

Souls of the Deceased - Believers and Disbelievers

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

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Summary:

We sometimes think about the departed souls of our loved ones, in particular their current state before the Day of Judgement. And we want to know where the souls of believers and disbelievers reside and how they are rewarded or punished. How are the body and soul separate, and where are they kept? How will they be rejoined to the bodies and rewarded or punished? The Ahadith below address these questions.

Death of a believer:

وَمِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ بَيَاضٌ وَجْهَهُ أَشَدُّ مِنْ بَيَاضِ لَوْنِهِ وَ يَرَشُّحُ جَبِينُهُ وَ يَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدُّمُوعِ فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ

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

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

وَ إِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَيَالًا مِنْ شِدْقِهِ كَزَيْدِ الْبَعِيرِ أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ.

“And the Kafir, his self (soul) exits, and there flows from his mouth like foam of the camel, or just as the self (soul) of the camel exits.”¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مِنْكُمْ وَ اللَّهُ يَقْبَلُ وَ لَكُمْ وَ اللَّهُ يُعْفِرُ إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى السُّرُورَ وَ قُرَّةَ الْعَيْنِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوَّمَا يَبْدُوهُ إِلَى خَلْقِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘It was narrated to me by the one who heard Abu Abdullah^{—asws} saying: ‘By Allah^{—azwj}, there would be Acceptance from you, and by Allah^{—azwj} there would be Forgiveness for you! There is nothing between one of you and his exultation (happiness), and him seeing the joy and the delight of his eyes, except the reaching of his soul to over here,’ and he^{—asws} gestured with his^{—asws} hand to his^{—asws} throat.

¹ Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 26

ثُمَّ قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ وَ اخْتُصِرَ حَضَرُهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) وَ جِبْرِئِيلُ وَ مَلَكُ الْمَوْتِ (عليه السلام) فَيَدْنُو مِنْهُ عَلِيٌّ (عليه السلام) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ فَأَجِبْهُ وَ يَقُولُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جِبْرِئِيلُ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَجِبْهُ وَ يَقُولُ جِبْرِئِيلُ لِمَلَكِ الْمَوْتِ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَجِبْهُ وَ ارْقُفْ بِهِ

‘Then the Imam^{-asws} said: ‘When it would be like that, and he is about to die, Rasool-Allah^{-saww} and Ali^{-asws} and Jibraeel^{-as} and the Angel of Death attend him, and Ali-asws would approach him, and he^{-asws} would be saying: ‘O Rasool-Allah^{-saww}! This one used to love us^{-asws}, the People^{-asws} of the Household, so love him.’ And Rasool-Allah^{-saww} would be saying: ‘O Jibraeel^{-as}! This one used to love Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and the People^{-asws} of the Household of His^{-azwj} Rasool^{-saww}, so love him.’ And Jibraeel^{-as} would be saying to the Angel of Death: ‘This one used to love Allah^{-azwj}, and His^{-azwj} Rasool^{-saww} and the People^{-asws} of the Household of His^{-azwj} Rasool^{-saww}, so I^{-as} love him and be kind with him.’

فَيَدْنُو مِنْهُ مَلَكُ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَكْ رَقَبَتِكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتْ بِالْعِصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ فَيُوقِفُهُ اللَّهُ عَزَّ وَ جَلَّ فَيَقُولُ نَعَمْ فَيَقُولُ وَ مَا ذَلِكَ فَيَقُولُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَيَقُولُ صَدَقْتَ أَمَّا الَّذِي كُنْتَ تَحَذَرُهُ فَقَدْ أَمَنَّاكَ اللَّهُ مِنْهُ وَ أَمَّا الَّذِي كُنْتَ تَرْجُوهُ فَقَدْ أُذِرْتَهُ أَتُبَشِّرُ بِالسَّلَافِ الصَّالِحِ مُرَافَقَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ وَ فَاطِمَةَ (عليها السلام)

“The Angel of Death approaches him and says to him: ‘O servant of Allah^{-azwj}! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?’ Allah^{-azwj} would Cause him to speak, and he would be saying, ‘Yes.’ He (the Angel of Death) would be saying: ‘And what is that?’ He (the deceased) would be saying, ‘The Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}.’ He would be saying, ‘You have spoken the truth. As for that which you were cautious of, so Allah^{-azwj} has Secured you from it, and as for that which you were wishing for, so will realise it. Receive glad tidings to be with the righteous ancestors as friends of Rasool-Allah^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws}.’

ثُمَّ يَسْلُ نَفْسَهُ سَلًّا رَفِيقًا ثُمَّ يَنْزِلُ بِكَفْنِهِ مِنَ الْجَنَّةِ وَ حُطُوهُ مِنَ الْجَنَّةِ بِمَسْلِكٍ أَذْفَرَ فَيَكْفَنُ بِذَلِكَ الْكَفَنِ وَ يُحْنَطُ بِذَلِكَ الْحُطُو ثُمَّ يُكْسَى حُلَّةً صَفْرَاءَ مِنْ خَلَلِ الْجَنَّةِ فَإِذَا وُضِعَ فِي قَبْرِهِ فَتُحَفُّ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحِهَا ثُمَّ يُفْسَخُ لَهُ عَنْ أَمَامِهِ مَسِيرَةٌ شَهْرٍ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ ثُمَّ يُقَالُ لَهُ تَمَّ نَوْمَةُ الْعُرْسِ عَلَى فِرَاشِهَا أَتُبَشِّرُ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ رَبٍّ غَيْرٍ غَضَبَانٍ

“Then, his soul would flow (out of his body) with a gentle flowing. Then they would descend with his shroud from the Paradise, and his embalming from the Paradise with the saffron musk, so he would be enshrouded with that shroud and embalmed with that embalming. Then he would be clothed with a yellow garment from the garments of the Paradise. (And) when he would be placed in his grave, a Door from the Doors of the Paradise would be opened up for him, and there would be entering upon him its breezes and its fragrances. Then (his grave) would be expanded for him, from ahead of him, a travel distance of a year, and from his right and from his left. Then it would be said to him: ‘Sleep the sleep of a newly wedded bride upon her

bed. Receive glad tidings with the breezes and the fragrances and a blissful garden and a Lord^{-azwj} not being Angered.'

