

Barzakh – What Happens after Death?

Contents

Summary:	3
Introduction:	6
Pangs of death:	6
How does the soul of a Momin depart?	6
The death of a believer:	8
The death of a believer and a non-believer:.....	8

Questions in grave – Allah ^{-azwj} Guides to the Divine Imam ^{-asws}	9
Lifting of the Punishment in Barzakh (Grave):	10
Where does the <i>Ruh</i> (Soul) go after death?	10
Signs of Soul departing from the body?.....	12
What a dying one sees before departing from the world?	13
Resurrection:.....	13
A believer will be protected from the Horrors of the Day of Reckoning:	16
Who would benefit from Intercession?	18
Barzakh is either a garden from Paradise or a punishment of the Hell:.....	24
The Triumph for a believer:	27
Life and death are two creations of Allah ^{-azwj} :	29
Salman’s talking to the soul:	30
Appendix I: The most difficult times of the son of Adam ^{-as}	30
Appendix II: Questioning in the grave.....	31
Appendix III: Squeezing of the grave	35
Appendix IV: A believer will be protected from the Horrors of the Day of Reckoning:	36
Appendix V: Enemies of Ahl Al-Bayt ^{-asws} are metamorphosed at death	38
Appendix VI: Where does the ‘ <i>Ruh</i> ’ of a Momin and a Kafir go after death?	38
Appendix VII: Salman’s Talking to the Soul.....	40

Barzakh – What Happens after death?

Summary:

In the holy Quran, the word 'بِرْزَخًا' or 'بِرْزَخٍ' means 'barrier', e.g., Sura e Al-Momin (23:100), Sura e Rehman (55: 20) and Sura Al-Furqan (25:53). Here, we will focus on its meanings as a 'barrier' between the death and the Day of reckoning. We will also briefly review Ahadith on the pangs of death, questioning/squeezing of the grave, the resurrection and the reckoning, and final abode (Paradise through intercession or the Hell). As Imam Ali^{-asws} Ibn Hussain^{-asws} explains the three most difficult phases a human has to face:

الحِصَالِ أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْفَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الرَّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَشَدُّ سَاعَاتِ ابْنِ آدَمَ ثَلَاثُ سَاعَاتٍ السَّاعَةُ الَّتِي يُعَايِنُ فِيهَا مَلَكُ الْمَوْتِ وَ السَّاعَةُ الَّتِي يُقَوْمُ فِيهَا مِنْ قَبْرِهِ وَ السَّاعَةُ الَّتِي يَقِفُ فِيهَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِنَّمَا إِلَى الْجَنَّةِ وَ إِنَّمَا إِلَى النَّارِ.

My father, from Sa'ad, from Al-Asbahany, from Al-Minqary, from Abdul Razaq, from Ma'mar, from Al-Zuhry who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The most difficult times of the son of Adam^{-as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah^{-azwj}, so either he would go to the Paradise or he would go to the Fire' (an extract, Hadith in Appendix I).¹

These difficult phases are briefly discussed below:

1) Pangs of death:

قُلْتُ فَمَا لِدَلِّكَ حَدِّ يُعْرِفُ قَالَ بَلَى إِنَّ أَشَدَّ شِبَعَيْنَا لَنَا حُبًّا يَكُونُ خُرُوجُ نَفْسِهِ كَشْرَابِ أَحَدِكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءَ الْبَارِدِ الَّذِي يَنْتَقِعُ بِهِ الثَّلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُعْبِطُ أَحَدِكُمْ عَلَى فِرَاشِهِ كَأَقْرَبِ مَا كَانَتْ عَيْنُهُ بِمَوْتِهِ.

I^{-asws} (Ali^{-asws} Ibn Abi Talib^{-asws} asked Rasool Allah^{-saww}): 'So, what is a recognised limit of that?' He^{-saww} said: 'Yes. Our^{-asws} Shias of the most intense love for us^{-asws}, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying just as one of you falls asleep on his bed, as delighted as his eyes could be with his death'.²

2) Questioning in the grave:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَصْلَحَكَ اللَّهُ مِنَ الْمَسْتَوْثَلُونَ فِي قُبُورِهِمْ قَالَ مَنْ مَحَضَ الْإِيمَانَ وَ مَنْ مَحَضَ الْكُفْرَ قَالَ قُلْتُ فَبَقِيَّةُ هَذَا الْخَلْقِ قَالَ يَلْهَى وَ اللَّهُ عَنْهُمْ مَا يُعْبَأُ بِهِمْ

¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19

² Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 126 H 11

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

‘I said to Abu Ja’far^{-asws}, ‘May Allah^{-azwj} Keep you well! Who are the questioned ones in their graves?’ He^{-asws} said: ‘The ones of pure belief and the ones of pure disbelief’. I said, ‘So there remain these people’. (Imam^{-asws} said) By Allah^{-azwj}! They will be left alone (as their punishment will be in the wait (Barzakh) – to find out if they are saved or destroyed)’ (an extract).³ Addition Ahadith on questioning in the grave are included in the Appendix II.

3) Squeezing of the grave:

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّنَ ضَعَطَهُ الْقَبْرِ فَقَالَ هَبَّهَاتَ مَا عَلَى الْمُؤْمِنِينَ مِنْهَا شَيْءٌ وَاللَّهِ إِنَّ هَذِهِ الْأَرْضَ لَتَقْتَضِرُ عَلَى هَذِهِ فَيَقُولُ وَطِئَ عَلَى ظَهْرِي مُؤْمِنٌ وَلَمْ يَطَأْ عَلَى ظَهْرِي مُؤْمِنٌ وَ تَقُولُ لَهُ الْأَرْضُ وَاللَّهِ لَقَدْ كُنْتُ أُحِبُّكَ وَأَنْتَ تَمْشِي عَلَى ظَهْرِي فَأَمَّا إِذَا وُلِّيتُكَ فَسَتَعْلَمُ مَاذَا أَصْنَعُ بِكَ فَتَفْسُخُ لَهُ مَدَّ بَصَرِهِ .

He (the narrator) said (to the 6th Imam^{-asws}), ‘I said, ‘May I be sacrificed for you^{-asws}! So where is the squeezing of the grave?’ So, he^{-asws} said: ‘Far be it! There is nothing upon the Believers from it. This earth would pride upon this, and it would be saying, ‘A Believer trod upon my back and a Believer did not tread upon you’, and the earth would be saying to it, ‘By Allah^{-azwj}! I used to love you when you were walking upon my back. Therefore, when I loved you, then you shall soon come to know what I would be doing with you’. So, it (grave) expands for him to the extent of his vision’ (an extract).⁴

However, there will be very few who will escape the squeezing of the grave, see the Hadith in Appendix III.

ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَنَانَ عَنِ ابْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ عَابِسٍ عَنِ أَبِي مُرَيْمٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنِ زَيْدِ بْنِ حُبَيْشٍ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ سُورَةَ النَّسَاءِ فِي كُلِّ جُمُعَةٍ أَمِنَ ضَعَطَةَ الْقَبْرِ.

(The book) Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibn Mihran, from Al-Hassan Bin Ali, from Ali Bin Abbas, from Abu Maryam, from Al Minhal Bin Amro, from Zirr Bin Hubeysh,

‘From Amir Al-Momineen^{-asws} having said: ‘One who recites Surah Al Nisaa during every Friday will be safe from compression of the grave’.⁵

4) The Resurrection and the Reckoning:

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَبِيلِ بْنِ دَرَّاجٍ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ الْخَلْقَ أَمْطَرَ السَّمَاءَ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَ نَبَتَتِ اللَّحُومُ.

³ Al Kafi V 3 – The Book Of Funerals CH 86 H 8

Al Kafi V 3 – The Book Of Funerals CH 12 H 2⁴
Bihar Al-Anwaar V 89 – The Book of Quran – Ch 31 H 1⁵

In the Tafseer of Ali Bin Ibrahim – ‘It is narrated to me from Ibn Abu Umeyr, from Jameel Bin Darraj,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Intends to Resurrect the creatures, He^{-azwj} would Cause the sky to rain upon the earth for forty mornings, so the joints would gather and the flesh would grow’.⁶

قُلْتُ فَأَلَاغْرَافُ قَالَ صِرَاطٌ بَيْنَ الْجَنَّةِ وَالنَّارِ فَمَنْ شَفَعَهُ لَهُ الْأَيْمَةُ مِنَّا مِنَ الْمُؤْمِنِينَ الْمُدْنِيِّينَ نَجَا وَمَنْ لَمْ يَشْفَعْهُوا لَهُ هَوَى.

I said, ‘So (what about) ‘the heights’ (The Bridge)?’ He^{-asws} (Abu Ja’far^{-asws}) said: ‘A bridge (pathway) between the Paradise and the Fire. The ones from the Momineen sinners for whom the Imams^{-asws} from us^{-asws} intercede, would attain salvation, and one they do not intercede for, would collapse (and fall into the Fire)’ (an extract).⁷ Additional Ahadith are included in Appendix IV.

5) The Final Abode:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَمْرٍو بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِني سَمِعْتُكَ وَ أَنْتَ تَقُولُ كُلُّ شَيْعَتِنَا فِي الْجَنَّةِ عَلَى مَا كَانَ فِيهِمْ قَالَ صَدَقْتَنكَ كُلَّهُمْ وَ اللَّهُ فِي الْجَنَّةِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الدُّنُوبَ كَثِيرَةً كَبِيرَةٌ فَقَالَ أَمَّا فِي الْقِيَامَةِ فَكُلُّكُمْ فِي الْجَنَّةِ بِشَفَاعَةِ النَّبِيِّ الْمُطَاعِ أَوْ وَصِيِّ النَّبِيِّ وَ لِكَيْي وَ اللَّهُ أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرْزَخِ قُلْتُ وَ مَا الْبَرْزَخُ قَالَ الْقَبْرُ مِنْذُ حِينَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Ahmad Bin Muhammad, from Abdul . Rahman Bin Hammad, from Amro Bin Yazeed who said,

‘I said to Abu Abdullah^{-asws}, ‘I heard you^{-asws} and you^{-asws} were saying: ‘All of our^{-asws} Shias are in the Paradise upon what they used to be in’. He^{-asws} said: ‘You speak the truth. All of them, by Allah^{-azwj}, would be in the Paradise’. I said, ‘May I be sacrificed for you^{-asws}! If there are a lot of major sins?’ So, he^{-asws} said: ‘But, during the Day of Judgement, so all of them would be in the Paradise by the intercession of the obeyed Prophet^{-saww} or a successor^{-asws} of the Prophet^{-saww}, but, by Allah^{-azwj}, I^{-asws} am afraid upon you during the Al-Barzakh’. I said, ‘And what is the Al-Barzakh?’ He^{-asws} said: ‘The (period of the) grave since his death, up to the Day of Judgement’.⁸

There are so many Ahadith that the Shias of Ahl Al-Bayt^{-asws} will be interceded for and will reside permanently in the Paradise, however, Imam^{-asws} has shown concern regarding the ‘Barzakh’. So, how worried one should be for the Barzakh? Will there be some from believers who would not go through the agony of the Barzakh? And who are they? With these thoughts we present the following Hadith.

6) The Fear of Barzakh:

⁶ H 15 – تفسير نور الثقلين، ج 3، ص: 472

⁸ Al Kafi V 3 – The Book Of Funerals CH 87 H 3

" فيومئذ لا يسئل عن ذنبه، قال: منكم يعني من الشيعة " إنس ولا جان " قال: معناه: إنه من تولى أمير المؤمنين صلوات الله عليه وتبرأ من أعدائه وأحل حلاله وحرّم حرامه ثم دخل في الذنوب ولم يتب في الدنيا عذب لها في البرزخ، ويخرج يوم القيامة وليس له ذنب يسأل عنه يوم القيامة.

So, on that Day, none would be Questioned about his sin [55:39], he^{-asws} (6th Imam^{-asws}) said: '(None) from you, meaning from the Shias'. **neither a human being nor Jinn.** He^{-asws} said: 'Its meaning is, the one who befriends Amir Al-Momineen^{-asws} and disavows from his^{-asws} enemies, and permits his^{-asws} permissible(s), and prohibits his^{-asws} prohibition, then he enters into the sins and does not repent in the world, there would be a Punishment for it (sin) in the Al-Barzakh, and he would come out on the Day of Judgment, and there wouldn't be left any sin on him to be questioned about on the Day of Judgment".⁹

Therefore, if we made ourselves eligible for the intercession of Masomeen^{-asws} by being their staunch devotees¹⁰ and keep on repenting and beseeching to Allah^{-azwj} for remaining loyal to them and their teachings, they^{-asws} will, Insha Allah^{-azwj}, rescue us from all horrors which people will face until arriving to the final Abode.

Introduction:

In the remainder of the article, we present additional Ahadith with an attempt to better understand the scope of Barzakh and its related topics.

Pangs of death:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا عَسُرَ عَلَيَّ الْمَيِّتِ مَوْتُهُ وَ نَزَعُهُ قُرْبَ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from;

Abu Abdullah^{-asws} said: 'When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying *Salaat* in'.¹¹

How does the soul of a Momin depart?

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ قَالَ وَ كَانَ حَيِّراً قَالَ حَدَّثَنِي أَبُو الْيُقْطَانَ عَمَّا زُ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَوْ أَنَّ مُؤْمِناً أَقْسَمَ عَلَى رَبِّهِ أَنْ لَا يُمَيِّتُهُ مَا أَمَاتَهُ أَبَدًا وَ لَكِنْ إِذَا كَانَ ذَلِكَ أَوْ إِذَا حَضَرَ أَجْلُهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ رِيحًا يُقَالُ لَهَا الْمُنْسِيَةُ وَ رِيحاً يُقَالُ لَهَا الْمُسَجِّبَةُ فَأَمَّا الْمُنْسِيَةُ فَأَيُّهَا تُنْسِيهِ أَهْلَهُ وَ مَالَهُ وَ أَمَّا الْمُسَجِّبَةُ فَأَيُّهَا تُسَجِّي نَفْسَهُ عَنِ الدُّنْيَا حَتَّى يَخْتَارَ مَا عِنْدَ اللَّهِ .

⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 77

¹⁰ Acting on their^{-asws} traditions and leaving the sunnah of their^{-asws} enemies.

¹¹ Al Kafi V 3 – The Book Of Funerals CH 10 H 2

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Ansary who said, and he was good, saying,

‘Abu Al-Yaqzaan Ammar Al-Asady narrated to me, from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If a Believer were to swear upon his Lord^{-azwj} that He^{-azwj} should not Cause him to die, He^{-azwj} would not Cause him to die, ever. But, when it was that, or when his term approaches (its end), Allah^{-azwj} Mighty and Majestic Sends two aromas to him, an aroma called Al-Munsiyya and an aroma called Musakhhiya. So, as for the Munsiyya, so it would cause him to forget his family and his wealth; and as for Al-Musakhhiya, so it would cause him to be generous upon (giving up) the world until he chooses what is in the Presence of Allah^{-azwj}’.¹²

In another Hadith:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّرِيحِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزِعَ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَليَّ اللَّهِ لَا تَجْرِعْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا صَ لَأَنَا أَكْبَرُ بِكَ وَ أَشْفَقُ عَلَيْكَ مِنْ وَالِدِ رَحِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانظُرْ قَالَ وَ يُمَثِّلُ لَهُ رَسُولُ اللَّهِ صَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ عَ فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ عَ رُفَعَاؤُكَ قَالَ فَيَمْتَنِعُ عَيْنَهُ فَيَنْظُرُ فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَةً بِالتَّوَابِ فَادْخُلِي فِي عِبَادِي يَعْنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتِ أَحَبَّ إِلَيْهِ مِنْ اسْتِبْرَالِ رُوحِهِ وَ اللُّحُوقِ بِالْمُنَادِي

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from his father from Sadir al-Sayrafiy who has said:

‘Once I said to Abu Abd Allah^{-asws} ‘May I be sacrificed for your^{-asws} cause, O son of the Rasool Allah^{-saww}, is a believing person forced to die?’ He^{-asws} said: ‘No, by Allah^{-azwj}, but when the angel of death comes to take his *Ruh* (soul) away, he is frightened; and the angel of death then says to him, ‘O friend of Allah^{-azwj}, do not be frightened. I swear by the One^{-azwj} who has sent Muhammad^{-saww} I am more kind and caring to you than a kind-hearted father ready (to help). Open your eyes and look’. He^{-asws} said: ‘Figures of the Rasool Allah^{-saww}, Amir-ul-Momineen^{-asws}, (Syeda) Fatimah^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and all ‘A’immah^{-asws}, from their descendants appear before him, and it is said to him, ‘There are the Rasool Allah^{-saww}, Amir-ul-Momineen^{-asws} Ali^{-asws}, Fatimah^{-asws}, Al-Hassan^{-asws}, Al-Husayn^{-asws} and all ‘A’immah^{-asws} your friends’. He^{-asws} then said: ‘He then opens his eyes, and looks and his *Ruh* is called by a caller from the Lord of Majesty saying, ‘O peaceful *Ruh*, (in the company of Muhammad^{-saww} and his family^{-asws}) come back to your Lord^{-azwj} with pleasure (under the guardianship of Muhammad^{-saww} and his family^{-asws}) and pleased (with the rewards from your Lord^{-azwj}). Enter in the company of My^{-azwj} servants (Muhammad^{-saww} and his family^{-asws}) in paradise.’ There is then nothing more beloved to him than allowing his *Ruh* (soul) to go and join the Caller’.¹³

¹² Al Kafi V 3 – The Book Of Funerals CH 12 H 1

¹³ Al-Kafi, Vol. 3, H. 4283. 128 : ص 3 : ج الكافي

The death of a believer:

في اعتقادات الامامية للصدوق (ره) قيل لعلى بن الحسين عليهما السلام: ما الموت؟ قال: الموت للمؤمن كنزع ثياب وسخة قملة وفك قيود وأغلال ثقيلة، و الاستبدال بافخر الثياب وأطيبها روايح. واطماً المراكب وآنس المنازل،

In Itiqadaat Al-Imamiya of Al-Sadouq –

‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘What is the death?’ He^{-asws} said: ‘The death for the Momin is like the removing of the dirty clothes, and lice, and lifting of the constraints and heavy shackles, and to be replaced by the finest garments and best fragrance, and easier rides and lovely houses.’

وللكافر كخلع ثياب فاخرة والنقل عن منازل أنيسة والاستبدال بأوسخ الثياب وأخشنها، وأوحش المنازل وأعظم العذاب.

And for the Kafir, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and the mighty Punishment’.¹⁴

وقيل لمحمد بن علي الباقر عليه السلام: ما الموت؟ قال: هو النوم الذي يأتيكم في كل ليلة، الا انه طويل مدته لا ينتبه منه إلى يوم القيامة.

And it was said to Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, ‘What is the death?’ He^{-asws} said: ‘It is a sleep which comes to you during every night, except that it is extended in its length, unnoticed, up to the Day of Judgement’.¹⁵

The death of a believer and a non-believer:

وَقَالَ مُحَمَّدُ بْنُ عَلِيِّ ع: قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا الْمَوْتُ قَالَ لِلْمُؤْمِنِ كَنْزِعَ ثِيَابٍ وَسَخَةٍ قَمَلَةٍ وَ فَكَّ قَيْودٍ وَأَغْلَالٍ ثَقِيلَةٍ وَ الْإِسْتِبْدَالَ بِأَفْخَرِ الثِّيَابِ وَأَطْيَبِهَا رَوَائِحٍ وَ أَوْطَأِ الْمَرَاقِبِ وَ آنَسِ الْمَنَازِلِ.

