

LIGHT, KNOWLEDGE, TRUTH.



PARTIAL  
RESURRECTION.

# PARTIAL RESURRECTION

Published by:  
Peermahomed Ebrahim Trust  
139, Faran Housing Society  
Off. Haiderali Road, Karachi-75800

## **BISMILLAHIR RAHMANIR RAHIM**

And abuse ye not those whom they invoke besides God, lest they abuse God in transgression without knowledge; (6:108)

No compulsion be in religion. (2:256)

And obey God, and obey the Prophet, and be ye on your guard, but if ye turn back, know ye then, that Our Prophet (Mohammad) is bound only to deliver a clear announcement (on Our behalf). (5:92)

And call thou unto the way of the Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best. (16:125)

And hold ye fast by the cord of God all together and be not divided (among yourselves). (3:103)

Verily I, I (alone), am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance! (20:14)

Recite thou (O Our Prophet Mohammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil, and certainly the remembrance of God is the greatest (duty of the believers) ; and God knoweth what ye do. (29:45)

O my Son! establish prayer and enjoin the good and forbid the evil, and be patient against what befaileth thee; verily this is the task of steadfastness (31:17)

And say not of those who are slain in the path of God that they are dead; Nay, (they are) living, but ye perceive not. (2:154)

Reckon not those who are slain in the way of God to be dead; nay! alive they are with their Lord being sustained. (3:169)

## Table of Contents

Publisher's Note .....	1
Preface .....	2
1. WHAT HAPPENS AFTER DEATH .....	3
Questioning in Grave .....	3
Squeeze in Grave .....	5
Something About the Purgatory ( <i>Barzakh</i> ) .....	5
<i>Wadi-us-Salaam</i> (The Valley of Peace) .....	6
<i>Wadi-e-Barhooth</i> (The Valley of Barhooth) .....	7
Fate of Imbeciles and Children .....	8
Reward and Retribution is for Soul Only .....	10
2. <i>BARZAKH</i> .....	12
Where Do the Souls of the Dead Go ? .....	12
<i>Dua</i> For ( <i>Barzakh</i> ) - Interval Between Death and Resurrection .....	13
Do the Souls of our Late Relatives Visit Us? .....	13
<i>Dua</i> For Sighting of any Prophet, Imam or Deceased Relatives .....	14
<i>Dua</i> For Sighting of Deceased Relatives .....	14
3. LIFE AFTER DEATH .....	22
Three Possibilities After Death .....	22
First Possibility Refuted .....	22
Second Possibility is Groundless .....	23
Difference of Rich and Poor .....	25
Birth of Defective Children .....	26
Third Possibility, Rational and Practical .....	26
4. RAJ'AT OR QIYAMAT-E-SUGHRA .....	29
Partial Resurrection .....	29
Established and Manifesting Evidence of the Coming of Imam Mahdi (a.s.) .....	29
Prophecies Regarding the Appearance of Imam Mahdi (a.s.) Which Await Fulfilment .....	38

Advent of Imam Mahdi (a.s.) will be the Replica of His Glorious Grandfather .....	45
Prophecies Concerning the Promised Mahdi (a.s.) and Unanimous Traditions .....	47
Traditions Reported by Unanimously Agreed Islamic Traditionists .....	48
Traditions Reported by Hazrat Ali (a.s.) .....	48
Tradition Reported by Abu Huraira .....	49
<i>Dua-e-Ghaibat</i> — to be recited in the period of Major Occultation .....	49
 5. QIYAMAT OR THE LAST DAY OR DATE OF THE FINAL JUDGEMENT .....	 59
 6. TAUBA	
A Man is Prone to Error .....	62
To Forgive is Divine .....	62
Mercy and Grace of Allah .....	62
Allah's Justice is Tempered With Mercy .....	62
Sinners Directed to Seek Allah's Pardon .....	63
For Whom The Repentance is Not Profitable? .....	64
Be Prompt in Repenting .....	64
Intercession on the Day of Judgement .....	64
For Whom is Intercession? .....	65
 7. THE PARADISE .....	 69
Grades of Paradise .....	70
Status of Husband & Wife in Paradise .....	71
In Paradise .....	73
The Case of Woman who Had Married More Than Once ..	74
 8. HELL .....	 75
Grades of Hell .....	75
Tortures of Hell .....	75
Sinful Mumins Will Not Live in Hell For Ever .....	76
 9. "A'RAF" - WHAT IT IS? .....	 78
Who Will Live in "A'raf" .....	78

## PUBLISHER'S NOTE

The Trustees of the Peermahomed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "Back to Religion" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialization is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet tenders, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

## PREFACE

In almost all revealed religions there is a concept of Life after Death - however nebular. Islam the perfect Faith has presented this concept in so rational a way that one, even skeptic is forced to believe that there is reason in it. In this brief space neither it is possible nor necessary to examine this concept in detail. In this booklet we have tried to present the idea of Partial Resurrection which is an important article of Imamia Faith. We have presented Traditional Proofs in support of this theory. Every Shia must have faith in Partial Resurrection or *Qiyamat-e-Sughra*.

This Booklet would have been incomplete if mention, though brief, of other things that happen after Death were not made. So, in this booklet, the Reader will find all the things that happen after Death - Purgatory, Appearance of Imam Mahdi (a.s.), Resurrection, Intercession, Paradise and Hell have been included besides the main topic. We hope it will prove instructive to the general public.

If the Reader is interested to know more about these topics, he is referred to Trust's two other books viz., *The Necessity of Imamat* and *The Death and Death Ceremonies* published by the Trust and can be had from our booksellers,

Trustees  
PEERMAHOMED EBRAHIM TRUST  
Karachi-5.

Dated 9<sup>th</sup> Rabiul Awwal, 1392  
4<sup>th</sup> April, 1972.

**BISMILLAHIR RAHMANIR RAHIM**

## **PARTIAL RESURRECTION**

**OR**

## **QIYAMAT-E-SUGHRA**

### **CHAPTER I**

#### **WHAT HAPPENS AFTER DEATH**

In almost all religions of the world there is the conception of Life after Death. In the revealed religions this belief is more clear. But in Islam this belief is a part of the Faith.

Islam has described this conception in clear and unambiguous terms. Not only this, but Islam teaches us that this life in this world is **TRANSITORY** and Life in the Hereafter is **PERMANENT**.

Whatever we do here will be accounted for in Hereafter and people shall be retributed according to their acts in this world.

According to authentic Traditions Life in Hereafter is divided in many stages. The First Stage begins soon after Death.

#### **QUESTIONING IN GRAVE**

After the death of a person, his Soul remains near his body. It keeps seeing the survivors lamenting over the grief of his or her death. It lingers nearby even when the corpse is being bathed and shrouded, and watches everything that happens. The only difference is that people cannot see it, nor can it speak or do anything. When the coffin is carried to the graveyard, the Soul accompanies it, too; and listens to whatever prayers are recited when the corpse is buried in the grave. When the people return after burying the dead body,



the Soul is caused to re-enter the body for being questioned about the dead person's belief and faith. So, if the dead person is a perfect Momin and answers correctly to the questions, the doors in the grave leading to Paradise are opened and he is told to remain there comfortably, without any apprehensions. Heavenly light, and moist and fragrant breezes keep coming to him in the grave, making him feel comfortable. Thereafter, his Soul is sent to the *Wadi-us-Salaam* (Valley of Peace) where it abides peacefully till the Day of Resurrection. The 'Valley of Peace' is situated in the valley of Najaf (Iraq) and is also referred to as a paradise on Earth.

However, if the dead person happens to be one of the atheists and the enemies of the members of the Holy Prophet (s.a.w.)'s family, and fails to answer correctly to the questions posed, retribution commences right away, and doors leading to Hell are thrown open in the grave, as a result of which he lingers in agony. Thereafter, the Soul of this person is transferred to the *Wadi-e-Barhooth* (Valley of Barhooth) situated in Yemen where it is incessantly subjected to all types of tortures.

It should be clearly understood that while it is true, on the authenticity of traditions that the dead body is brought back to life for questioning, the same sources also establish the fact that this questioning pertains not to the common persons but is specifically meant for a perfect Momin and a confirmed atheist; and that it does not apply in cases of the imbecile and lunatics and minor children.

It is also evident from the traditions that those dead persons on whom instructive prayers (*Talqeen*) at the time of burial are offered, are also exempted from the questioning. In such cases the angels say to one another that "It is not necessary to ask him anything, for the religious beliefs of this person have already been expressed." Imam Baqir (a.s.) is also quoted to have said: "The corpse with which is placed a piece of the Jujube (Beri - a wild fruit tree) is exempted from tortures and questionings in the graves."

It is also stated in the Traditions that Imam Jafar al-Sadiq (a.s.) said: "Whoever is subjected to interrogation in the grave is also

bound to be squeezed therein, and one who is exempted from this interrogation will be exempted from squeezing also.”

### **SQUEEZE IN GRAVE**

A perusal of traditions makes it quite clear that in the case of Momins this ‘Squeeze’ in the grave will be like two friends warmly embracing each other; while in the case of certain sinful Momins, this embrace will be severe enough to fracture the ribs of the person. This embrace in the grave is reckoned as atonement of sins.

Once a companion of Imam Raza (a.s.) asked him as to what he had to say about those dead ones who, though liable to be subjected to Squeeze in the grave, could not actually be buried in the ground. The Imam (a.s.) replied, “If by virtue of their deeds they are entitled to punishment in the grave, they will receive it, no matter where they lie dead, or in whatever form they happen to be. Their Soul will receive the same painful treatment as the body receives through this severe embrace of the grave.”

It is also conclusively stated in the traditions that a Momin who dies at or before the decline of the Sun’s trajectory on Thursday or at the same time on Friday, or on the night preceding Friday or on Friday proper, is also spared the Squeeze of the grave, and his or her death is reckoned as the demise of a martyr.

Imam Jafar al-Sadiq (a.s.) is also cited to have said that, “Remember that the Squeeze of the grave in respect of a Momin is a beginning of the retribution of his or her sins.”

It is also stated in the traditions that torture in the grave is mostly on account of the evil practices of backbiting, slandering, not keeping clean from urinal pollutions and misbehaving with wife and children.

### **SOMETHING ABOUT THE PURGATORY**

According to traditions it is an established fact that the interval

between Death and the Day of Resurrection is what is termed as *Alam-e-Barzakh*, or the Purgatory. It is described in the Qur'an as: *Behind them is the Purgatory (which will exist) till Resurrection takes place.* (23:100) Explaining this Qur'anic verse in the context of data found in Traditions, Ali Ibne Ibrahim, one of the eminent scholars of the Imamia sect of Islam, writes:

“*Barzakh* (Purgatory) is the intervening period between the end of life on Earth and the dawning of the Hereafter, encompassing both recompense and retribution within it.”

This verse refutes the negative attitude of persons who do not believe in the tortures of the grave and recompense or retribution before the Resurrection Day.

Addressing the Momins, Imam Jafar al-Sadiq (a.s.) is cited to have said: “We will, of course, intervene in your favour on the Day of Judgement, but on the oath of Allah, I am worried about you whilst you will be in the Purgatory.”

The full context of this tradition is that Omar Ibne Yazeed, one of the associates of Imam Jafar al-Sadiq (a.s.) presented himself before him and asked him if it was true that he (the Imam (a.s.)) had said that all the Shias will go to Paradise. “Doubtlessly yes,” replied the Imam (a.s.), “We will intervene on behalf of all on the Day of Judgement, but I am worried about you people whilst you are in the Purgatory.” Omar Ibne Yazeed thereupon asked as to what exactly is this Purgatory. The Imam (a.s.) replied, “The period intervening between the death of a person and the Day of Resurrection is termed as Purgatory. (And this is that period during which the sinner-Momins are punished for their evil deeds.)”

### **WADI-US-SALAAM (The Valley of Peace)**

It is also an established fact according to traditions that if dead the person is a perfect Momin or anyone honoured with the status of a martyr — irrespective of the fact whether the dead person had fallen a martyr to calculated oppression or died in the cause of the of the

Prophet (s.a.w.) — is invariably sent to *Wadi-us-Salaam* where he or she remains in comfort till the Day of Resurrection. This *Wadi-us-Salaam* is situated in the Valley of Najaf (Iraq) and is popularly referred to as the Paradise on Earth. The people (dead persons) live in this valley as comfortably as is ideal; they are fed there every morning and evening, and they also intermingle with each other. According, Ameerul Momineen Ali Ibne Abi Talib (a.s.) is quoted to have said to his companion, Asbugh bin Nabatha, regarding *Wadi-us-Salaam* that, “O Asbugh, I see, as it were, the Souls of male and female Momins living very comfortably in the *Wadi-us-Salaam*, and being provided with food from God. And if the curtain is lifted, you too will see them assembled and chatting with each other, and going about meeting others; they are being adequately served with delicious food from Paradise. Upon a fresh arrival of a Soul of a Momin, they all gather round it and enquire about the surviving relations in the world as to how they are faring. If the newly arrived Soul says that they are still alive, they express their hopes that he or she would come to their place (i.e. *Wadi-us-Salaam*), and if the person enquired about is reported dead, they take it for granted that the person was not of a befitting character, and as such, must have gone to the *Wadi-e-Barhooth* (valley of Barhooth) where atheist, and sinful Momins are subjected to punitive retribution.”

(From the book, *Aurad-ul-Momineen wa Wazaif- al-Muttaqueen*, Vol. 4, pp. 530, 572)

### **WADI-E-BARHOOTH** **(The Valley of Barhooth)**

It is also confirmed by reliable references in the Traditions that like *Wadi-us-Salaam*, there exists a place in this world known by the name of *Wadi-e-Barhooth* where atheistic and sinful Momins are retributed for their evil deeds in life. This *Wadi-e-Barhooth* is similar to Hell, and the Souls despatched after death to this place are served with thorns for food and hot water, known as Hameem, for drinking. This valley is situated in Yemen. Here also, the Souls recognize each other, undergoing varied types of punishments. There is a well in this region, known as ‘Balhooth’ the water of which is absolutely unpalatable and extremely hot. The souls abiding in this valley are

forced to drink this water every morning and evening.

In his book, *Al-Ziyarat*, Ibne Qaulwaih has cited Abdullah Ibne Bakr to have related that, "Once in the company of Imam Jafar al-Sadiq (a.s.) from Madina, when we reached a place called Affan, we saw a black mountain on our left, the sight of which greatly frightened me, so I addressed the Imam (a.s) and said, 'Sir, I never saw such a monstrous mountain in my life before. Please, therefore, tell me what place this is, and about this mountain, the sight of which is frightening me so terribly.' Thereupon, the Imam (a.s.) replied, 'This is a mountain (of the *Wadi-e-Barhooth*) called 'Kamad' and is situated in one of the valleys of the Hell (world). The murderers of my fore-father Imam Husain (a.s.) are retributed inside this mountain. Below at the foot of this mountain are all types of flowing rivulets which originate in Hell, and are also active in punishing these cursed murderers. The two enemies of religion (Islam) who usurped the rights of Hazrat Ali (a.s.) are also subjected to tortures at this place.' After a pause, Imam Jafar al-Sadiq (a.s.) resumed, saying: 'O Abdullah Ibne Bakr, whenever I pass by this mountain, I see them suffering in torture. Consequently, when these two see me, they complain to me and desire that I should favour them with my intervention. So, at this moment, I look at murderers of Imam Husain (a.s.) and I tell them both that 'whatever tyrannies they meted out to the Imam because of you two, for, it was you who enabled them to do so. And you two also, when you assumed authority, did not respect our rights; you usurped what belonged to us; you made use of everything that was ours; and you weakened us, thereby strengthening our enemies. Therefore, whoever pities you will not be pitied upon by God and such a person will necessarily have to suffer for having shown pity on you.'"

### **FATE OF IMBECILES AND CHILDREN**

As for those amongst the Muslims who are imbecile or so mentally weak as not to be able to differentiate between right and wrong, or those who have not been presented full pleas like persons living in areas of heretics or living in a place where the matter of differences in religious faiths is unknown, or even if they are aware of it, have

no means of coming out of their environment to enquire about the right Faith, or those who, by force of circumstances, have opposite concepts and are not inimical to the devotees of the progeny of the Prophet (s.a.w.) and to the Momins, but on the contrary are merely confused in the matter of a right Faith; and those who curiously love members of the Prophet (s.a.w.)'s family and are inimical to the enemies of the family of the Prophet and of the Prophet (s.a.w.), not knowing in detail about the Imams deputed by God; the traditions in respect of such persons has it that they will not be subjected to any questioning in their grave or to any torture therein, and that the fate of these persons will be left over for the Day of Judgement; and that after their deaths right upto to the Day of Resurrection they will be in a deep slumber akin to a person sleeping soundly, and that they will be brought back to life on the Day of Resurrection when God will deal with them justly and graciously according to their entitlements, and what ever His decision, it will be the right one.

In this context, Imam Muhammad al-Baqir (a.s.) was once asked to enlighten as to what would be the fate of that group of persons or an individual who, while believing in the Oneness of God and the final Prophethood of Muhammad (s.a.w.), does not subscribe fully to the matter of Imamate of the Imams (a.s.). The summary of what the Imam (a.s.) said in reply is as follows:

“If such persons are not our enemies, and if they are not sympathetic to our enemies, and have done good deeds, they will remain comfortably in their graves till the Day of Resurrection. Their good and evil acts will be taken into account on the Day of Judgement, when Allah will decide. But in the case of those Muslims who are inimical to us and prejudiced against our friends, the fire of Hell will be diverted into their graves wherein they will burn till the Doomsday; and in the *Wadi-e-Barhooth*, too, they will be subjected to torture with no compassion whatsoever. And after Resurrection, they will be despatched to Hell where they will abide for ever.”

As for the children or lunatics and the mentally deranged persons as to what happens to them in the Purgatory after their death, what will happen to them on the Day of Judgement, the traditions say

that the children of Momins will be united with their parents, and the grief suffered by the parents on their death will be reckoned as a redeeming factor of the sins of the parents, the children pleading on behalf of their parents and God will accept their intercession. The atheists will forfeit this gesture, and they will not be redeemed of their sins by the grief suffered by them over the death of their children, nor will their punishment be reduced. However, since God is Just, and not an Oppressor, He will not shove the children into Hell along with their parents, but He will test them and treat them according to the results of their tests.

### **REWARD AND RETRIBUTION IS FOR SOUL ONLY**

It should be understood that whatever reward or retribution the dead person will be subjected to in the Purgatory, will be upon the Soul, the physical body having nothing to do with it. The torture or comfort experienced by the dead till the Resurrection should be taken as being similar to the feelings created by a pleasant or dreadful dream while a person sleeps. In a like manner, the nature of recompense and retribution should be construed. In this context, Kulaini (an eminent scholar) has related a narrative wherein Imam Ali an-Naqi (a.s.) is quoted to have said that, "Seeing of dreams was not originally envisaged in the creation of men. It came in subsequently."

On being asked by the narrator as to why it happened so, the Imam (a.s.) said in reply: "The followers of a certain Prophet once objected to his preachings, saying, 'You say that after death persons are rewarded or punished according to the nature of their deeds. But we notice no trace of any reward or punishment on the dead bodies of our people. How then can we believe that what you say is true?' So, the followers argued in this manner and in spite of the Prophet's explanation that the punishments or rewards in the Purgatory have nothing to do with physical bodies, and that these relate to their Souls, they failed to understand it. It was then that Allah, in order to make them understand it, caused them to see dreams during their sleep. Consequently, when they dreamt for the first time, they were greatly astonished, and started discussing about their dreams with

each other. At length, they went to their prophet and related their dreams to him, whereupon the Prophet explained to them, saying ‘Since you people were not convinced of punishments or rewards after death, because you could not find any signs thereof on the dead bodies, Allah has caused the phenomena of dreams to become an integral part of your human mental make-up and that of your coming generations so that you are convinced of the bonafides of the matter. So, bear in mind that just as you sleep comfortably, and your Soul is affected in a particular manner without any physical evidence of it; just as pleasant dreams bring happiness and delight with them and dreadful dreams cause discomfiture; just as you eat and drink in dreams, and react fearfully to painful events, so also after death the pre-Resurrection punishments and rewards are connected with Souls; and though you do not notice any physical signs of these the Souls all the same do feel whether they are in comfort or in torture.’ Upon this explanation the followers of the said Prophet were convinced that what he said was after all true.” (See *Aurad-ul-Momineen*, Vol. 4, p. 531, compiled by Nawab Syed Muzaffar Hussain Khan).