ثُمَّ يَرُورُ آلُ مُحَمَّدٍ فِي جَنَّاتٍ رَضَوْنَ فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ وَ يَشْرَبُ مِنْ شَرَابِهِمْ وَ يَتَخَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ فَأَقْبَلُوا مَعَهُ يُلَبُّونَ زُمَرًا زُمَرًا

"Then he would be visiting the Progeny^{-asws} of Muhammad^{-saww} in Gardens of Pleasure, so he would eat with them^{-asws} from their^{-asws} meals, and drink from their^{-asws} drinks, and would be discussing with them^{-asws} in their^{-asws} gatherings until the rising of our^{-asws} Qaim^{-asws} of the People^{-asws} of the Household. So, when our^{-asws} Qaim^{-asws} rises, Allah^{-azwj} would Send for them, and they would meet up with him^{-asws} exclaiming *Talbiyya* (Here I am, Here I am), in groups and groups.

فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُتَطَلِّونَ وَ يَضْمَحِلُّ الْمُجْلُونَ وَ قَلِيلٌ مَا يَكُونُونَ هَلَكْتَ الْمَخَاضِيرُ وَ نَحْنُ الْمُقَرَّبُونَ مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) أَنْتَ أَخِي وَ مِعَادُ مَا بَيْنِي وَ بَيْنَكَ وَادِي السَّلَامِ

"Therefore, during that, the doubters would be invalidated, and destroyed by annihilation, and very few of the cautioning ones (of the appearance of Al-Qaim^{-asws}) would perish, and the ones speaking of its nearness (of the appearance of Al-Qaim^{-asws}) would attain salvation. Because of that, Rasool-Allah^{-saww} said to Ali^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws}, and an appointment between me^{-saww} and you^{-asws} is in 'Wady Al-Salam' the Valley of Peace' ...' (Hadith continues).

Death of a non-believer:

قَالَ وَ إِذَا اخْتُصِرَ الْكَافِرُ حَضَرَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) وَ جَبْرِئِيلُ (عليه السلام) وَ مَلَكَ الْمَوْتِ (عليه السلام) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُبَغِضُنَا أَهْلَ الْبَيْتِ فَأُبَغِضُهُ وَ يَقُولُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جَبْرِئِيلُ إِنَّ هَذَا كَانَ يُبَغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأُبَغِضُهُ فَيَقُولُ جَبْرِئِيلُ يَا مَلَكَ الْمَوْتِ إِنَّ هَذَا كَانَ يُبَغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأُبَغِضُهُ وَ اعْنُفْ عَلَيْهِ

When the infidel is near to dying, Rasool-Allah^{-saww} and Ali^{-asws} and Jibraeel^{-as} and the Angel of Death come over to him. (Imam) Ali^{-asws} approaches him and would be saying: 'O Rasool-Allah^{-saww}! This one used to hate the People^{-asws} of the Household, so hate him.' And Rasool-Allah^{-saww} would be saying: 'O Jibraeel^{-as}! This one used to hate Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the People^{-asws} of the Household of His^{-azwj} Rasool^{-saww}, so hate him.' So, Jibraeel^{-as} would be saying: 'O Angel of Death! This is one who used to hate Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the People^{-asws} of his^{-saww} Household, so hate him and be fierce upon him.

فَيَقُولُ مِنْهُ مَلَكَ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَكْ رَهَانِكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتَ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا فَيَقُولُ لَا فَيَقُولُ أَبَشِّرْ يَا عَبْدُ اللَّهِ بِسَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ عَذَابِهِ وَ النَّارِ أَمَّا الَّذِي كُنْتَ تَحَذَّرُهُ فَقَدْ نَزَلَ بِكَ ثُمَّ يَسْأَلُ نَفْسَهُ سَلًا عَنِيْفًا ثُمَّ يُوَكِّلُ بِرُوحِهِ ثَلَاثِمِائَةَ شَيْطَانٍ كُلُّهُمْ يَبْزُقُ فِي وَجْهِهِ وَ يَتَأَذَى بِرُوحِهِ فَإِذَا وُضِعَ فِي قَبْرِهِ فُتِحَ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ فَيَدْخُلُ عَلَيْهِ مِنْ فَيْحِهَا وَ هَبْهَا .

The Angel of Death approaches him and would be saying to him: 'O servant of Allah^{-azwj}! Did you take the redemption of your neck (from the Fire)? Did you take the deed

of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?' He would say, 'No.' The (Angel of Death) would be saying, 'Receive the news, O enemy of Allah^{-azwj} Mighty and Majestic, of His^{-azwj} Punishment and the Fire. As for that which you were scared of, so it would descend unto you.' Then his soul would flow (out from his body) with a rough flowing. Then three hundred devils would be allocated with him, all of them spitting in his face, and hurting his soul. So, when he is placed in his grave, a Door from the Doors of the Fire would be opened up for him, and there would enter upon him its pus and its flames.'²

الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمْعَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ فِي صِفَةِ قَبْضِ رُوحِ الْمُؤْمِنِ - قَالَ ثُمَّ يُرَوَّرُ آلُ مُحَمَّدٍ فِي جَنَانِ رِضْوَى فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ وَ يَشْرَبُ مَعَهُمْ مِنْ شَرَابِهِمْ وَ يَتَحَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan,

'From the one who heard Abu Abdullah^{-asws} in a lengthy Hadith in describing the capture of the soul of a Momin. The Imam^{-asws} said: 'Then he will visit the Progeny^{-asws} of Muhammad^{-saww} in the Gardens of pleasure. He would eat with them^{-asws} from their^{-asws} food, and drink with them^{-asws} from their^{-asws} drinks, and he will discuss with them^{-asws} in their^{-asws} gatherings until our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household, rises.

فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ فَأَقْبَلُوا مَعَهُ يُكَبِّرُونَ زُمْرًا زُمْرًا - فَعِنْدَ ذَلِكَ يَزْنِثُ الْمُبْطِلُونَ وَ يَضْمِلُ الْمُجْلُونَ وَ قَلِيلٌ مَا يَكُونُونَ هَلَكَتْ الْمَخَاضِيرُ وَ نَجَا الْمُقَرَّبُونَ مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنْتَ أَخِي وَ مِعَادُ مَا بَيْنِي وَ بَيْنَكَ وَادِي السَّلَامِ.

