

Chapter 5: The Objectives

The First Objective: Good Deeds

The purpose of these admonitions is to bring the attention of the human beings towards good deeds and stopping them from having unreasonable desires and wishes.

There are four things that are the impediments for the good deeds of human beings:

1. Procrastination in doing good deeds

The Satan misguides man to think that he has plenty of time. Prayer can best be done when the person is old, he must spend the youth in enjoying the pleasures of the world.

2. Avoiding repentance (Tark al-Tawbah)

The man will not repent and abstain from the wrong actions. He keeps living under the misconception that he has plenty of time to repent and reform, till death overtakes him.

3. Avarice for accumulating wealth and riches

When a person become totally oblivious of his gain or loss in search of wealth, it is natural that he forgets Allah and His Prophet (S) in the process. He will busy himself in running after the chimera of wealth day and night. He depends more on his own faculties to amass wealth totally forgetting that it is Allah who endows whatever a person possesses.

4. The callousness of heart and forgetting about the Hereafter

Amir'ul-Mu'mineen 'Ali (as) has said that man has two traits that one should avoid cultivating: The first is doing things dictated by baser instincts, and the second, working under distant hopes (*Tool al-aml*). The baser instincts prevent a person from accepting the truths and the distant hopes make one forgetful of the transitory nature of this life in the world. One who works under distant hopes, is not on the right path.

The welfare of the people is in abstinence and firm belief. The cause for the downfall of a society is in its people having distant hopes and practice of parsimony.

The Prophet (S) told to Amir'ul-Mu'mineen 'Ali (as) that with callousness four things: **spring: Coldness of the eyes, Selfishness, Excess of desires, and Wish to live longer in the world.**

The Prophet also said that with age two traits become more pronounced in men. The first is greed and the second distant hopes for the future.

The one remedy for these two aberrations is that one should always keep his death in view and realize that everything in the world is transitory. They should know that death is as much near the old as it is with the youth. When there is a death in his surroundings, one should give a thought that his turn might be around the corner when everything he has strived to acquire would be left behind. When one looks around himself, he finds people with failing health, diminishing eye-sight, debilitated bodies. One should therefore have recourse to studying the sayings of the Prophet (S) and the Imams (as) of the transitory nature of this life. Another way of overcoming these traits is to visit the grave yard occasionally which will remind one of the ultimate destination and the futility of running after worldly things.

It is narrated that a youth by name of Ababa bin Rubai Ansari used to regularly visit Abd Allah bin Abbas. He used to treat the youth with respect and give him a place near himself to sit.

People told to Abdullah bin Abbas that the youth was a thief of the shrouds from the fresh graves in the community graveyard and that he must not give him so much respect.

Abdullah bin Abbas wanted to confirm this matter by himself. He therefore visited the graveyard in the darkness of nights. One night he found the youth coming there. From his hiding he saw the youth lie down in an empty grave and say, "O Allah! I am a sinful person. I know that one day I will be brought to this place and buried in one of the graves. At that time only You can help me! I have unnecessarily troubled innocent people! On the Day of Reckoning, who else but You can help me? O Munificent Allah! I resolve now that I shall not let sin ever come near me from now on!"

The youth thus cried for some time. When he emerged from the grave, Abd Allah bin Abbas ran towards him and embraced him. From that day he had more respect for the youth.

Amir'ul-Mu'mineen 'Ali (as) says, "One should always remember death. When one thinks of the grave and of the Day of Judgment, then the hardships of life seem easier to bear. The person who counts 'tomorrow' as an essential part of his life, he is, in fact, oblivious of the fact of death." He wrote to the people of Egypt, "O Creations of Allah! None can avoid death! Fear death before it catches you unawares! If you don't run away from it, it will get you! Even if you try your best to avoid death, you can't! Death, you must know, is closer to you more than your own shadow!"

The Prophet of Islam (S) has said, "O people! If animals had known about death as much as you do,

then they wouldn't have been so strong and sturdy as they are! Remembering death, they would have gone weak and emaciated!”

Amir'ul-Mu'mineen 'Ali (as) has said, “When man reaches the last day of his life, he gives his attention to his belongings and says, ‘I strived hard to acquire you, I have been very miserly in using you; tell me! Of what use are you to me now?’ The reply will be, ‘You can take your coffin from me!’ Then the man will turn towards his children and say, ‘You were very dear to me! I was attending to your needs all the time. Of what help you could be to me now?’ They would reply, ‘We shall take you to your grave!’”

Then he will turn his attention towards his own deeds. ‘No doubt! I never gave any thought to performing good deeds! I am repentant now! What help you can give me now!’. His deeds respond, ‘We shall be with you from the grave to the Day of Reckoning! We shall not leave you for a moment during the interregnum. If you had been a friend of Allah, a pious person will come near you. The dress of the person will effuse a fragrance. When asked who he was, he would reply, ‘I am your good deeds. When you depart from the world, your abode will be the Heaven.’ After his death, he will be laid in the grave and buried.

Two angels will then enter the grave. Their voices will be sharp like the lightening thunder. Their eyes will be fiery. They will ask, ‘Who is your God? What is your Faith? Who is your Prophet (S)? Who is your Imam (as)? If the person gave the correct replies, his grave will be widened and a door will be opened towards the Heaven from where the pleasant breeze will reach him. The angels will give him the good news that Allah is Happy with him and he should sleep in peace! But if the person has been a sinner, he would not be able to reply correctly to the questions posed by the angels. The angels will hit him with their fiery maces that the animals of the forest will get scared with the sound of the impact! The angels will open a door from his grave towards the Hell and fire and brim will overwhelm him. He will suffer perpetually from the pressure of the grave. The snakes and vermin will torture him in the grave till the Day of Reckoning!”

Imam Muhammad Al-Baqir (as) narrates from the Prophet of Islam (S) that he said, “Like the other prophets (as) of yore, I too was tending to the flocks of sheep! One day the sheep got scared and stopped grazing. I asked Jibrael the reason for this phenomenon. He said, ‘One infidel was being punished in his grave at that time. His wailing was audible to all animals, barring men and the Jinn. When the sheep heard the loud wails, they got scared”

Also the Imam (as) said, “When a sinner is taken to the grave, he will tell to his comrades, who will not hear him, that Satan led him astray and was unable to help him now! He would complain that his friends gave him false hopes and made him busy with worldly activities. They were now taking him to be buried in mounds of sand and soil! He will complain running after worldly gains he lost the opportunity of acquiring the rewards of the Hereafter.

Imam Ja'far As-Sadiq (as) said, “The grave calls people every day! It tells that it is a poor abode, an

abode of loneliness and desolation, a home for snakes and reptiles. It says that it is both a Garden of Heaven and also a place with the Fire of Hell! Those who are destined for the grave, which is inevitable, must prepare for what sort of a grave they wish to be interred in! The better the deeds of a person, the better will the interregnum in the grave and in the Hereafter.”

