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Spring Of Kausar (Hawze Kauzar)

The existence of the Spring of Kausar is found in the Qur'an and the traditions, it is the abundance (*Khayre Kaseer*) which was bestowed on the Prophet (s). It is quoted in '*Basaerud Darajat*', '*Ma'alimul Zulfa*,' and the third volume of '*Biharul Anwar*' that Abdullah ibne Sinan asked Imam Ja'far as-Sadiq (a.s.) regarding the Spring of Kausar. Imam (a.s.) replied that it's width is approximately equal to the distance from Basra in Iraq to Sanaa in Yemen. Abdullah seemed astonished.

Then Imam Sadiq (a.s.) asked him, "Do you wish to have a glimpse of it?" He replied, "Yes O son of the Prophet!" Imam (a.s.) escorted him outside Madina, and struck his foot on the ground. Abdullah says that by the Imam's order the veils of the unseen were lifted off my eyes. I saw a stream flowing beneath, and the place where we were standing was surrounded by it. I saw on one side of the stream was flowing water, which was whiter than snow, and on the other side milk, and in between was flowing the "Pure Drink" (*Sharabe Tahoor*) colored red like rubies (*Yaqoot*). I had never witnessed such a beautiful view before, or the wine (the wine referred to here is not the usual intoxicating liquid, rather it is a pure drink reserved for the believers in Paradise), flowing between water and milk.

Imam (a.s.) said, "As is written in the Qur'an, that in Paradise flows rivers of milk, water and wine, verily this stream flows from it. There are beautiful trees on both sides of this river, and between the trees the '*houries*' of Paradise are standing with their beautiful hair flowing in the air, the likeness of which cannot be seen in this World." Then the Imam (a.s.) went towards one of the '*houries*' and asked for a drink.

The '*hour*' saluted Imam (a.s.) and filled the cup with water from the stream and presented it to him. Imam (a.s.) gave the cup to me to drink. I drank and was surprised for I had never tasted such delicious and tasty water in my life, nor ever smelt such fragrance of musk. I said, "May my life be your ransom, the likeness of what I saw today can never be imagined in my life." Imam Sadiq (a.s.) replied, "Whatever you have seen is quite less when compared to the blessings reserved for our Shi'ahs. When anyone among them dies, their spirits stroll in these gardens, and they drink from and bathe in these streams, and thus gain pleasure by consuming the delicious fruits."

The Holy Prophet (s) told Imam Ali (a.s.), "The Spring of *Kausar* flows from beneath the high heavens.

Its water is whiter than milk, sweeter than honey, and softer than ghee. Its pebbles are of topaz (*zabrojad*), rubies (*yaqoot*) and corals (*marjan*). Its grass of saffron (*Za'faran*), and mud of musk (*Mushke Azfar*).” Then the Holy Prophet (s) placed his hand on the side of Imam Ali (a.s.) and said, “O Ali! This stream is for me and you, and those who love you.” (*Ehsanul Fawaed*)

For the followers of Imam Husain (a.s.) there is an additional blessing. Imam Ja'far – as – Sadiq (a.s.) says, that the person who weeps on the sufferings of Imam Husain (a.s.) will be happy and contented on the Spring of *Kausar*, and will be pleased after looking at it.

Manifestation of the High Honor of Ahlulbait

Allah will reveal His other bounties and blessings on the day of Qayamat, one of them will be the manifestation of the high honor and position of Muhammad (s) and his Progeny.

The Standard of Praise (Liwaul Hamd)

Abdullah ibne Salam asked the Holy Prophet (s) regarding the Standard of Praise (*Liwaul Hamd*) to be presented to him in Qayamat. He (s) replied that, its length is equal to the distance of a thousand years. Its pillars will be of red rubies, and its handle of white pearls, while its flag will be of green emeralds. One flag will be swirling in the east, the second in the west, while the third one will be swirling in the middle. On it three sentences will be engraved, “In the Name of Allah, the Beneficent, Merciful”, “All praise be to Allah – the Lord of the worlds,” and “There is no God except Allah, Muhammad (s) is the Messenger of Allah, and Ali (a.s.) is the friend of Allah.”

