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Effulgence for the Reality of the Grave

Never imagine that things lack perception. Doors and walls of the world possess perception and understanding, and they even have the power to speak. But such a thing is not present in the kings. So much so that those who are living in royal atmosphere, they should know that those who have gone into Barzakh, there they can hear tumult and noise of different things and the talks of the earth. A time will come when you will also hear the talks of the earth.

At that time when your grave will say: Go to sleep like a bridegroom, if it is a man and if it is a female she would say: Go to sleep like a bride. During those nights, most probably those of the month of Ramadhan, Imam Zainul Abideen (a.s.) did not say for nothing: I weep for the darkness of my grave. I did not have the carpet of good deeds spread in my and neither did I send effulgence of piety for my grave...

Three Groups Harboring Many Hopes

The report, which you have heard before says that there would be three groups who would be harboring more hopes than all others. The first group is of those scholars and Zakireen, on whose advice and exhortations others acted, but they left this world without any deeds. Tomorrow, when on Judgment Day they see that other people have earned Paradise through their knowledge and exhortations and they are themselves being taken to Hell, how shameful would be the occasion at that time?

At that moment, they will desire to be put into Hell as soon as possible, so that they may not be seen.

Another group is of those wealthy people who were unable to take advantage of their own wealth and after their death their heirs spent their wealth in charitable venues. Thus the deceased bore all hardships and someone else took advantage of it. Tomorrow, on Judgment Day there will be nothing, but regret for such a person.

The third group is of those who would be involved in chastisement due to not performing any good deeds and their servants would be earning rewards. 1 Other than the chastisement of Hell, this is a

spiritual punishment, which is worse than Hell. All his life he continued to say: I am the master; I have wife, servants and maidservants etc. But when he will look at such a wife and servants, he would say: This is the true princess and prince and I am unfortunate and debased.2

Womb and Barzakh

Another reason of deriving a moral lesson is that when we were in the womb and at that time if we were told that there is a wide world outside it, which cannot even be compared to this narrow world and inside it different kinds of foods and drinks are available, which cannot be compared to that nourishment, which you are getting through the umbilical cord.

You should know that in the world of Barzakh, your condition is like that of the child in a womb. When a child is born and comes out into the world, he enters such a new world, which neither your eyes have seen nor your ears heard; you have not even imagined it.3

Capturing of the Soul

Capturing by pain and capturing with ease

When the Almighty Allah takes away the soul, it is captured in one of the two ways: soul of some people is taken with ease and mercy and of some is taken with anger and severity. There are different levels of both kinds of death. Some reach to the stage that Hazrat Israel and his companions are accompanied with fiery weapons to take away the soul of the infidels.

And there are different levels of taking away the soul with kindness to such an extent that angels hold bouquets of flowers of Paradise, which exude fragrance of Paradise. What a good fortune it is that the Angel of death should come in an extremely beautiful form.

The Angel of death comes for everyone that his own face is according to the beauty and elegance of his deeds and faith. As much as his beauty is, as much would be his appearance. I should go on to say that Imam Ali (a.s.) is also as such. How much beauty and grace he earned? How many lofty qualities he adopted? He became a cause of benefit to the people.

How successful and thankful he was in his life? You must not think that the interrogating angels would come to all in the same form. It is not so. They come at the head of all according to the condition of the deceased. Whether we had acted like human beings or like beasts.

They come to some people in a severe and nasty mood and their hair would be rubbing against the ground and flames coming out of their mouths like dragons and blood overflowing from their eyes. These are our deeds, which would be personified in this way. For believers they would be Bashir and Mubashshir, who give glad tidings of Paradise.4

Question: A person who died a thousand years ago and another died today. Would the world of Barzakh be same for them? Also please explain the facsimile body.

Reply: In the world of Barzakh, the period of stay of the souls is different. But the souls would not remain suspended in Barzakh. If they went away from the world purified of sins, they would be given rewards of Paradise in Barzakh. In the other case they would be involved in chastisement of Barzakh.

