

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Accountability in the Hereafter

The scales of people who commit Shirk will not be set up; they will be sent to Hell. But the deeds of the people of Islam will be accounted.

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا تُنْصَبُ لَهُمُ الْمَوَازِينُ وَلَا تُنْشَرُ لَهُمُ الدَّوَابِيعُ وَإِنَّمَا تُنْشَرُ الدَّوَابِيعُ لِأَهْلِ الْإِسْلَامِ

(Ali^{-asws} Ibn Hussain^{-asws} said:) Know, servants of Allah^{-azwj}! The people of Shirk, neither will the scales be set up for them nor will the registers be publicised for them, and rather the registers of the people of Al-Islam will be publicised. (an extract).¹

مع، معاني الأخبار ع، علل الشرائع ماجيلويه عن عمه عن الكوفي عن محمد بن سنان عن المفضل بن عمر عن أبي عبد الله قال: وَقَعَ بَيْنَ سَلْمَانَ وَ بَيْنَ رَجُلٍ كَلَامٌ فَقَالَ لَهُ مَنْ أَنْتَ وَمَا أَنْتَ

(The books) ‘Ma’any Al Akhbar’, (and) ‘Ilal Al Sharaie’ – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

‘Abu Abdullah^{-asws} said: ‘(Heated) talk occurred between Salman^{-ra} and a man. He said to him^{-ra}, ‘Who are you^{-ra}, and what are you^{-asws}?’

فَقَالَ سَلْمَانُ أَمَا أَوْلَايَ وَ أَوْلَاكَ فَنُطْفَةُ قَدْرَةٍ وَ أَمَا أُخْرَايَ وَ أُخْرَاكَ فَجِيفَةٌ مُنْتَبَهَةٌ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَتِ الْمَوَازِينُ فَمَنْ حَفَّ مِيزَانُهُ فَهُوَ اللَّيِّيمُ وَ مَنْ ثَقُلَ مِيزَانُهُ فَهُوَ الْكَرِيمُ.

Salman^{-ra}, ‘As for the beginning, so your beginning is a filthy seed, and as for the ending, so your ending is a stinky carcass. When it will be the Day of Qiyamah and the scales are set up, so the one who scale will be light, he will be lowly, and the one whose scale is heavy, he will be the honoured’.²

In Holy Quran, Allah^{-azwj} Says:

وَقَفُّوهُمْ ۖ إِنَّهُمْ مَسْتُولُونَ {24}

And stop them! They have to be Questioned [37:24]

¹ Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 6

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 28

See the Tafseer below:

The first and main subject matter of the Questioning

عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى وَ فِقُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

From Al Shaby, from Ibn Abbas,

‘Regarding the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, ‘About the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}’,³

وَبَحْدَا الإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ هَاشِمٍ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسَامَرَاءَ قَالَ: حَدَّثَنِي أَبِي هَاشِمٌ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسُرْمَنْ رَأَى قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا بْنِ عَبْدِ اللَّهِ الْجَوْهَرِيُّ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ تَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

And by this chain, from Abu Muhammad Al Fahham, from Abu Al Fazl Muhammad Bin Hashim Al Hashimy, the prayer at Samarra, from Abu Hashim Al Hashimy the prayer leader at Sur Man Rayy, from Abu Hashim Bin Al Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al Jowhary Al Basry, from Abdullah Bin Al Musna Bin Tumama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يُجْزَ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ بَوْلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ فِقُوهُمْ إِنَّهُمْ مَسْئُولُونَ بَعْضِي عَنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

From the Prophet^{-saww} having said: ‘When it will be the Day of Judgment and the Bridge is set up upon Hell, none would be allowed to cross over it except the one who had with him a permit wherein is the Wilayah of Ali Bin Abu Talib^{-asws}, and these are the Words of Allah^{-azwj} the Exalted: **And stop them! They have to be Questioned [37:24]**, Meaning about the Wilayah of Amir Al Momineen Ali Bin Abu Talib^{-asws}, may the most superior of the Salawaat and the greetings be upon him^{-asws} and upon his^{-asws} offspring’.⁴

حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْعَزَّالِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ عَزْوَانَ أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us by Ismail Bin Al Ghazaly, from Muhammad Bin Fuzayl, from Gazwan, from Ata’a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas who said,

³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 12

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 54

قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقِفْتُ أَنَا وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَى الصِّرَاطِ يَبْدُ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَمَا يَمُرُّ أَحَدٌ إِلَّا سَأَلْنَاهُ عَنْ وِلَايَةِ عَلِيٍّ بِنِ أَبِي طَالِبٍ

‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Judgment, I^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws} would pause upon the Bridge. In the hand of each one of us^{-asws} would be a sword, so no one would pass except we^{-asws} will ask him about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}.