\*\*\*

They shall say: “O our Lord! Twice didst Thou cause us to die, and twice didst Thou give us life, and (now) we do confess our sins: Is there then a way to get out (of this)?”

Holy Qur’an (40:11)



## **BARZAKH**

The interval between the death and the Resurrection is called “The *Barzakh* — Screen”. The Soul is not destroyed after death. There are many Traditions about its place and condition after its separation from the body, by the Holy Prophet (s.a.w.) and Imams (a.s.) and we mention a few of them below :—

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

“The Muslim who does not have faith in my physical ascension (*Meraaj*), the questioning of the deceased person’s actions in the grave by the angels and my intercession on the Day of Judgement is not a Momin (faithful).”

When the Soul separates from the body, it is taken away by the angels on the sky. There its actions — whether good or bad are produced before it. The Almighty declares in the Qur’an:

*And He is the All-dominant above. His subservient ones, and He sends over you the guard until cometh death unto one of you our messengers (angels) take him away and they are not remiss. Then they are returned unto Allah their ‘Moula’ (Master) the (only) Real One. Beware! (now surely), His (alone) (as the Master) is the Judgement: and He is the Swiftest of Reckoners. [6:61-62]*

### **WHERE DO THE SOULS OF THE DEAD GO?**

It is unanimously acknowledged that the body is mortal — perishable—and as such it decays and disintegrates in the grave. However this is not the case of the bodies of the Martyrs which remain intact and are not affected with the passage of time.

While the souls are immortal — imperishable — they do exist after being released from their respective bodies. These souls can exist freely and independently. This is in complete contrast with the theory of the believers in reincarnation who maintain that the soul cannot exist freely.

Traditions record that the souls of the believers reside in *Wadi-us-Salaam* (Valley of Peace), while those of unbelievers have their abode in *Wadi-e-Barhoot*.

### **DUA FOR (BARZAKH) — INTERVAL BETWEEN DEATH AND RESURRECTION**

It has been narrated by the Holy Prophet (s.a.w.) that:

“My followers are hereby exhorted to recite Surah AL-MULK (Ch: 67) daily, regularly and repeatedly. It should be remembered by heart, because only this Surah will help its reciter at the time of death, after death, in the grave and during the period between death and resurrection called (*Barzakh*) and will recommend its reciter on the day of Resurrection.”

The Holy Prophet (s.a.w.) particularly exhorted his followers not to ignore this Soora, and must be careful in reciting it regularly.

### **DO THE SOULS OF OUR LATE RELATIVES VISIT US?**

The souls do not leave their place of abode without the permission of Allah, yet however, they are always looking forward expectantly for the good reward — *Sawab* — from their near and dear ones in the form of prayers, supplications and charity offered on their behalf. The traditions record that those who are fortunate to obtain this favour express joy to their companions, and those who are unfortunate in this matter express their sorrow and grief at the inattention of their relatives and friends.

With the permission of Allah, the souls do visit incognito their kith and kin in this world; however the frequency of visit depends upon the status and piety of the deceased person as is borne out by the traditions.

Even there are *A'maals* — prayers and supplications — by which one can see one's relatives in the dream. These prayers and supplications are mentioned in the books of *Duas*.

## **DUA FOR SIGHTING OF ANY PROPHET, IMAM OR DECEASED RELATIVES**

To see any Prophet or Imam or one's parents or any other deceased person one should recite the following chapters of the Holy Qur'an before going to bed: —

- |                                |         |           |
|--------------------------------|---------|-----------|
| (1) Surah al-Shams             | Ch. 91  | Once      |
| (2) Surah al-Lail              | Ch. 92  | Once      |
| (3) Surah al-Qadr              | Ch. 97  | Once      |
| (4) Surah al-Kafiroon          | Ch.109  | Once      |
| (5) Surah al-Ikhlās            | Ch. 112 | 10 times  |
| (6) Surah al-Falaq             | Ch. 113 | Once      |
| (7) Surah al-Naas              | Ch. 114 | Once      |
| (8) Durood ( <i>Salawaat</i> ) |         | 100 times |

One must perform ablution (*Wuzu*) before reciting the above and before going to bed. One should lie on one's right side.

This practice may be continued for a week.

*Inshallah*, the reciter will see whomever he has wished for and then the deceased will converse with the reciter about what the reciter had intended to talk.

## **ANOTHER DUA FOR SIGHTING OF DECEASED RELATIVES**

If a person wants to see his/her deceased relative in dream, the following *Dua* should be recited at the time of sleeping. The reciter will see the deceased relative in dream, *Inshallah*.

اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوصَفُ وَالْإِيمَانُ يَعْرِفُ مِنْهُ مِنْكَ بَدَتِ الْأَشْيَاءُ وَاللَّيْلُ تَعُودُ فَمَا أَقْبَلَ  
مِنْهَا كُنْتَ أَنْتَ مَلْجَأٌ وَمَا أَدْبَرَ مِنْهَا لَمْ يَكُنْ لَهُ مَرْجِعٌ وَلَا مَنَاجَاةٌ مِنْكَ إِلَّا إِلَيْكَ فَاسْأَلْكَ بِلَا  
إِلَهَ إِلَّا أَنْتَ وَأَسْأَلْكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِحَقِّ حَبِيبِكَ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَبِحَقِّ عَلِيِّ سَيِّدِ

الرَّوْصِيَّيْنَ وَيَحْقِّقْ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِيْنَ وَيَحْقِّقْ الْحَسْنَ وَالْحُسَيْنَ الَّذِيْنَ جَعَلْتُهُمَا سَيِّدَ شَبَابِ  
 أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِيْنَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَلِ مُحَمَّدٍ وَأَنْ تُرِيْبِيْ مَيِّتَ [Mention name]  
 فِيْهِ [of deceased with father's name]

ALLAAHUMMA ANTAL H'AYYUL QAYYOOMU LAA YOOS'AFU WAL EEMAANU YUA'-RA-  
 FU MINHU. MINKA BADAA-TIL ASHYAA-U WA ILAYKA TA-O'ODU, FAMAA AQBALA  
 MINHAA KUNTA ANTA MALJAA WA MAA ADBARA MINHAA LAM YAKULL LAHOO  
 MARJA-UN WA LAA MANJAA MINKA ILLAA ILAYK. FA-AS-ALUKA BILAA ILAAHA  
 ILLAA ANTA WA AS-A-LUKA BISMILLAAHIR-RAHMAANIR RAHEEM WA BIH'AQQI  
 H'ABEEBIKA MUHAMMADIN SAYYIDIL MURSALEENA WA BIH'AQQL A'LIYYIN SAYY-  
 IDIL WAS'IYYEENA WA BIH'AQQI FAAT'IMATA SAYYIDATI NISAA-IL A'ALAMEENA  
 WA BIH'AQQIL H'ASANIL WAL H'USAYNIL LAD'AANI JA-A'LTAHUMMA SAYYIDAA  
 SHABAABI AHLIL JANNATI MINAL KHALQI AJMA-EENA AN TUS'ALLIYA A'LAA  
 MUH'AMMADIN WA AALI MUHAMMAD WA AN TURIYANEE MAYYITA [MENTION  
 NAME OF DECEASED WITH FATHER'S NAME] FEE H'AALIL LAD'EE HUWA FEEH.

*O Allah You art Ever-living (and) Self-Sufficient, (and) it cannot be (perfectly) described. The Faith is known from him; the things originated from You, and to You these will return. Whatever approaches You, You art its Refuge and Redeemer, and whatever turns back from You has no refuge, except towards You. So I beseech You in the terms that there is no deity except You, and I beseech You in the terms that the name of Allah, the Beneficent, the Merciful and for the sake of Muhammad (s.a.w.), your beloved Chief of all the Messengers and for the sake of Ali (a.s.), chief of the vicegerent, and for the sake of Faatimaa Chief of the women of the worlds, and for the sake of Hasan (a.s.) and Husayn (a.s.), whom, from among the entire creation - You has made them chiefs of the Youths of Paradise that send blessings on Muhammad (s.a.w.) and (pure) progeny of Muhammad (s.a.w.) and show me my deceased (take the deceased person's name and his/her father's name) in the condition he or she is now.*

The Holy Qur'an also tells us about the reckoning of actions in the grave, reward of good deeds and punishment for bad ones and what is the effect on soulless body. Says the Qur'an,

*"Engraveth you (your) vying in exuberance, until you come to the graves. Nay! Nay! Soon shall ye know (your folly). Nay! Would that ye know it with the knowledge of certitude nature, (that) ye shall certainly see the Hell, then ye shall certainly see it*

*with the vision of certitude then shall ye be questioned on that day, about the bounties (ye enjoyed). (102: 1 to 8)*

At another place the Holy Qur'an declares,

*Why, but then do ye not (help) when the soul of the dying cometh upto the throat ? and ye thee (remain) only gazing at him. And We are never to him than ye but ye (us) not. Why not then if ye are not in bondage (unto us) ye send it (the soul) back, if ye be truthful. Then if he be of those drawn nigh (unto God), (For him is) rest and hapiness and a Garden delightful; And if he be of the people of the Right Hand, then 'Peace unto you from the people of the Right Hand.' and if he be of those who have belied and gone astray, He shall have an entertainment of a boiling water and the boiling of the Hell fire. Verily this is truth in certainty. Hallow therefore the Name of the Lord, the Great. (56: 83 to 96)*

Our seventh Holy Imam Musa ibn Jafar (a.s.) thus comments on the above mentioned verses of the Holy Qur'an, "When a Momin dies seventy thousand angels walk with his funeral procession. And after his burial two angels — Munkar and Nakeer — come into his grave. They make him sit and ask — (At this time the soul re-enters the body) — 'Who is your Allah? What is your religion, your faith, your Prophet, your Divine Leaders, the direction towards which you prayed and the book of your faith?' The deceased will answer, 'My Allah is One, and none is His partner. My religion is Islam. The Holy Qur'an is the book of my faith. The direction towards which I offered my prayers is Kaba. Prophet Muhammad Mustafa (s.a.w.) is my Prophet. My first Imam is Imam Ali (a.s.) and his eleven successors are my Divine Leaders.' So The angels will say, 'Sleep a restful sleep till the day of Resurrection.' Thereafter a garden will appear in that grave. But if the deceased is a Kafir, seventy thousand angels of punishment walk with his bier. And after his burial the same two angels come to his grave and ask the above-mentioned questions. The Kafir cannot answer any question; so he is whipped with fire whips and his grave is made a veritable pit of Hell. The Almighty alludes to this by the hospitality of boiling water and Hell fire."

Imam Ali (a.s.) said, “There are some persons who refute the idea of life after Death and say that there is nothing like that. Allah denounces them in the Qur’an thus:

*The day (when) it arriveth, no soul shall speak but by His leave; (some) of them shall be wretched and (some) blessed. Then as for those who shall be wretched they shall be in the (Hell) fire, for them therein shall be sighing and groaning, they shall abide therein so long as the heavens and the earth endure except (as) what willeth thy Lord; verily thy Lord is the (Mighty) Doer of whatsoever He willeth. And as for those who will be blessed they shall be in the garden (of Paradise) abiding therein so long as the heavens and the earth endure, except (as) what thy Lord willeth, (it will be) A gift incessant. (11:105-108)*

Imam Ali (a.s.) further said, “In these verses the reward or punishment enduring so long as the heavens and the earth abide means that it will be eternal because then there will be no heaven or earth.”

It is also stated that after the burial of the dead, the angels — Munkar and Nakeer — will come to his grave and after asking about his faith order him to write down his actions. The deceased will say, “From where do I get pen and paper?” They will reply, “Write on your coffin cloth with your finger.” And at that time all of his good and bad deeds will be manifest before him, so he will put them into writing. Thereafter this document will be put on in his neck. The Almighty refers to it in the Holy Qur’an,

*And every man’s destiny — We have caused to cling to his neck and We will bring forth unto him, on the Day of Resurrection, a book which he will find wide open (It will be said unto him) Read thou; Suffices thee thy book Sufficeth thine ownself today, as a reckoneds against thee. (17:13-14)*

If the deceased is a faithful and a good man the angels will congratulate him and his dark grave will be transformed into a comfortable illuminated house, and his soul will enter into a fine transparent body called astral body and then it will live in *Wadi-us-Salaam* among the other souls of the Momins and can go anywhere in the sky and the earth with the permission of Allah. It

will continue to get a variety of bounties from Allah till the Day of Judgement comes. It is referred in the Holy Qur'an thus.

*Reckon not those who were slain in way of God, to be dead, Nay! alive they are with their Lord, being sustained, rejoicing in what God of His grace hath granted them, rejoicing for those who have not yet joined them from behind them, that no fear shall come then nor shall they grieve. They rejoice in the Grace from God and (His) bounty and in fact God suffereth not to be last the reward of the believers. (3:169-171)*

But if the deceased is an unbeliever and corrupt, his soul and material body will be bastinated with iron whips. Thereafter the soul will enter a transparent body and live in a well in *Wadi-e-Barhoot* among the souls of other unbelievers and sinners. Giving example of the people of Pharaoh, the Holy Qur'an says,

*And God preserved him from the evils of what they planned; and the woe of the chastisements encompassed the people of Pharaoh. The fire they shall be exposed unto it (every) morning and evening, and on the Day when shall be established the Hour (of Reckoning) (the sentence shall be) "Admit ye the people of Pharaoh to the servant if the chastisement." (40:45-46)*

The morning and evening are not for the time of interval — the *Barzakh*. There is no morning or evening for the Day of Judgement and the souls shall remain under the control of the angels till that Day comes and nobody except the Prophets or Imams can call or talk with these souls. The souls of the corrupt won't be permitted to move even an inch from their place and they will always remain there subdued by the angels of punishment Their condition is thus referred in the Holy Qur'an:

*And if thou hadst seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, saying 'Surrender ye your souls, today ye shall be recompensed with a disgracing chastisement for what ye spoke against God other than the truth and (because) ye used to behave with pride against His signs.' (6:94)*

The above mentioned verses are sufficient to refute the claims of the

so-called spiritualists and occultists who pretend to talk with the dead.

The punished ones are captives but even the blessed ones can't go anywhere they like after death. Qur'anic reference is given hereunder from Sura Yasin:

*He said, It was said (unto him) "Enter thou the garden!" Said he; "Oh! would that my people had known" "Of not for which my Lord had forgiven me and hath made me of the honoured ones."*  
(36:26-27)

The Holy Prophet (s.a.w.) said, "Habib Najjar (the carpenter) was not permitted to inform his tribe of his condition. (Even though he was a faithful and virtuous man)."

When Prophet Musa (a.s.) went to Pharaoh to exhort him towards the Right Path, Pharaoh asked, "If you are right, tell us what happened to our dead ones." But Musa said, "Only Allah possesses the knowledge concerning them". Though Musa showed many miracles to the unbelievers so much so that even the magicians became faithfals yet he never called back the soul of anyone, for it was not permitted by the Lord.

Imam Zayn al-Abideen (a.s.) said, "After death, the grave will be a garden of Paradise for the believer (Momin) and a pit of Hell for the unbeliever (Kafir)."

Ameerul Momineen (a.s.) once wrote the following counsel, to Muhammad bin Abu Bakr in a letter, "O Servant of Allah, caution! The punishment of grave is even more agonising for those who are not pardoned at the time of death. It is a narrow, dark and dangerous place and everyday it shouts out its identity to humans:- When a Momin is buried it tells him, 'Welcome, I am very happy with your arrival. I was happy when you walked upon me and I am happy when you are inside me. Now you will enjoy my hospitality.' But when a Kafir is buried it says to him, 'I am displeased with your arrival. You were my foe when you walked upon me and when you are inside me you will see how harshly I behave with you.' Thereafter it will crush



him from all directions until the deceased's right and left sides meet. Thereafter he will be surrounded with varieties of punishments.”

Imam Jafar al-Sadiq (a.s.) said, “After a Momin's burial six figures of light come there and cover all directions. One of them is more beautiful and illuminating of all. Whenever any retribution comes towards the deceased on account of his past sins these figures drive it out. These are his good deeds — prayers, poor rate, fasts, pilgrimage, compassion and love of the Holy Ahlul Bait (a.s.)”

Imam Jafar al-Sadiq (a.s.) says, “I am worried about our Shias about *Barzakh* — the time intervening the death and Resurrection — they have to take care of themselves there, while on the Day of Resurrection we shall be there to intercede on their behalf”.

Thus the period of *Barzakh* may be happy for the faithful, but less happy for those whose actions are a mixture of good and evil while it will be painful for the unbelievers. However, the prayers and deeds of charity on behalf of the deceased by the Children and other relatives and friends, and the sustaining good actions of the deceased in the form of beneficial knowledge or deeds of public welfare like Mosques, Imambaras, Madrassah, Asylums, bridges, wells, orphanages, hospitals, etc. which linger behind will *Inshallah* reduce the punishment of the sinners even if they are unbelievers.

The traditions reveal that even during the period of *Barzakh* the faithfuls and believers meet each other sitting in circles reciting Qur'an and adoring Allah. Thus they will not be deprived of company even at such a dreadful time. When any one of them receives the gift of Heavenly reward from their near and dear ones they feel pleased and pride themselves before their companions.

A human being has to undergo seven conditions: —

- i. The realm of Spirits. “Before creating the material world Allah created the spiritual world and gathered all the spirits there. He refers to it in the Holy Qur'an,

*When brought forth thy Lord from the children of Adam from their back their descendants and (when) made them bear*

*witness upon their own selves (saying), 'Am I not your Lord?' Replied they, 'Yea! We do hear witness' (This We did) lest ye should, say on the Day of Judgement, 'Verily We were fact of this unaware.' (7:172)*

ii. The sperm state: The spontaneous regeneration from father to son — inheritance of spermatozoa.

iii. The condition of being in the womb: The father's sperm is transferred to the mother's womb and there it develops and takes shape, as it is in the Holy Qur'an.

*He it is Who fashioneth you in the womb (of your mothers) as He liketh. (3:6)*

iv. The existence in this world. It is the interval between coming out of mother's womb and being overtaken by death.

v. *Barzakh*: It is the interval between death and Resurrection. As is in the Holy Qur'an.

*And after them shall be a barrier until the day they shall be raised (again). (23:100)*

vi. Resurrection: On the day of Judgement all the creatures will be gathered to give account of their actions. Allah refers to it in the Qur'an:

*And the day when We will cause the mountains to pass away, and thou will seest the earth a levelled plain and We will gather them (and) then leave not behind, of them any one. (18:47)*

vii. The Hereafter It is the final stage. For the faithful there is Paradise and for the unbelievers there is Hell. As Allah states in the Holy Qur'an:

*A party shall be in the garden (of Paradise) and a party (shall be) in the burning (Hell) fire. (42:7)*

May Allah make our ending better by His mercy through the intercession of Muhammad (s.a.w.) and his Ahlul Bait (a.s.) — *Ameen*.

# LIFE AFTER DEATH

## THREE POSSIBILITIES AFTER DEATH

One of the most discussed question is 'What after Death'? There are three possible replies: -

- i. There is nothing after Death. The world is all in all and will ever continue existing.
- ii. This world is the scene of action and the living being get the reward or punishment for their good or bad actions in this very world, by returning with a changed physical body - human, animal or of vegetable - or with a higher or lower status as compared to their previous life. Soul lives on but the body changes. This is known as 'Transmigration of Soul'.
- iii. There is life in the Hereafter — 'A'kherat' — which commences from the Day of Judgement — Day of Resurrection — when every one will get his due reward or punishment in accordance with his deeds, good or bad, as the case may be.