If they are from Mustazafeen, that who had no ability to discern good and bad or that the proof has not been exhausted for them in the proper manner, like some people who live in infidel countries, who do not have knowledge of differences in religions and they cannot go to another country and research about true faith.

In the same way are young children and insane persons; thus there will be no questioning for them in Barzakh; neither would they get any reward nor punishment. And the judgment would be on Allah till Judgment Day so that He may decide about them as per His justice or grace. Facsimile body is a body with which the soul is joined after death. It is also a body like the worldly body.

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: If you see it in Barzakh, you will say it is that same person; that is it would exactly resemble the worldly body in form and appearance. But this being would be made of an extremely subtle matter.

Allamah Majlisi says in Biharul Anwar: In subtlety it would resemble the angels and Jinns. Also he says that in traditional reports, it is mentioned that it would be like an image in the mirror, which can only be seen, but cannot be felt.

Three Things Would be Very Useful in Barzakh

One day, when the Messenger of Allah (s.a.w.s.) was extremely elated, he said: I saw the chief of the martyrs, Hazrat Hamza and Ja'far Ibn Tayyar: a tray of grapes of Paradise was placed near them. They ate some of them and the remaining transformed into seedless dates of Paradise having no hardness, exuding fragrance of musk which was perceptible for a distance of many Farsakhs.

His Eminence said: I asked them: What you have here is better than everything? His Eminence Hamza replied: There three things here, which are extremely pleasing. 1– Dua of Ali Ibn Abi Talib (a.s.). 2– Durood on Muhammad and Aale Muhammad (a.s.) and 3– Giving water to the thirsty. It would be very useful in Barzakh. If you cool the heart (quench the thirst) of a person today, tomorrow your heart would be cooled (your thirst would be quenched) in Barzakh.

Squeeze of the Miserly Inmate of Barzakh

It is necessary to be careful of your evil deeds. There were so many occasions when we should have practiced charity, but we did not. How much fire we have sent for our grave? You must not regard

others; you must pay attention to yourself. As much one had been miserly as much he has made his grave narrow. When they die, there would be no expansion and wideness; on the contrary it would be as narrow as the driving of the nail in the wall.

Porter in the world and King in the Hereafter

I just remembered an incident, which I should relate. It is narrated from elders that they saw in dream a garden of Barzakh having resplendent palaces, wide roads and lofty trees bearing different delicious fruits.

They also saw a noble personality seated at an elevated spot. At that time it was noticed that the scene was not from the material world. 'I was astounded and wondering who that noble personality was. I prayed to Allah to grant show me. Suddenly that noble man called: I was a porter in the world (which is considered the basest profession).

Flame shoots up from the Grave

Darus Salam is located in Iraq. They brought the dead body of a courtier of the Qachar king (I am not disclosing the name, lest he is insulted) from Tehran to Qom. They procured a chamber in the holy sanctuary for his burial, where he was interred. After the burial, they appointed a Qari to recite Quran on the grave. He began his recital. Suddenly he saw a flame shooting up from the grave.

The Qariran went out at once. Later it was found that the carpet in the chamber and other things placed there were scorched. All understood that this was not the apparent worldly fire; on the contrary it had emerged from the grave. The fire was so severe that it affected even outside the grave. Do you wish to sow the seeds of fire and harvest flowers? Even if thousands of bouquets are placed on your grave, but what the result of your inner filth will be?

Although you may be pleased with yourself and hope for divine mercies, you cannot feel proud of your deeds. You must always remain between hope and fear. It is possible that the Almighty Allah might be merciful on you.

Restraining Anger is like cooling the Fire

Restraining anger is like putting water on the fire of grave. We should be cautious in anger and fury. We should control ourselves and guard the peace and tranquility. If we become angry, we should at once drink some water and ignore the factors which have enraged us. If we have severed relations, we should water our grave through a good turn to relatives. In other words, every sin would be cause for passing over the Siraat Bridge.