فَمَنْ كَانَتْ مَعَهُ وَ إِلَّا ضَرَبْنَا عُنُقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

So the one who would have it (fine), or else we^{-asws} would strike his neck and cast him into the Fire, and that is the Speech of the Exalted: ***And stop them! They have to be Questioned [37:24]***.⁵

وعنه: عن محمد بن عمر الحافظ الجعابي، قال: حدثني عبد الله بن محمد بن سعيد بن زياد من أصل كتابه، قال: حدثنا أبي، قال: حدثنا حفص بن عمر العمري، قال: حدثنا عصام بن طليق، عن أبي هارون، عن أبي سعيد، عن النبي (صلى الله عليه و آله) في قول الله عز و جل: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ، قال: «عن ولاية علي، ما صنعوا في أمره و قد أعلمهم الله عز و جل أنه الخليفة من بعد رسوله».

And from him, from Muhammad Bin Umar Al-Hafiz Al-Ja’any, from Abdullah Bin Muhammad Bin Saeed Bin Ziyad from the originAl-of his book, from his father, from Hafs Bin Umar Al-Amary, from Asaam Bin Taleyq, from Abu Haroun, from Abu Saeed,

‘The Prophet^{-saww} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And stop them! They have to be Questioned [37:24]***, said: ‘About the Wilayah of Ali^{-asws}, what they did regarding his^{-asws} matter, and Allah^{-azwj} Mighty and Majestic had Made it Known to them that he^{-asws} was the Caliph (immediately) after His^{-azwj} Rasool^{-saww}’.⁶

The four main matters to be Questioned about

موفق بن أحمد في كتاب (المناقب)، بإسناده عن أبي برزة، قال: قال رسول الله (صلى الله عليه و آله): «لا تزول قدم عبد يوم القيامة حتى يسأله الله تبارك و تعالى عن أربع: عن عمره فيما أفناه، و عن جسده فيما أبلاه، و عن ماله مما كسبه، و فيما أنفقه، و عن حبنا أهل البيت».

Mowfaq Bin Ahmad in the book Al Manaqib, by his chain, from Abu Barzat, said,

⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 7 (Extract)

⁶ معاني الأخبار: 7 / 67.

‘Rasool-Allah^{-saww} said: The feet of a servant would not move on the Day of Judgment until Allah^{-azwj} Blessed and Exalted Questions him about four (matters) – About his life-time, in what he spent it, and about his body, in what did he indulge it in, and about his wealth, from what did he earn it, and in what did he spend it, and about our^{-asws} love of the People^{-asws} of the Household’.

فقال عمر بن الخطاب: فما آية حبكم من بعدك؟

Umar Bin Khattab said, ‘So what is the sign of (having) your^{-asws} love from after you^{-saww}?’

فوضع يده على رأس علي (عليه السلام) - و هو إلى جانبه-، فقال: «إن آية حبي من بعدي: حب هذا، و طاعته طاعتي، و مخالفته مخالفتي».

He^{-saww} placed his^{-saww} hand upon the head of Ali^{-asws} – and he^{-asws} was by his^{-saww} side – and he^{-saww} said: ‘The sign of (having) my^{-saww} loved from after me^{-saww} is (having) the love of this one^{-asws}, and obeying him^{-asws} is obeying me^{-saww}, and opposing him^{-asws} is opposing me^{-saww}’.⁷

The Detailed scenario on the Day of Judgment

قَالَ رَسُولُ اللَّهِ ص أَحْبَبَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِحَيْمًا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

(Imam Hassan Al-Askari^{-asws} said): ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah^{-azwj} the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِنُبُوَّةِ مُحَمَّدٍ وَ كَفَرْتُ بِوَلَايَةِ عَلِيِّ ع فَمَا آمَنَ بِنُبُوَّةِ مُحَمَّدٍ.

Similar to that, Allah^{-azwj} Necessitated the *Eman* in the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, just as He^{-azwj} Necessitated the *Eman* in Muhammad^{-saww}. So the one who said, ‘I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali^{-asws}, so he did not believe in the Prophet-hood of Muhammad^{-saww}’.

⁷ مناقب الخوارزمي: 35.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا - نِدَاءً تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَ كُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرَ يُنَادِي: «مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah^{-azwj} the Exalted, when He^{-azwj} Resurrects the creatures on the Day of Judgment, a caller of our^{-saww} Lord^{-azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: ‘Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

فَأَمَّا الدَّهْرِيَّةُ وَ الْمُعْطَلَّةُ فَيَحْرُسُونَ عَنْ ذَلِكَ - وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُهَا سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَأُزُ الدَّهْرِيَّةُ [وَ الْمُعْطَلَّةُ] مِنْ سَائِرِ النَّاسِ بِالْحَرْسِ.