And Muhammad^{-asws} Bin Ali^{-asws} said: ‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘What is the death?’ He^{-asws} said: ‘For the Momin is like the removal of dirty, lousy clothes, and the removal of heavy chains and shackles, and the replacement with the prideworthy, aromatic perfumed clothes, and luxurious rides and comfortable houses.’

و لِلْكَافِرِ كَخْلَعِ ثِيَابٍ فَاجِرَةٍ وَ الثَّقَلِ عَنْ مَنَازِلِ أَنْيَسَةٍ وَ الْإِسْتِبْدَالَ بِأَوْسَخِ الثِّيَابِ وَ أَخْشَنِهَا وَ أَوْحَشِ الْمَنَازِلِ وَ أَغْظَمِ الْعَذَابِ.

And for the Kafir, it is like the removal of luxurious garments, and being transferred from lovely houses, and to be replaced by the dirtiest garments rougher than it, and horrible houses, and the mighty Punishment’.¹⁶

¹⁴ Tafseer Noor Al Saqalayn - CH 67 H 10

¹⁵ Tafseer Noor Al Saqalayn – CH 67 H 11

¹⁶ بحار الأنوار (ط - بيروت)، ج6، ص: 155

The enemies of Ahl Al-Bayt^{-asws} are metamorphosed at the time of death, see for example a Hadith in [Appendix V](#).

Questions in grave – Allah^{-azwj} Guides to the Divine Imam^{-asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيَقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيَقَالُ مَنْ إِمَامُكَ فَيَقُولُ فَلَانٌ فَيَقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمَرَ هَذَا بِي اللَّهُ لَهُ وَ تَبَيَّنَ عَلَيْهِ فَيَقَالُ لَهُ تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرْسِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions, from;

Abu Al-Hassan Musa^{-asws}: 'It is said to the Believer in his grave: 'Who is your Lord^{-azwj}?' So he is saying, 'Allah^{-azwj}'. So it is said to him: 'What is your Religion?' So he is saying, 'Al-Islam'. So it is said to him: 'Who is your Prophet^{-sawww}?' So he is saying, 'Muhammad^{-sawww}'. So it is said to him: 'Who is your Imam^{-asws}?' So he is saying, 'So and so'. So it is said to him, 'How did you come to know of that?' So, he is said, 'A matter which Allah^{-azwj} Guided me towards him^{-asws}, and Affirmed me upon it'. So it is said to him: 'Sleep a sleep in which there are no dreams, a sleep of the newly-weds'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجَلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, 'O Lord^{-azwj}! Hasten the Establishment of the Hour so I can return to my family and my wealth'.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيَقَالُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيَقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقَالَتْهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوْ اجْتَمَعَ عَلَيْهَا النَّقْلَانِ الْإِنْسُ وَ الْجِنُّ لَمْ يُطِيقُوهَا قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرِّصَاصُ

And it is said to the Infidel: 'Who is your Lord^{-azwj}?' So he is saying, 'Allah^{-azwj}'. So, it is said to him: 'Who is your Prophet^{-sawww}?' So he is saying, 'Muhammad^{-sawww}'. So, it is said: 'What is your Religion?' So he is saying 'Al-Islam'. So it is said to him: 'From where did you come to know of that?' So he would be saying, 'I heard the people saying, so I said it (as well)'. So, they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it. So he would melt like the melting of the lead.

ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخِّرْ قِيَامَ السَّاعَةِ .

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, 'O Lord^{-azwj}! Delay the Establishment of the Hour'.¹⁷

Lifting of the Punishment in Barzakh (Grave):

الأمامي للصدوق العطار عن أبيه عن البرقي عن محمد بن علي الكوفي عن الثعلبي عن إبراهيم بن محمد بن الصادق عن أبيه ع قال قال رسول الله ص مر عيسى ابن مريم بقبر يُعَذَّبُ صاحبه ثم مرَّ به من قابلٍ فإذا هو ليس يُعَذَّبُ

(The book) 'Al-Amaali' of Al-Sadouq – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Al Tafleesy, from Ibrahim Bin Muhammad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Isa^{-as} Bin Maryam^{-as} passed by a grave whose occupant was being Punished. Then, a year later he^{-as} passed by it and he wasn't being Punished.

فَقَالَ يَا رَبِّ مَرَرْتُ بِهَذَا الْقَبْرِ عَامَ أَوَّلِ فَكَانَ صَاحِبُهُ يُعَذَّبُ ثُمَّ مَرَرْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَذَّبُ

He^{-as} said: 'O Lord^{-azwj}! I^{-as} had passed by this grave last year and its occupant was being Punished, then I^{-as} passed by it this year and he isn't being Punished!'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا رُوحَ اللَّهِ إِنَّهُ أَدْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ آوَى يَتِيماً فَغَفَرْتُ لَهُ بِمَا عَمِلَ ابْنُهُ.

Allah^{-azwj} Mighty and Majestic Revealed to him: 'O Spirit of Allah^{-azwj}! A righteous son of his has matured. He repaired a path and sheltered an orphan, so I^{-azwj} Forgave for him due to what his son had done".¹⁸

Where does the *Ruh* (Soul) go after death?

حدثنا بعض اصحابنا عن المفضل بن عمر عن ابي عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكلل للبدن محيطة به.

'(Our 6th Imam) Imam Abu Abdullah^{-asws} says: 'The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not to be tied to it. The 'Arwah' (souls) do not mix with the body, nor do they enter it, but it is like a hull (surrounding) the body, (so it can be) in control of it'.¹⁹

(Imam^{-asws} says): When a *momin* (believer) passes away, his *Ruh* comes to this river, and dwells in its gardens, and drinks from its' drinks, and when our^{-asws} enemy dies, his *Ruh* goes to the valley of *Barhoot*, and gets indulged in its punishments, and gets fed from its *Zaqqoom* trees, and gets quenched for its *Hameem*. You should seek refuge in Allah^{-azwj} from that valley' (see the Hadith in Appendix II).²⁰

¹⁸ Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 2

¹⁹ BASAAIR-AL-DARAJAAT, Ch. 18, H. 13

²⁰ Al-Kafi, Vol. 3, H. 4283. 128 : ص 3 ج : الكافي

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْمُزَنَّبِيِّ بْنِ مَعْمَرٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنِ حَبَّةِ الْعُرَيْبِيِّ قَالَ خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) إِلَى الظَّهْرِ فَوَقَفَ بَوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ فَمَنَّمْتُ بِقِيَامِهِ حَتَّى أَغْيَيْتُ ثُمَّ جَلَسْتُ حَتَّى مَلَيْتُ ثُمَّ قُمْتُ حَتَّى نَأَلَيْتُ مِثْلُ مَا نَأَلَيْتُ أَوَّلًا ثُمَّ جَلَسْتُ حَتَّى مَلَيْتُ

Ali Bin Muhammad, from Ali Bin Al Hassan, from Al Husayn Bin Rashid, from Al Murtahal Bin Ma'mar, from Zareeh Al Muharaby, from Ubadat Al Asady, from Habbat Al Urany who said,

'I went out along with Amir Al-Momineen^{-asws} to the back (of Al-Kufa), so he^{-asws} paused at the valley of peace (a graveyard) as if addressing a group of people. So I stood due to his^{-asws} standing until I was exhausted. Then I sat until I was tired. Then I stood until there came to me the likes of what came to me the first time. Then I sat down until I was tired.

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَاحَةَ سَاعَةٍ ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ فَقَالَ لِي يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةٌ مُؤْمِنٍ أَوْ مُؤَانَسَةٌ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِيَّاهُمْ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كَشِفَ لَكَ لَرَأَيْتَهُمْ حَلْفًا حَلْفًا مُحْتَبِينَ يَتَحَادَثُونَ فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قَبِلَ لِرُوحِهِ الْحَقِي بَوَادِي السَّلَامِ وَ إِنَّمَا لِبُقْعَةٍ مِنْ جَنَّةِ عَدْنٍ .

Then I stood and gathered my robe and I said, 'O Amir Al-Momineen^{-asws}! I sympathise with you^{-asws} from the long standing, so rest for a while'. Then I spread the robe in order for him^{-asws} to sit upon it. So he^{-asws} said to me: 'O Habbat! It was only a discussion with a Believer, or comforting him'. I said, 'O Amir Al-Momineen^{-asws}! And they are like that?' He^{-asws} said: 'Yes, and if the covering is uncovered for you, you would see them in groups and groups discussing'. So I said, 'Bodily or in spirit form?' So, he^{-asws} said: 'The souls. There is none from a Believer who dies in a spot from the spots of the earth, except that it is said to his soul: 'Join at the valley of peace, and it is a spot from the Garden of Eden'.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ أَخِي يَبْعَدَادُ وَ أَخَا فُ أَنْ يَمُوتَ بِهَا فَقَالَ مَا تُبَالِي حَيْثُمَا مَاتَ أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ قُلْتُ لَهُ وَ أَيْنَ وَادِي السَّلَامِ قَالَ ظَهْرُ الْكُوفَةِ أَمَا إِنِّي كَأَنِّي بِهِمْ حَلَقٌ حَلَقٌ فُعُودٌ يَتَحَدَّثُونَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'My brother is in Baghdad and I am afraid he would be dying in it'. So, he^{-asws} said: 'You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah^{-azwj} would Resurrect his soul to 'وَادِي السَّلَامِ' the valley of peace'. I said, 'And where is the valley of peace?' He^{-asws} said: 'At the back of Al-Kufa. But it is as if I^{-asws} see them, in groups and groups, sitting, discussing'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي وَلَادٍ الْحَنَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَزُورُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ حُضِرَ حَوْلَ الْعَرْشِ فَقَالَ لَا الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ وَ لَكِنْ فِي أَبْدَانٍ كَأَبْدَانِهِمْ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

²¹ Al Kafi V 3 – The Book Of Funerals CH 88 H 1

²² Al Kafi V 3 – The Book Of Funerals CH 88 H 2

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! They (people) are reporting that the souls of the Believers are in the crow of green birds around the Throne'. So he^{-asws} said: 'No. The Believers are more prestigious to Allah^{-azwj} than for Him^{-azwj} to Make his soul to be in crows of a bird, but they are in bodies like their own bodies'.²³

يَا يُونُسُ إِذَا سَمَانَ ذَلِكَ أَتَاهُ مُحَمَّدٌ (صلى الله عليه وآله) وَعَلِيٌّ وَفَاطِمَةُ وَحُسَيْنٌ وَحُسَيْنٌ (عليهم السلام) وَالْمَلَائِكَةُ الْمُتَرْتِبُونَ (عليهم السلام) فَإِذَا قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ صَبَّرَ تِلْكَ الرُّوحَ فِي قَالِبٍ كَمَا لَيْهِ فِي الدُّنْيَا فَيَأْكُلُونَ وَيَشْرَبُونَ فَإِذَا قَدِمَ عَلَيْهِمُ الْقَادِمُ عَرَفُوهُ بِتِلْكَ الصُّورَةِ الَّتِي كَانَتْ فِي الدُّنْيَا .

(In a Hadith, Abu Abdullah^{-asws} said) O Yunus! When it was that, there come to him Muhammad^{-saww}, and Ali^{-asws}, and Syeda Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Angels of Proximity. So when Allah^{-azwj} Mighty and Majestic Captures him, that comes to be in a mould (body) like his own mould (body) used to be in the world. So they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world'.²⁴

Signs of Soul departing from the body?

وَمِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ بَيَاضٌ وَجْهِهِ أَشَدُّ مِنْ بَيَاضِ لُونِهِ وَ يَرَشَّخُ جَبِينُهُ وَ يَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدَّمْعِ فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ

And from him, from the number, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I heard Abu Ja'far^{-asws} saying: 'A sign of the Momin is that then the death presents him, his face brightens more intensely than the brightness of complexion of his face, and his forehead sweats, and it flows from his eyes as if it is the tears, so that would be the exit of his soul.

وَ إِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَيْلًا مِنْ شِدْقِهِ كَرَبْدِ الْبَعِيرِ أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ .

And the Kafir, his self-exits and there flows from his mouth like foam of the camel, or just as the self of the camel exits".²⁵

وَمِنْهُ، بِإِسْنَادِهِ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الظُّهْرِ فَوَقَفَ بَوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ فَقُمْتُ بِقِيَامِهِ حَتَّى أَغْيَيْتُ ثُمَّ جَلَسْتُ حَتَّى مَلَأْتُ ثُمَّ قُمْتُ حَتَّى نَالِي مِثْلُ مَا نَالِي أَوْلًا ثُمَّ جَلَسْتُ حَتَّى مَلَأْتُ

And from him, by his chain from Habbat Al Arny who said,

'I went out with Amir Al-Momineen^{-asws} at noon (Al-Zuhar time). He^{-asws} paused at Wady Al-Salaam (graveyard). It was as if he^{-asws} was addressing to a people. I stood by at his^{-asws} standing until I was tired, then I sat down until I became restless. Then I stood up until it affected me like what had affected me at first. Then I sat down until I was restless.

²³ Al Kafi V 3 – The Book Of Funerals CH 89 H 1

²⁴ Al Kafi V 3 – The Book Of Funerals CH 89 H 6

²⁵ Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 26

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَاحَةً سَاعَةً ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ فَقَالَ لِي يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةٌ مُؤْمِنٍ أَوْ مُؤَانَسَةٌ

Then I stood up and gathered my robe. I said, ‘O Amir Al-Momineen^{-asws}! I am pitying upon you^{-asws} from the length of the standing, so rest for a while’. Then I dropped the robe in order to be seated upon it. He^{-asws} said to me: ‘O Habbat! It is only my^{-asws} talking to a Momin or socialising with him.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِهْمُ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقًا حَلَقًا مُتَحَادِثِينَ يَتَحَادَثُونَ

He (the narrator) said, ‘I said, ‘O Amir Al-Momineen^{-asws}, and they are like that?’ He^{-asws} said: ‘Yes, and if it was uncovered for you, you would see them in circles and circles discussing’.

فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُعْثَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِي بِوَادِي السَّلَامِ وَ إِهْمَا لِبُعْثَةٍ مِنْ حَنَّةٍ عَدْنٍ.

I said, ‘Are they bodies or souls?’ He^{-asws} said: ‘Souls, and there is none from a Momin dying in a spot from the spots of the earth except it is said to his soul, ‘Join with Wady Al-Salaam (cemetery)!', and it is a spot from the Garden of Eden”.²⁶

What a dying one sees before departing from the world?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) حَدَّثَنِي صَالِحُ بْنُ مَيْمَنٍ عَنْ عَبَّائَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا (عليه السلام) يَقُولُ وَ اللَّهُ لَا يُبْغِضُنِي عَبْدٌ أَبَدًا يَمُوتُ عَلَيَّ بُغْضِي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ وَ لَا يُجِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَيَّ حُبِّي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَعَمْ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

‘I said to Abu Ja’far^{-asws}, ‘Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali^{-asws} saying: ‘By Allah^{-azwj}! No servant would hate me^{-asws} ever, dying on hatred, except that he would see me^{-asws} during his death abhorring it, and no servant would love me^{-asws} ever, dying upon my^{-asws} love, except that he would see me^{-asws} during his death loving it’. So Abu Ja’far^{-asws} said: ‘Yes, and with Rasool-Allah^{-saww} upon his right’.²⁷

Resurrection:

Allah^{-azwj} Says:

يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنَبِّئَنَّ لَكُمْ ، وَنَقَرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ، وَمِنْكُمْ مَنْ يُتَوَقَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ، وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ {22:5}

²⁶ Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 34

²⁷ Al Kafi V 3 – The Book Of Funerals CH 12 H 5

O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5]

في كتاب الإحتجاج للطبرسي رحمه الله في الإحتجاج أبي عبد الله الصادق عليه السلام: قال السائل: أ فَيَتَلَاشَى الرُّوحُ بَعْدَ خُرُوجِهِ عَنِ قَالِبِهِ أَمْ هُوَ بَاقٍ؟

In the book Al Ihtijaj of Al Tabarsy –

‘There is an argumentation of Abu Abdullah Al-Sadiq^{-asws}. The questioner asked, ‘Does the soul disappear after its exit from its mould (body), or does it remain?’

قَالَ: بَلْ هُوَ بَاقٍ إِلَى وَقْتِ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْنَى فَلَا حِسَّ وَ لَا مَحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدْبِرُهَا، وَ ذَلِكَ أَرْبَعٌ مِائَةً سَنَةً يَسْبُثُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - التَّفَحُّتَيْنِ،

He^{-asws} said: ‘But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing’s of the Trumpet’.

قَالَ: وَ أَيْ لَهُ بِالْبَعْثِ وَ الْبَدَنُ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَاباً يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, ‘And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?’

قَالَ: إِنَّ الْأَيْدِيَ أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوْرُهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ: أَوْضِحْ لِي ذَلِكَ،

He^{-asws} said: ‘Surely, the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun’. He said, ‘Clarify that for me’.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَ فَسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظَلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَاباً كَمَا مِنْهُ خُلُقٌ، وَ مَا تَقْدِفُ بِهِ السِّبَاعُ وَ الْهَوَامُّ مِنْ أَجْوَافِهَا، فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظَلَمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا،

He^{-asws} said: ‘The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all

that would be in the soil, preserved in the Presence of the One^{-azwj}, no weight of a particle is far from Him^{-azwj} in the darkness of the earth, and He^{-azwj} Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ جِئُ الْبَعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ الشُّوْرِ، فَتَرْتَبُو الْأَرْضُ ثُمَّ يُمَخَضُ حُضَّ السِّقَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرُّبْدُ مِنَ اللَّبَنِ إِذَا حُضَّ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحِ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould (body) would gather to its (original) mould (body), and it would be transformed by the Permission of Allah^{-azwj} the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah^{-azwj}, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself”²⁸

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، بإسناده عن جميل بن دراج، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «يبعث الله شيعتنا يوم القيامة على ما فيهم من ذنوب و عيوب مبيضة مسفرة وجوههم، مستورة عوراتهم، آمنة روعاتهم، قد سهلت لهم الموارد، و ذهبت عنهم الشدائد، يركبون نوقا من ياقوت

Ibn babuwayh said, 'It was narrated to us by Muhammad Bin Ali Majaylawiya, by his chain from Jameel Bin Daraj, from Aban Bin Taghlab who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} will Resurrect our^{-asws} Shias on the Day of Judgment upon what is regarding them from sins and faults, their faces being white, pale, their nakedness being covered, their fears secured. The return would be eased for them, and the difficulties would be gone from them. They would be riding rides of sapphire.

فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلأأ، توضع لهم المواقد، فلا يزالون يطعمون و الناس في الحساب، و هو قول الله عز و جل: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ».

So, they would not cease to be circling around in the midst of the Paradise, and upon them would be straps of shining light, the meals having been placed for them. So they would not cease to be eating while the people would be in the Reckoning, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***Surely those for whom the good has preceded from Us, they***

would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]”²⁹

A believer will be protected from the Horrors of the Day of Reckoning:

قب، المناقب لابن شهر آشوب تاريخ بغداد بالإسناد عن بلال بن حمّامة مثله ثم قال و في رواية أنه يكون في الصُّكُوكِ بَرَاءَةٌ مِنَ الْعَلِيِّ الْجَبَّارِ لِشَيْعَةِ عَلِيٍّ وَ فَاطِمَةَ مِنَ النَّارِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Tareekh Baghdad’, by the chains from Bilal Bin Hamama

‘Similar to it. Then he said, ‘And in a report: ‘There would be in the promissory notes, freedom pass from the Exalted, the Subduer, for the Shias of Ali^{-asws} and (Syeda) Fatima^{-asws}, from the Fire”³⁰.