The Prophet (S) was asked by his companions to tell them who is the wisest, pious person? The Prophet (S) replied, “One who remembers his death the more and prepares himself for the event!”

Abu Saleh narrates that Imam Ja’far As-Sadiq (as) said, “O Abu Saleh! When you give shoulder to a coffin, you must imagine that you are yourself in that coffin and pleading with Allah to send you back to the world that you can make amends for your past sins! Then imagine that Allah has acceded to your wish and has sent you back once over to the world! Now you must see that you refrain from any sinful acts!” Then the Imam (as) said, “I wonder about persons who see people dying around them every day, but they continue with their worldly amusements (*Lah wa laab*) oblivious of the obvious happening around them!”

Imam Ja’far As-Sadiq (as) narrates that once prophet ‘Isa (as) went to the grave of prophet Yahya (as) and revived him to life. Prophet Yahya (as) asked him, who he was? He said, ‘I am ‘Isa (as). I wish that you give me a helping hand in the propagation of my faith.” Prophet Yahya (as) replied, “I haven’t, as yet, overcome the pain of death. Why do you wish to expose me to the same pain again!”

It is narrated that the sons of the king of Bani Israel were busy in their prayers. Their prayer consisted in taking a trip of pleasure in the country and praising the Creations of the Almighty! One day they arrived at a grave that was in ruins. They started praying for the revival of the dead person to life. The dead person raised his head from the grave that was covered with grey hair. He asked them, “Why you people have come here?” They replied, “We want to know from you about what happens to a person at the moment of death?” He said, “It is 99 years since I am dead! But I haven’t forgotten the pain of death!” They asked him, “What was your age at the time of your death? How your hair has turned grey?” He replied, “At the time of death I was a youth and my hair were black. When you called me now, I thought that the Doomsday has come and with the fear my hair suddenly turned grey!”

Imam Ja’far As-Sadiq (as) said, “A person who keeps his shroud ready at home, is not counted among the persons oblivious of their death. Whenever he sets his eyes on the shroud, Allah rewards him.”

Imam Muhammad Al-Baqir (as) has said that every day an angel proclaims, “O man, take birth for dying, amass wealth for squandering, and construct buildings that they fall into ruins!” Then the Imam (as) said, “When a person reaches the age of forty years, every fresh day tells him to do good deeds that it will not come back to him again and that it is his witness only for the day!”

Imam Ja’far As-Sadiq (as) told to Jabir Jaufi, “O Jabir! Give greetings to our Shi’as and tell them that there is no relationship between us and Allah, and none can be Allah’s favorite, unless he is obedient to Him! One who obeys Allah and loves us is our Shi’a. The one who disobeys Allah is never our Shi’a,

however much he claims to be our follower”

The Prophet (S) said that on the Day of Judgment every person would be asked four questions:

- **How did you spend your life?**
- **How you occupied yourself during the time of youth?**
- **From where did you earn your livelihood and how you spent it?**
- **Did you have the love of the Prophet’s Ahl-ul-Bayt or not?**

Imam Ja’far As-Sadiq (as) said that the *Torah* says, “O son of Adam (as)! Prepare your heart for My Obedience that I make your heart contented and not dependent on other creations! I fulfill all your needs! If you make your heart devoid of My Obedience, I shall fill it with the love for the world and don’t fulfill your needs. I shall leave you alone with your endeavors!”

Imam Zain-ul-’Abidin (as) said, “The person who seeks Heaven, doesn’t like name and fame! One who is afraid of the Hellfire, will never commit sins! One who shuns the world, relieves himself of many cares! Some creations of Allah are on august positions that they watch the inmates of the Heaven in Heaven and the inmates of the Hell in Hell. With the nightfall, they stand in prayer, their cheeks wet with tears and fear of Allah makes them so weak that people think they are sick.

Imam Ja’far As-Sadiq (as) narrates that prophet ‘Isa (as) passed through a hamlet once. All the people, animals and birds in that place were lying dead. He thought, they must all have died with the curse of Allah! If they had died, one after another, they would certainly have received decent burial. Prophet ‘Isa (as)’s disciples said, “O Spirit of Allah! Pray to Allah that He brings them back to life again that we ask them about the cause of the severe punishment inflicted on them. That will be a lesson for us to take care in our own lives.” Prophet ‘Isa (as) went to an elevated place and cried aloud, “O inhabitants of the hamlet! With the orders of Allah, respond to me!”

One of the dead persons rose and said, “*Labbaik* (at your beck and call)! O Spirit of Allah!” Prophet ‘Isa (as) said, “For what acts you have been brought to such wretched condition?” He replied, “We were following *Taghoot* (the Satan) from the depths of our hearts! We denied the existence of Allah! We were the friends of the material world and sure of enjoying it for long! We were busy with our activities of lechery and depravation!” Prophet ‘Isa (as) asked, “What sort of love for the world you had?” He replied, “The way a child loves his mother. One night we were sleeping that we found ourselves awoken in the Fire of Doomsday. We all started shouting that we be allowed to come back to the world once again that we make amends for our past sins! A sound proclaimed, ‘You are liars!’ and the flames of fire encircled us!” Prophet ‘Isa (as) told to his disciples, “Eating dry bread and salt is definitely better than the life of sin these people were living! It is better to sleep on the bare floor than the comfortable beds of depravity!”

Imam Ja'far As-Sadiq (as) narrates that when prophet Dawood (as) committed the *Tark al-Aula* (the first misdemeanor), he remained in prostration for forty days. During this time, he cried and did not raise his head except for prayers. His forehead started bleeding. With excessive crying his eyes too bled. After forty days a sound came, "O Dawood (as)! What do you want? If you are hungry, you will be sated, if you are thirsty, water shall be provided. If you are naked, clothes shall be provided. If you have any fear, that fear shall be expelled!" Prophet Dawood (as) said, "O my Sustainer! I am a sinner and I am afraid because You are the most Just!" then the Revelation came, "O Dawood (as)! Be repentant and earn salvation!"

After hearing this Prophet Dawood (as) started reciting the *Zaboor* and supplicating. With him the trees, the stones and the animals too joined in supplication. He reached a mountain and found prophet Huzqeel (as), Prophet busy in prayer inside a cave. When he heard the wails of animals, he understood that Prophet Dawood (as) had arrived there. Prophet Dawood (as) went ahead and told to Prophet Huzqeel (as), if you permit me I shall come near you." Prophet Huzqeel (as) replied, "you are a sinner!" Prophet Dawood (as) cried inconsolably when a revelation came to Prophet Huzqeel (as), "Dawood (as) has committed *Tark al-Aula* and you should not reprimand him for that because I keep friends with those who repent, and there is none more forgiving than Me."

