God already knows that this person is faithful or faithless, righteous or sinful. Then what is the use (benefit) of the above mention questioning? Questioning in the grave is, in fact, for the faithful, the beginning of the manifestation of Divine bounties. How much happy and pleased will be the faithful; when he will see the beautiful and pleasing face of the angel and will smell the fragrance of the gardens of paradise accompanying the said angels. That is why such angels are called (have been named "Mubasshir and Basheer" (announcers of good tidings).

Moreover, the said questioning will be a cause of happiness for a faithful person. You must have seen pupils who had carefully and painstakingly studied their lessons in the school. They feel happy at the thought of being examined or questioned so that they may be able to show their talents and merits. Likewise a faithful servant of God also entertains a wish that he should be questioned about his Lord so that he may to give satisfactory testimony to the Oneness of the only one God and the Messengership of His Beloved Messenger Muhammad (s.a.w.s.).

Unbelievers Will See The Divine Punishment And The Beginning Of their Pains

Whereas the questioning in grave will make a believer happy, as it will herald an era of eternal happiness for him, the same

questioning will for the faithless turn out to be the start of misfortune and torture. The very arrival of angels will terrorize the deniers. It is mentioned in narrations that the frightening angels will threaten the kafirs in a terribly harsh tone. Flames will be leaping out from their eyes. Their hair will be very long, dragging on the ground. These are the angels who will approach the denier and this is why they are named 'Munkar and Nakeer' (the abhorring ones).

The Disbeliever Will Fail To Reply All Questions

A man had passed his entire life without any thought of God and who never cared to know his Lord Creator. It can be well imagined what he will face. He will be asked about his God. But he had worshipped (was mad after) only money and wealth. He was devoted only to name and fame. He longed for only leadership. He had nothing to do with the Lord of the worlds. So he will tremble and shiver in such a way that he will not be able to reply any question. Some of such fellows will reply rightly about God but they will fail to reply regarding the Holy Prophet. Some will be unable to reply rightly about all the true belief. Some who will reply rightly about beliefs will fail in the questioning about their deeds and actions.

There Will Be Questioning About Deeds Too

It is mentioned in 'Beharul Anwaar' vol. 3 that a man was questioned about his beliefs in the grave. He gave correct replies. Then only one question was put to him: Do you remember that on such day you had seen that a person was being oppressed but you did not go to help him. You saw that his honor was being trampled upon and his wealth was being grabbed. You were in a position to help him but you did not do so. That fellow kept mum and did not give any reply. (Do remember that it is one of the obligatory duties of every faithful Momin to help the oppressed persons). As he failed in fulfilling his responsibility in this respect, the angels told him: A punishment of a hundred lashes has been ordered for you. Then they inflicted the first lash which filled his grave with fire. Yes, this is the punishment of giving up an obligatory duty or deed.

The aim is that you should not say that all your deeds are good and that there is not risk or danger. Suppose your beliefs are true and you leave the world with the same beliefs in your heart. But then what about your deeds? Can you say that you have made no fault?

The Masoom (a.s.) complains: 'Abkee....' (I am weeping remembering the questioning by Munkar and Nakeer in the grave). Then who are we?

Deeds Are The Companions In Grave

It is agreed that, in the grave, everyone's companions will be his deed as has been specifically stated in the Quran and hadith. Sadooq (a.r.) has in Khisaal and Amaali and Ma Aaniyul Akhbar, narrated from Qais bin Aasim that once he went to the Holy Prophet (s.a.w.s.) along with a group of people from the tribe of Tameem. He submitted: O Messenger of God! Give us some admonition by which we may be benefitted, because, most of the time, we remain roaming in forests and deserts (and have few chances of visiting your honour). The Holy Prophet gave them a number of admonitions. One of them is: O Qais! It is necessary for you to have a companion to be buried in the grave. That companion will be alive whereas you will be dead. So if that companion (you will necessarily have) is a nice and kind person, he will keep you in a respectable condition. If he is a bad fellow he will leave you there in your grave in total solitude without any help or assistance. (Also remember that) that companion will be necessarily with you in the grand gathering (Hashir) on the Day of Qiyamat (Resurrection or the Day of Judgement). You will also be asked only about him. So it is very essential for you to select a good companion. If he is a good person he will make you happy. But if he is a corrupt fellow he will terribly frighten you and that companion is your *aamal* (deeds).

Qais instantly turned this admonition into a poem of advice, in Arabic language: Takhaiyar... Yaf Al (Select a companion from your deeds because, in the grave, the only companion of a man will be his *Aamal* or deed). Wa Laa... Yaqbal (It is essential for you to reserve a companion for life after death, for the Day when man will be called and he will attend at once in the Grand Gathering). Fa in... Tashgal (So if you are busy in any deed then beware and never engage yourself in any deed which is disliked by God). Fa Lan... Ya'mal (Be it before death or after death, man will have nothing with him except his deeds). Alaa... Yarhal (Beware! Man is only a guest among his family members in this world. He stays with them only for a few days and then marches off).

The Lord Of The World Warns

There are many Quranic verses showing that after a man dies his companion will be his deeds, that is, the result of the deeds done by him in the world.

Here we suffice with only one ayat:

Almighty Allah says: O Messenger! Remember the Day when every person will see his good deeds before him. Similarly he will also face his bad and evil deeds and will wish that he may be distanced from them. But those evil deeds will not go away from him and O People! Your Lord warns you of His anger and

frowning. And God is always kind to His servants. (Yawma...bil
ibaad, Surah Aale Imran: 3)

It is God's Mercy that He has conveyed innumerable admonitions
and warnings to mankind through His Messengers.

The Disbeliever Will Be Accompanied By A Fearsome Face

His honour, Qazi Saeed Qumi, in his book Arabaeen, quotes
Shaykh Bahai (a.r.): A friend of mine was living in the graveyard
of Isfahaan. He used to remain busy praying near a tomb. I was
going to see him off and on. Once I asked him: Have you ever,
during your so many days in a graveyard, observed any astonishing
thing? He said: Yes. Only the other day people brought here a
body, buried it in this corner and went away. After sunset, a very
foul smell spread the like of which I had never known. Then all of a
sudden I saw a terribly horrifying form of a black dog. The foul
smell was emanating from its body. That fearsome form then came
nearer and disappeared after approaching the aforesaid new grave.
After a little while, a very sweet and pleasing fragrance began to
spread around the like of which also I had never felt in my life. In
the mean time, I observed a very handsome form which also
approached the aforesaid grave and disappeared. (All these are the
wonders of the world of spirits which appear in such forms).
Anyway, after a few moments, that beautiful shape (form) emerged
out of that grave but in a wounded and blood stained condition. I
exclaimed: My Lord! Explain to me what is this all that I am
observing? Who are these two kinds of forms? (In the state of
dreaming) I was informed that the good looking form was that of
the good deeds done by the dead person. So also, the ugly form
also was of his evil deeds. As the number of bad deeds done by the
buried person was bigger than that of his good deeds, the latter (bad
deeds) remained with him as his companion in the grave. Only God
knows when this fellow will become clean of his sins! Who knows
when he will have a good companion in the form of that handsome
being?

Pressing Of The Grave Is An Agreed (True) Fact

Allamah Majlisi says in Haqqul Yaqeen: All Muslims have a
unanimously agreed belief that the squeezing of grave and both
reward and punishment therein are real facts. According to reliable
hadiths, the grave will press the same body which was been buried.
Of course, every body is not being necessarily squeezed in the
grave. It depends upon the deeds, that is, this punishment is
inflicted only on those who have earned it by sinning. The degree
of pressure will also depend on the severity of his sins. The Holy
Prophet (s.a.w.s.) is reported to have said that the squeezing of the
grave is the expiation of the sin of wasting away the bounties

granted by God.

Saikh Kulaini (r.a.) has, reliably narrated from Abu Baseer that: I asked Imam Jafar Sadiq (a.s): Is any body spared from the sandwiching in grave?

The Hazrat replied: May God save. Very few people escape from the pressure in grave.

When the stepdaughter of the Holy Prophet, whose name was Ruqaiya, expired the Holy Prophet stood at her grave raising his head towards the sky. Tears flew from his eyes. Then he told the audience: I remembered the calamity from which this lady has just passed. It me extremely gloomy and I prayed: O Allah! Forgive her. You are Most Merciful. Please save her from the pressurizing of grave. Then he said: God has pardoned her.

It seldom so happens that a person is saved from the pressure of grave. This is because the squeezing of the grave is the result of sins. The matter is so sensitive that even an unwise and unjust behaviour with one's own family members also causes such squeezing in the grave. As a testimony to this statement and with a view to show the importance of this pressure, we narrate below a hadis related to Saad bin Muaaz Ansari.

Saad was a chief of the Ansars as well as a respected person in the eyes of the Holy Prophet and also in the opinion of all Muslims. Once he was going riding a horse, to visit the Holy Prophet. The latter asked Muslims to receive him. The Holy Prophet Himself had also stood at his arrival. The Holy Prophet had once appointed Saad as a Hakam (arbiter) in a case concerning some Jews. When he (Saad) expired seventy thousand angels had joined his funeral procession. The Holy Prophet had shouldered all the four corners of his coffin and had said: There were lines and rows of angels in the funeral of Saad. My hand was in the hand of Jibreel. I was following him (Jibreel) wherever he moved. In short, he was such a nice gentleman that, besides all these things, the Holy Prophet lowered his body in the grave. Seeing this, the mother of the deceased cried out: Congratulation to you, O Saad! Congratulation for winning paradise. The Holy Prophet asked that lady: From where did you know that your son has reached paradise? Right now he is under pressure of the grave. The companions asked: O Messenger of Allah! Is a pious man like Saad is also being pressurized in the grave? The Holy Prophet said: Yes.

According to another narration, when people asked the reason for the sandwiching of Saad's grave, the Holy Prophet replied that Saad was not behaving nicely with his family members and his attitude towards his wife was rather ugly.

Pressurizing Of Grave Is Possible Everywhere

Kulaini (r.a.) has narrated from Yunus that he asked Imam Reza (a.s.) in the matter of one who was hanged. (In the past people were not only being hanged but their corpses were also left hanging for days. Shaheed Zaid was kept thus hanging for three years and birds had made nests in his body). The Imam replied: Yes. The Almighty God commands air to pressurize the body.

Imam Jafar (a.s.) has been quoted in another hadith saying that the Lord of the earth and air is One. He orders air to presses the hanged body more forcibly than the force of a grave. The same is the case of those who drown in water.

Reasons of Pressing In Grave

It is known from the above that wasting (not appreciating) the bounties granted by God causes grave pressure. Similarly not behaving nicely with family members is also a reason for such sandwiching of the grave. (Details about non-appreciation of Divine graces and bad behaviour with wife can be seen in volume two of Aayatullaah Dastgaib (r.a.)'s book Gunaahaan-e-Kabeerah (Greeter Sins).

Some other causes of such pressure are not being clean after urinating, backbiting, making false allegations etc. The soul is pressurized. It is also likely that the body is also affected.

Contrary to this, the graves of those whose behaviour and attitude towards all is good become spacious in proportion to their nice manners. For some width goes upto seven yards, seventy yards. For some it is upto the reach of one's eyesight. Consequently they, that is, their souls live are comfort and ease.

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Chapter 2



Barzakh

Barzakh– The State Between This World And The Hereafter

The literal meaning of Barzakh is a veil or a curtain which stands between two things and which does not allow the two to meet. For example, that part or region of the ocean in which waves of both the sweet and the salty waters bounce and get God has provided between them an invisible veil whereby one cannot overcome another. (Ma Ra Jal... S. Rahman: 19-20). It

is called Barzakh. But technically Barzakh is a realm kept by the Lord of the Universe between this world of ours and the forthcoming Hereafter in such a way that both might maintain their individual limits. Barzakh is a state between these worldly and otherworldly affairs.

Halfway Bounder Between Rewards And Punishments

After entering the world of Barzakh one does not experience physical pains like headache, toothache and such other troubles. Such suffering form a part of the essentials of the material world. But there, in Barzakh, it is the realm of abstracts or of incorporeal beings. Of course, it can also not be called the Hereafter which may mean that there will be only darkness for the sinners and only light for the obedient.

Some people asked the Imam (a.s.) about the duration of the world or realm of Barzakh. He replied: It is from the moment of death upto the time when all will rise from their graves regaining life. (Min Heen... Behaarul Anwaar). The Holy Quran says: "Behind them is Barzakh till the Day of Judgement".

The Allegorical World And The Allegorical Body

Barzakh is called Allegorical World also, because it is just like this world. But is so in shape and form. But it is different and distinct from the viewpoint of its substance and especiality. After our death, we enter a realm which, in comparison, is like this world vis a vis a mother's womb.

Similarly, our bodies also will be allegorical (Misaali) bodies in Barzakh. This is to say that they will appear quite like our worldly material bodies but, factually, it will not be this body (containing skin and flesh). It will be an elegant, fine and exquisite body. It will be finer than air. There will be no barriers for it which our bodies face in this material world. It (the Barzakh body) can see anything and everything from everywhere everytime. There will be no difference for observation whether some thing is on this side of a wall or on the other side.

Imam Jafar (a.s.) says: "If you see that Misali body you will say: Lo, it is the same worldly body." (Lav Ravati... Beharul Anwaar). For example, if you happen to see your father in your dream, you will observe him only in his worldly material body whereas his body (and matter) is in the grave and this form which you see in the dream is his allegorical form. The Barzakhi body also has eye but there is no fat or liquid in

them. Those eyes do not suffer any pain till the Day of Resurrection. Those eyes can see things and can see well but they never become weak nor they require spectacles. Here is an example for more explanation: -

Picture In The Mirror, With Two Stipulations

Scholars and those who are experts in rhetoric's have compared the Barzakh body with what one sees in a mirror in front of him. Of course there are two differences. First, the said picture is actual (not a mere reflection) and second, it achieves senses. The Misaali body is actual and it also senses and understands things.

One of its examples is the same dream which we have. Therein we travel immeasurable distances in a split second. We, in no time, reach Holy Mecca, Holy Mashhad and all other places. We also see and hear people over there and also talk there. But all these things are not performed by bodily organs. Not only this, better and higher and finer things like various kinds of tasty food, good-looking faces and pleasing fragrance as well as attractive songs etc are also instantly available to the Misali body, things which are unimaginable here. All these things are found there in Barzakh and the souls can benefit from all these things in their allegorical (misali) bodies. (Wa Laa... Aale Imran: 169).

All Food Articles And Fruits Combined In Only One Thing

Since the foods and drinks and fruits etc all such things in the realm of Barzakh are fine and as have nothing to do with matter, it is quite possible for them, as is mentioned in narrations, to combine in one thing according to the desires and wish of the faithful. For example, there is date fruit but you wish to eat (taste) an apple. The former instantly turns into the latter or in any other form of your liking. All of it depends on your wish.

It is mentioned in a rivayat that the Holy Prophet once said: I saw my respectable uncle Hamza after his martyrdom. A plateful of heavenly pomegranate was in front of him. He was eating from that plate. All of a sudden, I saw that the pomegranate at once changed into date fruit. (Summary of the rest of the narration is that the Holy Prophet said: I asked my honourable uncle what kinds of deeds are most beneficial there (in the Hereafter)? He said: Three things count here the most: Giving water to the thirsty, reciting Durood to the Holy Prophet and His Progeny and love for Ali Bin Abi Talib). In short, the things of that realm are lateef (fine) and are not made

up of matter, one thing turns into another and into many other forms and shapes instantly at the will of the faithful.

The Degree Of Effects

Compared with this world, one of the specialities of the realm of Barzakh is effectiveness. In the science (Ilm) of Hikmat (physics) there is a theoretical discussion the description where of is of no use for the common masses. So we will proceed after making only a hint to that thing (Mudrak) meaning a thing that can affect and the thing which gets affected are two things. The more these two things are powerful, the more will be their feeling.

These fruits and these sweets and the pleasure which we derive in this world are in comparison with those in the realm of Barzakh, like a drop in the ocean. The tastefulness there is immeasurably more than it is here. If only a part of the face Hoorul-Ain (heavenly Houri) becomes unveiled, it will dazzle the eyes of the whole world. If the entire of beauty of that fairy opens it will outwit the shining of the sun. Doubtlessly absolute beauty is available only there.

The Divine Words are: Inna...Amala (S. Kahf: 7) meaning: We have made whatever is in the world an adoration but it is a beauty which is a test or trial. The intention is to differentiate between child and a major person whereby it may be known as to who becomes mad after this toy of children (this material world) and who does not pay any attention to this plaything. The real pleasure lies in the real beauty and in trying to attain it.

A Man In The Grave Who Hosted Others

The power of effect is so much in the realm of Barzakh that it cannot even be imagined in this world. Some times we come across events has been which can guide the people living in this world. One such effective event has been quoted by the late Naraaqi in his book Khazaain: During my youth I was busy, along with my father and other relatives, in visiting people on the occasion of the holidays of Navrooz. It was Tuesday and we had gone to a friend's house which was situated near a graveyard in Isfahaan. We were told that he (my friend) was not present in his house. As we were somewhat tired we turned towards the graveyard with a view to take some rest and also to visit the graves of the faithful. There we sat down in a spot. One of our companions, pointing his finger toward a nearby grave, said jokingly: O resident of the grave! These are holidays. Will you not host us? We heard

a voice from that grave: On next Tuesday you will be my guests here. All of us became spell bound and also frightened thinking that perhaps, all of us would be dead by next Tuesday. So we engaged in performing as many good deeds as possible and also began to write our Wills. Then arrived the following Tuesday and yet all of us were safe and alive. We gathered at a place and after consultations decided to go to that grave and see what happen. Perhaps that voice might not have meant our death but might have any other aim behind it.

So when we approached that grave some one from us said: O occupier of this grave! Fulfill your promise. Suddenly we heard a voice from that grave: Welcome. (Here it should be understood sometimes, Lord Almighty removes that veil in front of eyes which prevents us from observing the things belonging to the realm of Barzakh so that people may take lessons of admonition). At once, we saw that it is a very big green garden. Pure water streams are flowing in it. Trees therein are full of various kinds of fruits available in every season. Colourful birds of innumerable kinds are busy singing melodious sweet songs. In the midst of that garden there stood a spacious grand mansion which was fully decorated. All of its windows opened towards the garden. When we entered that building we saw that a very handsome man was sitting there. When he saw us he stood up in respect. Then he put before us various kinds of foods and drinks and sweets the like of which we had never seen before, nor even imagined. We enjoined this feast fully.

More significant statement of him was: We had never seen so much tasteful things before and that our desire was never satiated even after taking it and that the more we ate the desire increased. Then many other kinds of eatables were also brought and we went on enjoying them. Thereafter when we got up that gentleman accompanied us until we got out of that garden.

Reward Of Honest Selling And Of Offering Prayers In Time

Before leaving, my father asked that gentleman: Who are you? For what did the Almighty God grant you so much honor and position that you are able to host even the whole world if you so desire? What is this place of residence?

The gentleman replied: I belong to your native place and was selling meat in such and such street. People asked: How did you get this high position and lofty rank? He said: It is all due

to only two things. During my entire time I never gave less to buyers and I also never failed to offer prayer in the first (the earliest) time. If I heard the voice of Adhan while weighting meat I used to leave my shop at once and rush to the Masjid. So the Lord of the worlds granted me this place after my death. Last week you had asked me to host you. At that time I did not have permission to accede to your wish. I have obtained it this week.

Thereafter, one of us asked him about the duration of his age. He told the questioner: You will live for ninety years, and that man is still alive. Then he told me: You will live for so many years according to which there are yet ten to fifteen years to go. All of us said him goodbye. He saw us off. As we turned our face we found us sitting by his grave as before.

Lasting Pleasure In The Realm Of Barzakh

Another specialty of the realm of Barzakh is its eternity or everlasting nature. Here (in this material world) nothing is everlasting. Beauty fades out soon. Food remains tasty only upto the time it is in the mouth, that is, only for a few moments. Same is the case with marriage and marital joy. These foods and fruits are also not long lasting. After some time they become rotten and useless and distasteful and foul. Nothing here is everlasting. But nothing gets deteriorated or corrupted in the realm of Barzakh because that world (in the Hereafter) does not depend on matter. Everything is everlasting there. As a testimony to what I have mentioned here, I would like to mention a case involving the great scholar and religious jurisprudent Allamah Shaykh Mehdi Naraqhi. By the way, let me also say that presenting some truths while narrating an event in a nice way makes it easily comprehensible. That is why actual events and true happenings are also presented during the discussion of religious beliefs and doctrines.

A Clock Full Of Rice

Shaykh Mehmood Iraqi, at the end of his book Daar-us-Salaam, quotes the late Naraqhi (r.a.). He said: When I was a Mujawar (living near) Najafe Ashraf there, fell a severe famine. One day, I came out of my house. My children were hungry and crying for food. I went to Waadi Ye Salaam with a view to seek the removal of our sorrow and gloom through the medium of the visit to the dead among the faithful. There I saw that some people brought a dead body and also asked me: You may also accompany us. We have come here for making this

body join with pious souls of this Holy place. Then they took that corpse to a wide big garden and placed it in one of the palaces situated in that garden. All means of comfort were available in those palaces. When I saw all this, I also followed them and entered that palace along with them. There I saw a young man dressed in royal clothes sitting on a golden throne. When he saw me, he called me by my name and made me sit by his side very respectfully. Then he told me: You do not recognize me. I am the same body which has been just brought here. My name is so and so. I was a resident of such and such city. The group which you saw in my funeral procession was that of the angels who brought me from my city upto this garden. This is one of the heavenly gardens. Hearing these things my gloom disappeared and I desired to see that garden thoroughly. When I got out of that palace I saw a number of such palaces. When I looked into them I found my parents and many other near and near ones. They made me their guest. I thoroughly enjoyed the eatables served by them. In the midst of these comfortable and luxurious moments, I suddenly remembered my family members and imagined how much hungry they were. This thought made me gloomy once again. My father asked: What happened to you all of a sudden? I replied: My family members are restless due to hunger. My father said: Here is a heap of rice. My father asked me. Take out of it. I took off my clock and filled it with that heavenly rice. My father asked me. Take it up and carry it to your family. When I lifted up the clock, I found myself in the aforesaid Vaadiyus Salaam. My clock was, of course, full of that rice. I took it to my house. My wife asked: From where have you brought this? I replied: What have you to do with this question? Briefly speaking we ate that rice for quite a long time but it never finished. At least my wife forced me to tell her what had happened. Thereafter when went to take out that rice we found nothing.

A similar event has been written in the book Daar Us Salaam. Interested readers may refer to it.

Animals Hear The Voice Of The Dead

The aim of my talk is to throw light on the everlastingness of the other world (Barzakh), be it regarding bounties or of about their tastefulness or joy. On the other hand, the calamities of that world are also very hard and everlasting. May God protect! If a man gets entangled the torture in Barzakh and if we hear anyone of his terrible shrieks, all the terrible things of our world will appear nothing to us compared to that in

Barzakh.

It is mentioned in Beharul Anwaar, Vol: 3, that the Holy Prophet said: I was grazing sheep before I was made His messenger by Almighty God. During those days I used to observe (as you might have also) that goats and sheeps were becoming still all of a sudden as if shocked deeply by something. You might have also observed that sometimes poultry birds like hen jump off and stop picking their food even when no danger (like animal) is seen anywhere near them. After I began getting revelations, I asked for the reason of such unusual happenings and Jibreel told me that in the realm of Barzakh, sinners get divine punishments. Their cries are heard by all except men and jinns. Such voices shock animals and they stop taking food etc.

Cries Raised By A Hashimi Murderer In His Dream

It is mentioned in Daarus Salaam of Noori that, as per a narration in the book Sawab Al Aamaal by Sadooq (r.a.), an exceptionally handsome and good-looking youth who was a soldier in the army of Umar bin Saad in Karbala, was also the killer of one of the brothers of Imam Hussein (a.s.). The narrator says that, I could see that the face of that fellow had become very black after the event of Karbala. He had also become very thin and extremely weak. I inquired about his conditions from his neighbours. They told that ever since he returned from Karbala, every night, he shrieks and cries loudly in his dreams awakening us also. I went to him and asked about the matter. He replied: At night time the Hashimi youth who was killed by me comes in front of me and pushes me towards fire. It makes me cry loudly and I cannot sleep.

Advice Of A Perfumer And Demand By A Jew Of His Trust

There are many events in this world to prove the existence of the realm of Barzakh. Their description will become lengthy. So we suffice with only one such happening. The famous pious scholar Syed Hashimi Bahrani (r.a.) has been quoted in Daar As Salaam at p. 247 of vol. 1. It is written that: There was a perfumer in Najaf-e-Ashraf who used to give advice (admonition) to people at his shop daily after the mid-day Zuhr prayer. Many people used to gather in his shop. A prince from India had become a resident of Najaf-e-Ashraf. Once he had to undertake a journey. So he went to the said perfumer and gave him, as his trust, a bag containing precious stones and pearls etc. Then he went on journey. The perfumer denied saying I

do not know about any such trust. That prince became very uneasy and finally went to the Holy grave of Ali (a.s.) and said: O Ali! I left my comfortable residence just to live near your Holy Shrine for some time. I had left my precious property as a trust with such and such perfumer in Najaf. Now he is denying of any such trust. I have no wealth except that, nor have I any proof of depositing my property with that perfumer. Now there is none save you who can help me with justice. During that night, I saw Ali (a.s.) in my dream. He was saying: Next morning, when the gate of the city opens, you go out and demand your trust from the very first person whom you see there. He will make your trust return to you. Accordingly that man went out of the city gate and saw a weak and aged pious man who was holding firewood on his shoulders. He wanted to sell it, for fulfilling the needs of his family members. The Indian man felt ashamed of asking anything from such a poor gentleman. So he did not say anything and returned to the Holy Shrine of Amirul Momineen (a.s.). The following night also he saw the same dream and got the same order from Ali (a.s.). The next morning also he saw the same poor old man and did not tell him anything. During the third night too he saw Ali (a.s.) in his dream and heard the same words. In the following morning, he told the wood seller his need telling him what had happen. After thinking for a while, that old man told the prince: Come to the perfumer's shop tomorrow after Zuhr prayer. I will arrange for the return of your trust.

Next day when people gathered at the perfumer's shop, the old man said to the perfumer: Today let me in the duty of giving advice to people. That man agreed. The pious man began his talk: O dear listeners! I am so and so and son of so and so. I am very fearful in the matter of observing rights of others. By the grace of God I have no greed for money at all. I am a contented man and have taken to a corner for worship. Yet, I have come into a difficult situation. I want to make you aware of it. I advice you all also to fear God's anger and the fire of hell. Once I had to take a loan due to urgent need. I took a loan of ten Qeeraan from a Jew and gave him a word that I would return it within twenty days paying him half queeraan daily. I did accordingly for five days. But thereafter I could not find that Jew. On making inquiries, I was told that he had left for Baghdad. After a few days, I saw in my dream that it is Resurrection and I and many other people have been made to stand in a counter for giving replies in the Divine Court. By the Grace of God, I got relief soon and then, joining the

successful people, went towards paradise. When I reached the Siraat bridge I heard the roar of hell. Then I saw that the creditor Jew lept like a flame of fire from hell, came across my path and said: Pay me back my five queeraans and proceed further only after doing so. I implored him humbly and earnestly saying: I was in search of you for paying up the debt but you could not be found. But he said: I will not allow you to go further unless you pay up my money. I said: I have nothing here just now. He said: Okay then allow me just to put my finger on your body. I agreed. When he touched my chest with his finger, it burnt my body so severely that I woke up crying loudly. I saw that my chest had a wound of burning and it is still painful. I undertook many treatments but to no avail. Then he showed his chest to the gathering at the perfumer's shop. Seeing it, people began to weep fearing their own Hereafter. The perfumer also became very fearful of God's anger. He took that Indian to his house, returned his trust to him and begged for his pardon.

Can Such Things Be Denied Absolutely

Logic says that if we come across a thing which is difficult to comprehend it should not be instantly and out rightly rejected or denied. Logic says that it can be possible. For example, if an astrologist says that there are some stars around Mars and that they too revolve around Mars just as the moon revolves round the earth. Should this claim be rejected at once? No. It may be true. The great scientist Shaykh Boo Ali Seena says: If you hear news or event you should imagine it as possible until its impossibility is not established logically. (Kullu Shay in...burhaan).

Suppose you hear that a baby has been born with two heads. As this is not logically impossible, say that it may be so.

Three Kinds Of News

First: News for the inadmissibility of which there is no logical proof should not be rejected or denied.

Second: News which has some proofs thinking over which intellect may decide that it should be accepted.

Third: If the one who brought news has, with him, some testimony from the Lord of the universe which is called a miracle. In this case intellect decides that it should not be rejected but compared with the second stage it should be definitely accepted and one must remain satisfied.

There Is No Logical Argument Against Resurrection

Just think over and say is there any argument of any of the kinds mentioned above to reject the news of life after death? Can anyone argue and give any logical proof to show that there can not be any questioning after death and that the grave cannot pressurize or there is no realm of Barzakh or the other world called Qiyamat or Resurrection or Maad?

O you owners of intelligence! Just decide whether there is any difference in the news given by an astrologist that Mars and Jupiter have four thousand stars or planets and the news given by the Prophet of God (s.a.w.s.) that there are ninety-nine pythons in the grave to punish the denier of God? Is there any difference so far as the giving of news is concerned? Perhaps somebody may say that the claim of the astrologer is based on feeling or that it is after seeing through eyes. Then we will say that, doubtlessly, the messenger has also said everything after observing and feeling. During the night of Meraaj (ascension) he had seen and all felt all things with his physical sense organs. Rather, his Holy soul covers the knowledge of all worlds and realms. The sight or faculty of seeing can make a fault but the sight of the soul of Muhammad (s.a.w.s.) can never err. There can be a mistake in the eyesight of an astrologer or an astronomer but there is no question of any error in the feeling and observation and intelligence of the Messenger of God.