أبي عن محمد العطار، عن جعفر بن محمد بن مالك، عن أحمد بن مدين، عن محمد بن عمار، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: شيعتنا من نور الله خلقوا وإليه يعودون، والله إنكم ملحقون بنا يوم القيامة، وإنا لنشفع فنشفع ووالله إنكم لتشفعون فتشفعون، وما من رجل منكم إلا وسترفع له نار عن شماله وجنة عن يمينه فيدخل أحباءه الجنة، وأعداءه النار.

My father, from Muhammad Al Ataar, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Madeyn, from Muhammad Bin Amaar, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Our^{-asws} Shias are Created from the Light of Allah^{-azwj}, and they would be returning to Him^{-azwj}. By Allah^{-azwj}! You will be catching up with us^{-asws} on the Day of Judgment, and we^{-asws} shall be asked to intercede and will be interceding, and by Allah^{-azwj}, you will be asked to intercede and you will be interceding; and there is none from a man from you (Shias) except that a Fire would be raised for him on his left, and a Garden on his right, so he will enter his beloved ones to the Garden, and his enemies into the Fire”³¹.

فس: أبي، عن ابن محبوب، عن أبي اسامة، عن أبي عبد الله وأبي جعفر عليهما السلام قالوا: والله لنشفعن في المذنبين من شيعتنا حتى تقول أعداؤنا إذا رأوا ذلك: " فمالنا من شافعين ولا صديق حميم فلو أن لناكرة فنكون من المؤمنين " قال: من المهتدين، قال: لان الايمان قد لزمهم بالاقرار.

My father, from Ibn Mahboub, from Abu Asama,

‘From Abu Abdullah^{-asws} and Abu Ja’far^{-asws} both having said: ‘By Allah^{-azwj}! We^{-asws} will be interceding regarding the sinners from our^{-asws} Shias until our^{-asws} enemies would be saying, when they see that, **there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]”³².**

عن عبيد بن زرارة قال: سئل أبو عبد الله عليه السلام عن المؤمن: هل له شفاعة؟ قال: نعم، فقال له رجل من القوم: هل يحتاج المؤمن إلى شفاعة محمد صلى الله عليه وآله يومئذ؟ قال: نعم إن للمؤمنين خطايا وذنوبا، وما من أحد إلا يحتاج إلى شفاعة محمد يومئذ.

²⁹ تأويل الآيات 1: 33 / 16.

³⁰ Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra^{-asws}, Ch 5 H 31 c

³¹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 11

³² Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 15

From Ubeyd Bin Zurara who said,

‘Abu Abdullah^{-asws} was asked about the Momin, ‘Is there interceding for him?’ He^{-asws} said: ‘Yes’. A man from the people said to him^{-asws}, ‘Would the Momin be needy to the intercession of Muhammad^{-saww} on the Day?’ He^{-asws} said: ‘Yes. For the Momineen there are mistakes and sins, and there is no one except he would be needy to the intercession of Muhammad^{-saww} on that Day’.

قال: وسأله رجل عن قول رسول الله صلى الله عليه وآله: " أنا سيد ولد آدم ولا فخر " قال: نعم قال: يأخذ حلقة باب الجنة فيفتحها فيخر ساجدا، فيقول الله: ارفع رأسك اشفع تشفع، اطلب تعط، فيرفع رأسه

He (the narrator) said, ‘And a man asked him^{-asws} about the words of Rasool-Allah^{-saww}: ‘I^{-saww} am the chief of the children of Adam^{-as}, and there is no pride’. He^{-asws} said: ‘Yes. He^{-saww} will grab a knocker of the door of the Paradise and it would be opened, and he^{-saww} will fall down in *Sajdah*, and Allah^{-azwj} will be Saying: “Raise your^{-saww} head! Intercede and you^{-saww} will be interceded for, request and you^{-saww} will be Given!”

ثم يخر ساجدا فيقول الله: ارفع رأسك اشفع تشفع واطلب تعط، ثم يرفع رأسه فيشفع ويطلب فيعطى.

Then he^{-saww} will fall in *Sajdah*, and Allah^{-azwj} will be Saying: “Raise your^{-saww} head! Intercede and you^{-saww} will be interceded for, and request, you^{-saww} will be Given!” Then he^{-saww} will raise his^{-saww} head and interceded, and seek, and will be Given”.³³

أبي، عن القاسم بن محمد، عن علي بن أبي حمزة قال: قال رجل لابي عبد الله عليه السلام: إن لنا جاراً من الخوارج يقول: إن محمداً يوم القيامة همه نفسه فكيف يشفع؟ فقال أبو عبد الله عليه السلام: ما أحد من الأولين والآخرين إلا وهو يحتاج إلى شفاعة محمد صلى الله عليه وآله يوم القيامة.

My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘A man said to Abu Abdullah^{-asws}, ‘There is a neighbour of ours from the Kharijites saying, On the Day of Judgment Muhammad^{-saww} will be thinking of himself^{-saww}, so how will he^{-saww} intercede (for others)?’ Abu Abdullah^{-asws} said: ‘There is none from the former ones and the latter ones except that he would be needy to the intercession of Muhammad^{-saww} on the Day of Judgment’.³⁴

قال: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكي قال: دخل مولى لامرأة علي بن الحسين صلوات الله عليهما على أبي جعفر عليه السلام يقال له: أبو أيمن، فقال: يا أبا جعفر تغرون الناس وتقولون: شفاعة محمد شفاعة محمد!

My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amar, from Abu Al Abbas Al Makbar who said,

³³ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 51

³⁴ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 31

'A slave of the wife of Ali^{-asws} Bin Al-Husayn^{-asws} called Abu Ayman, came to Abu Ja'far^{-asws} and he said, 'O Abu Ja'far^{-asws}! The people are bothering and saying, 'Intercession of Muhammad^{-saww}! Intercession of Muhammad^{-saww}!'

فغضب أبو جعفر عليه السلام حتى تبرد وجهه، ثم قال: ويحك يا أبا أيمن أعرك أن عف بطنك وفرجك؟ أما لو قد رأيت أفراع القيامة لقد احتجت إلى شفاعة محمد صلى الله عليه وآله وبلغك فهل يشفع إلا لمن وجبت له النار؟

Abu Ja'far^{-asws} was distressed until his^{-asws} face changed (colour), then said: 'Woe be unto you^{-asws}, O Abu Ayman! Does it bother you to keep chaste your belly and your private parts? But, if you could see the panic on the Day of Judgment, how needy you will be for the intercession of Muhammad^{-saww}. Woe be unto you! Is intercession except for the one the Fire has been Obligated upon?'

ثم قال: ما أحد من الاولين والآخرين إلا وهو محتاج إلى شفاعة محمد صلى الله عليه وآله يوم القيامة

Then he^{-asws} said: 'There is no one from the former ones and the latter ones except he would be needy to the intercession of Muhammad^{-saww} on the Day of Judgment'.

ثم قال أبو جعفر عليه السلام: إن لرسول الله صلى الله عليه وآله الشفاعة في امته، ولنا شفاعة في شيعتنا، ولشيعتنا شفاعة في أهاليهم.

Then Abu Ja'far^{-asws} said: 'For Rasool-Allah^{-saww} is the interceding regarding his^{-saww} community, and for us^{-asws} is the interceding regarding our^{-asws} Shias, and for our^{-asws} Shias there is interceding regarding their families'.

ثم قال: وإن المؤمن ليشفع في مثل ربيعة ومضر، وإن المؤمن ليشفع حتى لخادمه، ويقول: يا رب حق خدمتي كان يقيني الحر والبرد.

The Momin will intercede regarding the likes of (the tribes of) Rabie and Muzar, and that the Momin will intercede even for his servants, and he would be saying, 'O Lord^{-azwj}! A right of my servant who was saving me from the heat and the cold"³⁵.

Who would benefit from Intercession?

ن: أحمد بن أبي جعفر البيهقي، عن علي بن جعفر المدني، عن علي بن محمد ابن مهرويه القزويني، عن داود بن سليمان، عن الرضا، عن آباءه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة ولينا حساب شيعتنا، فمن كانت مظلمته فيما بينه وبين الله عزوجل حكمتنا فيها فأجابنا،

Ahmad Bin Abu Ja'far Al Bayhaqi, from Ali Bin Ja'far Al Madany, from Ali Bin Muhammad Ibn Mahrawiyah Al Qazwiny, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, we^{-asws} will be in charge of the

³⁵ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 16

Reckoning of our^{-asws} Shias. So, the one who was unjust regarding what is between him and Allah^{-azwj} Mighty and Majestic, we^{-asws} shall decide regarding it, and we^{-asws} will be Answered.

ومن كانت مظلمته بينه وبيننا كنا أحق من عفا وصفح.

And the one who was unjust between him and regarding what is between the people, we^{-asws} shall gift it, and it will be Gifted for us^{-asws}; and the one who was unjust regarding what is between him and us^{-asws}, we^{-asws} would be more rightful from pardoning and excusing".³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدِ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهُ الْأَيُّمَةُ مِنْ آلِ مُحَمَّدٍ ص إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يَنْوِرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَخْتِجِبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتَظَلِمُ قُلُوبُهُمْ وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِئُنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهَّرَ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فِرَاحِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from Ali ibn Mirdas who has said that Safwan ibn Yahya and al-Hassan ibn Mahbub have narrated from abu Ayyub from abu Khalid al-Kabuli who said:

‘I asked (Imam) Abu Ja’far^{-asws} about the meaning of the words of Allah^{-azwj}: **‘Those who believe in Allah and His messenger and follow the Noor which is sent down ’ (64:8)** ‘The Imam^{-asws} said: ‘O Abu Khalid, I swear by Allah^{-azwj}, it is ‘A’immah^{-asws} from the family of the Holy Prophet^{-saww} up to the Day of Judgement who are called Noor in the above verse. They, I^{-asws} swear by Allah^{-asws}, are the Noor of Allah^{-azwj} whom He^{-azwj} sent down. It is they^{-asws}, I swear by Allah^{-azwj}, who are the Noor of Allah^{-azwj} in the heavens and in the earth. O Abu Khalid, I^{-asws} swear by Allah^{-azwj}, that the Noor of Imam^{-asws} in the hearts of the true believers is brighter than the light of the sun in the midday.

They^{-asws}, I^{-asws} swear by Allah^{-azwj}, give Noor to the hearts of the true believers and Allah^{-azwj} may Block such Noor from reaching the hearts of whomever He^{-azwj} may Will, thus their hearts remain dark. O Abu Khalid, no one believes in our Divine Authority except that unless Allah^{-azwj} Cleanses his heart. Allah^{-azwj} will not Cleanse the heart of a person until he or she will acknowledge our^{-asws} Divine Authority and submits to us^{-asws}. When one submits to us^{-asws} Allah^{-azwj} will Safeguard him against the severity of the Day of Reckoning and Grant him security against the great horror on the Day of Judgement’.³⁷

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَفَقَّبَلْتُهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ عَيْرَ مَوْلَانِكُمْ وَ الْبَرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنَ لَهُمْ فِي خَلْقَاتِي فَكَيْفَ حَالِي يَا سَيِّدِي فَقَالَ ع حَدَّثَنِي أَبِي عَنْ حَبْدِيِّ رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعَفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلْقَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكُلَّمَا لَعَنَ أَحَدَكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَنْذَرُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَلَ فِي نُصْرَةِ أَوْلِيَانِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دَعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنْ الْمُصْطَفَيْنِ الْأَخْيَارِ

³⁶ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 24

³⁷ Al-Kafi, Vol. 1, H. 509.

Ali ibn Asim has said, as part of a longer tradition, I fell down on each of ‘Holy Images’, the footprints of Masomeen^{-asws} and kissed them, I then kissed the hands of the Imam (Hassan al-Askari^{-asws}) and said: Mola^{-asws}! I am not in a position to physically support your^{-asws} cause but I, in my solitude, praise you^{-asws} and curse your enemies^{-la}. Please inform me about my reckoning (in the Hereafter)?

Imam^{-asws} replied: ‘I narrate to you a hadith of our grandfather, Prophet of Allah^{-saww} who said: ‘The one who cannot extend support to Ahl Al-Bayt^{-asws} but instead denounces their^{-asws} enemies in his solitude, Allah^{-azwj} Transmits his supplications to all His^{-azwj} angels^{-as}. They^{-as} also join him in sending ‘Laan’ on the enemies (of Ahl Al-Bayt^{-asws}) and they curse those who refrain from sending ‘Laan’ on the enemies^{-la} of Ahl Al-Bayt^{-asws}.

When his voice reaches the angels, they^{-as} ask forgiveness for him and praise him and plead to Allah^{-azwj} to bless the spirit of his^{-azwj} servant, who has made an effort in support of Your^{-azwj} allies^{-asws}, if he were capable of doing more, he surely would have supported them^{-asws} more strenuously.

Then a ‘Call’ comes from Allah^{-azwj}: O My Angels! I^{-azwj} have Answered your prayers in favour of My slave. I^{-azwj} have Sent blessing to his soul along with the spirits of the righteous ones. I^{-azwj} have also included him in the company of My^{-azwj} righteous ones.’³⁸

5- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كَلًّا بِسِيْمَاهُمْ قَالَ أَنْزَلَتْ فِي هَذِهِ الْأُمَّةِ وَ الرِّجَالُ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Bureyd Al ljalay who said,

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj}: **And upon the heights would be men recognising all by their marks [7:46]**. He^{-asws} said: ‘It was Revealed regarding this community, and the ‘men’, they^{-asws} are the Imam^{-asws} from Progeny^{-asws} of Muhammad^{-saww}’.

فُلْتُ فَلْأَعْرَافُ قَالَ صِرَاطٌ بَيْنَ الْجَنَّةِ وَ النَّارِ فَمَنْ شَفَعَ لَهُ الْأَيْمَةُ مِنَّا مِنَ الْمُؤْمِنِينَ الْمُدْنِيِّينَ نَجَا وَ مَنْ لَمْ يَشْفَعْهُ لَهُ هَوَى.

I said, ‘So (what about) ‘the heights’?’ He^{-asws} said: ‘A bridge (pathway) between the Paradise and the Fire. The ones from the Momineen sinners for whom the Imams^{-asws} from us^{-asws} intercede, would attain salvation, and one they do not intercede for, would collapse’.³⁹

عيون أخبار الرضا عليه السلام بالإسناد إلى داريم قال حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا وَ مُحَمَّدُ بْنُ عَلِيٍّ عَ قَالَا سَمِعْنَا الْمَأْمُونَ يُحَدِّثُ عَنِ الرَّشِيدِ عَنِ الْمَهْدِيِّ عَنِ الْمَنْصُورِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِمُعَاوِيَةَ أَ تَدْرِي لِمُ سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ قَالَ لَا قَالَ لِأَنَّهَا فُطِمَتْ هِيَ وَ شَبِعَتْهَا مِنَ النَّارِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُهُ.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}, by the chain to Darim who said, ‘It is narrated to us by Ali^{-asws} Bin Musa Al-Reza^{-asws} and Muhammad^{-asws} Bin Ali^{-asws}, both said: ‘We^{-asws} heard Al-Mamoun (the caliph) narrating from Al-Rasheed (the caliph), from Al-Mahdy (the caliph), from

³⁸ بحار الأنوار ج : 50 ص : 316

³⁹ Basaair Al Darajaat – P 10 Ch 16 H 5

Al-Mansour (the caliph), from his father, from his grandfather having said, 'Ibn Abbas said to Muawiya, 'Do you know why (Syeda) Fatima^{-asws} has been named as 'Fatima'?' He said, 'No'. He said, 'Because she^{-asws} pulls her^{-asws} Shias away from the Fire. I heard Rasool-Allah^{-saww} saying that'.⁴⁰

تفسير فرات بن إبراهيم سهل بن أحمد الدينوري موعناً عن أبي عبد الله جعفر بن محمد ع قال: قال جابر لأبي جعفر ع جعلت فداك يا ابن رسول الله خذني حديث في فضل جدتك فاطمة إذا أنا حدثت به الشيعة فرخوا بذلك

Tafseer Furaat Bin Ibrahim – Sahl Bin Ahmad Al Deynawary, transmitting,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Jabir said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Narrate a Hadeeth to me regarding the merit of your^{-asws} grandmother^{-asws} Fatima^{-asws}, then I can narrate with it to the Shias, they can be happy with that'.

قال أبو جعفر ع حدثني أبي عن جدي عن رسول الله ص قال إذا كان يوم القيامة نصب للأئمة والرسل منابر من نور فيكون منبري أعلى منابرهم يوم القيامة

Abu Ja'far^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandmother^{-asws}, from Rasool-Allah^{-saww} having said: 'When it will be the Day of Qiyamah, pulpits of light would be set up for the Prophets^{-as} and the Rasools^{-as}, and my^{-saww} pulpit would be the highest of their^{-as} pulpits on the Day of Qiyamah.

ثم يقول الله يا محمد اخطب فأخطب بخطبة لم يسمع أحد من الأنبياء والرسل بمثلها

Then Allah^{-azwj} will be Saying: "O Muhammad^{-saww}, preach!" So, I^{-saww} shall address with a sermon, no one from the Prophets^{-as} and the Rasools^{-as} would have heard the like of it.

ثم ينصب للأوصياء منابر من نور و ينصب لوصيي علي بن أبي طالب في أوساطهم منبر من نور فيكون منبره أعلى منابرهم

Then, pulpits of light would be set up for the successors^{-as}, and a pulpit of light would be set up for my^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} in their middle, so his^{-asws} pulpit would be the highest of their^{-as} pulpits.

ثم يقول الله يا علي اخطب فخطب بخطبة لم يسمع أحد من الأوصياء بمثلها

Then Allah^{-azwj} shall Say: "O Ali^{-asws}, preach!" so, he^{-asws} will address with a sermon, no one from the successors^{-as} would have heard the like of it.

ثم ينصب لأولاد الأنبياء والمرسلين منابر من نور فيكون لابني و سبطي و ریحانتي أيام حياتي منبر من نور ثم يقال هما اخطبا فيخطبان بخطبتين لم يسمع أحد من أولاد الأنبياء والمرسلين بمثلها

The pulpits of light would be set up for the children of the Prophets^{-as} and the Rasools^{-as}, and a pulpit of light would happen to before my^{-saww} two sons^{-asws}, and my^{-saww} two grandsons^{-asws},

⁴⁰ Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra^{-asws}, Ch 2 H 3

and my^{-asws} two aromas in the days of my^{-saww} lifetime. Then it would be said to them^{-asws} both: ‘Preach!’ So, they^{-asws} would preach with two sermons, no one from the children of the Prophets^{-as} and the Messengers^{-as} would have heard the like of these.

ثُمَّ يُنَادِي الْمُنَادِي وَ هُوَ جَبْرَائِيلُ عَ أَيِّنَ فَاطِمَةَ بِنْتُ مُحَمَّدٍ أَيْنَ خَدِيجَةَ بِنْتُ حُوَيْلِدٍ أَيْنَ مَرْيَمَ بِنْتُ عِمْرَانَ أَيْنَ أَسِيَةَ بِنْتُ مُزَاهِمٍ أَيْنَ أُمَّ كُثَيْبٍ أُمَّ يَحْيَى بْنِ زَكَرِيَّا فَيَقُومَنَّ

Then the caller would call out, and he^{-as} is Jibraeel^{-as}: ‘Where is Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}! Where is (Syeda) Khadeeja Bint Khuwaylid^{-as}! Where is Maryam Bint Imran^{-as}! Where is Aasiya Bint Muzahim^{-as}? Where is Umm Kulsoom^{-as} mother^{-as} of Yahya Bin Zakariya^{-as}?’ So, they^{-as} would be standing.

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَهْلَ الْجُمُعِ لِمَنِ الْكَرَمُ الْيَوْمَ فَيَقُولُ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Allah^{-azwj} Blessed and Exalted will Say: “O people of the gathering! For whom is the Honour today?’ So, Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} will say: ‘For Allah^{-azwj}, the One, the Subduer!’

فَيَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجُمُعِ إِنِّي قَدْ جَعَلْتُ الْكَرَمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ

Allah^{-azwj} the Exalted will Say: “O people of the gathering! I^{-azwj} have Made the honour to be for Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}!

يَا أَهْلَ الْجُمُعِ طَاطِبُوا الرُّؤُوسَ وَ عُضُّوا الْأَبْصَارَ فَإِنَّ هَذِهِ فَاطِمَةُ تَسِيرُ إِلَى الْجَنَّةِ

O people of the gathering! Lower your heads and close your eyes, for this here is (Syeda) Fatima^{-asws} travelling to the Paradise!”

فَيَأْتِيهَا جَبْرَائِيلُ بِنَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةِ الْجُنَيْنِ خِطَامُهَا مِنَ اللُّؤْلُؤِ الْمُحَقَّقِ الرَّطْبِ عَلَيْهَا رَحْلٌ مِنَ الْمَرْجَانِ فُتْنَاخُ بَيْنَ يَدَيْهَا فَتَرْكَبُهَا فَيُبْعَثُ إِلَيْهَا مَائَةٌ أَلْفٍ مَلَكٍ فَيَسِيرُونَ عَلَى يَمِينِهَا وَ يُبْعَثُ إِلَيْهَا مَائَةٌ أَلْفٍ مَلَكٍ يَحْمِلُونَهَا عَلَى أَجْحِثِهِمْ حَتَّى يُسِيرُوا بِهَا عَلَى بَابِ الْجَنَّةِ

Jibraeel^{-as} would come with a camel from the camels of Paradise, brocaded on the two sides, its reins being of large wet pearls. Upon it would be a covering of coral. It would kneel in front of her^{-asws}. She^{-asws} would ride. A hundred thousand Angels would be sent to her^{-asws} to travel on her^{-asws} right, and a hundred thousand Angels would be sent to her^{-asws} to travel on her^{-asws} left, and one hundred thousand Angels would be sent to her^{-asws} carrying her^{-asws} upon their wings until they travel with her^{-asws} to the door of Paradise.

فَإِذَا صَارَتْ عِنْدَ بَابِ الْجَنَّةِ تَلْتَفِتُ فَيَقُولُ اللَّهُ يَا بِنْتَ حَبِيبِي مَا أَلْبَسْتِكِ وَ قَدْ أَمَرْتُ بِكَ إِلَى جَنَّتِي

When she^{-asws} gets to the door of Paradise, she^{-asws} would turn around, and Allah^{-azwj} would Say: “O daughter^{-asws} of My^{-azwj} Beloved! What made you^{-asws} turn, and I^{-azwj} have already Commanded with you^{-asws} to be in My^{-azwj} Paradise?”

فَتَقُولُ يَا رَبِّ أَحْبَبْتُ أَنْ يُعْرَفَ قَدْرِي فِي مِثْلِ هَذَا الْيَوْمِ فَيَقُولَ اللَّهُ يَا بِنْتَ حَبِيبِي ارْجِعِي فَأَنْظُرِي مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لَكَ أَوْ لِأَحَدٍ مِنْ ذُرِّيَّتِكَ خُذِي
بِيَدِهِ فَأَدْخِلِيهِ الْجَنَّةَ

She^{-asws} would say: ‘O Lord^{-azwj}! I^{-asws} would love for my^{-asws} worth to be known today in the like of this Day’. Allah^{-azwj} would Say: “O daughter^{-asws} of My^{-azwj} Beloved! Look at the one who had a grain of love for you^{-asws} in his heart, from your^{-asws} offspring, take his hand and enter him to the Paradise!”

قَالَ أَبُو جَعْفَرٍ عَ وَ اللَّهِ يَا جَابِرُ إِذَا ذَلِكَ الْيَوْمَ لَتَلْتَقِطُ شَيْعَتَهَا وَ مُحِبِّيَهَا كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ الْحَبِيدَ مِنَ الْحَبِّ الرَّدِيِّ

Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}, O Jabir! On that day she^{-asws} would pick out her^{-asws} Shias, and ones loving her^{-asws}, like what the bird tends to pick the good seed from the bad seeds.

فَإِذَا صَارَ شَيْعَتُهَا مَعَهَا عِنْدَ بَابِ الْجَنَّةِ يُلْقِي اللَّهُ فِي قُلُوبِهِمْ أَنْ يَلْتَفِتُوا فَإِذَا التَّفَتُوا يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَجْبَائِي مَا الْبِمَاتُكُمْ وَ قَدْ شَفَعْتُ فِيكُمْ فَاطِمَةَ
بِنْتَ حَبِيبِي

So, when her^{-asws} Shias come to be with her^{-asws} at the door of Paradise, Allah^{-azwj} would Cast into their hearts that they turn around. When they do turn around, Allah^{-azwj} Mighty and Majestic will Say: “O My^{-azwj} Beloved ones! What made you turn around, and Fatima^{-asws}, daughter^{-asws} of My^{-azwj} Beloved, has already interceded for you all?”

فَيَقُولُونَ يَا رَبِّ أَحْبَبْنَا أَنْ يُعْرَفَ قَدْرُنَا فِي مِثْلِ هَذَا الْيَوْمِ فَيَقُولَ اللَّهُ يَا أَجْبَائِي ارْجِعُوا وَ انظُرُوا مَنْ أَحَبَّكُمْ لِحُبِّ فَاطِمَةَ انظُرُوا مَنْ أَطْعَمَكُمْ لِحُبِّ فَاطِمَةَ
انظُرُوا مَنْ كَسَاكُمْ لِحُبِّ فَاطِمَةَ انظُرُوا مَنْ سَقَاكُمْ شَرْبَةً فِي حُبِّ فَاطِمَةَ انظُرُوا مَنْ رَدَّ عَنْكُمْ غَيْبَةً فِي حُبِّ فَاطِمَةَ خُذُوا بِيَدِهِ وَ ادْخُلُوهُ الْجَنَّةَ

They would say, ‘O Lord^{-azwj}! We would love for our worth to be known in the like of this Day!’ Allah^{-azwj} would Say: “O My^{-azwj} Beloved ones! Return and look at the one who had loved you for the love of (Syeda) Fatima^{-asws}! Look at the one who had fed you for the love of (Syeda) Fatima^{-asws}! Look at the one who had clothed you for the love of Fatima^{-asws}! Looked at the one who had quenched you a drink for the love of (Syeda) Fatima^{-asws}! Look at the one who repelled the backbiting away from you for the love of (Syeda) Fatima^{-asws}! Take him by the hand and enter him into the Paradise!”

قَالَ أَبُو جَعْفَرٍ وَ اللَّهِ لَا يَبْقَى فِي النَّاسِ إِلَّا شَاكٌّ أَوْ كَافِرٌ أَوْ مُنَافِقٌ

Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}! There will not remain anyone among the people except a doubter, or a Kafir, or a hypocrite!’

فَإِذَا صَارُوا بَيْنَ الطَّبَقَاتِ نَادَوْا كَمَا قَالَ اللَّهُ تَعَالَى فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقِي حَمِيمٍ فَيَقُولُونَ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَتُكُونَ مِنَ الْمُؤْمِنِينَ

So, when they come to be between the layers, they would call out, like what Allah^{-azwj} the Exalted has Said: **there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].** They would say, ‘**If only there was a return for us, we would be from the Momineen [26:102].**’

قَالَ أَبُو جَعْفَرٍ عَ هَيْهَاتَ هَيْهَاتَ مُنِعُوا مَا طَلَبُوا وَ لَوْ رُدُّوا لَعَادُوا لِمَا هُمُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ.

Abu Ja'far^{-asws} said: 'Far be it! Far be it! They would be refused what they would be requesting for: **And if they were to be returned, they would repeat what they had been Forbidden from; and they are lying [6:28]**'.⁴¹

Barzakh is either a garden from Paradise or a punishment of the Hell:

وقال علي بن الحسين عليهما السلام: إن القبر روضة من رياض الجنة، أو حفرة من حفر النيران.

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The grave is either a garden from the Garden of the Paradise, or a pit from the Pits of the Fires'.⁴²

تفسير التعماني: فيما سيأتي في كتاب القرآن بإسناده عن أمير المؤمنين عليه السلام قال: وأما الرد على من أنكر الثواب والعقاب في الدنيا بعد الموت قبل القيامة فيقول الله تعالى: " يوم يأتي لا تكلم نفس إلا بإذنه فمنهم شقي وسعيد فأما الذين شقوا ففي النار لهم فيها زفير وشهيق خالدين فيها ما دامت السموات والارض " الآية "

Tafseer Al Nu'many – 'Among what I (Majlisi) would be coming within the book of the Quran,

'From Amir Al-Momineen^{-asws} having said: 'And as for the rebuttal upon one who denies the Reward and the Punishment in the world after the death, before the Day of Judgment, so Allah^{-azwj} the Exalted is Saying: **On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107]** – the Verse.

وأما الذين سعدوا ففي الجنة خالدين فيها ما دامت السموات والارض إلا ما شاء ربك " يعني السماوات والارض قبل القيامة، فإذا كانت القيامة بدلت السماوات والارض، ومثل قوله تعالى: " ومن ورائهم برزخ إلى يوم يبعثون "

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108] – meaning the skies and the earth before the Day of Judgment, replacing the skies and the earth; and like the Words of the Exalted: **And behind them is Al-Barzakh up to the Day they would be Resurrected [23:100].**

وهو أمر بين أمرين، وهو الثواب والعقاب بين الدنيا والآخرة، ومثله قوله تعالى: " النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة " والغدو والعشي لا يكونان في القيامة التي هي دار الخلود، وإنما يكونان في الدنيا،

And it is a matter between the two matters, and it is the Reward and the Punishment between the world and the Hereafter, and its example are the Words of the Exalted: **The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, [40:46]** – and the morning and evening cannot happen to be during the Day of

⁴¹ Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra^{-asws}, Ch 3 H 57

⁴² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 2

Judgment which is the House of the eternal abiding, and rather they are happening in the world.

وقال الله تعالى في أهل الجنة: " ولهم رزقهم فيها بكرة وعشيا " والبكرة والعشي إنما يكونان من الليل والنهار في جنة الحياة قبل يوم القيامة، قال الله تعالى: " لا يرون فيها شمساً ولا زمهريراً " ومثله قوله سبحانه: " ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله " الآية.

And Allah^{-azwj} the Exalted Said regarding the inhabitants of the Paradise: **and for them would be their sustenance therein morning and evening [19:62]**. But rather, they would be existing from the night and the day, in a Garden of the life before the Day of Judgment. Allah^{-azwj} the Exalted Said: **neither seeing (heat of a) sun therein nor intense cold [76:13]**; and an example of it are the Words of the Glorious: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace [3:170]** – the Verse.⁴³

وَ أَنِّي لَأَنتَ بِرِسَالَةِ بَعْدِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ أَنِّي يَتُوبُ وَ هُمْ فِي بَرَزَخِ الْقِيَامَةِ غَرَّتْهُ الْأَمَانِيُّ وَ غَرَّهُ بِاللَّهِ الْعُرُورُ*، قَدْ أَشْفَى عَلَى شَفَا جُرْفٍ هَارٍ فَأَتَمَّارَ بِهِ فِي نَارِ جَهَنَّمَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

And I^{-asws} (Ali^{-asws}) am for it with the Message after Muhammad^{-saww}, and there is no Prophet^{-saww} after Muhammad^{-saww}, and how can they repent (now) and they are in the Al-Barzakh of the Qiyamah. The wishful thinking deceived him, and he was **deceived by the arch-deceiver in respect of Allah [31:33]**. He is **upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]**” (an extract).⁴⁴

- وَ قَالَ ع فِي ذِمِّ الدُّنْيَا فِي حُطْبَةٍ خَطَبَهَا الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ اسْتَعِينُهُ وَ أَوْمَنُ بِهِ وَ اتَّوَكَّلُ عَلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

And he^{-asws} (Ali^{-asws}) said in condemnation of the world in a sermon he^{-as} had preached: ‘The Praise is for Allah^{-azwj}! I^{-asws} praise Him^{-saww} seek His^{-azwj} Assistance, and believe in Him^{-azwj}, and rely upon Him^{-azwj}, and I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and that Muhammad^{-as} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

أَرْسَلَهُ بِالْحَقِّ وَ دِينَ الْهُدَى لِيُزِيحَ بِهِ عَنَّاكَمَّ وَ لِيُوقِظَ بِهِ عَفْلَتَكُمْ وَ اعْلَمُوا أَنَّكُمْ مَيِّتُونَ وَ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ وَ مَوْفُوقُونَ عَلَى أَعْمَالِكُمْ وَ مُجْرَزُونَ بِهَا

He^{-azwj} had Sent him with the truth and the religion of guidance in order to remove your infirmities by it, and to awaken your heedlessness with it. And know that you will be dying and be resurrected from after the death, and you will be paused upon your deeds and be Recompensed for it.

فَلَا تَعْرَنَكُمْ الْحَيَاةُ الدُّنْيَا فَإِنَّمَا دَارٌ بِالْبَلَاءِ مَخْوُفَةٌ وَ بِالْعَنَاءِ مَعْرُوفَةٌ وَ بِالْعَدْرِ مَوْصُوفَةٌ وَ كُلُّ مَا فِيهَا إِلَى زَوَالٍ وَ هِيَ بَيْنَ أَهْلِهَا دُولٌ وَ سِحَالٌ لَا تَدُومُ أَحْوَالُهَا وَ لَا يَسْلَمُ مِنْ شَرِّهَا

⁴³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 76

⁴⁴ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 11

Therefore, do not let life of this world deceive you, for it is a house with engrossing afflictions, and with well-known fatigue, and described with the treachery, and all what is in it is (heading) to a decline, and it is a state and disputes between its people. Its situations are not permanent nor is one safe from its evil.

بَيْنَا أَهْلَهَا مِنْهَا فِي رِخَاءٍ وَ سُورٍ إِذْ هُمْ مِنْهَا فِي بَلَاءٍ وَ غُرُورٍ أَحْوَالٍ مُخْتَلِفَةٍ وَ تَارَاتٍ مُتَصَرِّفَةٍ الْعَيْشُ فِيهَا مَدْمُومٌ وَ الرِّخَاءُ فِيهَا لَا يَدُومُ وَ إِنَّمَا أَهْلَهَا فِيهَا
أَعْرَاضٌ مُسْتَهْدَفَةٌ تَرْمِيهِمْ بِسَهَامِهَا وَ تَقْصِمُهُمْ بِحِمَامِهَا وَ كُلٌّ خَتْفُهُ فِيهَا مَقْدُورٌ وَ حِطُّهُ مِنْهَا مُؤَفَّرٌ

Its people are disassociated from it regarding prosperity and happiness when they are in affliction and deceptions from it, in different situations, and sometimes spending the life in it is reprehensible, and the prosperity in it is not permanent, and rather its people in it are exposed, being targeted being shot at by its arrows, and breaking them with its bayonets, and every death therein is pre-determined, and his share is fulfilled from it.

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّكُمْ وَ مَا أَنْتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلٍ مَنْ قَدْ مَضَى بِمَنْ كَانَ أَطْوَلَ مِنْكُمْ بَاعاً وَ أَشَدَّ مِنْكُمْ بَطْشاً وَ أَعَمَّرَ دِيَاراً وَ أَبْعَدَ آثَاراً

And know, servants of Allah^{-azwj}! You all, and what you are in from this world, are upon a way of the ones who have gone past, from the ones who were of longer lifespans than you, and stronger than you in prowess, and more building of houses, and of further impacts.

فَأَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً حَامِدَةً مِنْ بَعْدِ طُولِ تَعْلِيلِهَا وَ أَجْسَادُهُمْ خَالِيَةً وَ دِيَارُهُمْ خَالِيَةً وَ آثَارُهُمْ عَافِيَةً فَاسْتَبَدَّلُوا بِالْفُصُورِ الْمُسَيِّدَةِ وَ السُّتُورِ وَ النَّمَارِقِ
الْمُمَهَّدَةِ الصُّحُورِ وَ الْأَحْجَارِ الْمُسْنَدَةِ فِي الْقُبُورِ الَّتِي قَدْ بُنِيَ لِلْحَرَابِ فِنَاؤُهَا

They voices have become silent, inactive from after lengthy speeches, and their bodies have decayed, and their houses are vacant, and their having been healthy. They have been replaced with the tombs for their castles, and the rocks and stones for their softly spread-out cushions pillowed in the grave. Its courtyards have been built for the ruination.

فَمَحَلُّهَا مُقْتَرِبٌ وَ سَاكِنُهَا مُعْتَرِبٌ بَيْنَ أَهْلِ عِمَارَةِ مُوحِشِينَ وَ أَهْلِ مَحَلَّةٍ مُتَشَاغِلِينَ لَا يَسْتَأْنِسُونَ بِالْغُمْرَانِ وَ لَا يَتَوَاصَلُونَ تَوَاصُلَ الْجِيرَانِ وَ الْإِخْوَانِ عَلَى
مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ وَ دُنُوِّ الدَّارِ

Their places are close, and their dwellers are alienated being lonely between the people of desolate buildings and people of busy places, they are not comforting each other with the lives, nor are they connecting with each other the connecting of the neighbours and brethren, based upon what is between them of the nearby neighbourhood, and close by houses.

وَ كَيْفَ يَكُونُ بَيْنَهُمْ تَوَاصُلٌ وَ قَدْ طَحَنَهُمْ بِكُلِّكَلِيهِ الْبَلَى وَ أَكَلَتْهُمْ الْجِنَادِلُ وَ التَّرَى فَأَصْبَحُوا بَعْدَ الْحَيَاةِ أَمْوَاتاً وَ بَعْدَ عَصَاةِ الْعَيْشِ رُفَاتاً

And how can there be connection between them, and they have been grinded by the wearing out of decay, and the rains and the soil have consumed them. They have become dead after the life, and as remains after youthfulness of life.

فُجِعَ بِهِنَّ الْأَحْبَابُ وَ سَكَنُوا التُّرَابَ وَ طَعَنُوا فَلَيْسَ لَهُمْ إِبَابٌ هَيْهَاتَ هَيْهَاتَ إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ فَكَانَ قَدْ صِرْتُمْ إِلَى
مَا صَارُوا إِلَيْهِ مِنَ الْبَلَى وَ الْوَحْدَةِ فِي الْمَنُوتَى وَ ارْتَهَنْتُمْ فِي ذَلِكَ الْمَضْجِعِ وَ ضَمَكُمُ ذَلِكَ الْمُسْتَوْدَعِ

The loved ones have grieved with them, and they settled in the soil, and they went away so there isn't any return for them. Far be it! Far be it! ***It is merely a word he is saying. And behind them is Al-Barzakh up to the Day they would be Resurrected [23:100].*** You are going to what they have gone to, from the decay and the loneliness in the abode, and you have been pledged to be in that lying place, and that depository has been guaranteed to you all.