Prophet Huzqeel (as) took Prophet Dawood (as) inside his living quarters. Prophet Dawood (as) asked Prophet Huzqeel (as) if he ever got the idea of committing a sin. Prophet Huzqeel (as) said, "No." Prophet Dawood (as) again asked, "Are you proud that you never got a thought of committing a sin." Prophet Huzqeel (as) said, "No." Prophet Dawood (as) asked him, "have you ever felt the worldly needs in your heart?" Prophet Huzqeel (as) replied, "yes. Sometimes I have such feelings." Prophet Dawood (as) asked, "then how do you overcome these wishes?"

Prophet Huzqeel (as) said, at such moments I enter into the crevice of this mountain and treat myself with whatever I find there, Prophet Dawood (as) accompanied him into the crevice of the cave and noticed that there was a table of iron there. On that table there were some bones and also a tablet of metal. Prophet Dawood (as) picked up that tablet. It was engraved on the tablet, "I am *Arwa bin Shalam*?. I have ruled for a thousand years, founded thousand cities and slept with thousand virgins. In the end I was rendered to a condition that the dust is my bed and the stone my pillow! My companions are snakes and scorpions! Therefore whosoever sees me should not be carried away with the attractions of the world!"

The Second Objective: Dajjal Attacks

In the last epoch, prior to the Emergence of the *Imam Akher al-Zaman (a.j.)*, Dajjal would appear with rebellious attacks.

It has come in the traditions that Dajjal was born during the period of The Prophet of Islam (S). The Prophet (S) approached him to invite him to embrace Islam. But he repudiated the invitation and said,

“You are not greater in prophet hood than me!” He uttered several such unsavory words.

The Prophet (S) told him, “You villain! Go out of my sight! You will not budge from your villainy and will never succeed in your evil designs!”

Then the Prophet (S) told to his companions, Every Prophet (S) had been warning his flock against the machinations of the Dajjal. Allah delayed the appearance of the accursed Dajjal! He has come during the times of my *Ummah* and that he will claim false godhood! He will create great confusion in the minds of people. Remember, your God

(Allah) is not one-eyed! Dajjal will come astride a donkey. The distance between the two ears of the donkey will be a mile. He will have his own self-styled heaven and hell with him. In his retinue there will be a mountain of bread and a canal of water. The Jews, the nomads and women would be his followers. Leaving, Mecca and Medina, Dajjal would travel throughout the world.

Bin Babawaih narrates that Amir’ul-Mu’mineen ‘Ali (as) once announced from the pulpit, “Ask me questions before I get away from you!”

Saasa, a companion of Amir’ul-Mu’mineen ‘Ali (as), asked, “O Vicegerent of the Prophet (S)! When will Dajjal attack?”

The Imam (as) replied, “There are certain signs of Dajjal’s presence, which are:

- People will stop offering prayers,
- dishonesty will be the way of life,
- falsehood will become a virtue,
- people will mortgage their faith for worldly gains,
- usury and bribery will become legitimate,
- imbeciles would rule over the wise,
- blood of innocents would be shed,
- pride will be taken on acts of oppression,
- the rulers will be corrupt,
- the scholars will be hypocrite,
- adultery will be rampant,

- women will rub shoulders with men in doing business,
- women will dress like men and men like women,
- the liars and treacherous will be respected,
- there will be acute famine at the time,

Dajjal will be killed by the one who will have prophet 'Isa (as) offering prayer behind him and under his leadership.

After the killing of the Dajjal, there will be a great upheaval!”

Then Isbaq bin Nabata or Kanana stood up and asked the Imam (as), “Who is Dajjal?”

Amir'ul-Mu'mineen 'Ali (as) replied, Near the city of Asbahan? there is a hamlet called Yahudiah. Dajjal will come from there. His right eye will be damaged. The left eye will shine like a star on his forehead. On the space between his eyes it will be written in bold letters:

“*Kafir* (infidel)!” Everyone who set his eyes on him will be able to read this. In front of him there will be a mountain of smoke and in his rear too there will be a mountain. People will think that these are mountains of bread. At the time of his emergence there will be acute famine in the world. He will have a white donkey of such huge proportions that with one step it would cover the distance of a mile. Any river negotiated by the donkey would run dry. Dajjal would come shouting at the top of his voice, “Friends! Come to me! I am your sustainer and god! I have made your limbs! I have designed your destiny!”

The Imam (as) said, “That enemy of Allah will be a false god! He will be one-eyed monster that needs food and water for sustenance, as any other living creature! Your Allah is above all this! Most of the followers of Dajjal will be illegitimate offspring of fornicating people. These followers will wear a green cap as the headgear. Dajjal will be killed by a person whose sign would be that he would lead prophet 'Isa (as) at the congregation. This will happen in *Uqbah Rafee*, a place in Syria, on a Friday afternoon. Then a great upheaval will follow!”

The people asked what that upheaval would be?

The Appearance of Daabbat Al Ardh

Amir'ul-Mu'mineen 'Ali (as) said, “Daabbat al-Ardh will be born near the mount of *Safa*. He will have the ring of Prophet Suleiman (as) and the Staff of Prophet Musa (as). He will make a mark on the forehead of the *mu'mins* (the pious) and one on the foreheads of the infidels with the Staff. The mark on the foreheads of the pious would read, ‘This is Mu'min, verily! (*Haada mu'minun haqqun*)’, and on the foreheads of the infidels the inscription would be, ‘This is the infidel (*Haadah kaferun*)’ Then Daabbat al Ardh would raise his head and the people would see him. This event will take place after the sunset at

the time of *Maghreb*. This will be around the time when the door for repentance will be closed!”

Then the Imam (as) said, “Don’t ask any more about Dajjal! It is the instruction of the Holy Prophet (S) that further information must be given only to the *Ahl-ul-Bayt*.”

The narrator says, “I asked Saasah?, ‘Who is the person behind whom prophet ‘Isa (as) would join the congregation?’”

He said, “He will be the 9th Imam (as) from the progeny of Imam Husayn (as). He will emerge from the point between the *Hajr al Aswad*(*the holy black stone*) and the *Muqam al-Ibrahim* in Ka’ba. He will establish the Rule of Law and Justice. He will free the world of the infidels.”

Many traditions suggest that the *Daabbat al Ardh* would, in fact, be Amir’ul-Mu’mineen ‘Ali (as). He will come after the appearance of *Saheb-il-Amr (a.j.)*, the Last Imam, and this will be the time very close to the Doomsday!

The Third Objective: About Mi’ad–The Resurrection

The meaning of *Mi’ad* is ‘returning again’ or resurrection. This will be the day when Allah will bring back Jinn and Men to life after death and an account, or balance sheet of their good and bad deeds, would be drawn.