Before his becoming the Prophet of God, the people of Mecca used to call Muhammad (s.a.w.s.) 'As Saadiq- Al Ameen' meaning: The most true and trustworthy person). There was not even a single person who had ever found any untruth in what he had said or done nor had anyone found any dishonesty in his dealing, behaviour or attitude towards all. So, a part from his witness and testimony, if the permanent proof of Muhammad's Messengership and the everlasting miracle, Quran also tells us about Resurrection, punishment in grave and rising bare-bodied on the Day of Judgement, is it reasonable not to believe it?

Burial Of Fatima Binte Asad, Mother Of Amirul Momineen (a.s.)

When Fatima Binte Asad, mother of Ali (a.s.) breathed her last, Amirul Momineen (a.s.) went weeping to the Holy Prophet (s.a.w.s.) and said: My respected mother has expired. The Holy Prophet said: It is my mother who has expired. There was a wonderful affection in the relation between the Holy Prophet and Fatima daughter of Asad. The latter had looked after the former just like a caring and loving mother for

quite a long time. At the time of her burial, the Holy Prophet took off his shirt and told people to dress the late Fatima in it. People did so. Then first the Holy Prophet himself slept in that grave for a few moments and prayed for her forgiveness. After the grave was filled up, he stood near it and, after a while, said loudly: Ibnak...Jaffar (Your son, your son, but not Jafar and Aqeel). People asked about the reason of doing so. The Holy Prophet replied: Once I was talking about the rising of the bare-bodied dead on the Day of Resurrection. Fatima Binte Asad came to me weeping and said: I wish that you might cloth me in your shirt after I die. She was very fearful also about the squeezing of grave. So, before she was buried, I myself slept in her grave for some time and prayed: O God! Protect her from the squeezing of grave. But the reason of my uttering the words 'Ibnak...' was that, when the angels asked her about God, she replied: Allah, when they asked about messenger, she replied: Muhammad but she could not give any reply (because this event was much prior to Gadir-e-Khum when Ali (a.s.) was announced as the Amir of Momin) I made a Talqueen (advised) to Fatima to say: Your son (Ali) not Jafar or Aqeel.

Fatima Binte Asad Was Much Fearful About Post Mortem Events

Despite the fact that Fatima binte (d/o) Asad was very great pious and graceful lady who had the honour of being the mother of Amirul Momineen (a.s.) and who had been the guest of God for three days in the House of God (Kaaba) (on the occasion of Ali (a.s.)'s birth) and who was the second woman to put faith in the Messengership of Muhammad (s.a.w.s.) and who was a very great and humble worshipper of only one God was so much afraid of the events to take place after her death and the Holy Prophet did to her as mentioned above. Then who and what are in comparison with her? Let us all seriously think and worry about our own future.

Well, let us go back to the main issue. The truthful announcer of every thing, the Holy Prophet (s.a.w.s.) says that there will be questioning and squeezing of grave and rising bare-bodied on the Day of Judgement.

Effectiveness Of Soul In Physical Body

Though it will be the soul which will be rewarded or punished, it is also possible that, under the effectiveness of the soul, the body may also feel it. Sometimes it does so happen that, owing to the soundness of the soul, the body also does not

disintegrate in the grave. It remains fresh even for a thousand years. There are many testimonies to this fact. For instance, the body of Ibne Babuya (r.a.), around one hundred fifty years after his death in the time of Fateh Ali Shah, was found fresh. Not only this but, more astonishingly, even his kafan (shroud cloth) also was not worn out not the colour of henna on his nail faded out after such a long time!

The Body Of Shaykh Sadooq Was Found Fresh

It is written in Rawzat-al-Jannat that a hole had developed in the grave of Shaykh Sadooq (r.s.) due to heavy raining around the year 1238 H.E. People thought of filling it up. So they entered the tomb and found that his body was safe and sound though his physique was rather bulky. The colour of henna was also traceable on his nails. This news spread in Tehran. When Fateh Ali Shah heard it, he along with some government officials as well as religious scholars went to the tomb to enquire. They all saw what they had heard. The king ordered to close the hole and to rebuild the tomb over the grave with decorations.

The Fresh Body Of Hurr And The Handkerchief On His Head

Similar is the event of Hurr bin Yazid Riyahi. Hadith writer (Muhaddith) Jazaari has mentioned it in Anwaar-e-Nomaaniyah like this: Shah Ismail Safavi went to visit Karbala and when he came to know that some people have no good opinion about Hurr, he ordered the excavation of his grave. So when the grave was opened people saw that the martyr's body was exactly in the same condition as it was on the day of his martyrdom in Karbala. There had been no change at all in it. So much so that even his handkerchief also was intact on his head. Since it was historically known to all that the chief of all martyrs, Imam Hussein (a.s.) himself had tied his own handkerchief on the wounded head of Hurr Shah Ismail ordered that the kerchief may be untied so that he may take it to put it in his own Kafan as a good luck sign. As soon as the kerchief was removed people saw that blood gushed out of shi head wound. So it was replaced where and as it was and blood stopped flowing. Thus people knew that Hurr's condition was good (that God was pleased with him and that God had given him a good great reward due to his assistance to Imam Hussein (a.s.) in Karabla). The king built a grand tomb over his grave and appointed a servant to look after.

A Suckling Babe In The Grave Of Abu Jafar Kulaini (r.a.)

The tomb of Shaykh Kulaini (r.a.), author of Kaafee, is situated near the bridge in Baghdad. A fellow from the oppressor rulers thought of destroying the Holy shrine of Imam Moosa Kazim (a.s.) so that people may stop visiting Kazimain. His minister was a Shia (in heart). He became restless to find out any way to stop that fellow from his evil intention. But he was unable to say anything openly because any doubt of his being a Shia was enough to put his life in danger. Anyway, they proceeded to Kazimain with the aforesaid evil intention. As soon as they approached the Baghdad bridge, the minister said: Here is the grave of a big Shia scholar who was one of the delegates of Imam Kazim (a.s.), and people say that his body is still fresh and that it will always remain fresh and safe. If the king agrees this may be checked. If it is found that what people say is correct then it would not be wise to touch the tomb of Imam Kazim (a.s.). The ruler agreed and, as per the king's command, the grave of Kulaini (r.a.) was opened. They saw that his body was quite fresh and not only that, more surprising was the existence of also the fresh and safe body of a little child by Kulaini's side. It could not be known whether the child was related to Kulaini (r.a.) or not. What is worth nothing is what can a soul do. If any other person also comes close to a pious soul it also is affected thereby. No doubt the Holy Progeny are the fountainhead of good and so their corpses are also alive and people can see occasional miracles from their graves.

Contrary to it, if somebody is a person of hell, the chastisement to his or her soul also affects the body. Accordingly, when Bani Abbas overpowered Bani Umayyah and destroyed them totally and even dug out their graves it was observed that nothing except some body traces could be seen in the grave of the cursed Yazeed.

Fire Of Barzakh Leaps Out Of A Grave

Quoting narrations of some reliable and trustworthy people, the late Shaykh Mehmood Iraqi has mentioned in Daar-us-Salaam that once we went to the graveyard of Imamzada Hasan (Tehran). Sun had not yet set. One of our companions sat down on the stone of a grave. Suddenly he shouted: Please lift me up. When we lifted him we saw that the stone was almost red hot.

Just think. How great is the chastisement meted out to the soul that even gravestone also becomes so hot. He says: I recognized the owner of that grave but I would not disclose his name so that he may not be defamed among people.

Also it is said about another man who was buried in Qum. Flames of fire were leaping out of his grave which had burnt down carpets over there.

Shaykh Shoostari (r.a.) mentioned in his Fire Hotter Than The fire Of This World

admonitions that the Lord of the worlds has said: Naaarun Haamiyah meaning: Hot fire. Is there, then, any cold fire also? Yes. If it is possible to make comparison, the fire in our world is cold compared to the fire of Barzakh. Nature makes us a comparison between the two fires and to understand which one is really hot.

Saaiqah (The Lightning In Space) Is The Biggest Worldly Fire

Shaykh Shoostari (r.a.) says that if a comparison is made between the fire of wood and charcoal and the fire of Saaiqah (lightning in the sky) it will be known that Saaiqah is a thin (fine) fire which is created by the bouncing and hissing of clouds. It is so hot that it burns out everything it touches and then slips away instantly. It neither returns nor stays anywhere. Nothing can make it cold. If it falls on a tree it turns it into coal at once. If it falls on an ocean it burns it upto its bottom and fries even the fish in the bottom of the sea. Only Saaiqah is the real fire. The embers in a hearting also is fire but that fire can be put off by shedding a little water or some dust on it. Its heat and burn has some limitations.

Now you will have understood that the fire of Barzakh cannot be compared with the fire of this world, not even with Saaiqah (lightning). If someone's allegorical body and his soul is under torture in Barzakh, it is possible (though not always necessarily) that his or her material earthly body may also get affected. What is contrary to it is also observed. Pleasing and sweet fragrance spread in the absence of any scent, or flowers or burning of aloes wood from the graves of some dear servants of God.

Those Who Do Not Experience Fear

In the news and hadiths of Holy Imams there are tidings showing that some good servants of God are protected by God from the fear and punishment in the grave during the period of Barzakh. Some of them are those to whom Talqeen was recited. Here we mean the third Taqleen which is recited after burial.

Yahya Bin Abdullah says: I have heard from Imam Sadiq (a.s.) that: What prevents you from reciting the words which

protects your dead from seeing Munkar and Nakeer in their graves? I asked: Maula! What should we do? He said: When the dead has been buried, its guardian should sit near the grave and taking his mouth nearer to the head of the dead, recite loudly: Yaa Fulaan...Quboor. Then he said: Munkar and Nakeer tell one another to return as Hujjat (argument) has been taught to this dead. (Vasaail-us-Shia, Book of Cleanliness, chapter 35). (The first Taqleen should be recited at the last moments of the dieing person and the second at the time of lowering the body in the grave.

It is likely that some one may say: What can a dead person understand? But, as we have described earlier, the soul (spirit) of the dead remains near its body and hears better than we can. Some may also ask: How can an admonition (taqleen) recited in the Arabic language be understood by a non-Arab body? The reply is that, when one goes away from this material world of water and earth all languages are equally comprehensible for him or her. Linguistic limitations belong only to the material world.

Death At A Time Of When Mercy Is Rising

Another group of people who are protected from the squeezing of grave and fear and Barzakh torture are those who die between time of Zuhr on Thursday and Friday, as these are the hours when divine mercy rains allowing such persons its full benefit. God covers them in His kindness. This is also a kind of divine kindness that he showers on His servants.

Jareedatain And Testimony Of Forty Persons

The burying of Jareedatain (meaning: Two green branches of date tree or plum or pomegranate) along with the body of the dead is one of the things about which it is promised that these things come in the way of the chastisement in grave. Of course date branches are the best and they must be green.

There are many narrations on this matter in Vasaail-us-Shia, Kitaabut Tahaarat, Baab: 13). One by Imam Baqir (a.s.) is as follows: The Imam (a.s.) says: The body is not punished until the said branches remain green and God wiling, it will not even after the branches become dry.

One more protecting thing is the testimony of fourteen or more persons about the true belief of the dead and their prayer for the forgivance of the dead. Imam Sadiq (a.s.) is quoted in Anwaa Re Nomaaniyah. He said: If forty persons gather near a dead and say: Allahumm... meaning: O God! We know

nothing except the good deeds done by this person. God responds: I have accepted your testimony and have forgiven all of his sins not known to you.

Hazrat Dawood Did Not Offer Burial Prayer For A Worshipper

Imam Sadiq (a.s.) is also reported to have said that there was a worshipper among Bani Israel about whom God revealed to Dawood (a.s.) that he (said worshipper) was a hypocrite. When he died, Dawood (a.s.) did not offer prayer on his body. Others went and forty persons prayed for the salvation of the dead, saying: O Lord! We know nothing about this man except that he was doing good deeds and you know better. So kindly forgive him (Allaahumm Ma...Lahu). Then when that body was given a wash another group of forty persons arrived and they also uttered the same words as they did not know about the hidden matters of that deceased. Then it was asked through revelation to Dawood (a.s.): Why did you not pray for him? Dawood (a.s.) replied: O Lord! I did not pray You had informed me that he was a hypocrite worshipper. A voice came from heaven: Though it is true, a group of people has testified that he was a good man so I also confirmed it, accepted their testimony and forgave him. It also is a very great kindness of the Almighty that He pardons His servants and does not punish them even though they were not eligible for such salvation.

Testimony Of Momins By Khaake Shifa (healing earth) On The Shroud Of Allamah Majlisi (r.a.)

It was because of this that pious people, especially earlier religious ulema (scholars) used to keep their coffin cloth (shrouds) ready before hand and to request their friends and the faithful people to write their testimonies of that coffin cloth. Muhaddis Jazaairi (r.a.) writes: That his teacher Allamah Majlisi (r.a.) use to request his Momin friends to write their testimonies with the earth of Karbala on his shroud and they used to comply, by recording: Laa Raib Fee Eemaaniri meaning: Doubtlessly he was a faithful person and put their seal under it.

Among all such things done for protection from the chastisement in grave effectively is to place (put) the Holy earth of the grave of Abu Abdillah al Hussein (a.s.) in one's grave and also to annoint the forehead and both palms of the dead with it.

The Good Deeds Which Reach The Dead After Death

Among the beneficences of good deeds which benefit one in his grave are the good deeds which are being performed in this world under the nayabat (succession) or the reward of such good deeds which is being given to the dead as a gift. The foremost among them is the repayment of his loans (debts) and the performance of the prayers and fasts left out by the dead. Similar to it is the performance of the Hajj pilgrimage which the dead could or did not undertake. Thereafter to spend money on poor in the way of God as Sadaqah and to pray and seek the pardoning of the dead. There are many narrations by Ahle Bayt on this subject. (Interested persons may refer to Vasaail-us-Shia, Kitaabut Tahaarat, Abwaab-e-Ehtezaar, Baab 27, and Abwaab-e-Qazaa Salaat Baab 12 wherein there are 26 hadiths. They may also study Baab-e-Hajj-va-Waqf in the same book). The summary of these narrations is that if some one performs good deeds like Namaz, Roza, Hajj and Sadaqah etc for a deceased person, the Lord of the Universe makes its reward reach the dead and also grants a manyfold reward to the performer of such good deeds.

Numerous Gifts As A Reward Of Spending (Sadaqah) For The Dead

Imam Jafar Sadiq (a.s.) says: It also happens that a body is under pressure in grave and then he is given ease and comfort. Angels tell him or her that this is the result of such and such good deed sent to you by your such and such well-wisher in the world. Such rewards are very big in proportion to the good deeds performed for them. Imam Sadiq (a.s.) has been quoted in Vasaail-us-Shia that Almighty God commands seventy thousand angels to proceed towards the grave of that lucky person. Every angel has, in his hand, a plate full of heavenly bounties of paradise. They tell the dead: Be you in peace and safety, O servant of God! O friend of God! This gift has been sent to you by such and such friend. Then his grave becomes brightly lit up and God the merciful granted him one thousand cities and also one thousand houries and a thousand precious robes and fulfils one thousand of his wishes.

Request Of The Dead To The Living

It is mentioned in Jaani-ul-Akhbaar that the Holy Prophet (s.a.w.s.) said: Go on sending gifts to your dead. The companions asked: O Messenger of God! What can be a gift for the dead? The Hazrat said: Dua (prayer) and Sadaqah (spending money for poor). Then he added: Every Friday night, the spirits of the dead come to the first (nearest) sky and, standing in front of their homes, cry out weeping sorrowfully:

O my family members! O my children! O my parents and O my near and Dear ones! Be kind to us. God will be kind to you. We have to account here for what wealth and property we had in the world and by which others are being benefited there. Please do us some favour, be it through a dirhams (coin) or bread or a cloth. God will adorn you with heavenly dress...(Upto end of hadis).

Barzakh Is In The Veil Of This World

Some may think as to where such a vat world (realm) of Barzakh is at all situated? Our brain (intelligence) is unable to comprehend it. We will only say that the realm of Barzakh is in a veil and hence invisible to the physical eye. There are many narrations to make us understand this matter. For example: This world of ours, along with its vast lands and skies, if compared with the realm of Barzakh, is like a tiny spot in an endlessly big forest. So long as a man lives in this world, he is like a silk worm or like an unborn child in mother's womb. When he dies, he becomes free. Of course, he remains in this very world and does not go away and out of it, but now he has no limitations like time and space because these things are limited only to this material world.

The Realm Of Barzakh Has Encircled This World

If it is said to a baby in the womb is told that there is a very vast world beyond you present station which is nothing in comparison with that one he is unable to understand or comprehend it. Similarly, we who are able now to see only through the physical eyes cannot comprehend the other world which is hidden from our eyes.

Almighty God says in the Holy Quran: Fa Laa...Ya'Maloon (Surah Sajdah: 17) meaning: No body knows which things have been provided for him which can cool their eyes. This is the reward of the good deeds done by them in the world. We only know that as the trust informer (s.a.w.s.) has informed us of it we testify to it. The realm of Barzakh has encircled and covered our present physical and material world just as this world has covered the world in womb. No other example is more explanatory.

Souls (Spirits) Are Friendly With One Another And Please One Another

Asbag bin Nabatah says: I saw my leader Amirul Momineen (a.s.) standing at the gate of Kufa looking towards the desert. It appeared that he was busy talking with some one but there was

no one. I also stood up. After a long time I felt tired. So I sat down and got up again after a while. But Ali (a.s) was still busy talking. I went a step forward and asked: O Amirul Momineen! Who is it you are talking with? He said: This talk of mine was to please the spirits of the faithful. I asked: Which faithful. No one from those who have passed away is present here. He said: Yes, they are present here I again asked: They are present here physical or in spirit? He replied: Their spirits. Had you been able to do so, you could have seen how they gather at a place, talk mutually and please one another remembering the gifts and bounties of God.

Waadiyus Salaam Is The Station Of The Spirits Of The Faithful

It is mentioned in other hadiths that any faithful person who passes away either from the east or the west of this world finds that his spirit or soul which remains in his allegorical body have their place in Waadius Salaam near (in the neighbourhood of) Amirul Momineen (a.s.). In other words, Najaf-e-Ashraf is an exhibition of the higher world. Likewise, for the Kafirs (unbelievers) their stations in Waadiy-e-Barhoot which is situated in Yaman (Oman) in a fearful and barren land where even birds do not venture to go. This is a place for the appearance of mean souls.

Nearness To Amirul Momineen Ali (a.s) Attainable Through Knowledge And Virtues

Whatever you have heard about importance of nearness to Amirul Momineens (a.s.) is about spiritual neighbourhood, whatever one's physical distance from Najaf-e-Ashraf. In fact nearness to Ali (a.s) is attainable through knowledge and actions. When a man commits a sin he becomes away from Ali (a.s) in proportion to the seriousness of his sin. Very nice if the soul is with Ali (a.s) and body also gets buried near him in Najaf-e-Ashraf. It is indeed a very big fortune. But if, God forbid, one is physically buried in Najaf-e-Ashraf but his soul is under torture in Waadiy-e-Barhoot, it is a terribly bad luck. So all of us should try our best to make our spiritual relation with Ali (a.s) more and more strong and close. Doubtlessly, physical burial in Najaf-e-Ashraf also is not without benefits and has perfect effectiveness because of being buried there is, in a way, a means to nearness to the Amirul Momineen (a.s.).

A Dead Body Which Was Brought From Yaman To Najaf-e-Ashraf

It is mentioned in Madinat-ul-Ma Aajiz that, one day, Ali (a.s)

was sitting with his companions at the back of the gate of Jufa. Looking up he said: Do you also see what I am seeing? People said: No, O Amirul Momineen! He said: I can see two persons who are bringing a dead body on the back of a camel for so that it may bury here. It will take yet three more days for them to reach here. On the third day thereafter Ali (a.s) went again with companions to see who comes. First people could see that a camel was coming towards them with a body on its back. A man was holding the rein of that camel in his hand. Another man was walking behind that camel. When they came nearer, Amirul Momineen (a.s.) asked: Whose body is this? Who are you and from where are you coming? They replied: We are from Yaman and this is the body of our father who had willed that his body should be carried to Iraq for being buried in Najaf-e-Ashraf. Ali (a.s) asked: Did you ask him the reason for it? They replied: Yes. Our father was saying that a man will be buried there who will be able, if he likes, to make intercession for the entire gathering on the Day of Resurrection. Maula-e-Kaainaat Ali (a.s) said: By God. I am indeed that man.

The One Who Gave Shelter to Grass Hoppers Around His Tent

In connection with benefits for those who are buried near Ali (a.s)'s tomb Muhaddis Quni (r.a.) has given a very appropriate example in Mafatee-ul-Jinaan. There is an Arabic proverb: Ahmaa...Jaraad meaning such and such person is superior than the one who gives shelter to grasshoppers who took his shelter. The story is like this: A man named Madlaj bin Suwaid who belonged to the tribe of Tay was, one day, sitting in his tent. He saw that a group belonging to the Tay tribe was approaching his tent holding big bags and many utensils. He asked their condition. They said: Many grasshoppers have descended around your tent. We want to catch them. Hearing this, Madlaj got up, took a spear in his hand and ascending his horse declared: By God, I will kill anyone who even touches these grasshoppers. These grasshoppers are my neighbours and they have come in my shelter. How can you catch them? It will never be allowed. Then he defended his grasshoppers till the sun rose higher and it became hot and the grasshoppers flew away. Then he said: Lo. Now the grasshoppers have left my neighbourhood. Now it is your look out to deal with them.

In short, it is obvious that if some one takes himself in the neighbourhood of Ali (a.s), thereby taking his shelter will surely be benefited by his support.

The Relation Of Soul With Grave Is Very Close

Muhaddis Jazaairi (r.a.) mentions at the end of Anwaar-e-Nomaaniyah: If you ask when souls live in allegorical bodies in Vaadiyus Salaam, why we have been asked to visit graves (for reciting Fatihaa and prayers)? And how do the souls understand that a visitor has arrived when they are not present in the graves? The reply is that it has been narrated from Imam Sadiq (a.s) that though the souls live in Waadiyus Salaam, their relations with graves remain intact and they know about the visitor and they recognize them. The Holy Imam has said that souls are like sun. The sun remains in the sky its rays cover the whole earth. Likewise, the souls covering or encirclement is Ilmi (concerned with knowledge and comprehension).

Reflection Of Sunrays In A Mirror

Just as the appearance and reflection is relatively much more at a mirror the attention of souls and their covering is more at their graves. It is so because the soul had lived in those bodies for several years and gained much favours due to them. That is why they will focus their attention there. This also provides an answer to the one who asks as to why we should go to grave when the Imam is present at every place and thus, there is no difference in one place and the other. Doubtlessly the graves of Holy Imams and religious leaders are the centres of the attention of Holy souls and the places where divine favours keep raining. Angels come and go there. So, if anybody wants to get full benefit from those Holy personalities he should never give up visiting the Holy shrines and must try their best to go there.

Why No Reward Or Punishment Is Given To This Earthen Body?

Some people raise here a weak doubt and say: The soul after one's death gets connected with a fine body called allegorical body which is just like this earthen body, as has been described earlier, and also sees (tastes) reward or torture with the same allegorical body. Now here arises a question: When man had worshipped God in this earthen body how reward is given to the other body? Or man had committed sins in the material body which has been disintegrated now after death then how is it that the punishment is meted out to the other body? There can be several answers to this question.

Every Soul Has Two Kinds Of Bodies

As Alamah Majlisi (r.a.) has written, allegorical body is not any outward thing which may be brought near the grave after

one's death and then, for example, it may be said to it: O soul! Now live in this body. Rather, an allegorical body is a fine body which lives even now in this world living with man's earthly body. Every soul has two bodies: A fine (thin) body and a tough foul body. Man has prayed and sinned in both these bodies. This matter must be well understood. So we are giving the example of a dream. During a dream, these two bodies get separated. What a man sees in his dream is the behaviour or deed of this allegorical body which walks, talks etc. Within twinkling of eye man reaches Karbala-e-Moalla, Holy Mashad, tours from east to west. This shows that the allegorical body remains with man always but after death; it separates from the material earthen body. This statement of Majlisi (r.a.) is a very studied one. There also is many more witness.

Anyhow, It Is The Soul Which Gets Either Punishment or Reward

Another answers it that, after death, human soul turns into the same earthen form of body. It does not get connected with any outside body. Rather the soul takes up the form of material body. Now, you may call it an allegorical body or Barzakh body or soul/spirit. But, as it is fine, elemental or material eyes cannot see it. Summarily speaking, it was only the soul/spirit which had committed sins in the world and hence it is only the soul/spirit is being punishment after death. Now, it may be chastised either by getting it connected with the allegorical (Misaale) body or it may be getting punishment absolutely by itself, constantly. Of course, on the Day of Judgement, all will rise and gather only in this very worldly and material body form.

Description Of Reward And Punishment In Barzakh In The Holy Quran

'An naaru...azaab' (Surah Mominun 40:46) meaning: They will be thrown in fire in the morning and in the evening and when Qiyamat will occur (it will be ordered) "Inflict the severest punishment on Aale Firon."

This is one of those verses of Quran which testify to punishment in Barzakh. The above ayat refers to those people of the Pharaoh who died of drowning in the Nile. Ever since that day, they are regularly brought near fire every morning and every evening. This will continue till the Day of Judgement where after they will be given the severest chastisement.

Imam Jafar Sadiq (a.s) says that there is no morning or

evening in the Hereafter, that the said punishment in morning and evening refers to the realm of Barzakh.

They Holy Prophet (s.a.w.s.) said: If the dead person is one of the people of hell, his place in hell is shown to him every morning and every evening in his grave (Barzakh period). If he or she is of the people of paradise, he or she is shown his or her palace in paradise and told that this will be your station in the Hereafter.

People Will Lies Either In Comfort Or In Pain So Long As There Are Days And Nights

'Fa Amal...Arz (S. Hud 11:106-108) meaning: Those people who are unfortunate will burn in fire until this earth and sky are in place. They will cry and shriek heartrendingly except those whom your Lord likes. Verily your Lord does what He likes and those who are lucky and fortunate will live in paradise so long as the earth and the sky remain.

The Imam (a.s.) says that this verse also refers to the realm of Barzakh and the reward and punishment mentioned in it is also the consequence in Barzakh because, there is no question of earth or sky in the Qiyamat as the Holy Quran mentions: Izas Samaaun Shaqqat (sky will get torn) and this earth will also be there. It will also be changed: Yaw Ma...Qahhar' (Surah Ibrahim 14:48).

Habeeb Najjar (A Faithful In Pharaoh's People) In The Paradise Of Barzakh

'Queelad Khulil...Mukrameen' (Surah Yaa-seen: 26-27). This Holy verse refers to Habeeb Najjar who was Faithful despite belonging to Aale Phiraun. When he invited his people (community) to put faith in God's messengers, people threatened him (as described at length in the explanation of Surah Yaa-Seen) in Qalb-e-Quran by martyr Dastgaib). Finally they hanged him on an impaling stake and beat him to death. After his death, when he got his reward he said: I wish my people (community) would have known that I have been pardoned by God and that my Lord has placed me among the respected.

Here comes the Divine Word: "He was told: Enter paradise." Imam (a.s.) says: Here paradise means the paradise of Barzakh (pre-resurrection). In another narration, it is mentioned that it means worldly heaven which is lower than the paradise in Hereafter.

In short, this Holy verse shows that as soon as the Momin

(Faithful) of Aal-e-Firaun was martyred he entered paradise instantly. Since his community till then was in the world, he wished that they might know how many bounties the Most Merciful Lord had given to him (so that they too would have stopped disobedience and repented for their misdeeds and turned towards God).

Hard Life And Punishment In The Grave

“Wa man...A'maa” (Surah Tahaa 20:124) meaning: The one who will turn away his face God verily will live a hard and painful life and he will be raised blind on the Day of Resurrection.

Most of the commentators are of the opinion that here 'Hard Life' means chastisement in the grave. Sayed-us-Saajideen (a.s.) also is reported to have taken this meaning.

Barzakh To Last Till All Will Be Made To Rise From Graves On The Day Of Qiyamat

“Hattma...Yub Asoon” (Surah Mominoon, V: 99-100) meaning: So much so that when death comes to any of them (the disbelievers) he says: My Lord! Send me back to the world so that I may perform some good deed to compensate what I left. In response, he will be told: Never (you cannot return). He says a fruitless thing. And after them is Barzakh till the Day when people will be made to rise and gather.

This verse shows it very well that man has a life after death and before the Day of Judgement. It is in between the two. It is known by the name of Barzakh.

Personality Of Man Due To His Spirit Or Soul (Rooh)

In short, thinking over this verse and many other ayats, it is clearly understood that human soul is a reality which is different from body. There surely is a connection between the spirit and the body. Soul governs the body through intention and intelligence and manages the latter's affairs. In fact, a man's personality belongs to his or her soul and not to the body which ends with death. (Every movement comes to end and body turns into a heap of dust). Following the disintegration of its parts, the body becomes dust. Man's reality and personality or individuality is his spirit which survives even after man's death and lives either in permanent happiness or eternal trouble depending on his pre-death intentions and performance, having nothing to do with the condition of his or her earthly (worldly) body. This is a universal truth.

Islamic scholars have, in order to prove that soul is something

different from body and that it does not vanish due to death and that the rules governing it are different, put forth many arguments and logical evidences. But, after the presentation of the Word of God and the hadiths and statements of the holy Prophet and pious Imams (a.s.) there is no need of reiterating the said scholarly statements. This issue is now brighter than sun for us.

Paradise In Barzakh For The Satisfied Soul

One of the Barzakh related verses in the Holy Quran are the last ayat of Surah Al-Fajr: “Ya Aliutahann...Jannatee” (Surah Fajr: 89 V: 27-29). In this verse the satisfied soul is being addressed at the moment of death: “Enter My Paradise.” It has been explained as the paradise in Barzakh. Similarly it is said: “Join and enter the group of My servant” (meaning: Fee Muhammad Wa Aalihi). There are other verses also hinting at heaven and hell in Barzakh but what we have said is enough. (Ayatullah Dastgaib (r.a.), the martyr of alter, had explained these verses in dept which has been published in Nafs-e-Mutmainnah).

Barzakh Reward And Punishment As Mentioned In Akbaar and Hadith

There are many hadiths mentioning reward and punishment in Barzakh. Here we suffice with a few.