Let us discuss in brief each one of the above replies: —

### FIRST POSSIBILITY REFUTED

The first reply is of the atheists who do not believe in Allah, the Creator and the Sustainer of the entire creation.

Even a man of average understanding will discard this idea as it is based merely on guess and conjecture.

The contentions of the unbelievers about this view are mentioned in the Holy Qur'an at various places. A few are quoted here:-

- a. *There is nothing but our life in this world: we die and we live and we shall not be raised again. (23:37)*
- b. *There is naught save our first death and we shall not be raised again. (44:35)*
- c. *And they say: 'Naught it is save our life in this world; we die and we live and destroys us not but time.' For them there is no knowledge of that; they do not (merely) guess. (45:24)*

Just imagine what would be the state of affairs of the Universe if this belief is accepted, for, there will be no restriction or sanctions on the actions of an individual. Everyone will do as one desires. Oppressors and evil doers having no fear of punishment will let loose a rule of terror and horror creating an atmosphere of chaos and disorder in the world; while in the absence of the incentive of return and reward the people given to good and virtue will recede into inactivity. Failure on both sides.

An atheist holding this belief once approached Imam Jafar al-Sadiq (a.s.) and said, “I do not believe in the life Hereafter. After death there is nothing.” Imam (a.s.) replied, “Well, for the sake of argument, suppose there is no life after death. In that case we both are secure and none of us has to fear. Is it correct?” The atheist expressed his agreement. Then the Imam (a.s.) said, “But suppose, there is life after death, then what will be your fate? We will be again safe and secure, but there is no safety for you. Thus you will find that in both the cases — whether there is life after death or not — we are safe”. The atheist was dumbfounded and could not reply.

Thus it is evident, that there is no basis for the belief of the atheists.

## SECOND POSSIBILITY IS GROUNDLESS

The second reply, though devoid of sense and rationality, deserves a discussion, because though this is distinctly a Greek and Hindu belief, yet some of those who believe in the ‘Unity of Allah’ also adopt it as a necessary belief. Consequently it is imperative to dispel their doubts and drive home to them the absurdity of this belief.

The advocates of this idea maintain that: —

- a. The body is mortal but the soul is immortal.
- b. The soul cannot exist independently and freely.
- c. The world is the arena of actions as well as the place of receiving reward and punishment.
- d. Soon on death those who do good actions, return to this world, in a better and elevated position as their reward.
- e. Those who resorted to evil actions, return to this world, with a

lower and humiliated position, or in the form of an animal or as a member of the vegetable kingdom as their punishment.

- f. This circle of birth and rebirth, with the same soul but different bodies, continues indefinitely.

If the present status of a creature depends on its actions of the previous life, naturally the question arises; 'which is first? The action or the actor-doer'? At the inception of the world all sorts of creatures existed, the human beings - only a couple, animals, birds, shrubs, bushes, trees, etc. Why did the Creator create these different creatures, animate as well as inanimate, with their distinctly varying attributes and qualities? For what actions? This being the primary beginning of their existence, the question of their actions in previous life does not arise. Thus the belief, from the very outset sounds hollow.

If the soul is the same, and only the body is changed, it means that at no point of time, there can be any increase or decrease in the total number of the creation? Let us illustrate this a little more clearly.

Suppose the total number of creatures in the beginning of the world was 'x'. In one year 'y' creatures perished. Therefore, 'y' souls will be released and consequently 'y' creatures will come into existence. So at the end of the year there will again remain  $(x-y) + (y-x)$  creatures. Is it so? No, on the contrary we find that the number of creatures increasing every day.

When the soul leaves one body and enters another body, it must take some time. Let it be even a single moment. For this single moment the soul has existed independently and freely, If it can do so for a moment why not for a longer period.

A man has done evil deeds, and he returns to this world, let us say, in the form of a dog, as his punishment. A man is a rational being - endowed with the faculty of reasoning and the power to discern between right and wrong, good or bad, while a dog is not rational. Now how can a dog being devoid of rationality be expected to do deeds to relieve it from its present form, for the next life to come?

Is there any sense in this? Again, will the believers in this theory of Transmigration of Soul explain and enumerate the good deeds to be performed by the animal and vegetable world to achieve salvation from their present life?

Further, how does the dog realise that it has been given this form, for its evil deeds done when it was a man. Or, if a dog in previous life, but a man - in the present life, does this man know that he has been rewarded for his good actions done while he was a dog? If the recipient of a reward does not know about it, how can he appreciate and enjoy the reward? Similarly, one who has been awarded punishment but does not feel its pain how will he mend his manners?

Let us take one more example. There are two persons, one 'oppressed', the other 'oppressor'. How and when does the oppressed know that his oppressor has been duly punished for the oppression?

### **DIFFERENCE OF RICH AND POOR**

The advocates of this baseless belief advance yet another fallacious argument to deceive a common man. They say, "why is one born in a rich family to lead a life of luxury, while the other is born in a poor house to live a life of misery?"

This so called strong argument in favour of 'Transmigration of Soul' can easily be refuted as follows:-

- a. Did God create these two classes of people - the Rich and the Poor? If so when and where?
- b. If being born in a rich family is by way of reward for good actions of the previous life, why then, such rich become evil, cruel and oppressive? Can a person earning reward, stoop so low?
- c. Is it not a fact that we have ourselves created these upper and lower, rich and poor classes by snatching away or denying the rights of others?
- d. If riches and wealth be the proof of reward, what about the sages and saints who are most never rich.

## BIRTH OF DEFECTIVE CHILDREN

Again they advance yet another falacious argument viz: ‘Why are children born defective?’ They say it is as a result of punishment for their evil actions during their previous life.

The answer is as follows:-

- a. Laws of nature are invariable. Any one who violates the laws of nature must suffer.
- b. If a man with eyes, carelessly walking on a road, falls in a pit, can the Creator be blamed for this? No. Same is the case of the question of children being born defective. Was one of the parents defective? Or, did any of them do something wrong?
- c. How can one say, ‘the child is punished’? Is it not that the parents have been punished for violating the laws of nature?

Thus one can find the ‘Theory of Transmigration of Soul’ is not at all tenable. On one hand, the acceptance of this belief will leave mankind thirsty for eternal peace and blessings, and on the other hand, it will portray the Creator as unjust and cruel.

### THIRD POSSIBILITY, RATIONAL AND PRACTICAL

Let us now take the third reply and analyse it.

The man is the cream of creation. He has been granted the ‘five senses’ which are the gateways to knowledge. He has been endowed with ‘Mind’ which helps him to distinguish between good and bad, lawful and unlawful, beneficial and harmful, right and wrong. Furthermore: he has been promised a return for his actions whether good or bad.

Now as far as actions are concerned, a man can be classified as under:—

- a. One who has done only good actions throughout his life.
- b. One who has done only bad deeds throughout his life.
- c. One who has to his credit a mixture of good and evil deeds. In this case the count of good deeds may be more or less than or equal to his evil deeds.

Says the Holy Qur'an:-

*And for all there (are ranks) (assigned) according to what they did, and that He may (fully) recompense their deeds; and they shall not be done any injustice. (46:19)*

This verse clearly indicates that Allah, the Just and All-Wise, will give to each individual what he deserves according to his actions.

At another place the Holy Qur'an says:-

*Whosoever bringeth good for him shall be better than it, and whosoever shall not be recompensed who wrought evil (with) aught save what they had been working bringeth evil then evil deed, those who do evil deeds will be requited only what they did. (28.84)*

This verse shows that reward is enhanced but the punishment is proportionate to the extent and gravity of the evil deed. Thus one can find Divine Justice is tempered with Mercy.

The Creator has ordered 'to do good and to shun evil', and this has been the teaching and practice of all the Divine Messengers; and in return He has promised Paradise to those who follow this dictum, and Hell to those who violate and act contrary to the dictum. While those whose life is a mixture of good and evil deeds, must first get the punishment for the evil they have wrought and finally be rewarded for their good actions. However, it is possible that the predominance of good deeds and repentance of the sin may redeem one from the torments and tortures of Hell.

Says the Holy Qur'an:

*Verily the good deeds take away the evil deeds. (11:114)*

*And others have confessed their faults, they have mixed a good act with another (which is) evil; maybe Allah will turn to them (in Mercy). Verily Allah is Oft-Forgiving, All-Merciful. (9:102)*

The individual's efforts either for the prosperity in this world or for the Hereafter never go unrewarded.



Says the Holy Qur'an:-

*And that there is not for man (aught) save what he strives for, and that his striving shall soon be seen; then shall he be recompensed to the fullest measure, and that unto thy Lord is the end (of all). (53:39-42)*

Those who desire the reward in this world, will get the same here, and those who crave for the same in the Hereafter will have it there.

Says the Holy Qur'an:-

*It is not for any soul to die except by God's permission, (according to) the Book that fixes the term (of life); he who desireth (his) reward in this world, We give him thereof, and he who desireth (his) reward in the hereafter, We give him thereof. And shortly We shall reward the grateful ones. (3:145)*

But those who strive in the way of Allah, are rewarded both in this world as well as in the next one.

Says the Holy Qur'an:—

*And their saying was nothing but that they prayed: 'O our Lord forgive us our sins and our excesses in our affairs and set our feet firm and help us against the disbelieving people'. And God gave them the reward in this world and an excellent reward of the Hereafter; and verily God loves those who do good. (3:147-148)*

In short we may safely say that the belief in 'Life after death' is the only correct reply to the question: "What after Death"?

A few of the highlights are enumerated here: —

- i. It gives a man a sense of individual responsibility which finally results in peace, progress and prosperity.
- ii. It is an incentive to do good and aspire for better positions.
- iii. It is an effective deterrent to evil doing.
- iv. It gives a man a sense of security and confidence.
- v. It never lets a man to be despondent of the Mercy of Allah.
- vi. It helps a man face the vicissitudes of life with courage.

# RAJ'AT OR QIYAMAT-E-SUGHRA

## PARTIAL RESURRECTION

Prior to the Total Resurrection — the Final Day of Judgement or Recokoning, there will be a period of Raj'at or Qiyamat-e-Sughra i.e. Partial Resurrection wherein the Holy Pruphet (s.a.w.), and Ahlul Bait (a.s.), a group of persons perfect in faith and belief, and a group of persons, perfidy personified and extremely wicked will be brought to life again. This will take place during the period when the Expected and Awaited Imam Mahdi (a.s.), the twelfth and the last successor of Holy Prophet (a.s.) will appear on this earth.

That the Imam Mahdi (a.s) will appear before the Day of Judgement is provrd by authenticated and continuous traditions. Some of the important Traditions are reproduced here under.

### ESTABLISHED AND MANIFESTING EVIDENCE OF THE COMING OF IMAM MAHDI (A.S.)

(From the Book *Kitab-e-Akhlaq wal Tehzib*)

**TRADITION I:** In volume 13 of *Bihar-ul-Anwar*, by Allamah Majlisi and on pages 3 and 4 of *Khureoj-e-Dajjal aur Zahoor-e-Imam Mahdi (a.s.)*, compiled by Imtiaz Hussain, it is related that Sa'asa bin Sauhan, a companion of Hazrat Ali (a.s.) once asked Ameerul Momineen Ali (a.s.) as to when would the rise of Dajjal (one-eyed imposter of Jesus Christ who will claim himself to be a God) and the appearance of Imam Mahdi (a.s.) materialize. In reply Ameerul Momineen (a.s.) said: "There will be certain signs about this matter, and unless and until these signs occur neither Dajjal would rise, nor Imam Mahdi's (a.s.) appearance will materialize. Those indicative signs are these:

1. When people will treat the offering of prayers (Namaz) lightly and ignore it;
2. When people will regard breach of trust as a trifling matter;
3. When people will regard telling lie as an ordinary affair, and when speaking lie will become common;

4. When people will not regard the charging interest and accepting of bribes as an offence;
5. When people will start constructing solid, high and palatial buildings;
6. When people will sell religion for worldly benefits i.e. when they will prefer worldly benefits over religions;
7. When men will generally act on the advice of their women;
8. When people will generally be heartless towards their kith and kin, instead of being compassionate to them;
9. When unintelligent persons will be entrusted with (responsible) work;
10. When people, instead of acting for God's pleasure will generally act on the dictates of their concupiscent desires;
11. When people will regard shedding of human blood as a trivial matter;
12. When forbearance and tolerance will vanish from the people;
13. When people will regard oppressing others as something to be proud of;
14. When even the rich and the dignitaries will become apprehensive;
15. When giving false evidence would become a common practice and people will treat it as routine.
16. When people will openly indulge in adultery, defamation, fornication and vices and not regard these actions as sins;
17. When people will not act on their own assurances;
18. When people will have great regards for the wicked and regard the dishonest ones as trustworthy;
19. When people will start wearing the Holy Qur'an as a talisman;
20. When people will embellish mosques with gold;
21. When the great men of every nation will be degraded; and vice versa;
22. When man will adopt the appearance of women and women that of man;
23. When women will take to horse-riding;
24. When women out of greed for worldly possessions will share business with their husbands;
25. When people will discard religious knowledge and incline towards secular knowledge ;

26. When people will take pride in wearing dresses made from animal skin.”

(See *Khureoj-e-Dajjal* by Imtiaz Husain, p. 2-7)

**TRADITION II:** In *Bihar-ul-Anwar*, Volume 13, and on paged 68 and 69 of *Tehqiq-e-Raj'at*, Allamah Majlisi has discoursaed on the state of affairs in Baghdad in the light of the tradition in the following word:

“With the approach of the time for Imam Mahdi’s appearance, you will notice that Baghdad will have progressed so greatly in material sense that it would be among the most beautiful cities of the world. But the people of that place will also have advanced in obscenity, debauchery, sensual music and adultery.”

These are, however, the signs and indications as mentioned in *Khureoj-e-Dajjal aur Zahoor-e-Imam Mahdi (a.s.)*, compiled by Imtiaz Hussain and *Tehqiq-e-Raj'at* and *Bihar-ul-Anwar*, Volume 13, by Allamah Majlisi. Now listen to what Allama Babwaih and other Muslims Scholars have said in their books about these foretelling signs which are as follows:

**TRADITION III:** Once when the Holy Prophet saw a young boy, he exclaimed: “Alas for the prodigies of the last generation for whom its ancestors will regret!” People asked the Holy Prophet if by this he referred to the ancestors who were non-believers. “No” replied the Prophet, “Rather, it is the believing ancestors whom I am referring to. Those people will not be discharging their obligations in respect of education and upbringing. When they will educate their children, they will withhold true enlightenment from them instead of imparting it, and they will content themselves with equipping them with few material things (i.e. instead of giving them religious education, which is incumbent on them to do, they will be contented with imparting only worldly knowledge). So, remember that I am acquitted of them, and they of me.”

(See *Tohfah-ul-Abrar*, p. 279).

**TRADITION IV:** Said the Holy Prophet (s.a.w.):

1. There will come a time when the belly will be treated as God (i.e.

people will do anything and every thing for the sake of filling their bellies without any fear of God).

2. Women will become the centre of their thoughts (i.e. men will be subservient to women and be dictated by them).
3. Dinar (a gold coin) will be their religion i.e. wealth and possession will have precedence over religion, and people will not care for it in their lust for money.
4. Worldly possession will be their mark of distinction, (i.e. whereas in Islam virtue and piousness are the standards for greatness, for the people wealth alone will be the indication of greatness).
5. Faith and Islam will, survive merely in name; and Islam will be confined to the extent of the reading of the Qur'an without any concern about what it really means (i.e. there will remain very few true and staunch Muslims).
6. Their Mosques will no doubt be occupied (for prayers), but their hearts and minds will be devoid of enlightenment (i.e. people will pray outwardly; but in fact, will be off the right track).
7. Their scholars will be from amongst the worst people (if they will apparently express themselves to be religious whereas in fact, they will be thorough materialists; whatever they would do will be in material interests).

After having said this, the Holy Prophet warned, saying “Remember, when such a time comes, God will entangle these persons in four afflictions: (1) oppression of the ruling authority; (2) famine and dearness of necessities; (3) excesses by friends; (4) persecutions by the administrative officials.”

On hearing this, the Prophet's companions were surprised and asked him in astonishment if these people would be the idol worshippers. “Yes”, replied the Prophet, “For them one Dirham (a monetary unit) will symbolize one idol”

(See *Tohfat-ul-Abrar*, p. 337).

**TRADITION V:** Said the Prophet : “A time is to come in the lives of my followers when people will flee from religious knowledge in the manner a goat does from the wolf. When this comes about God will

involve them in three calamities: (1) God will render their wealth inauspicious; (2) God will install a tyrant over them as their ruler; (3) God will cause them to die as non-believers.”

(See *Tohfat-ul-Abrar*, p. 337-338).

**TRADITION VI:** Said the Prophet: “There will come a time upon my followers when people will assemble in mosques and ruminate over wordly matters inspired by their materialistic attachments. Therefore, it is necessary for you not to intermingle with such persons, because, none of their desires is directed towards God”

(See *Tohfat-ul-Abrar*).

**TRADITION VII:** Said the Prophet: “There will come a time upon my followers when

- ★ The rich will be cruel;
- ★ The learned will be avaricious;
- ★ The people in general will be fraudulent and cheats;
- ★ They will thrive on interest (illegal money);
- ★ Their womenfolk will be deeply attached to worldly glamour, and their sons will be inclined towards currency of customs (fashions).

“So remember, when such a time comes, there will be a moral slump in my followers; they will not die as true believers ; they will be disappointed in their graves. Hence, in such times it is better to abstain from any association with such persons.”

(See *Tohfat-ul-Abrar*, p. 338).

**TRADITION VII:** The Prophet (s.a.w.) prophesied : “There will come a time upon my followers when men of learning will be recognized through their gorgeous attires, the Qur’an through an attractive voice and people will pray only during the month of Ramazan. So, God will appoint over such people such a King and administators who will be neither learned nor tolerant.”

(See *Tohfat-ul-Abrar*, p. 338).

**TRADITION IX:** Said the Prophet (s.a.w.): “A time will come upon my followers when though the people will have an outward appearance

of man, their temperaments will be devilish. They will bleed the people like stinging bees and wasps; they will do evil acts unabated; if some people follow them, they will put such persons in doubt; if people tell them something, they will belie what they say, and if people avoid them, they will indulge in backbiting them. Following my precepts will be regarded as innovation of behaviour. A tolerant person will be reckoned as an unreliable one, and a unreliable one as a tolerant one; a true Believer amongst them will be regarded as a weakling, and an apostate and wicked person will command respect. Their sons will be insolent and their womenfolk cunning. The old amongst them will neither exhort them to do good nor advise them against evil acts. To ask any thing from them will result in disgrace. To put excuses before them for any thing would be futile. To ask for something in their power would mean deprivation. Hence, remember that when such a time comes, the first thing that God will do for them will be to deprive them of the benefits of rain (i.e. there will be no timely rains, and if it rains, the rainfall will either be too scanty or it will be so heavy that it will cause great damage, etc., etc). The other thing that God will do for them will be to impose over them such persons who will put them to severe torments. The virtuous among them will pray for the easing of tortures, but their supplications will not be responded to.”

**TRADITION X:** On the occasion of the farewell pilgrimage i.e. just about two and a half or three months before the demise of the Holy Prophet (s.a.w.), when he went on his last pilgrimage, standing on the outer gate of the Ka’aba, the Prophet (s.a.w.) addressed the people in a raised voice, saying: “O my people! Listen, I am going to tell you of things to come after me. Therefore, those who are present here should convey my words to those who are not here today.” Having said thus far, the Prophet (s.a.w.) got so emotional that he could not check himself and burst into sobs. Seeing this, the whole crowd also broke down. When the weeping cooled down a little, the Prophet (s.a.w.) resumed and said: “O people, be aware for now I am foretelling something about the people who will live during the last phase of earthly existence. Therefore, listen, and listen attentively, that when this time comes

1. The Kings and rulers of those times will be oppressors;

2. The rich will be misers;
3. Men of learning will be deeply attached to worldly possessions;
4. The beggars will not be what they pose to be;
5. The children will be shameless;
6. The aged persons will be wicked;
7. The women will be charming and given to vanity.