Mi’ad is one of the most important aspects of Faith that has been mentioned in the Traditions many times over. In fact, one who doesn’t believe in *Mi’ad* and believe that on the Day of Judgment men will not be raised in their earthly bodies is an infidel.

Interpreting the verses of the Qur’an that the reward and retribution will only be for the *spirits* and the bodies would not be raised for the purpose is infidelity. One must believe that on Doomsday there will be a great upheaval. The mountains would shatter into smithereens. The dust of the bodies of the dead would be reassembled into full with Allah’s Orders. The spirit would enter every individual’s body and then the accounting of the deeds would take place!

The other aspects of *Qiyamat*, viz, *the Bridge of Sirat*, *Meezan* (the Balance of Justice) will follow and the deeds would be measured. According to the Promise made by Allah, everyone shall pass through all the steps to be judged deserving of the Heaven or the Hell. In the Heaven there will be *Houris*, *Ghilmaan*, *canals of sweet honey and milk*, *garden with fruits*. The Hell for the evil will have fire, snakes, vermin, thorny trees and boiling hot water. One **must** believe that all these are true and definite to happen to every human being and the jinns.

About The Spirits Of The Mu’mins –The Pious

One night, *Hibba Arabi*, went with Amir’ul-Mu’mineen ‘Ali (as) to the graveyard of *Wadi as Salam* near *Al*

Najaf. Amir'ul-Mu'mineen 'Ali (as) stood there as if in conversation with someone. Hibba Arabi got tired standing there for long. He sat several times and got up. When he could bear the delay no further, he told to Amir'ul-Mu'mineen 'Ali (as), "You must be tired. Take some rest!"

Amir'ul-Mu'mineen 'Ali (as) said, "I have love for the *Mu'mins!* Let me talk with them!"

He asked, "O Amir'ul-Mu'mineen (as)! In what conditions are they?"

Amir'ul-Mu'mineen 'Ali (as) said, "They are sitting happily in groups!"

He asked, "Are their bodies here too!"

Amir'ul-Mu'mineen 'Ali (as) replied, "No! Only the spirits are there. Wheresoever a Mu'min expires, his spirit comes here!"

It is narrated that a person said to Imam Ja'far As-Sadiq (as), O Imam! It is said that the spirits of mu'mins keep flying near the Firmament in the shape of green colored birds!" The Imam (as) replied, "It isn't true! The spirit of a mu'min is not such a trivial thing in the eyes of Allah that it is transformed into a bird. It remains there in a sublime form."

A person told to Imam Ja'far As-Sadiq (as) that his brother is in Baghdad. If he dies there, he would be very far from him! The Imam (as) said, "Don't worry! Wherever a Mu'min dies, in the East or the West, his spirit would come to the *Wadi as Salam!*" The man asked, "Where is this valley?" The Imam (as) replied, "Near and behind the city of *Koofa!*"

Abu Baseer narrates from Imam Ja'far As-Sadiq (as) that the Imam said, "The spirits of mu'mins rest under heavenly trees and talk with each other. When a new spirit arrives, the others want to leave it alone for some time that it has passed through the hardships of leaving the earthly body. Then they ask it about some persons. When it says that the person are alive and kicking, they become happy and predict that they will join them sooner or later! When it says that someone has already died and his spirit has not come there, they all cry in unison, 'ho!ho!' meaning that he must certainly have gone to the Hell!"

It is narrated from Abu Baseer that he inquired from Imam Ja'far As-Sadiq (as), "O' Imam! Where are the spirits of mu'mins?" The Imam (as) said, "They live in rooms provided to them in the Heaven! They eat and drink heavenly victuals! They pray to Allah to hasten the *Qiyamat*, and fulfill the promise made to them and make the living mu'mins join their ranks."

It is narrated from Zarees Kanasi that he asked Imam Muhammad Al-Baqir (as), "It is believed that the river *Euphrates* has its source in the Heaven?!" The Imam (as) replied, "Towards the West Allah has created a Heaven. The river Euphrates starts from there. Every evening the spirits of mu'mins visit there, eat fruits, meet each other, in the morning do sightseeing in the space between the earth and the Heaven and then enter their individual graves and look at the people reciting the *Fatiha* for them."

Towards the East Allah has created the Hell where the spirits of the infidels are tortured. In the mornings they go to the *Vale of Barhoot* in Yemen. The heat in this valley is more than that in the Hell. These spirits will remain like this till the Domsday.”

About The Horn (Soor) Of Israfeel

‘Ali bin Ibrahim narrates from Taweer bin abi Fakhta? that people asked Imam Zain-ul-’Abidin (as), “What is the Horn of Israfeel?”

The Imam (as) replied, “The Horn of Israfeel has two branches. There is so much distance between the two branches that it is equal to the distance between the earth and the sky! With the orders from Allah Israfeel will first appear at the *Bayt Allah, the Ka’ba*. Then the angels would know that the time for the perishing of the inhabitants of the earth and the rest of the universe has come. Israfeel would then turn towards the Ka’ba and blow his Horn. *Hearing the sound from the branch of the Horn towards the earth, all its inhabitants would die instantly. The inhabitants towards the branch on the side of the sky too would perish hearing the sound.* Then, with Allah’s Orders, Israfeel too will die. The skies and the mountains would blow into smithereens and would fly around like the dust. Then Allah will create a new earth that would be devoid of sin. There wouldn’t be any mountains, trees, buildings or grass on the new earth. Allah’s Firmament would be standing on water. Then the Herald would proclaim,

﴿لَمَنْ الْمُلْكُ الْيَوْمَ﴾

“Who is the monarch this day?” (40: 16)

Then Allah will himself announce,

﴿لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

“Allah; the One and the Wrathful!” (40: 16)

I have destroyed all the creation. There is no god but Me. I have no equal or partner. I created with My Absolute Power and so have I destroyed everything. I shall create again with My Own Wish!

“At that time the Horn will be sounded again when the inhabitants of the earth and the universe will come back to life. *Mekaeel* would then sound the *Soor*. Hearing the *Soor* the inhabitants of the earth would assemble, the angels of the Heaven and the Hell too would assemble and the entire Creation would get ready to account for the deeds they perpetrated.”

Telling this the Imam (as) started crying inconsolably for some time!

It is narrated from the Prophet of Islam (as) that on the Doomsday Allah will tell the Angel of Death (*Malak al Maut*): “O Malak al Maut! As you have given a taste of death to everyone I shall give you the same taste today!”

Imam Ja’far As-Sadiq (as) narrates that Allah will resurrect His creations again after death. The sky will be under orders to rain continuously for forty days. Then Allah will gather the particles of every living creature and put them back to shape and life as they were earlier.