In Behaar-ul-Anwaar vol: 3 there is a quotation from the tafseer of Ali bin Ibrahim Qumi (who has quoted Ali a.s.) according to which the Holy Prophet said: When the offspring of Adam (man) enters the last day of this worldly life and the first one of the Hereafter, his wealth and children and his deeds appear before him. He turns his face towards his wealth and says: By God! I had too much lust and greed for you and was also very stingy. Now how much of mine is with you for me? The wealth responds: Take only that much which can suffice for your Kafan cloth (shroud). Then he looks at his children and says: By God. I loved you very very much and was always protecting and defending you. Show me how much of my portion is now with you for me. They reply: We only will take and bury you and that is all. Finally he turns towards his deeds and says: By God, I was very careless with regard to you and I had disliked you. Yet am I to get any share from you? The Aamal (deed) says: Yes. I will be your companion and friend in grave and will also remain with you in the Hereafter (Qiyamat) too, until both of us will be made to stand before Almighty Lord.

If this person was an obedient one and so a friend of God, his deed will approach him in beautiful and handsome shape adorned in the best attire full of pleasing fragrance and say: I give you good tidings that you will get Rowh and Raihaan (heavenly bounties) and divine graces. Welcome. He will ask: Who are you? He will reply: I am your good deed. Come, let us proceed towards paradise from this world. This body recognizes the one who gives a wash to it and asks him, giving him an oath, to carry it speedily to his destination. When this body enters grave, two angels who examine every dead, come to him in a fierce form dragging their lengthy hair on the ground and tearing the earth with their teeth. Their eyes dazzle like lightning and their voice furiously roaring. They ask the body: Who is your Lord? Who is your Prophet? What was your religion? (Etc). The body says: My Lord is only one God who has no partner and my prophet is Muhammad (s.a.w.s.) and my religion is Islam. Then the angels tell him: May God keeps you steadfast on the things which you like. It is the same thing his has been hinted at the Holy Quran: Yusabbitullaah...Aakhiram (Surah Ibrahim14, V: 27). Then they widen his grave as far as eyes can see and open therein a door in the direction of paradise, telling him: "Now you rest sleep restfully with cool eyes just as a lucky and successful youth goes to sleep".

Similarly, God has given a hint in this verse also: Ashaabul...Maqueela (Surah Furqaan: 25, V: 24). But if the body is that of an enemy of God, his Amal-e-Bad (bad deed) approaches him in the worst kind of dress emanating foul smell and tell him: Take tidings of getting hot hell water as drink of entering hellfire. He also sees the one who washes him and tells on oath to the bearers of his body to leave him alone and not to take him to his grave. When they bury him, two examiner angels arrive. First they drag out his coffin cloth (kafan or shroud) and then asked him: Who is your Lord? Who is your Prophet and what is your religion? He replies: I do not know. The angels tell him: May God not allowed you to know and to be guided. Then they hit him with a fire club so harshly that it frightens everything in the world except men and animals. Then they open up a door facing hell in his grave telling him: Now you may sleep in the worst condition. Then they squeeze his grave to such an extent that it is almost sandwiched, making his brain matter come out from his nails and flesh and God makes snakes and scorpions etc. attack him and to bite and sting painfully till the Day of Qiyamat (Resurrection). On that Day, he will be made to rise from his

grave. The torture will be so severe that he will wish Qiyamat to come soon.

Faces In Barzakh Will Be Like People's Faces In This World

There is a narration from Imam Sadiq (a.s) in Amaali of Shaykh Toosi (r.a.). At the end of it, the Imam has said: When Almighty Allah recovers one's soul (Rouh), He send his soul in its worldly form and shape. There they eat and drink and when a new man (spirit of another dead) arrives to them they recognize him in his worldly face and form and shape. In another hadith the Imam has said that the spirits of the faithful meet one another and talk with one another and recognize one another so much so that if you happen to see any one of them you will say this is so and so.

Spirits Ask The Men Arrivals About Others

In another hadith, the Imam said: The spirits dwell in body forms in a garden in paradise. They recognize and know one another. They ask questions and get replies from one another. When a new spirit comes to them they say: Leave it (as it is) because it is arriving towards us after being freed from a great calamity (that is death). Then they ask it: What about so and so and such and such person? If he replies: He was alive until I came here, the spirits express their hope that (God willing, he will also come to us). But if the newly arrived soul says that he had already left the world they say: He has fallen down. It means that when he has not yet come here, he surely must have gone to hell.

Spirits Meet Their Worldly Relatives And Friends

There are some narrations in Behaar-ul-Anwaar, Kaafi and other books. Their gist is: The spirits living in Barzakh come to visit their near and dear ones. Some of them come daily, some once in two days, some once in three days, some on every Friday, some once in a month and some once a year. This difference depends on their condition, places of dwelling and their freedom or captivity.

According to a narration, a faithful soul sees nothing except the well-being and pleasing things about his or her near and dear ones. If there is anything contrary to it, that thing is not shown to him or her (soul in Barzakh). Such distributing things are being kept unknown for it so that it may not be come unhappy. The spirit of a Kafir (denier) sees nothing except bad and painful things about its near

and dear ones.

Hauz-e-Kausar In Barzakh

Abdullah bin Sanaan has been quoted in several books of Akhbar and Hadith. He asked from Imam Sadiq (a.s) about Hauz-e-Kausar (a heavenly spring). He replied: Its length is equal to the distance between Basra and Yeman (Sanaa). When I expressed my astonishment he asked: May I show it to you? I said: Yes, O my Master! Then the Hazrat took me out of Medina. There he kicked the ground on one spot and told me: See (Veils before his eyes were removed by the order of the Imam so he said): I saw that a big spring is flowing, the shores of which are not visible except the spot on which we were standing and which was like a small island. I saw a spring at one bank of which snow white water was flowing in waves and on the other bank whiter than snow milk was waving and in between the two waved wine which had fine red colour that was more attractive than topaz both in shining and fineness. I had never before seen such a wine of the best quality flowing between pure milk and snow white water.

I said: O Master! I may be sacrificed on you. From where this spring flows! The Hazrat replied: As mentioned by Almighty Allah in the Holy Quran, there is a spring of milk, a spring of water and a spring of wine in paradise. All these three springs come from there. (The narrator says): I saw many trees on both the banks of this spring and a houri near every tree. She had so beautiful head hair the equal of which I had never seen before. There was a utensil in the hands of every fairy. The said vessels were so beautiful that I had never seen such utensils in the world. They did not belong to this material world. He hinted to a houri to serve water. She filled that utensil from that spring and presented it to the Hazrat. He drank from it. He asked her again to fill it. She complied with the command and the Hazrat gave that utensil to me. I drank from it and found that I had never tested such a nice and testy and pleasing drink ever before. It had a fragrance of musk. I said: May I be sacrificed on you. Whatever I observed today is such that I had not only never seen before but also never even imagined before, (that such things could ever be available in the world).

The Hazrat said: This is a small specimen of the bounties provided by God Almighty for our Shias, which you have seen now. When somebody leaves the world his or her spirit is being taken to this stream and around this garden of paradise. He eats its fruits and drinks its wines. Whenever our enemy dies, his soul is being taken to Vaadiy-e-Barhoot. He remains

in its torture forever. He is forced to eat 'Zuqqoom' (a thorny cactus tree) and drink Maa-e-Hameem (hot hell water). So pray God for being protected from the said Barhoot valley.

Kausar And Hameem At The Moment Of Death

Among those people who were shown the paradise of Barzakh in this world are those companions of the chief of martyr Imam Hussein (a.s.) to whom the Holy Imam had shown their places and stations in Barzakh.

In Behaar-ul-Anwaar, Vol: 3, it is mentioned that Imam Baqir (a.s.) said: No Momin leaves this world unless, at his last moments, angels make him drink the Kausar water. Likewise no denier dies until he is made to drink Hameem.

Barhoot — A Sample Of Barzakh Hell

As has been stated earlier, 'Waaiy-us-Salaam' is the dwelling place of lucky souls who gather there. And Barhoot which is a barren waterless desert is the place where dirty and evil souls are put to torture. It is a specimen of Hell of Barzakh. This hadis will make the matter more clear: -

One day a man went to the Holy Prophet (s.a.w.s.) the last messenger of God, and, expressing his restlessness and anxiety, said: I have seen a very strange thing. The Holy Prophet asked: What is it? He replied: My wife became seriously ill. People told me: If you bring water from a well situated in the vale of Barhoot, her illness can be cured. (Some skin diseases are cured by mineral waters). So I got ready and proceeded towards that valley with a leather bag to fill that water and also a cup for fetching it from the said well. There I saw a very very frightening forest. Despite being afraid, I gathered courage and went on in search of that well (At last I found it). Suddenly I heard the voice of tinkling of a chain from above. That chain came down. I saw that a man is caught in that chain and requests me to give him some water as he was dying of thirst. When I raised my head to offer him a cup of water what I saw was that he was fastened to that hanging chain. Whenever I tried to give him water that fellow was dragged up to the red-hot sun. Then I tried to fill my bag with water. That man was again lowered by the dangling chain suddenly and complained bitterly about his deadly thirst. I tried to hand over water vessel to him but he was again pulled up right upto the sun. It happened for the third time too. At last I tied my water bag and could not give any water to him. I have become terribly frightened by observing all this and have

come to your honour to ascertain the reason of this all. The Holy Prophet (s.a.w.s.) replied: That unfortunate man is Qaabeel, son of Adam (a.s.). He had killed his brother Haabeel.

Fa Taw Wa At...Khaasireen (Surah Maaidah: 5, V: 30). He will remain in this condition of torture till the day of Qiyamat and will finally fall in the painful punishment of Hell.

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Chapter 3



Qiyamat

Qiyamat from viewpoint of logic

Suppose we had no naqali (divinely conveyed statements) and had there been no arrival of all the Prophets and messengers who have informed us that a day will certainly come for taking account of human deeds and who told people that: You will have to, on one day, answer for all of your words and deeds, reason and logic itself is a very big proof and testimony indicating that this revolving of skies and the initiation of the creation of every being and everything is not without any aim or intention. Every wise and intelligent man, whenever he looks all around him, he observes that day and night come one after another and man eats and drinks and sleeps and goes in privacy and fulfils all of his desires; that a child grows up and turns into a youth and then an old man and then dies. Is all this huge and vast unending movements and happenings which all of us always observe with our own eyes aimed only at these movements and is it limited only upto here. Has it no aim or object? If it is so then it only means that man has been created just for creating dirt. This is merely a false and aim aimless business. There were animals to fulfil such deeds like eating and drinking and sleeping and gratifying passions. There was no need at all for the creation of man.

Deniers Of Hereafter Do Not understand God's Wisdom

Those who do not believe in Aakherat (Qiyamat) of

Hereafter, in fact, do not believe in the wisdom and intelligence of God Almighty. (May He forgive). This denial only means that all of this vast and huge universe has been created without any aim or object. “A Fa Hasibtum... (Surah Muminoon: 23, V: 115).

But to think so is the fault and error of their thinking. Whenever and wherever we look at anything we find that it has thousands of wisdoms (proper aims) and that man can hardly comprehend even a few of them. Even the most trifling and ordinary atom too is not without and wisdom behind its creation. Then what to talk about bigger and higher things!

Nail As A Support

This hair and nail too are not aimless. For example, take the case of nail. One of the wisdoms behind its creation is that, despite it's being a short and apparently insignificant part of human body, it serves as a support for fingers. Whenever man wants to pick up any thing, it is only this nail, due to which the finger can bear the pressure falling on it. Otherwise it was not possible to bear such crushing weight for the fleshy fingers. That is why; if nails are drawn out from its base it will be difficult to lift certain things. What would then have happened had there been no nails at all?

Moreover, these nails help us in scratching things or our bodies. Again, dirty and excessive matters within the body also go out through these nails. That is why it has been ordered that nails must be cut at least once in a week (specially on Friday).

Exit Of Excessive Matter Through Hair

Not a single hair of our body too is without wisdom or aim or strategy. Imam Sadiq (a.s) tells Mafazzal bin Amr: Some ignorant people say it would have been better were hair not to grow on certain body parts. They do not know that those are the parts where excess and dirty (impure or unclean) body matter concentrates. Was that dirt not to be driven out through hair human body would become ill and sick. (For further detail please refer to Tawheed Mufazzail). That is why we have been commanded to remove this hair as soon as possible (within two weeks at the most).

If man ponders deeply he will realize that all the elements

of the world of creation are full of wisdom and strategy.

Medicine Made From Cow Dung Beetle Proved Effective For Eye Trouble

It is said that the famous doctor Jaaleenoos (Galenus) once looked at the dirty insect cow dung beetle and expressed his opinion saying "I do not see any wisdom in the creation of this thing. Why, after all, had God created it? After some time he developed severe pain in his eyes. Despite using all medicines in his expert knowledge no remedy worked on that trouble. Other doctors also tried by in vain. At last their came an old woman and said: sI have a pill. It is very effective for the illness of eyes. When Hakim Jaalinoos used it he became alights. He asked how the pill was prepared. She said it was a paste with the cow dung beetle as one of its ingredients.

Is The World Existence Void Of Wisdom

Not even a single particle in the world of existence is created without any wise aim. Can then the entire universe be aimless at all? In the human body, even a nail and a hair are without its utility. Can then the whole human body have been created without any aim and intention? Never. All modern day scientists are unanimous in their opinion that they have not been able to comprehend all the wisdoms and strategies behind all the things in this world. Only God knows how many new and astonishing things will come to light in future. About half a century ago, people in Europe were of the opinion that in our body at the end of intestines there is an extension called appendicitis; that it is of no use. So, many healthy persons got it removed. But soon thereafter they were to realize that they were wrong. So, they announced that healthy persons should not remove it because now they had come to understand that the said extension was a sign of alarm. When much impurities pile up in intestines, this extension gives pain thus cautioning them before the impurities could havoc. So, the patient becomes alerted and resorts to remedy. It is also possible that it may have others benefits too which have not yet come to our notice despite research and about which we may know in the days and years to come.

Not A Single Tooth Is Without Wisdom

In human mouth not a single tooth is void of usefulness. The grinding gum's job cannot be done by the pointed

teeth. Not a single bone out of the 248 in human body is useless, that is, even one of them is missing, it renders the whole body defective. Similar is the case with veins, nerves and fats etc. Can then the entire body be ever void of utility and wisdom behind it?

After recognizing the creator of the universe as most wise and after realizing that even the tiniest atom is not useless here, it is now our duty to try to understand the wisdom and aim behind the great creation. We see how many benefits do we derive from various kinds of innumerable stones, vegetables and animals.

Abro Baado...Baree meaning: The clouds, wind, moon and sun all are busy in their duties so that, O Man! You may get and eat a bread. All these are moving and working round the cloud for you. Is it, then, not very unjust that you may not obey the commands of your Lord!

Creation Would Have Been Aimless Had There Been Only Happiness

Is the aim of the creation of man only this worldly and material life? Is there nothing after death? Are we do be totally and suddenly annihilated? If it is taken for granted that the only aim of human life in this universe is eating, drinking, resting and pleasure-hunting to gratify passion lust and greed and desires and had it been so that man would not ever test what is pain and trouble and difficulty and grief and sorrow throughout his life then, in that case, also the creation would have been aimless. The reason for this conclusion is that even though the said life is full of pleasure and happiness it is yet unreliable and untrustworthy because, after all, it is passing and it is bound to end one day. So it is unthinkable that such a wide and huge universe should be for anything which is to perish while human life is, from it's beginning to end, full of different kinds of difficulties and troubles and pains and sorrows.

As the poet Aasoodeh has said: Yak Tane...Bood meaning: I have seen in this world only one aasoodeh (happy) person. But then, it was only his penname that was Aasoodeh).

Another poet says: -

Dile Begam...Baashad meaning: You will not find any

man in this world who has no worries. If he has no worry then he is not the son of Adam).

Every Gulp After Thousands Of Stings

The fact is that, if man is to perish after his death and if his life is limited only to this world of matter which is made up of various kinds of sorrows, physical and spiritual and mental troubles, sufferings, mischiefs, fornications, usurpations, illness of children, death of progeny, separation from friends then this life is totally senseless and void of wisdom. This is against the divine attribute like the Just, the Kind, the Most Merciful, the Most Wise etc. In that case the creation of human world beings in the world would be like an example in which, suppose, a generous man invites guests in a house which is full of all kinds of harmful animals like tigers, leopards, wolves snakes, scorpions and wasps. Then when that guest arrives therein he may be served with eatables in that very horrible house and then any morsel taken by him is accompanied by the stings of several troubles some and poisonous insects. Not only this, there also may be some attackers with swords in their hands ready to attack that guest even before he completes his feast (and thereafter nothing at all)! Just tell, is there any use of such feat? Is it not a futile endeavour?

For The Sake Of A Joy Which Will Be Without Sorrow Or Pain

What can be surmised from the above discussion is that, for man, another life or world will surely arrive in which all of his happiness and joys will be available. It is absolutely essential that he (a good man or woman) must get a joy and relief and comfort which has no pain with it and also an everlasting happiness which must not be followed by any trouble and grief or sorrow. The deserving persons must get comforts which should never end.

Khurram Aan Rooz...Bi Ravam meaning: Very happy will be the day when I will walk away from the passing world for finding out peace to soul and to meet the beloved.

So it has been established from viewpoint of logic and reason and it is now realized that God Almighty has created man for eternal and everlasting happiness. He has detained man for a little temporary period so that he may

prepare to be eligible for the sure and permanent life which is full of joys and bounties. God has given him two wings of knowledge and action with which he may fly high to gain extreme heights in the eternal realm.

Qiyamat Cannot Be Doubted

The fact is that if man turns towards his God given mind and nature and thinks deeply he will very soon find that there can be a doubt in each and every possible thing but there is no room for any doubt at all in the belief in God, His creation and the Hereafter. Eternal life after death and reward or punishment in the everlasting Hereafter (Aakherat).

Wa Annas... (Surah Hajj: 22, V: 7). Of course, some people, because of their drowning in desires and constant engagement in material affairs and continuous commitment to sins have disfigured their nature thereby falling in doubt about the above-mentioned doubtless matters.

Bal Yuree Doon... Amaamah (Surah Qiyamah: 75, V: 5) meaning: But man desires that he should go on doing evil things henceforth too).

So the verdict of reason has established that there is an aim and utility and wisdom behind the creation of the earth, the sky and each and every part of the human body which will be known to him on the day when he will have to leave this material world. On the basis of all this, the coming of another world or realm is a must after the end of this world.

Divine Justice Demands A Day Of Judgement

While describing the attributes of the Lord Almighty during the discussion of the Oneness of the Creator of the Universe, we have said that God is Just and so He has provided each and every essential thing for every thing and every being, without demand:

Maa Adam... Shanvad meaning: We were nothing, we never demanded to come our as living things. How kind is the Most Merciful Lord Who hears without anyone says or speaks anything.

One of the demands of God's justice is to give reward to those good people who, as we see, passed their whole lives in obedience and worship and piety but, in this

world of ours, they got no reward in proportion with their labours and hardships. Likewise, the Just Lord's attribute of Justice also demands that He should give punishment to offenders who, as we see, have indulged in various mischiefs and conspiracies and devastating corruption but no punishment is or has been given to them in this world. They pass away from this world continuing their offences and sins. Often it also happens that mischievous offenders live easy and luxurious lives whereas good people live in trouble. We also see how much cruelty man shows towards man. They loot one another's property; kill one another and trample others honor under their feet. Since God Almighty is Just, certainly a day will come when every one will get his due based on his good or bad deeds. Right of every one will be restored to him or her. Those who had oppressed others will, surely be thrown into fire on that Day as was promised: Innaa...Suraadiquhaa (Surah Kahf: 18, V: 29) meaning: We have prepared fire for the oppressors the flames of which encircle them. The poor person who was unjustly killed will be able to take revenge from the evil oppressor.

Wa Izal...Qutilat (Surah Takveer: 81, V: 8-9) meaning: And God may give reward/compensation to the oppressed victim. Good people may get rewards and evil ones may get chastisement so that His justice may become manifest.

True People Have Informed About Qiyamat

All the Messengers and Prophets who were most true in the entire universe and whose word is an argument (Hujjat) for us (as has been discussed at length in the chapter about Prophethood) have given the news that Qiyamat will come. Pious and religious minded people belonging to every religion and sect were believing in becoming alive after death. In fact religion is based only on two principles: Mabdaa (beginning) and Ma'aad (returning to life). In most of the verses of the Holy Quran mentioning faith in God have also at the same time, is a demand for faith in Aakherat (Hereafter or Resurrection).

Yoominoona...Aakhir. (Surah Aal-e-Imraan: 3, V: 14) meaning: And all the religions and faiths are unanimous about the aforesaid two principles of Mabdaa and

Ma'aad.

In short, nor one or two but thousands of true announcers have given the news of the arrival of the Day of Judgement. (So also) logic demands that this thing must be accepted and it must be understood and believed that the Day will certainly come.

The Best Proof OF Resurrection Is The Possibility Of Its Coming

As has been said earlier, the issue of resurrection is not against logic. Whenever mind thinks about it, it says that it is a 'possible or likely' thing. Moreover, all the true informers whose number is one lakh twenty-four thousand (Messengers and Prophets) and so also all of their legatees have said so and the word of each and every one of them is sufficient for the brain to accept.

Some ill informed persons have tried to create a doubt that *Iaadat*...meaning: Coming back of a perished thing is impossible. They say how is it appeared again! But they have no proof (argument) in support of this claim. The only word which they have with them is 'necessity'. Taking support of this word they say our argument in this matter is the said *Iaadat*. In case, any body puts forth a logical argument, our reply is as has been given earlier.

There Is No Rearrival Of A Perished Thing In Qiyamat

First, we put forth the word of Khwaja Naseeruddin Toosi. He says: In Qiyamat, there is no returning of a perished thing. It is, rather, the reconnection of separated and scattered elements. The explanation of this word is that the body was a mixture and collection of many atoms and elements. After death it got scattered in different particles. When Qiyamat will occur, all of these scattered particles will, by the Command of God, rejoin one another. Thus the meaning of *Maad* is the rejoining of scattered particles and the joining of soul with body after their separation. Thus it is understood that Resurrection is not the return of perished things. (A part from this, this issue is also not an agreed one).

The Strongest Argument (Proof) Is The Possibility Of Its Occurance

Secondly, for the existence of any thing, the possibility of the existence of something similar to it is the best and

biggest argument or proof. Every man should think over the earlier condition of his body. He will know that in the beginning there were many innumerable particles including dust, air, and some were mixed with air in atmosphere. With God's imperative power they came together, and took the forms of various different things like food articles, vegetables, seeds, grains, fruits and animals etc. All these things, after getting down the throat of a father entered his stomach and, for a second time, scattered in the forms of the limbs of the father. Then at the time of passion or sexual arousal the substance which was made up of all digested materials and which contained the essence of all useful eatables and had taken the form of semen, got dragged from all parts of the body and jumped out of his penis and settled in the womb of a mother. (This is why it is obligatory to wash each and every part of the human body while taking the post-intercourse bath). It is because the semen was drawn from all body parts.

In short, everybody had, in the beginning, remanded in to different forms of separate elements. God collected them in one substance, first in the hearts of earth (dust), water and air (Inna...Turaab; Surah Hajj: 22, V: 5) secondly, it remained scattered in the body parts or organs of a father's body.

He Will Recollect Them For The Third Time Too

After seeing and knowing about the said separation and recollection on two occasions, is there anything which cannot be believed if it is said that in the grave, for the third time, after the decomposing of body and scattering of body particles, the said elements will be recollected for the third time too? Wa Laqad...Tazakkaroon (Surah Waaqiah: 56, V; 62). You have known about the first worldly creation and the first birth, then why do you not, O man! Recollect that you were dust, Our Hand of Power collected you, that you became a part of the father's body in the form eatable matter, then, after these parts were scattered in the father's different body organs, We recollected you, that is, after making you ejected in the form of semen made you enter in your mother's womb. You have already seen this scattering and recollection in the worldly life. Now, even after this observation, why do you get astonished when you are told that We will after the scattering your body particles throughout the

universe, recollect them for the third time too!

Dead Coming To Life In The World

On several occasions the dead do come to life in this world also. Just look at the vegetable world. You observe in the spring season that the trees become alive after their death due to drying up. They once again get a fresh rooh or life. The earth which had died also becomes alive. Fa Yh Yee...Mautihaa (Surah Room: 30, V: 24)

On a number of occasions a dead man has also become alive again. People who had died had come to life through Isa (Jesus a.s.) and also impeccable Imams (a.s.). Some such events have been recorded in history and biography books we present here two events mentioned in the Holy Quran.

Hazrat Uzair (a.s.) Remained Dead For A Hundred Years

The Lord of the Universe has, in verse 259 of Surah Al-Baqarah, mentioned the story of Hazrat Uzair (a.s.). Av Kal...Baa Sah.

The summary, cause of revelation and explanation of these verses is that Hazrat Uzair was one of the Prophets in Bani Israel. He had memorized the whole Torah by heart and also was a leader and teacher of Jews in Jerusalem. Once he was traveling on his donkey. He had some loaf (bread) and few grapes with him. When he reached a village wherein all its residents had died years ago and there was no sign of their life except their worn and torn bones. Hazrat Uzair threw a glance full of gloom and astonishment at those bones and exclaimed: Anna... meaning: How will God turn these torn and worn bones into living beings again? (This statement of Hazrat Uzair was only by way of wonder. He never doubted God's might and never denied Resurrection).

The Lord of the Universe, in order to make Hazrat Uzair (a.s.) understand that Resurrection might be an astonishing thing for him but for Him it is nothing strange or difficult, made him die instantly. So Hazrat Uzair (a.s.) remained in the condition of death for one hundred years. The bones of his donkey Ulaag (himaar) decayed. Of course what was wonderful to human eye was that grapes were fresh and sweet despite passing of such a long time. There was no change even in its colour!

God made Hazrat Uzair (a.s.) alive after one hundred years. An angel came to him in human form and asked him: How long have you remained here? He replied: For one day or a part of it. The angel: No, but you have stayed for a full period of a hundred years. Just look at your food. It has not at all decayed or deteriorated. (But) look at your donkey. Its bones have become rotten. Now you see what happens before your eyes and realize the Might of your Lord.

Hazrat Uzair (a.s.) saw that the particles of the decayed body of the ass began to move and instantly joined with one another, restructuring its legs and head and eyes and ears etc etc. The donkey soon got up. Then Almighty Lord said: See how We are able to recollect and reassemble the particles of the body of the donkey and to give it a new life. So understand that God is able to do everything.

When Hazrat Uzair (a.s.) returned to Bail Al Muqaddas (Jerusalem), there also he found a totally different scene. The city had been totally altered. None of the people known to him was found there. In a very astonished state of mind he knocked at the door of his house. People inside asked: Who is it? He said: It is I, Uzair. People rushed out and said: Are you joking? There is no trace of Uzair for the last one hundred years. Have you any of his signs of identification? (Hazrat Uzair was one of those whose prayer was answered by Almighty God). An old lady stepped further and said: If you are Uzair, then I am his aunt and I have become blind. Pray to God so that I may regain my eyesight.

Hazrat Uzair (a.s.) prayed to God Almighty and that lady could see again. Then both described what had happened during the past years. All understood what had happened and the story became a reminder for all.

Four Birds Whom God Made Alive After Dissection

Another event mentioned in the Holy Quran concerns Hazrat Ibrahim (a.s.). Once he submitted to Almighty God: My Lord! I want to see how do You make the dead alive, so that my heart may get satisfaction. Came the Command: Take four birds (four kinds viz. a crow, a cock, a dove, and a peacock). Slaughter them and dissect their bodies into pieces and mix up the pieces of all of them with one another. Then make four heaps of the said

mixed up meat and put one heap each on four different hills. Then call up each one of the birds by their names. Every one of them will fly fast and come to you within no time. Waiz...Tair (Surah Baqarah: 2, V: 260).

It is mentioned in the commentry that Hazrat Ibrahim (a.s.) had held the heads of all the four birds in his hands and he was calling them one by one. Then he saw that the body particles (dissected portion) began to join with one another and to reform the bodies as they were re-assembled the head-less birds flew speedly towards their heads in the hands of Hazrat Ibrahim (a.s.). In order to check the accuracy, Hazrat Ibrahim (a.s.) tried to make the body of one bird join with the head of another but he could not succeed as every body was rushing towards its own head and finally got joined. All the four birds thus became alive.

Almighty Allah Has Power Over Everything

It is likely that some may think as to how many forms (due to change) might have been taken in the scattered particles of a dead body. How then it is possible for them to reassemble as before? But such thinking is only the result of ignoring the all-emcompassing power of Almighty Allah.

When we have learnt in the discussion about God's Oneness that God's knowledge covers everything and that not a single particles from the particles of each and everything is beyond His knowledge. He also has power of everyone and everything. After this there is no scope at all for any doubt about the fulfillment of His Wish. It is true that a dead body, after a long time, becomes scattered and also emanates foul smell and also becomes the food of ants and many other insects and that even if it does not go in the stomach of any animal it does turn into dust which also is swept far and wide by winds. Then it becomes the ingredients of wheat, barely, seeds and vegetables or is used up in house building materials. In any case it still remains in this world and by no means goes out of the all-emcompassing Knowledge of God. Then, at His Will, Almighty Allah recollects and reassembles them from wherever they may be in which ever form they may be (rather they themselves get remixed at God's Comman). We have seen this in the story of Ibrahim (a.s.) and four birds. It is mentioned

there that, as ordered by God, Hazrat Ibrahim (a.s.) had cut the birds in to pieces and then mixed up that meat. Then dividing the mixed meat into four heaps, he placed those heaps on four hills... In short, Almighty Allah knows each and every particle in the universe (His creation) even if they have changed forms on thousands of occasions. Likewise, He is also Able to reassemble them and to take them to the station (place) of either reward or punishment. (For removal of doubts regarding eater and eaten, refer to this martyr's 80 questions.)

To show the Might of Allah and in order to prove that He can do whatever He likes and that He can do everything, we give below some examples as testimony to this truth.

