

Published on Al-Islam.org (https://www.al-islam.org)

<u>Home</u> > <u>Stages of the Hereafter, the Path to Eternity</u> > 5. Stage Five of The Life Hereafter: Questioning by Munkir and Nakeer

5. Stage Five of The Life Hereafter: Questioning by Munkir and Nakeer

Questioning by Munkir and Nakeer

سؤال منكر و نكير

On p. 223, Vol. 6 of Bihar al-Anwar, Imam Ja`far as-Sadiq (¿) is quoted as having said:

"Not among our followers (Shi'as) is one who denies three things: the ascension [to heavens], the questioning in the grave (by Munkir and Nakeer) and the intercession." In the same reference on p. 261, we are told the following:

روي أن الملكين (منكر و نكير) يأتيان في هيئة هائلة، لهما صوت كالرعد و أعين كالبرق، يسألان: من ربك؟ و من نبيك؟ و ما دينك؟ و يسألان عن وليه و امامه، و بما أن الاجابة، في تلك الحال، صعبة على الميت، و أنه لا جرم يحتاج الى مساعدة، تعين التلقين في موضعين: أحدهما حين وضعه في القبر، و يستحسن أن يؤخذ كتفه الأيمن باليد اليمنى، و كتفه الأيسر باليد اليسرى، و يحرك و يلقن في حالة الاهتزاز و الادخال في القبر، و الثاني بعد وضعه في القبر و دفنه، يستحب أن يجلس أقرب أنسبائه، و هو ولي الميت، على رأس الميت، بعد أن تركه الباقون و غادروا المكان، و يلقن الميت بصوت مرتفع، و يستحسن به أن يضع (الملقن) كفيه على القبر، و يقرب فاه من القبر، أو يفعل ذلك من ينوب عنه، فلقد ورد أن الملكين حينما يسمعان هذا التلقين، يقول منكر لنكير: دعنا نعود، فلقد وقد تلقين الحجة، و لا يحتاج الى سؤال، فيتركان السؤال و يعودان

It has been reported that the two angels (Munkir and Nakeer) come in a terrifying form: Their voice is like thunder and their eyes like lightening. They will ask the dead person: "Who is your God? Who is your

Prophet? What is your religion?" And they will ask him about his wali and Imam. Since the answers under such conditions will be very difficult for the dead person, and he undoubtedly needs help, the talqeen becomes a must in two places: One of them when he is placed inside the grave, and it is recommended that his right shoulder be held by the mulaqqin and his left shoulder by the left hand and moved then instructed with talqeen when his body is being shaken and entered into the grave.

The other place is after the deceased person is put in the grave and buried: It is recommended that the mulaqqin, who is a close relative and a wali of the deceased person, sits at the area of the head after everyone else had left. He should raise his voice as he conducts the talqeen, and it is recommended that the mulaqqin places both his hands on the grave and brings his mouth close to the grave. Someone else who acts on behalf of the mulaqqin may do so. It is reported that when both angels hear the talqeen, Munkir will say to Nakeer: "Let us go back, for they have taught him the talqeen of evidence, and he needs no question," whereupon they both leave.

On p. 183, Vol. 1 of Mustadrak al-Wasa'il, we are told that Imam as-Sadiq (¿) has said the following:

اذا دخل المؤمن القبر، حضرت الصلاة الى يمينه، و الزكاة الى شماله و أشرف عليه البر و الاحسان: أما الصبر في جانب، فاذا حضر الملكان ليسألاه، يخاطب الصبر الصلاة و الزكاة و البر (قائلا): أعينوا صاحبكم، "يعنى الميت، فان عجزتم عن ذلك، فأنا مستعد لذلك

If the believer enters the grave, prayer come at his right and zakat at his left as kindness and benevolence look on. As for perseverance, it will stand aside. When both angels (Munkir and Nakeer) come to question him, perseverance will address prayer, zakat and kindness saying, 'Help your fellow,' meaning the deceased person, 'and if you cannot, I am ready." Also,

في بصائر الدرجات للصفار، ص 145 – 146 الطبعة الحجرية باسناد عن زر بن جبيش قال: روي في المحاسن بسند صحيح عن احدهما عليهما السلام ـ يعني الامام الصادق أو الامام الباقر ـ قال: «اذا مات العبد المؤمن دخل معه في قبره ستة صور ، فيهن صورة أحسنهن وجها ، وأبهاهن هيئة ، وأطيبهن ريحا ، وأنظفهن صورة . قال : فتقف صورة عن يمينه وأخرى عن يساره وأخرى بين يديه ، وأخرى خلفه ، وأخرى عند رجله . وتقف التي هي أحسنهن فوق رأسه . فإن أوتي عن يمينه منعته التي عن يمينه، ثم كذلك الى أن يؤتى من الجهات الست. قال : فتقول أحسنهن صورة : ومن أنتم جزاكم الله عنّي خيراً ؟ فتقول التي عن يمين العبد : أنا الصلاة. وتقول التي عن يساره : أنا الزكاة. وتقول التي بين يديه : أنا الصيام. وتقول التي خلفه : أنا الحج والعمرة . وتقول التي عند رجليه : أنا بر مَن وصلت من اخوانك. ثمّ يقلن : مَن أنت ؟ فأنت أحسننا وجها وأطيبنا ريحاً ، وأبهاناً هيئة . فتقول : أنا . «الولاية لآل محمّد صلوات الله عليهم أجمعين

On pp. 145–146 of the old edition of as–Saffar's Basa'ir al–Darajat, through isnad which goes back to Zurr ibn Jubaish narrating an authentic tradition in the Mahasin book from one of them, peace be with them, namely Imams as–Sadiq and al–Baqir, saying, "When a believer dies, six faces (forms or shapes, i.e. personifications) enter the grave with him, each is more beautiful, more fragrant and more clean than

the rest. These faces settle in six positions: on his right side, on his left, behind him, in front of him and at his feet. The most beautiful and the most fragrant one rests at his head. If questioning or torture approaches him from all sides, it will be prevented by one of the six faces.

The most beautiful face will ask the other faces saying: 'Who are you, may Allah reward you well on my behalf?!' The face settling at the believer's right side will say, 'I am the prayers.' The face settling on the believer's left side will say, 'I am the zakat.' The face settling opposite to the believer's face will say, 'I am the fast.' The one settling behind the believer will say, 'I am the pilgrimage', while the one settling at his feet will say, 'I am kindness and benevolence towards the believing brothers.' Everyone will then ask him about himself thus: 'And who are you with your dazzling beauty and extra-ordinary fragrance?' He will say, 'I am the wilaya (mastership) of the Progeny of Muhammad (peace and blessings of Allah be with them all)."'

Source URL:

https://www.al-islam.org/stages-hereafter-path-eternity-yasin-t-al-jibouri/5-stage-five-life-hereafter-questioning-munkir-and#comment-0