In the Commentary on the Verse “*Haada yaumu yanfaussadqeena sidquhum?*”, Imam Muhammad Al-Baqir (as) says, “On the Doomsday when people will be gathered for rendering account of their deeds, they will reach the place passing through very hazardous way. The hardships of the ground of assemblage on the Day of Resurrection will be extreme because people will be jostled against one another. Then a Herald will announce the Orders of Allah that everyone will hear, ‘Where is Muhammad of Arabia (as)? He should come forward!’ The Prophet (S) would then come forward. Allah will give him a station on the right side of the *Arsh (the Firmament)*.

Then Amir’ul-Mu’mineen ‘Ali (as) and his Successors, the Imams (as), would be called and placed on the left side of the Prophet (S). The people of the Prophet (S)’s *ummah*(the followers) would be called and asked to station themselves to their left. Then every Prophet (S) and his followers would be called and asked to arrange themselves into formations on the left side of the Firmament. Then the *Qalam* (the Pen), in the form of a human, will be stationed at *Muqam-ul-Hisab* (the Place of Audit) in front of the Firmament.

At that juncture Allah will ask the *Qalam*, ‘Have you recorded all that We had asked you to record on the *Lauh* (the Tablet)?’ The Pen would say, ‘O Sustainer! You are the *Aalam* (the Omniscient) Your secrets knows none other than You Yourself!’ Allah would rejoin ‘Then, you have completed the *Hujjat (the Objective)*! Then the *Lauh* (the Tablet) will come in human form. Allah will ask him, ‘Whatever We had asked the *Qalam* to record, is it recorded on you?’ *Lauh* would reply, ‘Definitely, whatever the *Qalam* has recorded on me, I have communicated to *Israfeel*.’

Then *Israfeel*, who will be present in human form, will be asked, ‘Has *Lauh* informed you of all that has been recorded by the *Qalam* on it?’ Then *Jibrael* will come and stand in front of *Israfeel*. Allah will ask him if he has been advised by *Israfeel* of Allah’s *Wahei* (the Revelation)? *Jibrael* will affirm that whenever he received the *Wahee*, he communicated to the Prophets (S) of the time. In the end he carried the Revelations to His last Messenger, Muhammad bin Abd Allah (S)!

Confirmation Of The Mission Of Prophet hood

Now, from the scion of Adam (as), the first to be called will be Muhammad bin Abd Allah (S) for questioning. On that day, the Prophet (S) will be placed at the most prominent place. Now, Allah will ask

the Prophet (S), “Has *Jibrael* communicated all Our Revelations to you?” The Prophet (S) will reply, “O my Creator! Yes. *Jibrael* has communicated to me the Book, the Knowledge and the Erudition sent by You!” Allah will ask, “Have you given my Orders and Testaments to my people?”

The Prophet (S) replied, “I have communicated all Your Orders and Testaments to the people, had done *Jihad (struggle)* in your way!” Allah will then ask the Prophet (S), “Who is your Witness?” The Prophet (S) will reply, “O Allah! You are Yourself my Witness! Your angels and the selected people amongst my followers too are my witnesses! But only Your Witness is enough for me!” Then the angels would bear witness to the Prophet hood of Muhammad (S). Then the Prophet (S)’s *Ummah* would be called upon to bear witness to his prophet hood. Every believer will bear witness

that, ‘Muhammad bin Abd Allah (S) communicated to us Your Book and Knowledge to us!” The Prophet (S) will then be asked, “Whom did you appoint your Vicegerent to guide the *Ummah* after you?” The Vicegerent (s) who would keep the people on the Right Path and teach them about our Book?” The Prophet (S) would reply, “I have appointed the *Khair-il-Bashar*, the best of the *ummah*, my brother, ‘Ali bin abi Talib (as), as my vicegerent, successor and *Caliph*. I exhorted my people to obey him after me.” Then ‘Ali bin Abi Talib (as) will be called for interrogation.

Allah will ask him, “O ‘Ali (as)! Muhammad bin Abdallah, Our Prophet (S), appointed you his Caliph. Did you discharge the duties of *Imama* of the people after him?” Amir’ul-Mu’mineen ‘Ali (as) would say, “O Creator, Allah! Your Prophet (S) nominated me his Caliph! When You called away Your Habib, the Prophet (S), from the world, his *ummah* recanted from my *Khilafa and Imama* and weakened me with stealth and stratagem. They conspired to assassinate me, did not heed my advice and gave preference to the incompetent over me and imposed them as *caliph and imam*, one after another! Then I took to the sword, did *Jihad* in Your way and I was Martyred!” Then Amir’ul-Mu’mineen ‘Ali (as) will be asked, “Whom did you appoint as you *Na’ib* (Successor)?” Thus, every Imam (as) would be called for interrogation along with the people of his own time. Allah will then say:

﴿هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

“Today the Truthful would get benefit for their truthfulness.” (5:119)

Reliable sources narrate from Imam Ja’far As-Sadiq (as) that when Allah will gather the people for interrogation, He will ask prophet Noah (as), the Prophet, about the discharge of his duties of prophet hood. Prophet Nooh (as) will say, “O Allah! I implicitly conveyed your Testament to the people!” Allah will ask him, “Who will be your witness?” Prophet Nooh (as) will reply, “Prophet Muhammad bin Abd Allah (as) will be my witness!”

Saying this, Prophet Nooh (as) will come near to the Prophet, Muhammad (S), and will say, “O

Muhammad (S)! Allah has demanded a witness about my discharge of duties as His Prophet!" The Prophet (S) will call Hamza (r.a.) and Ja'far(r.a.) at that point and tell them to give witness to Allah about Propagation of Allah's Word to his people by prophet Noah (as). Then these two Companions of the Prophet (S) bear witness for Prophet Nooh (as) and other Prophets (S). The Narrator says, "I asked the Imam (as), why the Prophet (S) will not send Amir'ul-Mu'mineen 'Ali (as) for this purpose?" The Imam (as) said, "It was because of Amir'ul-Mu'mineen 'Ali (as)'s superior status!"

It is narrated that Imam Ja'far As-Sadiq (as) said, "Before you are asked to present the account of your deeds by Allah, you must do your own audit! Because on the Day of Judgment people will be made to wait at fifty places for giving account of their deeds and at every stage one will have to linger for a thousand years, as Allah Himself says"

﴿يَوْمٌ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

"The Day will be such that its stretch will be of fifty thousand years!" (32:5)

About The Maidan-il-Hashr: The Place Of Resurrection

Imam Muhammad Al-Baqir (as) narrates that when the Verse:

﴿وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ﴾

"And hell is made to appear on that day." (89:23)

was revealed, the companions asked the Prophet (S) it's meaning. The Prophet (S) said, "Jibrael has told me that on the Doomsday Allah will order the people to be assembled for interrogation. He will also order the *Jehannam*, The Hell, to be there too. The *Jehannam* will have a thousand nose-strings, each in the hands of one angel. The *Jehannam* would angrily attempt to attack the infidels and the sinners. It would produce such a sound that if Allah chose not to intervene, everyone would perish! Then flames would rise forth from the *Jehannam* and the oppressive heat will be felt by the gathering, and the prophets (S) too would become uncomfortable.