When our^{-asws} Qaim^{-ajfj} rises, Allah^{-azwj} will Resurrect them (the Believers), and they will come with him^{-ajfj} exclaiming Talbiya (at your^{-ajfj} service) in groups and groups. During that, the falsifiers would become suspicious (and lost), and the cunning ones would perish, and (Believers) would be few among them. The hasty ones will be destroyed, and the ones not hastening would be saved. For that reason, Rasool-Allah^{-saww} said to Ali^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws} and an appointment what is between me^{-saww} and you^{-asws}, Wady Al-Salam (the Valley of Peace)'³

The soul will either be punished or rewarded prior to the resurrection

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ ع قَالَ إِنَّ الْأَخْلَامَ لَمْ تَكُنْ فِيمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَ إِنَّمَا حَدَّثَتْ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنَّ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَ اللَّهُ مَا أَنْتَ بِأَكْثَرِنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنَّ أَطْعَمْتُمُونِي أَذْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَذْخَلَكُمُ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَامًا وَ رُفَاتًا فَارْجِعُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا فَأَحْدَثَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَخْلَامَ فَأَتَتْهُ فَأَحْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَخْتَجَّ عَلَيْنَكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بُلِيتْ أَبْدَانُكُمْ نَصِيرُ الْأَرْوَاحَ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ

² Al Kafi V 3 – The Book Of Funerals CH 12 H 4

³ Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 29 H 113

Certain persons of our people have narrated from Ali ibn al-'Abbas from Al-Hassan ibn 'Abd Al-Rahman who has narrated:

Abu Al-Hassan^{-asws} has said: 'Dreams did not exist in the past, in the beginning of the creation. It came into being later.' The narrator asked, 'What is the reason for that?'

The Imam^{-asws} said, 'Allah^{-azwj} sent a messenger to the people of his time and he^{-as} called them to worship Allah^{-azwj}. They said: 'If we worship Him^{-azwj} what then we get for it? You do not have more wealth than we do and your tribe also is not stronger than our tribe.' He^{-as} said, 'If you follow me Allah^{-azwj} will Admit you in the Garden (Paradise) and if you disobey me^{-as} Allah^{-azwj} will Send you to the Fire.'

They asked, 'What are the Garden and the Fire?' He^{-as} explained it for them and they asked, 'When will we go there?' He^{-as} said: 'This will happen when you die.' They said: 'We see our dead people turn into bones and dust.' They became worse in their rejecting and insults toward him^{-as}, Allah^{-azwj} then Enabled them to have dream. They came to him^{-as} and informed him^{-as} about what they had seen and what they did not know about it. He^{-as} told them that Allah^{-azwj} Wants to establish His^{-azwj} Argument against you. This is how your spirits are. When you die, even though your bodies will decay, the spirits will face suffering until the bodies are raised (resurrection).⁴

What are the Glad Tidings (The Good News of being successful)?

منتخب البصائر سعد عن أحمد و عبد الله ابني محمد بن عيسى و ابن أبي الخطاب عن الحسن بن محبوب عن أبي أيوب عن أبي بصير عن أبي عبد الله ع في قول الله عز وجل إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا قال هم الأئمة و يجري فيمن استقام من شيعتنا و سلم لأمرنا و كنتم حديثنا عند عدونا تستقبلهم الملائكة بالبشرى من الله بالجنة

(The book) 'Muntakhab Al Basaa'ir' – Sa'ad, from Ahmad and Abdullah two sons of Mohammed Bin Isa, and Ibn Abu Al Khattab, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Baseer,

From Abu Abdullah^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely, those who say, 'Our Lord is Allah!,' then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, [41:30];*** he^{-asws} said: 'They^{-asws} are the Imams^{-asws}, and it flows regarding ones from our^{-asws} Shias who are steadfast and submit to our^{-asws} commands, and conceal our^{-asws} Ahadeeth in the presence of our^{-asws} enemies, the Angels would welcome them with 'البشرى من الله بالجنة' the glad tidings from Allah^{-azwj} with the Paradise.

و قد و الله مضى أقوام كانوا على مثل ما أنتم عليه من الدين استقاموا و سلموا لأمرنا و كنتموا حديثنا و لم يذيعوه عند عدونا و لم يشكوا فيه كما شككم فاستقبلتهم الملائكة بالبشرى من الله بالجنة.

'And by Allah^{-azwj}, people have passed having been upon the like of what you (Shias) are upon, from the Religion. They were steadfast, and they submitted to our^{-asws} commands, and concealed our^{-asws} Ahadeeth, and did not broadcast these in the

⁴ Al-Kafi, Vol. 8, H. 14505

presence of our^{-asws} enemies, and did not doubt in it, just as you all are doubting, so the Angels received them with the glad tidings from Allah^{-azwj} with the Paradise.⁵

The Paradise is guaranteed when one submits to Allah^{-azwj}, His Prophet^{-saww} and His Appointed Imams^{-asws}, see for example:

قَالَ أَبُو هَاشِمٍ فَقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْنِي فِي حِزْبِكَ وَ فِي زُمْرَتِكَ فَأَقْبَلَ عَلَيَّ أَبُو مُحَمَّدٍ ع فَقَالَ أَنْتَ فِي حِزْبِهِ وَ فِي زُمْرَتِهِ إِذْ كُنْتَ بِاللَّهِ مُؤْمِنًا وَ لِرَسُولِهِ مُصَدِّقًا وَ لِأَوْلِيَائِهِ عَارِفًا وَ لَهُمْ تَابِعًا فَأَبَشَّرَ ثُمَّ أَبَشَّرَ.

Abu Hashim said, 'I said within myself, 'O Allah^{-azwj}! Make me to be in Your^{-azwj} party and in Your^{-azwj} group!' (Imam) Abu Mohammed^{-asws} (10th Imam) turned to me and said: 'You^{-asws} are already in His^{-azwj} party and in His^{-azwj} group, when you were a believer in Allah^{-azwj} and a ratifier of His^{-azwj} Rasool^{-saww}, and a recogniser of His^{-azwj} Guardians^{-asws}, and a follower of theirs^{-asws}. So, 'فَأَبَشَّرَ ثُمَّ أَبَشَّرَ' receive glad tidings! Then receive glad tidings... (an extract)!'⁶

The accountability and the rewards

قَالَ أَبَانُ قَالَ سُلَيْمٌ وَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ

يُحَاسِبُونَ مِنْهُمْ مَنْ يُعْفَرُ لَهُ وَ يَدْخُلُهُ الْجَنَّةُ بِالْإِقْرَارِ وَ التَّوْحِيدِ وَ مِنْهُمْ مَنْ يُعَذَّبُ فِي النَّارِ ثُمَّ يَشْفَعُ لَهُ الْمَلَائِكَةُ وَ الْأَنْبِيَاءُ وَ الْمُؤْمِنُونَ فَيُخْرِجُونَ مِنَ النَّارِ وَ يَدْخُلُونَ الْجَنَّةَ فَيَسْتَمُونَ فِيهَا الْجَهَنَّمِيِّينَ [الْجَهَنَّمِيِّينَ] مِنْهُمْ أَصْحَابُ الْإِقْرَارِ وَ لَيْسَتْ الْمَوَازِينُ وَ الْحِسَابُ إِلَّا عَلَيْهِمْ لِأَنَّ أَوْلِيَاءَ اللَّهِ الْعَارِفِينَ لِلَّهِ وَ لِرَسُولِهِ وَ الْحُجَّةَ فِي أَرْضِهِ وَ شَهَدَاءَهُ عَلَى خَلْقِهِ الْمُقَرَّرِينَ هُمْ الْمُطِيعِينَ هُمْ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ الْمُعَانِدِينَ هُمْ الْمُتَنَذِرِينَ الْمُكَابِرِينَ الْمُتَنَاصِبِينَ أَعْدَاءَ اللَّهِ يَدْخُلُونَ النَّارَ بِغَيْرِ حِسَابٍ وَ أَمَّا مَا بَيْنَ هَذَيْنِ فَهُمْ جُلُ النَّاسِ وَ هُمْ أَصْحَابُ الْمَوَازِينِ وَ الْحِسَابِ وَ الشَّفَاعَةِ

(Aban narrates that Sulaym said: I heard Ali^{-asws} ibn Abi Talib^{-asws}, say:) 'They will be reckoned with. Among them will be the one for whom will be Forgiveness, and he will be Made to enter Paradise, due to their acceptance of the Oneness of Allah^{-azwj}, and among them will be the one who will be Punished in the Fire; then there will be intercession for him from the Angels, and the Prophets^{-as} and the Believers. They will be taken out of the Fire and will be made to enter Paradise. Therein they will be called Hell-dwellers, among whom will be people who accepted, and there is no Scale set up and the Reckoning except for them, because the friends of Allah^{-azwj}, the ones who recognised Allah^{-azwj} (A'arifeen), and friends of His^{-azwj} Messenger^{-saww}, and the Proofs^{-asws} on His^{-azwj} earth and witnesses over His^{-azwj} creation, those who accepted them^{-asws} and obeyed them^{-asws}, will be entering the Paradise without reckoning.

And the obstinate to whom the Warners (Prophets^{-as}) warned, and the arrogant and the Naasibis, the enemies of Allah^{-azwj} will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and

⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 5

⁶ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 e

they are the people of the Scale, and the Reckoning, and the Intercession...' (An extract).⁷

In another Hadith,

قُنُوتُ الْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع

لَقَدْ خَذَرْتُ اللَّهُمَّ عَذَابَكَ وَ بَيَّنْتَ نَكَالَكَ وَ وَعَدْتَ الْمُطِيعِينَ إِحْسَانَكَ وَ قَدَّمْتَ إِلَيْهِمْ بِالنُّذْرِ فَأَمَنْتَ طَائِفَةً وَ أَيْدَتِ اللَّهُمَّ الَّذِينَ آمَنُوا عَلَى عَذُوكَ وَ عَدُوِّ أَوْلِيَائِكَ فَأَصْبَحُوا ظَاهِرِينَ وَ إِلَى الْحَقِّ دَاعِينَ وَ لِلْإِمَامِ الْمُنتَظَرِ الْقَائِمِ بِالْقِسْطِ تَابِعِينَ

(In the Qunut of Salat, Imam Mohammed^{-asws} Ibn Ali^{-asws} Ibn Musa^{-asws} supplicates as:) 'O Allah^{-azwj}! You^{-azwj} have Warned of Your^{-azwj} Punishment, and Clarified Your^{-azwj} Torment, and Promised the obedient ones of Your^{-azwj} Favours, and Advance to them with the vows. A group believed, and O Allah^{-azwj}, You^{-azwj} Aided those who believed against Your^{-azwj} enemies and enemies of Your^{-azwj} friends, for they (enemies) became prevalent (dominant), but they (believers) called to the truth and were followers of the awaited Imam^{-ajfj} Al-Qaim^{-ajfj}.

وَ جَدِّدِ اللَّهُمَّ عَلَى أَعْدَائِكَ وَ أَعْدَائِهِمْ نَارَكَ وَ عَذَابَكَ الَّذِي لَا تَدْفَعُهُ عَنِ الْقَوْمِ الظَّالِمِينَ

'And, O Allah^{-azwj}, Renew Your^{-azwj} Fire upon Your^{-azwj} enemies and their (Your^{-azwj} friends') enemies, which You^{-azwj} will not Avert from the wrongdoing people...' (an extract)!⁸

NB: The State of the body and soul after death; see a Hadith in the Appendix.

Souls of believers gather and discuss among themselves in the world:

وَ مِنْهُ، بِإِسْنَادِهِ عَنْ حَبَّةِ الْغُرَيْرِيِّ قَالَ: خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الظُّهْرِ فَوَقَفَ بِوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ فَقُمْتُ بِقِيَامِهِ حَتَّى أَغْيَيْتُ ثُمَّ جَلَسْتُ حَتَّى مِلْتُ ثُمَّ قُمْتُ حَتَّى نَالَني مِثْلُ مَا نَالَني أَوَّلًا ثُمَّ جَلَسْتُ حَتَّى مِلْتُ

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

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

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

⁷ The Book Of Sulaym Bin Qays Al-Hilali, H. 7

⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1

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

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّهُمْ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقًا حَلَقًا مُحْتَبِينَ يَتَحَادَثُونَ

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

فَقُلْتُ أَجْسَامٌ أَمْ أَزْوَاجٌ فَقَالَ أَزْوَاجٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِّي بِوَادِي السَّلَامِ وَ إِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

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

Souls of believers ask for their loved one in Paradise:

سَهْلُ بْنُ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْأَزْوَاجَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفَتْ وَ تَسَاءَلُ فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَزْوَاجِ يَقُولُ دَعُوهُمَا فَإِنَّهَا قَدْ أَفْلَتَتْ مِنْ هَوْلِ عَظِيمٍ ثُمَّ يَسْأَلُوهُمَا مَا فَعَلَ فُلَانٌ وَ مَا فَعَلَ فُلَانٌ فَإِنْ قَالَتْ لَهُمْ نَزَعْتُهُ حَيًّا أَرْجُوهُ وَ إِنْ قَالَتْ لَهُمْ قَدْ هَلَكَ قَالُوا قَدْ هَوَى هَوَى .