After having said this much, the Prophet (s.a.w.) paused to think for a while and wept again. Salman the Persian who was present there, asked the Prophet (s.a.w.) as to when would all this come about. In reply, the Prophet (s.a.w.) addressed Salman and said, "When:

8. The number of truly enlightened will diminish;
9. Peace and tranquility will cease to exist in the world;
10. Payment of Zakat (religious tax) will be withheld;
11. Things forbidden will be openly practised;
12. Calls from the mosques there will be, but the people will be too engrossed in worldly matters;
13. Religious knowledge will have no value and will be trampled under the feet;
14. Falsehood will become a common thing;
15. People will derive pleasure in backbiting;
16. People will not refrain from grabbing ill-gotten property, but will regard doing so as booty;
17. At that time the elders will not have any affection for the young nor will the young have any respect or regard for the elders;
18. At that time religion will be confined to hollow talks."

Having said this, the Prophet (s.a.w.) prophesied, "So, bear in mind that when such a time comes, the curse of God will be on them, Everyone will be frightened and then all will become liable to punishment. A storm, red in colour, will arise and big hailstones will drop from the sky."

Having listened to this, a group of pilgrims stood up and enquired of the Prophet (s.a.w.) as to when would this happen. In reply the Prophet (s.a.w.) said: "When:

19. People will not offer prayers in time;
20. People will generally follow their passions;



21. There would be an excessive addiction to coffee;
22. Parents will be rebuked;
23. Men would obey their women folk;
24. The neighbour will oppress the neighbour;
25. Instead of being sympathetic to kith and kin, people be inconsiderate towards them;
26. The elders will be no more compassionate;
27. Modesty among the young will diminish;
28. People will build palatial and solid residences;
29. False evidence will be common;
30. Unjust sentences will be passed;
31. Mutual sincerity and affection will diminish;
32. Adultery will be much prevalent;
33. One will be jealous of one's own brother;
34. Partners would misappropriate against one another;
35. Men will regard female attire as graceful for themselves;
36. Modesty among women will cease to exist, giving its place to shamelessness and vanity;
37. Act of obliging others would become scarce;
38. Crimes will increase;
39. Personal distinctions of greatness will be regarded as meanness;
40. Men will wish for self-praise alongwith wealth;
41. Singing will become a common custom, and appreciable money would be spent for it;
42. People will indulge in amusing pastime and become indifferent to the Hereafter;
43. Piousness and abstinence will wane off;
44. Avarice and greed will increase;
45. Deaths will be numerous;
46. A true Believer (Momin) will be regarded as a mean person, and an apostate would be respected as an honourable person;
47. Mosques will echo with the call for prayers, but the hearts of the people will be devoid of Faith;
48. The Qur'an will be regarded as a trivial thing;

After having said this, the Prophet told his audience: "When such a time comes, the faces of the people will of course be like the human beings, but their hearts would be devilish; their way of

speaking will no doubt be sweeter than honey, but their hearts will be more bitter than colocynth. In fact, the people will be like wolves in the guise of men.”

(See *Tohfat-ul-Abrar*, p. 363).

**TRADITION XI:** Ameerul Momineen (a.s.) has said: “Remember that when the last phase of earthly life dawns, the following indications will become manifest:

1. Land levies and taxes will be regarded by the official their personal property rather than at belonging to God;
2. People will regard Zakat (religions tax) as a penalty;
3. People will treat the property entrusted to them as permissively utilisable like war-booty;
4. Men will become hen-pecked, i.e, obey their wives in all matters;
5. Children will be disobedient to their parents;
6. People will befriend wicked person;
7. Paople will acquire religious knowledge only to exploit for worldly purpose;
8. Such people as are mean and greedy will become the chiefs of tribes and nations;
9. Administration of the State will be entrusted to persons incapable of managing its affairs;
10. Anti-religionists will be respected for fear of personal loss;
11. Wine-drinking will be freely and openly indulged in;
12. Instruments of pleasure and singing and dancing will be common and no one will regard it as objectionable;
13. There will be excessive indulgence in fornications;
14. The then existing followers (of Islam) will taunt their predecessors;

Having laid this much, Ameerul Momineen (a.s.) said, “Remember, when that time comes, watch for the coming of a deep-red tempest and rain storm and other symptoms of calamity, like sinking of the earth and hailstorm from above, etc., etc.”

(See *Aassar-e-Qiyamat*, p. 19-20, quoted in the late Maulana Shah Rafiuddin’s *Qiyamat nama*)

**TRADITION XII:** Hazrat Ali (a.s.) has also foretold that, “When the

time for the appearance of Imam Mahdi (a.s.) comes, you will see that the Chinese will have occupied Tibet ”

(See *Manaqib* Ibn Shahr Ashob, p. 184,  
Pub. Noulkishaur).

### PROPHECIES REGARDING THE APPEARANCE OF IMAM MAHDI (A.S.) WHICH AWAIT FULFILMENT

Given in the following paragraphs are short notes on the comments by Allamah Majlisi in Vol. 13 of his *Bihar-ul-Anwar* and *Tehqiq-e-Raj'at* and other Muslim Scholars on the subject in the light of Traditions.

With the approach of time closely preceding the emergence of Imam Mahdi (a.s.):

1. “For ten days commencing from the end of Jamadi-ul-Akhir (6<sup>th</sup> Muslim calendar month) to the 10<sup>th</sup> of the next month there will be such heavy rains as have never been witnessed by people.”  
(*Tehqiq-e-Raj'at*, p. 117).
2. “A meteoroid will appear in the eastern horizon with a brilliance similar to that of the Moon. The two ends of this meteoroid will be so acutely curved that they would appear to be touching each other.”  
(*Tehqiq-e-Raj'at*, p. 94).
3. “There will be seen a red brilliance all over in the sky, which will last for three days.”  
(*Tehqiq-e-Raj'at*, p. 94).
4. “Dissensions and disorder will prevail all over the world. People will start destroying each other, and all venues of safety will be closed: neither the elders will have any compassion for the young, nor will the young have any respect and regard for the elders.”  
(*Durrat-ul-Maqsood*, p. 238)
5. “You will find people with yellow (tanned) and round faces having snub noses and small eyes, and short in height (meaning

the Chinese) intervening in the affairs of Syria.”

(See *Daily Paigham* dated 3<sup>rd</sup> September, 1967, Cawnpur, Alahabad; and cited in *Al-Malaham-wal-Fitan; Ilazam-al-Nasib;* and *Bihar-ul-Anwar*, etc. etc )

6. The Chinese, having occupied Tibet, would be aiming their designs for occupation of India and the province of Sind.”

(See *Manaqib* Ibn Shahr Ashob, p. 185, quoting the saying of Hazrat Ali, (a.s))

7. “On the 15<sup>th</sup> of the month of Ramzan, the Sun will be in eclipse contrary to the planetary laws; and at the end of the month, the Moon will be eclipsed.”

(*Tehqiq-e-Raj'at*, p. 93).

8. “You will find that Arabia will be involved in troubles and War”.

(*Tehqiq-e-Raj'at*, p. 94).

9. “The people of Egypt will exterminate their king (The ruling authority).”

(*Tehqiq-e-Raj'at*, p. 94).

10. “The Arabs, supported by Bani Qais, and by the tribe of Kurda, will be entering into the territories of Egypt and Khurasan (Iran) respectively.”

(*Tehqiq-e-Raj'at*, p. 94).

11. “The people of Aman (Jordan) will become ignoble impoverished, and will be surrounded on all sides, their members will have been captured and their womenfolk taken as prisoners.”

(See *Daily Paigham* dated 3<sup>rd</sup> September, 1967, quoting from *Khutba-e-Biyaniya*, Hazrat Ali (a.s.) by Hafiz Rajjab Basri Shariq “Sharq-al-Aghore”)

12. “Twelve flags Among the posterity of Abu Talib (a.s.) will be hoisted, all claiming their right to Imamate; and the number of fake claimants to Prophethood and the person of Mahdi (a.s.)

will be exactly sixty.”

(*Tehqiq-e-Raj'at*, p. 94).

13. “There will be an armed conflict of a serious nature between two groups of ‘Ajum’ (Regions other than that of Arabia, Persia and Turkey), and one of them will be the victim of the wrath of God.”

(*Tehqiq-e-Raj'at*, p. 94).

14. “You will ‘find that Qur’anic injunctions will become a subject of debates, and attempts at modifying and cancelling them will continue.”

(*Bihar-ul-Anwar*, Vol. 13, p. 169).

15. “Pilgrimage to the ‘House of God’ (Mecca) will be prevented from being undertaken by the people; and attempts will be made to suspend it (as the centre of pilgrimage).”

(*Bihar-ul-Anwar*, Vol. 13, p. 169).

- ★ (It is mentioned in Traditions that before the advent of the Imam Mahdi (a.s.) the seat of learnings of the Prophet’s (a.s.) family located at Najaf will discontinued and instead Qum will become the Centre, (Ref. *Bihar-ul-Anwar*, Vol. 13). Consequently, the manifestation of the truth of this prophecy is apparent now inasmuch as the Government is now opposing the seat of learning— Compiler).

16. “When Baghdad will have reached the lowest depths of moral depravity, it will be suddenly in the grips of divine wrath, so much so that first of all there will occur a dark-coloured storm followed by an earthquake on a gigantic scale, as a result of which most of the areas will sink into the ground; and after this there will be another curse of a war.”

(*Tehqiq-e-Raj'at*, p. 94, 98, 99).

17. “There will be an exodus of people from Yemen”.

(*Tehqiq-e-Raj'at*, p. 93).

18. “From amongst the desoendents of the Holy Prophet (s.a.w.)

through Imam Husain (a.s.), a virtuous person will be murdered in front of the Ka'aba, or just behind Kufa.”

(*Tehqiq-e-Raj'at*, p. 93).

19. “Syria will be ruined, and three flags of caliphate or monarchy will be hoisted;”

(*Tehqiq-e-Raj'at*, p. 94).

20. “Signs of epidemics and famine will prevail over Baghdad; the people will be under the fear of massacre, plague and poverty! the fear of damage to agriculture and fruit farming will predominate! and locust will come down on them suddenly, damaging the produce.”

(*Tehqiq-e-Raj'at*, p. 94).

21. “There will manifest an epidemic of the plague type, as a result of which people will die in thousands.”

(*Tehqiq-e-Raj'at*, p. 93).

22. “There will be an acute type of famine, and with this will emerge Dajjal from Yehoodia in the eastern portion of the city of Khurasan (referred to as *Khurooj-e-Khurasani*), who will claim himself to be God. This man will be short statured, his right eye missing, and between his two eyes there will be the letters K-A-F-I-R (in Arabic) written very conspicuously. He will demonstrate strange feats, e.g. he will walk on water just as we walk on the ground. He will have power over (certain) physical phenomena of the earth. There will be no dearth of wealth with him. Even the devils will obey his commands, so much so that he will claim to have the power of bringing back the dead to life. And if someone asks for his dead parents or some dear friend to be brought back to life, he will issue the orders, and in compliance of his orders, the devils will assume the form of the required person and come before him, as if the dead person himself has come back to life and such false and illusionary figures will testify, saying: ‘No doubt, this Dajjal is God and he has created you and us and the whole universe.’ Thus, people will be misled.

“Wherever he will go, a heavenly garden; a leaping fire, like the one in the Hell; and an abundance of eatables will be with him. One who believes him to be God will be given eatables in abundance: and one with whom he is more pleased, he will send such a person to his own paradise. And anyone who does not recognize him as God or with whom he is displeased, he will despatch to fire. In short his emergence will be a severe test of the genuinness of the faith of people in True God. During his (Dajjal’s) times, only such people will remain as have an unshakeable faith and belief in the fact that God is a non-physical entity; neither can He impersonate Himself as a physical being, nor can anyone see Him with this optical faculty – the eyes. And those with a weak faith, or who believe in the idea that God can be seen with the eyes, will all be led astray.

“He will reign over the world for forty days; and when Imam Mahdi (a.s.) will make his appearance, Jesus Christ, will descend from the heavens to help him, and swear allegiance to him; offer prayer behind him; fight against Dajjal on the orders of the Imam Mahdi (a.s.) and finally kill him at the Gates of Palestine at a place called Ladd.”

(See *Khurooj-e-Dajjal*, p. 2-7;  
*Durrat-ul-Maqsood*, p. 233; and *Tehqiq-e-Rajʿat*, p. 90)

23. “Before the actual appearance of Imam Mahdi (a.s) Sufiyani will emerge. His reign will also last for eight months, and in the same year Imam Mahdi (a.s.) will make his appearance at a time when Sufiyani will despatch an army of 30,000,00 to annihilate and wipe off Arabia and Madina. His (Sufiyani’s) flag will be of red colour and the Commander-in-Chief of this army will be from amongst the clan of Bani Omaiyya, and his name will be Khazima who will march from Damascus to Baghdad, and from there to Kufa and Madina, from where he will march forward, oppressing the people there, until he reaches Madina where he will defile the sanctify of Masjid-e-Nabawi (the Mosque built by the Holy Prophet (s.a.w.)), by tethering animals therein and by other such acts. And when after conquering Madina and defiling its sacredness, he will advance, with this army on the instructions of Sufiyani to Mecca with the intention of desecrating the Ka’aba, and will start from Madina (for this

purpose) and reach a place called Beda in the expanses of the deserts of Madina, the land as willed by God will tear itself asunder, and his whole army will be devoured. Only two brothers, Nazeer and Basheer, will survive. Their faces will be wrung out to the backside by an angel, who will say to Nazeer: “Go and apprise Sufiyani of the destruction of his army, and warn him of the wrath of God and the coming of Imam Mahdi (a.s.) which is near at hand”. To Basheer, this angel will say: “Go from here towards Mecca, and by the time you reach there, Imam Mahdi (a.s.) will have made his appearance. So, you should express your repentance to him, and give him the glad tidings of the annihilation of the army of Sufiyani”.

(*Tehqiq-e-Raj'at*, p. 3-4;

*Durrat-ul-Maqsood*, p. 231 and *Bihar-ul-Anwar*, p. 172).

24. “Before the appearance of Imam Mahdi (a.s.) when chaotic conditions and atheism will be prevalent everywhere, there will emerge a young Muslim by the name of Hussaini from Valem and Qazween (Iran) proclaiming : ‘Now the time has come very near for the appearance of Imam Mahdi (a.s.) and atheism and tyranny have reached their ultimate heights. As such whoever wants to fight and help Imam Mahdi (a.s.) should join us.’ Consequently, the religious ones will rise in support of him as also the people of Taliqual (name of a city), and fighting against the atheists and the oppressors, they will reach Kufa where they will settle down waiting for the appearance of Imam Mahdi (a.s.). (This will probably happen after the emergence of Sufiyani — Compiler) And when after the appearance one Imam Mahdi (a.s.) will come to Kufa from Mecca and Madina, that young man, Hussaini will swear allegiance to him along with his army after being fully convinced by the Imam’s miracles. But 40,000 Zaidiyas amongst his army will disobey and fight against him. The Imam (a.s.) therefore, will advise them in the first instance, and when in spite of all his affectionate gestures they will remain unmoved, they will all be put to death.”

(*Tehqiq-e-Raj'at*, p. 69-71).

25. “A call from the heavens will be heard on the ‘Shab-e-Qadr’



(a very auspicious night) of the 23<sup>rd</sup> Ramazan before the appearance of Imam Mahdi (a.s.). This call will be accompanied by the name of the Imam (a.s.) and his revered father. That is so-and-so son of so-and-so, is the existing progeny of Muhammad (s.a.w.). So, obey him and abide by his orders. (i.e. be prepared to obey and help him). At the time of this call, there will not be a single person who will not hear it, so much so that any person sleeping at the moment will wake up and search around him for the source of this voice. Consequently, after this the living member of the family of Muhammad (a.s.) will make his appearance. And the source from whom this call will come will be the angel Gabriel (a.s.).”

(See *Bihar-ul-Anwar*, Vol. 13, p. 225, pub. Iran).

- ★ Quoting a saying of Hazrat Ali Ibne Musa al-Raza (a.s.) on page 91 of his book, *Tehqiq-e-Rajʿat*, Allamah Majlisi has also related the narrative which says that before the advent of Imam Mahdi (a.s.), three voices will be heard in the month of Rajab (Muslim calendar month) also, which every one will hear. One voice will say: “Of course, the curse of God is upon the oppressor”. The second one will say: “That which was to happen has come near at hand”. The third voice will come with a body from emerging in front of the disc of the Sun and simultaneously a voice will say: “This is Ameerul Momineen who has been wandering in the world in order to destroy the oppressors”. (And God know, best).

It is also mentioned in traditions that the year in which the Imam (a.s.) will have his appearance will be an odd year (i.e. not divisible by two).

(*Tehqiq-e-Rajʿat*)

In short, these are the symptoms which are now due for manifestation and which will certainly appear before the emergence of Imam Mahdi (a.s.).

As for the matter of the sequence of the manifestation of these indications, it is difficult to say anything, for, no such serialized information is available. However, it can be stipulated purely on

reasoning that the voice from the heavens (as mentioned in 25 above) will be the last thing. The other nearest possible indications appear to be as under:

1. There will be a world war of unsurpassed enormity.
2. Fighting and destruction will erupt in Hijaz, Baghdad, and Syria, etc., and the conditions there will be so serious that 'God save us all'.
3. Yemani from Yemen, Sufiyani from Syria, and Dajjal from Khurasan will emerge and there will be chaos all over the world.
4. There will be a violent dark coloured storm in Baghdad. This will be followed by an earthquake of colossal dimensions causing large-scale land-slidings. This will be followed by a war when armies from different countries will assemble there, which fact will be the cause of the destruction of Baghdad.
5. People will be prevented from performing the Haj (pilgrimage) and attempts will be made to suspend Ka'aba as the devotional centre. Qur'anic injunctions will be openly questioned, and attempts will also be made to modify and abrogate them.
6. An absolutely virtuous person from the line of Imam Husain (a.s.) will be murdered either in front of the Ka'aba or in the rear of Kufa.
7. Besides famine there will be a very serious type of epidemic in the world, like plague, as a result of which people will die in thousands.

(See *Bihar-ul-Anwar*, Vol. 13, p. 225, pub. Iran).

### **ADVENT OF IMAM MAHDI (A.S.) WILL BE THE REPLICA OF HIS GLORIOUS GRANDFATHER**

His advent will be the replica of his glorious grandfather, the noblest of the Prophets (s.a.w.) and his goal too, will be the same — the uplifting of the word of truth. As his grandfather was beset by those who wanted to fail his mission and he had to use sword against them, when they took the path of blood-shed, so he too will have to use force against those for whom his advent will be a death knell and who therefore, to wipe him out of existence, will be busy planning to muster all their forces and marshal them up against him in battle-array. To give a knock-down blow on the head of these evil

doers he will have to use sword to crush them so that others may lose heart and be discouraged. In this way the worcu of truth may be raised up and the promise of setting His religion up above all religions may be fulfilled.

To pass adverse judgement against the ways of Hazrat Hujjat (a.s.) on grounds of principles of peace and security of the world would be to betray sheer ignorance of facts, inasmuch as, they would be defensive wars to make the world safe against those who would be bent on destroying the *esprit de corpse* and disrupt organised social order for the sake of aggrandizing their personal power and to establish their individual despotic rule as well as to bring them to heel so that they may never be able to lift up their wicked heads again.