At that time everyone would cry, "*Nafsi (myself), nafsi (myself)!*" that is, they would plead with Allah to be kind on them and prevent them from the torture! The Prophet of Islam (S) will then call, "*Ummati (my community), Ummati!*" and the *Sirat*, the Bridge of Sirat, would be brought. The path of this bridge will be sharper than the sword and thinner than the hair, The *Sirat* will have three bridges. One will be the bridge of *Silato-Rahm* or kindness towards ones relatives. On this bridge those will not be allowed to

pass who had deprived the rights of their relations. Some others will be stopped from crossing the bridge by *Salat* (the Mandatory Prayers) as a penalty for not regularly offering these prayers. Another group will be denied entry to the *Sirat* for not giving the rights of the people, the *Huqooq-ul-Ibad!* Therefore Allah says:

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

“And passing through the Bridge of Sirat Allah will question you.” (89: 14)

About The Bridge Of Sirat

The pious person will go across the Bridge of Sirat without any difficulty whatsoever. Some others will be hanging on the sides of the bridge. The feet of some people will falter and others will hang on to one another to avoid falling down from the Bridge. They will all be praying to Allah to Help them safely cross the Bridge. They will plead Him to Pardon their faults and misdeeds!

Those who get across the Bridge safely, they will say, “We are thankful to Allah! He had been kind in giving us help.” They were otherwise losing all hope of successfully negotiating across the Bridge!”

Imam Ja’far As-Sadiq said, “The Bridge of Sirat is sharper than the sword and thinner than the hair! Some will go across it at the speed of lightning! Some will go at a trot like the horse, some like the men on foot and there will be others who will falter like a baby learning to walk! Some will go precariously hanging on the Bridge feeling the heat of the Hellfire on one side.”

Amir’ul-Mu’mineen ‘Ali says, “When a person is made to stand at the station for accounting of the deeds, Allah will tell, “Strike a balance between My Bounties and the person’s actions!”

When the angels strike the balance and they find the actions commensurate or more than the Kindness endowed on him, then Allah will say, ‘I have gifted to him the Blessings enjoyed by the person. Now, make a balance between his good deeds and bad ones! If the good deeds and bad deeds are found equal to one other, even then the person will be permitted entry to the Heaven! If the person’s good deeds measure more than his bad deeds, he will be endowed with more Blessings in the Heaven. If the person’s bad deeds are more than the good deeds, he will get Allah’s pardon provided he was not an infidel or hypocrite!

Imam Muhammad Al-Baqir was asked by someone, “What is the meaning of the Verse of the Holy Qur’an that says, ‘The sins of that group of people will be swapped by Allah with good deeds, and Allah is Forgiving, Merciful.’”

The Imam said, A mu’min who has sinned during his life would be called for rendering account of his

deeds on the Day of Judgment. When the person will confess of his mistakes in front of Allah, Allah, in His Kindness, will order the angels to erase the person's sins from his inventory of his acts good and bad. He will ask the angels to enter good deeds in favor of the person for the bad ones deleted from the list. When the people of the *Day of Resurrection* look at the statement of the person's deeds, they may wonder that he has not committed any misdeeds in his life! Then Allah will order the person to be admitted to the Heaven. The Imam said, "This verse is specially for our Shi'as!"

The Accounting Of Deeds On The Day Of Judgment

Imam Ja'far As-Sadiq (as) says, "Two persons, on The Day of Judgment, will be such that one of them was rich and the other lived in absolute penury. The person who lived in poverty would say, 'O Allah! Why did you make me to stand here for accounting! I spent my life in abject poverty! I have nothing to account for whatsoever! I had no wealth that would make me deprive anyone of his rights or to be unkind to anyone! From You I received just enough for my sustenance!'"

Allah will say, "The man is right! Take him to the Heaven and keep the rich person in the Grounds of Resurrection (*Maidan-il-Mahshar*) so long for accounting that with his sweat, in the extreme heat of the place, forty camels are able to quench their thirst! The man should be directed to the Heaven after he gives the account of the use of his wealth during his life!" When he entered the Heaven, his poor companion will ask him about the delay in his arrival there. The man will tell him that he was accounting for the wealth and riches he had possessed in the world!"

Then the rich person will ask the poor man who he was. He will say that he is the same person who was standing with him on the Day of Accounting. The good life in the Heaven had changed him so much that the other person was not able to recognize him."

Imam Ja'far As-Sadiq (as) narrates that when Allah will order people to be assembled for accounting on the Day of Resurrection, each person will have his inventory of acts in his hand. Some hypocrites will complain that those were not their own inventory of acts that were in their hands. At that moment the *Keraman Katebeen* (The writers of the Deeds) will bear witness that the inventory of acts *were definitely of those persons who had them in their hands*. Then they will tell to Allah, "O Allah! They are your angels and, to please you, they are bearing witness against us!" Then they will take an oath that the inventory of their work were not theirs. Allah tells about this in the Holy Qur'an thus:

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ﴾

"That day Allah will bring forth everyone, they will take oaths like they used to take false oaths"

(58: 18)

The Imam (as) said, “These are the people who had usurped the rights of Amir’ul-Mu’mineen (as). At that time Allah will put seal on their lips. Their senses will bear witness. Their ears would say, ‘O Allah! They used us for hearing wrong things!’ Their eyes would say, ‘They used us for seeing taboo (*Haram*) things.’ Thus, every sense of the persons will bear witness to their deeds Then Allah will order the seal to be taken off their tongues. Then the tongues would say to the senses, ‘Why did you bear witness against us?’ The senses would reply, ‘The Allah who gave everyone the faculty of speech, gave us courage to speak the truth!’”

About Intercession

Imam Muhammad Al-Baqir (as) narrates that on the Day of Resurrection, all the creations, in naked condition, will be assembled at the *Maidan al-Hashr*. They will be made to stay there by Allah in extreme heat and discomfort for so long that they would sweat profusely and become impatient. Then Allah’s Herald will call, “Where is the Last Prophet, Muhammad bin Abd Allah (S)?” At that moment the Prophet (S) would come forward and stand near the *Cistern of Kawthar*. The length of the Cistern is about the same as the distance between the hamlet of *Eela?* in Syria and *Sanaa* in Yemen.

Then Amir’ul-Mu’mineen ‘Ali (as) will come and stand on the side of the Prophet (S). He will quench his friends’ thirst from the same cistern. Some persons will be asked by the angels to keep away from the cistern. They will prevent them from drinking the water. At that time the Prophet (S) will submit to Allah, “O Allah! These people are the friends of my *Ahl-ul-Bayt!* Why are they prevented from partaking of the water? O Allah! Pardon them with Your Munificence!”