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). So when the soul proceeds upon the souls, they are saying, 'Leave it alone, for it has just escaped from a great terror.' Then they are questioning it, 'What happened to so and so?' So if it says to them, 'I left him (while he was) alive,' they are hopeful for him, and if it says to them, 'He died,' they say, 'He has perished! Perished!'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَزْوَاجِ الْمُؤْمِنِينَ فَقَالَ فِي حُجَرَاتٍ فِي الْجَنَّةِ يَأْكُلُونَ مِنْ طَعَامِهَا وَ يَشْرَبُونَ مِنْ شَرَابِهَا وَ يَقُولُونَ رَبَّنَا أَفْمِ السَّاعَةِ لَنَا وَ نُحْزِرُ لَنَا مَا وَعَدْتَنَا وَ الْحَقُّ آخِرُنَا بِأَوَّلِنَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, about the souls of the Believers, so he^{-asws} said: '(They are) in chambers in the Paradise, eating from its food and drinking

⁹ Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 34

¹⁰ Al Kafi V 3 – The Book Of Funerals CH 89 H 3

from its drinks, and they are saying, 'Our Lord^{-azwj}! Establish the Hour for us and Accomplish for us what You^{-azwj} Promised us, and Join our later ones with our former ones.'¹¹

عَلِيٌّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا مَاتَ الْمَيِّتُ اجْتَمَعُوا عِنْدَهُ يَسْأَلُونَهُ عَمَّنْ مَضَى وَ عَمَّنْ بَقِيَ فَإِنْ كَانَ مَاتَ وَ لَمْ يَرِدْ عَلَيْهِمْ قَالُوا قَدْ هَوَى هَوَى وَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ دَعُوهُ حَتَّى يَسْكُنَ بِمَا مَرَّ عَلَيْهِ مِنَ الْمَوْتِ .

Ali, from his father, from Muhsin Bin Ahmad, from Muhammad Bin Hammad, from Yunush Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who remain. So if one had died and did not come to them, they are saying, 'Perished! Perished! And some of them are saying to the others, 'Leave it until it settles from what has passed upon it, from the (experience of) death.'¹²

Wady Al-Salam – The Valley of Peace, where is it?

شي: لقد صلى في مسجد الكوفة رسول الله (صلى الله عليه وآله) حيث انطلق به جبرئيل على البراق: فلما انتهى به إلى وادي السلام وهو ظهر الكوفة، وهو يريد بيت المقدس قال له: يا محمد هذا مسجد أبيك آدم (عليه السلام)، ومصلى الانبياء، فانزل فصل فيه، فنزل رسول الله صلى، ثم انطلق به، إلى بيت المقدس فصلى، ثم إن جبرئيل (عليه السلام) عرج به إلى السماء .

'Rasool-Allah^{-saww} had prayed Salat in Masjid Al-Kufa when Jibraeel^{-as} went with him^{-saww} upon Al-Buraq. When he^{-as} ended up with him^{-saww} at Waady Al-Salaam, and it is at the back of Al-Kufa, and he^{-as} intended Bayt Al-Maqdas, he^{-as} said to him^{-saww}: 'O Muhammad^{-saww}! This is a Masjid of your^{-saww} father^{-as} Adam^{-as}, and a praying place of the Prophets^{-as}, so descend and pray in it. Rasool-Allah^{-saww} descended and prayed Salat. Then he^{-as} went with him^{-saww} to Bayt Al-Maqdas and prayed Salat, then Jibraeel^{-as} ascended with him^{-saww} to the sky.'

¹³

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

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

(It has been narrated) from Abu Abdullah^{-asws}, the narrator said, 'My brother is in Baghdad and I am afraid he would be dying in it.' So he^{-asws} said: 'You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah^{-azwj} would Resurrect his soul to 'وَادِي السَّلَامِ'

¹¹ Al Kafi V 3 – The Book Of Funerals CH 89 H 4

¹² Al Kafi V 3 – The Book Of Funerals CH 89 H 5

¹³ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 87

the valley of peace.’ The narrator asked, ‘And where is the valley of peace?’ He^{-asws} said: ‘At the back of Al-Kufa (Iraq). But it is as if I^{-asws} see them, in groups and groups, sitting, discussing.’¹⁴

وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا وَ حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ.

And it is reported from Abu Abdullah^{-asws}, he^{-asws} said: ‘There is none from a Momin who dies in east of the earth or its west, except Allah^{-azwj} gathers his soul to the valley of peace (Al-Wady Al-Salam in Al-Najaf).’¹⁵

The supplication of the 12th Imam^{-ajfi} through the Wady Al-Salam:

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي بِهِ قَدْ عَبَّرَ مِنْ وَادِي السَّلَامِ إِلَى مَسِيلِ السَّهْلَةِ عَلَى فَرَسٍ مَحْجَلٍ لَهُ شِمْرَانُ يَنْهَرُ يَدْعُو وَ يَقُولُ فِي دُعَائِهِ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِمَانًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا

And Amir Al-Momineen^{-asws} said: ‘It is as if I^{-asws} am with him^{-ajfi} having crossed from the valley of peace (Wady Al Salam) to Maseyl Al-Sahla upon a white-legged horse having a mane for it blossoming. He^{-ajfi} supplicates and says in his^{-ajfi} supplication: ‘There is no god except Allah^{-azwj} truly, truly! There is no god except Allah^{-azwj}, believing and ratifying! There is no god except Allah^{-azwj}, worshipping and serving!

اللَّهُمَّ مُعِزُّ كُلِّ مُؤْمِنٍ وَ حَيِّدٌ وَ مُذِلُّ كُلِّ جَبَّارٍ عَنَيْدٍ أَنْتَ كُنْتَنِي حِينَ تُعِينِي الْمَذَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ

“O Allah^{-azwj}! Endear every unitarian Momin and Disgrace every obstinate tyrant! You^{-azwj} are my^{-ajfi} Patron when the doctrines fatigue me^{-ajfi} and the earth is constricted upon me^{-ajfi} with what I^{-asws} extend.

اللَّهُمَّ خَلَقْتَنِي وَ كُنْتُ غَنِيًّا عَنْ خَلْقِي وَ لَوْ لَا نَصْرُكَ إِيَّاي لَكُنْتُ مِنَ الْمَغْلُوبِينَ

“O Allah^{-azwj}! You^{-azwj} Created me^{-ajfi} and You^{-azwj} were needless of having to Create me^{-ajfi}, and had it not been for Your^{-azwj} Helping me^{-ajfi}, I^{-ajfi} would have been from the ones who were overcome!