The path to Paradise is reconciliation and peace and the path to Hell is fury and disputation. You know

well which road you should tread. Generosity and charity are paths of Paradise without any hardship. 5 Paradise is that as much as possible, speak a good word. One should be trustworthy and conceal the defects of each other's. Opposed to it, is the path to Hell.

If you want to keep away divine fury from yourself, you should control your own anger and fury. It is narrated that a person was extremely angry. All of a sudden a voice came: The trust of that person is kept with us, whereas he had swallowed his anger for our sake. Today is the day of recompense for it.

Concealed Charity and Weeping due to Fear of Chastisement

Among the things, which cool the fire of the grave is to give Sadaqah for the sake of Allah, without making an announcement of it. One of its kinds is that if one hand gives Sadaqah, the other hand should not come to know. We must not mention it to anyone else. So much so that one should not even say it to oneself. We must not even recall it in our mind and forget it completely.

Among the things, which cool the fire of Hell, are drops of tears shed in fear of God. You should recall your sins and remember the chastisement and hardship of those sins. If you become fearful and horrified and some drops of tears come out, they would cool the fire of Hell.

Following of Selfish Desires Would Make one Fall Far Away from the Siraat Bridge

Following selfish desires is a cause of falling down from Siraat Bridge. Have you seen a person whose selfish desires are his deities? Following of selfish desires takes one to the pit of Hell. One who pursues his base desires without paying any heed to the lawful and unlawful of religion is having such end; it is as if he has chosen the fire of Hell and abandoned obedience of God and the right path.

In Surah Yasin, servitude to the Almighty Allah is called as the Straight Path. One should live like slaves and not like servants. One should not consider oneself absolutely independent. On the contrary, one should consider oneself to be absolute property of God.

The Sinner is the Real Usurper

One who bestowed the tongue has also fixed the limits of its use. Who is the true usurper? That person who talks abusive things through the tongue, which is given to us as a trust, and which is bestowed to us by the Almighty Allah. One who lies and backbites. One who makes allegations and talks without having proper knowledge? One who insults people? All these are dishonest uses of the tongue.

It is the property of your Lord and your discretion over it is limited. It is necessary that it should remain under the control of the true owner (God).

Hell for the Enemy of Ali (a.s.)

It is narrated that if all people had united on devotion to Imam Ali (a.s.), (and had died on faith in Ali), the Almighty Allah would not have created the fire of Hell. Hell is for the enemies of Ali (a.s.). Thus the followers of Imam Ali (a.s.) would die after repenting for their sins and the love of Imam Ali (a.s.) is akin to leaving this world after repentance. And if suppose even if one dies as sinner and smeared with crimes, one would be purified in Barzakh.

The Follower of Ali (a.s.) Would not Remain in Hell

Muhaqqiq Qummi says: Perpetuity in Hellfire is only for the enemies of Imam Ali (a.s.) and perhaps this tradition means that because of devotion of Ali (a.s.) no sin would compel anyone to remain in Hell forever. There will be no hardship, which can cause one to remain in Hell forever even though one might be suffering chastisement since three hundred thousand years.

Imam Ali (a.s.) is Having the Keys to Paradise and Hell

Akhtab Khwarizmi and Thalabi have mentioned that the Messenger of Allah (s.a.w.s.) said: Tomorrow on Judgment Day a wide pulpit having a hundred steps would be placed for me. I will sit on the first step; Ali would be seated on the second. And two angels will be seated on the step after that.

The first angel will say: O people of the gathering; I am Rizwan, the caretaker of Paradise; that is I am the key-holder of Paradise. The Almighty Allah has ordered me that I should present the keys of Paradise to Muhammad. Then the next angel would say: I am Malik, the guardian of Hell. I have been ordered to hand over the key of Hell to Muhammad. At that time I will take up both the keys and hand them to Ali Ibn Abi Talib (a.s.) as the Almighty Allah says:

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

That is O Muhammad and Ali, Do cast into Hell every ungrateful, rebellious one. 8

Great Personalities Terrified of the Nakedness of Judgment Day

It is mentioned in Malimul Zulfa that the Messenger of Allah (s.a.w.s.) said: On Judgment Day, women will be raised naked. When Lady Zahra (s.a.) heard this, she began to weep and wail: O woe! Jibraeel Amin came to the Prophet and said: The Almighty Allah greets Lady Fatima Zahra (s.a.) and says: We stand guarantee for Zahra, that on Judgment Day, We shall adorn her in two robes of Paradise.