The sound will come, “O Muhammad (S)! We have accepted your recommendation and pardoned them! They are permitted to drink the *Water of Kawthar*.”

Then the Imam (as) said, “At that time lots of people will cry over their misfortune, while our Shi’as will get Pardon of their sins by Allah on account of their love for us!”

About The Cistern Of Kawthar

Abu Turab Ansari narrates that someone asked the Prophet (S) about the *Cistern of Kawthar*. The Prophet (S) said: It is a cistern that Allah has gifted to me. This is one of the privileges that make me superior to the other prophets (as). The length of the cistern is almost the distance from the Hamlet of Eela to Sanaa. The goblets placed on its banks for drinking the water are like the stars in the sky. Two big canals from *Arsh* replenish its water. The water of the cistern is sweeter than honey and whiter than milk. Its soil smells better than musk. The pebbles on its banks are of rubies and emerald. Its grass is saffron. Allah has promised to me that only those persons will get to drink this water whose hearts are free of hypocrisy and polytheism.

They should also have clear conscience and be the followers of my Vicegerent, ‘Ali (as), to be eligible for using the water of the cistern. The enemies of ‘Ali (as) will be sent away from the cistern. The way a

camel with scabies is removed from its flock. Whoever drinks the water of *Kawthar* once, his thirst will be quenched forever.

There are several traditions of the Prophet (S) that one who believes in Allah and knows that the Day of Judgment is a certainty shall also have to believe in the existence of the *Cistern*. Otherwise, on the Day of Judgment he will not be quenched with *Kawthar's water*. The Prophet (S) also said, "One who doesn't believe in our intercession, we shall not be able to intercede on his behalf on the Day of Resurrection. My intercession will be required only for those who will carry heavy load of sins. The pious and the virtuous would not need intercession!"

Reliable sources narrate from Imam Ja'far As-Sadiq (as) that the Doomsday will be so tough for the people that the sweat would flow into their mouths. They will talk to each other and then go to prophet Adam (as) to ask him to intercede on their behalf for relief from the extreme conditions of heat. Prophet Adam (as) will express his inability and refer them to Prophet Nooh (as) who, in turn, will send them to the other prophets (as). Thus they will go to prophet 'Isa (as) and he will direct them to Prophet Muhammad bin Abdillah (S) in the end. The Prophet (S) will then say, "Come with me! I shall recommend you to Allah!" The Prophet (S) would take them to the gate of the Heaven. After prostrating to Allah he will pray to Him to relieve the hardship of those persons. Then the sound will come, "O Muhammad (S)! We have accepted your intercession!" This is the interpretation of the Verse of the Holy Qur'an:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"Be hopeful that your Allah will send you to your preferred?" (17:79)

It is said that a person came to Imam Muhammad Al-Baqir (as) and said, "O Imam (as)! When you talk of intercession, you make people, your followers, proud!" The Imam (as) said, "Do you think that you can control your carnal desire to sin during your life and that you will not need the intercession of our Ancestor (as), The Prophet Muhammad (S) on the Day of Judgment. By Allah! If you witness the hardships of the Doomsday, you will certainly crave for the intercession. The Prophet (S)'s Intercession will be needed only by those who were sinners in their lives."

Shi'as Go To Heaven

The Prophet of Allah (S) will intercede on behalf of his *ummah*, the following. The Imams (as) too will recommend for the deliverance of their followers, the Shi'as. Some *mu'mins*, pious persons too, will take the cause of their friends for pardon. The number of such persons will be equal to the combined population of *Rabeah and Mudar*. Some mu'min will only vouch for the one who served him in his life.

The Prophet (S) said that, three types of people will try to intercede on behalf of their friends on the Day of Judgment. Firstly, the Prophets (S), then the *ulama* (the learned scholars) and thirdly, the *Shohada* (the martyrs).

It is narrated from Imam Ja'far As-Sadiq (as) that Amir'ul-Mu'mineen 'Ali (as) asked the Prophet (S) about the Verse of the Holy Qur'an "*That day We shall resurrect the pious (muttaqi) persons in a group in the Presence of the merciful Allah.*" The Prophet (S) said, "O 'Ali (as)! This group was abstinent in the world and therefore is dear to Allah. Allah praised their actions and gave them the title of *Muttaqi*—the pious! O 'Ali (as)! By Allah, these persons will rise from their graves on the Day of Resurrection, in a way that their faces will be shining white like the snow, they will be in shining raiment and wearing golden footwear studded with pearls. The angels will fetch carriages for them to travel through *Mahshar*, the Place of Judgement.

With every carriage there will be a thousand angels. They will bring them very respectfully to the gate of the Heaven. Near the gate there will be a tree. Under each leaf of that tree one hundred thousand persons can take shelter. To the right of the tree will be a sweet water lake from which the persons will quench their thirst. The water has a special quality of removing the feelings of anger and jealousy from the nature of a person and the superfluous hair will fall from the body of the person who drinks it. Therefore, Allah says in the Holy Book, "*And Allah will make them drink a pure beverage that will wipe away their outward and latent defects.*"

Then they will reach another lake that is on the left side of the tree. The lake is called *Mahrul-Hayat- the Lake of Life*. The persons will take a bath in the lake. The water of this lake has a special effect that it makes the bather immortal. They will be forever free from any pain or ailment. Then Allah will order His angels to admit the persons to the Heaven. When the angels bring them to the gate of the Heaven, then the houris specially created by Allah for them will receive them and will welcome the new arrivals. The consorts of these people and the other inmates of the Heaven will then say, "Welcome! We were eagerly awaiting your arrival!" The new arrivals too will greet their friends in the Heaven." When the Prophet (S) reached this point, Amir'ul-Mu'mineen 'Ali (as) asked, "Who these people are?" The Prophet (S) said, "This is the group of Shi'as of whom you are the Imam!"

It is narrated from Imam Ja'far As-Sadiq (as) that the Prophet of Allah (S) said, "On the Day of Judgment a herald will announce, 'Where are the people who are patient and forbearing?' At that time one group would come forward. The angels will ask them respectfully, "How did you practice forbearance?" They will reply, "We kept ourselves away from disobedience of Allah and kept our conscience free of sinful thoughts." Then a voice will come, 'They are telling the truth! Without taking any account of their deeds, they may be admitted to the Heaven!' then another herald would cry, 'Who are people of *fadl (excellence)*?' Another group would come forward and the angels will receive them with respect. And ask them, 'What is the excellence in you that you have achieved this position?' They will say, 'The enemies of Allah used to torture us, to heap insults and indignities on us. We bore all that with

equanimity and always prayed for their reform!’