يَا مُنْشِرَ الرَّحْمَةِ مِنْ مَوَاضِعِهَا وَ مُخْرِجَ الْبَرَكَاتِ مِنْ مَعَادِنِهَا يَا مَنْ خَصَّ نَفْسَهُ بِشُمُوحِ الرِّفْعَةِ فَأَوْلِيَانَاؤُهُ بَعْدَهُ يَتَعَزَّوْنَ

“O Spreader of the Mercy from its places, and Extractor of the Blessings from its mines! And O One^{-azwj} Who has Specialised Himself^{-azwj} with the peaks of loftiness, so His^{-azwj} friends and being honoured with honours!

يَا مَنْ وَضَعَتْ لَهُ الْمُلُوكُ نِيرَ الْمَدَلَّةِ عَلَى أَعْنَاقِهِمْ فَهُمْ مِنْ سَطَوْتِهِ خَائِفُونَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَطَرْتَ بِهِ خَلْقَكَ فَكُلُّ لَكَ مُدْعِنُونَ

“O the One^{-azwj} for whom the kings have placed the yokes of disgrace upon their necks, so they are fearing from His^{-azwj} Punishment! I^{-ajfi} ask You^{-azwj} by Your^{-azwj} Name

¹⁴ Al Kafi V 3 – The Book Of Funerals CH 88 H 2

¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 e

which You^{-azwj} had Originated Your^{-azwj} creation, so all of that is submissive to You^{-azwj}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُنْجِزَ لِي أَمْرِي وَ تُعَجِّلَ لِي فِي الْفَرَجِ وَ تُكْفِنِي وَ تَقْضِيَ حَوَائِجِي السَّاعَةَ السَّاعَةَ اللَّيْلَةَ اللَّيْلَةَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“I^{-ajfj} ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and You^{-azwj} Fulfil my^{-ajfj} affairs for me^{-ajfj}, and Hasten for me^{-ajfj} regarding the relief, and Suffice me^{-ajfj} and Fulfill my^{-ajfj} needs (requests), now, now, tonight, tonight! You^{-azwj} are Able upon all things!”¹⁶

Imam Ali^{-asws} advises people to save themselves from Punishment:

وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَنْفُسَكُمْ وَ أَجْسَادَكُمْ الرَّقِيقَةَ النَّاعِمَةَ الَّتِي يَكْفِيهَا الْبَسِيرُ مِنَ الْعِقَابِ ضَعِيفَةٌ عَنْ هَذَا فَإِنْ اسْتَطَعْتُمْ أَنْ تَرْحَمُوا أَنْفُسَكُمْ وَ أَجْسَادَكُمْ عَمَّا لَا طَاقَةَ لَكُمْ بِهِ وَ لَا صَبْرَ عَلَيْهِ فَتَعْمَلُوا بِمَا أَحَبَّ اللَّهُ سُبْحَانَهُ وَ تَتَزَكَّوْا مَا كَرِهَ فَأَفْعَلُوا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

From Imam Ali^{-asws}: ‘And know, servants of Allah^{-azwj}! Your souls and your bodies are delicate and soft, which would be sufficed by the easiest of the Punishments being too weak for this. If you are able, then be merciful upon your souls and your bodies for there is no strength for you to withstand it (punishment), nor any patience upon it. Therefore, work with what Allah^{-azwj} and Glorious Loves and leave whatever He^{-azwj} Dislikes, do so, and there is neither any might nor strength except with Allah^{-azwj}...’ (an extract from a lengthy Hadith).¹⁷

Both bodies and souls of the disbelievers will be punished:

كش، رجال الكشي حمدويه عن أيوب بن نوح عن حنان بن سدير عن أبي عبد الله ع قال: كنت جالسا عند أبي عبد الله ع و ميسر عنده و نحن في سنة ثمان و ثلاثين و مائة فقال له ميسر بئاع الرطي جعلت فداك عجب لي قوم كانوا يأتون معنا إلى هذا الموضع فأنقطعت آثارهم و فنيت آجالهم

(The book) ‘Rijal Al Kashy’ – Hamdawiya, from Ayoub Bin Nuh, from Hanan Bin Sadeyr,

The narrator says: ‘I was seated in the presence of Abu Abdullah^{-asws} and Muyasser was with him^{-asws}, and we were in the year one hundred and thirty-eight. Muyasser Baya Al-Zuty said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I am astounded at a group of people who were coming with us to this place, and their traces are cut off, and their terms have perished.’

قَالَ وَ مَنْ هُمْ فُلْتُ أَبُو الْخَطَّابِ وَ أَصْحَابُهُ وَ كَانَ مُتَكَبِّحاً فَجَلَسَ فَرَفَعَ إصْبَعَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ عَلَى أَبِي الْخَطَّابِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَأَشْهَدُ بِاللَّهِ أَنَّهُ كَافِرٌ فَاسْبِقْ مُشْرِكٌ وَ أَنَّهُ يُحْشَرُ مَعَ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ عُذْوًا وَ عَشِيًّا

‘He^{-asws} said: ‘And who are they?’ I said, ‘Abu Al-Khattab and his companions.’ And he^{-asws} was reclining, so he^{-asws} sat up and raised his^{-asws} finger towards the sky, then

¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 214 b

¹⁷ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 f

said: 'Upon Abu Al-Khattab, **is the Curse of Allah and the Angels and of the people, altogether [3:87]**. I^{-asws} testify by Allah^{-azwj} that he is a Kafir, mischief-maker, Polytheist, and he will be Resurrected with Pharaoh^{-la} in the severest of the Punishment, **morning and evening [40:46]**.'

ثُمَّ قَالَ أَمَا وَاللَّهِ إِنِّي لَأَنْفَسُ عَلَى أَجْسَادٍ أُصْلِيَتْ مَعَهُ النَّارُ .