Fire And Water Together

Al Lazee...Tooqidoon (Surah Ya Seen: 80) This means the same God will re-enliven these worn and torn bones Who has created fire from green tree for you. So, you ignite fire from the green tree.

The trees named Markh and Aqaar are such that if a branch is torn off from any of the two, waters, drips therefrom. One of the two is masculine and the other feminine in nature. Water drips from both. But when one is brushed against the other, it gives out fire. These two trees are considered very important in the Arab island. In old times there were no matchboxes. People used to obtain (ignite) fire with the help of the branches of these trees. How wonderful that if they remain apart they give out water but if they are brushed against one another they give out fire! How these two opposites have been placed in one and the same thing? If it is wet and has not yet become dry it should not emanate water. Scholars of science say that excepting the tree of Unnab, there is hidden fire in every other tree. Then such Mighty and Powerful creator cannot reassemble a dead body and put soul (life) in it again?

How Will The Powdered Bones Become Alive?

Wa Za Ra Ba...Aleem (Surah Ya Seen: 36, V: 78-79).

Once Ibne Abi Khalaf came to the Holy Prophet with an old bone in this hand. He was pressing and crushing it with his hand. When it all became powder he blew it off with his mouth and asked: Who will make this stuff alive? In the above verse, Almighty Creator of the

universe, talks about this foolish and ignorant talking of this man and scolds him. God Almighty says: This man gives (shows) us an example but forgets his own creation. (O the one who takes such objections! You were nothing. God brought you into being after you were nothing; from non-existence to existence). Say (O Messenger!) Only He will make them alive Who had created them first. He has knowledge of every creation. O Man! You also were nothing before and now you are something. The same powered elements of human body of faithful persons are like particles of gold, distinct from all other particles. When it rains, it sweeps aside the particles of dust and golden particles begin to shine out. Here there is no room for doubt. The elements of everybody's will be re-assembled by Almighty Allah through His Command.

No Scope For Doubt In Divine Knowledge

As we have described in the story of Ibrahim (a.s.) and four birds, he caught and cut into pieces a crow, a cock, and dove and a peacock. Then he mixed their crushed meat so that it could not be separated from one another. Then, as per a narration, made seventeen heaps of it and put them at seventeen places on different hills. Then he took the head of dove in his hand called it out. In response, all the particles of its meat flew from every station and re-assembled to form the body as it was before being slaughtered and then it joined with its head. Then Ibrahim (a.s.) called out the peacock before the body of the peacock but it did not join. One's head was not being joined with another's body. In short, there is no chance of any error in the knowledge of God.

Creation Of Skies Is More Difficult And Important Than The Creation Of Man

La Khalqus Samavaat...Ya Lamoon (Surah Momin: 40, V: 57) translation: The creation of all the skies is certainly a more difficulty job than that of creating the people (men). But most of them do not understand even this.

To create the skies and the earth, to fix separate orbits for the rotation of each of them, and to arrange their affairs etc are works which are greater and major than the creation of man. Now what is to be seen is that the One who created skies will not be able to create a man again and to take account of his deeds?

A Wa Lais...Aleem (Surah Ya Seen 36: 82) Meaning: Verily God is able to do it. As and when He will wish, the Qiyamat will come up instantly. The moment Allah wishes all will become alive.

For more details please refer martyr Aayatullah Dastgaib's commentary Qalb-e-Quran (Explanation of Surah Ya Seen).

It Is Obligatory To Remove The Harm If There Is Any Likelihood Of It

If intelligence tells that there is a likelihood of harm at a certain place something must be done which can avoid or remove that harm. For example, while passing through a forest or path there is a danger of a carnivorous animal or of looters or thieves who can harm our lives and or property then, even if this possibility is not certain, reason demands that we should not take that path and go by any other avenue where there is certainty of safety. Of course, such harms can also be of various degrees and kinds. For instance, if the danger is about falling down due to rough roads way then man does not pay much attention to it. But if there is a danger of jumping over a pass which can risk life then surely it is a very serious matter. Then how dangerous and risky it would be to cross the bay of hell? So it is absolutely essential to take utmost care for avoiding every likely danger. Even the slightest possibility of a great harm makes it compulsory to take defensive steps. Here is an example for further clarification.

If Mind Hints At A Danger Or Harm, Attention Must Be Paid

If a child tells you that there is a scorpion under your clothes and that it is crawling upwards. Will you tell him: You are a child. You do not know anything. We cannot believe you? No. You will never say so because there is a likelihood of a great harm. What is more important is a scorpion, not a straw or a stalk. You will, at once, take off your shirt and try to find out the scorpion even though you had no certainty of its presence. There was merely a likelihood or possibility. Yet intelligence says that such possibility is worth taking cognosance.

Or for example, you want to proceed on a journey. Someone tells you that you will not get any water anywhere on this route. The demand of intelligence then

is that you should keep a vessel full of water with you. Now, if you get fresh water on your way, you will throw away the old water and fill up your utensil with fresh water. By so doing you will suffer no loss and save yourself from the possibility of remaining thirsty. But, if thinking that this is merely a possibility, you did not take a water vessel with you and found no water route then you will have to die of thirst and you will get nothing except grief and sorrow.

All Prophets And Messengers Warned People

After understanding this logical problem, now we say that one lakh twenty-four thousand (1,24,000) Messengers and Prophets came to the world and all of them unanimously warned the human world of a danger saying: "O People! All of your words and deeds are being constantly and instantly being recorded. God has appointed two angels for every person. Whatever good or bad you do, they note it down: Maa Yalfizu...Ateed (Surah Qaaf: 50, V: 18)

Suppose even if you are not about the coming of Qiyamat or of the Day of Judgement (Resurrection), if you have any brain, your intelligence will call upon you to take precautionary action and to be cautious. There is indeed a possibility of Qiyamat if not certainly. So, responding to this demand of reason, do not oppress anyone, do not be unjust toward anybody, do not attack anyone's honour. I want that I may give some admonition and may be able to give a logical argument about Resurrection to make one understand that it is the demand of reason and logic to put faith in Resurrection.

Imam Jafar Sadiq (a.s.) Admonishes A Denier Of Resurrection

It is mentioned in Usool-e-Kafi, Hadis: 2; in Kitabut Tawheed that Imam Sadiq (a.s.), during his sermons, told Ibne Abil Awjaa: "If what the religious people say is true, and doubtlessly it is true, then the believers will certainly get salvation, and you will be destroyed. And if what you say (denial of Qiyamat and accounting) is true, though it is certainly not true, even then both of you (the believers and the deniers) will be on an equal footing."

Ibne Abil Awjaa said: Is not our and their word the same? The Hazrat said: How can it be same or equal when they (religious people) believe that Qiyamat will

surely arrive and there also will be reward or punishment and when they also believe that the sky is full of its residents and that the Creator of all the skies and the earth is Only One God, you say that skies are void and that there is no God...”

You have seen that in this hadis the Hazrat (a.s.) used the argument of cautiousness for providing Resurrection. This is the minimum argument. Otherwise there must be certainty of belief about the Day of Judgement. Doubtfulness or hesitation is not at all enough, not even mere imagination.

Resurrection Is Great

We hear news about Qiyamat but imagine that it is an ordinary matter, though we give much importance to this world, the same world which the Lord Creator of the Universe has termed a 'plaything': Inna Mal...Lahv (Surah Muhammad: 47, V: 36)

But about qiyamat, which is an ordinary thing in our (mistaken) view has been given much importance by God and He has called its news “The Great News”. (Anna ba in Azeem)

Am Ma...Azeem (Surah Naba: 78, V: 1)

Doubtlessly Qiyamat is very great. It will be the Day when all the first and last (earlier and latter) human beings will be made to assemble. Such a huge gathering will be such that in it, everyone will be worrying about his or her result (consequences of deeds before death). All will be weeping and wailing save a few about whom we shall talk later on.

Amr Became Frightened By Qiyamat

Amr bin Maadikarb was one of the most famous brave and courageous men among Arabs. History of Islam has recorded him as one of the biggest warriors in a number of battles. Once, when he was a polytheist, he visited the Holy Prophet. The Holy Prophet (s.a.w.s.) invited him to Islam, and said: If you will believe in Islam, God Almighty will protect you from Faza-e-Akbar (the greatest fright on the Day of Resurrection). He asked: O Muhammad! What is Faza-e-Akbar? I am so tough-hearted that no fright can make me frightened. The Holy Prophet said: 'O Amr! It is not so, as you imagined. It will be a tremendously frightening noise/voice which will

make all the dead alive and make all the living die, except those whom God wishes that they should not die. Then again there will be terrible roar which will make all the dead stand and line up. The sky will be fragmented. All the mountains will break up and become scattered. Thus there will be no living being whose heart will not be throbbing furiously due to fear, remembering the sins committed by it. All will be worrying only about their own selves except those whom God wills (that they may not become restless). O Amr! What do you think?

In short, the Holy Prophet described the frightening events of Qiyamat in such a manner that the whole body of Amr began to tremble. He said: What should I do to avoid that fright on the most terrible day? The Holy Prophet said: Say 'Laa Ilaah Illallaah' (There is no God except Only One God).

So Amr instantly became then and there along with his entire people.

Red Hot Earth Under Denier's Feet

On that day, wherever will a man look he will see only frightening things. The condition of this earth will be totally changed. In addition to all that we have said earlier, the ground of Resurrection will also become alive and intelligent. It will remain stable, calm and wise under the feet of the believers but, the same earth/ground will turn into a burning piece of land under the feet of a denier and will be red hot, giving out flames. No curtain or veil or barrier will be seen over there, no tree nor a mountain. Everyone will look at one another. All will be human beings but their faces will be changed. In this world all are alike but on the Day of Judgement, they will take shapes and forms according to their deeds (before death).

Different Faces In The Field Of Mahshar (Grand Assembly)

Yawma...Afwaajaa (Surah Naba: 78, V: 18) meaning: The day the Trumpet will be blown and you will come up in various groups.

It is mentioned in Tafseer Maj Ma Ul Bayaan that Muaaz asked for the explanation of this verse from the Holy Prophet (s.a.w.s.) who replied: You have asked a very important thing. Then the eyes of the Holy Prophet became tearful. He said: On the Day of Judgement, my

community (Ummah) will be divided into ten groups. God Almighty will cut all those ten from the Muslims. He will change their faces and appearances. Some will come in the shape of monkeys, some in the form of swines, hands and legs of some will be cut off, some will be blind, some deaf and dumb. One of those groups will arrive in the grand field chewing their own tongues, dirt dripping from their lips the bad foul of which will make all restless. One group will arrive on their heads (legs up) and will get punishment in the same position. One group will be hanging on branches of fire. One group will be spreading an obnoxious and foul smell which will be worse than that of the dead corpses. One group will be wearing shirst made of Qitraan which will stick to their bodies.

People asked: O Messenger of God! Who will be these people?

Fate Of Backbiters, Usurers And Corrupt People

The Holy Prophet (s.a.w.s.) said:

1. Those who will assume the forms of monkeys will be backbiters. They create enmity between two parties and carry one's talk to the other, and make them quarrel.
2. Those who will be seen as swines will be eaters of unlawful earning. For example, who give (in trade or business or bargaining) less than due, who are dishonest in their dealings with others and who mix up bad things with good to earn unlawfully and who usurp the properties of others.
3. Those who will arrive on their heads will be eaters of interest, the usurers.
4. Those who will be chewing their own tongues will be the ulema (scholars) who did not act according to what they taught to others, whose deeds were different from their words. They had given much sermons but never acted accordingly. Others had benefited from their advices and admonitions but they themselves had remained unfortunate and unlucky. Such scholars will chew their own tongues and will worry very much but to no avail.

Those Who Harassed Their Neighbours, The

Oppressive Rulers And The Proud

Those who will arrive with their hands and feet cut off will be those who had harassed their neighbours. Those who will come blind were oppressive rulers who did not do justice. Who were proud and self-centred will come dumb and deaf. Those who were putting innocent people to trouble by reporting falsely against them before rulers will be clinging to branches of fire. Foul smell will emanate from those who were gratifying their passions by resorting to unlawful sexual pleasures and also those who did not pay poor tax (Zakaat or purifying deductions). Those who were making a show of their pomp by wearing clothes of pride will be, on that Day, wearing shirts of fire.

It is mentioned in another hadis that there will also be some people with pokes of fire in their eyes. They will be those who were casting their lustful eyes starring at prohibited men and women.

Offenders Will Be Recognised By Their Face In The Grand Gathering Of Mahshar

Hadis recorder Muhaddith Faiz quotes in his book Ainal Yaqeen: "When a drunkard will arrive in Mahshar field, a bottle of wine will be dangling from his neck and a cup of wine will be stuck to his hand. His body will be spreading obnoxious and foul smell which will be worse than any dead body's smell. All in that grand gathering will understand that this fellow was a drunkard in his worldly life. Everyone passing by him will curse him."

The singers and musicians will have their music instruments in their hands which will be hitting their heads. On that Day everyone will be recognized by his condition as to what he was in the world. : Yu'Riful...Aqdaam (Surah Rahman: 41)

How Will They Walk With Their Disfigured Faces?

In the aforesaid book it is also mentioned that: 'Yahshurun...Khanaazeer' meaning: Some people will arrive with faces looking worse than the faces of monkeys and pigs. (These animals will seem good looking compared to them).

The Holy Prophets (s.a.w.s.) has said: Yahshurun...Wujoohuhum meanings: People will be made to come to the Mahshar field in three conditions:

Some on backs of animals, some on foot and some on their own heads (upside down). People asked: O Messenger of Allah! How will they walk on their heads? The Hazrat replied: The one who enabled them to walk on their feet in the world will also enable to walk on their heads.

Hearts Will Stick To Throats

Wa Anzirhum...Kaazimeen Translation: O Messenger! Warn them of the Day of Qiyamat which is very great and also very near. On that Day hearts of people will come upto their throats due to fright. (Surah Momin: 40, V: 18)

The fear and fright of that terrible Day will make hearts jump from their chests and to stick to their throats. They (hearts) will neither go back to their original place (so that they may feel ease) nor they will jump out so that life may end and one may feel freed. On that Day people's hearts will be full of worries and sorrows.

In short, the fear some fright of that Day will make hearts jump from their chests and they will sticking to throats block the passage of breathing. This is a Nuss (Divine Word) of the Holy Quran. Lord Almighty has repeatedly warned of such a fear some day and also said that, on that Day, a brother will run away from his brother and hide his face from him. Man will keep distance from his own parents too and so also from his family members.

Yaw Ma Yafirru...Baneeh (Surah Abas: 80, V: 34-36).

In this Holy verse the Lord of the universe has described the frightful condition of man staying that the terrific fright will disrupt even the closest relations like that between man and wife and father and children and brothers and sisters. All relations will be cut off and everyone will worry breathlessly about him or herself and will find no time to think about others. So, he will avoid all. The reason for such avoidance could also be that he will fear the demand of their rights which were trampled by him in the world. Man will become almost breathless. Despite such a big gathering the only voice audible on that Day will be like that of bees.

Wa Kha Sha Atil Aswat...Hamsaa (Surah Tahaa: 108).

Translation: Voices on that Day in the presence of the Lord will become so faltering that it will sound like the

humming or buzzing of bees.

The Fortunate Ones Who Will Be Safe From The Fear Of Qiyamat

There will also be some groups about whom the Holy Prophet has promised that they will be in safety and peace on that Day Of Resurrection. One such group will be of those people who became old and aged as Muslims. Giving honour and respect to such Muslims will provide safety and peace from the great calamity of Qiyamat. If those (respectable) people were their weak aged parents, then giving respect to them will bring further peace. Secondly, help and assistance to poor and suffering people. If a man had helped such deserving person, for instance had raised up a fallen man or had removed the worry of some one etc. (Safeenat-ul-Behaar, Vol. 2, p. 360).

Masjid Will Be The Ark Of Salvation In Qiyamat

The mosque in which one was praying regularly with a sincere and zealous heart will be, on the Day of Judgement, brought in the form of a saddle to the grave of that person and he will be made to ride thereon and thus he will be carried to Paradise.

It is mentioned in narrations that a faithful (momin) will ask: Where is Pule Siraat (the Bridge)? (Angels) will reply that it has already passed from beneath your riding machine. He will ask: What kind of a rider is it? He be replied: This (saddle is the changed form those Masjids in which you were regularly and zealously offering Namaz heartfully.

Undoubtedly Mosque is the house of God. So it must be given every respect. No stone should be left unturned in maintaining its dignity.

Death In Or En Route To Mecca

Among those who will be saved from the fear and fright of the Day of Judgement are also those who die or get buried either in Mecca Mukarramah or Medina Munawwarah. Similarly those too who die while going to the said Holy places or while returning from there.

Among such lucky persons are also those who had regarded their nafs (desires) as their enemies (they did not consider others as their foes). The apparent meaning

of the Hadis sentence Man...Naas is that while passing life in the society, if he finds unpalatable things in others he would not blame others but only himself. He will scold only himself for having hoped otherwise from others. Such people would ask themselves, "Why not find fault with one's own self? Why find faults with others at all?"

Hama Aib...Daari meaning: It is no manhood and fortitude to find faults with others. Look also into your own self. You will realize that you too are full of sine.

Patience In Passion And Anger

The third group which has been promised to be protected and safe are those people who, despite being able to react angrily and thereby to do something unwise, restrain themselves just due to remembrance of God. Thus, they suppress their anger only for God's sake. Such are the people who will be protected from the fright on the Day of Judgement because they did not indulge in any carnal desire and any selfish act to save their prestige but only for fear of Almighty Allah. One of the Divine Mercies mentioned in books is that if a Momin (faithful) puts his hand on one's grave and recites Surah Qadr for seven times, the body in that grave also remains protected from the fear and fright of Qiyamat.

The Love (Muhabbat) And Wilayat Of Hazrat Ali (a.s.) Is A Guarantee Of True Safety And Protection

The real and true guarantee of protection from the terrible fright on the Day of Judgement is the Wilayat and Muhabbat of Amirul Momineen (a.s.). It is called Husnaa (the greatest good). No other good can surpass this good. Everyone having this good in his heart will remain safe on the Day of Qiyamat: Innal...Akbar (Surah Anbiyaa: 21, V: 101-104).

Translation: Verily those who will get the greatest from us in advance will remain far away from Hell. They will not even hear its humming and will always be enjoying their choice bounties. Even the terrible fright of Qiyamat will not trouble them. The Holy Prophet is reported to have said that: O Ali! You and Your Shias (followers) will remain in peace from the Faza-e-Akbar (the terrific fright). And this refers only to you.

The Absolute 'Hasana (Good) Is The Wilayat Of Ali

Bin Abi Talib

Similarly, the Hasanah which is the absolute good is the Love and friendship of Ali (a.s.) and the Aal (progeny) of Ali (a.s). Quran has given promise that, on the Day of Resurrection, the one who will come with Hasanah will get the best reward and he will remain in peace from the fright of that Day: Man Jaa...Aaminoon (Surah Naml: 27, V: 89). Translation: The one who will do good will get a far more better reward and these people will remain safe and in peace from the danger and fright of that Day.

In the tafseers (commentaries) of the Sunnis, such as Tafseer-e-Kashshaaf-e-Zamakhshari and Tafseer-e-Kabeer-e-Fakhre Raazi and Tafseer-e-Tha'labi and Tafseer-e-Rooh-ul-Bayan etc, it is mentioned that the Holy Prophet (s.a.w.s.) said that the one who dies with the love of and friendship with Aale Muhammad (a.s.) in his heart will die as a repentant and clean and when he will be raised from the grave he will enter the grand field of gathering (Mahshar) happily. He will neither feel fright nor any uneasiness. Paradise will be decorated for him just the bridal apartment is being adorned for the bride...(till the end of the lengthy narration). What I wanted to present was the part showing that the friends of Ali (a.s.) will be in peace in Qiyamat.

Precaution Or Preparation For The Future

The aim of this remembrance (admonition) is to create fear of Almighty God through these Holy verses and thereby to make ourselves ready for the events to come. So, make arrangements for protecting yourselves from the fears and frights about which you have read, for example, the three of four matters just mentioned.

Efforts For Betterment Of Future And Entanglement In Greed

All say that we should think and worry about the future and make preparation for it. It is true and wise. But what is regrettable is to such precaution in a worry way. They do not understand the reality. If we want to prepare for the future (Hereafter/life after death) what is the way to be safe there? Is it to deposit amounts in banks? Is the life span of fifty years (even less in some cases) so insignificant that man should spend this precious period and time of his life only for gathering wealth and then go away leaving it all here! This is sheer ignorance and non-

sense. Is one to remain hungry materially after death so that he should collect more and more wealth and money)! How many people have you met who have died of hungry?

Yes, of course, if there is a famine, hunger may be one of the reasons for people's death which has been destined. But, in normal conditions, no one's future is in danger of starvation to death, however long his age. It is so because, God Almighty has guaranteed sustenance for everyone: Wa Fis Samaa...La Haqq (Surah Zaariyaat: 51, V: 22-23)

Translation: And your sustenance and whatever is promised to you is in the heaven (sky). So, by the Lord of they sky and the earth, this is quite true.

He provides sustenance to every animate being and He will continue to do so.

Wa Maa Min...Rizquhaa (S. Hood: 11, V: 6)

Translation: And there is none among those walking on earth whose sustenance is not for God to provide.

But, in the matter of Hereafter (after death) it is ordered, with emphasis and encouragement and warning also that every one must worry before reaching the dangerous place (Hereafter) and make advance arrangement for it. Man must try and make efforts so that he may not stand empty-handed in the grand gathering (for giving accounts) in Mahshar.

The True Savings Account Is With God

All of us say that God is Kareem (Bountiful and Generous). Quite true. But if we really consider Him bountiful then why do we not regard Him so in the worldly (material) matters. (Why do we make so much strenuous efforts in the worldly affairs, especially in the matter of sustenance)? This shows that what we say is not based on a real conviction. We are not truly convinced (beyond any doubt) that God is Bountiful (Kareem).

If you, really and factually want to make arrangements for your future (after death) then you should open your 'Saving Accounts' with God. These prayers and expresses for the poor (sadaqaat/khairaat/charity) are your savings which are being credited to your account with God and the Generous God protects it in a better way and also

gives its better reward on the Day of Resurrection and even in this world also.

Wa Maa...Ajraa (Surah Muzzammil: 73, V: 20)

Translation: And whatever good deed you will present to God (for you) you will get its better reward with God.

The Lord of the Universe has, in the Holy Quran, told His Prophet (s.a.w.s.): Warn My servants about the events of future (Hereafter). Now all of us know very well that all of us have to face a Day which will be full of hardships and dangers and anxieties.

Israafeel Will Blow In The Soor (Trumpet)

When God will intend to bring forth Resurrection, the first thing to happen will be the blowing of the Trumpet, as has been described earlier. God of the Universe says several times in the Holy Quran about this:

Wa Nu Fi Kha...Yanzuroon (Surah Zumar: 39, V: 68).

Quranic verses, hadiths, and narrations show that there will be two blowings in Soor. First, when the trumpet will be blown all will die except those about whom God desires otherwise. Then the trumpet will be blown again which will cause all formers and latters to become alive. God says in the above quoted ayat: "When the Trumpet will be blown all in the earth and the sky will be destroyed except those whom God may want that they should not die. Then the Soor will be blown for the second time when all the formers and the latters will become and it will be Resurrection and all will stand staring."

Four Favourite Angels And Their Responsibilities

The summary of this discussion is that there are four favourite or esteemed angels with God (Jibreel, Meekaaeel, Israafeel, and Izraaeel). Each one of them has a separate and distinct responsibility or duty. Jibreel has to convey Divine Message (Vahee or Revelation) from God to Prophets and Messengers (a.s.). Meekaaeel has been entrusted with the responsibility of providing sustenance Izraaeel is in charge of the work of collecting (snatching) of Rooh (Soul/life) and the job of Israafeel is to blow in the Trumpet at the time of Qiyamat. He is ready to carry out his work with the Soor in his hands, waiting for Divine Command. (As has been mentioned in

narrations) when Almighty God will order him, he will come down to the earth from the sky and (and do his duty).

Noise In Skies At The Thought Of Qiyamat

When Israafeel will proceed from the sky, those in the sky will tremble with fear. When he will reach the earth and reaching the Holy House, stand opposite the wall of Kaaba and announce through Trumpet: Mootoo (Die all of you). Then no living thing will survive. There will be none who will not breath his or her last. T is mentioned in narrations that at that time many people will be busy in markets. They will die then and there. No one will get any respite even to make his will or to return to his home. So the Lord of the Universe says: in the Holy Quran: Fa Laa...Yarjioon (Surah YaSeen: 50) Translation: Then they will not be able to make will nor to return to their family members.

Then will come the Divine Command that the Trumpet should be blown towards those who are in the sky. So (Israafeel will do so). No one in the skies will remains alive. Then Israafeel will be commanded: You too should die. So he also will be no more.

Only God Will Be There

Li Man...Qahhaar (Surah Momin: 40, V: 16) Then a voice will be heard: O Revolvers! O Traitors! O Arrogants! O those who were always shouting 'I'! Where are you now? Tell whose kingdom and rule prevails today?" No one will reply. Then again a Voice will be heard: Today rule and kingdom belongs only to Allah, the Only One, the Almighty. A period of time will pass after the blowing of the first Trumpet. Then will come the blow which will make everyone alive. Then will be the Day of Resurrection (Qiyamat).

Wonders Before The Arrival Of Qiyamat

People asked the impeccable as to what will be the length of the gap between the first trumpet (killing) and the second one (making all alive)? It is mentioned in narrations that the Hazrat replied: Forty years. According to another report it will be a period of four hundred years. As per yet other narrations, wonderful events (as mentioned by us earlier) like splitting of skies and their breaking into pieces and earthquake and crushing of

mountains into dust and the flaring up of oceans etc will take place during the said period. Then will come the Divine Command for raining. So it will rain for forty years continuously all over the entire earth.

Blowing Of The Second Trumpet

After all living things will die and after the intermediate period passes, the first one to become alive will be Israafeel who will have to blow the trumpet for the second time. Taking the trumpet to his mouth, Israa'feel will announce: O the souls! Come out of your scattered bodies. O flesh and O worn out bones and O hair! All of you come together so that your account may be taken. Run and rush speedily for giving the account of your deeds.

Ayyuhal...Lil Hisaab.

Then it will be revealed to the earth: Throw out whatever is inside you.

Wa Ukhrijat... (Surah Zilzaal: 99, V: 2).

Thereafter earth will, through severe jerks, throw out all the particles of bodies lying in it. In short, all the particles of bodies will come together and retake the form of their earlier bodies. Soul be put into them once again and all will rise up at once. There is no deterrent or impossibility in the collection of particles and the entrance of spirit (soul) in them after the second formation of bodies. For God Almighty, there is no difference in the affair of creating one person and the recreation of crores of people: Maa Khalqukum...Waahidah (Surah Luqman: 31, V: 28).

Translation: The creation of you all and (after your death) making you alive is just like the creation and making a man alive after making him die.

God will command and all become alive and gather at once.

Thank God Who Fulfilled His Promise

Though all the earlier and the latter will come together in the grand field of Mahshar their appearance and talk will be different. The obedient and faithful servants of God will, while coming out from their graves, will be praising and thanking their Lord Who fulfilled His promise and held Qiyamat so that they may get rewards of their good

deeds.

Al Hamd... Wa'Dah (Surah Zumar: 39, V: 74).

Translation: Praise and thanks for God Who made His promise true.

But, on the other hand, there also will be people who will lament regretfully: Waa Hasrataa. Alas! Who made us rise from our graves?

Yaa Wai Lanaa...Marqadinaa (Surah Ya Seen: 36, V: 52).

Translation: Alas! Who woke us up from our places of sleep? According to some narrations, one of their legs will be in the grave and the other out of it and they will stand their spell bound for three hundred years. This will be the beginning of the chastisement.

How Will They Riase Their Heads From Graves?

One day, Jibreel came to the Holy Prophet (s.a.w.s.) and asked: Would you like to observe the condition of people on the Day of Gathering? The Hazrat replied: Yes. Jibreel, the honest angel, took the Holy Prophet to the graveyard of Baquee (Medina). He kicked a grave and said: 'Getup at the Order of your Lord. The grave splitted at once and a man with radiant face raised his head from the grave saying: AL Hamd... Wa'Dah (39:74).

Thereafter, he kicked in another grave and said: Rise up at the command of your Lord. At once, another man with a very ugly and frightened face came out of this grave and said: Ma Hasrata, (Alas!) Jibreel said: The faithful and the deniers (kafirs) will rise up from their graves.

Two Contradictory Hopes About Qiyamat

It is mentioned in narrations that the faithful (Momineen) will wish in their graves that God may establish Qiyamat soon as they had already tasted some specimen of the bounties of paradise and hence they desire it early. On the other hand, the deniers and offenders will say: O God! Let us remain here only, because they have seen a little specimen of the chastisement of hell here.

Khafizatun Raafiatun...Yaw Ma Tub Las Saraair

On the Day of Resurrection, those who were low and weak materially but had the riches of God's fear will become masters and great. Contrary to this, those who

were materially great and powerful in the world but had no Taqwaa (piety) will become dishonoured and degraded. Khaafizah means degrader and Raafiah means upgrader. (Two Quranic names of Resurrection Day)

All Secrets Will Become Known

Another thing which will happen on the Day of Qiyamat will be that all those things which were kept hidden hearts will become open and manifest. In this world there are veils on every one's beliefs and deeds. But in Qiyamat both the inner and outer state will become same, fully apparent.

So, O people who are very mindful of your positions! Have you thought also about protecting yourselves from shame on that Day? On that Day those whose hearts are clean and bright like angels will have similarly shining faces. Those whose hearts are full of passions and lust will, on that Day, have faces like those of monkeys and dogs.

Have you done anything for the stages to come after death so that you may not have to be ashamed in front of all the earlier and latter? Do you know how difficult problems you will have to confront, like being bare bodied in the Great Gathering? Have you done anything to save your honor on that Day?

The Dress On The Day Of Judgement Will Be God Fearingness (Taqwaa)

Wa Libaas...Kahir (Surah Araaf: 7, V: 25).

Translation: The dress of God fearingness is the best of all dresses.