Mother of Amirul Momineen (a.s.), Lady Fatima bint Asad; that lady who was taken inside the Holy Kaaba to deliver her child and she remained inside it for three days. And she, who was like a mother for the Holy Prophet (s.a.w.s.). Even she protested to the Prophet about the exposure of Judgment Day and

sought refuge from him and requested him to shroud her in his shirt at the time of her burial.

When Ummul Momineen, Lady Khadija (s.a.) was in her last moments, she sent Lady Fatima Zahra (s.a.) who was seven years of age at that time to the Holy Prophet (s.a.w.s.) and said: Go and tell your father that your mother requests to him to bury her in his shirt, so that on Judgment Day she is not raised unclothed. These are examples of trepidation of senior personalities from exposure of Judgment Day.

For the day about whose hardship the Almighty Allah says that it is something, which one despises and which one considers bad for himself. From this same meaning the two angels who come into the grave for infidels the first night are called as Munkir and Nakeer. Thus the Late Faiz and other respected scholars have said that the arrival of angels depends on the deeds of the dead. If the deceased was righteous, Bashir and Mubashshir will come and if not they come as Munkir and Nakeer.

That is the same angels would come for believers in a nice form and would be givers of glad tidings and for the infidels and sinners, they would come in a horrible form and warn of divine punishment. It is the same angel like in the case of His Eminence Israel, but for the righteous, he would come in a nice form and for the sinners in a terrifying form.

Dispersed Locusts

"Their eyes cast down, going forth from their graves as if they were scattered locusts." (Surah Qamar 54:7)

Humility is a matter of conscience and it is most apparent in the physical organs and most of all in the eyes. The relationship of the eyes to heart is more than with any other organ. Joy and sorrow, shame and modesty etc. all can be read through the eyes. That is why the Almighty Allah has related humility to the eyes, although it is related to the eyes, because the effects of debasement and misfortune exude from the eyes.

That is why it is said that their eyes are humble. They will come out of the graves and disperse like locusts. Among the characteristics of the locusts is that when they fly, they do so in a haphazard way and bump into each other. They crash against buildings and other things and due to this a large number of them drop down.

The Almighty Allah compared the coming of human beings from the grave to the flying of locusts. He says: When he sees something, he does so in such a way that as if he has seen it for the first time. All the past and latter people will gather over there.9

Those Who are not Distressed

Yes, there is only one group, which is not distressed and these are those who brought faith and continue to perform good deeds and the Almighty Allah bestowed peace and confidence to them. 10

And they would leave the world with the same tranquility and confidence. If someone is having a doubtful faith and lacks good deeds, you can be sure that he would be distressed in the hereafter as well. 11 If he dies with an uncertain faith, he would be raised distressed on Judgment Day also.

Chastisement of Qiyamat is Most Severe

"...and the hour shall be most grievous and bitter." (Surah Qamar 54:46)

By way of emphasis, he says that Qiyamat is grievous. Anything that is sorrowful and grievous and it is not possible to flee from that, it is the superlative of the word, which is used in this verse.

That is every hardship and chastisement, which seems to be extraordinary, escape from that cannot be imagined and this can be easily witnessed in the world; Qiyamat is much more difficult if he gets involved in the chastisement of Qiyamat, he would forget the hardships of the world; like one stung by a snake does not even care of the stinging of mosquitoes.

Demanders of Rights and Qiyamat

You must have read the hardships of Qiyamat again and again in the Quran. Judgment Day is the day when every person will be raised so that all may see him. Meanwhile, a caller will call out: One who has a right on this person may come forward.