'Then he^{-asws} said: 'But, by Allah^{-azwj}! Surely, the souls along with the bodies would (also) be afflicted with it.'¹⁸

The souls of disbelievers are transferred to the Valley of Barhout:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بِإِسْنَادٍ لَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) شَرُّ بَرٍّ فِي النَّارِ بَرَهُوثُ الَّذِي فِيهِ أَزْوَاجُ الْكُفَّارِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

Amir Al-Momineen^{-asws} said: 'The evillest of the wells in the Fire is Barhout (a valley in Yemen) in which are the souls of the Infidels.'¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوثَ وَ هُوَ الَّذِي يَحْضَرَمُونَ تَرْدُهُ هَامُ الْكُفَّارِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The most evil of waters on the surface of the earth is the water of Barhout, and it is which is situated at Hazramout (in south Yemen) whereby camp the spirits of the Infidels.'²⁰

Seeing a deceased in a dream:

وَ مِنْ ذَلِكَ إِذَا أَرَادَ رُؤْيَا مَيِّتِهِ فِي مَنَامِهِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ حُسَيْنِ الصَّائِغِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ وَ أَعْطَانِيهِ فِي رُفْعَةٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ الطَّحَّانِ عَنْ أَبِيهِ عَنْ بَعْضِهِمْ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَرَى مَيِّتَكَ فَبْتَ عَلَى طَهْرٍ وَ انْصَجِعْ عَلَى يَمِينِكَ وَ سَبِّحْ تَسْبِيحَ فَاطِمَةَ ع ثُمَّ قُلِ اللَّهُمَّ أَنْتَ الْحَدُّ الَّذِي لَا يُوصَفُ وَ الْإِيمَانُ يُعْرِفُ مِنْهُ مِنْكَ بَدَتْ الْأَشْيَاءُ وَ إِلَيْكَ تَعُودُ

And from what, whenever he wants to see a deceased in his dream – It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, said, 'It is narrated to us by Muhammad in Hammam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Husayn Al Saig, from Ahmad Bin Al-Hassan and he gave it to me in a note from Muhammad Bin Bakr Al Tahhan,

¹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 24

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 90 H 3

²⁰ Al Kafi V 3 – The Book Of Funerals CH 90 H 4

From one of them^{-asws} having said: 'Whenever you want to see your deceased, then spend the night upon cleanliness and lie down upon your right and glorify with the glorification (Tasbeeh) of (Syeda) Fatima^{-asws}, then say, 'O Allah^{-azwj}! You^{-azwj} are the Limit which cannot be described, and the Eman is recognised from it, and the things began from You^{-azwj} and will return to You^{-azwj}.

فَمَا أَقْبَلَ مِنْهَا كُنْتُ مُلْجَأُهُ وَمَا أَذْبَرَ مِنْهَا لَمْ يَكُنْ لَهُ مُلْجَأٌ وَلَا مُنْجَى مِنْكَ إِلَّا إِلَيْكَ

“So what comes from it, You^{-azwj} are its Shelter and its Rescuer, and whatever turns around from it, there will neither be a shelter for it nor a rescuer from You^{-azwj} except to You^{-azwj}.

فَأَسْأَلُكَ بِإِلَهِ إِلَّا أَنْتَ وَأَسْأَلُكَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِحَقِّ مُحَمَّدٍ سَيِّدِ النَّبِيِّينَ وَ بِحَقِّ عَلِيِّ خَيْرِ الْوَصِيِّينَ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ بِحَقِّ الْحُسَيْنِ وَالْحُسَيْنِ الَّذِينَ جَعَلْتَهُمَا سَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِمُ أَجْمَعِينَ السَّلَامُ

‘I ask You^{-azwj} by there being no god except You^{-azwj}, and I ask You^{-azwj} by, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful,’ and by the right of Muhammad^{-saww}, chief of the Prophets^{-as}, and by the right of Ali^{-asws}, best of the successors^{-asws}, and by the right of (Syeda) Fatima^{-asws}, chief of women of the worlds, and by right of Al-Hassan^{-asws} and Al Husayn^{-asws} those whom You^{-azwj} have Made them^{-asws} as two chiefs of youths of the people of Paradise, may the greetings be upon them^{-asws} all.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَأَنْ تُرِيَنِي مَيِّتِي فِي الْحَالِ الَّذِي هُوَ فِيهَا فَإِنَّكَ تَرَاهُ إِنْ شَاءَ اللَّهُ.

“(Please) Send Salawaat upon Muhammad^{-saww}, and People^{-asws} of his Household, and Show me my deceased being in the state which he is in!’ So, you will see him, if Allah^{-azwj} so Desires.’²¹

Appendix: The State of body and soul after death

قال ع عرفان المرء نفسه أن يعرفها بأربع طبائع وأربع دعائم وأربعة أركان فطبائعه الدم والمرة والريح والبلغم ودعائمه العقل ومن العقل الفهم والحفظ وأركانه النور والنار والروح والماء وصورته طينته فأبصر بالنور وأكل وشرب بالنار وجامع وتحرك بالروح وجد طعم الذوق والطعام بالماء فهذا تأسيس صورته فإذا كان تأييد عقله من النور كان عالماً حافظاً ذكياً فطنا فهما وعرف فيما هو ومن أين يأتيه ولأي شيء هو هاهنا وإلى ما هو صائر بإخلاص الوجدانية والإقرار بالطاعة وقد تجري فيه النفس وهي حارة وتجري فيه وهي باردة فإذا حلت به الحرارة أشرب وبطر وارتاح وقتل وسرق وبهج واستبشر وفجر وزنى وبذخ وإذا كانت باردة اهتم وحزن واستكان وذبل ونسي فهي العوارض التي تكون منها الأسقام ولا يكون أول ذلك إلا بخطيئة عملها فيوافق ذلك من مأكّل أو مشرب في حد ساعات لا تكون تلك الساعة موافقة لذلك المأكّل والمشرب بحال الخطيئة فيستوجب الألم من ألوان الأسقام ثم قال ع بعد ذلك بكلام آخر إنما صار الإنسان يأكل ويشرب ويعمل بالنار ويسمع ويشم بالريح ويجد لذة الطعام والشراب بالماء ويتحرك بالروح فلو لا أن النار في معدته لما هضمت الطعام والشراب في جوفه ولو لا الريح ما التهبت نار المعدة ولا خرج الثقل من بطنه ولو لا الروح لا جاء ولا ذهب ولو لا برد الماء لأحرقت نار المعدة ولو لا النور ما أبصر ولا عقل والطين صورته والعظم في جسده بمنزلة الشجر في الأرض والشعر في جسده بمنزلة الحشيش في الأرض والعصب في جسده بمنزلة اللحاء على الشجر والدم في جسده بمنزلة الماء في الأرض ولا قوام للأرض إلا بالماء ولا قوام لجسد الإنسان إلا بالدم والمخ دسم الدم وزبده فهكذا الإنسان خلق من شأن الدنيا