On the Day of Judgement, when all will come out of their graves everyone will be barebodied, except some people who have been promised that they will not be without clothes on that Day. They are those who feared God in the world.

The one who will leave this world as a God fearing person will appear in the Grand Gathering of Mahshar adorned in the Divine clothing of Taqwaa. Likewise, also those faithful people who died without repentance (Tawbah) but who became purified by suffering hardships in graves. Of course, God forbid, if anyone enters Mahshar without becoming purified, he will aspire to go to hell at the earliest so that his shamefulness in

front of the greatest gathering may end.

Hazrat Adam (a.s.) Covered His Body With Leaves Of Trees

The father of mankind, Hazrat Adam (a.s.) erred by discarding a desired thing (Tark-e-Oolaa) and he was driven out of paradise barebodied. Now, finding himself naked in front of angels, he hid his private parts (organs of shame) with the leaves of trees at once: Yakhsifaan...Jannah (Surah Araaf: 7, V: 21)

Translation: He began to hide himself with tree leaves.

Remember that the one who is sinful will not be eligible to Divine dress. It may be I or you. No day ever passes in which we do not add a sin in our account of deeds. Should we not worry about the hardships of Qiyamat, if we don't have the clothing of God fearingness (Taqwaa)!

It was the impeccable Imam Zainul Aabedeen (a.s.) who used to pray at dawn during nights of the Holy month of Ramadhan, remembering the nakedness of the Day of Judgement: Abkee...Zaleela. Meaning: I am weeping remembering the barebodied rising from grave.

Come; let us all join the prayer of the sinless Imam (a.s.) Wa Albisnee...Lee. Meaning: O Lord! Dress me in Your Bountiful Mercy so that my mistakes may be covered and forgiven.

The Sinners Will Be Recognised

Yu'Raful...Aqdaam (Surah Rahman: 55, V: 41)

Translation: The sinners will be known instantly by their faces. Holding by their forehead hair and their legs they will be thrown in hell. First stage in the Grand Gathering field will be astonishment (hairat) which has been mentioned on a number of times in the Holy Quran: Muhti Eenz...Hawaa (Surah Ibrahim: 14, V: 43).

Eyes will make no movement due to extreme astonishment when one will be a sinner having a sign of that sinfulness along with him or her, which will make known to all in the grand gathering what sin he or she had committed.

A bottle of wine will be stuck to his hand when a drunkard will arrive in the field of Mahshar. (If you can remember, we have quoted the narration of Muaaz while

explaining the Quranic words Fa Taa Too Na Afwaaja). God has sworn by His Might and Honour saying He will make the drunkard drink as much wine in hell as he had drunk in the world.

Scene Of A Drunkard In The Gathering Of Mahshar

It is mentioned in the book Layaali Al Akhbaar that the Holy Prophet (s.a.w.s.) said: When a drunkard will arrive in the field of Qiyamat his face will be dark, his eyes blue, his lips hanging and his saliva flowing over his chest upto his feet. His tongue will project out of his mouth. Anyone who will pass by him will suffer a lot of uneasiness due to the foul smell emanating from the drunkard's mouth. The Holy Prophet also said: "By the God Who made me His messenger, the drunkard will die thirsty; that he will remain thirsty in his grave; that he will continue crying due to thirst for a thousand years. Thereafter, he will be made to drink the water of Hameem.

Faces Of The Usurers And The Musicians

When a usurer will rise from his grave his belly will become so big that it will drag on earth. He will not be able to get up despite trying to do so. He will be sitting bowing his head. All in the field of Mahshar will recognize him as the usurer.

A Musician's Musical Instruments Will Be With Him

It is mentioned in the book Anwaar-e-Nomaaniyah that the Holy Prophet (s.a.w.s.) has said: Who plays violin will have a dark face and will be holding a violin of fire in his hands which will be knocking at his head. Seventy thousand angels of chastisement will hit on his head and face. A singer will rise deaf, dumb and blind.

The Condition Of Double Talkers

It is mentioned in narrations that those who have two tongues, meaning those who say one thing in front of people and another (opposite) thing behind their backs will be having two tongues of fire on the Day of Judgement. Those who were harming others with their tongues will have their tongues uprooted from their base in their mouths.

Proud And Adulterer People In The Field Of Qiyamat

There are also will be a group in the field of Mahshar which will be weak and valueless like ants. They will be

the people who were showing their pride before others in the world. Such an offensive smell will emanate from the private parts of adulterers in the field of Mahshar that all will shriek and complain against them. Narrations indicate that every bad and sinful habit will give a similar shape or form to the sinner in Qiyamat whereby all will know what kind of deeds he was doing in the world.

The Day Having A Duration Of Fifty Thousand Years

Kaa Na...Sanah (Surah Maarij: 70, V: 5).

There will be a halt of one thousand years at every station as per your counting of days Mim Maa Tauddoon (solar or lunar).

Why Qiyamat Is Called A 'Day'?

There arises a question that when, in the realm of Qiyamat, there will be no day or night, in the absence of the sun and the moon, then what is the meaning of 'The Day of Qiyamat'? Why is it called a Day? The answer is: Since we call that part of time a Day in which things become bright because of the light of the sun and thereby human eyes can see those things which are not visible to them during night. Likewise, in the world, those things which were hidden from people such as their inner condition, their right or wrong beliefs, their good or bad deeds and their consequences. But in Qiyamat, people will come to know all these things and their consequences too.

Yaw Ma Tub Las Saraair.

Qiyamat is the Day on which all hidden secrets of people become open and known to all.

Wa Badaa...Yahtasibeen (Surah Zumar: 39, V: 47) meaning: For them, by the Command of God, all those things will become known of which they did not have even an imagination.

Sun Of Truth Will Shine In Qiyamat

This world is a night, a darkness. No one knows about others. Rather man is unaware of even his own self (inner self). People's deeds are hidden from one another. But Qiyamat is a Day which is a day in its real meaning with which there is no night. The Day will be of a duration of fifty thousand years when the sun of truth will shine in

Qiyamat we will realize what are we and what are others.

The Station Of Fear In Qiyamat

We have mentioned above that there will be several stations in Qiyamat. The station (Muaqif) of Hairat (astonishment) has been described earlier. Another station is that of Khauf (fear) which causes silence and stillness as is mentioned in the Holy Quran:

Wa Kha Sha At...Hamsaa (Surah Taha: 20, V: 108).
Meaning: No voice except humming will be heard.

Izil Quloobu...Kaazimeen (Surah Momin: 40, V: 18)
meaning: People will want to raise their voice but, due to fear and fright, voices will be stuck up in throats.

Third station is that of talks and conversation, of questions and answers between people:

Wa Aq Ba La...Yatasaa Aloon (Surah Saffaat: 37, V: 27)
meaning: All will ask one another about their good and bad deeds.

Flying Away One Another Like Locusts

One of the stations will be that of fleeing and running away wherein all will run to avoid one another. Father will run away from son, wife and husband from one another, brother from brother. All will try to avoid one another. All will try to hide their faces. The Holy Quran has likened it with scattered butterflies (Farraashum Mabsoos):

Yaw Ma...Mabsoos (Surah Quaariah: 101, V: 3).

In Surah Qamar God says: Fear will show out of the eyes of the Kuffar (deniers). When they will come out of their grave, they will scatter like locusts in the field of Mahshar V: 7.

Khush Sha An...Muntashir. You must have observed that when an army of locusts arrives how every one of them flies in different direction, some upward, some downward, some in the right, some in the left. They remain scattered in an unorganized manner. Husband and wife, father and son etc will also, in the field of Mahshar, on the Day of Resurrection, remain scattered likewise for avoiding one another. But this fleeing of theirs will be useless.

Their Fleeing Will Be Of No Use

As has been mentioned in the explanation of Surah Rahman that on that day, God will command that angels on the first sky should come down to earth and take the entire mankind in their control. The angels of the second sky will stand encircling the angles of the first sky. Similarly angels of all the seven skies will line up. These will be the Divine Armies which will encircle and the Grand Field of Gathering (Mahshar):

Yaa Maashar...Fanfuzoo (Surah Rahman: 55, V: 33) meaning: O Groups of Jinn and men! If you can run away, then run away, but fleeing is impossible. On that Day men will ask: Ain Al Mafarr (Where should I run away? There is no place or room for escaping except toward the Lord. This also is only for the one who had some connection with God. Otherwise, for others, there is no escape.

They Will Beg Even For A Single Good On The Day Of Judgement

One more station will be that of asking and begging. Every one will request his acquaintance to offer one of his goods (reward fetching deeds) but no one will oblige because he himself is also in dire need of it. A father will say to his one: How many hardships did I suffer for you sake in the world. How much trouble did I take for training you. Now, you please give me one of your good deeds. The son will reply: At this time, I myself am in a dire need of the good and I am more needy than you. Similarly a brother will tell his brother. But no one will be able to help others. All will be in terrible anxiety and will not care for others.

Flying Of Records Of Deeds

Fa Ammaa...Aaliyah (Surah Haaqqah: 69, V: 19-20).

Translation: So who will be given his sheet of deeds (record of deeds) in his right hand will tell (people): Lo, read my record. I believed that my record will be given to me. Then he will live in the luxuries of his choice, in a grand granden.

One of the things in which we believe is the recoding of our deeds. This has mentioned at a number of places in the Holy Quran. It is mentioned that Kiraaman Kaatibeen are writing our deeds:

Kiraaman...Taf Aloon (Surah Infitaar: 82, V: 11-12).

Translation: The writers (Kiraaman Kaatibeen) know all what you do.

At one place in the book, these two angels are mentioned as Raqueebun Ateed who note down even the most trifling and little thing: Maa Yalfizu...Ateed (Surah Quaaaf: 50, V: 18).

Translation: No word comes to his tongue, but there is (ever ready) an angel near him (to note it down).

Of course we do not know anything about the style of their recording, that is, whether they use paper and ink or have any other way. Only the eye of the Messenger can see it.

In short, Even the slightest step which you take is being noted down by the angels. They record even the intention of doing a good deed. Of course no evil (sin) is noted until it is committed.

The Fragrance Of Good Intention Alerts The Angels

The narrator asked the Imam (a.s.) how do angels know good intention of a faithful person? The Hazrat replied: As soon as a servant thinks of doing a good deed his body emanates a pleasing fragrance. So the angels understand it and they record that good intention.

When a fellow thinks of committing an evil, the bad smell of it hurts the angels. If a man thinks of doing good, a good is at once noted in his record of deeds. Then, if he carries out that good deed, ten goods are noted in his record.

Man Jaa a...Yuzlamoon (Surah Anaam: 6, V: 160).

Translation: Just see His generosity. The one who will do a good deed will get ten-fold reward of it. But if a man commits an evil he will be punished only for that one crime or offense or sin and he will not be dealt with unfairly.

Respite In Recording Good And Evil

One of the Mercies and Generocities of the Most Merciful One is also this kindness that when a servant intends to do an evil the angel named Ateed wants to note it down. But the angel Raqueeb tells him: Just wait. Give him some respite. Perhaps he may feel ashamed at his

intention and may repent over it. So that person is given a respite of about five to seven hours and no evil is entered in his work sheet. It is okay if he repents during thus time. Otherwise, the angels say: How shameless is this servant. Then they enter his crime.

They Note Even The Blowing In Fire

Narrations show that there are two records for every person. One is the record of Hasanaat (good) and another of Saiyiaat (evils). Each and every deed done by man is recorded in one of the two records. So much so that if a man blows in furnace or fire that action too is noted down. It is mentioned in the Holy Quran: Wa Kullu...Mustaatarr. (Surah Qamar 54:52-53).

Translation: And whatever these persons have done has been noted in their records, that is, every big or small action has been noted in it.

The Master Of The Universe Ali (a.s.) Addresses Indecent Youth Talkers

Shaykh Sadooq (a.r.) has mentioned in his book Aqaaid that one day, Amirul Momineen (a.s.) was passing by a place where he saw a group of youths who were busy in senseless talking and joking. The Hazrat said: Are you darkening your records of deeds by such foolish deeds? They replied: O Amirul Momineen! Do you angels note even such gossips? The Imam (a.s.) replied: Yes, they record even a blow in fire.

Yes, even if you pick up and throw away a little thorn from a thoroughfare, your eyes will be bright and cool tomorrow in Qiyamat, because you saved the servants of God from a harm. If you find a peel of banana or any other fruit on a road and if you remove it with an intention of saving God's servants from falling down, then remember, even this small and insignificant deed will also not go unrewarded.

Wisdom Behind Record Of Deeds

Here arises a question that when God is Al-knowing Himself why any need of recording deeds of His servants?

Kallaa...Illiyyeen (Surah Mutaffifteen 83:18)

Kallaa...Sijjeen (Surah Mutaffifteen 83:7)

Why all this giving the record of good people in their right hands by the Karroobeen angels and their carrying upwards and the records of evil fellows downwards? The answer is that the Most Merciful God likes it that His servants may not even go near evils and sins. If he knows that there is some one who is recording his deeds as per God's Command, he will remain cautious.

O sinful servant! Beware! The Lord of the Universe has appointed two spies over you in addition to your own body organs so that man may have some shame. On the other hand, they may be encouraged to do good through their knowledge about the recording of deeds and its importance and their good consequences. For a clearer understanding: -

Come! Read My Worksheet.

How much happiness the student feels who stands first in examination result. He dances and shouts so that all may know about his shining success. "Come and look at my result sheet!" Shouts the student, "I have stood first."

Tomorrow, on the Day of Judgement too, when a Momin (Faithful) will be given his scroll of Deeds in his right hand his happiness will know no bounds and he will very joyfully tell every one: O friends! O my acquaintances! Just read my Naam-e-Aamaal (Record of deeds).

Haa Umuq...Kitaabiyah (19:69)

Look at this testimonial about the acceptance of my prayers, my fastings and my good deeds! I was always worrying about the accounting of this Day.

Innee Za Nanatu...Raaziyah (69:20-21).

I was sure that I will get my account. Then he will remain in desired luxury. So such person will live forever such good luck in paradise.

But how unlucky is the child who has failed in his examination. He will walk toward his home bowing his head in a very unhappy state of mind. He will be telling to himself: How nice had I died and not seen this dark day of ashamedness. Some times such badly affected child also becomes ill. Multiply the degree of effect of this example a thousand times. You will have an idea of the pitiable condition of sinners when they will be given their record of deeds in their left hand.

I Wish They Had Not Given Me My Record Of Deeds

Wa Ammaa...Sultaaniyah (Surah Haaqqah 69:25-29).

Translation: And whose record of deeds will be given in his left hand will say: I wish! I should not have been given my record of deeds and I should not have known what was my account (result). I wish, death would have finished me forever. Alas, my wealth did not avail me anything. O, my kingdom has gone in vain.

He will say so only because he will observe that his record has nothing but shame. He will wish for death after which there would be no death again and everything would end permanently. Then he will wail: My money did not help me and so my land and my power all have left me lurking in pain and shame.

How The Record Will Be Given From Behind

There also will be some people in the field of Mahshar on the Day of Qiyamat, who will be handed over their records of deeds from behind:

Wa Ammaa...Sa ee Rah (Surah Inshiqaaq 84:10-12)

Translation: But the one who will be given his record of deeds from behind will pray for death and he will enter hell-fire.

This (giving of record from behind) can be in two ways: First, both of his hands may be tied to his back and his head will be turned so that he can read his record. Another way can be that his left hand will pierce in his chest forcing it to come out in his back and then his face will be turned and he will be ordered to read his record:

Iqra' Kitaabak...Haseeba (Surah Israa 17:14)

(We will ask him): Read your record of deeds. Today you are sufficient to take your own account. He will himself read back-bitings, false allegations, lies, shameless utterances and actions, assaults on others' honour and all other evils committed by him in his worldly life. Likewise, he will also read the offences done by his body organs. He will raise a wailing voice. "This book is such that it has not left even any big or small deed of mine without writing it down. Whatever he had done in the world will be now before his own eyes.

Yaa Wai La Ta Naa...Ahadaa (Surah Kahaf 18:49).

Translation: Alas, this my misfortune! What type of book is this which leaves neither a little error nor a great crime without recording. And they will find inscribed whatever they had done in the world and your Lord will not do even the slightest injustice to anyone.

Severe Pain After Reading The Record

Some people will be such that reading their records of deeds all the joints of their bodies will disintegrate. Blood and dirt will begin to flow from their eyes. It is mentioned in a hadis of the Holy Prophet that, at that time, will come a Voice: "Is there is this record even a single deed which you had not done?" He will reply: No, O My Lord! Everything recorded in this sheet is true. Then he will bow his head in shame.

No Suspension Or A Suspension For A Thousand Years

On the Day of Judgement, man will, in a split second, remember all of his lifelong deeds and also see them recorded in a scroll or sheet. It will be very strange realm. Everyone's record will appear clear before everyone's eyes. Some people will be able to become free accounting within seconds. They will be Sulehaa (pious people). But some people will remain suspended in their accounting for a thousand years, not because their record will be very lengthy but what will be aimed at will be the pain and hardship due for them. Some people's accounting will take very little time, such as for milking a sheep. The time taken for some people's account will be, so to say, from Zuhr (noon) to Asr (afternoon). Some will remain suspended in accounting for forty years, a thousand years and even upto fifty thousand years in some cases.

God Tidings For The Friends Of Ahle Bayt (a.s.)

Wa Ayaab...Alaikum

It is mentioned by Shaykh Mufeed (r.a.) through consecutive evidences in Bihaar-ul-Anwaar vol. 3 that Imam Sadiq (a.s.) said: Qaa La Izaa...Hisaabahum meaning: On the Day of Qiyamat God Almighty will entrust the accounting of our Shias to us. Then if there will be anything due to God, we will request God to grant it to us and it will be granted. Then whatever will be due

to us from them we will forgive. Then the Hazrat recited this verse: Inna Ilainaa... Yaabahum (Surah Ghaashiyah 88:65-66)

The Holy Prophet Will Pay Up For The Rights Of The Shias

In the same book (Bihar-ul-Anwaar vol. 3) there is another narration relating to the accounting on the Day of Judgement wherein the Hazrat says, after the mention of God's rights and Imam's rights (which will be forgiven):

Fa Maa...Anhum

Meaning: If Shias will have to pay up the dues of people, the same will be paid up to the concerned people by the Holy Prophet (s.a.w.s.).

May the Most Merciful Allah make us the Shias of Aale Muhammad (a.s.) and also raise us with them on the Day of grand gathering. (Aameen).

Thanks To God Our Account Has Been Entrusted To Generous Persons

The good tiding for Shias is that, on the Day of Judgement, Almighty Allah will call every community with their Imam. Subhaanallaah! How lucky is the deed the auditor of which will be Hazrat Hujjat Ibn-ul-Hasan (a.t.f.s.). When the Hazrat will look at our deeds, though we will be bowing our heads down due to our shameful deeds, we will be hopeful because of being his lovers that the Hazrat will intercede for us. Thanks to the Merciful God that our accounting will be in the hands of the one who will be extremely generous and who will be having a very high status in the court of God Who alone is worth worship.

Meezaan (Balance)

The Meezaan (Balance) of the Divine Justice in which there is not the slightest chance of deviation or mistake is the Holy Prophet of Hazrat Maulaa-e-Kaainaat Amirul Momineen Ali (a.s.). If the Namaz or prayers of all the earlier and the latter people are compared with the prayer of Ali (a.s.) the latter's prayer will surpass all other's prayers.

Hazrat Imam Sadiq (a.s.) is reported to have said: AL Mawaazeen...meaning: The balances or scales which will be established on the Day of Judgement, for

weighting the deeds of people will be the Prophets and their legatees. They are the Aale Muhammad (a.s.). Our prayers will be brought to the field of the Grand Gathering (Mahshar) and it will be observed whether or not they have any resemblance with the prayers of Ali (a.s.). Whether or not we have anything like the high virtues of Ali bin Abi Talib (a.s.) like generosity, courage, bravery, self-respect, manliness, kindness, justice and fair-play etc. Have we any of it to by extent!

Of course, it is established fact that doubtlessly it is impossible that our deeds and prayers and fastings and our virtues could ever be like those of Imam Ali (a.s.). The only thing to be seen is that our deeds must not be contrary to the character of Amirul Momineen and the Holy Imams (a.s.); that they should not be deviated or divergent from that. So, God forbid, if you have extended your hand towards any prohibited thing or have eaten the property of others unlawfully then do remember that you have turned away from the balance of the truth.

What Wrong Have We Ever Seen In Truth And Justice That We May Turn Toward The Wrong Path

Has a man who is religious, who walks straight and acts with justice any deprivation compared to one who adopts an irreligious and unfair path? What does the former lack? These veiled women who observe religious commands; are they lacking in anything when compared with the free thinking unveiled women? What comfort is not available to the religious woman? Do not imagine that more pleasure of life is available to the unveiled women. If there is any happiness, it is for the faithful also. If there is illness and pain, it inflicts both. There is no difference between them. Both are participating in the pleasures of marriage. Both are equal in the matter of legal and lawful worldly joys, though such joys too are not permanent. On the contrary, we often see how an irreligious suffers several deprivations. Let me give an example. Such an irreligious man looks at a beautiful woman in a cinema hall and his heart becomes untrollable. Sometimes he becomes mad after such desire. But does he succeed in what his heart longs for? Whatever troubles he may take, it is not necessary that he must succeed in his desire, because, it is possible that the said woman may be married. How sorry will that man be after knowing this? Or think of the drunkards. It is quite

possible that in their condition of intoxication they may quarrel or kill one another and then lead a lonely life behind bars for several years unlawful pleasure. This applies to other matters too.

Peace And Comfort Is Only For The Faithful

A trader who cares for what is permissible and what is unlawful knows that the guarantor his sustenance or provision is Almighty God. So he does not indulge in dishonestly and unfair dealing in his business. He does not worship the buyer. He does not flatter or deceive his buyers. But the unlucky trader who does not care for truth and justice and fair play, flatters his buyers and deceives them in various ways. From every angle, we find such trader wrong and wayward. If we look from the material viewpoint, we will find that the deviated people are in no way superior to the righteous ones. Rather if there is anything like true happiness and peace of mind and comfort it is available only to the righteous and religious people: Oo Laa Ika... (Surah Anaam 6:82)

Translation: Only for such people is peace (and satisfaction) and only they are the rightly guided.

The Profit Of Materialists Is Doubtful

The summary of our say is that those who abide by the balance of truth have not lost or missed anything in this world also, nor are they now at any loss. Rather, even if there is any profit the alone are benefited by it. On the contrary, those poor people who deviate from the true path are certain to bear the loss in the Hereafter. Their profit in this world is also doubtful. Rather, they get nothing but loss and harm. For example, if he has gained a profit of ten rupees by way of cheating or unfair dealing, he spends its hundred fold in medicines. So, O people who seek satisfaction in this world! Never deviate from the true path. Let me know, have you ever suffered any loss due to walking the straight path? If you have not told a lie even in any single matter, have you definitely suffered any loss due that truthfulness? Then why should we ever leave the path of truth?

Come, let us all take an oath that we will never deviate from the balance of truth and the balance of truth is the person of the Amirul Momineen (a.s.).

Four Groups Of People According To Their

Accounting

On the Day of Resurrection, people will be divided into four groups on the basis of their accounting: Some people will enter paradise without any accounting. They will be the friends of Ahlul Bayt (a.s.) who never committed any unlawful (haram/prohibited) deed or they left the world after repenting. Another group will be quite opposite of them, that is, they will go to hell straight away without any accounting. About them God Almighty says in the Holy Quran: Fa Laa...Wazanaa. (Surah Kahaf 18:105)

Translation: So We will, on the Day of Resurrection, not established any balance of justice for them (and hurl them in the hell straight away). There will be no accounting of those who leave the world without Faith. There will be no value of their deeds because they had died without Faith.

Punishment For A Hundred Years Due To One Sin

The third group is of those people whose deeds will be worth weighing. They will remain suspended in the stage (station) of Qiyamat. But at last, since their good deeds will be more (than evils) they will get salvation. Of course their suspension in the station of accounting will be in proportion with their sins. Therefore, once the Holy Prophet told Ibne Masood: Man will remain suspended for a hundred years in Mahshar due to one sin (though finally he will enter paradise). Innal...Aam

Of course, the narration does not specify as to what kind of sin it will be. So a faithful must fear the suspension in the station of Mahshar accounting. He should refrain from all big or small sins.

The fourth group will consist of those people the number of whose sins will be more than that of their good deeds. If they are lucky to get the intercession of the impeccable and if God showers His mercy on them, they will get salvation and will go to paradise. Otherwise they will be awarded the punishment in hell. They will have to remain in hell till they get purified by the chastisement. Then they will get salvation and angels will take them to paradise. No person who had even the slightest Faith will remain in hell forever. Only the denier Kafirs and the enemies of Ahlul Bayt (a.s.) will live in hell permanently. It means they will get no reward (everything will be given to them either in the worldly or in Barzakh). Even

if his good deeds are numerous, he will never get a place in paradise because the basis of entrance to paradise is belief in Almighty God and His Signs (verses). One who does not have faith in God and who dies in such a condition, how can he ever see paradise?

The Provision Of Righteousness Is To Die With Faith

It is mentioned in the hadith regarding a Beduin and Soosmaar (lizard) found in Behaar-ul-Anwaar, vol. 10 that the Holy Prophet once said: I will provide guarantee the provision of righteousness to the one who will provide a journey provision to this beduine. Salman asked: O messenger of God! What is the provision of righteousness? The Hazrat said: Saying Laa Ilaah Illallaah at the time of death. If you say so at that time, you will see me. Otherwise you will not see me.

It must be understood here that here, saying the Kalima-e-Tawheed means dying with faith in heart. So if one is in the state of dying and is unable even to move tongue and to utter anything, the said faith in heart is enough. In such condition if people make him hear Talqueen, he must take it to heart.

Nullifying Of Deeds And Expiation Of Sins

Wal La Zee Na...A'malahum (Surah Muhammad 47:8-9)

Translation: And those who are believed and did good deeds and who put faith in the book revealed to Muhammad by his Lord and which is right, God removed their sins from them and straightened their condition.

We intend to describe this matter in a style understandable for all. The fact is that if a man leaves this world with no faith in God even after doing only good deeds throughout his life, he will not be benefited by it. Ahbaat means to nullify, making void, to end and finish. Dying faithless nullifies all good deeds. If somebody asks: Is it not written in the Holy Quran: Fa Man...Yarah (Surah 99:7). Meaning: If one does even an iota of good deed he will get its reward. The answer is: The person who died faithless has himself destroyed his deeds, because, after denying God, there is no meaning for him of getting any reward and entering paradise (that is, whatever good he did, he did not do in obedience to God, but he did it only because it was good in his thought).

Therefore, God also paid up him the reward of that good deed in the world, as He has said that He does not destroy anyone's deed, as we have said earlier, for example, it is possible that he may get relief during the agony of death or he may not become ill or regain health soon, may not suffer any monetary losses etc.

Curtain Between Haatim And Nausheerwaan And The Fire Of Hell

It is also likely that good deeds of a denier may cause curtailment in his punishment in the Hereafter. Accordingly it is said that since the generosity of Haatim Taai and the justice of Nawsheerwan was famous, hellfire does not burn them though they are in it.

It is in Quranic text: Wa Lal...Kuffaar (Surah Nisaa: 18)

Also it is mentioned at another place: Wal Lazee...(Surah Aaraaf 7:147) meaning: Those who denied our verses (signs) and their attendance in Hereafter, all of their deeds went in vain. They will be given only the reward or punishment of what they did. That is, One who goes as a denier from this world, his deeds will go in vain.

Sins Which Make A Man Die Faithless

All the verses and hadiths which were mentioned so far, about going of deeds in vain were regarding kufr (atheism) and shirk (polytheism). But what about other sins or offences? Do they also make good deeds go in vain?

Yes! Some of the sins are such according to some specific narrations. For example, regarding disobedience to parents, it is mentioned by the impeccables: A voice will be heard: Yaa Aaq! I'mal Maa Shi'Ta Meaning: O disobedient to parents! Do whatever you wish, none of your good deeds will ever be accepted).

If some one has made his or her mother unhappy, her complain will burn down into ashes good deeds even if they are of Himalian size. Some other sins like making false allegations against others also make one faithless. Likewise it is also mentioned that if one is much jealous and openly so causing pain to others then, according to a narration: Ya Kulul Eeman Ka Maa Ta'Kulun Naar Al Hatab, are also of this kind as we have said earlier.

Faith (Imaan) Is The Expiation Of Kufr (Denial) And

Taubah (Repentance) Is The Atonement Of Gunah (Sins)

The maaddah (root) of 'Takfeer' is 'Kufr'. Wa Yukaffiru Anhum Saiyiaatihim (Surah Fath 48:5). It means covering (hiding) and to remove the effect of sins. There is no doubt that becoming momin (believing) removes the effects of earlier kufr (disbelief). So if one was faithless from the beginning of his life but he believed (became Muslim) at the end and dies, he will certainly get salvation.

But the thing which can remove the effects of sins committed by a faithful person is true repentance. The Holy Quran says: Fa Oo Laa Ika...Hasanaat. (Surah Furqaan 25:7). It means that the kind and Merciful Allah changes their sins and offences into good deeds and virtues.

Good Deeds Which Remove Evils

Do any other good deeds except true Tawbah also remove sins? The answer is: Innal Hasanaat Yuzhibnas Saiyiaat (Surah Hud 11:114). This apparently shows that doing good deeds removes the effects of bad or evils. But it could not be made specific as to which good deeds are so effective. Of course there are many narrations speak about such good deeds. For instance, it is mentioned in Behaar-ul-Anwaar, vol.15 that a man came to the Holy Prophet (s.a.w.s.) and submitted: O messenger of God! I have committed a very big sin (he had, when he was a Kafir, buried his daughter alive). So please show me a good deed that may result in my forgiveness by Allah. The Hazrat replied: Is your mother alive? He replied in the negative. (This indicates that behaving nicely with mother is the best remedy for the removal of great consequences of great sins). The Holy Prophet asked: Is your aunt alive? He said: Yes. The Hazrat said: Go and behave nicely with your aunt (it will turn into a good behaviour with your mother due to her close relation with your late mother). Then the Holy Prophet added: Lav Kaa Na Ummahu Meaning: It would have been better had his mother been alive, because good behaviour with mother is very effective in removing consequences of such sins.