The length of each of these sentences will be equal to the length of a thousand years. Abdullah asked, “Who will be carrying this standard”? The Holy Prophet (s) replied, “The same person who in this world is my Standard-bearer viz. Ali the son of Abu Talib (a.s.).” Abdullah replied, “Verily you speak the truth. But also inform me as to who all will remain under the shelter of this standard.” He (s) replied, “The believers (*Momeneen*), friends and Shi'ahs of Allah, my friends and Shiahs, and the friends and Shi'ahs of Ali (a.s.). Verily this position is very high. And Allah's wrath be on the one who believes me, or argues over his (Ali's exalted) creation by Allah.”

Ali (a.s.) will be the Distributor of Kausar (Saqiye kausar)

The Holy Prophet (s) told Ali (a.s.): “O Ali! verily you are the distributor of (the water of) kausar.” It is related in *Khisaal* of Shaikh Sadooq that the Commander of the faithful Ali (a.s.) said, “I along with my progeny (Ahlulbait) will be standing besides the Holy Prophet (s) near the spring of *Kausar*.

Whoever wishes to meet us should strive to emulate our actions and words. For every house have some generous and noble people. Intercession (*Shafa'at*) is surely there for our friends. Hence strive to meet us there, as we shall shun away our enemies from there and give our friends to drink from it. And

whoever drinks a sip from that blessed water will never become thirsty.

It is written in the *Saheeh* of Bukhari that when some of the companions of the Prophet (s) will be removed from the Kausar, the Prophet (s) will say, "O my Lord! These are my companions." Allah will reply, "You do not know what they did after you." They spread false traditions and made changes in religion (*bid-at*). This tradition is also quoted in the ninth volume of the saheeh of Muslim.

The pulpit of Praise (Maqame Mahmood)

In the *Tafseer of Furat bin Ibrahim Kufi*, Imam Ja'far-as Sadiq (a.s.) has been quoted narrating a lengthy *Hadees* from the Holy Prophet (s) that he said: As Allah has promised me, He will surely fulfill it.

"May be your Lord will raise you to a position of great glory." (Surah al- Bani Israil, 17:79)

He will gather all the people on the day of Qayamat, and will erect a Pulpit (*mimbar*) of (*zabrojad*), emeralds (*zamrood*), rubies (*yaqoot*) and gold. I will mount on it and sit on the highest step. At that moment Jibra'eel will bring the Standard of Praise (*Liwaul Hamd*), and handing it over to me, he will say, "O Muhammad (s)! Verily this is the praiseworthy position (*Maqame Mahmood*) about which Allah had promised you Then I will tell Ali (a.s.) to mount the Pulpit. He shall do so and sit one step under me. Then I will hand over the Standard to him.

Ali (a.s.) will be the Distributor of Heaven and Hell (Kaseemill Jannate wan Naar)

Holy Prophet (s) has said that the gatekeeper of paradise (Rizwan) will bring the keys of paradise and hand them over to me. Likewise the Keeper of hell (Malik) will also come and hand over the keys of hell to me. Then, I in turn will give the keys to Ali, the son of Abu Talib (a.s.) saying 'O Ali, you are the distributor of Paradise and hell. And at that time Paradise and hell will be obedient to me as a bride is to her groom. And this is the interpretation of the Verse (*Ayah*):

"Do cast into hell every ungrateful, rebellious one." (Surah Qaf, 50:24).

Intercession (Shafa'ah)

It is written in *Tafseere Qummi* that Sama'ah says that I asked Imam Ja'far as-Sadiq (a.s.), "How will the Holy prophet (s) intercede on the day of Qayamat? He (a.s.) replied, "When people will become weary and tired and will be sweating profusely, they will go to Prophet Adam (a.s.) and plead for his intercession. Adam (a.s.) will put forth his *Tarke Ula* (leaving the better work for a less (desirable thing) and excuse himself. He will direct them towards Prophet Nooh (a.s.). Nooh (a.s.) will also apologize and direct them to go to the Prophet after him. Likewise each Prophet will direct them to the Prophet after them till they reach Prophet Isa (a.s.). Isa (a.s.) will then advice them to go to the last Prophet

Muhammad (s).

Then the people will go to him and plead his mercy and ask for his intercession. The Holy Prophet (s) will accompany them till the Gate of Mercy (*Babur Rahmah*) and will fall into prostration (*sajdah*) there. At that moment Allah's voice will come "O Prophet! Lift your head up and intercede (for the people), for surely your intercession will be accepted. And ask whatever you wish, for surely you shall be given." (The intercession by the Holy Imam a.s.) has already been discussed in the Chapter of Accounting).