فَكَيْفَ بِكُمْ لَوْ قَدْ تَنَاهَتِ الْأُمُورُ وَ بُعِثَتِ الْقُبُورُ وَ حُصِلَ مَا فِي الصُّدُورِ وَ وَقَفْتُمْ لِلتَّحْصِيلِ بَيْنَ يَدَيْ مَلَكٍ جَلِيلٍ فَطَارَتِ الْقُلُوبُ لِإِشْفَاقِهَا مِنْ سَالِفِ الدُّنُوبِ وَ هَتَكَتْ عَنْكُمْ الْحُجُبُ وَ الْأَسْتَارُ وَ ظَهَرَتْ مِنْكُمْ الْعُيُوبُ وَ الْأَسْرَارُ هُنَالِكَ يُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

So how will it be with you if the affairs had ended, and the graves have scattered, and whatever is in the chest has been obtained, and you are paused for the results in front of the Majestic King? The hearts will fly to its dread due to the previous sins, and the veils and the curtains will be torn away from you, and faults and the secrets will be revealed from you. Over there, every soul shall be Recompensed for what it had earned.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يُجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

Allah^{-azwj} Mighty and Majestic Says: ***for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].***

وَ قَالَ وَ وَضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ بِمَا فِيهِ وَ يَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أُحْصَاهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

And Said: ***And the book will be Placed, so the criminals would see being fearful from what is in it, and they would be saying, 'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].***

جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ عَامِلِينَ بِكِتَابِهِ مُتَّبِعِينَ لِأَوْلِيَائِهِ حَتَّىٰ يُحْلَنَّا وَ إِيَّاكُمْ دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ إِنَّهُ حَمِيدٌ مُجِيدٌ.

May Allah^{-azwj} Make us^{-asws} and you all to be workers with His^{-azwj} Book, followers of His^{-azwj} friends until we^{-asws} and you all are released to an ever-lasting House from His^{-azwj} Grace. Surely, He^{-azwj} is Praise-worthy, Glorious".⁴⁵

The Triumph for a believer:

وَ عَنْهُ ع قَالَ: إِنَّ الْمُؤْمِنَ إِذَا جِيلَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَنَا رَسُولُ اللَّهِ ص فَجَلَسَ عَنْ يَمِينِهِ وَ يَأْتِي عَلِيٌّ ع فَجَلَسَ عَنْ يَسَارِهِ

And from him^{-asws} having said: 'Then Momin, when there is a barrier between him and the talking (at death), Rasool-Allah^{-saww} comes to him. He^{-saww} sits on his right, and Ali^{-asws} comes and sits on his left.

فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص أَنَا مَا كُنْتَ تَرْجُو فَهُوَ أَمَامَكَ وَ أَنَا مَا كُنْتَ تَخَافُهُ فَقَدْ أَمِنْتَهُ

⁴⁵ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 110 b

Rasool-Allah^{-sawww} says to him: ‘As for what you had been hoping for, it is in front of you, and as for what you had been fearing, you have been secured from it’.

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَيَقَالُ لَهُ هَذَا مِنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رُدَدْتَ إِلَى الدُّنْيَا وَ لَكَ دَهَبُهَا وَ فَضَّتُهَا فَيَقُولُ لَا حَاجَةَ لِي فِي الدُّنْيَا

Then a door from the Paradise is opened for him. It is said to him, ‘This is your house from the Paradise. If you like we can return you to the world, and for you would be its gold and its silver’. He says, ‘There is no need for me regarding the world’.

فَعِنْدَ ذَلِكَ يَبْيَضُ وَجْهُهُ وَ يَرْتَشِخُ جَبِينُهُ وَ تَتَقَلَّصُ شَفَتَاهُ وَ يَنْتَشِرُ مَنْجِرَاهُ وَ تَدْمَعُ عَيْنُهُ الْيُسْرَى فَإِذَا رَأَيْتُمْ ذَلِكَ فَانْكُتُوا بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَهُمْ
الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا.

During that, his face brightens, and his forehead sweats, and his lips contract, and his nostrils spread, and his left eyes sheds tears. When you see that, then suffice with it, and it is Word of Allah^{-azwj} Mighty and Majestic: ***For them is the glad tidings in the life of the world [10:64]***⁴⁶.

كُنَّ جَامِعَ الْفَوَائِدِ وَ تَأْوِيلَ الْآيَاتِ الظَّاهِرَةِ أَبُو طَاهِرٍ الْمُقَلَّدُ بْنُ غَالِبٍ عَنْ رِجَالِهِ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ سَاجِدٌ يَبْكِي حَتَّى
عَلَا نَحِيْبُهُ وَ ارْتَفَعَ صَوْتُهُ بِالْبُكَاءِ فَمَلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَمْرَضَنَا بِكَأْوُكُ وَ أَمَضْنَا وَ شَجَانَا وَ مَا رَأَيْنَاكَ قَدْ فَعَلْتَ مِثْلَ هَذَا الْفِعْلِ قَطُّ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abu Tahir Al muqallid Bin Ghalib, from his men, by his chain connected to,

Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was performing Sajdah, crying, to the extent that his^{-asws} wailing was high and his^{-asws} voice was raised with the crying. We said, ‘O Amir Al-Momineen^{-asws}! Your^{-asws} crying has sickened us and we are burnt and cracked, and we have not seen you^{-asws} to have done similar to this deed at all!’

فَقَالَ كُنْتُ سَاجِدًا أَدْعُو رَبِّي بِدُعَاءِ الْحَبِيرَاتِ فِي سَجْدَتِي فَعَلَبَنِي عَيْنِي فَرَأَيْتُ رُؤْيَا هَالِكِي وَ فَطَعْتَنِي رَأَيْتُ رَسُولَ اللَّهِ ص قَائِمًا وَ هُوَ يَقُولُ يَا أَبَا الْحَسَنِ
طَالَتْ عَيْنُكَ فَقَدْ اسْتَشَفْتُ إِلَى رُؤْيَاكَ وَ قَدْ أَنْجَزَ لِي رَبِّي مَا وَعَدَنِي فِيكَ

He^{-asws} said: ‘I^{-asws} was performing Sajdah, supplicating to my^{-asws} Lord^{-azwj} with a supplication for the goodness in my^{-asws} Sajdah, and my^{-asws} eyes overcame me^{-asws}, and I^{-asws} saw a dream which terrified me^{-asws} and alarmed me^{-asws}. I^{-asws} saw Rasool-Allah^{-sawww} standing, and he^{-sawww} was saying: ‘O Abu Al-Hassan^{-asws}! Your^{-asws} absence has been prolonged, so I^{-sawww} desired to see you^{-asws}, and my^{-sawww} Lord^{-azwj} has Fulfilled for me^{-asws} what He^{-azwj} has Promised me^{-sawww} regarding you^{-asws}’.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الَّذِي أَنْجَزَ لَكَ فِيَّ قَالَ أَنْجَزَ لِي فِيكَ وَ فِي زَوْجَتِكَ وَ ابْنَيْكَ وَ دُرَيْتِكَ فِي الدَّرَجَاتِ الْعُلَى فِي عَالِيَيْنِ

I^{-asws} said: ‘O Rasool-Allah^{-sawww}! And what is that which He^{-azwj} Fulfilled for you^{-sawww} regarding me^{-asws}?’ He^{-sawww} said: ‘He^{-sawww} Fulfilled for me^{-sawww} regarding you^{-asws}, and regarding your^{-asws} wife^{-asws}, and your^{-asws} two sons^{-asws}, and your^{-asws} offspring to be in the lofty ranks in Illiyeen’.

⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 d (Chapters on Funerals)

قُلْتُ يَا رَسُولَ اللَّهِ فَشِيعَتُنَا قَالَ شِيعَتُنَا مَعَنَا وَفُصُورُهُمْ بِحِذَاءِ فُصُورِنَا وَ مَنَازِلُهُمْ مُقَابِلُ مَنَازِلِنَا

I^{-asws} said: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}! What about our^{-asws} Shias?' He^{-saww} said: 'Our^{-asws} Shias would be with us^{-asws} and their castles would be parallel to our^{-asws} castles, and their houses would be facing our^{-asws} houses'.

قُلْتُ يَا رَسُولَ اللَّهِ صَ مَا لِشِيعَتِنَا فِي الدُّنْيَا قَالَ الْأَمْنُ وَ الْعَاقِبَةُ قُلْتُ فَمَا لَهُمْ عِنْدَ الْمَوْتِ قَالَ يُحْكَمُ الرَّجُلُ فِي نَفْسِهِ وَ يُؤْمَرُ مَلَكُ الْمَوْتِ بِطَاعَتِهِ

I^{-asws} said: 'O Rasool-Allah^{-saww}! So, what is for our^{-asws} Shias in the world?' He^{-saww} said: 'The security and the health'. I^{-asws} said: 'So, what is for them at the death?' He^{-saww} said: 'The man would judge regarding himself and instruct the Angel of death with obeying him'.

قُلْتُ فَمَا لِذَلِكَ حَدٌّ يُعْرَفُ قَالَ بَلَى إِنَّ أَشَدَّ شِيعَتِنَا لَنَا حُبًّا يَكُونُ خُرُوجُ نَفْسِهِ كَشْرَابِ أَحَدِكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءِ الْبَارِدِ الَّذِي يَنْتَقِعُ بِهِ الْقُلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُعْبِطُ أَحَدُكُمْ عَلَى فِرَاشِهِ كَأَقْرَبِ مَا كَانَتْ عَيْنُهُ بِمَوْتِهِ.

I^{-asws} said: 'So, what is a recognised limit of that?' He^{-saww} said: 'Yes. Our^{-asws} Shias of the most intense love for us^{-asws}, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying just as one of you falls asleep on his bed, as delighted as his eyes could be with his death'.⁴⁷

Life and death are two creations of Allah^{-azwj}:

محمد بن يعقوب: بإسناده عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الحياة و الموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان، لم يدخل في شيء إلا و قد خرجت منه الحياة».

Muhammad Bin Yaquob, by his chain from Fazalat, from Musa Bin Bakr, from Zurara, who has narrated the following:

'Abu Ja'far^{-asws} has said: 'The life and the death are two creations of Allah^{-azwj}. So if the death comes, it enters into the human being. It never enters into anything except that the life has departed from it'.⁴⁸

ابن محبوب عن أبي جعفر الأحمول عن سلام بن المستنير عن أبي جعفر (عليه السلام) قال إن الله عز و جل خلق الجنة قبل أن يخلق النار و خلق الطاعة قبل أن يخلق المعصية و خلق الرحمة قبل الغضب و خلق الخير قبل الشر و خلق الأرض قبل السماء و خلق الحياة قبل الموت و خلق الشمس قبل القمر و خلق النور قبل الظلمة.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Salaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far^{-asws} said: 'Allah^{-azwj} Created the Paradise before He^{-azwj} Created the Fire, and Created the obedience before He^{-azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky,

⁴⁷ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 126 H 11

⁴⁸ (الكافي 3: 259 / 34).

and Created the life before the death, and Created the sun before the moon, and Created the light before the darkness'.⁴⁹

Salman's talking to the soul:

Al-Asbagh narrates that Salman before passing away called me and told me that Rasool Allah-saww has foretold me (Salman) that I will be talking to the souls prior to dying, so we took Salam to a graveyard where he called for the departed souls, the narration is lengthy and is given in [Appendix VII](#).

Appendix I: The most difficult times of the son of Adam^{as}

الخصال أبي عن سعد بن الأصهباني عن المنقربي عن عبد الرزاق عن معمر بن الزهري قال قال علي بن الحسين ع أشد ساعات ابن آدم ثلاث ساعات الساعة التي يُعائِنُ فيها ملك الموت والساعة التي يُقوم فيها من قبره والساعة التي يقف فيها بين يدي الله تبارك وتعالى فيما إلى الجنة وإما إلى النار.

My father, from Sa'ad, from al Asbahany, from Al Minqary, from Abdul Razaq, from Ma'mar, from al Zuhry who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: The most difficult times of the son of Adam^{as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah^{azwj} Blessed and Exalted, so either he would go to the Paradise or he would go to the Fire'.

ثم قال إن تجوت يا ابن آدم عند الموت فأنت أنت وإلا هلكت وإن تجوت يا ابن آدم حين تُوضع في قبرك فأنت أنت وإلا هلكت وإن تجوت حين يُحمل الناس على الصراط فأنت أنت وإلا هلكت وإن تجوت حين يُقوم الناس لرب العالمين فأنت أنت وإلا هلكت

Then he^{asws} said: 'If you are safe during the death, O son of Adam^{as}, then you are who you are, or else you are destroyed; and if you are safe when you are placed in your grave, O son of Adam^{as}, then you are who you are, or else you are destroyed; and if you are safe when the people are carried upon the Bridge, then you are who you are, or else you are destroyed; and if you are safe when the people are standing to the Lord^{azwj} of the worlds, then you are who you are, or else you are destroyed.

ثم تلا ومن ورائهم برزخ إلى يوم يُبعثون قال هو القبر وإن لهم فيه ل معيشة ضنكاً والله إن القبر لروضة من رياض الجنة أو حفرة من حفر النار.

Then he^{asws} recited: ***And behind them is Al-Barzakh up to the Day they would be Resurrected [23:100]***. He^{asws} said: 'It is the grave, and that for them in it is ***a straitened life [20:124]***. By Allah^{azwj}! The grave is either a garden from the Gardens of the Paradise or a pit from the pits of the Fire'.

ثم أقبل على رجلٍ من جلسائه فقال له قد علم ساكن السماء ساكن الجنة من ساكن النار فأبي الرجلين أنت وأبي الدارين دارك

Then he^{-asws} turned towards a man from his^{-asws} gatherers and said to him: ‘The inhabitant of the sky has known dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?’⁵⁰

Appendix II: Questioning in the grave

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا أَوْ مَحَضَ الْكُفْرَ مَحْضًا وَالْآخَرُونَ يُلْهَوْنَ عَنْهُمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah^{-asws} said: ‘There would be no questioning in the grave except for the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief, and as for the others, so it would be deferred from them’.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَمُوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَصْلَحَكَ اللَّهُ مِنَ الْمَسْتَأْذِنِينَ فِي قُبُورِهِمْ قَالَ مَنْ مَحَضَ الْإِيمَانَ وَ مَنْ مَحَضَ الْكُفْرَ قَالَ قُلْتُ فَبَيِّنَةٌ هَذَا الْخَلْقِ قَالَ يُلْهَى وَ اللَّهُ عَنْهُمْ مَا يُعْبَأُ بِهِمْ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

‘I said to Abu Ja’far^{-asws}, ‘May Allah^{-azwj} Keep you well! Who are the questioned ones in their graves?’ He^{-asws} said: ‘The ones of pure belief and the ones of pure disbelief’. I said, ‘So there remain these people’. By Allah^{-azwj}! They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)’.

قَالَ قُلْتُ وَ عَمَّ يُسْأَلُونَ قَالَ عَنِ الْحُجَّةِ الْفَائِمَةِ بَيْنَ أَطْرُقِكُمْ فَيُقَالُ لِلْمُؤْمِنِ مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ فَيَقُولُ ذَلِكَ إِمَامِي فَيُقَالُ تَمَّ أَنْامَ اللَّهُ عَيْنَكَ وَ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَمَا يَزَالُ يُتَحِفُّهُ مِنْ رُوحِهَا إِلَى يَوْمِ الْقِيَامَةِ

He (the narrator) said, ‘So I said, ‘And what would they be questioned about?’ He^{-asws} said: ‘About the Proof^{-asws} established between them. So it would be said to the Believer: ‘What are you saying regarding so and so, son of so and so?’ So he would be saying, ‘That is my Imam^{-asws}’. So it would be said, ‘Sleep. May Allah^{-azwj} Grant sleep to your eyes’. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

وَ يُقَالُ لِلْكَافِرِ مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ قَالَ فَيَقُولُ قَدْ سَمِعْتُ بِهِ وَ مَا أُدْرِي مَا هُوَ فَيُقَالُ لَهُ لَا دَرَيْتَ قَالَ وَ يُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ فَلَا يَزَالُ يُتَحِفُّهُ مِنْ حَرِّهَا إِلَى يَوْمِ الْقِيَامَةِ .

And it would be said to the Infidel: ‘What are you saying regarding so and so, son of so and so?’ So he would be saying, ‘I have heard of him, and I do not know what he is’. So it would

⁵⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 86 H 1

be said to him: ‘You will not know’. And they would open for him a Door from the Fire, so he would not cease to Gifted from its heat up to the Day of Judgement’.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَبْرِ عَنْ عَمْرِو بْنِ الْأَشْعَثِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يُسْأَلُ الرَّجُلُ فِي قَبْرِهِ فَإِذَا أَثْبَتَ فُسِّحَ لَهُ فِي قَبْرِهِ سَبْعَةَ أَذْرُعٍ وَفُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ وَقِيلَ لَهُ تَمَّ نَوْمَةَ الْعُرْسِ قَرِيرَ الْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel,

(It has been narrated) from Amro Bin Al-Ash’as who heard Abu Abdullah^{-asws} saying: ‘The man would be questioned in his grave. So if he is firm (upon his beliefs), they would expand for him seven cubits in his grave, and open for him a Door to the Paradise, and it would be said to him: ‘Sleep, the sleep of the newly-wed, with delighted eyes’.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا وُضِعَ الرَّجُلُ فِي قَبْرِهِ أَنَاهُ مَلَكَانِ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ يَسَارِهِ وَ أُقِيمَ الشَّيْطَانُ بَيْنَ عَيْنَيْهِ عَيْنَاهُ مِنْ نُحَاسٍ فَيَقَالُ لَهُ كَيْفَ تَقُولُ فِي الرَّجُلِ الَّذِي كَانَ بَيْنَ ظَهْرَانَيْكُمَا

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satan^{-la} stands in front of him, his^{-la} eyes being (the colour of) of brass. So it is said to him: ‘What are you saying regarding the man who was in between you (and us)?’

قَالَ فَيَفْرَعُ لَهُ فَرْعَةً فَيَقُولُ إِذَا كَانَ مُؤْمِنًا أَعْنِ مُحَمَّدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) تَسْأَلَانِي فَيَقُولَانِ لَهُ تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا وَ يُفْسَخُ لَهُ فِي قَبْرِهِ تِسْعَةٌ أَذْرُعٍ وَ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُثَبِّثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

He^{-asws} said: ‘So he is seized by a panic, and he is saying, if he was a Believer, ‘Is it about Muhammad^{-saww} Rasool-Allah^{-saww} that you are questioning me?’ So they are saying to him: ‘Sleep a sleep in which there are no dreams’, and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allah^{-azwj} Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.**

وَ إِذَا كَانَ كَافِرًا قَالَا لَهُ مِنْ هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمَا فَيَقُولُ لَا أَدْرِي فَيُخْلِيَانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ .

And when it was an Infidel, they both say to him: ‘Who is this man who has appeared in between you (and us)’. So he is saying, ‘I do not know’. So they both leave him (to be with) the Satan^{-la}’.⁵⁴

⁵² Al Kafi V 3 – The Book Of Funerals CH 86 H 8

⁵³ Al Kafi V 3 – The Book Of Funerals CH 86 H 9

⁵⁴ Al Kafi V 3 – The Book Of Funerals CH 86 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ بَيْتِهِ شَيَعَتَهُ الْمَلَائِكَةُ إِلَى قَبْرِهِ يَزْدَجُمُونَ عَلَيْهِ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ مَرْحَبًا بِكَ وَ أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَحِبُّ أَنْ يَمْشِيَ عَلَيَّ مِثْلَكَ لَتَرَيَنَّ مَا أَصْنَعُ بِكَ فَتَوَسَّعَ لَهُ مَدَّ بَصَرِهِ وَ يَدْخُلُ عَلَيْهِ فِي قَبْرِهِ مَلَكًا الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Believer, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: 'Welcome to you and hello. By Allah^{-azwj}! I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you'. So it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

فَيُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوَيْهِ فَيُشْعِدَانِهِ وَ يَسْأَلَانِيهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيَقُولَانِ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقُولَانِ وَ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولَانِ وَ مَنْ إِمَامُكَ فَيَقُولُ فُلَانٌ

So they cast the soul into him up to his waist and sit him upright, and they question him saying to him: 'Who is your Lord^{-azwj}?' So he is saying, 'Allah^{-azwj}'. So they are saying: 'What is your Religion?' So he is saying, 'Al-Islam'. So they are saying: 'Who is your Prophet^{-sawww}?' So he is saying, 'Muhammad^{-sawww}'. So they are saying, 'Who is your Imam^{-asws}?' So he is saying, 'So and so'.

قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ صَدَقَ عَبْدِي أَفْرُشُوا لَهُ فِي قَبْرِهِ مِنَ الْجَنَّةِ وَ افْتَحُوا لَهُ فِي قَبْرِهِ بَابًا إِلَى الْجَنَّةِ وَ أَلْبِسُوهُ مِنْ ثِيَابِ الْجَنَّةِ حَتَّى يَأْتِيَنَا وَ مَا عِنْدَنَا حَبْرٌ لَهُ ثُمَّ يُقَالُ لَهُ تَمَّ نَوْمَةُ عَرُوسٍ تَمَّ نَوْمَةُ لَا حُلْمَ فِيهَا

So a Caller Calls out from the sky: "My^{-azwj} servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Us^{-azwj}, and what is with Us^{-azwj} is better for him". Then it is said to him: 'Sleep a sleep of the newly-wed, there being no dream in it'.

قَالَ وَ إِنْ كَانَ كَافِرًا خَرَجَتِ الْمَلَائِكَةُ تُشَيِّعُهُ إِلَى قَبْرِهِ تَلْعُونُهُ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ لَا مَرْحَبًا بِكَ وَ لَا أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أُبْغِضُ أَنْ يَمْشِيَ عَلَيَّ مِثْلَكَ لَا جَرَمَ لَتَرَيَنَّ مَا أَصْنَعُ بِكَ الْيَوْمَ فَتَضَيِّقُ عَلَيْهِ حَتَّى تَلْتَقِيَ جَوَانِحُهُ قَالَ ثُمَّ يَدْخُلُ عَلَيْهِ مَلَكَا الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

He^{-asws} said: 'And if he was an Infidel, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: 'You are not welcome at all! By Allah^{-azwj}! I used to hate the likes of you when they walked upon me,. However, you shall see what I would be doing with you today'. So it constricts upon him until his two sides collide. He^{-asws} said: 'Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer.

قَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ يَدْخُلَانِ عَلَى الْمُؤْمِنِ وَالْكَافِرِ فِي صُورَةٍ وَاحِدَةٍ فَقَالَ لَا قَالَ فَيُفْعَدَانِهِ وَ يُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوَيْهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَتَلَجَّلُجُ وَ يَقُولُ قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَا دِينُكَ فَيَتَلَجَّلُجُ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يُسْأَلُ عَنْ إِمَامِ زَمَانِهِ

Abu Baseer said, 'May I be sacrificed for you^{-asws}! Do they both come over to the Believer and the Infidel in one image?' So he^{-asws} said: 'No. They sit him up and cast the soul into him up to his waist, and they are saying to him: 'Who is your Lord^{-azwj}?' So he stammers and would be saying, 'I had heard the people saying (such and such)'. So they are saying: 'You do not know', and they are saying to him: 'What is your Religion?' So he stammers, and they are saying to him: 'You do not know', and they are saying to him: 'Who is your Prophet^{-saww}?' So he is saying, 'I had heard the people saying (such and such)'. So they are saying to him: 'You do not know, and they ask him about the Imam^{-asws} of his time.

قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ كَذَبَ عَبْدِي افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ النَّارِ وَ أَلْبِسُوهُ مِنْ ثِيَابِ النَّارِ وَ افْتَحُوا لَهُ بَاباً إِلَى النَّارِ حَتَّى يَأْتِيَنَا وَ مَا عِنْدَنَا شَرٌّ لَهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ ثَلَاثَ ضَرْبَاتٍ لَيْسَ مِنْهَا ضَرْبَةٌ إِلَّا يَنْطَاطِرُ قَبْرَهُ نَاراً لَوْ ضُرِبَ بِتِلْكَ الْمِرْزَبَةِ جِبَالٌ لَهَامَتْ لَكَانَتْ رَمِيماً

He^{-asws} said: 'So a Caller Calls out from the sky: "My^{-azwj} servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Us^{-azwj}, and what is with Us^{-azwj} is more evil for him". So they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would decompose to be like dust'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ يُسَلِّطُ اللَّهُ عَلَيْهِ فِي قَبْرِهِ الْحَيَاتِ تَنْهَشُهُ نَهْشاً وَ الشَّيْطَانَ يَغْمُهُ غَمّاً

And Abu Abdullah^{-asws} said: 'And Allah^{-azwj} would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan^{-la} saddening him with a sadness'.

قَالَ وَ يَسْمَعُ عَذَابَهُ مِنْ خَلْقِ اللَّهِ إِلَّا الْجِنَّ وَ الْإِنْسَ قَالَ وَ إِنَّهُ لَيَسْمَعُ حُفْقَ نِعَالِهِمْ وَ نَقْضَ أَيْدِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الْغَائِبِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ .

He^{-asws} said: 'And his Punishment is heard by the creatures of Allah^{-azwj} except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allah^{-azwj} Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to**'.⁵⁵

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَ زَكَاتِهِ وَ حَجِّهِ وَ صِيَامِهِ وَ وُلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَزْبَعِ مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامُهُ .

From him, from his father, raising it, said,

'Abu Abdullah^{-asws} said: 'The deceased would be questioned in his grave about five – about his *Salaat*, and his Zakat, and his Hajj, and his Fasts, and his Wilayah of us^{-asws}, the People^{-asws} of

⁵⁵ Al Kafi V 3 – The Book Of Funerals CH 86 H 12

the Household. So the Wilayah would be saying from the side of the grave, to the other four: 'Whatever enters, and it happens to be deficient, so it would be upon me to complete it'.⁵⁶

Appendix III: Squeezing of the grave

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيْ تُفْلِثُ مِنْ ضَغْطَةِ الْقَبْرِ أَحَدٌ قَالَ فَقَالَ نَعُوذُ بِاللَّهِ مِنْهَا مَا أَقَلَّ مَنْ يُفْلِثُ مِنْ ضَغْطَةِ الْقَبْرِ إِنَّ بُرَيْدَةَ لَمَّا قَتَلَهَا عُثْمَانُ وَقَفَتْ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى قَبْرِهَا فَرَفَعَتْ رَأْسَهُ إِلَى السَّمَاءِ فَدَمَعَتْ عَيْنَاهُ وَ قَالَ لِلنَّاسِ إِنِّي ذَكَرْتُ هَذِهِ وَ مَا لَقَيْتُ فَرَفَعْتُ لَهَا وَ اسْتَوْهَيْتُهَا مِنْ ضَمَّةِ الْقَبْرِ قَالَ فَقَالَ اللَّهُمَّ هَبْ لِي بُرَيْدَةَ مِنْ ضَمَّةِ الْقَبْرِ فَوَهَبَهَا اللَّهُ لَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'Can anyone escape from the squeezing of the grave?' So he^{-asws} said: 'We^{-asws} seek Refuge with Allah^{-azwj} from it. How few are the ones who would escape from the squeezing of the grave. When Usman murdered Ruqayya, Rasool-Allah^{-saww} stood by her grave and raised his^{-saww} head towards the sky, and his eyes shed tears, and he^{-saww} said to the people: 'I^{-saww} remember this one and what she had faced, so I^{-saww} melted for her, and I^{-saww} gift to her (escape) from the squeezing of the grave'. He^{-asws} said: 'So he^{-saww} said: 'O Allah^{-azwj}! Endow to me^{-saww}, Ruqayya being free from the squeezing of the grave'. So Allah^{-azwj} Gifted it to her, for him^{-saww}'.

قَالَ وَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَرَجَ فِي جَنَازَةِ سَعْدٍ وَ قَدْ شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَرَفَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ مِثْلَ سَعْدٍ يُضْمُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نُحَدِّثُ أَنَّهُ كَانَ يَسْتَنَحِفُ بِالْبَوْلِ فَقَالَ مَعَادَ اللَّهِ إِنَّمَا كَانَ مِنْ زَعَاظِهِ فِي خُلُقِهِ عَلَى أَهْلِهِ

He^{-asws} said: 'Rasool-Allah^{-saww} went out in a funeral of Sa'ad, and seventy thousand Angels has escorted him. So Rasool-Allah^{-saww} raised his^{-saww} head towards the sky, then said: 'The likes of Sa'ad would be squeezed'. (He - the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! We are narrating that he used to belittle with the urine (uncleanness)'. So he^{-asws} said: 'Allah^{-azwj} Forbid! But rather, he was with harsh mannerisms upon his family'.

قَالَ فَقَالَتْ أُمُّ سَعْدٍ هَنِيئًا لَكَ يَا سَعْدُ قَالَ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أُمَّمُ سَعْدٍ لَا تَحْتَبِي عَلَى اللَّهِ .

He^{-asws} said: 'So the mother of Sa'ad said, 'Congratulations to you, O Sa'ad!' So Rasool-Allah^{-saww} said to her: 'O mother of Sa'ad! Do not impose it upon Allah^{-azwj}!'⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ قَالَ سَأَلْتُهُ عَنِ الْمَصْلُوبِ يُعَذَّبُ عَذَابَ الْقَبْرِ قَالَ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْهَوَاءَ أَنْ يَضْغَطَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa from Yunus who said,

⁵⁶ Al Kafi V 3 – The Book Of Funerals CH 86 H 15

⁵⁷ Al Kafi V 3 – The Book Of Funerals CH 86 H 6

‘I asked him^{-asws} about the crucified, whether he would be punished by the Punishment of the grave. So he^{-asws} said: ‘Yes. Allah^{-azwj} Mighty and Majestic would Command the air to squeeze him’.⁵⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَتِيرِ وَاحِدٍ عَنْ أَبِيَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَمَّا مَاتَتْ رُقَيْيَةُ ابْنَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَقِّي بِسَلْفِنَا الصَّالِحِ عُنْمَانَ بْنِ مَطْعُونٍ وَ أَصْحَابِهِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: ‘When Ruqayya, a (step) daughter of Rasool-Allah^{-sawww} died, Rasool-Allah^{-sawww} said: ‘Join with our righteous ancestors, Usman Bin Mazoun and his companions’.

قَالَ وَ فَاطِمَةُ (عَلَيْهَا السَّلَام) عَلَى شَفِيرِ الْقَبْرِ تَنَحُّدِرُ دُمُوعُهَا فِي الْقَبْرِ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَتَلَقَّاهُ بِتَوْبِهِ قَائِمًا يَدْعُو قَالَ إِنِّي لَأَعْرِفُ ضَعْفَهَا وَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجِيرَهَا مِنْ ضَمَّةِ الْقَبْرِ .

He^{-asws} said: ‘And Syeda Fatima^{-asws} was upon the verge of the grave, her^{-asws} tears flowing into the grave, and Rasool-Allah^{-sawww} was catching these with his^{-sawww} clothes, standing, supplicating, saying: ‘I^{-sawww} recognise her (step-daughter) weakness, and I^{-sawww} asked Allah^{-azwj} Mighty and Majestic that He^{-azwj} Rescue her from the squeezing of the grave’.⁵⁹

Appendix IV: A believer will be protected from the Horrors of the Day of Reckoning:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي نُجَيْبٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهِ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَخْجُبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِئُنَا عَبْدٌ وَ يَتَوَلَّأَنَا حَتَّى يُطَهِّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهِّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from Ali ibn Mirdas who has said that Safwan ibn Yahya and al-Hassan ibn Mahbub have narrated from abu Ayyub from abu Khalid al-Kabuli who said:

‘I asked (Imam) Abu Ja’far^{-asws} about the meaning of the words of Allah^{-azwj}: **‘Those who believe in Allah and His messenger and follow the Noor which is sent down’ (64:8)** ‘The Imam^{-asws} said: ‘O Abu Khalid, I swear by Allah^{-azwj}, it is ‘A’immah^{-asws} from the family of the Holy Prophet^{-sawww} up to the Day of Judgement who are called Noor in the above verse. They, I^{-asws} swear by Allah^{-asws}, are the Noor of Allah^{-azwj} whom He^{-azwj} sent down. It is they^{-asws}, I swear by Allah^{-azwj}, who are the Noor of Allah^{-azwj} in the heavens and in the earth. O Abu Khalid, I^{-asws} swear by Allah^{-azwj}, that the Noor of Imam^{-asws} in the hearts of the true believers is brighter than the light of the sun in the midday.

⁵⁸ Al Kafi V 3 – The Book Of Funerals CH 86 H 16

⁵⁹ Al Kafi V 3 – The Book Of Funerals CH 86 H 18

They^{-asws}, I^{-asws} swear by Allah^{-azwj}, give Noor to the hearts of the true believers and Allah^{-azwj} may Block such Noor from reaching the hearts of whomever He^{-azwj} may Will, thus their hearts remain dark. O Abu Khalid, no one believes in our Divine Authority except that unless Allah^{-azwj} Cleanses his heart. Allah^{-azwj} will not Cleanse the heart of a person until he or she will acknowledge our^{-asws} Divine Authority and submits to us^{-asws}. When one submits to us^{-asws} Allah^{-azwj} will Safeguard him against the severity of the Day of Reckoning and Grant him security against the great horror on the Day of Judgement.⁶⁰

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَقَبَّلْتُهَا وَ قَبَّلْتُ يَدَ الْإِيمَانِ عَ وَ قُلْتُ لَهُ إِنَّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَاةِكُمْ وَ الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنُ هُمْ فِي خَلَوَاتِي فَكَيْفَ خَالِي يَا سَيِّدِي فَقَالَ عَ حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ صَ قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلَوَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكُلَّمَا لَعَنَ أَحَدَكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَنْتَوُا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَلَ فِي نُصْرَةِ أَوْلِيَانِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا التَّاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنَّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

Ali ibn Asim has said, as part of a longer tradition, I fell down on each of ‘Holy Images’, the footprints of Masomeen^{-asws} and kissed them, I then kissed the hands of the Imam (Hassan al-Askari^{-asws}) and said: Mola^{-asws}! I am not in a position to physically support your^{-asws} cause but I, in my solitude, praise you^{-asws} and curse your enemies^{-la}. Please inform me about my reckoning (in the Hereafter)?

Imam^{-asws} replied: ‘I narrate to you a hadith of our grandfather, Prophet of Allah^{-saww} who said: ‘The one who cannot extend support to Ahlul Bait^{-asws} but instead denounces their^{-asws} enemies in his solitude, Allah^{-azwj} Transmits his supplications to all His^{-azwj} angels^{-as}. They^{-as} also join him in sending ‘Laan’ on the enemies (of Ahl Al-Bayt^{-asws}) and they curse those who refrain from sending ‘Laan’ on the enemies^{-la} of Ahl Al-Bayt^{-asws}.

When his voice reaches the angels, they^{-as} ask forgiveness for him and praise him and plead to Allah^{-azwj} to bless the spirit of his^{-azwj} servant, who has made an effort in support of Your^{-azwj} allies^{-asws}, if he were capable of doing more, he surely would have supported them^{-asws} more strenuously.

Then a ‘Call’ comes from Allah^{-azwj}: O My Angels! I^{-azwj} have Answered your prayers in favour of My slave. I^{-azwj} have Sent blessing to his soul along with the spirits of the righteous ones. I^{-azwj} have also included him in the company of My^{-azwj} righteous ones.’⁶¹

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنِ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كَلِمًا بِسِيمَاهُمْ قَالَ أَنْزَلْتُ فِي هَذِهِ الْأُمَّةِ وَ الرِّجَالُ هُمُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ

It is narrated to us by Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Bureyd Al Ijaly who said,

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj}: **And upon the heights would be men recognising all by their marks [7:46]**. He^{-asws} said: ‘It was Revealed regarding this community, and the ‘men’, they^{-asws} are the Imam^{-asws} from Progeny^{-asws} of Muhammad^{-saww}’.

فُلْتُ فَأَلْأَعْرَافُ قَالَ صِرَاطٌ بَيْنَ الْجَنَّةِ وَ النَّارِ فَمَنْ شَفَعَ لَهُ الْأَيْمَةُ مِنَّا مِنَ الْمُؤْمِنِينَ الْمُدْنِيِّينَ نَجَا وَ مَنْ لَمْ يَشْفَعْهُوا لَهُ هَوَى.

I said, 'So (what about) 'the heights'? He^{-asws} said: 'A bridge (pathway) between the Paradise and the Fire. The ones from the Momineen sinners for whom the Imams^{-asws} from us^{-asws} intercede, would attain salvation, and one they do not intercede for, would collapse'.⁶²

Appendix V: Enemies of Ahl Al-Bayt^{-asws} are metamorphosed at death

عَنْهُ عَنْ صَالِحٍ عَنِ الْوَشَاءِ عَنْ كَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَزْغِ فَقَالَ رَجَسٌ وَ هُوَ مَسْحُ كُلِّهِ فَإِذَا قَتَلْتَهُ فَاعْتَسِلَ فَقَالَ إِنَّ أَبِي كَانَ قَاعِداً فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ بِوَزْغٍ يُؤَلُّوْلُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزْغُ قَالَ لَا عَلِمَ لِي بِمَا يَقُولُ قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ دَكَّرْتُمْ عُثْمَانَ بِشَتِيمَةٍ لَأَشْتِمَنَّ عَلَيَّ حَتَّى يَقُومَ مِنْ هَاهُنَا

From him, from Salih, from Al-Washa', from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah^{-asws} about the lizard, so he^{-asws} said: 'Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)'. My^{-asws} father was seated in Al-Hijr, and with him^{-asws} was a man to whom he^{-asws} was narrating. So a lizard started ululating with its tongue. So my^{-asws} father said to the man: 'Do you know what this lizard is saying?' He said, 'I have no knowledge of what it is saying'. He^{-asws} said: 'It is saying that if you mention Usman by insults, I will insult Ali^{-asws} until he goes from there'.

قَالَ وَ قَالَ أَبِي لَيْسَ بِمُوتٍ مِنْ بَنِي أُمَيَّةٍ مَيِّتٌ إِلَّا مَسْحٌ وَرَغَاً قَالَ وَ قَالَ إِنَّ عَبْدِ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مَسْحٌ وَرَغَاً فَذَهَبَ مِنْ بَيْنِ يَدَيْ مَنْ كَانَ عِنْدَهُ وَ كَانَ عِنْدَهُ وَوَلَدُهُ فَلَمَّا أَنْ فَقَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أُمَّرُهُمْ عَلَى أَنْ يَأْخُذُوا جِدْعاً فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ قَالَ فَفَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجِدْعَ دِرْعَ حَدِيدٍ ثُمَّ لَقُوهُ فِي الْأَكْفَانِ فَلَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وُلْدُهُ.

He^{-asws} said: 'And my^{-asws} father^{-asws} said: 'There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself^{-asws} and his children'.⁶³

Appendix VI: Where does the 'Ruh' of a Momin and a Kafir go after death?