Questions On The Day Of Resurrection

It is mentioned at many places in the Holy Quran that the Messengers and the communities will be asked: Fa La

Nas... (Surah Aaraaf: 6) meaning: Then We surely will ask those communities to whom messengers were sent about everything and also ask the Prophets.

The messengers and Prophets will be asked: We had sent you to invite people towards Us. Did you convey the message to them? They will submit: Our Lord! You are witness that we left no stone unturned in this matter. A voice will be heard 'Who is your witness?' All will reply: O Our Lord! Our witness is the last prophet Muhammad (s.a.w.s.).

Wa Ka...Shaheda. (Surah Baqarah 2:143) meaning: Similarly, We made you a just community so that you may stand as witness before other communities and Muhammad may be your witness.

Similarly, Prophet Isa (Maseeh) will be asked: Did you tell people to worship you and your mother? Hazrat Isa (a.s.) will tremble and say: My Lord! Had I said so, You must have known it at once. What I said was only that I am a servant of God. So worship only my Lord and your Lord.

Wa Iz... (Surah Maaidah: 116)

Translation: And when (on the Day of Qiyamat) God will ask Isa: O son of Maryam! Did you tell the people: Leave aside God and make me and my mother your God...?

Communities will also be questioned: Did your messenger not inform you about the events of today? All will reply: Balaa, Yaa Rabbe. (Yes, O Lord, they did)!

There Will Be Questioning About Bounties Tomorrow On The Day Of Judgement

On the Day of the Grand Gathering (Mahshar) one of the questions will also be about bounties granted to us by the Lord of the Universe as to what was our attitude regarding the same.

Summa...Naeem. (Surah Takaasur 102:8). Meaning: Then you will certainly be questioned about the bounties. Did you thank God for the bounties or you lived and behaved ungratefully?

There different narrations regarding unthankfulness. The combined summary is that there are several standards of bounties, the most important and the highest rank is that of the bounty of wilayat of Aale Muhammad, rather it is

the only absolute bounty.

Imam (a.s.) said to Qatadah: What do you Sunnis say about the Holy verse: *Summa Latus Alunn...*? He replied: There will be questioning about these food articles like bread and water etc. The Imam (a.s.) said: God is far higher than the questioner of such queries. Will you ever invite a guest and, after serving him good food, ask him about what he ate? Qatadah asked: Then what is meant by Naeem? The Hazrat replied: It is the bounty in the form of we, the Aale Muhammad (a.s.)'s love.

How Was Your Behaviour With The Bounty Of Wilayat?

It will be asked on the Day: How did you deal with Aale Muhammad? To what extent you loved them? How much did you obey them? Enemies of Ahle Bayt will be asked: Why did you have enmity towards this great bounty? Nothing will be asked about food and water, except extravagance made in it or about gaining it from prohibited sources and about spending it in Haraam ways. Likewise it will be asked: Why did you commit such and such prohibited deed?

Everyone Will Be Questioned About Four Things

Specific questions will be asked regarding some bounties. One of them is man's lifespan. It is mentioned in narrations that angels will not allow people to go further in the field of Mahshar until they reply four queries:

1. How did he spend life and in which deeds was he engaged during his youth.
2. Where from and how he or she earned money and where and how spent it?
3. There will be questioning about the Wilayat of Aale Muhammad (a.s.) and the Divine Law will be enforced very strictly in this matter.
4. Where one spent wealth? If it was given to poor for making a show of generosity, it will draw punishment.

There Will Be Questioning About Worships

Waquiffohum...Mas Ooloon (Surah Saaffaat: 24)
Meaning: Just stop them. They have to be questioned.

The first question in Mahshar will be about Namaz

prayer. Awwalu...Sivaahaa. (Behaar-ul-Anwaar vol.3)

Were the compulsory (obligatory) prayers offered in their fixed times or not? Since this Namaz (Salaat) is the biggest pillar of religion and the greatest trust of God, was it offered properly? Then there will be asking about all other worships and prayers.

Sins (Offences) Are Of Three Kinds

Amirul Momineen Ali (a.s.) says in Nahaj-ul-Balagah: Zunbun...Maghfoor meaning: Sins are of three kinds: The one which will be forgiven, two; the committer of which can hope for pardon and three; the sin which will never be forgiven.

The forgivable sin will be that which might have been paid for in the world. For example, the offender might have been punished according to Shariat Law because God is far higher than the one who may punish anybody twice for one and the same offence. Another kind of sin which can be hoped to be pardoned is the sin the compensation for which might not have been made in the worldly life but the offender had made a true Tawbah (repentance).

Mirsaad Or The Valley Of People's Rights

The Third sin which is not at all forgivable is the taking away of someone's right or oppressing somebody. These are the rights of people. God will never overlook them. If one has taken unfairly or oppressively even a little trifling thing of somebody unjustly, Almighty Allah will make the oppressor repay it to the oppressed. That is why the meaning of the words Mirsaad in the verse 'Inna Rabaaka Labil Mirsaad' (Surah Fajr 89:14) is mentioned as the 'Valley of people's rights', that is to say; your Lord is there to make everyone's right repaid to him.

Suspension For One Year Because Of A Straw

Muhaddis Qumi has, in Manaazil-al-Aakhirah, recorded the story of a famous pious man Sulaiman Daaraai, the well-known worshipper. He writes that after he died, some persons saw him in their dreams and asked about his condition. He said: I have remained suspended for one year in a valley. The reason is that, one-day, some people were carrying bundles of grass to the city. I just took one straw from a bundle for using it as a toothpick. After my death, I am in this chastisement for the last one

year for the sin of not obtaining the consent of the owner of the grass before taking up the straw from his bundle. They (the angels) ask me: Did you know that the owner was agreeable?

A Thousand Years In The Valley Of Oppressions

Do not ask: Is a straw too of any worth? It is true that its value is insignificant. Yet, it is a property anyway, of someone. Some people take up some things from the property of the owner before the latter's eyes (the owner keeps mum because of a regard or respect). Such taking away of other's property is called 'Akhz-be-Hayaa' about which it is mentioned in narrations that it is just like usurpation and hence prohibited or Haraam.

Do such deeds that, while leaving this world, there may not be even the slightest burden on your shoulders. If you were careless about the till now, still try to obtain the agreement of the owners of the usurped things. This valley of rights too has stages depending on the people. It is written that for some, such suspension will be for a thousand years.

Encroachment Of Others Rights

God Almighty will deal with people in two ways. One dealing will be based on Adl (Justice of God) and another based on Grace (Fazl and Karam). Everyone who has to pay someone's rights will be compensated by snatching away some good deeds of the oppressor and giving them to the oppressed one. This dealing will be based on Adl (justice). For instance, somebody had put a false allegation on someone or had backbitten him or her. Now only God knows how many of the good deeds of the backbiter should be taken from him and given to the oppressed one. Now, in case, the oppressor has nothing like a good deed in his account, the demand of the Divine Justice will be that a proportionate sin of the oppressed may be added to the account of the oppressor or backbiter.

No Oppressor Will Escape The Punishment Due To Him

There is a lengthy hadith in Rawza-e-Kaafi. The hadith no.79 is regarding the accounting and meting of justice on the Day of Resurrection. Therein Imam Zainul Aabedeen (a.s.) is reported to have said: God Almighty

says: I am the Only One God. No one except Me is worth worship. I am the Ruler and the Judge Who says nothing against truth. I deal with you on the basis of justice. Today no one will be wronged in My Most Supreme Court. Today I will take from the mighty wrongdoer the compensation of the oppressed weak. I will recollect from the debtor the due debt and will make the payment of one another through exchange of good and bad deeds done by them. Today is the Day on which, from this difficult path, no one can pass from my sight without accounting for the rights which were usurped by him. O people who have gathered in the Grand Field of Mahshar! Catch hold of every concerned oppressor and obtain whatever is due to you. I Myself am the witness against the oppressors.

Repayment Of Dues Of Believers From Deniers And Vice Versa

It is mentioned at the end of the aforesaid hadith that a Quraishi man asked the Imam (a.s.): If some dues are to be paid to a faithful by a denier what will he obtain from the latter who will be in hell?

The Imam (a.s.) replied: A proportionate cut will be made in the sins of the faithful (momin) and its punishment (azaab) will be added to the chastisement of the denier (Kafir).

The Qureshi inquired: If a Muslim has to obtain his right from another Muslim how will it be retrieved?

The Imam: A proportionate cut will be made in the good deed (reward) of the oppressor and it will be added to the reward of the latter whose dues had remained unpaid.

Qureshi: What if there is no good in the scroll of the oppressor?

Imam (a.s.): A proportionate cut will be made in the sins of the oppressed and its punishment will be added to that of the oppressor.

Cut In Punishment Equal To Right

It must not go unmentioned that if a Kafir has to get from a Muslim, since then, a denier is not qualified to obtain a believer's good, the demand of divine justice will be that a proportionate cut be made in the punishment due to the denier. For a further understanding of this problem please

refer to the story of a Jew who had to be paid five Qiraan from a worshipper believer. It has been mentioned in this book earlier.

Fear Of The Claim Of Rights

Imam Zainul Aabedeen (a.s.) has been quoted in Layaaali-al-Akhbaar at p. 548 that on the Day of Resurrection, the hand of a person will be held and raised high so that all could see it. Then it will be announced: If anyone has to take his dues from this person he should come forward and take it. No other thing will be harder than this situation for the people in the field of Mahshar that one's acquaintances should see one. He will fear lest they may not claim their unpaid dues from him.

Most Poor In The Day Of Judgement

In the same book, the Holy Prophet (s.a.w.s.) is reported to have said to his companions: Do you know who is poor? They replied: He among us is poor who does not have any money nor any property or assets. The Holy Prophet replied: In fact, the poor in my Ummah is the one who will bring with him his prayers and fasts and Zakat and Hajj but he had also given a bad name to somebody, had taken someone's property unjustly or had shed somebody's blood wrongly or had beaten someone unlawfully. So all of his good (rewards) will be distributed to the aforesaid claimers in proportion to their usurped rights until all of his good will be finished and yet he will remain indebted. Then the sins (punishments) of the rightful claimers will be thrown in the account of the indebted fellow.

Dealing Based On Fazl (Grace)

The person who will be showered with Divine Mercy, will, even though he will remain suspended in the station of people's rights, as he will have to repay some unpaid rights he will be dealt with gracefully. At the time some persons will be drowning in their own perspiration. The Most Merciful Allah will, then show to the gathering a palace of paradise. Then a voice will be heard: "O people! Who claim any right from this one of my servants! Listen. If you desire to dwell in this heavenly palace then, give up your dues and free him.

Truely, a man who behaves straightly with God, his dealing remains straight everywhere. How it is ever

possible that God may not straighten it? That is why Imam Sajjad (a.s.) weaps: Waman...meaning: O God! Who except You will save and protect me tomorrow from the claimers of their rights.

Come, lest us all also pray: O Lord! Please deal with us on the basis of Your Grace and Generosity and Kindness: Illaahee...Yaa Kareem. The Hazrat had taught a prayer to Abu Hamzah Shimali in which it is mentioned at many places: Wa Ilaa... Meaning: My God! I beseech Your Grace and Mercy.

The Hauz (Cistern) Of Kausar

Inna Aatainaa Kal Kausar (Surah Kausar 108:1)

One of the Islamic matters about which there is specific mention in the Holy Quran and so also in both Shia and Sunni narrations is Hauz-e-Kausar: "That abundant good which has been granted by the Lord of the Universe to His Messenger Muhammad Mustafa (s.a.w.s.).

The length of this cistern, as has been earlier mentioned, is equal to the distance from Sanaa (Yemen) to Basra. Cups equal to the number of stars in the sky will be on the its bank which will be filled by the hands to sky will be filled with the hands of Hoorul Ayn (fairies) and will be served to the Momin (the Faithful). These cups will be of various kinds; some will be made of heavenly silver and some of billor (flint glass).

Hauz-e-Kausar Heavenly Wine — Springs Of Milk And Honey

According to some narrations, this Hauz or cistern will be divided into three parts:

Anhhar...Meaning: Heavenly wine, milk and honey will be flowing in streams.

Anyway, it is certain that the contents of this cistern of the Holy Prophet will be sweeter than honey and cooler than ice. Subhaanallah (praise be to God). What to talk of the cistern the drinking from which will be very pleasing and after drinking which one will never be thirsty.

Wa Isqana... (Nudbaa Prayer)

Shaykh Shoostari has, in Khasaais, and other hadith writers too, have in their works, mentioned that the distributors of Hauz-e-Kausar will be the Holy Prophet

(s.a.w.s.) and the Amirul Momineen (a.s.) and that every momin (faithful) will get the Aab-e-Kausar (water of Kausar).

Kausar Becomes Happy With The Mourners Of Husain (a.s.)

The mourners of Husain (a.s.) have one additional distinction with respect of Hauz-e-Kausar. Imam Sadiq (a.s) says: Inanl Kausar...Husain. The Imam (a.s.) says that the mourners of Husain (a.s.) will on arrival at the Huaz-e-Kausar make the Hauz happy.

For obtaining more details please refer to the first part of the late Khuyabani's book Muharram Wa Waqqaiyal Aiyaam.

The Ears Acquainted With The Heavenly Song

The Holy Prophet (s.a.w.s.) has said: The Lord of the universe has created a thousand tress around this Huaz. Every tree has three hundred and sixty branches full of leaves and every leaf giver out (releases) different songs. If you want to hear those sweet and pleasing sounds, then you must make your ears worthy of it, that is, you should not lend your ears to worldly music and the non-sense accompany it.

Appearance Of Muhammad And Aale Muhammad (a.s.)

Saahibe Livaa...

One of the stations of Qiyamat will also be that of appearance of the grandeur and greatness of Muhammad and the progeny of Muhammad (a.s.).

Livaa-e-hamd means the flag the high spay of which will be equal to the distance covered in a thousand year long journey. There will be three parts in that flag and each one of them will have a length equal to the distance between the east and west. It is mentioned in another narration Aazamu...meaning: Every part of that flag will be bigger than the sun and the moon. On one of them will be written Bismillaahirrehmaanirraheem and on another second AL Hamdu Lillaah Rabbil Aalameen and on the third Laa Ilaah Illallaah Muhammadur Rasoolullaah.

All the messengers and prophets and pious and righteous people and the faithful will camp beneath that flag the bearer of which will be the conqueror of Khaibar Amirul

Momineen Ali bin Abi Talib (a.s.).

The Minber (Pulpit) Of Wasilah (Medium)

Wa Qarrub Ilaihi Waselah

In the aforesaid words of the prayer, 'Wasilah' means that particular pulpit of light which will be established in the field of Mahshar. It will have one thousand staircases and every staircases will be cemented with another by Zamarrud (emerald), Zabarjad (chrysolite), Yaaqoot (ruby) and gold and all these precious things will be from paradise. The top most stair (Arsha-e-Minber) will be reserved for the last Prophet Muhammad (s.a.w.s.) and the one below it will be for the immediate legatee of the Holy Prophet Janab Amirul Momineen Ali (a.s.) and those lower than them those will be for Ibrahim (a.s.) and other messengers and legatees according to their ranks.

Muqaam-e-Mahmood

The Holy Prophet (s.a.w.s.) will occupy the minber so elegantly and will be initiating the praise of Almighty Allah in such a magnificent way that none of the formers and the latters will have ever heard such praising. After the said glorification of the Lord Almighty, the Holy Prophet will say to the angels, the messengers, the righteous people and the faithful: What to talk about the luck whereby first person of the realm of existence may remember anyone on this high place. O Lord! Place us among this pious group. Read this sentence in the Ziyarat of Aashoorah: Wa As Alullaah... meaning: I beseech of Allah for reaching the Muqaam-e-Mohmood (the praised stage) which (O Aale Muhammad!) God has reserved for you.

This high station is the reward of the Holy Prophet's awakening during nights and early rising at dawn: Wa Minal Lail...Mahmooda. (Surah Israa 17:79)

Translation: And do offer prayers in the particular hours of night. This tradition is specially for you in grace. Very soon, your Lord will take you to the Muqaam-e-Mahmood.

The Holy Prophet took no rest during nights for ten years till dawn and he worshipped so much that his legs soared.

Ali Bin Abi Talib, The Distributor Of Paradise And Hell

Qaseemun Naar Wal Jannah

In the said Muqaam-e-Mehmood, the most beautiful angel will come to the Holy Prophet (s.a.w.s.) and salute him and will say: I am Rizwan, the gate keeper of paradise. Then he will submit the keys of paradise to the Holy Prophet. Thereafter a very fear some and ugly angel will approach the Holy Prophet and submit the keys of hell to him. The Holy Prophet will entrust all the keys to the Maulaa-e-Kaainaat Amirul Momineen Ali (a.s.). The Amir (a.s.) will come to the Siraat and only he will go to paradise whom he will permit. Otherwise the leaping flames of hellfire will drag him to Jahannam.

The Holy Prophet will tell Amirul Momineen: O Ali! The obedience hell fire is to you is much more than the obedience of a slave to his master.

Siraat

Wa Innal...La Naakiboon (74:23)

Translation: And doubtlessly those who have no certainly of belief in the Hereafter are deviated from the right path.

Siraat too is one of the things belief in which is obligatory and it is one of the Zurooriyaat-e-Deen (essentials of Faith/religion). So one must have an over all faith in it.

The literal meaning of Siraat is 'Path'! Those people who had remained on the right path, that is, who had not deviated from the right way of truth, honesty and righteousness will, in the Hereafter too, pass securely and safely on the path over hell. Some of them will cross that bridge as swiftly as lightning, some like mounted men and some falling and rising. Briefly speaking, they will cross that bridge-road in the same way in which they had crossed the path of their lives in the world.

A Thousand Bridles Of Hell In The Hands Of A Thousand Angels

Explaining the Holy Verse:

Wa Jee A Yaw Maizim Bi Jahannam (Surah Fajr 89:23), the Holy Prophet is reported to have said: "On the Day of Resurrection, hell will be brought forth in such a manner that it will have a thousand bridles and every bridle will be held by a thousand angels. Thus a thousand thousand (10,00,000) angels will be dragging hell. Hell will be

shrieking and flames will be leaping from it high. It will encircle the entire gathering in Mahshar like the bezel of a ring. People of hell will be so restless that some of them will be almost dead. At that time will come the Command of God to bring forth Siraat. A bridge will be raised over hell and each and every one will have to pass through it without any exception. The following ayat of Surah Maryam: 71-72) explains this matter: Wa Imminkum...Jisiyaa.

Translation: There will be none of you who will not have to pass from over hell because the bridge 'Siraat' is above it. This is a firm word of your Lord. Then We will save the righteous and will leave the disobedients to themselves kneeling.

Both the people of paradise and the people of hell will have to cross that bridge of Siraat. Then the Holy Prophet said: There will be seven valleys in that path and there will be some stations in every valley and every station will be of a length of seventeen thousand farsakhs (farasakh=6 km) and seventy thousand angles will be posted in every valley. All will have to cross all of these valleys compulsorily.

The first Valley

Arrahm Wal Amaanah Wal Valaayah

You will be halted at the beginning of the bridge. "O the one who had broken off relations with your father and mother and brother!" Bad consequences of bad behaviour with these close relatives do appear even before death like cut in lifespan and removal of barkat (fruitfulness) from wealth. One will be asked about this offence in Qiyamat at the start of Siraat also. The Holy Quran asserts: Wa Taqullaah...Arhaam. (Surah Nisaa 4:1).

Translation: And fear God with Whose medium you ask one another and also be afraid of the consequences (punishment) of breaking off close relations.

If anyone of your close relatives (Zavil Arhaam) becomes ill visit him, help him if he is poor and needy. Support him if required. Do visit him at appropriate hours without fail.

Dishonesty In Wealth And Talk

Another station is that of Amaanat (honesty). It is not

concerned only with money. If some one tells you something and also says that it should be kept secret and then if you tell that thing to someone else then also you have done a dishonest thing (a breach of trust) Al Majaalisu Bil Amaanah. If you have dishonoured or disgraced somebody, then you have been dishonest with him. For example, some one pledged his house with you and took a loan from you. Now, if he returns your money at the fixed time and you do not return his house to him, you have committed dishonesty, because, it will be an excessive use (contrary to contract conditions). Similarly, if you have taken someone's house or shop on ijraarah (hire or lease) you must vacate the said premises as soon as the period ends. In short, be the dishonesty verbal or in deed, you will be questioned about it.

Permit Of Wilayat-e-Ali (a.s.) For Crossing The Siraat Bridge

One more station (Mauqif/halt) in the very first valley, which has been mentioned in many Sunni and Shia narrations, is the Wilayat of Ali (a.s.). In commentaries (tafseers) like that of Saalabi, the explanation of verse Waqifoohum...(Surah Saaffaat 37:24) is shown as: Masoolun...meaning: Stop them! They will be asked also about Wilayat Ali, that is, whether or not they were friendly with Ali (a.s.)?

Hamweeni and Tabari both are famous Sunni scholars. They have said that the Holy Prophet had said: O Ali! The one who will possess the permit of your Wilayat (friendship) will cross the bridge.

There are many narrations also which we omit, to be brief.

Second Valley – As Salaat (Namaz or Prayer)

After crossing the first valley (Wilayat-e-Ali and Trust and Family relations) man will reach the second valley where he will be asked about daily prayers (Salaat or Namaz), prayers for Signs (such as eclipses) and Qazaa (missed prayers) etc. as has been hinted earlier.

The Holy Prophet (s.a.w.s.) said: The one who missed Namaz or prayers will not receive my intercession (Shafaat). The last wasiyyat (Will) of Imam Sadiq (a.s) was: Laa Tanaalu...(Safeenat-ul-Bihaar) meaning: Our Shafaat can never reach those persons who

underestimated the value of Namaz, for example, who prayed Fajr Namaz to sunrise or just before it, to offer Zuhrain at about sunset time. Such people will also not get the intercession of the impeccables. Then what to say about those who do not offer Namaz at all?

It is mentioned in narrations: One who gives up prayers dies thirsty and he will also rise thirsty on the Day of Judgement.

Teach Namaz To Children And Make Them Habituated To It

A thing which I want to emphasize and which I wish that all should know and convey it to others also is the responsibility which is on us with regard to our children. We must make our children habituated to Namaz or prayers even before they become adult. It is incumbent on all of us to train our children in such a manner they may become regular worshippers. There is no doubt in it that we will get its reward. The reward of whatever good deeds the children do before becoming major (as a result of the parents efforts) will reach the parents. Even after the children become adults, their parents will be benefited by their childrens good works as God will be pleased with the parents who trained their children nicely.

Reciting 'Bismillahirrehmaanirraheem' By A Child Ends The Chastisement Of His father

You might have heard that once a messenger was passing by a graveyard with his companions. At one spot, the Prophet told his companions: Walk away from this spot swiftly because the person in this grave is being punished. One year thereafter, that messenger was again passing with the same companions by the same graveyard but then there was no sign of any chastisement. The messenger said to God: O Lord! How is it that now this maiyat (body) is not being punished! Came a Voice: He had a son. After this man died, people took his son to a Madressa where the Maulavi or Ustaad taught the child to recite Bismillahirrehmaanirraheem. So when the child recited this and remembered Me with my attributes of Rahman (kind) and Raheem (Merciful) We too removed from this child's father his punishment as he was the means of this child's birth.

Summary is that a child's prayers and worships also benefits the parents. So this is our duty and the first

demand of Amr Bil Maarroof and Nahy Aneel Munkar (Commanding of good and prohibition of evils) that we should pay our attention first to our children and thereafter to other near and dear ones. Wa Anzir...Hijaarah (Surah Tahrim 66:6).

Translation: O Faithful people! Save yourselves and your children from hellfire which will be fuelled by men and stones.

Third Valley – Al Khums Wal Zakat

If some one had failed to pay even one dirham of Khums or Zakat (poor tax) then he will be stopped in the third valley. There are many narrations regarding those who do not pay Zakat. In one of them the impeccables (a.s.) have said: God will make aqraa overpower the fellow who did not pay Zakat and it will cling to his neck. (When a python becomes to much full of poison its hair fall down and such bald giant python is called 'aqraa' in Arabic).

In another narration, the Hazrat says: If a farmer does not pay Zakat or his land, the same land along with all of its seven layers turns into a heavy stone clung to his neck.

Similarly, it is mentioned that Hazrat Hujjatul Asr (a.t.f.s.) will, in the time of his appearance, kill the one who stopped Zakat payment.

So beware! Not a single dirham of zakaat should remain unpaid because, if you had collected gold and silver and wealth and had not paid the zakat for it those dirhams and dinars will be made red hot in hellfire for stamping the sides of that offender.

Yawma Yuhmaa...Taknizoon. (Surah Taubah 9:35)

Translation: The day gold and silver will be made red hot in hellfire where with their sides and foreheads will be stamped and they will be told: This is what you had gathered for you. So now, taste the fruit of your collection.

By the way, let it also be understood that there is no difference between the zakat of wealth and the zakat of body. You should pay the zakat of your body (fitrah) during the night of Eid-ul-Fitr.

When The Intercessor Himself Will Become The Opponent (claimant)

Now remains the problem of Khums. Narrations in this matter show that the questioning will be harsher than that regarding zakat. Only one of many such narrations is sufficient for emphasis. In Kaafi and in Tahzeeb and also in Man Laa Yahzaruhul Faqeeh, it is written that Imam Ja'far Sadiq (a.s) said Inna Ashadd...meaning: On the Day of Judgement, that hour will be extremely hard for people when those entitled to Khums will raise their claims and they will ask their dues from those who did not pay the same. It is enough (for showing the importance of this matter and the seriousness of this offence) to mention that those who are intercessors will come up as opponents.

Fourth Valley – As Sawn (Fasting)

There will be questioning about the fasts of the Holy month of Ramadhan in the fourth valley. As sawmu Junnatun Minannaar meaning: Fast is a shield against fire. The Holy Imam (a.s.) said that one who fasts gets two pleasures: The first is at the time of breaking the fast (sunset) when one gets a very pleasing feeling. Another is Inda Liqaa Allah. It means either at the time of death or while crossing the bridge Siraat when he or she will meet his or her Lord.

Fifth Valley – Al Hajj

If a person, during any period of his life, gets the ability to perform Hajj (according to relevant conditions) and yet he does not perform it, then he will be stopped in this valley. Rather, on the basis of a narration, there are two groups who will be told at the time of their death: Mut Yahodiyyn Av Nasraaniyyah meaning: You are dying as a Jew or a Christian (non at as a Muslim). Those two groups consist of people who did not pay due zakat and those who did not perform Hajj. It is enough for the condemnation of one who does not perform obligatory Hajj to say that the Lord of the Universe has, in the Holy Quran, used the work Kafir (denier) for him: Wa Lillaahi...Aalameen. (Surah Aale Imraan: 97).

Translation: And it is obligatory for people to perform Hajj only for the sake of Allah if they are able to reach Khaan-e-Ka'ba and who, despite having such ability, committed Kufr from Hajj, then (he should remember that) Allah independent of the universe.

No more discussion on these subjects is advisable as, by

so doing, we will be going out of the discussion of Usool-e-Aqaaid (basic beliefs). Our only intention is to provide their list to most of the believers.

Sixth Valley – At Tahaarah (Cleanliness)

Ibne Abbas is reported to have said that Tahaarat means all the three types of cleanliness, that is, Wuzoo (ablution), Ghusl (bath) and Tayamum (intentional gesture). Some hadith writers have said that what is meant is absolute cleanliness. If someone is not regular in cleaning (women must especially take care of their cleanliness at particular times, otherwise) such persons will be halted in the sixth aqabah (valley) for questioning in this regard. Rather, it is also found in some narrations that, as mentioned by us earlier also, that being careless about cleanliness results in the punishment of Fishaar-e-Qabr (squeezing of grave).

Seventh Valley – Mazaalim (Oppression)

This valley is also called Aqba-e-Adl (Valley of Justice) and Aqba-e-Haqq-un-Naas (Valley of People's Rights). In the Holy Quran, it is mentioned a Mirsaad which means (ambush): Inna Rabbuka La Bil Mirsaad (Surah Fajr 89:14). If any one was slapped unjustly the offender will be detained in this valley for five hundred years and his bones will be crushed as a punishment for this crime.

O shopkeeper! What right have you to beat your servant?
O teacher! On what sharaee (legal) ground are you punishing a child whereby it leaves black marks on the child's body. O Mr. Husband! Why are you beating your wives? From where the husband got a right's to whip his wife?

Of course, there are some exceptions. But such circumstances are rare and they are out of our subject and hence not discussed here. Otherwise we would have dealt with them.

Wal Laatee...Sabeelaa. (Surah Nisaa 4:34)

Translation: And those women about whom you fear that they will revolt then (first) try to make them understand (if despite it they do not realize) then you may stop sleeping with them and (even thereafter if they do not understand then) beat (but blood must not sprout nor should any organ break). Then if they begin to obey you,

you also must not try to find ways of harming them.

Forty Years Imprisonment And Forty Years Of Chastisement And Scoldings

In short, who is there who can claim that he has never breached and trampled the rights of others. The impeccable (a.s.) has said: If somebody has with held someone's right, for example, not returned his trust then he will be detained in Aqabah (valley) for forty years and that nothing will be said to him. He will keep crying and weeping during all this time. Then an announcer (Munaadi) will announce: This is the fellow who kept any property of others with him. Then he will be reprimanded for another forty years. Then he will fall down in hell.

Of course, this punishment will be awarded in case his sheet of deeds had no good deeds. Otherwise, his good (reward) will be, proportionately, given to the rightful claimant as has been mentioned earlier. It is mentioned in some narrations that the reward of seven hundred Rakaat of Namaz or prayer will be given for non-payment of single dirham.