The seekers of rights will rush to him. Those about whom it would be least expected that one has not even fulfilled their rights. They will gather around. He would have insulted someone, backbite against someone, usurped someone's property, had been indebted to someone and then forgotten it.

All will besiege him asking for their rights. Now that man will have to repay all of them from his good deeds. It is mentioned in traditional reports that he would have to give in exchange of every Dirham seven hundred accepted prayers. What can be a greater hardship and difficulty?

This word is derived from the root, which means bitter and the form used here is the superlative; it denotes anything, which is displeasing whatever bitterness of it can be imagined, Qiyamat is bitterer than that. It is so bitter that even a brother will flee from his brother, the son from the parents and the husband from the wife12 only due to the fear that they might demand their rights.

Testimony of the Parts of the Body

Among the stages of Qiyamat is the speaking of the organs and physical parts. The parts of the body of everyone will testify for his deeds. It is a declaration of the Holy Quran. 13 On the contrary, when man will object to his body parts, why you are testifying against me? The organs will reply: We have no power over ourselves. Almighty Allah bestowed the power of speech to us. 14

Fire for the Sinners

"Surely the guilty are in 'Saeer' (error and distress)." (Surah Qamar 54:47)

The literal meaning of the criminal is sinner, but according to the context of the first verse, it denotes polytheist. That is the polytheists are deviated from the truth. That is all their deeds in the world are two faced.

They are selfish. They do not perform any positive act, which might cause progress to them. All their efforts are focused on gathering wealth, whose consequence is getting deviated from the path of God.

The word of 'swar' is in the meaning of obsession and it is possible that it might be deviation and obsession in the world and craze is implied by it. That is the polytheists are in deviation and insanity.

Thus it is narrated from the Messenger of Allah (s.a.w.s.) in Biharul Anwar that when the Holy Prophet (s.a.w.s.) met an insane person, he asked about his condition. People said that he was mad. He said: He is trouble stricken. Indeed, insane is one who has preferred the world over the hereafter. 15

They Lose the Path of Salvation

A meaning of deviation and obsession is that both should be related to the hereafter. On Judgment Day, polytheists will lose the way to Paradise and then will not able to find it. 16

"On the day when they shall be dragged upon their faces into the fire; taste the touch of Hell."
(Surah Qamar 54:48)

Since they had turned away from the truth in the world that is why they would be thrown into the fire tomorrow and they would be told: Taste the Saqar.

Taste the Fire of Hell

Saqar is a name of Hell. It is narrated from Imam Ja'far Sadiq (a.s.) that he said: There is a field in Hell, which is known as Saqar. It is mentioned in another report that Saqar is a level in Hell. One day Saqar requested the Almighty Allah to allow it to take a breath. When it was permitted it took a breath and as a result of this it scorched all the Hell. These are not fictional things.

They shake us up from the roots. They are realities, which make us tremble. We should worry about such dangerous occasions and seek refuge for such an eventuality. Till we do not see the angels of mercy at the time of death and hear that we have been invited to Paradise, till that time 17 we should not sit idle and leave the world without faith. It should not be that we die without repenting for our sins. Can anyone have certainty that his death will come in the best way?18

The Dispersed Parts of the Body Would be gathered on Judgment Day

It is a matter of great astonishment that the dispersed parts of the body would be gathered once more. When rice or wheat goes down the throat of your father it disperses. But all the particles of the physical body gather once more in the loins of your father and enter the womb of the mother through the channel of semen.

You have seen how the dispersed particles were gathered and after that also they would gather the dispersed particles. In the Holy Quran, this meaning is mentioned again and again. Say: The one who has created you the first time, will bring you back together. 19

The power of creation, which gathered the dispersed particles and after being dispersed again will gather it again in such a way before your eyes, they show the scene of Qiyamat; are you still astounded? Do you say that you will be reduced to dust after death; how you will be raised up again?20

Life under the Surface of Earth after Death

If you are still doubtful; look at the ground beneath your feet. How in summer there was a scene of death; plant, herbs and seeds were all dried up. But when spring arrived, a new life was added to it and the signs of life began to be showered from it. Different seeds and herbs and various fruits grew from it. This is life after death.21

Why People of Hell were Created in the First Place?