²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 26

و شأن الآخرة فإذا جمع الله بينهما صارت حياته في الأرض لأنه نزل من شأن السماء إلى الدنيا فإذا فرق الله بينهما صارت تلك الفرقة الموت يرد شأن الآخرة إلى السماء فالحياة في الأرض و الموت في السماء و ذلك أنه يفرق بين الروح و الجسد فردت الروح و النور إلى القدرة الأولى و ترك الجسد لأنه من شأن الدنيا و إنما فسد الجسد في الدنيا لأن الريح تنشف الماء فيبسي الطين فيصير رفاتاً و يبلى و يرد كل إلى جوهره الأول و تحركت الروح بالنفس و النفس حركتها من الريح فما كان من نفس المؤمن فهو نور مؤيد بالعقل و ما كان من نفس الكافر فهو نار مؤيد بالنكراء فهذا من صورة ناره و هذا من صورة نوره و الموت رحمة من الله لعبده المؤمن و نقمة على الكافر و الله عقوبتان إحداهما من الروح و الأخرى تسليط الناس بعض على بعض فما كان من قبل الروح فهو السقم و الفقر و ما كان من تسليط فهو النقمة و ذلك قول الله عز و جل وَ كَذَلِكَ نُؤَيِّلُ بَعْضَ الظَّالِمِينَ بَعْضاً بِمَا كَانُوا يَكْسِبُونَ من الذنوب فما كان من ذنب الروح فعقوبته بذلك السقم و الفقر و ما كان من تسليط فهو النقمة و كل ذلك عقوبة للمؤمن في الدنيا و عذاب له فيها و أما الكافر فنقمة عليه في الدنيا و سوء العذاب في الآخرة و لا يكون ذلك إلا بذنب و الذنب من الشهوة و هي من المؤمن خطأ و نسيان و أن يكون مستكرها و ما لا يطيق و ما كان من الكافر فعمد و جحود و اعتداء و حسد و ذلك قول الله عز و جل كُفَّاراً حَسِداً مِنْ عِنْدِ أَنْفُسِهِمْ

Imam Jafar-e-Sadiq^{-asws} said: 'One can realise عرفان المرء نفسه (recognition of one's soul) through four natures, four supports, and four pillars.

'The natures are blood, bile, wind, and phlegm;

'The supports are the Aql, its understanding, preservation (from the evil);

'The pillars are the Noor, the Fire, the Soul, and the Water. The appearance of a man is in (according to) his genes. He could see through light, eat and drink through fire (acid), copulated and moved through the soul, and found the taste of every tasted thing and food through water. This is the basis of man's characteristics.

'A man whose Aql (intelligence) is supported by the Noor becomes knowledgeable, a retainer, clever, insightful, and thoughtful. He should also recognise the real situation that he is in, the source of his situation, the reason beyond his existence, and the fate that he will inevitably encounter, through the sincere belief of Allah^{-azwj}'s oneness and the submission to the obedience (to Him^{-azwj}).

'The soul may move in him, with its heat or coldness. When heat of the soul influences that man, he will behave in an evil and arrogant manner, feel comfortable, kill, rob, feel pleasant and dashing, commits sins and fornication, and spend lavishly. When the soul covers that man with its coldness, he feels depressed, sad, submissive, withered, and oblivious. These are the symptoms that cause diseases.

'This coldness originates only when individuals commit a sin and have a drink or food in an hour that is not appropriate to that drink or food - all at the same time; therefore, this will create a certain pain.'

Imam Jafar-e-Sadiq^{-asws} explained the topic in other words: Man drinks, eats, and works through the fire; hears and smells through the wind; enjoys the taste of food and drink through the water; moves through the soul. Food and drink cannot be digested in the interior body without the existence of the fire (acid) in the stomach. Without the existence of the wind, the fire of the stomach cannot be flamed (smell,

sound, sight and taste all increase the stomach acid secretion) and the dregs cannot find an exit out of the abdomen. Without the existence of the soul, man cannot come and go; i.e., move. Without the existence of the cold water (in the stomach), the fire of the stomach would burn (man). Without the existence of Noor, man cannot see or understand.

Clay is his nature. The role of bones in the human body is similar to the role of trees on the surface of the earth. The hair on the skin plays the same role as of the grass on the earth. The nerves of the human body play the same role of the bark on trees. The blood of the human body plays the similar role of water on the earth. The earth cannot endure without water. Similarly, the human body cannot endure without the blood. The brain is the fat and the foam of blood.

This is the human being who was created from matters of this world and matters of the world to come. If Allah^{-azwj} Combines these (earthly) matters, man's life will be on the surface of the earth, because he descended from the matters of the Heavens to the world. When Allah^{-azwj} Disconnects these matters by means of death, the matters of the Heavens go back to their source; the Heavens. The life is on the earth and death is in the Heavens by means of separating the soul from the body. The soul and the Noor are taken back to the foremost power and the body is left, because it is composed from matters of the world.

The body disintegrates in this world because the wind dries water and the clay becomes debris and old and return to its original phase. The soul moves in the breath whose movement is out of the wind.

The breath of the believers is 'Noor' that is supported by the mind while the breath of the disbelievers is 'fire' that is supported by devilry. This is the nature of its fire and the former is the nature of its Noor. Death is Allah^{-azwj}'s Mercy for the believers and Allah^{-azwj}'s Punishment on the disbelievers.

Allah^{-azwj} has two Punishments; the soul is the source of one and peoples' desire to empower and control over each other is the source of the other. Ailment and poverty are the punishments whose source is the soul while agony is the punishment whose source is peoples' desires to take over others. This is indicated in Allah^{-azwj}'s saying: ***Thus, do We make the unjust ones predominate one another because of their evil deeds (6: 129).*** These evil deeds are their sins.

The punishment of the sins, whose source is the soul, is ailment and poverty, while the punishment of the sins - the source of which is people's cruelty on each other - is the agony. All these are punishment and agony for the believers in this world. For the disbelievers, these are punishment in this world and harsh agony in the world to come (Hereafter). The reason for any punishment is a sin and the source of every sin is passion.

The sins of the believers are the slips, what they detest and what they don't tolerate. For the disbelievers, their sins are intentional: denial, aggression, and envy. This is

indicated in Allah^{-azwj}s Words: ***Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until Allah issues His order. Allah has power over all things (2: 109).***²²

²² Tuhaf al-Uqoul, pg. 258(English), 355 : تحف العقول ص Also , Ilul al-Sharia, vol. 1, Ch. 96, h, 6, علل الشرائع ج : 1 ص : 109