And in this way the religion of God will become established throughout the whole world and the sun of truth and right will shine over the whole world with the brightness of the mid-day sun and cast its benign rays till the decree of God comes to pass, and the wind of destruction blows its blighting gale when from its blasting hand even the last spark of Imatnat will not be safe — the time the world will end and the horrors of thee doomsday will become manifest.

The Prophet of Allah (s.a.w.) has referred to them in several of his traditions in trenchant words. I refer you to *Sawaiqe Muhriqa* of Hajar ilakki (Egypt Ed., page 14).

Abu Ya'la reports that the Prophet of Allah (s.a.w.) said, “Just as the stars are the source of the safety of the denizens of the heaven, my Ahle Bait are the source of the safety of my Ummat (people).”

Another report is worded in this way: “My Ahle Bait (a.s.) are the source of safety and security of the denizens of the earth so when my Ahle Bait (a.s.) are lifted, those portent will be made manifest against which they (the people of the world) are warned.”

Imam Ahmed reports it in these words:—

“When the stars will be destroyed that will be the time for the destruction of the heavens; and when the Able Bait (a.s.) will depart from this world that will be the time for the destruction of the earth.”

Allamah Ibne Hajar Makki, after relating this tradition, says on p. 93 of *Sawaiqe Muhriqa*: This state of things will occur after the advent of the Imam Mahdi (a.s.) inasmuch as these tradition state that Isa (Jesus Christ) (a.s.) will save prayer behind him (under his leadership), and Dajjal will be killed in his time. After this portents of Doomsday will begin appearing one after another.”

## **PROPHECIES CONCERNING THE PROMISED MAHDI (AS.) AND UNANIMOUS TRADITIONS.**

### **THE NAME OF THE PROMISED MAHDI (A.S.) AND LINEAGE DESCRIPTION OF HIS ATTRIBUTES AND CHARACTERISTICS PORTENTS AND AUGURIES OF HIS ADVENT**

The advent of the Promised Mahdi (a.s.) is not a problem about which there exists any difference in the Muslim world, nor is it confined to any particular sect. Rather the authoritative traditions are those on which the fundamentals of their religious teachings defend. While they disagree about thousands of different points, they are in unanimous agreement about the problem of the advent of Mahdi (a.s.). Moreover these traditions are not ambiguous so that the description of him given therein could be applied to any person, on the contrary, these are so clear and so qualified as to completely particularise in a manner that there may be no mistake about the identity of the person. Among many collections of traditions numerous monograms (books or tracts) written by great scholars and theologians of Muslims, I have fortunately one in my possession, entitled *Al-Bayan Fi Akhbare Sahibuzznman*, written by Hafiz Abu Abdullah Muhammad Yousuf Kunji (died 858 A.H). It was published in 1331 A.H. in the city of Cairo, the cultural and educational centre of Islam and the Capital of the government of Egypt. The author himself has made a reference to it at the end of his famous book entitled *Kitabe Kifayatul Talib*. A mention of it is also made in the book entitled *Kashfuz Zunoon*, by Katib Chalpi, in these words “*Al-Bayan Fi Akhbar-e-Sahebuzzaman*, by Sheikh Abu Abdullah Muhammad bin Yousuf Kunji, who died in the hijri year eight hundred fifty eight.”

On the present occasion it is proposed to reproduce for the pursuit of the readers tradition concerning Imam Mahdi (a.s.) from this book and from some reliable books, list of which is given at the end of this book. The readers will learn from this that advent of Imam Mahdi (a.s.) is not a fabrication of Shia but that it is reported also by the unanimously agreed Islamic traditionists.

### TRADITIONS REPORTED BY UNANIMOUSLY AGREED ISLAMIC TRADITIONISTS

Said the Prophet (s.a.w.): “Good news to you of the advent of the Mahdi. He will be a man from among the Quresh. He will appear when the world will be filled with disorder, dissensions and commotions. On his advent he will fill the earth with justice and equity. While before him it was filled with inequity and oppression. The denizen of the earth and heaven both will be pleased with him. He will distribute wealth with exact equality and make the heart of Muslims free from need and surround them with justice.”

Imam Ahmed Hambal and Bavardy have reported this tradition. See also *Sawaiqe Muhriqa* of Allama Ibn Hajar Makki (Egypt ed. p. 102) and *Asa'afur Raghebeen* of Muhammad bin Ali Saban Misri (Egyptian) in the marginal note of *Nurul Absar* of Sayyid Mo'min Shablanji (p. 137). Shablanji has recorded this tradition in his said book on the authority of Ahmed bin Hambal. The commencing words of it are these “I give you good tidings about Mahdi (a.s.) who will fill the earth with justice and equity as it was filled with oppression and injustice”. (*Nurul Absar*, p. 155). Hafiz Kunji has reported in these words: “I give you glad tidings about him who will be raised in my Ummat when there will be dissensions, and commotions”, and after reporting it, has added: “This is a *haseen* (good) tradition and well founded and is reported by a Sheikh of traditionalists.” (*Kitabul Bayan*, p. 38).

### TRADITIONS REPORTED BY HAZRAT ALI (A.S.)

Hazrat Ali (a.s.) has reported that the Prophet of Allah (s.a.w.) said: “If there remains only one day for the end of this world, God will

raise a man from my Ahle Bait who will fill the earth with justice as it was filled with oppression.”

Hafiz Abu Dawood has reported it in his *Sunan*. (*Al-Bayan* by Hafiz Kunji, p. 10; *Nurul Absar* by Shablanji, p. 154). In one report the word *min Itrati* (from my progeny) is used in place of *Min Ahle Baiti* (People of my house). Allamah Ibn Hajae while narrating this tradition, adds, “reported by Abu Dawood, Tirmizi and Ibne Ma’aja” (*Sawaiqe Muhriqa*, p. 100). Allamah Saban has also recorded it in this form (*Asa’afur Raghebeen*, on margin of p. 134).

### TRADITION REPORTED BY ABU HURAIRA

There is a tradition reported by Abu Huraira: “If there remains only one day of the existence of the world, even then God will prolong that day so that a man from my Ahle Bait appears whose name will be after my name”. Hafiz Kunji comments: “This is a *Sahih* (true) tradition and Abu Isa Al-Tirmizi has reported it in the same way in his *Jame’ as Sahih*.” (*Kitabul Bayan*, p. 9).

### DUA-E-GHAIBAT —

#### TO BE RECITED IN THE PERIOD OF MAJOR OCCULTATION

It is reported authentically that Shaikh Abu Umru, the first Representative of Janab Imam-e-Asr (a.s.), dictated this *Dua* to Abu Ali Muhammad bin Hamam and told him to recite it. Syed Ibne Taus (a.r.) has mentioned this *Dua* with other *Dua*’s to be recited after Asr and Jumah Prayers in his *Jamal-ul Asboo*. He has said in this book that if one feels difficulty in reciting these other *Dua*’s, one should not stop reciting this *Dua-e-Ghaibat* at any cost, because there is a special grace of Allah in this *Dua* and which is particularly for us (Shiahs), so one should depend on it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ عَرَّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ، اللَّهُمَّ عَرَّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ رَسُولَكَ، اللَّهُمَّ عَرَّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ لَمْ أَعْرِفْ حُجَّتَكَ، اللَّهُمَّ عَرَّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ لَمْ أَعْرِفْ حُجَّتَكَ، اللَّهُمَّ لا تُؤْمِنُنِي مِثَّةَ جَاهِلِيَّةٍ وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي.

اللَّهُمَّ فَكَمَا هَدَيْتَنِي لَوْلَايَةِ مَنْ فَرَضْتَ عَلَيَّ طَاعَتَهُ مِنْ وِلَايَةِ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى وَالَيْتُ وِلَاةَ أَمْرِكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيًّا وَ مُحَمَّدًا وَجَعَفَرًا وَمُوسَى وَعَلِيًّا وَ مُحَمَّدًا وَعَلِيًّا وَالْحَسَنَ وَالْحُجَّةَ الْقَائِمَ الْمُهَدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ فَثَبِّتْنِي عَلَى دِينِكَ وَاسْتَعْمَلْنِي بِطَاعَتِكَ، وَلَيْتَ قَلْبِي لَوْلِي أَمْرِكَ، وَعَا فِينِي مِمَّا امْتَحَنَتْ بِهِ خَلْقَكَ، وَثَبِّتْنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ الَّذِي سَتَرْتَهُ عَن خَلْقِكَ، وَبَادِنِكَ غَابَ عَن بَرِيَّتِكَ، وَأَمْرِكَ يَنْتَظِرُ وَأَنْتَ الْعَالِمُ عَيْرِ الْمُعْلَمِ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَلِيكَ فِي الْأَذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ، وَكَشْفِ سِتْرِهِ، فَصَبِّرْ نِي عَلَى ذَلِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَا تَأْخِيرَ مَا عَجَّلْتَ، وَلَا كَشَفَ مَا سَتَرْتَ، وَلَا الْبَحْثَ عَمَّا كَتَمْتَ، وَلَا أَنَازِعَكَ فِي تَدْبِيرِكَ، وَلَا أَقُولَ لِمَ وَكَيْفَ وَمَا بَالَ وَلِيَّ الْأَمْرِ لَا يَظْهَرُ وَقَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجُورِ؛ وَأَفْوُضُ أُمُورِي كُلَّهَا إِلَيْكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِينِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذًا لِأَمْرٍ، مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ، وَالْقُدْرَةَ وَالْبُرْهَانَ، وَالْحُجَّةَ وَالْمَشِيئَةَ، وَالْحَوْلَ وَالْقُوَّةَ فَافْعَلْ ذَلِكَ بِي وَبِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَى وَلِيِّ أَمْرِكَ صَلَوَاتِكَ عَلَيْهِ ظَاهِرِ الْمَقَالَةِ، وَاضِحِ الدَّلَالَةِ هَادِيًا مِنَ الضَّلَالَةِ، شَافِيًا مِنَ الْجُهَالَةِ، أَبْرَزُ يَا رَبِّ مُشَاهَدَتَهُ، وَثَبِّتْ قَوَاعِدَهُ وَاجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُهُ بِرُؤُوسِهِ، وَأَقْمِنَا بِخِدْمَتِهِ، وَتَوَفَّنَا عَلَى مِلَّتِهِ وَاحْشُرْنَا فِي زُمْرَتِهِ.

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَفَتْ وَذَرَأَتْ وَبَرَأتْ وَأَنْشَأَتْ وَصَوَّرَتْ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يُضِيعُ مَنْ حَفِظْتَهُ بِهِ، وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ عَلَيْهِ وَآلِهِ السَّلَامُ، اللَّهُمَّ وَمُدِّ فِي عُمُرِهِ، وَرِذِّ فِي أَجَلِهِ، وَأَعِنَهُ عَلَى مَا وَلَّيْتَهُ وَاسْتَرَّ عَيْنَتَهُ، وَرِذِّ فِي كَرَامَتِكَ لَهُ، فَإِنَّهُ الْهَادِي الْمُهَدِيَّ وَالْقَائِمَ الْمُهْتَدِيَّ وَالظَّاهِرَ التَّقِيَّ الرَّكِيَّ التَّقِيَّ الْمَرْضِيَّ الصَّابِرَ الشَّكُورَ الْمُجْتَهِدَ.

اللَّهُمَّ وَلَا تَسْلُبْنَا الْبَقِيَّةَ لِطَوْلِ الْأَمَدِ فِي عَيْبَتِهِ، وَانْقِطَاعِ خَبْرِهِ عَنَّا، وَلَا تُنْسِنَا ذِكْرَهُ وَانْتِظَارَهُ وَالْإِيمَانَ بِهِ، وَفُؤَّةَ الْيَقِينِ فِي ظُهُورِهِ، وَالذِّعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ، حَتَّى لَا يَقْنَطُنَا طَوْلُ عَيْبَتِهِ مِنْ قِيَامِهِ، وَيَكُونُ يَقِينُنَا فِي ذَلِكَ كَيْقِينُنَا فِي قِيَامِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَمَا جَاءَ بِهِ مِنْ وَحْيِكَ وَتَنْزِيلِكَ، فَفَقْوِ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ حَتَّى نَسْأَلَكَ بِنَا عَلَى يَدَيْهِ مِنْهَاجِ الْهُدَى وَالْمَحَجَّةِ الْعُظْمَى وَالطَّرِيقَةَ الْوَسْطَى وَقَوْنَا عَلَى طَاعَتِهِ، وَثَبِّتْنَا عَلَى مُتَابَعَتِهِ، وَاجْعَلْنَا فِي حِرْزِهِ وَأَعْوَانِهِ وَأَنْصَارِهِ، وَالرُّضِيِّينَ بِفِعْلِهِ، وَلَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَلَا عِنْدَ وَقَاتِنَا حَتَّى تَتَوَفَّانَا وَنَحْنُ عَلَى ذَلِكَ، لَا شَاكِيْنَ وَلَا نَاكِيْتِينَ، وَلَا مُرْتَابِينَ وَلَا مُكَدِّبِينَ.

اللَّهُمَّ عَجِّلْ فَرَجَهُ، وَأَيِّدْهُ بِالنَّصْرِ، وَالنَّصْرَ نَاصِرِيهِ، وَاحْذُلْ خَادِلِيهِ وَدَمِدْ عَلَى مَنْ نَصَبَ لَهُ وَ

كَذَّبَ بِهِ، وَأظْهَرَ بِهِ الْحَقَّ وَأَمَّتْ بِهِ الْجُورَ، وَاسْتَنْقَذَ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الذَّلِيلِ، وَأَنْعَشَ بِهِ الْبِلَادَ، وَأَقْتُلَ بِهِ جَبَابِرَةَ الْكُفْرِ، وَأَقْصِمَ بِهِ رُؤُوسَ الصَّلَاةِ، وَذَلِّلْ بِهِ الْجَبَّارِينَ وَالْكَافِرِينَ، وَ أَبْرِ بِهِ الْمُنَافِقِينَ وَالتَّاكُثِينَ وَجَمِيعَ الْمُخَالِفِينَ وَالْمُلْحِدِينَ، فِي مَسَارِقِ الْأَرْضِ وَمَعَارِبِهَا، وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا، حَتَّى لَا تَدَّعَ مِنْهُمْ دِيَّارًا، وَلَا تُنْفِي لَهُمْ آثَارًا، طَهَّرْ مِنْهُمْ بِلَادَكَ.

وَاشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ، وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ، وَأَصْلِحْ بِهِ مَا بَدَّلَ مِنْ حُكْمِكَ، وَغَيِّرْ مِنْ سُنَّتِكَ، حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ عَضًا جَدِيدًا صَحِيحًا لَا عَوَجَ فِيهِ وَلَا بَدْعَةَ مَعَهُ، حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ، فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ، وَارْتَضَيْتَهُ لِنَصْرِ دِينِكَ، وَأَصْطَفَيْتَهُ بِعِلْمِكَ، وَعَصَمْتَهُ مِنَ الذُّنُوبِ، وَبَرَأْتَهُ مِنَ الْعُيُوبِ، وَأَطْلَعْتَهُ عَلَى الْعُيُوبِ، وَأَنْعَمْتَ عَلَيْهِ، وَطَهَّرْتَهُ مِنَ الرَّجْسِ وَنَقَيْتَهُ مِنَ الدَّنَسِ.

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَعَلَى آبَائِهِ الْأَيِّمَةِ الظَّاهِرِينَ، وَعَلَى شِعْبَتِهِ الْمُتَتَجِبِينَ وَبَلِّغُهُمْ مِنْ آمَالِهِمْ مَا يَأْمَلُونَ، وَاجْعَلْ ذَلِكَ مِتَّاخَالِصًا مِنْ كُلِّ شَيْءٍ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ، حَتَّى لَا تُرِيدَ بِهِ عَيْرَكَ، وَلَا تَطْلُبَ بِهِ إِلَّا وَجْهَكَ.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبَيْتَنَا، وَعَيَّبْتَنَا إِمَامِنَا، وَشَدَدْتَ الزَّمَانَ عَلَيْنَا وَوُقُوعَ الْفِتَنِ بِنَا وَتَطَاهَرَ الْأَعْدَاءَ عَلَيْنَا، وَكَثَّرْتَ عَدُوَّنَا وَقَلَّةَ عَدَدِنَا، اللَّهُمَّ فَافْرُجْ ذَلِكَ عَنَّا بِقَتْحِ مِنْكَ نُعْجِلْهُ، وَنَصِّرِ مِنْكَ نُعِزَّهُ، وَإِمَامٍ عَدْلٍ تُظْهِرُهُ، إِلَهَ الْحَقِّ آمِينَ.

اللَّهُمَّ إِنَّا نَسْتَلُكَ أَنْ تَأْذَنَ لِيُؤَيِّدَكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ، وَقَتْلِ أَعْدَائِكَ فِي بِلَادِكَ، حَتَّى لَا تَدَّعَ لِلْجُورِ يَا رَبِّ دِعَامَةً إِلَّا قَصَمْتَهَا، وَلَا بَقِيَّةً إِلَّا أَفْنَيْتَهَا وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا، وَلَا رُكْنًا إِلَّا هَدَمْتَهُ، وَلَا حَدًّا إِلَّا فَلَلْتَهُ، وَلَا سِلَاحًا إِلَّا أَكَلْتَهُ وَلَا رَايَةً إِلَّا نَكَّسْتَهَا، وَلَا شَجَاعًا إِلَّا قَتَلْتَهُ، وَلَا جَيْشًا إِلَّا حَذَلْتَهُ، وَارْمِهِمْ يَا رَبِّ بِحَجْرِكَ الدَّامِعِ، وَاضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ، وَبِأَسْكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ وَعَدِّبْ أَعْدَائِكَ وَأَعْدَاءَ وَلِيِّكَ وَأَعْدَاءَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ بِيَدِ وَلِيِّكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ.

اللَّهُمَّ اكْفِ وَلِيِّكَ وَحُجَّتَكَ فِي أَرْضِكَ هَوْلَ عَدُوِّهِ، وَكَيْدَ مَنْ أَرَادَهُ وَأَمْكُرْ بَيْنَ مَكْرِهِ، وَاجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ، سُوءًا، وَأَقْطَعْ عَنْهُ مَا دَنَتْهُمُ وَأَرَعَبَ لَهُ قُلُوبَهُمْ، وَزَلْزَلْ أَقْدَامَهُمْ وَخَذْهُمْ جَهْرَةً وَبِخْتَةً، وَشَدِّدْ عَلَيْهِمْ عَذَابَكَ وَأَخْرِجْهُمْ فِي عِبَادِكَ، وَالْعُنْهُمُ فِي بِلَادِكَ، وَأَسْكِنْهُمْ أَسْفَلَ نَارِكَ، وَأَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ وَأَصْلِحْ نَارًا، وَأَحْشُ قُبُورَ مَوْتَاهُمْ نَارًا، وَأَصْلِحْ حَرَّ نَارِكَ، فَإِنَّهُمْ أَصَاعُوا الصَّلَاةَ، وَاتَّبَعُوا الشَّهَوَاتِ، وَأَصْلَحُوا عِبَادَكَ وَأَخْرَبُوا بِلَادَكَ.

اللَّهُمَّ وَأَحْيِ بُولِيكَ الْقُرْآنَ وَأَرِنَا نُورَهُ سَرْمَدًا لَا لَيْلَ فِيهِ، وَأَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ، وَاشْفِ بِهِ



الصُّدُورِ الْوَعْرَةِ، وَاجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ، وَأَقِمَّ بِهِ الْحُدُودَ الْمَعْظَلَةَ وَالْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَلَا عَدْلٌ إِلَّا زَهَرَ وَاجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَمُقَوِّبَةِ سُلْطَانِهِ وَالْمُؤْتَمِرِينَ لِأَمْرِهِ وَالرَّاضِينَ بِفِعْلِهِ وَالْمُسْلِمِينَ لِأَحْكَامِهِ وَمِمَّنْ لَا حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ وَأَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضَّرَّ وَتُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَتُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ فَاكْشِفِ الضَّرَّ عَنِّي وَاجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ اللَّهُمَّ لَا تَجْعَلْنِي مِنْ خُصَمَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَلَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَلَا تَجْعَلْنِي مِنْ أَهْلِ الْحَنَقِ وَالْعَيْظِ عَلَى آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ فَاتَى أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِذْ نِي وَأَسْتَجِيرُ بِكَ فَأَجِرْنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي بِهِمْ فَائِزًا عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ آمِينَ رَبَّ الْعَالَمِينَ.