It is narrated from the Holy Prophet (s) in *Khisaal* that three groups of people will intercede on the day of Qayamat, and their intercession will be accepted – the Prophets (*Anbiya*), the Scholars (*ulama*), and the Martyrs (*shohada*). (*Ehsanul Fawaed*)

It is written in the third volume of '*Biharul Anwaar*' that the Holy Prophet (s) said, "Do not underestimate the Shi'ahs of Ali (a.s.), for each one of them will intercede for the people equal to the tribes of *Rabi'ah* and *Muzar*" (two great tribes of Quraysh).

Who will be interceded?

In '*Biharul Anwaar*' it is narrated from the Holy prophet (s) that he said, "Intercession (shafa'at) will be for those of my Ummah who have committed major sins (*gunahane kabeera*), while those who are righteous will be in no need of it."

The Holy Prophet (s) says: "On the day of Qayamat I will surely intercede for the following four types of people: those who respect and honor my Progeny (*Ahlulbait*), those who fulfill the desires of my Progeny, those who work for their cause, and those who love them from their hearts as well as by the tongue (openly and in secret). (*Sawaeqe Muhriqa*)

Imam Ja'far as-Sadiq (a.s.) says that the one who considers Prayers (*namaz*) to be unimportant or lowly will not get our intercession.

Imam Muhammad-al-Baqir (a.s.) says that Our Shi'ah is the one who obeys us and does not go against our word.

If a person does not do what is obligatory (*wajib*) and does not keep himself from sins and evil, he is not amongst the Shi'ahs, and will not receive intercession of Muhammad (s) and his Progeny (*Ahlulbait*). (*Ehsanul Fawaed*)

In short a believer (Mo'min) should always remain between fear (of Allah's wrath) and desire (of His mercy), for these are the attributes of a believer.

Heights (A'raf)

There are three different interpretations regarding *A'raf*.

1. According to the reports of Ahlulbait (a.s.), *A'raf* is a height on the Bridge of Serat on which the Holy Prophet (s) will be standing along with his Progeny (a.s.). The foreheads of the friends and Shi'ahs of Ahlulbait (a.s.) will be emitting a light, and this will act as a mark of their love for Ali (a.s.) as they pass over *Poole Serat*.

It is stated in *Sawaeqe Muhriqa* that no one will be able to pass over the Poole Serat unless he has a permit from Imam Ali (a.s.). It is written in the Qur'an:

"And on the A'raf there shall be men, who know all by their marks." (Surah al A'raf, 7:46).

2. Another interpretation of *A'raf* is that it is a wall as said in the Qur'an:

"On that day you will see the faithful men and the faithful women – their light running before them and on their right hand, good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement." (Surah al-Hadeed, 57:12)

It is said in the interpretation of this verse that the light referred to here is the love of Muhammad (s) and his Progeny (*walayah*). And this light will be (glowing more or less) according to the (extent of) belief (*Eeman*) and love (*Walayah*), and it will be shining on the right side. So they will be emitting light so intensely that they will not be able to look at their feet. Some will be emitting light, which will be infinite. While some will be emitting a weak light which will dim sometimes and shine sometimes. They will become disturbed and cry out

"Our Lord! Make perfect our light, and grant us protection." (Surah at-Tahreem, 66:8)

During that moment the light of others will be of no help. The hypocrites and sinners will try to gain benefit from the light of the believers, but will not be able to do so, and a wall will be erected between them and this is the very *A'raf*.

"They will cry out to them: Were we not with you? They shall say: Yes! But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, which the arch deceiver deceived you about Allah." (Surah al-Hadeed, 57:14)

"One the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light, it shall be said: Turn back and seek a light. Then separation will be brought about between them, with a wall having a door in it, (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, there shall be

punishment.” (Surah al Hadeed, 57: 13)

3. A'raf is a place between paradise and hell. The oppressed ones (*mustaz-afeen*), idiots and insane people foolish women, children who have died before attaining adulthood, people who have died between the appearance of two Prophets (and did not meet either of them), and people who were alive at that time but the Prophet's message did not reach them, will be made to dwell therein) There shall be no blessings and pleasures of Paradise and no punishment and wrath of Allah.

Shaikh Sa'adi says: A'raf is (like a hell in the eyes of the '*houries*', but for the people of hell it is equal to paradise.

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