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it. Thus the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ - إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمَجُوسِ وَ النَّصَارَى وَ عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يَحْرُسُونَ فَيَبْسُتُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: ‘I testify that there is no god except Allah^{-azwj}!’ So the creatures, all of them would be saying that – except for the one who was associating with Allah^{-azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يَحْرُسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ.

Then the caller would be saying: ‘I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يُنَادَى مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ] فَإِذَا نِدَاءٌ مِنْ قِبَلِ اللَّهِ تَعَالَى: [أَلَا، بَلْ] وَ فَيَقُولُ لَهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ»: لِمَا ذَا يُوقَفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: ‘Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!’ And there would be a call from Allah^{-azwj} the Exalted: “No! But, *And stop them! They have to be Questioned*

[37:24]”. The Angels, those who said, ‘Usher them to the Paradise due to their testifying with the Prophet-hood!’ would be saying, ‘Due to what are they being paused?’

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [فَقُوهُمْ] إِيَّاهُمْ مَسْئُولُونَ عَنْ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعَظَّمُوا ثَوَابَهُمْ، وَ أَكْرَمُوا مَا جَاءَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمُ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So there would be a call from Allah^{-azwj} the Exalted: “**And stop them! They have to be Questioned [37:24]**” - about the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww}. O My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} Commanded them along with the testimony with Muhammad^{-saww}, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{-saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{-azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!”

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوِلَايَةِ شَاهِدًا، وَ لِآلِ مُحَمَّدٍ مُحِبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَطْلُبُ أَنْ كَذِبَهُ يُنَجِّيه، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He^{-asws} said: ‘So from them would be one saying, ‘I used to testify with the *Wilayah* for Ali^{-asws} Bin Abu Talib^{-asws}, and was one who loved the Progeny^{-asws} of Muhammad^{-saww}’, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali^{-asws} (in verification or otherwise)’. So you^{-asws} will be testifying, O Abu Al-Hassan^{-asws}, and you^{-asws} would be saying: ‘The Paradise will testify for my^{-asws} friends, and the Fire would testify against my^{-asws} enemies’.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا - حَرَجَتْ إِلَيْهِ رِيَّاحُ الْجَنَّةِ وَ نَسِيمُهَا - فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عَلَالِي الْجَنَّةِ وَ عُرْفَهَا - وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{-azwj}. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا - جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا - وَ ظَلَمَهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظَلِيلٍ - وَ لَا يُعْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ، فَتَرْفَعُهُ فِي الْهَوَاوِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah^{-saww} said: ‘Thus, due to that, you^{-asws} are the distributor of the Paradise and the Fire. You^{-asws} would be saying to it: ‘This one is for me^{-asws}, and this one is for you’⁸.

Requirement of the written authorisation at the Bridge (Archway)

أبو الحسن الشاذاني: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا ببراءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخريه في النار، و ذلك قوله تعالى: وَ قَفُوهُمْ إِخْتِمْ مَسْئُولُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

‘I heard Rasool-Allah^{-saww} saying: ‘When it will be the Day of Judgement, Allah^{-azwj} the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali^{-asws} Bin Abu Talib^{-asws}. And the one who does not have an approval of Amir-Al-Momineen^{-asws}, Allah^{-azwj} would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**’.

قلت: فذاك أبي و أمي – يا رسول الله – ما معنى البراءة التي أعطاها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, ‘May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What is the meaning of the ‘approval’ which Ali^{-asws} would be giving out?’ So he^{-saww} said: ‘A written (permit) – ‘There is no god except for Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, and Amir-Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} is the successor^{-asws} of Rasool-Allah^{-saww}’⁹.

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثني، عن ثمامة

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 276

⁹ مائة منقبة: 16 / 36

بن عبد الله بن أنس بن مالك، عن أبيه، عن جده، عن النبي (صلى الله عليه وآله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجر عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قَفُوهُمْ إِهْتَمَّ مَسْئُولُونَ، يعني عن ولاية علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-Fazal Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet^{-saww} having said: ‘When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be permitted to cross over it except the one with whom would be a permit in which is (mentioned) the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**, meaning about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}’¹⁰.

The Questioning would be at the first Bridge (Archway)

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه باسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been reported by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Judgement, Allah^{-azwj} would Command An Angel to Inflame the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He^{-azwj} Would be Saying: “O Mikaeel^{-as}! Extend the Bridge over the Hell!” and He^{-azwj} would be Saying: “O Jibraeel^{-as}! Establish the Scale of Justice underneath the Throne!” and He^{-azwj} would be Saying: “O Muhammad^{-saww}! Bring your^{-saww} community near for the Reckoning!”

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساءهم ورجاهم على القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله.