ALLAHUMMA 'ARRIFNI NAFSAKA FA'INNAKA IN LAM TU'ARRIFNI NAFSAKA LAM A'RIF RASULAKA, ALLAHUMMA 'ARRIFNI RASULAKA FA'INNAKA IN LAM TU'ARRIFNI RASULAKA LAM A'RIF HUIJATAKA, ALLAHUMMA 'ARRIFNI HUIJATAKA FA'INNAKA IN LAM TU'ARRIFNI HUIJATAKA DHALALTU 'AN DINI, ALLAHUMMA LA TUMITNI MITATAN JAHILIYYAATAN WA LA TUZIGH QALBI BA'DA IDH HADAYTANI

ALLAHUMMA FAKAMA HADAYTANI LIWILAYATI MAN FARADHTA 'ALAYYA TA'ATAHU MIN WILAYATI WULATI AMRIKA BA'DA RASULIKA SALAWATUKA 'ALAYHI WA ALIHI HATTA WALAYTU WULATA AMRIKA AMIRAL-MU'MINEENA 'ALIYYABNA ABI TAALIBIN WAL-HASANA WAL-HUSAYNA WA 'ALIYYAN WA MUHAMMADAN WA JA'FARAN WA MUSA WA 'ALIYYAN WA MUHAMMADAN WA 'ALIYYAN WAL-HASANA WAL-HUIJATAL-QA'IMA AL-MAHDIYYA SALAWATUKA 'ALAYHIM AJMA'INA ALLAHUMMA FATHABBITNI 'ALA DINIKA WAS-TA'AMILNI BITA'ATIKA WA LAYYIN QALBI LIWALIYYI AMRIKA WA 'AFINI MIMMA IMTAHANTA BIHI KHALQAKA WA THABBITNI 'ALA TA'ATI WALIYYI AMRIKA-LADHI SATARTAHU 'AN KHALQIKA WABI'DHNIKA GHABA 'AN BARIYYATIKA WA AMRAKA YANTAZIRU WA ANTAL-'ALIMU GHAYRU-LMU'ALLAMI BILWAQTI-LADHI FIHI SALAHU AMRI WALIYYIKA FIL-IDHNI LAHU BI IZHARI AMRIHI WA KASHFI SIRRIHI FA SABBIRNI 'ALA DHALIKA HATTA LA UHIBBA TA'JILA MA AKHKHARTA WA LA TA'KHIRA MA 'AJJALTA WA LA KASHFA MA SATARTA WA LAL-BAHTHA 'AMMA KATAMTA WA LA UNAZI'AKA FI TADBIRIKA WA LA AQULA LIMA WA KAYFA WA MA BALU WALIYYI-LAMRI LA YAZHARU WA QADIMTALA'ATIL-ARDU MINA-LJAWRI WA UFAWWIDA UMURI KULLAHA ILAYKA ALLAHUMMA INNI AS'ALUKA AN TURIYANI WALIYYAL-AMRI ZAHIRAN NAFIDHA-LAMRI MA'A 'ILMI BI-ANNA LAKAS-SULTANA WA-LQUDRATA WAL-BURHANA WAL-HUIJATA WAL-MASHI'ATA WAL-HAWLA WAL-QUWWATA FAF'AL DHALIKA BI WA BIJAMI'I-LMU'MINEENA HATTA NANZURA ILA

WALIYYIKA AMRIKA SALAWATUKA 'ALAYHI ZAHIRAL-MAQALATI WADIHAD-DILALATI HADIYAN MINADH-DHALALATI SHAFI'AN MINAL-JAHALATI ABRIZ YA RABBI MUSHAHADATAHU WA THABBIT QAWA'IDAHU WAJ'ALNA MIMMAN TAQARRU 'AYNUHU BIRU'YATIHI WA AQIMNA BIKHIDMATIHI WA TAWAFFANA 'ALA MILLATIHI WAHSHURNA FI ZUMRATIHI

ALLAHUMMA A'IDHHU MIN SHARRI JAMI'I MA KHALAQTA WA DHARA'TA WA BARA'TA WA ANSHA'TA WA SAWWARTA WAHFAZHU MIN BAYNI YADAYHI WA MIN KHALFIHI WA 'AN YAMINIHI WA 'AN SHIMALIHI WA MIN FAWQIHI WA MIN TAHTIHI BIHFIZIKAL-LADHI LA YUDHI'U MAN HAFIZTAHU BIHI WAHFAZ FIHI RASULAKA WA WASIYYA RASULIKA 'ALAYHIMUS-SALAMU ALLAHUMMA WA MUDDA FI 'UMRIHI WA ZID FI AJALIHI WA A'INHU 'ALA MA WAL-LAYTAHU WAS-TAR'AYTAHU WA ZID FI KARAMATIKA LAHU FA'INNAHUL-HADIL-MAHDIYYU WAL-QA'IMU ALMUHTADI WAT-TAHIRUT-TAQIYYUZ-ZAKIYYUN-NAQIYYUR-RADHIYYUL-MARDHIYYUS-SABIRUSH-SHAKURUL-MUJTAHIDU

ALLAHUMMA WA LA TASLUBNAL-YAQINA LITULIL-AMADI FI GHAYBATIHI WAN-QITA'I Khabarihi 'ANNA WA LA TUNSINA DHIKRAHU WAN-TIZARAHU WAL-IMANA BIHI WA QUWWATAL-YAQINI FI ZUHURIHI WAD-DU'A LAHU WAS-SALATA 'ALAYHI HATTA LA YUQANNITANA TULU GHAYBATIHI MIN QIYAMIHI WA YAKUNA YAQINUNA FI DHALIKA KAYAQININA FI QIYAMI RASULIKA SALAWATUKA 'ALAYHI WA ALIHI WA MA JA'A BIHI MIN WAHYIKA WA TANZILIKA FAQAWWI QULUBANA 'ALAL-IMANI BIHI HATTA TASLUKA BINA 'ALA YADAIHI MINHAJAL-HUDA WAL-MAHAJJATA-L'UZMA WAT-TARIQATAL-WUSTA WA QAWWINA 'ALA TA'ATIHI WA THABBITNA 'ALA MUTABA'ATIHI WAJ-ALNA FI HIZBIHI WA A'WANIHI WA ANSARIHI WAR-RADHINA BIFI'LIHI WA LA TASLUBNA DHALIKA FI HAYATINA WA LA 'INDA WAFATINA HATTA TATAWAF-FANA WA NAHNU 'ALA DHALIKA LA SHAK-KINA WA LA NAKITHINA WA LA MURTA BINA WA LA MUKADHDHIBINA

ALLAHUMMA 'AJJIL FARAJAHU WA AYYID-HU BIN-NASRI WAN-SUR NASARIHI WAKH-DHUL KHADHILIHI WA DAMDIM 'ALA MAN NASABA LAHU WA KADH-DHABA BIHI WA AZHIR BIHI-LHAQQA WA AMIT BIHI-LJAWRA WA-STANQIDH BIHI 'IBADAKA-LMU'MINEENA MINA-DHDHULLI WAN'ISH BIHI-LBILADA WA-QTUL BIHI JABABIRATA-LKUFRI WA-QSIM BIHI RU'USA-DHDHALALATI WA DHA-LLIL BIHI-LJABBARINA WA-LKAFIRINA WA ABRI BIHI-LMUNAFIQINA WA-NNAKITHINA WA JAMI'I-LMUKHALIFINA WA-LMULHIDINA FI MASHARIQI-LARDHI WA MAGHARIBIHA WA BARRIHA WA BAHRIHA WA SAHLIHA WA JABALIHA HATTA LA TADA'A MINHUM DAYYARAN WA LA TUBQIYA LAHUM ATHARAN TAH-HIR MINHUM BILADAKA WASHFI MINHUM SUDURA 'IBADIKA WA JAD-DID BIHI MAMTAHA MIN DINIKA WA ASLIH BIHI MA BUD-DILA MIN HUKMIKA WA GHUYYYIRA MIN SUNNATIKA HATTA YA'UDA DINUKA BIHI WA 'ALA YADAYHI GHADHDHAN JADIDAN SAHIHAN LA 'IWAJA FIHI WA LA BID'ATA MA'AHU HATTA TUTFI'A BI'AD-

LIHI NIRANA-LKAFIRINA FA'INNAHU 'ABDUKA-LLADHI-STAKHLASTAHU  
LINAFSIKA WARTADHAYTAHU LINUSRATI DINIKA WASTAFAYTAHU BI'ILMI-  
KA WA 'ASAMTAHU MINA-DHDHUNUBI WA BARRA'TAHU MINA-L'UYUBI WA  
ATLA'TAHU 'ALA-LGHUYUBI WA AN'AMTA 'ALAYHI WA TAHHARTAHU MI-  
NA-LRRIJSI WA NAQQAYTAHU MINA-LDDANASI

ALLAHUMMA FASALI 'ALAYHI WA 'ALA ABA'IHI-L-A'IMMATI-TTAHIRINA  
WA 'ALA SHI'ATIHI-LMUNTAJABINA WA BALLIGHHUM MIN AMALIHIM MA  
YA'MALUNA WAJ'AL DHALIKA MINNA KHALISAN MIN KULLI SHAKKIN WA  
SHUBHATIN WA RIYA'IN WA SUM'ATIN HATTA LA NURIDA BIHI GHAYRAKA  
WA LA NATLUBA BIHI ILLA WAJHAKA

ALLAHUMMA INNA NASHKU ILAYKA FAQDA NABIYYINA WA GHAYBATA  
IMAMINA WA SHIDDATA-ZZAMANI 'ALAYNA WA WUQU'A-LFITANI BINA  
WA TAZAHURA-LA'DA'I 'ALAINA WA KATHRATA 'ADUWWINA WA QILLATA  
'ADADINA ALLAHUMMA FAFRUJ DHALIKA 'ANNA BIFATHIN MINKA TU'AJJI-  
LUHU WA NASRIN MINKA TU'IZZUHU WA-IMAMI 'ADLIN TUZHIRUHU ILA-  
HA-LHAQQI AMINA

ALLAHUMMA INNA NAS'ALUKA AN TA'DHANA LIWALIYYIKA FT IZHARI 'AD-  
LIKA FI IBADIKA WA QATLI A'DA'IKA FI BILADIKA HATTA LA TADA'A LIL-  
JAWRI YA RABBI DI'AMATAN ILLA QASAMTAHA WA LA BAQIYYATAN ILLA  
AFNAYTAHA WA LA QUWWATAN ILLA AWHANTAHA WA LA RUKNAN ILLA  
HADAMTAHU WA LA HADDAN ILLA FALALTAHU WA LA SILAHAN ILLA AK-  
LALTAHU WA LA RAYATAN ILLA NAKKASTAHA WA LA SHUJA'AN ILLA QA-  
TALTAHU WA LA JAYSHAN ILLA KHADHALTAHU WARMIHIM YA RABBI BIHA-  
JARIKA-DDAMIGHI WADHRIBHUM BISAYFIKA-LQATI'I WA BA'SIKA-LLADHI  
LA TARU-DDUHU 'ANI-LQAWMI-LMUJRIMINA WA'ADHDHIB A'DA'AKA WA  
A'DA'A WALIYYIKA WA A'DA'A RASULIKA SALAWATUKA 'ALAYHI WA ALIHI  
BIYADI WALIYYIKA WA AYDI 'IBADIKA-LMU'MINEENA

ALLAHUMMA-KFI WALIYYAKA WA HUJJATAKA FI ARDHKA HAWLA 'ADU-  
WWIHI WA KID MAN ARADAHU WAMKUR BIMAN MAKARA BIHI WAJ'AL  
DA'IRATA-SSAW'I 'ALA MAN ARADA BIHI SU'AN WAQTA' 'ANHU MAD-DATA-  
HUM WA AR'IB LAHU QULUBAHUM WA ZALZIL AQDAMAHUM WA KHUDH-  
HUM JAHRATAN WA BAKHTATAN WA SHADDID 'ALAYHIM 'ADHABAKA WA  
AKHZIHIM FI 'IBADIKA WA-L'ANHUM FI BILADIKA WA ASKINHUM ASFALA  
NARIKA WA AHIT BIHIM ASHADDA 'ADHABIKA WA ASLIHIM NARAN WAHS-  
HU QUBURA MAWTAHUM NARAN WA ASLIHIM HARRA NARIKA FA'INNAHUM  
ADHA'U-SSALATA WAT-TABA'U-SHSHAHAWATI WA ADHALLAW 'IBADAKA WA  
AKRABOO BILADAKA.

ALLAHUMMA WA AHYI BIWALIYYIKA-LQUR'ANA WA ARINA NURAHU SAR-  
MADAN LA LAYLA FIHI WA AHYI BIHI-LQULUBA-LMAYYITATA WASHEFI  
BIHI-SSUDURA-LWAGHIRATA WAJMA' BIHI-LAHWA'A-LMUKHTALIFATA  
'ALA-LHAQQI WA AQIM BIHI-LHUDUDA-LMU'ATTALATA WA-LAHKA-  
MA-LMUHMALATA HATTA LA YABQA HAQQUN ILLA ZAHARA WA LA 'AD-

LUN ILLA ZAHARA WAJ'ALNA YA RABBA MIN A'WANIHI WA MUQAWWABA-  
TI SULTANIHI WA-LMU'TAMIRINA LI-AMRIHI WA-RRADHINA BIFI'LIHI  
WA-LMUSALLIMINA LI-AHKAMIHI WA MIMMAN LA HAJATA BIHI ILA-TTA-  
QIYYATI MIN KHALQIKA WA ANTA YA RABBI-LLADHI TAKSHIFU-DHDHURRA  
WA TUJIBU-LMUDHTARRA IDHA DA'AKA WA TUNJI MINA-LKARBI-L'AZIMI  
FAKSHIF-DHDHURRA 'AN WALIYYIKA WAJ'ALHU KHALTFATAN FI ARDHIKA  
KAMA DHAMINTA LAHU ALLAHUMMA LA TAJ'ALNI MIN KHUSAMA'I ALE  
MUHAMMADIN 'ALAYHIMU-SSALAMU WA LA TAJ'ALNI MIN A'DA'I ALE  
MUHAMMADIN 'ALAYHIMU-SSALAMU WA LA TAJ'ALNI MIN AHLI-LHANAQI  
WALGHAYZI 'ALA ALE MUHAMMADIN 'ALAYHIMU-SSALAMU FA'INNI A'UD-  
HU BIKA MIN DHALIKA FA-A'IDHNI WA ASTAJIRU BIKA FA-AJIRNI ALLA-  
HUMMA SALLI 'ALA MUHAMMADIN WA ALE MUHAMMADIN WAJ'ALNI BIHIM  
FA'IZAN 'INDAKA FI-DDUNYA WAL-AKHIRATI WA MINA-LMUQARRABINA  
AMINA RABBA AL'ALAMINA

*My Allah make me know Thyself for if I do not know Thyself I would not know Thy Prophet. My Allah make me know Thy prophet for if I do not know Thy Prophet I would not know Thy Plea. My Allah make me know Thy Plea for if I do not know Thy Plea I would get astray from my religion.*

*My Allah do not let me die the death of pre-Islam period and do not deflect my heart after Thou hast guided me, as Thou hast guided me towards the love of him whose obedience Thou hast made obligatory upon me namely the love of those who are Thy vicegerents after the Prophet (s.a.w.) till I inculcated the love of Thy vicegerents Ameerul Momineen Ali ibn Abi Talib, Hasan, Husain, Ali, Muhammad, Jafar, Musa, Ali, Muhammad, Ali, Hasan and the Existing one the Mahdi Thy Peace be upon them all. My Allah make me steadfast on Thy religion, make me act in Thy obedience, make my heart bend towards Thy vicegerent, spare me the trials with which Thou hast tried others and keep me steadfast on the obedience of Thy vicegerent whom Thou hast kept concealed from others and who has disappeared from the world with Thy permission awaiting Thy command. Thou alone knowest, with being told by anyone else, which is the best time suitable for Thy vicegerent to be permitted to make himself manifest and remove his veil. Make me endure all this so that I do not make haste about what Thou hast been delaying, do not delay what Thou has been hastening, do not disclose what Thou hast concealed, do not ask what Thou hast kept secret, do not contest Thee in Thy management and do not say "why" or "how". Nevertheless, what is the matter with the vicegerent*

*that he does not come out although the earth has become full of oppression. I entrust all my affairs to Thee. My Allah I beg Thee to show me Thy vicegerent openly, enforcing commands and I know that Thou doesth have the authority, the might, the argument, the plea, the will, the capability and the power. Therefore do this for me and for all the believers so that we may witness Thy vicegerent (a.s.) openly speaking with clear guidance, guiding out of misguidance and curing of ignorance. My Sustainer, let him come out, make his position strong, include us among those who would cool these eyes by beholding him. retain us service, let us die as his subjects and raise us on the Day of Judgement among his group.*

*My Allah protect him from the evil of that Thou hast created, spread about, issued forth or grew spread about, issued forth, grown or shaped. Protect him from the front, rear, right, left, above and below by Thy protection which is such that no one whom Thou protectest therewith suffers harm. And through him protect Thy Prophet and his vicegerent, peace be upon him and his descendants. My Allah lengthen his age, add to his life, assist him in what Thou hast entrusted to him and made him in charge of and increase Thy favours for him because he is the leader, the guide, the present Imam, the guided, the pure, the pious, the wise, the chaste, pleased with Thee, contented, enduring, grateful and striving.*

*My Allah do not deprive us of conviction throughout our life during his concealment when no news about him reaches us and do not make us forget remembering him, waiting for him, believing in him, having strong conviction in him reappearing, praying for him and seeking blessings over him so that on account of his long concealment we do not become despondent of his re-appearance, and our conviction in his respect may be just like our conviction about the Prophet (s.a.w.) and all that he brought by way of revelation and inspiration. Strengthen our hearts over belief in him so that with our help and at his hands it may be possible to open for use the path of guidance, the great throughfare and the middle highway. Give us strength for his obedience, keep us steadfast in following him and accompanying him, and include us in his party, supporters, helpers and those who agree with his actions. Do not deny us this position in our lifetime or at the time of our death, so that when we die we be in this state neither doubting, nor deviating, nor dissenting, nor denying.*

*My Allah hasten his return to ease, grant him victory, afford support*

*to his supporters and forsake those who forsake him. Crush those who aim at him or deny him. Disclose right through him, destroy oppression through him and pull out those of Thy servants who are believers from the position of disgrace. Afford propriety to cities through him, destroy top-ranking unbelievers through him, break the neck of misguidance through him, humiliate the oppressors and unbelievers through him, crush the hypocrites, the dissenters, and all the opponents and atheists whether in the East or the West of the Earth, on land or on sea, on plain or on mountains till none of them survives and no trace of theirs remains in existence. Clear the cities of them.*

*And give relief to the hearts of Thy servants from them. Revive through him all the religious matters that have been erased, restore through him all the commands that have been altered, and the Sunnah that has been changed to that religion may again become fresh, new and correct, with no wryness or innovation therein and the fire of unbelievers may be put off through him. He is Thy servant whom Thou hast chosen for Thyself, hast selected him for the support of Thy religion, hast picked him up for giving him Thy knowledge, hast protected him from sins, hast kept him aloof from defects, hast given him knowledge of the unknown, has bestowed favours upon him, hast purified him from pollution, and hast cleansed him from dirt.*