Then a voice will come, ‘These are truthful persons! Admit them to the Heaven!’ Then the herald will call, ‘Where are the neighbors?’ Then another group of people would come forward. The angels will ask them, ‘What good deed you have done to earn the privilege of being termed the neighbors of Allah?’ They will reply, ‘In the world we strived hard to keep good relations with our pious neighbor to please Allah. We treated them like brothers and went to help them in times of need!’ A voice said, ‘These are truthful persons! Admit them to the Heaven!’ Then the Prophet of Allah (S) added, ‘These persons will be the neighbors of the prophets and the Vicegerents (as). Other people will be subject to the hardships of the Day of Judgment, but these will not have any fear. All others will be required for their deeds in the world, but this group would be admitted into the Heaven without undergoing the accounting process!’

Liwaa al-Hamd: The Standard

Imam Ja’far As-Sadiq (as) narrates that on the Day of Judgment the Divine favor of Allah will be of such intensity that even the Satan will wish to be a recipient of it.

Reliable sources narrate from the Prophet of Islam (S), “O ‘Ali (as)! You will be the first to enter the Heaven. You will have the *Liwaa al-Hamd*, the Standard, in your hand. This standard will consist of a thousand flags. Each flag will be larger than the sun and the moon.

One narration is that the Prophet (S) said to Amir’ul-Mu’mineen ‘Ali (as), O ‘Ali (as)! You will be the first to be summoned on the Day of Judgment. You will be given the *Liwaa al-Hamd*. All the people on the *Day of Resurrection* will line up on both sides. You will pass through the middle of these rows with the Standard. The staff of the standard will be of silver and the top will be of red rubies. The length of the flag will be equal to the distance that can be traversed in one thousand years.

Prophet Adam (as) and all the other prophets (as) will be under this flag. It will have three flanks, one to the East, the second to the West and the third covering all the worlds. They will have three lines written on them. The first will be, ‘*Bism Illah ar Rahman ir Rahim*’, the second, ‘*Alhamdu Lillahi Rabil aalamin*’ and the third, ‘*La ilaha il Allah Muhammadan Rasool Allah*’. Every line will be equal to the distance traversed in a thousand years. The width too will be of the same dimension. O ‘Ali (as)! You will be my Standard Bearer! Imam Hasan (as) will be on your right and Imam Husayn (as) will be on the left. You will thus reach me in the shade of the *Arsh* (the Emyrean Throne of Allah). A garment from the Heaven will be provided to you to wear. At that time the herald would announce, ‘Your father, Ibrahim (as) is an exemplary father and your brother ‘Ali (as), too is the best of brothers!’”

It is narrated from Imam Ja’far As-Sadiq (as) that the Prophet of Islam (S) has said, “When you pray (ask for boons), do it through my *Wasila* (mediation)! The people asked, “What is the *Wasila*?” The Prophet (S) replied, “Allah has earmarked a position for me in the Heaven. That is called the *Wasila*. It has four stages. Each stage is equivalent to the distance that can be traversed in a thousand years on

the back of a fast steed. One of the stages is topaz, one ruby, another of pearls and the fourth of gold and silver.

On the Day of Judgment the Stages of my *Wasila*, along with those of the other Prophets (as) will be brought. My *Wasila* will radiate then like the moon. All the Prophets (as) will say that the one who has such shining stages of his *Wasila* is very fortunate! At that time the herald would announce, “This Stage is that of Muhammad bin Abd Allah (S)!” I shall reach there in raiment of light, with a crown on my head! ‘Ali (as) will be in my front carrying *Lava al Hamd*. The standard will have inscribed on it, ‘*la ilaha llallaho Mohammadun Rasool Allahi muflehoona humul fayezoneen?*’ I shall be one Stage above that on which ‘Ali (as) will be stationed. All the Privileged Persons of Allah will say, ‘How superior are these two persons!’ A sound will come, ‘They are My *Habib (Friend)*, Mohammad (S) and *Wali (the Vicegerent)*, ‘Ali bin Abi Talib (as). Fortunate are those who are their friends and accursed are their enemies!’”

Amir’ul-Mu’mineen ‘Ali’s Authority

The prophet (S) will tell to Amir’ul-Mu’mineen ‘Ali (as) at this juncture, “Hearing this announcement your friends will be beside themselves with joy and your enemies, who usurped your rights, will be shivering in fear. The faces of the enemies will turn black in mortification. Then two angels, *Ridwan*, the Keeper of the Heaven and *Malik*, the chief of the Hell will approach and greet me. I will ask them, who they were. *Ridwan* would say, ‘O Amir’ul-Mu’mineen (as)! I am the Keeper of the Heaven and have come to give you the key to the Gate of the Heaven.’ Taking the key I will thank Allah for giving me the privilege. Then the keeper of the hell, *Malik*, would greet me and introduce himself to me thus, ‘I am the Keeper of the Hell and have come to you to handover its key to you.’ Taking the key, I will again thank Allah for the privilege bestowed on me.

Then I will hand over the keys to you and you will stand near the wall of the Hell. The nose-rope of the Hell will be in your hand. Hell will complain to you that with your *Noor* (the light) its fire was getting cold. You will then say, ‘O Hell! Take care! Beware of taking in our friends! Admit our foes into your precincts and punish them!’”

Then the Prophet (S) said, “By Allah! On that day, the Hell would be more submissive to ‘Ali (as) than your slaves are submissive to you now!”

It is imperative on every Muslim that he believes that one day, with Allah’s Orders, the earth, the sky, the mountains and everything thereon will perish. The dead would then resurrect and be assembled for giving account of their deeds.

The Pressure of the Grave, the Questioning by *Munkir and Nakeer* will all take place when the dead are resurrected. Thereafter the spirits of the pious would be transferred to exemplary bodies and will be sent to the worldly Heaven and sometimes they will go to *Wadi as Salam* located in the wilderness near *Najaf*. When people visit their graves, they would know about it. The spirits of the infidels and hypocrites

will be made captive in exemplary bodies and subjected to hardship. They will be sent to the Valley of *Barhoot* where they will suffer till the Day of Judgment. This, for all the dead, is the period of *Barzakh*, or Interregnum prior to the final Day of Judgement. About *Barzakh*, more later.

The Prophet of Islam (as) says, “O Abu Dharr! On the Doomsday, the worst person in the view of Allah will be one who has neither derived benefit from his knowledge nor has he transmitted it to others. Therefore, one who pursues search for knowledge just to awe others and to be recognized as their superior, would not even get to smell the fragrance of the Heaven!

O Abu Dharr! If people ask you of a thing you don't know, own your ignorance frankly. Because, otherwise you may be subject to Allah's wrath on the Day of Judgment! O Abu Dharr! The inmates of the Heaven will ask the inmates of Hell, ‘What has brought you to the Hell; though your own disciples are in the Heaven!’ They will say, ‘We preached about being virtuous but in practice we ourselves were not virtuous.’”

The next chapter deals with some rules and regulations

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