حدثنا الحسن بن احمد عن سلمة عن الحسين بن علي عن ابن جبلة عن عبد الله بن سنان قال سئلت ابا عبد الله عليه السلام فقال لي حوض ما بين بصري إلى صنعاء اتحب ان تراه قلت نعم جعلت فداك قال فاخذ بيدي واخرجني إلى ظهر المدينة ثم ضرب برجله فنظرت إلى النهر يجرى لا يدرك حافته الا الموضع الذي انا فيه قائم فانه شبيه بالجزيرة فكنت انا وهو وقوفا فنظرت إلى نهر يجرى جانبه ماء ابيض من الثلج ومن جانبه هذا لبن ابيض من الثلج وفي وسطه خمر احسن من الباقوت فما رايت شيئا احسن من تلك الخمر بين اللبن والماء فقلت له جعلت فداك من اين يخرج هذا ويجراه فقال هذه العيون التي ذكرها الله في كتابه اثمار في الجنة عين من ماء وعين من لبن وعين من خمر تجرى في هذا النهر ورايت حافته عليهما شجر فيهن حور معلقات برؤوسهن شعر ما رايت شيئا احسن منهن وبايديهن انية ما رايت انية احسن منها ليس من انية الدنيا فدنا من احديهن فاومى بيده تسقيه فنظرت إليها وقد مالت لتعرف من النهر فمال الشجر معها فاغترفت فمالت الشجرة معها ثم ناولته فشرب ثم ناولها واومى إليها فمالت لتعرف فمالت الشجرة معها

ثم ناولته فناولني فشربت فما رايت شرابا كان الين منه ولا الذ منه وكان رايجته رايحة المسك فنظرت في الكاس فإذا فيه ثلاثة الوان من الشراب فقلت له جعلت فداك ما رايت كاليوم قط ولا كنت ارى ان الامر هكذا فقال لي هذا اقل ما اعده الله لشيعتنا ان المؤمن إذا توفى صارت روحه إلى هذا النهر ورغب في رياضه وشربت من شرابه وان عدونا إذا توفى صارت روحه إلى وادي برهوت فاخذت في عذابه واطعمت من زقومه واسقيت من حميمه فاستعينوا بالله من ذلك الوادي.

It has been narrated to us by Al-Hassan Bin Ahmad, from Salmat, from Al-Husayn Bin Ali, from Ibn Jabalat, from Abdullah Bin Sinan who said:

'Abu Abdullah^{-asws} asked: 'The fountain which is between Basra up to Sana'a, would you like to see it?' I said, 'Yes, may I be sacrificed for you^{-asws}'. He^{-asws} took me by my hand, to the outskirts of Al-Medina. Then he^{-asws} struck the ground with his^{-asws} foot. I saw a river flowing whose banks could not be distinguished except for the place which I was standing in, for it was like an island. I and him^{-asws} were on it. We saw a river on the side of it which was of water whiter than snow, and on the side of that one was a river of milk whiter than snow, and in the midst of it was a river of wine better than sapphire, and I had not seen anything more beautiful than the wine which was between the milk and the water. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, from where do these fountains flow from and what are their courses?' He^{-asws} said: 'These fountains are the ones Mentioned by Allah^{-azwj} in His^{-azwj} Book as being rivers in the Paradise, the fountain of water, and fountain of milk, and fountain of wine, flowing in this river. And saw its river banks some trees, in which were Houries with dangling hair. I had not seen anything more beautiful than them, and in their hands were utensils more beautiful than which I had never seen before, and these were not utensils from the world. He^{-asws} gestured by his^{-asws} hand to someone to quench his^{-asws} thirst. I looked at her, and she leaned to scoop the water from the river. The tree leaned with her. She scooped the water and presented it to him^{-asws}. He^{-asws} drank. He^{-asws} gestured with his^{-asws} hand to fetch more water. She leaned forward to scoop it and the tree leaned with her. Then she presented it to me. I drank from it. I had not seen a drink softer than it, and its aroma was the aroma of the musk.

I looked in the cup and in it were three kinds of drinks. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, I have not seen a day like this at all, and I never thought that a matter like this can happen'. He^{-asws} said to me: 'This is only a little of what Allah^{-azwj} has Promised for our^{-asws} Shiites. When a momin passes away, his Ruh comes to this river, and dwells in its gardens, and drinks from its drinks, and when our^{-asws} enemy dies, his Ruh goes to the valley of Barhoot, and gets indulges in its punishments, and gets fed from its Zaqqoom trees, and gets quenched for its Hameem. You should seek refuge in Allah^{-azwj} from that valley'.⁶⁴

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ قَالَ: نَزَلَ أَبُو جَعْفَرٍ ع بَوَادِي ضَجْنَانَ فَقَالَ ثَلَاثَ مَرَّاتٍ لَا غَفَرَ اللَّهُ لَكَ ثُمَّ قَالَ لِأَصْحَابِهِ أَ تَدْرُونَ لِمَ قُلْتُمْ مَا قُلْتُمْ قَالُوا لِمَ قُلْتُمْ جَعَلْنَا اللَّهَ فِدَاكَ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balad, from Ali Bin Al Mugheira who said,

'Abu Ja'far^{-asws} descended into the valley of Zajnan, and said three times: 'May Allah^{-azwj} not Forgive (your sins) for you!' Then he^{-asws} said to his^{-asws} companions: 'Do you know why I^{-asws}

⁶⁴ Basaair al Darajaat, section 8, ch. 13, H. 3.

said what I^{-asws} said?' I said, 'Why did you^{-asws} say it, may Allah^{-azwj} Make us to be sacrificed for you^{-asws}?'

قَالَ مَرَّ مُعَاوِيَةُ بِجُرِّ سِلْسِلَةٍ قَدْ أَذَلَّ لِسَانَهُ يَسْأَلُنِي أَنْ أَسْتَغْفِرَ لَهُ وَ إِنَّهُ يُقَالُ هَذَا وَادِي صَحْجَانَ مِنْ أَوْدِيَةِ جَهَنَّمَ.

He^{-asws} said: 'Muawiya passed by being pulled by the chain, expressing by his tongues asking me^{-asws} that I^{-asws} seek Forgiveness for him, and this is called the valley of Zajnan, being from the valleys of Hell'.⁶⁵

Appendix VII: Salman's Talking to the Soul

الفضائل لابن شاذان حدثنا الإمام شيخ الإسلام أبو الحسن بن علي بن محمد المهدي بالإسناد الصحيح عن الأصمغ بن نباتة أنه قال كنت مع سلمان الفارسي رحمه الله و هو أمير المدائن في زمان أمير المؤمنين علي بن أبي طالب ع و ذلك أنه قد ولاه المدائن عمر بن الخطاب فقام إلى أن ولي الأمر علي بن أبي طالب ع

(The book) 'Al Fazaail' of Ibn Shazan – It is narrated to us by the imam sheykh of Al Islam Abu Al Hassan Bin Ali Bin Muhammad Al Mahdy by the correct chain from Al Asbagh Bin Nubata having said,

'I was with Salman Al-Farsi^{-ra} and he^{-ra} was the Emir of Al-Madain in the era of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and that is he^{-ra} had been made the governor by Umar Bin Al-Khattab, and he^{-ra} had stayed up to the rule of Ali^{-asws} Bin Abu Talib^{-asws}.

قال الأصمغ فأتيته يوما و قد مرض مرضه الذي مات فيه قال فلم أزل أعوده في مرضه حتى اشتد به الأمر و أيقن بالموت قال فالتفت إلي و قال لي يا أصمغ عهدي برسول الله ص يقول يا سلمان سيكلمك ميت إذا دنت وفاتك و قد اشتهدت أن أدري وفاي دنت أم لا

Al-Asbagh said, 'I went to him^{-ra} one day and he^{-ra} had fallen sick in his^{-ra} illness in which he^{-ra} passed away. I did not cease to console him^{-ra} in his^{-ra} illness until the matter became difficult with him^{-asws} and he^{-ra} was certain of the death. He^{-ra} turned towards me and said to me, 'O Asbagh! Rasool-Allah^{-saww} made a pact with me^{-ra} saying: 'O Salman^{-ra}! The dead will speak to you^{-ra} when your^{-ra} expiry approaches', and I^{-ra} have been desirous to know that whether my^{-ra} expiry has approached or not'.

فقال الأصمغ بما ذا تأمر يا سلمان يا أخي قال له تخرج و تأتيني بسرير و تفرش عليه ما يفرش للموتى ثم تحملني بين أربعة فتأتون بي إلى المقبرة فقال الأصمغ حبا و كرامة فخرجت مسرعا و غبت ساعة و أتيت بسرير و فرشت عليه ما يفرش للموتى ثم أتيته بقوم حملوه حتى أتوا به إلى المقبرة فلما وضعوه فيها قال لهم يا قوم استقبلوا بوجهي القبلة

Al-Asbagh said, 'What is that you^{-ra} are instructing, O Salman^{-ra}, O my brother^{-ra}?' He^{-ra} said to him: 'Bring me a bier (table) and furnish upon it what tends to be furnished for the deceased, then carry me^{-asws} between four and come with me^{-ra} to the graveyard'. Al-Asbagh said (words of) love and honour. He went out hastily and disappeared for a while and came with a bier and furnished upon it what tends to be furnished for the deceased. Then a people came and carried him^{-ra} until they came with him^{-ra} to the graveyard. When they placed him^{-ra} in it, he^{-ra} said to them, 'O people, face my^{-ra} face towards the Qiblah'.

⁶⁵ Basaair Al Darajaat – P 6 Ch 7 H 3

فلما استقبل القبلة بوجهه نادى بعلو صوته السلام عليكم يا أهل عرصة البلاء السلام عليكم يا محتجين عن الدنيا

When he^{ra} was facing the Qiblah, he^{ra} called out at the top of his^{ra} voice, 'The greetings be upon you, O people of the plains of calamities! The greetings be upon you, O one veiled from the world!'

قال فلم يجبه أحد فنادى ثانية السلام عليكم يا من جعلت المنايا لهم غداء السلام عليكم يا من جعلت الأرض عليكم غطاء السلام عليكم يا من لقوا أعمالهم في دار الدنيا السلام عليكم يا منتظرين النفخة الأولى

He said, 'No one answered him^{ra}, so he^{ra} called out for a second time, 'The greetings be upon you, O ones the death have been made to be a lunch for them! O ones the earth has been made to be a covering upon you! The greetings be upon you, O ones who met their deeds in the house of the world! The greetings be upon you, O awaiters of the first blowing (of the trumpet)!

سألتكم بالله العظيم و النبي الكريم إلا أجابني منكم مجيب فأنا سلمان الفارسي مولى رسول الله ص فإنه قال لي يا سلمان إذا دنت وفاتك سيكلمك ميت و قد اشتهيت أن أدري دنت وفاتي أم لا

I^{ra} ask you by Allah^{azwj} the Magnificent and the honourable Prophet^{saww}, an answerer from you should answer me^{ra}, for I^{ra} am Salman Al-Farsi^{ra}, slave of Rasool-Allah^{saww}, and he^{saww} had said to me^{ra}: 'O Salman^{ra}! When your^{ra} expiry approaches, the dead will speak to you, and I^{ra} have desired to know whether my^{ra} expiry has drawn near or not'.

فلما سكت سلمان من كلامه فإذا هو بميت قد نطق من قبره و هو يقول السلام عليك و رحمة الله و بركاته يا أهل البناء و الفناء المشتغلون بعرصة الدنيا ها نحن لكلامك مستمعون و لجوابك مسرعون فسل عما بدا لك يرحمك الله تعالى

When Salman^{ra} was silent from his^{ra} speech, and there he^{ra} was with a deceased speaking from his grave and he was saying, 'The greetings be to you^{ra} and Mercy of Allah^{azwj} and His^{azwj} Blessings. O people of the buildings and the perishing, the ones pre-occupied with the plains of the world. Here we are listening to your^{ra} speech and being quick to answer you^{ra}, so ask whatever comes to you^{ra}, may Allah^{azwj} the Exalted have Mercy on you^{ra}'.

قال سلمان أيها الناطق بعد الموت المتكلم بعد حسرة الفوت أ من أهل الجنة أم من أهل النار فقال يا سلمان أنا ممن أنعم الله تعالى عليه بعفوه و كرمه و أدخله جنته برحمته

Salman^{ra} said, 'O you speaker after the death, the speaker after regret of the death, are you from the people of the Paradise or from the people of the Fire?' He said, 'O Salman^{ra}! I am from the ones Allah^{azwj} the Exalted Conferred upon with His^{azwj} Pardon and His^{azwj} Honour and Entered me into His^{azwj} Garden by His^{azwj} Mercy'.

فقال له سلمان الآن يا عبد الله صف لي الموت كيف وجدته و ما ذا لقيت منه و ما رأيت و ما عاينت قال مهلا يا سلمان فو الله إن قرضا بالمقاريض و نشرنا بالمناشير لأهون علي من غصة الموت

Salman^{ra} said to him, 'Now, O servant of Allah^{azwj}, describe to me^{asws} the death and how you found it to be and what is that you faced from it, and what you saw and what you witnessed'.

He said, ‘Shh, no, O Salman^{-ra}! By Allah^{-azwj}! Being cut by the scissor and sawn by the saws would have been easier upon me than the agony of death.

أعلم أنني كنت في دار الدنيا ممن ألهمني الله تعالى الخير و كنت أعمل به و أؤدي فرائضه و أتلو كتابه و أحرص في بر الوالدين و أجتنب المحارم و أفرع عن المظالم و أكد الليل و النهار في طلب الحلال خوفا من وقفة السؤال فبينما أنا في ألد عيش و غبطة و فرح و سرور إذ مرضت و بقيت في مرضي أياما حتى انقضت من الدنيا مدتي

Know that I was in the house of the world from the one who Allah^{-azwj} the Exalted Inspired the good to me, and I used to act with it, and fulfilled His^{-azwj} Obligations, and recited His^{-azwj} Book, and was covetous in being righteous with the parents, and shunned the Prohibitions, and was scared of being unjust, and I struggled night and day in seeking the Permissible (sustenance) fearing from pausing at begging. Which I was in the pleasure of life and exultation, and happiness, and cheerfulness when I became sick and remained in my illness for days until my term from the world expired.

فأتاني عند ذلك شخص عظيم الخلقه فطبع المنظر فوقف مقابل وجهي لا إلى السماء صاعدا و لا إلى الأرض نازلا فأشار إلى بصري فأعماه و إلى سمعي فأصمه و إلى لساني ففقره فصرت لا أبصر و لا أسمع فعند ذلك بكوا أهلي و أعواني و ظهر خبري إلى إخواني و جيراني

During that there came to me a person of large body, horrible sight, and he paused facing my face, neither ascending to the sky nor descending to the earth. He gestured towards my sight and blinded it, and to my hearing and deafened it, and to my tongue and muted it, and I became neither seeing, nor hearing. During that my family and my assistants were crying and my news appeared to my brothers and my neighbours.

فقلت له عند ذلك من أنت يا هذا الذي أشغلتني عن مالي و أهلي و ولدي فقال أنا ملك الموت أتيتك لأنقلك من دار الدنيا إلى الآخرة فقد انقضت مدتك و جاءت منيتك

I said to him during that, ‘Who are you, O you who has pre-occupied me from my wealth and my family and my children?’ He said, ‘I am the Angel of death. I have come to you in order to uproot you from the house of the world to the Hereafter, for your term has expired and your death has come’.

فبينما هو كذلك يخاطبني إذ أتاني شخصان و هما أحسن خلق رأيت فجلس أحدهما عن يميني و الآخر عن شمالي فقالا لي السلام عليك و رحمة الله و بركاته قد جئناك بكتابك فخذ الآن و انظر ما فيه

While he was like that, addressing me, when two persons came, and they were both of beautiful creation I had seen. One of them sat on my right and the other on my left. They said to me, ‘The greetings be upon you and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! We have come to you with your book, so take it now and look at what is in it’.

فقلت لهم أي كتاب لي أفرؤه قالوا نحن الملكان اللذان كنا معك في دار الدنيا نكتب ما لك و ما عليك فهذا كتاب عملك فنظرت في كتاب الحسنات و هو بيد الرقيب فسرتني ما فيه و ما رأيت من الخير فضحكت عند ذلك و فرحت فرحا شديدا و نظرت إلى كتاب السيئات و هو بيد العتيد فسأني ما رأيت و أبكاني

I said to them, 'Which book is for me to be reading it?' They said, 'We are the two Angels, those who were with you in the house of the world. We wrote down whatever was for you and whatever was against you. Thus, this is the book of your deeds'. I looked into the book of good deeds and it was in the hand of Al-Raqeeb, and it cheered me what was in it, and I did not see the good deed and I laughed during that, and was happy with intense happiness, and I looked into the book of evil deeds and it was in the hand of Al-Ateed, and it gloomed me what I saw and made me cry.

فقالا لي أبشر فلك الخير ثم دنا مني الشخص الأول فجذب الروح فليس من جذبة يجذبها إلا و هي تقوم مقام كل شدة من السماء إلى الأرض فلم يزل كذلك حتى صارت الروح في صدري ثم أشار إلي بحرية لو أنها وضعت على الجبال لذابت فقبض روعي من عرنين أنفي

They said to me, 'Receive glad tidings, the good is for you'. Then the first person came near me and pulled out the soul, and there isn't any pulling except and it stands in the place of every difficulty from the sky to the earth. It did not cease to be like that until the soul came to be in my chest. Then he gestured to me with a bayonet (of fire), if it were to be placed upon the mountain, it would melt. He captured my soul from the nostrils of my nose.

فعلا عند ذلك الصراخ و ليس من شيء يقال أو يفعل إلا و أنا به عالم فلما اشتد صراخ القوم و بكأؤهم جزعا علي فالتفت [التفت] إليهم ملك الموت بغيظ و حنق و قال معاشر القوم مم بكأؤكم

During that, the screaming rose (from my family) and there wasn't anything which was said to be done except and I was knowing with it. When the screaming of the people and their crying intensified in alarm upon me, the Angel of death turned towards them with rage and resentment and said, 'O community of people! What are you crying from?

فو الله ما ظلمناه فتشكوا و لا اعتدنا عليه فتصيحوا و تبكوا و لكن نحن و أنتم عند رب واحد و لو أمرتم فينا كما أمرنا فيكم لامثلتم فينا كما امثلنا فيكم

By Allah^{-azwj}, we are not being unjust to him so you are complaining, nor have we exceeded upon him so you are shouting and crying, but we and you are servants of One Lord^{-azwj}, and if He^{-azwj} were to Command you regarding us just as He^{-azwj} has Commanded us regarding you, you will do similar regarding us just as we are (doing) regarding you.

و الله ما أخذناه حتى في رزقه و انقطعت مدته و صار إلى رب كريم يحكم فيه ما يشاء و هو على كل شيء قدير فإن صبرتم أجزتم و إن جزعتم أمتتم كم لي من رجعة إليكم أخذ [أخذ] البنين و البنات و الآباء و الأمهات

By Allah^{-azwj}! We did not seize him until his sustenance had perished and his term had come to an end, and he has come to his Benevolent Lord^{-azwj} to Judge regarding him whatever He^{-azwj} so Desires to, and He^{-azwj} is Able upon all things. So, if you are patient, you will be Recompensed, and if you panic you will be sinning. How many times I return to you to seize the sons and the daughters and the fathers and the mothers'.

ثم انصرف عند ذلك عني و الروح معه فعند ذلك أتاه ملك آخر فأخذها منه و تركها في ثوب من حرير و سعد بها و وضعها بين يدي الله في أقل من طبقة جفن فلما حصلت الروح بين يدي ربي سبحانه و تعالى و سأها عن الصغيرة و الكبيرة و عن الصلاة و الصيام في شهر رمضان و حج بيت الله

الحرام وقراءة القرآن و الزكاة و الصدقات و سائر الأوقات و الأيام و طاعة الوالدين و عن قتل النفس بغير الحق و أكل مال اليتيم و عن مظالم العباد و عن التهجد بالليل و الناس نيام و ما يشاكل ذلك

Then, during that, he turned away from me and the soul was with him. During that another Angel came to him and took it from him and left it in a silken cloth and ascended with it and placed it in front of Allah^{-azwj} in less than the blink of an eye. When the soul was there in front of my Lord^{-azwj} Glorious and Exalted, and He^{-azwj} Asked it about the minor and the major (sins), and about the Salat, and the Fasts during Month of Ramazan, and Hajj of the House of Allah^{-azwj} the Sacred, and reciting the Quran, and the Zakat, and the charities, and the rest of the timings, and the days, and obeying the parents, and about killing the person without a right, and eating the wealth of the orphans, and about the injustices to the servants, and about the (Salat) Tahajjud at night while the people slept, and what resembles that.