*Therefore, may Allah send blessings upon him, upon his forefathers who were chaste Imams and upon his chosen adherants, and allow them all that they wish for. Let this prayer of ours be free from every doubt, misgiving, hypocrisy and desire for fame, so that we aim at no one except Thee and seek nothing save Thy face.*

*O' Allah we complain to Thee the absence of our Prophet (s.a.w.), the concealment of our Imam, the severity of the times over us, the befalling of troubles on us, the strength of our enemies against us, the numerical majority of the enemies and our own small number. My Allah, accept it from us for a quick victory, honourable support and for the coming out of the just Imam, O' Allah of the right; Amen.*

*My Allah, we beg Thee to allow Thy vicegerent to enforce Thy justice over Thy creatures and to kill Thy enemies in Thy cities so that all oppression is crushed, no enemy survives, no power remains unhumiliated, no supporting pillar remains undemolished, no sharp edge remains unblunted, no weapon remains serviceable, no standard remains untorn, no brave man remains unkilld and there remains no army contingent which Thou hast forsaken. My Sustainer, strike*

*them with piercing stones, hit them with Thy sharp sword and Thy affliction which the sinful people cannot avoid and punish Thy enemies and the enemies of Thy vicegerent and the enemies of Thy Prophet (s.a.w.) through Thy vicegerent and Thy servants who are believers.*

*My Allah, render support to Thy vicegerent and Thy Plea against the danger of his enemy and the mischief of those who plot against him, contrive against all those who contrive against him, put the ring of wickedness against one who has wicked aims against him, cut away their resources from him, subdue their hearts for him, shake their feet, catch them openly and suddenly intensify Thy punishment upon them, humiliate them among Thy creatures, accurse them in the cities, station them in the lowliest part of Hell, encircle them with the severest punishment, send them to Hell make the graves of their dead persons desolate and drag them to the fire of Hell because they neglected the prayers, followed their desires, misguided Thy creatures, and destroyed the cities.*

*My Allah, enliven Qur'an through Thy vicegerent, show us its constant effulgence which has no night (to affect it by darkness), enliven the dead hearts through him, cure the rancorous hearts through him, collect diverse desires on the right through him and establish the forlorn injunctions and abandoned commandments through him so that every right should become manifest and justice should spread. My Sustainer, include us among those who support him, lend power to his authority, obey his orders, agree with what he does, accept his commands and do not feel any need to conceal their belief from others. My Sustainer, Thou art He Who dispels hardship, responds to the distressed when he calls Thee and affords deliverance from great troubles. Therefore dispel hardship from Thy vicegerent and make him Thy representative on the earth as Thou hast guaranteed to him. My Allah, do not include me among those who bear hatred towards the Prophet's (s.a.w.), do not make me enemy of the Prophet's progeny (a.s.) and do not make me one of those who hear rancour and malice towards the Prophet's progeny (a.s.) I seek Thy protection against all this. Therefore protect me. I seek Thy help and so help me. My Allah, send blessings upon Muhammad and his progeny, grant me high position before Thee through them and include me among the favoured ones. Amen, O' Sustainer of the worlds.*

# QIYAMAT

OR

## THE LAST DAY

OR

### DATE OF THE FINAL JUDGEMENT

Islam, demands a Muslim to essentially believe in the return of every thing to the Lord for the Final Judgement of every soul with regard to its faith and actions. There are repeated declarations in the Holy Qur'an, informing man of this Day and warning him to be guarded in his life on earth, against the Requital which is sure and certain to take place. It is the conviction about this fact that would keep man on the right track, duly guarded against his accountability. It is natural that when an individual is not mindful of his or her accountability, nothing would hinder him or her, to commit any sin or crime, and with the sense of one's accountability one would never dare to transgress the limits, and would always remain guarded.

A Muslim should and must believe in 'Ma'ad' or 'Qiyamat' i.e., the Last Day of the Final Judgement and live such a clean life which would help him to pass through the divine judgement easily and earn the life eternal of the heavenly bliss.

The fifth principle of the faith 'Islam-Original' or 'Shiaism' i.e., the belief in 'Ma'ad' or 'Qiyamat', i.e., the Last Day of Final Judgement. The faith in this principle is essential i.e., compulsory.

Every human being is individually accountable for each one's own faith and deeds.

*And for all (are ranks) (assigned) according to what they did; and that the He may (fully) recompense their deeds, and they shall not be done any injustice. (46:19)*



After death, all human beings will be resurrected to be rewarded and punished according to each individual's earnings of virtue and vice in this life. The present life is only a season for cultivation or effort, and the life after death will be the period of harvest or the result. This life is a respite for creating causes for the effects in the hereafter. As one sows now so then shall he reap.

It is needless to repeat here the well-known fact that there was a time when there was no human life on earth and it started with one single pair called Adam and Eve, and got multiplied during the immeasurable passage of time. Simple logic ensures that that which had a beginning shall also have an end.

Death can never reasonably be the extinction of life, for if it be so the end of the good and the bad will be one and the same. The good and the evil can never be equalised:—

*Say (O Our Messenger Muhammad) Equal are not the bad and the good though the abundance of the bad may attract thee, so then fear ye Allah, ye understanding, that ye may be successful.*  
(5:100)

Mere common sense is sufficient to appreciate that good should be rewarded and evil should be punished.

The Holy Qur'an is full of warnings to mankind against the life after death and the Last Day of the Final Judgement. In this connection it mentions the following:

1. 'Jannat' — Paradise or Heaven.
2. 'Nar' — Hell-Fire.
3. 'Akhirat' — The Hereafter.
4. 'Mahshar' — The Place of the gathering of the souls.
5. 'Qiyamat' — The Resurrection.
6. 'Meezan' — The Balance.-The Means of discrimination or balancing two things against each other. This will not be any material scale which can measure or weigh only material commodities and not the abstract ones like the merits of intention and actions.
7. 'Siraat' — The Path absolutely correct in every meaning and

sense of it. Every soul shall pass through it. The righteous ones will not find any difficulty to pass through, whereas it will be very difficult rather impossible for the wicked ones to traverse it successfully. Every soul will find it easy or difficult according to the individual merit or demerit earned in this life.

8. 'Sawale-Munkir wa Nakir' — Every human soul at its leaving the corporal body shall be questioned about its faith and deeds which it earns in the present life and will be admitted to the transitory state 'Barzakh' or the Purgatory, according to the degree of the success in the response to the questioning.
9. 'Nama-e-Aamaal' or the Record of deeds. — Every one's deeds are yelling recorded then and there and the records are preserved.  
*Nay! The record of the wicked hast been preserved in the 'Sijjin'. And what will make you know what 'Sijjin' is? it is a Book Written. (83:7-9)*

*Nay! The record of the righteous shall be in the 'Illyin'. And what will make you know what 'Illyin' is? (It is) a Book Written, witnessed by the near ones. (83:18-20)*

The Book referred to here, does not mean the book of paper or any material stuff but the means of natural evidence.

The Day of Judgement shall be a horrible day of the revelation of the truth both hidden and manifest. Every organ of man itself will automatically bear witness to the deeds of the individual:—

*On that day We will set a seal upon their mouths, and shall speak unto Us their hands and shall bear witness their feet, of what they were earning. (36:65)*

*On that day will bear witness against them their tongues and their hands and their feet, as to what they did. (24:24)*

*On the day whereon shall stand the spirit and the angels arrayed; they shall speak not save to whom the Beneficent God giveth leave, who speak (only) the truth. That is the certain day, so whoso then desireth, may take refuge unto his Lord. (78:38-39)*

## **TAUBA (Repentance)**

### **A MAN IS PRONE TO ERROR**

‘To err is human and to forgive Divine’ is an oft quoted and repeated proverb. Indeed it is so. When, the Creator Himself directs His creatures “to forget and forgive” how will He Himself deny “Forgiveness and Mercy” to His creatures?

A man is prone to commit errors of omission and commission. Lapses are bound to occur for he is fallible. However, it is necessary to know whether the sins committed are intentional or unintentional, whether he persists and insists on continuing sinning or sincerely tries to avoid it.

### **TO FORGIVE IS DIVINE**

Allah has provided a ‘Door of Tauba’ i.e. — Repentance, to forgive a man’s sins, provided he feels ashamed of the same and endeavours to mend his manners and ways.

Says the Holy Qur’an

*Say you (O Our Messenger Muhammad): O My servants! Who have been extravagantly against their ownselves, despair not of the Mercy of Allah; verily Allah forgiveth all the sins altogether; verily He is the Oft- Forgiving, the Most Merciful. (39:53)*

### **MERCY AND GRACE OF ALLAH**

The first Holy Imam Ali Ibne Abi Talib (a.s.) said, “there was no greater verse of God’s Grace and His Mercy than this verse in the whole of the Holy Qur’an.”

### **ALLAH’S JUSTICE IS TEMPERED WITH MERCY**

It is Islam and no other religion in the world which introduces Allah to His creation, not a mere mercilessly just judge whose decisions are

based only on law and the facts without any concern of any grace or mercy in it; but as the Independent, the Beneficent, Oft-Pardoning, the Most Merciful Master of the Universe deals with His creation as He pleases and Whose Justice is tempered with Mercy. His infinite Mercy is ever in the waiting to receive repentance from the offenders. He has made Mercy incumbent upon Himself. Says the Holy Qur'an:—

*And when come unto those who believe in Our Signs say, 'Salaamun Alaikum' (Peace be upon you), your Lord hath prescribed mercy on Himself, (so) that if any one of you doeth evil in ignorance and then turnth (repentant) after that and amendeth (himself), then Verily He is the Most Merciful. (6:54)*

*Verily, repentance (acceptable) with Allah is only for those who do evil ignorantly and then turn (unto Allah) soon (after); these (are those) Allah will turn (merciful) unto them; and Allah is All-Knowing, All-Wise. (4:17)*

### **SINNERS DIRECTED TO SEEK ALLAH'S PARDON**

Allah enjoins on the sinners to seek His Pardon, as the Holy Qur'an says:

*And pray for the Pardon of Allah (for the followers); Verily Allah is Oft-Forgiving, Merciful. (4:106)*

At another occasion, the Holy Qur'an declares:-

*O ye who believe ! turn ye (in repentance) unto Allah with a turning of sincere penitance; happily your Lord will wipe out from you your sins and admit you into the gardens beneath which flow rivers; on the Day, Allah will abase not the Prophet and those who believe with Him, their light will run before them and on their right hand; they shall (prayerfully) say: 'O Our Lord! perfect for us our light and grant us forgiveness; verily Thou (O' Our Lord!) over all things art the All-Powerful (One). (66:8)*

With regard to all encompassing Mercy of Allah suffice it to note that except the Ninth Chapter of the Holy Qur'an namely *Surah-e-Tauba*,

every other Chapter begins with Bismillahir Rahmanir Rahim (In the name of Allah, the Beneficent, the Merciful).

### **FOR WHOM THE REPENTANCE IS NOT PROFITABLE?**

However, the Holy Qur'an sounds a note of warning too:-

*And repentance is not (profitable) for those who do evil until death come to one of them, he saith: Now surely am I turned unto Allah, nor (is repentance profitable) for those who die while they are unbelievers; These for then we have made ready a grievous torment! (4:18)*

### **BE PROMPT IN REPENTING**

Thus one should not wait for repentance till old age or till the arrival of the Angel of Death, for at that time the door of repentance is closed.

Just remember when Firawn along with his army chasing Prophet Musas (a.s.), Haroon (a.s.) and their followers, entered the river Nile, and was on the verge of drowning, he proclaimed,

*I believe that there is no God but (He) in Whom the children of Israel believe and I am one of the Muslims. (10:90)*

But this was of no avail to him, because Allah retorted:

*What! Now! (when facing Death?) while you didst disobeyed before and you were among the mischief-makers. (10:91)*

Hence it is advisable and worthwhile to hasten in repenting and seeking forgiveness of Allah. Normally haste and hurry in worldly actions is ill advised, but the Holy Prophet (s.a.w.) has said.-

“Hurry up with your prayers before its time lapses.”

“Hurry up with repentance before Death (overtakes you).”

“Hurry up with ‘Sadaqa’ (charity) before any calamity (befalls you).”

### **INTERCESSION ON THE DAY OF JUDGEMENT**

(Adapted from *Hablul-Arifeen*, compiled by Hakeem Syed Ahmed

Hussain, Azamgarbi)

It is incumbent on every true Muslim to have belief in intercession also on the Day of Judgement, for, the Holy Prophet (s.a.w.) has expressed himself on this matter in the following words:

“He who does not believe in Intercession by Me will remain deprived of it.”

It is also proved from Traditions that the Prophet (s.a.w.) said:

“There are three categories of persons who will intercede in favour of sinful Momins on the Day of Judgement and whose intercession will be accepted. They are Prophets; Religious Scholars; and Martyrs.”

It is also proved from reliable Traditions that the Prophet (s.a.w.) also said:

“On the Day of Judgement I myself, Ali (a.s.) and the members of my family will intercede on behalf of the sinful Momins.”

It is also stated in the Traditions that the Prophet (s.a.w.) said:

“The perfect Momins also will intercede for God’s Mercy towards the sinful Momins. and their intercessions and recommendations will also be accepted.”

*(Hablul-Arifeen, p.315)*

### **FOR WHOM IS INTERCESSION?**

Imam Musa al-Kazim (a.s.) has said that, “No one from amongst those confined to Hell will stay there for ever, except the unbelievers, polytheists, the hypocrites and the strayed ones.” The Imam (a.s.) also said that, “Those Momins who have abstained from committing major sins, will not be questioned about their minor acts of evil.” The narrator of this Tradition asked the Imam (a.s.) as to for whom amongst the Momins intercession is necessary and incumbent. In reply, the Imam (a.s.) said, “For such Momins as have been guilty of major sins, because, for the virtuous there is no cause for objection, and also, because they do not stand in need of any intercession.” Thereupon the narrator again enquired as to how was

it that those who had committed major sins would be pardoned on intercession when God has clearly laid down in the Qur'an that, "Those who intercede for Allah's Mercy, do not do so for anyone except with whom Allah is pleased."

The Imam (a.s.) replied, "Remember, that person is not a Momin who commits a sin and does not regard it as such. A Momin repents having sinned; and this repentance of his is sufficient for his atonement." The Imam (a.s.) also added: "Remember, he is not a Momin who commits a major sin and does not repent for it; for such a Momin no intercession is incumbent." The narrator once again asked for clarification as to why a person who does not repent for his sin is not a Momin. The Imam (a.s.) then explained, saying: "Any person who commits a major sin, knowing well that he or she will be retributed for this, and despite this, he does not repent for it, then he is definitely amongst those who will keep repeating it. How can then such a person be taken as a Momin when he did not believe in the certainty of Allah's retribution. And if he did believe so, the fear of Allah would have caused him to repent for his sin. As for what Allah has said namely that,

*and they cannot intercede but for him whom He approveth.*  
(21:29)

"herein those for whom there will be no intercession, are the unbelievers whose religion God does not approve of, and those who bear no love for us — members of the Family of the Prophet."

*(Hablul-Arifeen, p.316)*

Shaikh Mufeed (Allah's Mercy be upon him) has related from the Holy Prophet (s.a.w.) that he said:

"By Allah, I have been given the good tidings that besides Ali (a.s.), Fatimah (s.a.), Hasan (a.s.) and Husain (a.s.) those persons, too, who love them, will abide in Paradise."

*(Hablul-Arifeen, p.317)*

In the book, *Basharat-ul-Mustafa*, it is narrated on the authority of Huzaifa bin Mansoor that once when he was present in the audience of Imam Jafar al-Sadiq (a.s.), a person came in and said,

“May I be sacrificed for you, I have a brother whose love, respect and esteem for you is very deep, but he drinks wine.”

The Imam (a.s.) said:

“It is a great tragedy that our admirer is in such a state. However, I tell you that he will not die unless he has repented, or unless God involves him in sickness, the suffrance of which will be instrumental in having his sins pardoned; so much so that when he presents himself before God, he will have no sins against him.”

(*Hablul-Arifeen*, p.317)

It is also stated in the traditions that Imam Muhammad al-Baqir (a.s.) said:

“Remember, our devotees are on the right. So, love them even if they be sinners. And regard our enemies as adversaries even if they fast during the days and worship throughout the nights.”

(*Hablul-Arifeen*, p.317)

In the book, *Rijal*, by Shaikh Kishi, it is related from Ubaidullah Ibne Zarara that he used to say: “Once I presented myself before Imam Jafar al-Sadiq (a.s.) and submitted: ‘I be sacrificed over you, there is a person who admires the Bani Umaiya. Will he arise on the Day of Resurrection along with the members of this dynasty?’

“Yes”, replied the Imam (a.s.)

Then I posed the question whether: “The person who loves you will be raised with you on the Day of Resurrection?”

“Yes”, the Imam (a.s.) replied again.

“Even if the person is a fornicator or a thief?” I enquired again.

Upon this, the Imam (a.s.) nodded in the affirmative. (That is, the Imam (a.s.) meant that, The person will either be punished for his sins, or pardoned on account of his certain good deeds; but by virtue of his or her love for us, and belief in our being the rightful successors, such a person will invariably be admitted into Paradise sooner or later)”



Another narrative in this connection says that, “Omar Ibne Ilyas used to say: ‘Once I went to Abu Bakr Hazrarni when he was on the point of death. He said: ‘Remember, this is not the time when anyone can speak lies. I have been told by Imam Jafar al-Sadiq (a.s.) that the Holy Prophet (s.a.w.) had said that the fire of Hell will not touch the person, who at the time of his or her death, believes in the righteousness of our vicegerency.’”

(*Hablul-Arifeen*, p.319)

Even if there are several other narratives which corroborate that the devotees of the family of the Holy Prophet (s.a.w.), be sinful, the infallible Imams would intercede for them and Allah would send them to Paradise. (*Ibid*, p. 310)

It is also mentioned in the traditions that a Momin with a sincere belief, even if he happens to be a sinner, provided he has not committed sins which entail confinement in Hell as for example deliberate killing of a Momin without justification, and is sent to Hell, on account of his sins, he will not remain therein forever. There will ultimately come a time when, on account of his Faith and correct beliefs, such a person will be interceded for, and transferred from Hell into Paradise. This gesture will be in token of his having been amongst those who held the correct beliefs.

Now, having read this, if the reader is interested in knowing about Paradise and conditions therein, he should read the pages that follow.

## THE PARADISE

(Taken from *Hablul-Arifeen*, compiled by Hakeem Syed Ahmed Hussain, Azamgarbi, pp. 320-326)

It is incumbent upon every Muslim to believe in Paradise; he who denies it is an unbeliever. It is also essential for him to believe that Paradise has already been created and is in existence. Traditions relating to *Meraj* (the Night when the Holy Prophet (s.a.w.) ascended into Heavens and returned to earth in the early hours of the morning), as also other Qur'anic verses stand testimony to the existence of Paradise. It has also to be believed that Paradise is such a place of comfort and ease where there is no discomfort or inconvenience of any kind whatsoever and where there is ease of every kind. It is a place of such ease that even if all the kings of the world join together to create such a place of ease and comfort they cannot make even one part out of thousand or hundred thousand thereof. Whatever highest conception of ease and comfort one may form would be found there; and all that one can wish for will be served out to him without any difficulty.