¹⁰ الأماالي 1: 296.

Then Allah^{-azwj} the Exalted would Command that he^{-saww} should hold seven arches upon the Bridge, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first archway, about the Wilayah of Amir-Al-Momineen^{-asws} and the love for the People^{-asws} of the Household of Muhammad^{1-saww}.

فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People^{-asws} of his^{-saww} Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy truthful ones'.¹¹

(In a length Hadith, Amir Al-Momineen-asws said:)

And Allah^{-azwj} Says:(38:64) إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

Indeed the people in fire will be fighting among themselves.

And Allah^{-azwj} Says:(50:28) قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُمْ إِلَيَّ بِالْوَعِيدِ

Do not fight among yourselves in front of Me.

And Allah^{-azwj} Says: (36:65) النَّيِّمَ نَحْنِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

On that Day, We shall seal their mouths up while their hands will speak to Us and their feet bear witness about what they have been earning.

And Allah^{-azwj} Says: (75:23) وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ

Some faces will on that Day be bright with happiness. Looking-up to their Rab.

¹¹ Taweel Al Ayaat Al Zaahira – CH 37 H 4

And Allah-azwj Says: (6:103) لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

No power of vision can comprehend Him, whereas He encompasses all human vision: He is the Subtle, the Informed.

And Allah-azwj Says: (53:14) وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ (13) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

What he sees now he has already seen near the Sidaratul Muntaha (Near the Hawthorn on the Boundary).

And Allah-azwj Says: (20:109) يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (20:109)

On that Day, intercession shall be of no avail [to any] for refuse except those the Most Gracious will have granted the permission.

And Allah-azwj Says: يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (78:38)

On the Day when all souls and all the angels will stand up in ranks: none will speak but he to whom the Most Gracious will have given the permission.

And Allah-azwj Says ¹²:(42:51) وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا

It is not appropriate for Allah to speak to any human being except through inspiration.

And Allah-azwj Says: (83:15) كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

Indeed they will be screened off from their Lord on that day.

And Allah-azwj Says¹³: (6:158) هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ

¹² وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِيَدَيْهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ (42:51)

Are they only waiting for angels to come to them or for your Lord to arrive?

And Allah-azwj Says: (32:10) وَقَالُوا أَنَدَا ضَلَّلْنَا فِي الْأَرْضِ أَنِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

They disbelieve that they will be brought back to life after death.

And Allah-azwj Says: فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (9:77)

So, He planted hypocrisy in their hearts till the day when they will meet Him because they broke their word to God which they had promised Him and for how they had been lying.

And Allah-azwj Says¹⁴: (18:110) فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

Thus those believe in meeting their Rab should keep on carrying out the good deeds.

And Allah-azwj Says: (18:53) وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

Sinners will see the Fire and think they are going to fall into it. They will not find anyway to avert it.

And Allah-azwj Says¹⁵: (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

We shall set up scales for justice on the Resurrection Day. Thus no soul will be subjected to slightest cruelty.

¹³ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ (6:158) أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (18:110)

¹⁵ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ (21:47)

And Allah-azwj Says: وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ (23:102) حَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (23:103)

Those whose scales are heavy will be prosperous; while those whose scales are light will be the ones who have lost their souls; they will remain in Hell.

Amir-ul-Mo'mineen-asws: The other verses of Allah-azwj, (78:38) يَوْمَ يَقُومُ الرُّوحُ , and (6:23) رَبَّنَا مَا كُنَّا مُشْرِكِينَ , and (29:25) بَعْضًا and

and (50:28) and (38:64) قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (50:28) and (38:64) إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (38:64)

الْيَوْمَ نَخْنِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (36:65) meaning, On that Day We (after realising the extent of their sins) and some sinners will be cursing some other sinners and would be denying this verse, as they will do 'AlBarat'¹⁶ to dismiss their previous associates. This would be similar to what Iblis^{1a} says in the Chapter of Ibrahim 'You have worshiped Me along with the one which I have already rejected'¹⁷ and Hazrat Ibrahim^{as} says we have denied you¹⁸; meaning we have disassociate ourselves from you.

Then they will reassemble at another place and where they will cry out with loud screams. These screams will be so horrific that if Allah-azwj were to allow these screams to reach the earth then its habitants would come under such distress that their organs would come out of their bodies, but only if Allah-azwj wishes so. They will keep on crying for so long that their tears would dry up and they would start shedding tears of blood. (An extract)¹⁹

¹⁶ Disassociation

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقَّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا (14:22) تَلُومُونِي وَتُلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

فَدَكَانَتْ لَكُمْ أَسْوَأَ حَسَنَةٍ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَتْنَا (60:4) وَإِلَيْكَ الْمَصِيرُ

¹⁹ Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90,Page-98