A Strange Story About Burning In Barzakh

It is written in Mustadrak of Saqqat-ul-Islam Noori that according to what is mentioned in Anwaar-ul-Maziyyah (by Syed Gayasuddin Najafi, a Shia jurisprudent and a famous scholar among Imamiyah): In our village situated near Hilla there lived a man named Muhammad bin Abi Azeenah. He was the trustee of a mosque. He used to attend that masjid daily as a routine every day. One day, when he did not come to mosque, we inquired about him. We came to know that he was ill. We wondered very much because on the very previous day, we had seen him hale and healthy. When we went to see him, we found him burnt from head to feet. He used to faint, then become conscious and again faint. In once such interval, I asked him what had happened to him? He replied: Last night in my dream I was shown Siraat and then I was ordered to walk over it. So I proceeded, in the beginning the ground under my feet was levelled. Then I found that it has become thin. Initially, it was soft but later on it turned very sharp. I was putting my steps very slowly, balancing myself to escape falling down. Dark flames of fire from beneath were leaping upwards. I was observing

that many people were dropping down like leaves in the fall (autumn). Once I felt that there was nothing except an hair like rope under my feet. The suddenly the fire dragged me to it and I also fell down in that cave of fire. The more I tried to come up the more I was going down. (Hellfire has the quality of drawing people to it, and that, according to a narration, the depth is equal to the length of a seventy year journey). As soon as I realized that I was about to be finished, I remembered that whenever I was falling or stumbling or falling, I used to exclaim Yaa Ali and saying Yaa Maulaai, Yaa Ameerul Momineen, Aghisni. I felt inspired to look upward. So when I looked up I found that a saintly person was standing by the side of the Siraat. He extended his hand, caught me and fetched me out. I submitted: O Master! I am burnt down. Please help me. The Hazrat passed his Holy hand over my body from my knee to femur. Suddenly I woke up to find that particular part of my body had no sign of burning and that it had healed but the rest of my body was burning.

That person remained bedridden for three months, weeping and complaining. Various medicines were given by a number of doctors before he became healthy after three months when fresh flesh appeared on his body. It is also written in this book Mystadrak that whenever that person was describing this even he was getting fever and was trembling.

Doubtlessly there is only one medicine and it is to cling to the Wilayat of the pious Ahle Bayt (a.s.). Imam Reza (a.s.) has promised that he will guide the visitors of his shrine on the bridge of Siraat. Moreover, Hazrat Abu Abdullah-al-Husain (a.s.) is also reported to have given many good tidings to those who cling to the friendship (Wilayat) of Ahle Bayt (a.s.) with regard to Siraat. So much so that, in one narration, Imam Sadiq (a.s) is reported to have said that the Syed-us-Shuhadaa (a.s.) will obtain salvation of Janaab Mukhtar (r.a.) also.

Shafaa'at (Intercession)

One more thing which has been accepted as an essential belief in shafaa'at (Intercession) on the Day of Judgement. Those pious persons who have attained nearness to God and who are also respectable in the Divine view will hold the hand of the fallen weak and

unable ones to free them from the chains and shackles of hell. It can also happen that they will raise someone's rank in paradise. For instance, a man enters paradise due to his good deeds but as he got a lower rank he is unable to be benefited by nearness to Muhammad and Aale Muhammad (a.s.). So the Taahir Imams (a.s.) will intercede on their behalf and get a higher rank for them. In brief, all are in need of such Shafaa'at.

The Entire Creation Including Messengers Will Need Muhammadi Shafaa'at

As per Bihar-ul-Anwaar, Abu Aiman is reported to have said that he once requested Imam Baqir (a.s): O Son of Rasoolullaah! You saints have made people proud (careless) by promising shafaa'at to them. This made the face of Hazrat turn red. He said: "Woe unto you. On the Day of Ressurrection, all the formers and the latter, including even messengers, will be in need of the intercession of my grand father Muhammad (s.a.w.s.). Have you become proud imaging that you need no Shafaa'at!

Greater Intercession Is The Prerogative Of Only Muhammad And Aale Muhammad (a.s.)

The main shafaa'at is the intercession by Muhammad (s.a.w.s.) and the Aale Muhammad (a.s.). Rest of intercessors are branches of the main one. This is to convey that they got this privilege because of the formers. For example, among the rest of the intercessors are also the ulema (scholars) and the righteous who will help many in entering paradise. Can they ever be other than the followers of Muhammad and Aale Muhammad (a.s.)? Likewise, among the intercessors will be Momineen (faithful persons) too. The Masoom (a.s.) says that every momin will intercede n favour of a hundred persons. From where the Momineen got this honour? Only from Muhammad and Aale Muhammad (a.s.). Also for instance, the intercessors will also include the Saadaats. Have they not been given this respectable position only due to their belonging to the Holy Progeny? Similarly the Holy Quran and the Holy mosques will also intercede on the Day of Resurrection. They too are among the aasaar (symbols) of the aforesaid Holy persons.

Intercession At Every Stage

The main place of intercession is the field (Maidaan) of Mahshar (Qiyamat). But there are evidences to show that intercession is effective not only in Barzakh but also in this world. For example, some kind of calamity is about to fall at a certain place but that trouble is removed as a result of the intercession of Hazrat Valiy-e-Asr (a.t.f.s.). Or, for instance, a body is under chastisement in the grave (barzakh) but some one from his relatives in the world approaches the Holy Ahle Bayt (a.s.) and after much weeping makes them a waastah (medium). The Merciful God pardons the aforesaid dead relative or friend due to the holiness of the said saints. If all our said masters will intercede God will surely forgive us. Many such events have taken place. (In this connection, martyr Dastgaib Shirazi has, in his commentary of Surah Najm quoted two events. Those who wish may refer to pages 120-131 titled 'Shafaa'at by Hazrat Abul Fazl Abbas'). The story of Syed Humeri is also to be found in many books. (Refer to Gunaahaan-e-Kabeerah under Aasaar-e-Share Khumr).

Student Who Became A Doctor

An event of healing by Muhammad and Aale Muhammad (a.s.) is also recorded in our world and that is the story of Haji Mirza Khalil. It is a recent event. Some aged people even today may remember it. At first Haji Mirza Khalil was a student in Madressa Daarus Shifaa in Qum. Once when he was sitting in his room, an old lady came running anxiously and said: "My lady master has a serious heart trouble. Do you know any medicine?" The Haji who had no concern with medical science, at once replied: Give such and such medicine to her. Next day he saw people coming to him with plates full of tasty foods as fees of his prescription. Thereafter neighbours knew that a very knowledgeable doctor has arrived in the madressa who cures serious illnesses only through prescriptions. As a result, people began to rush to the Haji's room. He also thought that the arrangement won't do. So he purchased Hakim Momin's book 'Tohfaa' and after studying it, engaged in the work of a medical practitioner regularly. He became an expert physician soon and people took him to Tehran and he remained in that profession for long. Once he thought of going to Karbala but he was not in a hurry about it. One night, he saw

some one in his dream who was telling him: If your intention is to visit Karbala Shareef, then make haste for there is a likelihood of a ban on visits to the Holy Place after about two months (and so happened).

An Indian Syed Lady And Leprosy

The late Haji Khalil proceeded towards Karbala within two months and witnessed what he had seen in his dream and understood that it was a Rooyaa-e-Saadiqah (a true dream). He stayed in Karbala for quite a long time and continued his medical practice there also. One day, two ladies came to him. One of them showed him her hand which had a strange kind of wound on it. The Haji said: This illness is called Khorah which has reached the bone and hence become incurable. That lady returned very disappointed. But her companion came back and said: O Haji! Did you not recognize that lady? The Haji said: No. She said: That woman is a lady Syed (Alavi) and she is one of the Indian princesses. Her longing for Ziyarat of Husain (a.s.) has dragged her upto Iraq along with all her wealth. Now she has also become poor due to this ailment since long. You too have made her hopeless! The Haji said: Please bring her back at once. When that lady returned, the Haji said: O respected madam! Though this ailment is very complicated and hard, I will make you use some medicines. God willing (Inshaa Allah) you will soon recover.

So the treatment began and the lady's hand was cured. After this, that lady was so impressed by the Haji that she stayed in his premises and behaved like a kind mother with him.

You Will Die After Ten Days

After a few days, Haji Khalil saw the same person in his dream whom he had seen earlier (and who had advised him to hasten to Karbala). Now he told the Haji: You will fall ill and die after ten days. Haji made his will. He became ill after a few days and his condition turned for the worse until on the tenth day; he was almost dead. When the Haji was breathing his last, that Alwi lady came up to him. Seeing the Haji's serious condition she became very fearful. She told the people not to touch the Haji until she returned. She proceeded directly to the Holy Haram (tomb) of Syed-us-Shuhadaa (Imam Husain a.s.), caught hold of the net and said: O His Grandfather!

I will obtain the Haji from you. Please take back his life from Almighty God. Then she wept so much that she fainted. In her consciousness she saw that the Hazrat (a.s.) was telling her: O My Daughter! What has happened to you? The lifespan of the Haji has ended and the time of his death has arrived. That lady submitted: I know nothing of it. I am asking the Haji from you.

Double Life Due To Barkat OF Husain (a.s.)

The Hazrat (a.s.) said: Okay. Since you are insisting so much, I am praying to Almighty Allah. If He wills, He will return the Haji to this world. After a short time, the Hazrat smiled and said: God has answered my prayer and He has returned the Haji to the world and has also doubled his lifespan. At that time the Haji was thirty year old. Thereafter he died at the age of ninety years. During that period he got four sons one of them being the great Marjaa Faqeeh Alhaji Mirza Husain and another was a famous doctor.

Briefly concluding, when the Alawi lady heard this good tiding and returned to Haji's house, she found him sitting in a good condition. He exclaimed: O respected Alawi Madam! May God give you a great good reward.

One of the admonitions mentioned in Haji Khalil's will was his instruction to his son that he must take care of Saadaats (Syeds), especially their respected and honourable ladies, as they are very esteemed in the highest court of Almighty Allah.

There are many similar examples in books. In Darus Salaam of Iraqui, the last chapter of which is about wonders resulting from the Tawassul of Ahle Bayt (a.s.) there is a story of a child (from Turbat Peach) who had died after falling from the ceiling of his house.

Our Hope Is Closely Connected With The Intercession Of The Holy Prophet

Che Gham...Kishtibaan

Meaning: (O Mercy for Mankind!) What fear is there to the wall of the community when a personality like you are its support. What fear can there be of ocean waves for a man whose ship is being navigated by Noah (a.s.)!

It is mentioned in vol. 3 of Biharul Anwaar that the Holy Prophet said: "A prayer of every messenger is necessarily

answered. Earlier messengers made that prayer concerning this world and God accordingly answered it here and fulfilled their aim. I have left that prayer for the Hereafter so that the sinners of my community (Ummah) may be forgiven.” Let us hope that this great mercy will include us also.

There are several narrations regarding the intercession by Fatima Zehra (s.a.) based on the sayings of the Holy Prophet and the Holy Imams (a.s.). According to one of such narrations, the impeccable (a.s.) has said, after making a mention of Fatima (s.a.)'s arrival in the field of Mahshar and her welcome there: “Every woman who never missed an obligatory prayer (Namaz), compulsory fast, and Hajj and payment of Zakat dues and whose husband was also not displeased with her, will certainly be entitled to the intercession of Fatima Zehra (s.a.)”

Intercession Is The Anchor Of Hope, Not Of Pride

Of course it must always be remembered that shafa'at or intercession must not make one proud or careless, imagining that as the said shafa'at is certainly from the Ahle Bayt (a.s.) we may do whatever we please or like. No, it is never so. There are some sins which result in man's departure from this world as a Kafir (denier). In that case there is no question of intercession. Again there are some sins the punishment for which must be suffered in hell till the sinner is purified and only thereafter he may become qualified for shafa'at. So man must remain fearful of God at every moment and along with it, he must also remain hopeful of the Most Merciful's Mercy.

A'raaf

Wal Alal...Bi Seemaahum (Surah A'raaf: 46)

Translation: And some people will be on A'raaf who will recognise everyone by looking at their foreheads.

According to the news given by Ahle Bayt (a.s.) A'raaf is high place which will be on Siraat. God Almighty will allow room for the Holy Prophet and Ahle Bayt there. One with a shining forehead will be recognized as a friend of Aale Muhammad (a.s.) and Ali (a.s.) will allow him to proceed to paradise. Accordingly the meaning of the above quoted verse will be: Wal Alal... (Muhammad and Ali (a.s.) will recognize everyone passing from over the bridge from their faces.

Wall Between People Of Paradise And People Of Hell

Another explanation of A'raaf is that it is a wall which will be erected between people of paradise and people of hell on Siraat as mentioned in Surah Al Hadeed. The Lord of the Universe says: (O My Dear Messenger!) On that Day, you will see the Faithful in such a condition that their Noor (Radiance/Light) will enlighten their front and their side. (A voice will be heard): Good tidings to you for you will get the eternal paradise beneath which rivers will flow. It is indeed a very big success of yours.

On that Day, the hypocrites will tell the Faithful: Just look at us also! We too may benefit from your radiance. They will be told: Return to the world and find out some other light. Then a wall will be raised between the said two groups. There will be a door in that wall. On one side of it will be only Mercy (for the Faithful) and on the other only punishment (for the deniers and hypocrites).

Fa Zu Re Ba...Azaab. (Surah Hadeed 57:13)

Translation: Then a wall will be raised between the Momineen and the Munafiqin (believers and show-makers). There will be a door in it the insides of which is Mercy and outside of it is chastisement.

One's Noor Will Be Of No Use To Others

It is mentioned in commentaries that the Noor is front of believing men and believing women will be the light of their beliefs and love for and friendship with Aale Muhammad (a.s.). The Noor at their right will be the radiance of the prayers and worships. The Noor of some will be so bright that it will make things visible for eyes and that of some will be sometimes bright and sometimes dim. Such people will go on falling down and getting up and crying Rabbanaa Atmin Lana Noorana (8:66). Meaning: O Lord! Make our light full so that we may reach our destination.

Here one's noor will be of no avail to another. Though the hypocrites and the offenders will go on asking for the light of the lucky ones but it will be of no use. A wall will be erected between them and the faithful Momineen. According to tafseer, it is A'raaf.

Be Anxious About That Day's Noor Only Today

Yunaa Doo Na Hum...Maseer (Surah Hadeed 57:14-15)

meaning: The Munaafiqueen (hypocrites) will say: (O Faithfuls!) Were we not with you? The faithful will reply: Indeed you were! But you desired way laid you and lengthy aspirations fooled you. You kept a distance from God and remained unmindful of this Day. Now there is no escape for you today. Your dwelling place is only Hell which is your shelter. What a bad shelter!

By the way, let there be some admonition also so that we may worry today about the light of that Day before the arrival of the moment when there will be no remedy or escape.

A'raaf, A Place Between Paradise And Hell

Third explanation of A'raaf is that it is a place (between paradise and hell where those people will dwell who were helpless such as minors, lunatics, children. Though they will not be as happy as those in paradise, they will be saved from the punishment of hell.

Hoorane bihishti raa dozakh buwad a'raaf az dozakhiyaan purs ke a'raaf bihisti ast

For the fairies of heaven, A'raaf is hell. But if you ask the people of hell, they will reply that A'raaf is paradise.

Paradise, The Greatest And Everlasting Bounty

The Lord of the universe has reserved a place in the Hereafter for those people who leave this world with fear of God in their heart. There, God has kept innumerable and unimaginably tasteful things for the righteous be fitting that highest host. To get an idea of those comforts and tastes and pleasures of that place in the Hereafter is as difficult for the residents of this world now as are the things in this world for a child which is yet in its mother's womb.

That is why, it is mentioned in the Holy Quran: Fa Laa Ta'Lamu...Ya'Maloon. (Surah Sajdah 32:17). It means no one knows how great and unparallel bounties, a look at which will brighten eyesight's have been gathered for them as a reward of their good deeds.

It is also said as a general hint about the heavenly bounties: La Hum Maa...Mazeed. (Surah Qaaf 50:35). It means, in paradise, there are all those things which they (the people of paradise) will desire and what is with Us in even more than what can wish.

At yet another place it is said: Wa Hum Fee...Khaallidoon (Surah Anbiya 21:102) meaning: The people of paradise, as they wish will remain in those bounties forever.

True Daarus Salaam (Peaceful Resting Place) Is Paradise

In brief, paradise is the place wherein there will be no sign of failure grief, sorrow, difficulty, hardship, trouble, weakness, agedness, illness, tiredness and idleness. There will be safety and security in every sense. That is why it is named Daar-us-Salaam. The real kingdom, in a sense that so much power that whatever is wished will be available at once. It is available only to the people of paradise.

Inna Ahlil Jannati Mulookun

Almighty God says in Surah Dhar: Wa Izaa Raai Ta...Kabeera. (Surah Dahr: 20) meaning: When you will look there you will see profound bounties and a great kingdom and grand rule.

Here we hint at some of the heavenly bounties mentioned in the Holy Quran: Wa Lahmi...(Surah Waaqiyah 56:21) meaning: Mutton of birds desired by them is available in paradise.

Wa Faa Kihatun... (Surah Ibid: 20) meaning: And all kinds of fruits wherefrom they will pick up as they wish.

Wa Faa Kihatun... (Surah Ibid: 32-33) meaning: And there will be many many fruits which will never decrease nor the people of paradise will be stopped from enjoying them.

Fee haa...ruhmaan (Surah Rahman 55:68) meaning: In paradise there will be fruit trees, dates and pomegranate.

In paradise, there will be springs of pure and clean water which will never get deteriorated and there will be rivers of milk the taste of which has neither changed nor will change and there will be canals of grapes wines which will be pleasing to drinkers (will not be smelling bad as is the case with worldly wines and which are also intoxicating and harmful) rather the heavenly wine will be good, fragrant, tasteful, harmless, awakening and purifying.

Wa Saqqqhum...Tahoora (Surah Dahr 76:21) meaning:

And their Lord will make them drink extremely pure wine.

Wa Anhaar...Musaffaa (Surah Muhammad 47:15) meaning: And there will be rivers of honey which will be clean of every dirt.

Names Of Heavenly Rivers Mentioned In The Holy Quran

There will also be many springs in paradise. The speciality and tastefulness of each and every one of them will be different from one another. They have been named as per their specialities, for example: The Camphor Spring, The Zanjabili Spring, The Salsabeel and The Tasneem. The most important of them all is The Kausar which is flowing from beneath the Divine Throne and which is whiter than milk and sweeter than honey, softer than butter. It will contain precious stone particles (embedded at the bottom) and they will be of Zabarjad, Yaaqoot and Marjaan. Its grass will be saffron and its mud will be more fragrant than musk. Akhbaar (narrations) mention that Kausar will flow from beneath the Arsh-e-Ilaahi; that it is flowing like a river in paradise and that it takes the shape of a big cistern (huaz) in the field of Mahshar, as has been said earlier.

Heavenly Dresses

Almighty Allah says in Surah Kahaf: Yuhal Law Na...Istabraq (Surah Kahaf 18:31) meaning: The people of paradise will be adorned with golden bracelets and they will wear dresses made of sundus (silk brocade) and istabraq (satin).

At another place in the Holy Quran it is mentioned: Wa Libaasuhuma...Hareer (Surah Hajj 22:23). Meaning: The wears of the people of paradise will be silken.

The Holy Prophet (s.a.w.s.) is reported to have said that when a momin (faithful person) will enter his heavenly palace crown of glory will be put on his head and he will be made to wear seventy hillas (robes) of various colours embedded with heavenly precious jewels. It is also mentioned that if any of those dresses is brought to the world people will not be able to look its shining.

Imam Ja'far Sadiq (a.s.) is reported to have said that the Lord of the Universe will provide a Karaamat (miracle) to the faithful every Friday in Paradise. On that day, He

will send to the faithful momin dresses through an angel. Then that momin will put one of it on his waist and another on his shoulders. Then from wherever that man will pass the entire environment will brighten up with his radiance (Noor).

Palaces And Precincts In Paradise

God has promised in many places in the Holy Quran: Waa Dallaah...Azeem (Surah Taubah 9:72). Meaning: God has given promises to faithful men and faithful women of heavenly gardens beneath which rivers flow. They will dwell in them forever. He has also promised them palacial buildings in the Eden Gardens (Bihist-e-Adan) and above all of it, the pleasure of God. This verily is the greatest success.

God Almighty says: La Hum Ghurafun...Anhaar (Surah Zumar: 20) which means there will be many ghurafaa (upper chambers) for the people of paradise and rivers will be flowing under them.

The Holy Prophet (s.a.w.s.) has said that those chambers will be made of marvarid (pearls), Yaqoot (topaz) and Zabarjad (olivine) and their roofs will be golden. There will be two golden gates in every chamber and there will be a guard and a watch person on every gate.

Sample Of Heavenly Chambers

According to the commentary Masaakin-e-Taiyabah, the Holy Prophet is reported to have said that: There is a palace made of pearls in paradise, in that palace there are seventy apartments made of red topaz, in every apartment seventy halls made of Zamarrud. In every hall there are seventy thrones. On every throne there are seventy carpets of various colours. There is a Hoor-ul-Ain on every carpet. In every hall there are seventy dining tables. Tasty eatables of seventy kinds are served on every table. There are seventy maids in every hall. Almighty God will grant the faithful strength enough to enjoy all these bounties.

Chairs, Carpets And Vessels In Paradise

Mutta ki yee na...murtafa qaa (Surah Kahaf 18:31) meaning: The people of paradise will be sitting on heavenly chairs (thrones) inclining thereon. This is a good reward and the best one.

He says in Surah Waaqiah: Alaa Sururim... meaning: They will be sitting on thrones or couches made of woven gold and decorated with jewels and precious stones.

He says in Surah Rahman: Mutaa Ki Yee Na... meaning: They will be resting on carpets the aster or lining of them will be of istabraq.

The Holy Quran also given names of some heavenly attires such as Israbraq, Hareer, Sundus, Rafraf, Namaariq and Zarabiyya which can only be seen and enjoyed as their description is beyond speaking and hearing.

Regarding the heavenly vessels or containers. Almighty Lord says in (Surah Waaqiah 56:17-18) Ytoofun...Maeen.

In paradise Ghilmaan (handsome lads) will be taking rounds with wine container cups made of gold and silver and various jewels for the people of the paradise. Their containers will be overflowing with the wine of grapes. They will enjoy the pure drink (sharaaben Tahooraa).

It is mentioned in Surah Dhar: 15) Wa Yutaafu...Qawaareena. Meaning: The people of paradise will be served drinks in cups made of silver and billor glass (silvery glass), that is, those containers will have the cleanliness and shinning of billor and softness and whiteness of silver.

Heavenly Women And Houries

Since the greatest physical bounty in paradise are fairies the Holy Quran makes a mention of them on various occasions. The hour is called a hour because hour means a female having a white body and Ain means a wide-eyed lady. As both these specialities are found in houirs they are called Houries. It also may be so because the whiteness in their eyes will be extremely white and the blackness also extremely black and it will make them highly attractive. The reason of naming them Houries can also be that eyes will become hairaan (spellbound) by looking at them.

Almighty Allah says: Wa Hoorun Ainun...Makoon. (Surah Wagiah 56:22-23) meaning: The Houries will be like pearls hidden in shells. There will be no dust on them

neither any man or jinn will have touched them.

The Holy Prophet (s.a.w.s.) is reported to have said that, in paradise, a Noor (light) will appear. The people of paradise will exclaim: What kind of radiance is this? A voice will ring: A Houries has just smiled in front of her husband. This light has spread from her teeth.

The Lord Almighty also said: Inna...Abkaaraa. (Surah Waaqiah 56:35-36) meaning: We have created these Houries with Our perfect might (without parents) and We have made them ever youthful Urooban Atraaba= Those fairies who love their husbands. They will be sweet voiced having pleasing gestures. All of them will be 16 years old. So men in the paradise will be of an age of 33.

Almighty Allah says: Fee Hin Na...Tarf (Surah Rahman 55:56) meaning: There are Houries in heavenly gardens who keep their eyes low except before their husbands. They have not been touched by anyone from men or jinn except by their husbands. All of them will be as if carved in Yaaqoot and Matjaan.

Ka an na... (Surah Rahman 55:58).

It is reported that despite wearing seventy robes the inner part of the calf of the Houries will be visible as a white lining is visible from behind Yaqoot.

Houries Are Very Far From Impurities

The Lord of the Universe says: Wa Lahum...Khaalidoon (Surah Baqarah) meaning: For the faithful and righteous people there are Houries in paradise who are pure and clean in every sense. They do not menstruate. They are always from impurity and uncleanness. They are also not proud and self centred and they do not envy one another.

It is reported that on the right hand of the hourie is written in shining letters: Al Hamdu Lillaahil Lazi Sadaqanaa Wa'Dah and on her left and hand Al Hamdu Lillahil Lazi Za Ha Ba An Nal Hazn.

Heavenly Women Are Much More Beautiful And Attractive

It must not remain unmentioned that the beauties and charm of those faithful ladies who will die with perfect faith and will enter paradise will have a charm and beauty far more surpassing the same of Houries. While

explaining the meaning of the verse Feehinna Khairaatun Hisaan (70-55) it is said that there will be women in the gardens of paradise who will have the best of bodily charm and the best of spiritual excellence. Thereby meant only are these faithful Muslim and Momin women who will be entitled to paradise.

Allamah Majlisi (r.a.) has narrated Imam Sadiq (a.s.) that Khiraatun Hisaan means faithful, knowledgeable Shia women who will enter paradise and who will be married with Momineens.

The Marriage Of The Women Of Paradise Will Be Of Their Own Choice

It is narrated that those women who will enter paradise and who had remain unmarried in the world or those whose husbands will not in paradise will be married off with the men in paradise of their own choice. If they had lived with more than one husbands in the world, they will remarry the last of their husbands or the one who character and good deeds were more and better.

Flowers And Scents In Paradise

God says: Wa Li Man...Aftaan (Surah Rahman 55:46-47) which means: The one who fears of standing in front of his Lord (that is for the accounting in Qiyamat as mentioned earlier and who will not have sinned will get two gardens in paradise wherein will be all kinds of bounties and various vegetables, flowers and fruits.

Allamah Majlisi (r.a.) has quoted this hadith of the Holy Prophet (s.a.w.s.): If a woman comes down from paradise in the world in a dark night, her scent will make the people of the entire world feel extremely happy.

Imam Sadiq (a.s.) is reported to have said that the scent of paradise reaches upto a distance of a thousand years long journey. It is also mentioned that the earth (dust) of paradise is musk. It is also understood from several narrations that the ground and walls and everything in paradise are fragrant.

Light In Paradise

The Lord Almighty says: Laa Ya Raw Na...Zamhareera. (Surah Dhar: 13) which means people in paradise will not see sun and its heat nor will they experience cold and chill, that is, they will dwell in a moderate atmosphere.

They will not require sun or its heat. Rather their own Noor (light) of faith and good deeds will be enough for them as has been mentioned earlier.

It is also mentioned that the light or radiance of Hoors will surpass the light of sun. It is also mentioned in many narrations that the dress and vessels and everything in paradise will be giving off light or noor.

Songs And Voices In Paradise

The bounties of various kinds which we see in this world and so also all the good tastes and feelings are but only an atom of what is available in the paradise. This applies to good sound and voice too. The best and perfect of it all is found in paradise only. If even a single song of paradise is made to be heard in this world the residents of this world will not be able to hear it and they will die. The voice of the Prophet Dawood (a.s.) is well known as called as Lahne Dawudi. Though it voiced was in this world none was able to bear it. When he was reciting Zaboor (Psalms) different kinds of animals used to gather around him and were fainting together and some even died.

Hazrat Dawood (a.s.) And The Singing Hoories Of Paradise

Describing the events of messengers (a.s.) Amirul Momineen (a.s.) says in one of his speeches in Nahjul Balagha: Wa Dawood... meaning: Hazrat Dawood will be holding Mazmir (musical instrument) in Paradise and he will be the reciter in paradise. It means that he will make the people of paradise hear his qiraat or recitation. Of course it will be a melodious song of paradise and those in paradise will have the ability to hear it.

The Holy Prophet (s.a.w.s.) is reported to have been quoted in Majmaul Bayan: The best of the songs of paradise will be those sung by the hoories for pleasing their husbands. Their voice will be so wonderfully pleasing that none before would have ever heard like it. But it will not be in the tune of musical instruments. But they will be based on the glorification and praising of the Lord of the universe Only One God.

Reward Of Discarding Singing In This World

It is mentioned in narrations that the birds of paradise

will sing in the best of voices.

People once asked Imam Sadiq (a.s): Will there be music and songs in the paradise? He replied: There is a tree in paradise. God will order the winds of paradise to move. It will make the tree give out various kinds of songs. The sounds will be such as never heard by anyone in this world from neither any singer or any musical instrument. Then the Hazrat said: This is the reward of discarding music and songs for fear of God in this world.

Spiritual Favours And Tastes

There also will be various kinds of spiritual bounties to imagine which is beyond our power of understanding. One of them is that veils will be lifted off the eyes, that is, what we had only known to exist will be here witnessed by eyes. What one had wished to know from Divine Truths, one will gain it here, especially the sight of and meet with Muhammad and Aale Muhammad (a.s.).

In Tafsee-e-Saafi, it is written for explaining the Holy verse: Wa Aqba ka... (Surah Saffat: 27) that the people of paradise will discuss matters about knowledge and Grace of God and the Holy Prophet with one another.

Among all other bounties will also be the respect and honour granted by God. For example, every one who will be fortunate to enter paradise will, by his intercession, keep his parents and wives and children with him, provided they had died with faith and were entitled for paradise.

This will be as a respect to the true faithful, though his parents and wives and children etc were not entitled to the high status. Hence the Lord of the universe says in the Holy Quran: Jannaatu adn...Zurriyyatihim. (Surah Ra'd 13: 23).

Translation: Everlasting gardens in which they will enter and also the virtuous among their fathers and forefathers and wives and children.

Greetings By Angels And The Honour Of Communicating With The Lord Of Universe

When the righteous people will reach their respective places in paradise. God Almighty will appoint one thousand angels for visiting them. They will give them

greetings. There will be a palace for the Momin and that palace will have a thousand doors. There will be an angel at every door to salute the faithfuls.

Wal Malaaiatu...baab (Surah Ibid: 23-24)

The highest honour available to the faithful will be the honour of communicating with the Lord of the universe. There are many narrations in this respect. But what is mentioned by the Lord in Surah Ya Sin of the Holy Quran is sufficient that: Salaam...Raheem.