ثم من بعد ذلك ردت الروح إلى الأرض بإذن الله تعالى فعند ذلك أتاني غاسل فجردني من أثوابي و أخذ في تغسيلي فنادته الروح يا عبد الله رفقا بالبدن الضعيف فو الله ما خرجت من عرق إلا انقطع و لا عضو إلا انصدع فو الله لو سمع الغاسل ذلك القول لما غسل ميتا أبدا

Then from after that the soul was returned to the earth by the Permission of Allah^{-azwj} the Exalted. During that the washer came to me and uncovered me from my clothes and took to washing me. The soul cried out, 'O servant of Allah^{-azwj}! Be kind with the weak body, for by Allah^{-azwj} I did not come out from a vein except it was cut off, nor a limb except it hurt'. By Allah^{-azwj}! If the washer had heard those words he would not wash a deceased, ever.

ثم إنه أجرى علي الماء و غسلني ثلاثة أغسال و كفني في ثلاثة أثواب و حنطني في حنوط و هو الزاد الذي خرجت به إلى دار الآخرة ثم جذب الخاتم من يدي اليمنى بعد فراغه من الغسل و دفعه إلى الأكبر من ولدي و قال آجرك الله في أبيك و حسن لك الأجر و العزاء

Then he poured the water upon me and washed me with three washings and enshrouded me and embalmed me in embalment, and it is the provision which I came out with to the house of the Hereafter. Then he snatched the ring from my right hand after his being free from the washing and handed it to the eldest of my children and said, 'May Allah^{-azwj} Recompense you regarding your father and Make the Recompense to be good for you, and the consolation'.

ثم أدرجني في الكفن و لقني و نادى أهلي و جيراني و قال هلموا إليه بالوداع فأقبلوا عند ذلك لوداعي فلما فرغوا من وداعي حملت على سرير من خشب و الروح عند ذلك بين وجهي و كفني حتى وضعت للصلاة فصلوا علي فلما فرغوا من الصلاة و حملت إلى قبوري و دليت فيه فعابنت هولاء عظيما

Then he inserted me in the shroud, and indoctrinated me, and called my family and my neighbours and said, 'Come to him for the farewell'. They came during that to bid me farewell. When they were free from bidding farewell to me, I was carried upon a bier of wood and the soul was in front of my face and my shroud until I was placed for the Salat. They prayed Salat upon me. When they were free from the Salat and carried me to my grave and placed in it, I saw a great horror.

يا سلمان يا عبد الله اعلم أني قد سقطت من السماء إلى الأرض في لحدي و شج علي اللبن و حثا [حثي] التراب علي فعند ذلك سلبت الروح من اللسان و انقلب السمع و البصر فلما نادى المنادي بالانصراف أخذت في الندم فقلت يا ليتني كنت من الراجعين فجأوبني مجيب من جانب القبر كَلَّا إِذَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

O Salman^{-ra}! O servant of Allah^{-azwj}! Know that I had fallen from the sky to the earth in my grave and the bricks were place upon me and the soil ushered upon me. During that, the soul was given back the tongue and the hearing and the sight returned. When the caller called out with the leaving, I was seized in the regret and said, 'Alas! If only I was from the returning ones. I was answered from the side of the grave: **Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100].**

فقلت له من أنت يا هذا الذي تكلمني و تحدثني فقال أنا منبه قال أنا ملك وكلني الله عز و جل بجميع خلقه لأنبهم بعد مماتهم ليكتبوا أعمالهم على أنفسهم بين يدي الله عز و جل ثم إنه جذبني و أجلسني و قال لي اكتب عملك فقلت إني لا أحصيه فقال لي أ ما سمعت قول ربك **أحصاءُ الله و نسوهُ**

I said to him, 'Who are you, O one who speaks to me and narrates to me?' He said, 'I am an alerter. I am an Angel. Allah^{-azwj} Mighty and Majestic Allocated me to His^{-azwj} creatures to alert them after their death in order to write their deeds against their deeds in front of Allah^{-azwj} Mighty and Majestic'. Then he narrated to me and made me to be seated and said to me, 'I shall write your deeds'. I said, 'I cannot count it'. He said to me, 'Have you not heard the Words of Allah^{-azwj}: **Allah has Recorded it and they would have forgotten it, [58:6]?**'

ثم قال لي اكتب و أنا أملي عليك فقلت أين البياض فجذب جانبا من كفني فإذا هو رق فقال هذه صحيفتك فقلت من أين القلم قال سبابتك فقلت من أين المداد قال ريقك ثم أملى علي ما فعلته في دار الدنيا فلم يبق من أعمالي صغيرة و لا كبيرة إلا أملاها كما قال تعالى **و يَقُولُونَ يَا وَيَلَّتْنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصَاهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لا يَظْلِمُ رَبُّكَ أَحَدًا**

Then he said, 'Write and I shall dictate to you'. I said, 'Where is the whiteness (paper)'. He pulled at the side of my shoulder and there was a paper. He said, 'This is your parchment'. I said, 'From where is the pen?' He said, 'Your index finger'. I said, 'From where is the ink?' He said, 'Your saliva'. Then he dictated unto me whatever I had done in the house of the world, and there did not remain from my deeds, neither small nor bid except he dictated it, just as Allah^{-azwj} the Exalted Said: **and they would be saying, 'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].**

ثم إنه أخذ الكتاب و ختمه بخاتم و طوقه في عنقي فخيّل لي أن جبال الدنيا جميعا قد طوقوها في عنقي فقلت له يا منبه و لم تفعل بي كذا قال أ لم تسمع قول ربك **وَ كُلِّ إنسانٍ أَلزَمناه طائِرُهُ في عُنُقِهِ وَ نُخْرِجُ لَهُ يَوْمَ الْقِيامَةِ كِتَابًا يَلْقاهُ مَنْشُورًا أَقْرَأُ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَذَابًا حَسِيبًا**

Then he took the book and sealed it with a seal and collared it in my neck, and a thought came to me that the mountains of the world, all of them had been collared in my neck. I said to him, 'O alerter! And why did you do such and such with me?' He said, 'Have you not heard the Words of your Lord^{-azwj}: **And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13] Read your book! Your own self will suffice against you today as a reckoner [17:14].**

فهذا تخاطب به يوم القيامة و يؤتى بك و كتابك بين عينيك منشورا تشهد فيه على نفسك

Thus, this is what you will be addressed with on the Day of Qiyamah and they will come with you and your book will be between your eyes, published. You will testify regarding it against your own self.

ثم انصرف عني فأتاني منكر بأعظم منظر و أوحش شخص و بيده عمود من الحديد لو اجتمعت عليه الثقلان ما حركوه ثم إنه صاح بي صيحة لو سمعها أهل الأرض ماتوا جميعا ثم قال لي يا عبد الله أخبرني من ربك و ما دينك و من نبيك و ما عليه أنت و ما قولك في دار الدنيا

Then he turned away from me, and Munkar (Questioning Angel) came to me, being of gigantic scenery and horrifying personality, and in his hand was an iron rod, if the Jinn and the humans were to gather they would not have been able to move it. Then he shouted at me with a shout, if the people of the earth would have heard it, they would have all died. Then he said to me, 'O servant of Allah^{-azwj}! Who is your Lord^{-azwj}, and what is your Religion, and who is your Prophet^{-saww}, and what are you upon, and what is your word regarding the house of the world?'

فاعتقل لساني من فزع و تحيرت في أمري و ما أدري ما أقول و ليس في جسمي عضو إلا فارقتني من الخوف فأنتني رحمة من ربي فأمسك قلبي و أطلق بما لساني فقلت له يا عبد الله لما تفزعني و أنا أعلم أنني أشهد أن لا إله إلا الله و أن محمدا رسول الله و أن الله ربي و محمد نبيي و الإسلام ديني و القرآن كتابي و الكعبة قبلتي و علي إمامي و المؤمنون إخواني

My tongue seized from its panic and I was confused regarding my matter and I did not know what I should be saying, and there wasn't any limb in my body except it detached from me out of fear. Then Mercy from my Lord^{-azwj} came and my heart calmed and my tongue spoke with it. I said to him, 'O servant of Allah^{-azwj}! Why are you making me panic and I know that I testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and Allah^{-azwj} is my Lord^{-azwj}, and Muhammad^{-saww} is my Prophet^{-saww}, and Al-Islam is my Religion, and the Quran is my Book, and the Kabah is my Qiblah, and Ali^{-asws} is my Imam^{-asws}, and the Momineen are my brethren.

و أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله فهذا قولي و اعتقادي و عليه ألقى ربي في معادي

And I testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. So this is my word and my belief and upon it my Lord^{-azwj} Cast me in my Hereafter'.

فعد ذلك قال لي الآن أبشر يا عبد الله بالسلامة فقد نجوت و مضى عني و أتاني نكير و صاح صيحة هائلة أعظم من الصيحة الأولى فاشتبك أعضائي بعضها في بعض كاشتباك الأصابع ثم قال لي هات الآن عملك يا عبد الله

During that, he said to me, 'Now, receive glad tidings, O servant of Allah^{-azwj}, of the safety, for you have attained salvation', and he went away from me; and Nakeer (Questioning Angel) came to me and shouted a shout more terrifying than the first shout, and my limbs knocked against each other like the knocking of the fingers. Then he said to me, Give you deeds, O servant of Allah^{-azwj}!

فبقيت حائرا متفكرا في رد الجواب فعند ذلك صرف الله عني شدة الروح و الفزع و أهمني حجتي و حسن اليقين و التوفيق فقلت عند ذلك يا عبد الله رفقا بي فإني قد خرجت من الدنيا و أنا أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله و أن الجنة حق و النار حق و الصراط حق و الميزان حق و الحساب حق و مساءلة منكر و نكير حق و البعث حق

I remained confused, thoughtful regarding responding the answer. During that, Allah^{-azwj} Turned away from me the severe dread, and the panic and Inspired me my argument, and

good conviction and the inclination. I said during that, ‘O servant of Allah^{-azwj}! Be gentle with me for I have come out from the world and I testify that there is no god except Alone, there being no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and the reckoning is true, and the questioning of the Munkar and Nakeer is true, and the Resurrection is true.

وَأَنَّ الْجَنَّةَ وَمَا وَعَدَ اللَّهُ فِيهَا مِنَ النِّعَمِ حَقٌّ وَأَنَّ النَّارَ وَمَا أَوْعَدَ اللَّهُ فِيهَا مِنَ الْعَذَابِ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And that the Paradise and what Allah^{-azwj} has Promised therein from the bounties is true, and that the Fire and whatever Allah^{-azwj} has Threatened in it from the Punishments, is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

ثم قال لي يا عبد الله أبشر بالنعيم الدائم والخير المقيم ثم إنه أضجعتني و قال تم نومة العروس ثم إنه فتح لي بابا من عند رأسي إلى الجنة و بابا من عند رجلي إلى النار ثم قال لي يا عبد الله انظر إلى ما صرت إليه من الجنة و النعيم و إلى ما نجوت منه من نار الجحيم

Then he said to me, ‘O servant of Allah^{-azwj}! Receive glad tidings with the perpetual Bounties and the ever-lasting goodness’. Then he made me lie down and said, ‘Sleep a sleep of the bride’. Then he opened a door for me from by my head to the Paradise, and a door from by my legs to the Fire. Then he said to me, ‘O servant of Allah^{-azwj}! Look at what you are destined to from the Paradise and the Bounties, and to what you have been saved from, from the Blazing Fire’.

ثم سد الباب الذي من عند رجلي و أبقى الباب الذي من عند رأسي مفتوحا إلى الجنة فجعل يدخل علي من روح الجنة و نعيمها و أوسع لحدي مد البصر و مضى عني

Then he closed the door which was from by my leg and he let the door which was from by my head to remain open, to the Paradise. So, there went on to enter unto me from the breezes of the Paradise and its Bounties, and my grave expanded to the extent of my sight, and he went away from me.

فهذا صفتي و حديثي و ما لقيته من شدة الأهوال و أنا أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله و أشهد أن الموت حق على طرف لساني فراقب الله أيها السائل خوفا من وقفة السائل

So this is my description and my narration and what I faced from the difficult horrors and I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I testify that the death is truly bitter upon the side of my tongue, so watch out for Allah^{-azwj}, O questioner fearing from the pausing of the questioner’.

قال ثم انقطع عند ذلك كلامه قال سلمان رضي الله عنه عند ذلك حظوني رحمكم الله فحطيناه إلى الأرض فقال أسندوني فأسندناه ثم رمق بطرفه إلى السماء و قال يا من بيده ملكوت كل شيء و إليه ترجعون و هو مجيز و لا يُجَارُ عَلَيْهِ بك أمنت و لنبيك اتبعت و بكتابك صدقت و قد أتاني ما وعدتني

He (the narrator) said, 'He cut off his speech at that'. Salman^{-ra} said during that, 'Place me^{-ra} down, may Allah^{-azwj} Have Mercy on you!' We put him^{-ra} down to the ground. He^{-ra} said, 'Take me^{-ra} back!' So we took him^{-ra} back. Then he^{-ra} blinked with his^{-ra} eye towards the sky and said: 'O One **in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83]**. And He^{-azwj} is **and he Shelters and is not sheltered against,**' [23:88]. In You^{-azwj} I believe and to Your^{-azwj} Prophet^{-saww} I follow, and with Your^{-azwj} Book I ratify, and it has come to me what You^{-azwj} Promised me^{-saww}'.

يا من لا يُخْلِفُ الميعادَ اقبضني إلى رحمتك و أنزلني دار كرامتك فأنا أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله

O One^{-azwj} Who does not break the Promise! Capture me^{-ra} to Your^{-azwj} Mercy and Descend me^{-ra} to the house of Your^{-azwj} Honour, that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I^{-ra} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'.

فلما كمل شهادته قضى نحبه و لقي ربه رضي الله تعالى عنه

When he^{-ra} had completed his^{-ra} testimonies, his^{-ra} lamentation died down and he^{-ra} met his^{-ra} Lord^{-azwj}, may His^{-azwj} Lord^{-azwj} be Pleased from him^{-ra}.

قال فيينا نحن كذلك إذ أتى رجل على بغلة شهباء مثلثما فسلم علينا فرددنا السلام عليه فقال يا أصبغ جئوا بي أمر سلیمان فأخذنا في أمره فأخذ معه حنوطاً و كفننا فقال هلّموا فإنّ عندي ما ينوب عنه فأتيناه بماءٍ و مغسّلٍ فلم يزل يُعَسِّلُهُ بيده حتى فرغ و كفنه و صلّينا عليه و دفناه و لحدّه عليّ ع بيده

He (the narrator) said, 'While we were like that when a man came upon the mule Shahba'a, veiled. He^{-asws} greeted upon us and we returned the greetings upon him^{-asws}. He^{-asws} said, 'O Asbagh! Betake regarding the matter of Salman^{-ra}'. We undertook regarding his matter and I took to the embalming and the enshrouding. He^{-asws} said: 'Come, for with me^{-asws} is on his^{-ra} behalf'. So, we came to him^{-asws} with water and washing ingredients. He^{-asws} did not cease to wash him^{-ra} with his^{-asws} hand until he^{-asws} was free, and enshrouded him^{-ra}, and we prayed Salat upon him^{-ra}, and buried him^{-ra}, and Ali^{-asws} laid him^{-asws} in his^{-ra} grave by his^{-asws} hands.

فلما فرغ من دُفنه و همّ بالانصرافِ تعلّقت بنبويه و قلت له يا أمير المؤمنين كيف كان محبتك و من أعلمك بموت سلیمان قال فالتفت ع إليّ و قال أخذ عليك يا أصبغ عهد الله و ميثاقه أنّك لا تحدّث به أحداً ما دمت حياً في دار الدنيا

When we were free from burying him^{-asws} and thought of leaving, I attached with his^{-asws} clothes and said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! How would be one who loves you^{-asws} and one who knows you^{-asws}, with the death of Salman^{-ra}? He^{-asws} turned towards me and said: 'O Asbagh! Take the Pact of Allah^{-azwj} and His^{-azwj} Covenant upon you! You will not narrate to anyone with it for as long as you are alive in the house of the world'.

فقلت يا أمير المؤمنين أמות قبلك فقال لا يا أصبغ بل يطول عمرك قلت له يا أمير المؤمنين خذ عليّ عهداً و ميثاقاً فإنّي لك سامعٌ مطيعٌ إنّي لا أُحدّث به حتى يفضي الله من أمرك ما يفضي و هو على كلّ شيءٍ قديرٌ

I said, 'O Amir Al-Momineen^{-asws}! Will I die before you^{-asws}? He^{-asws} said: 'No, O Asbagh, but for the length of your life'. I said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Take a pact and a

covenant upon me, for I am a listener to you^{-asws}, obedient. I will not narrate with it until Allah^{-azwj} Decrees from your^{-asws} matter what He^{-azwj} Decrees, and He^{-azwj} is Able upon all things’.

فَقَالَ لِي يَا أَصْبَغُ بِحَدَا عَهْدِي رَسُولُ اللَّهِ فَلِيَّيْ قَدْ صَلَّيْتُ هَذِهِ السَّاعَةَ بِالْكُوفَةِ وَ قَدْ خَرَجْتُ أُرِيدُ مَنْزِلِي فَلَمَّا وَصَلْتُ إِلَى مَنْزِلِي اضْطَجَعْتُ فَأَتَانِي آتٍ فِي مَنَامِي وَ قَالَ يَا عَلِيُّ إِنَّ سَلْمَانَ قَدْ قَضَى نَحْبَهُ فَرَكِبْتُ بَغْلَتِي وَ أَخَذْتُ مَعِيَ مَا يَصْلُحُ لِلْمَوْتَى فَجَعَلْتُ أُسِيرُ

He^{-asws} said to me: ‘O Asbagh! Rasool-Allah^{-sawww} had pacted me^{-asws} with this, and I^{-asws} have prayed Salat this moment in Al-Kufa, and I^{-asws} had come out intending my^{-asws} house. When I^{-asws} arrive to my^{-asws} house, I^{-asws} lied down. A comer came to me^{-asws} in my^{-asws} dream and said, ‘O Ali^{-asws}! Salman^{-ra} has expired, lament him^{-ra}’. So, I^{-asws} rode my^{-asws} mule and took with me^{-asws} what is correct for the deceased and went on to travel.

فَقَرَّبَ اللَّهُ لِي الْبُعِيدَ فَجِئْتُ كَمَا تَرَانِي وَ بِحَدَا أَخْبَرَنِي رَسُولُ اللَّهِ ص ثُمَّ إِنَّهُ دَفَنَهُ وَ وَاوَاهُ فَلَمَّ أَرَّ صَعِدَ إِلَى السَّمَاءِ أَمْ فِي الْأَرْضِ نَزَلَ فَأَتَى الْكُوفَةَ وَ الْمُنَادِي يُنَادِي لِصَلَاةِ الْمَغْرِبِ فَخَضَرَ عِنْدَهُمْ عَلِيُّ ع وَ هَذَا مَا كَانَ مِنْ حَدِيثِ وِفَاةِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ.

Allah^{-azwj} Drew near what was far for me^{-asws} and I^{-asws} came as what you saw me^{-asws}, and Rasool-Allah^{-sawww} had informed me^{-asws} with this’. Then he^{-asws} buried him^{-ra} and covered him^{-ra}, and I did not see whether he^{-asws} ascended to the sky or descended into the ground. I came to Al-Kufa and the caller was calling out for the Maghrib Salat, and Ali^{-asws} was present with them. And this was from the narration of the expiry of Salman Al-Farsi^{-ra}”⁶⁶