Paradise is situated on the Seventh Heaven near *Sidrat-ul-Muntaha* (a Jujube tree in the Heavens) under the Throne of Allah. There is no trace of death, sickness, pain, old age, weakness, indigence or neediness in this place. Therein youthfulness, will prevail alongwith beauty, grace and robust health, with neither sorrow nor fear. Anyone entering this place after the Day of Judgement, will remain there forever. Pride, mutual disputes and mischiefs will be totally absent, nor will anyone feel jealous of, and sorry for, the other. In short everyone in Paradise will be happy and contented in his own way. There will be no trace of sun's heat here. In terms of time, it will be a perpetual morning. In paradise anything that one would wish for will be promptly served out to him. Despite consumption of eatables by the dwellers of Paradise, they will not feel the need for rectinal or urinal excretion. Whatever is eaten will be digested through the process of perspiration, cleansing and refreshing the person thereby. The women here will be eternal

virgins free from the pollutions of menstruation and child births. The wine here will be fragrant and delicious, free from causing any intoxication, or after-effects like nausea and vomiting; rather, it will have a very soothing and invigorating effect. Young boys will serve as attendants. For private intimacy, beautiful and good-natured virgin women and Houries (heavenly virgins) will be available. The fortification of the enclosure of Paradise will be ornamented with an alternating arrangement of bricks of gold, silver and rubies cemented with musk instead of earth. Paradise will have various doors, with *Bab-e-Rahmat* (Door of blissfulness) made of red ruby and *Bab-ul-Shukr* made of white ruby. It has two doors, the distance between them being coverable in five hundred years. This door keeps calling “O Allah send to me those who deserve me.” Asked if it is capable of speech, the reply in affirmative was that Allah makes it speak.

### GRADES OF PARADISE

It is stated in the Traditions that there are eight Paradises. In the Holy Qur’an, however, the following four are mentioned:-

1. Jannat-e-Aun
2. Jannat-il Firdous
3. Jannat-un-Na’em
4. Jannat-ul-Mawa.

The houses in Paradise will be made of multi-coloured jewels. There will be a tree inside Paradise, the leaves of which on being stirred by breeze will strike forth a musical note, the enchanting melody of which is unheard of in this world.

Imam Jafar al-Sadiq (a.s.) said that, “Every individual in Paradise will be served with heavenly delicacies so abundantly that even if lakhs of people be his guests, there will be no shortage of it.”

It is also established in the traditions that each person will enter Paradise in conformity with the nature of his faith and actions. Those who will be entitled to the higher sections of Paradise, will on resurrection be welcomed by angels escorted by numerous she-camels whose saddles would be bedecked with

pearls and rubies. Their robes would be of maroon tafetta of Paradise. These she-camels will be with them and everyone of them will be accompanied by one thousand angels leading in front and on right and left. They will escort the person hurriedly upto the main door of Paradise. At this door there is a tree, one leaf of which is large enough to shade over a thousand persons. On the right side of this tree is a spring of water capable of cleansing from all types of defects. Everyone from amongst these persons will swallow a gulp of these persons cleansed of the elements of envy, jealousy and all other short-comings. These people will then proceed to the other spring on the left, known as *Ain-ul-Hayat*, and drink its water which will render all of them immortal. Both these waters will be served to every individual dweller of Paradise before entry into it, by virtue of which all of them will be purified of envy, jealousy and all other spiritual and physical short comings, and step into Paradise thus purified and rendered immortal. The group of persons referred to previously, that is, those who have refrained from committing sins in this world, will be admitted into Paradise after drinking the water at *Ain-ul-Hayat* spring. Then their wives and heavenly spouses, will be pleased to find them there and welcome them. When such a Momin will enter his apartment in Paradise, a crown of honour would be placed on his head and he will be dressed in robes of gold and silver. When the Momin will seat himself on his throne, the throne will move with delight. In short, it is not possible to describe fully the extent of honour that he will receive there, so much so that even the angels will not approach near him without his permission, Amongst the ordinary dwellers of Paradise, even a lower-grade man will be given 800 virgin girls, 4000 middle aged women, and two wives from amongst the heavenly spouses. The higher the grade of the person in Paradise, the greater will be the number of women and *Houries* they get. Those of the highest grade will have 70 'Houries' each as his wives.

## STATUS OF HUSBAND & WIFE IN PARADISE

Ayashi has related Imam Jafar al-Sadiq (a.s.) was once asked to clarify if a male Momin is married to a female Momin (Momina), and both of them go to Paradise after their deaths, what would be

the position in such a case. Will they both be related to each other as husband and wife there too? The Imam explained, replying: "Allah is Just. If the Record of Deeds of the man is better than the woman's, the man will be given the first choice. If he prefers so, she can be one of his wives; if he does not choose so, she will not become his wife. Similarly, if the woman excels him in her records of actions, Allah will give her the first option. If she chooses him as her husband, she can have him as such, and if she does not chose him, he will not become her husband."

The *Houries* have been immensely praised in books of traditions. They are described as having been created out of the effulgent cloy of Paradise. They are so enchanting that the beauty of their forms radiates through a 70-fold covering. Their voice is exceedingly sweet, and they sing so melodiously that one has not heard its like in this world. However, the 'Mominas' (wives of the Momins) whom Allah will send to Paradise, will be superior to the *Houries* in all respects, because, it is through their Faith and virtuous actions they will achieve Paradise.

Below the abodes of the residents of Paradise, rivulets would be flowing, with fruit trees near them. If any of the residents stand up to pluck the fruit from them, the trees will adjust themselves to convenient heights to enable him to pluck the fruit without any extra effort. If they so desire the fruit itself will draw close right up the mouth, etc, etc.

It is also stated in the Traditions that even those occupying the lowest status in Paradise, will have plenty of gardens, wherein rivers of wine, water and honey would be flowing.

In short, Paradise is a place where there will be no discomfort or danger of any kind. No one there will be jealous or envious of the other. Youthfulness will ever lastingly prevail there with all its beauty and robustness of health.

Death will be totally extinct. Everyone there will be happy and contented, and this happiness will be of a permanent nature. And all

these blessings of God will be for the person who, having been born in this world, feared God and acted on His Commands.

## IN PARADISE

On the Day of Judgement, after the reckoning of the deeds of people, the doers of good will enter Paradise in all joy and happiness while the evil doers will be cast in Hell with all sorts of anguish, pain and misery.

In Paradise there will be men as well as women. There will be women whose husbands for their vicious life in this world will be thrown into Hell Fire, similarly there will be men whose wives for their sinful life in this world will be sent to Hell as a punishment. Now the enemies of Islam try to confuse and confound Muslims by posing a question ‘What will those women do in paradise, whose husbands have been sent to Hell?’ and further to make a mockery of Muslims they query ‘when men will get *Hoor*, what will the women get?’

Though the questions smell of mere mischief and mockery and so should not be treated seriously, yet as they stand, a short and to the point reply is necessary.

The questioner, it is evident, is influenced by the manners and tactics of this world which are obnoxious, malicious, fraudulent and devoid of purity and sincerity. Paradise is a place of permanent bliss and blessings where the evils and vices — jealousy, enmity, treachery, falsehood, accusations, mischief, cruelty and so on — do not exist. Every one will be happy and absolutely contented with what he receives by way of reward and mercy.

If there are women whose husbands might have been thrown into Hell, naturally there will be such men also whose wives might have been thrown into Hell. Thus every such women will be free to choose the company of any one of these men. And there is nothing wrong in this, as is borne out even in this world where a divorced or widowed man or woman is permitted to remarry.

So far the *Hoors* are concerned, they are yet below the status of the

Human beings, because they have been given as a reward for the piety, obedience and good actions of the Human beings. They will not be in the position of 'ruling' or 'controlling' the man but rather subservient and obedient to the man, whereas the man and woman will be enjoying the united life in perfect harmony and utmost equality.

### **THE CASE OF WOMAN WHO HAD MARRIED MORE THAN ONCE**

In Paradise there may be a woman who in this world during her life time might have married more than once, due to the divorce or the death of her husband, where would she go?

In case none of her successive husbands is in Paradise, she will be free to chose the company of any one of the men in Paradise, who is without a wife. In case any of her husbands is in Paradise, she will go with him and in case there are two or more husbands in Paradise, she will be free to choose any one of them, thus it will be clearly seen that the right of the choice lies with the woman and not the man.

## HELL

(Taken from *Hablul-Arifeen*, compiled by Hakeem Syed Ahmed Hussain, Azamgarbi, pp. 326-327)

It should be noted that it is incumbent on every Muslim to believe in the existence of Hell as one of the essentials of Islam. Anyone not believing so, is not a Muslim. It is also essential to believe that Hell has already been created. The traditions, and Qur'anic verses relating to Ascension stand testimony to its existence. After the day of Resurrection, this will be the abode of the insolent, the libertine sinners, the unbelievers, the hypocrites and of the enemies of the members of the Prophet's family. For the internees of this place also there shall be no death.

### GRADES OF HELL

Just as Paradise has different classes and sectors, Hell, too, is graded similarly. According to Traditions there are seven grades in Hell. The first one is known as 'Jahanum'; the second 'Sa'eer', third 'Saqar'; fourth: 'Jaheem'; fifth: 'Hutama', and the seventh 'Hawiya'. So, a sinner will be confined to the sector he is condemned to in accordance with what he or she deserves. One who is condemned to the minimum punishment will be confined to a stream of fire in 'Jahanum' whose torture is beyond words to describe.

### TORTURES OF HELL

It is evident from Traditions that those condemned to 'Jahanum' will be made to drink filth and pus. They will also be made to drink *Sadeed*, the blood that will ooze out from the vulva of sinful women and this will give them much pain.

The summary of what Imam Jafar al-Sadiq (a.s.) has said about the third sector of Hell (i.e. about *Saqar*) is as follows-

“The torture there is so acute that when this place heaves in, all its internees get burnt to ashes due to the intensity of heat,



but they do not die. Their flesh is implanted again. There is also a well in *Saqar* which is meant for the boastful, the oppressors, and the disobedient, and where the torture is still greater. (This being the case in the third cadre, one can well imagine what it would be like in the fourth, fifth, sixth and the seventh ones. Allah protect us all!”

The occupiers of the seventh cadre of Hell will be those who will suffer the most of torture. Amongst them, too, some people will be higher up. They will be confined into a well about which Imam Jafar al-Sadiq (a.s.) has said that this well is named as *Falaq* where punishment would be most severe. In this well will abide Namrood, Firawn, Hamaan, Shaddad, Sameri, Mo’aviya, Yazeed, Ibne Muljim and other particular enemies and killers of the members of the Prophet (s.a.w.)’s family. In addition to other tortures, these persons will be subjected to one more; that is, fiery snakes will be entwining around their necks, giving them all types of agony. And their torture will be unabating.

### **SINFUL MOMINS WILL NOT LIVE IN HELL FOREVER**

It is also substantiated in traditions that certain specific libertine and sinful Momins will be interned in the first stage of Hell due to excess of their sins. They will remain there till such time as they have served the fixed period of their retribution. These persons will be those insolent and sinful Momins, who despite the correctness of their belief, will be deprived of the intercession of Prophet Muhammad (s.a.w.) and his descendants on the Day of Judgement on account of their excessively evil record of acts. Therefore, though such persons will be thrown into Hell due to their sins, they will not abide there forever for the reason of correctness of their belief. When they serve out the specified punishments, or when Allah has compassion on them, they will be transferred from Hell to Paradise, provided no such sin has been committed by them which entails perpetual confinement in Hell by command of Allah, like willful murder of a Momin without justification.

Apart from these, traditions also establish that all the true Muslims

who are confined to Hell on account of their sins, will also not remain therein forever. After having served their terms in Hell for their sins, they will be freed from there one day or the other, provided they are not amongst the enemies of the family of the Holy Prophet (s.a.w.), and also provided they have committed no such sin for which Allah has laid down the penalty of permanent confinement in Hell. Hence, such persons will be taken out ultimately from Hell, but they will not go to Paradise, for they were not Momins, while Paradise is meant only for Momins and the virtuous. Allah has, therefore reserved a special place for such persons, where there are no tortures like the ones in Hell, nor are there such comforts and luxuries as are to be found in Paradise. Their special place is called 'Araf', where Allah will send them to abide forever.

## “A’RAF” - WHAT IT IS?

(Taken from *Hablul-Arifeen*, compiled by Hakeem Syed Ahmed Hussain, Azamgarbi, pp. 328; and from *Zaad-as-Swaleheen*, Vol. I compiled by Syed Muhammad Taqi Naqvi; Lucknowi, pp. 139-142)

The following is a brief summary of numerous traditions about ‘Araf’ and its description.

‘Araf’ is a place situated between Paradise and Hell, reference to which is also contained in Qur’an. It has neither comforts like those in Paradise, nor tortures like those in Hell. Two doors open into it one each from Paradise and Hell. Through the door opening from the side of Paradise, the dwellers of ‘Araf’ get comfort; and through the one which opens from the side of Hell, they are inflicted with tortures. It should be understood to be like this world where people live comfortably, and some in distress, with the only difference that the people here go through the stages of childhood, youth, old age and death, whereas in ‘Araf’, there would be no childhood and death.

## WHO WILL LIVE IN “A’RAF”

The findings of Allama Majlisi on the matter of who will live in ‘Araf’ are as follows:

A group of sinful Momins also will remain here for a specific period of time, namely those whose good deeds balance up with evil actions. Their good deeds will prevent them from being sent to Hell, while their evil actions will prevent them from entry into Paradise. Hence, this group too will abide in ‘Araf’ after the Day of Judgement till such time as God orders their transfer to Paradise. Apart from this group, there will be another group of Muslim weaklings who will abide there forever. These people will not be from amongst those Muslims who will not be Momins, nor from amongst the enemies of the members of the Prophet (s.a.w.)’s family, nor attached to the enemies of the Prophet (s.a.w.)’s family. Hence such Muslims, too, whose sins do not entail confinement in Hell, will be

kept in 'Araf' where they will abide forever. Such people will not go to Paradise, and their good deeds will prevent them from being sent to Hell.

To be short, these views of Allama Majlisi are quite reasonable, and in conformity with Divine Justice, for on the authenticity of Qur'anic verses and other reliable traditional sources, it is established that the infidels, the hypocrites, the unbelievers, the enemies of the descendants of the Holy Prophet (s.a.w.), and the wilful murderers of a Momin without justification, will never to go Paradise, but will be confined into Hell forever. Therefore, these people cannot be those who will abide in 'Araf'. It is also established on the basis of Qur'anic verses and traditional sources that Paradise has been made only for the perfect Momins, the God-fearing or the Saints, who will abide there forever, Hence, no place, other than Paradise, can be meant for them and therefore, these people, too, cannot be from amongst those who will live in 'Araf'.

As such the only persons who remain are those mentioned earlier. The case of the children of the atheists and of the Momins who have died before reaching their maturity has already been dealt with in this chapter in connection with the description of the Day of Resurrection, i.e. the children of the Momins will be re-united with their parents; and the children of the unbelievers will be taken care of and subjected to examination on the Day of Judgement, and will be sent either to Hell or to Paradise, depending on the result of their examination. The same will be the case with the mentally deranged ones, or those who are lunatics. Again therefore, the people referred to above cannot possibly be amongst those who will abide in 'Araf'. Consequently it follows that only those will be temporarily, in 'Araf' who are amongst the sinful Momins, and who having been saved from the tortures of Hell due to the intercession of Prophet (s.a.w) and his progeny (a.s.) have not been fully pardoned of those sins which remain unatoned or punishment for which is essential, thereby not entitling themselves to go to Paradise. Unless they are purified of their sins through retribution, they will not be entitled to go to Paradise. Or, they could be those Muslims who have been referred to earlier, i.e., though they will not be from amongst the

Momins, they will all the same, be not inimical to the Momins or to any individual from the family of the Holy Prophet (s.a.w.), nor will they be friendly or sympathetic to the enemies of the Prophet (s.a.w.)'s family. Therefore, such Muslims whose sins do not warrant their being sent to Hell, will necessarily be entitled to be kept in 'Araf'. This is because if they had been Momins, they would have gone to Hell; and if they were amongst those inimical towards the Momins or towards the Prophet's family, or friendly and sympathetic towards the enemies of the members of the Prophet (s.a.w.)'s family, or if their sins were such as would take them to Hell, then they would necessarily have gone to Hell. But since the nature of their case is different from either of the two categories, they will neither go to Hell nor to Paradise. They will rather stay in the place 'Araf' which has been made for them, and where they will abide forever. When these people will look at those in Hell and witness the tortures they would be suffering, they will thank God for having spared them of these agonies. Similarly, when they will look at the people in Paradise, they will feel sorry and repent saying: "Alas! If only we had followed the Faith in the world and recognized what was right we too would have been in Paradise."

It is also mentioned in the books of traditions that apart from these two groups mentioned above, there is yet another one which will abide in 'Araf'; and this group too is from amongst the Muslims, as described. These people will, however, be those who will have been confined to Hell on account of their excessive sinfulness, and who after remaining therein for sufficient time by way of retribution for their sins, will ultimately be taken out. But since they will not be from amongst the devout ones, they will not be sent to Paradise. They will also, therefore, be kept in 'Araf'.

In this connection, it would not be impertin to quote a tradition, related from Imam Musa al-Kazim (a.s.). The Imam (a.s.) said:

"Remember that no one will abide in Hell forever, except the unbelievers, the polytheists, the hypocrites and the evil doers who will dwell there permanently. The rest of the people, after having suffered for their sins, will be freed from Hell."

*(Hablul-Arifeen, p.315)*

Hence, when such is the ease, then those non-Momins who will be freed from Hell, and who will not be entitled to go into Paradise by virtue of not being believers, will therefore necessarily be kept in 'Araf'. This includes the rest of the Muslims too.

*(Hablul-Arifeen, p.328)*

To leave this perishable world and to go towards the eternal house is called death.

The Holy Prophet (s.a.w.)

**HOLY PROPHET (S.A.W.) SAID.**

When you have (ultimately) to turn your face from this world and have (eventually) to meet death, then why wise delay (why feel nervous of death).

It is astonishing that any one, and even while seeing his like die, should forget death.

I swear by Him in Whose Hands is my soul, none shall move a step forward on the Day of Judgment until he is questioned as to :—

- a. How he spent his life.
- b. By what means he earned his livelihood.
- c. Towards which end he spent his wealth, and
- d. Whether he bore love towards us, the people of the household.

**HAZRAT ALI (A.S) SAID.**

The man of learning lives even after his death: the ignorant man is dead while still alive.

People are asleep when alive they are only awake when they are dead.

Frequent remembrance of death decreases one's worldly desires.

O Servants of Allah! Perform the deeds now when the tongues can speak, bodies are intact and the limbs are moving.

Learn from those who have passed before you, before that those coming after you may learn from you.

To loosen the reins of one's desires is to hasten one's death.

Do before you die.

Death mocks at aspirations.

Death is separation from the perishable and merging in the Imperishable.

As time passes, body deteriorates, hopes are renewed, death comes nearer and desired things go far away.

HOLY QURAN SAYS:

And is forbidden unto (the people of) the towns which We did destroy that they shall not return. (21:95).

Until are let loose the Gog and the Magog and they shall from every elevation hasten forth. (21:96).

They say: "What! When we are dead and become dust and bones, shall we (even) then be raised?" (23:82).

And (here) certainly will We make them taste of a minimum chastisement, instead of the maximum chastisement, that happily they may turn (unto Us, repentant). (32:21).

Verily, We do help Our Prophets, and those who believe, in the life of this world and on the day when shall stand forth the witnesses. (40:51).

Say thou (O Our Prophet Muhammad!): "Verily the death from which ye feel, verily it meeteth you, then ye shall be returned unto the knower of the unseen and the seen, then will He inform you of whatever ye used to do." (62:8)

(It will be said unto some): "O tranquil soul at (complete) rest! Return thou unto thy Lord! well-pleased (with Him) (and) His being well-pleased with thee Thus enter thou amidst My Servants and enter thou into My Garden!". (89:27-30)

HOLY PROPHET (S.A.W.) SAID

Have explicit faith in Allah, the Almighty, before you die, for the value of explicit faith in Allah is Paradise.

Death is a favour to a Muslim.

Remember and speak well of your dead, and refrain from speaking ill of them.

You are the game, the Death hunts. If you stand still, it will sefee you; if you flee, it will overtake you.

Published by:  
Peermahomed Ebrahim Trust  
139, Faran Housing Society  
Off. Haiderali Road, Karachi-75800

2nd Edition - 1970 - 1250 copies- Hadiya Rs 2/-

Jamia Printers,  
Malir City, Karachi.