In tafseer Minhajus Sadiqeen a narration of Jabir bin Abdullah has been quoted according to which the Holy Prophet (s.a.w.s.) has said that the people of paradise will be drowsing (fully enjoying) in the bounties of gardens when a Noor (Radiance) will suddenly flash on then giving out a voice As Salaam Alaikum Yaa Ahlal Jannah. Hence it is said that all those bounties which were available only to the Holy Prophet (s.a.w.s.) in the world, including having a word with the Almighty Lord, will be made available, to the people of paradise also in the Hereafter.

There are detailed narrations (traditions) about the divine lights in volume two of Biharul Anwar, one of them being Muqaam-e-Rizwan which is mentioned in the Holy Quran too: Yubash Shirhum...Rizwan. (Surah Taubah 9:21) as well as Wa Rizwan...Akbar. (Surah Ibid: 72).

Joining Of The Faithfuls With The Neighbours Of The Holy Prophet And The Members Of The Holy Progeny (a.s.)

Among all other bounties of paradise is the neighbourhood of Muhammad and Aale Muhammad (a.s.) and meeting with them. The Holy Prophet has said: O Ali! Your Shias will be sitting with bright faces on the pulpits of light and all of them will be my neighbours in paradise. Wa Sheea Taka...Jannah (Dua-e-Nudbah)

Also among the said bounties is permanent dwelling in paradise. When the faithful will know that these highly precious bounties will never be retracted from them (nor will they be diminished) they will experience a wonderful delight in their hearts which is undescrivable.

One of the spiritual bounties is that one will be meeting frequently with the messengers and the righteous and faithful persons. Almighty God says in the Holy Quran:

Ala Sururim Mitaqaabileen (Surah Saffa'at 37: 44) meaning: They will be sitting on thrones facing one another happily.

Daily Feasts Given By The Messengers (a.s.)

It is mentioned that the people of paradise will be going to visit a Messenger (a.s.) daily and they will be their guests. Of course, on every Thursday, they will be the guests of the Holy Prophet (s.a.w.s.), the Last Prophet. On every Friday they will be invited to the nearness of the Highest One. (What is meant by this week long hosting? We could know it because these our worldly weeks will not be there in Hereafter. May be the timing will be according to the length of our weeks).

Admonition – Why Do We Not Make To Get Paradise?

Above was a brief narration of the bounties of paradise. We will have to fairly think, will any wise man want to deprive himself of the said spiritual joys and pleasures and high positions? Fa Habni...Karmatak (Dua-e-Kumayl)

How much trouble a man takes for getting the worldly positions and ranks even though it is not always certain that he will attain the same. Even if he gets them after suffering and undergoing a lot of difficulties and hardships, there is every possibility of being deprived of the same due to his death. But the same person does not make any effort for getting the exalting places and everlasting bounties even though here it is certain that if he strives he will gain his goal. The reason for this carelessness is man's couragelessness and his drowning in the engagement in the world's short lived pleasures and passions and lusts and greed even though there are thousands of impurities in them as is mentioned in the Holy Quran: Bal Yureedul...Amaamah (Surah 75:5) meaning: But man wants to go on indulging in the evil even in front of him.

Paradise As Described By The Ebertruthful Amirul Momineen (a.s.)

Ali (a.s.) says in one of his sermons in Nahjul Balagha: ” (O Lord!) I believe You are pure and clean of all those things which are not be fitting Your greatness. You are the Creator of all the creation and You are, in the sight of

Your creation, the Owner of all secrets (Maknoonaat) concerning nice taste. Accordingly You have created a place named Bihisht (paradise). There in You have provided, for Your guests, all nicities of feasts and of dining and beautiful hoories and handsome lad servants and highly comfortable apartments, extremely pure and clean springs and rivers of tasty drinks and green fields and gardens and delicious fruits. Then You raised Your representative Muhammad Mustafa (s.a.w.s.) who goes on inviting people to the said paradise of lasting pleasures. So (it was the ill luck of mankind that) they neither responded to the true caller towards Truth nor did they incline towards the things You called them to nor did they like what You desired them to like and long for. On the contrary, they remained stick to fraudulent and dead world as a result of which they became disgraced. They befriended one another on the basis of their connection with this valueless world. So whoever befriended this untrustworthy world and became mad after it, became totally blind, so blind that he does not understand what is a detriment and a loss for him. His heart became sick for what was beneficial to him and befitting to him. So he sees with weak and sickly eyes and hears with unhealthy ears. Doubtlessly, worldly desires have made his heart and soul dead and destroyed his intelligence. He has become a slave of this world and also of every one who owns anything from the worldly wealth. (Nahjul Balagha).

Inspite of the fact that there are only two paths before us - no third alternative - man will either to go to Paradise or to hell - Now if one does not take and follow God's path He will not only be deprived of all the bounties mentioned by us above briefly, his dwelling place forever will also be only hell which is full of pains. Only an iota of its pain is and troubles is given below”-

The Hell

Hell is a fathomless, wide and spacious pit. God's anger will turn into fire in it. It is the last jail wherein will be various kinds of punishments, chastisements, pains, troubles, hardships and calamities. They will be such that we cannot even imagine them. We cannot even understand them. In fact it is exactly opposite to paradise. In paradise, there will be every kind of comfort and pleasure and joy and not even an iota of pain or trouble.

But in hell, there will be nothing except hardships, troubles, sorrows, griefs and sufferings. There will be no room at all for peace and happiness and comfort. Here are some of the tortures (punishments) being meted out to offenders in hell as mentioned in the Holy Quran: Summa...Zaqqoom. (Surah Waqiah 56:51-52), meaning: Verily, O Misguided! And O deniers! You will have to, surely and certainly, eat Zaqqoom (fruit and leaves of the thorny thoohar). Fa Ma Li Ooo Na...Buttoon (Surah Ibid: 53) meaning: So, due to sheer hunger you will have to fill your stomachs with it. Fa Shaa Ri Boon...Hameem. (Surah Ibid: 54) Meaning: Then you will have to drink extremely hot water (due to extreme thirst you will have no alternative but to drink it).

Punishment Of Hunger And Thirst In Hell

It is mentioned in traditions that the people of hell will be given the punishment of hunger so that they will willy-nilly eat the fruit of the Thoohar tree (balanites). Thereafter they will be made to taste the chastisement of thirst so they may drink more and more from hameem (boiling water): Wa Shqoo...Amaaihim (Surah Muhammad 47: 15). That water will be so hot that it will tear their intestines into bits. It is mentioned that even a drop of it shall break worldly mountain into particles if dropped on them.

Fa Shaariboo Na Shurbal Heem (Surah Ibid: 55) meaning: They will drink this hot water like those camels which had remained thirsty for years. (Heem is plural of Aheem. It means a camel suffering from an illness called Khiyaam. It is like the illness called Marz Istiquaa (in which man remains ever thirsty). No amount of water satisfies them).

Haazaa...Deen (Surah Ibid: 56) meaning: On the Day of Judgement, these sinners will be offered Zaqqoom and Hameem. This will be only the initial punishment. Later chastisement in hell is beyond description.

Zaqqoom – Burning Food For Sinners

The Lord of the universe says: Inna Shaja Rata...Hameem (Surah Dukhan: 43-46) meaning: Verily the (fruit and leaves of Zaqqoom tree) will be the food of those who are great sinners. It is said that they will be deniers and inimical fellows and that Zaqqoom is a thing which will be melted in fire like copper. It is also said

that Muhl will be the boiling oil of Zaitoon (Olive) which will boil in stomach like boiling water.

It Will Melt The Outer And The Inner Bodies Of The Offenders

Zuqqoom will boil in the stomachs of deniers like water boiling on fire or like olive oil heated on fierce fire. Then this boiling water will be shed on their heads which will melt all the outer and inner organs of the sinners: Yusabbu...Aleema (Surah Hajj 22:19) meaning: We have big size shackles which cannot be unlocked and fiercely leaping fire and foods which will get stuck up in throats and very a painful punishment.

Imam Baqir (a.s.) is reported to have said that the tree of Zaqqoom will rise up from the deep pit of hell. Its leaves, thorns and fruits all will be of fire. It will be bitter than Musabbar (Aloes) and worse than corpse in bad smell and harder than iron.

Ghisleen, Zaree, Sadeed And Ghassaq

Ghisleen is one of the food to be given in hell: Wa Laa...Ghisleen (Surah Haaqqah 69:36). It is mentioned in tafseer Majmaul Bahrain that whatever will come out the stomachs of the people of hell after eating Zaqqoom will their food once again.

One of the hell food will also be Zaree. It is said that it will be like a thorn, bitter than aloes and more bad smelling than a corpse or carcass and more inflammable than fire itself.

One more hell food is Sadeed: Wa Yusqaa...Ghassaqaa (Surah Ibrahim 14:16). It will be the dirty blood and pus flowing from the private parts of the adulterers in hell.

Another hell food will be Ghassaq: Illaa Hameeman Wa Ghassaaqaa (Surah Naba 78:25). Some commentators have written that it is a spring in hell. Poisons of various poisonous animals flow in it.

Clothing Of The People Of Hell

Qutti at...naar. (Surah Hajj 22: 19) clothing of fire have been prepared for the people of hell. It is said that it will be a dress made up of molten copper.

Almighty Allah says: Saraa Beeluhum...Naar (Surah Ibrahim 14:50) meaning: Their dresses will be made of

Qitraan and that their faces will be covered with fire.

Qitraan is a black bad-smelling thing which grows in the skin of a camel afflicted by a disease causing itch. It is being burnt along with the afflicted part of the animal's skin, when it burns out very swiftly.

It is mentioned that if such a dress of hell is made to hang between the sky and earth its foul smell and heat will kill all on earth.

Discharge, Shackles And Chains

Yu'rifoonal...Aqdaam. (Surah Rehman 55:41) meaning: The sinners will be identified by their facial signs which will be blue eyes and black cheeks. At that time they will be dragged towards hell by catching hold of their forehead hair and sometimes their legs or that some by their forehead hair and some by their legs and they will be flung into hell.

Izil Aghlaa...Yusjaroon. (Surah Momin 40:71-72). Meaning: When shackles will be put in their necks, they will be dragged by chains towards hell and then they will be burnt in hell-fire.

Taral Lazeena... Muswaddah. (Surah Zumur 39:60) meaning: You will see that the faces of those people are black who were telling lies about God.

Tal Fakhu...Kaalihoon. (Surah Mominoon 23:104) meaning: Fire will burn their faces and they will become very ugly. Like the burnt down heads of sheep their teeth will be visible and their lips will be hanging.

Guardians Of Hell

Alaihaa...Amara Hun. (Surah Tahreem 66:6). Meaning: Guardian hell will be harsh natured angels who will never be kind or soft to people of hell. They will never do anything against the command of God, that is, their duty.

Wa Lahum...Hadeed. (Surah Hajj 22:21) meaning: There will be iron club with which they will hit those trying to flee from hell.

About the weight of the said club it is mentioned that even if all the men and jinns join together to lift that club they will not be able to lift it.

It is also mentioned that both the eyes of the said guards of hell will be dazzling like lightning flashes and their

pointed teeth will be as big as mountains and flames of fire will be leaping out of their fearsome mouths. The distance between their two shoulders will be equal to a one year journey. They are able to throw seventy persons in hell with one hand at a time.

Hell And Its Gates

Lahaa Sabatu...Maqsoom. (Surah Hijr 22:21) meaning: There are seven gates in hell. Every of the sinners will enter hell through these gates as fixed for them. As informed by Ali (a.s.) the names of the these seven gates of hell are as under: -

The last and the lowest floor is 'Jahannum'. The zone above it is Lazzaa, above it Hutamaa, above it Hutamaa, above it Saqar and above it Jaheem. Above it is Saeer and above it Haaviyah. There is no doubt that chastisements in all of them will be different in harshness and pain.

Hellfire Has Intelligence

The words of the Holy verses indicate that, contrary to this world's fire, the fire in hell possesses sense and intelligence. Almighty Allah says: Yawma Naqoolu...Mazeed (Surah 50:30) meaning: The Day when We will ask hell: Are you full? It will reply: Are there more worthy of punishment still? It means: I still have room to accommodate them and a wish to burn these who are worthy of being burnt.

Moreover, hellfire recognizes those who are deserving punishment. It will attack them. It has power of drawing (magnetic attribute). It will also scream.

Almighty Allah says: - Izaa Ra Athum...Zafeera (Surah Furqaan 25:12), meaning: When hellfire will see the people of hell from a distance it will, out of anger scream fiercely and it will be heard by the sinners.

The Noor (Light Or Radiance) Of The Faithfuls Will Lower Flames Of Hell

Takkaadu...Ghaiz (Surah Mulk 67:8) meaning: It is about to crash angrily on the deniers.

It is mentioned in narrations that, when a faithful will be passing over the Siraat Bridge he or she will hear the voice of hell. O faithful! Please pass away quickly from above me as your light is cooling my flames. Since a Momin has kindness and hellfire has anger, the Mercy of

the Lord overtakes His anger. Yaa Man Saba Qatrah Mata Husband Ghaza Bahu (**ya man sabaqat rahmatahu ghadabahu**) (Dua-e-Kuamyl). In short, there are many evidences with us to show that hellfire too, like all other substances in the Hereafter, possesses life and wisdom and intelligence. It is the friend of the friends of God and the enemy of the enemies of God.

Sinners Will Live In A Very Congested Place

One of the attributes is also that despite its ability to accommodate all men and jinn and even them remaining empty, the sinners will live in extreme congestion like a nail in a wall: Wa Izaa Ulqoo...Suboora. (Surah Furqaan 25:23) meaning: When the sinners will be hurled in the congested corner of hell, bound by chains of fire. Being harshly pressed they will desire death and say: Waa Asfaah (Oh Alaas!) As the righteous will be in ease and comfort and spaciousness and in light, those in hell will be in darkness and eternal terror quite like the one who is caught in the bottom of a sea engulfed by layers of darkness over darkness.

Almighty Allah says: Awka Zulu Maatin...Yaraahaa. (Surah Noor 24:40) meaning: The darkness will be so grave that he will not be able to see his own hand despite trying.

Mental Or Spiritual Torture

For the people of hell, there will be mental and spiritual tortures too in addition to physical punishments and pains. One of them will be that they will always remember and realize that they have to remain in this terrible condition forever and to bear these troubles endlessly. They will never be saved from this chastisement. This will be the most unbearable thing for the sinners. There is no doubt that those Kuffar and Munaafiqeen who died faithlessly despite the fact that arguments were completed before them, will forever remain in hellfire torture.

Lord Almighty says: Innal...Abadaa (Surah Baiyinah 98:8) and at another place: Zaalika...Khuld (Surah 41:28).

So the punishment for the enemies of God is hellfire in which they will dwell forever.

Kafir Will Not Enter Paradise

Rather, God has termed the exit of a denier from hell as impossible. He says in the Holy Quran: *Wala...Khiyaat*. (Surah A'raaf 7:40) meaning: They (unbelievers) will not enter paradise until a camel passes through the hole of a needle. That is, it is impossible, for a denier to enter paradise. There are many hadiths in this connection. Anyone who will have even an iota of Faith (Eemaan) will not remain in hell forever.

Deprivation From Divine Bounties Is The Worst Punishment

Another Roohani Azaab or spiritual torture is that a sinner in hell will always remember and lament that he has been deprived of innumerable Divine bounties of various kinds. Not only that, he will never get God's mercy but only His anger.

Says the Holy Quran: *Kallaa...Mahjooboon* (Surah 83:15) meaning: Doubtlessly, on that Day, people will be veiled from their Lord, that is, they will not obtain Divine mercy and grace and reward. At another place: *Laa Khala'aaqa...Aleem* (Surah Aale Imraan 3:77) meaning: For them there is no reward in Hereafter (Aakerat) and God will not even communicate with them and will have no mercy or kindness for them.

Deadly Regrets In Hell

One of the spiritual or mental tortures in hell will be the regret and sorrowfulness which will make one desirous of death had it been possible to die there daily. The Lord of the universe says about their grief pointing to their deeds: *Kazaa Lika...Sabeela*. (Surah Baqarah 2:167) and also *Wayawma...* (Surah Furqaan 25:27)

On that Day, the unjust oppressor will bite his hands with his teeth and say: Alas, how nice would it have been had I took the path of the Holy Prophet.

Imam Sadiq (a.s) is reported to have said that when the people of paradise and the people of hell will be settled in their respective places windows will open up between paradise and hell. An announcer will announce: O people of Paradise! Just look at the satiations of the people of hell and their condition. Had you also disobeyed Divine Commands you too would have been in this state in hell. Then will come another voice: O people of Hell! Look at

the highrise apartments of the people of Paradise. Had you obeyed Allah this comfort would have been for you also. This will make the sinners so gloomy that had it been possible to die in the Hereafter they would have died of their sorrow.

Scoldings And Spiritual Punishment In Hell

Among various tortures is the scolding, threatening and humiliating. All of these will be meted out to the hell dwellers not only by God and Angels but by the people of paradise also, even by satans as is mentioned in the Holy Quran: Alam...Anfusanaaa. (Surah Anaam: 30) meaning: "Had messengers not come to you? Did they not inform you to Our signs and did they not frighten you about Our Anger? They will reply: Yes, we are witnesses against ourselves." Again God says: Awalam...Nazeer. (Surah 35:37) meaning: Did We not give you enough respite in the world so that you would have alerted when a warner (of this Day) had come to you. So now taste the chastisement. Today there is no helper for the unjust oppressors.

There are many other similar addresses: The angels guarding hell will also scold them as is mentioned in the Holy Quran: Kullamaa...Saeer. (Surah Mulk 67:8-11) meaning: When any army or a group will be hurled in hell the angel in charge of hell will ask them: Had no warner ever come to you? They will reply: Yes, they did come but we denied him and we had said: God has not revealed anything; that you yourselves are in big waywardness. And they will say: Had we heard and listened to their say and had we used our intelligence we would have never been in hell. So they will confess their sins.

Taunting By Satans And Withholding Of Weeping By Hell Dwellers

Even Satans (devils) will taunt people of hell and they will make a mockery of them. It is mentioned that the sinners will not weep and cry and complain loudly for fear of being mocked by devils. Says the Lord: "When the hell dwellers will be dealt with and when they will reach their destination in hell Satan will tell them: Verily, God had given you a true promise. I had also given you a promise but it was false. Yet I had no binding power over you. Of course, I dropped a doubt in your hearts and you,

wrongly using your freedom, believed in my false promise. So, now, do not scold me but scold your own selves. Today neither I can help you nor you can assist me. I am fed up with you now, as you made me a partner of God in the world. Doubtlessly a painful chastisement is fixed for the unjust oppressors.” (Surah Ibrahim 14: 22)

You Too Found It True What Was Promised To You

The people of paradise will also scold the hell dwellers. In Surah A'raaf: 44, God Almighty says: “The people of paradise will give a call to the hell-dwellers and say: We have got all the things promised to us by our Lord. Did you also get the punishments about which you were warned by your Lord? They will say: Yes, we have received those chastisements. Then an announcer will arrive to announce: Curse of God on the unjust oppressors.”

God says: Fal Yawma...Yaz Hakoon (Surah Mutaffifeen: 34) meaning: Doubtlessly, today the Momineen (faithful) will laugh over the Kuffar (unbelievers) and make them targets of mockery and humiliation. It will be an answer to what the deniers were doing to the believers in the world.

Stay With Satans In Hell Will Be A Painful Punishment

Among all spiritual punishments is also that of living with Satans and with all other hell dwellers. While the people of paradise will enjoy one another's company. The hell dwellers will abhor one another and they will be hating one another strongly. This has been hinted at in the Holy Quran: Wa Man...Qareen (Surah Zukhruf: 36-37) meaning: “Those who will close their eyes from remembering Allah, We will make Satans overpower them who will be their permanent companion. Those Satans will restrain them from adopting the true path. But such people will (falsely) imagine that they had found the true path until the denier will, along with his same devil fellow traveller come before Us in the place of punishment. Then he will say to the Satan: Alas! How nice had there been a distance of east and west between you and me because you are a bad companion.”

It is narrated that both will be bound in one and the same

chain and hurled into hell.

They Will Deny One Another

Iztabarra...Minnaa. (Surah Baqarah 2: 166-167) meaning: Regarding the enmity between the helpers of oppressors and the followers of misguiding leaders, the Lord says: "When those who were followed will deny any connection with them (that is the leaders will deny their followers) and all of them will witness chastisement. Means of their salvation will be cut off. Then the followers will say: Alas, how nice had we were allowed to return to the world once again so that we may also acquit them as they are now acquitting us."

Regarding to enmity between hell dwellers, God Almighty says at another place in the Holy Quran: Summa...Ba'zaa. (Surah Ankabut 29:25) meaning: Then, on the Day of Resurrection, some of you will declare some as deniers and some of you will curse some of you.

Again He says: Al Akhillaaa...Mutta Queen (Surah Zukhruf: 67) meaning: "Those who were friends in the world will become enemies, except faithful and righteous people. They will be friendly with one another as they were in the world."

It is mentioned that a friendship which was not for the sake of God in the world will turn into enmity in the Hereafter. Almighty Allah says: Wa Inna...Azwaaj. (Surah Saad 38:55-58) meaning: Verily, there will be a very bad return for the rebels and the deviators from truth. They will be hurled in hell and their bed therein will be fire and it is a very bad resting place. The rebels should taste it and they should also drink Hameem and Ghassaq (burning and foul smelling water) and they should taste various other chastisements too which will amount to terrible torture.

• Blaming One Another In Hell

It is mentioned that when the misguiding leaders will be thrown into hell and when their followers will also be made to join them therein, the leaders will ask: Who are these people? (The guardian of hell will reply): This is a group which will remain with you in all the hardships of hell. The leaders will say: Bad indeed (ominous) is their arrival. They are people of hell. The followers will reply: But you are ominous because you are the cause of our

chastisement. So hell is a bad dwelling place. Then they will say: O our Lord! Give double punishment to those who caused this chastisement to us because they themselves were misguided and they misguided others also. (Surah 38:59).

The events, condition and dialogues quoted above are doubtlessly true. That is how the people of hell will quarrel with one another.

Will This Weak Body Be Able To Bear Such Sentences?

Some doubts can possibly rise, in people's minds. We are briefly hinting to them here with their replies. One such question can be how man will be able to bear so much hard and painful punishment the lowest degree of which cannot even be imagined in the world?! He will be finished in the first strike. How hard is the punishment and how weak is man's body?!

Man's Body Will Also Become As Hard As His Heart

The answer to the above mentioned query (doubt) is that though it is quite true that man will have this same body in the Hereafter too, but, by the power of God the Almighty, it will be made so strong that it cannot be compared with its worldly (previous) form. In fact, in the Hereafter, the physical condition of man will be subject to his spiritual condition, both in hardness and softness. Just as the soul of the faithful was very soft and smooth in the world and it was being affected while confronting every truth (as has been said by the Amiral Momineen (a.s) in Nahjul Balagha: "Al Mominoona...." Similarly, in the Aakherat too his body will be soft and smooth like their souls. Likewise bodies of deniers will be as hard and tough as their souls were in the world.

God says in the Holy Quran: Quloobukum...Qaswah. (Surah Baqarah 2: 74). Just as it is not bending before truth in the world it will remain harsh and stiff in Hereafter too (like his heart).

In The Hereafter, Truth Will Overtake Appearance

It is mentioned that, in the Hereafter, the teeth of deniers become as big as the mountain of Uhad (then like what will be his body?!). In other word, in Aakherat, meaning: (reality) will overcome face (appearance). All facts will come out in the open and the inner and outer will become

manifest.

Yawma Tublas Saraait (Surah 86:9)

Qiyamat is the Day of the unveiling of secrets. It is also mentioned that when the inner and outer organs of body will disintegrate and tear up by chastisement (such as eating Zaqqoom and drinking Hameem) all these body parts will recover soon again (rather the skin will be changed a number of times).

The Holy Qurans mentions clearly: Kul Lamaa...Azaab (Surah Nisaa 4:59) meaning: Whenever their skins will burn up We will change them so that they may continue to taste the chastisement adequately.

Is Painful Punishment Becoming Divine Justice?

Another doubt which can come to man's mind is: Are such severe punishments commensurate with Divine Justice?

Such doubt is the result of thinking that the Divine punishment is like the tortures inflicted by the despotic rulers of this world. But this imaginary likeness is in no way correct because what the worldly tyrants do is for taking personal revenge and for pleasing themselves by punishing their offenders. They want to cool their anger in that way. They frown upon those who oppose them; they boil in anger. In order to subside their wrath they order their imprisonment, torture and even killing etc. But the Divine punishment will not be like that. There, whatever will happen will be caused by what had happened in the world. If the sin is serious its punishment will also be serious and if the error was light its punishment will also be proportionately light. The result of faithlessness will be to remain in perpetual darkness. Turning away from God will result in permanent sandwitching and pressure. The result of every trampled right will be everlasting blindness and deafness. The consequence of following devilish leaders will be dwelling with them forever. The essential result of eating the property of an orphan will be flaring of fire in the devilish devourer's stomach. This makes it clear that man will get hell fire by way of his own earning. He will be liable to various punishments in hell only because of his own misdeeds and evil character and misbehaviour. In the light of what is said in the Holy Quran the fuel of hell fire also will be wrongdoer persons: Fattaquo...Hijaarah.

(Surah Baqarah 2: 24)

Self Prepared Punishment

It can be understood from the above that the reasons of getting punishments in hell will have been provided by the sinner man himself. He had behaved wrongfully unjustly and oppressively with himself. God never oppresses anyone: Innallaah La...Yazlimoon. (Surah Yunus 10: 44)

How at all a Kafir denier ever be given entrance to paradise which is extremely Holy and soft place when that fellow had indulged in dirtiness, harshness, rebellion, deviation and disobedience to God?! Bihisht (Paradise) is a very very secure and peaceful place where only healthy people can enter who does not have any foul illness. How can a man who is full of internal illnesses like envy, malignance, enmity, stinginess, pride, egotism, be allowed entrance to paradise? The residence of such ill people is a hospital (Beemaaristaan) of hell, not the paradise which is a place of permanent peace.

Adoration Before The Blind And Singing Before The Deaf?!

The truth is that to allow a denier entrance to paradise is just like pouring scented oil on the head of a man who has lost his faculty of smelling due to severe cold. It is like putting a thing at an inappropriate place. (It is never commensurate with Divine Wisdom). It is called Zulm in Arabic. Therefore hurling a Kafir in hell is in no way opposite of Divine Justice because in Arabic ADL means to put a thing in its appropriate place (God is ADL means Just). That is why entrance of a denier in paradise is impossible. It is totally against divine justice (Adl-e-Ilaahi). He (the Kafir) can never enjoy paradise because it is just like a beautiful bride who adorns herself for a blind fellow or sings before a deaf person.

What Has The Merciful To Do With Punishment?!

Even after all that as been said above, it is likely that some one may ask: How can God, the Most Merciful, Who loves His creation beyond measure, will put his beloved creation to fierce punishments?! The answer is that though God is most soft and lenient, He also is wrathful and mighty. As He is Rehman and Raheem, so also He is Jabbaar and Qahhaar. Just as paradise is the

manifestation of extreme kindness, so is the hell the manifestation of extreme anger and wrath. Yaa man Sabaqat Rahmatahu Ghazabahu is the attribute according to which He is not happy that His creation should become Kafir by disobeying Him and go to hell. (Laa Yarzaa Li Ibadihil Kufr). But when the creation, despite knowing His displeasure, opts for the road leading to hell, He also does not prevent them per force from going in that direction because it is against His wisdom God is absolutely independent of every or any need. He is also not needy of our faith.

Forcible Tawbah (Repentance) Is Useless

Yet He has, on the basis of His mercy and kindness, towards His creation made Tawbah (true repentance) the cause of protection from the above mentioned punishments. He has kept this door open until the last breath of man. But if the creation turns away its face from this kindness also, He also does not force them to repent because a forced tawbah will not be a tawbah at all. Doubtlessly, God is Merciful and Beneficent and it is because of it that He has ordered the creation to follow His commands and to carry out all obligatory and voluntary good deeds leading to paradise and He guided us toward it. Similarly He also commanded us to refrain from all evil, prohibited and indecent things which take one away from God and make him near to Satan and consequently lead to hellfire. Thus it can be understood that all these religious commands and duties are due to His vast mercy and kindness. Therefore, a faithful person should also take care and he should never lag behind in fulfilling his religious duties. He must realize that failure to do any obligatory duty is his permanent loss which is irreparable. In this way he will be depriving himself of divine mercy. No other thing can avert this loss.

A Short Lifespan And Permanent Punishment

One more objection can also be that if a Kafir got a lifespan of say fifty or sixty (or more) years. Then, how can it be proper that he should suffer for ever ever endlessly in hell? The answer is: The denier who, spent his entire life in disbelief had, in reality, in that very short lifespan by misusing his freedom of action, gathered such a huge and permanent evil that its essential consequence is entrance to everlasting hell. In other words, he opted

for such a darkness for himself, where no ray of light can ever reach till eternity. Likewise, the faithful who left this world with piety and God fearingness earned in his short life and undiminishing success, that is, he earned and inextinguishable light.

Eternity Will Be Based On The Intention Of Good Or Evil

It is mentioned in Biharul Anwaar that Abu Hashim asked Imam Sadiq (a.s.) why the dwelling in paradise or hell will be permanent? The Imam (a.s.) replied: The people of hell will live in hell forever because their intention in the world was that had they to live in the world forever they would disobey God forever. Likewise the reason of the people of paradise living there in permanently is also that their intention in the world was that if they had to live in the world forever they would always obey God and would never defy his commandments. So, it is the intention that results in the permanent residents of the people of paradise in paradise and the permanent dwelling if the people of hell in hell. The Holy Quran says:

Everyone acts according to his intention.

Wa Aakhiru Daa Waanaa Ani Hamdu Lillaahi Rabbil
Aalameen Wa Sallaallahu Alaa Muhammad (s.a.w.s.) Wa
Aalihit Taiyibeen Wat Taahireen