A question arises that when the Almighty Allah knew that the folks of Hell will never accept righteousness and faith, why He created them at all? The reply can be only that: O human being, your saying how and why is beyond your limit. Although you should have said: I don't know and I can't understand the true secret of creation and not that you should be opposed to Divine wisdom.

But I reply this objection through a simple example. No powerful and kind ruler throws open all his treasure for common people and announces to them to come and take whatever they want. Now if there are some people in his kingdom who belie him and say that he is only bluffing and there is nothing worth to be taken from there. What can the king do about such people? He is not blamable in any case.

If someone does not come to collect the goods he has caused a loss to himself22

The Actual Aim is to Widen Mercy and Grace

O human being, the Almighty Allah had invited all for a feast. Or He knew from before that all would not come. 23 There is a saying that even if all the people in the world become disbelievers, it would cause no difference to the Almighty Allah.

There is an interesting point here. It is that if all the people do not come, except for one person, it would be sufficient for the greatness and power of the Almighty Allah. The glory of Allah lies in making the arrangement and inviting the people. People may come according to their will and wish and go back satiated.

It cannot be through use of force. The act of Satan is found in an optional matter and selfish desires also intrude. On this juncture, some are found saying. Leave all this alone; allow the world to run on its way. Don't forgo money.

Which corpse has become alive again? That is you must not leave the material and natural joys. What concern you have with hereafter and Paradise; you should remain with animals. What have you got to do with the neighborhood of Muhammad and Aale Muhammad (a.s.)? This is Shaitan and this is his voice.

All these are satanic instigations and the majority of the people listen to him. Should the merciful Lord close the doors of His grace on everyone? You cannot say this. When Allah knew that all would not come, why He created them in the first place?

These are childish statements. We cannot understand the secrets of the universe that we should be able to understand all this. What is the wisdom of the King of the Kingdom and how many exigencies are concealed in it, which He himself knows or the proximate ones of His court.

Umar Saad and Call of Shaitan

What was the issue of Umar Saad? Greed for governorship of Rayy and Satanic invitation, which said that if you go to Kerbala and fight Husain, you will be rewarded with the governorship of Rayy. No one accepted the invitation of Muhammad to Paradise and one invitation of Satan; and that also in your view he oppressed and deceived the Almighty Allah. If you eliminate Husain, you will achieve your intended aim. And if in the meantime Qiyamat comes, you will seek repentance and be forgiven.

The call of Allah and the call of the Satan are there and will continue to be there till Qiyamat. It was there from the beginning and it will remain till Qiyamat. Such calls are there for every person, every day.24

Death is an Example of Divine Power

The example of this statement or a statement higher than this was issued by Imam Ali (a.s.). Exhortation is not like a corpse. 25 Would you like to see that power is only the property of the Almighty Allah and only see the condition of throes of death. You were a great stalwart, but in spite of all your powers you cannot even drive away a housefly.

You were speaking, but at that time even if you want to recite the Kalimah, you will not be able to. If you wish to make a bequest, you can do so with only a great effort. Whatever strength he possessed, it was not his own since day one. Man aspires to reach home safely. But he meets his death in wilderness, vehicle and on the roads.

No matter what one may intend, but practically something else happens. Who were you? You were nothing on day one. Today your misunderstanding will be clarified.

Why should you not gain lesson from this? How many vehicles are there which are dangers to their owners and cause death to them? How many buildings there are to build which a man devotes all his capacities and today his bier is coming out from the same building. Please reduce your fervor and desire for this world; on the contrary you should be in anticipation of the permanent abode. How the Almighty Allah warns you all! But this man is not prepared to gain lesson from it all.

Letter of Imam Husain (a.s.) to Bani Hashim

As if originally the world was not there only (indeed a person may live for forty or fifty years and it seems that he has just come into existence). There is no end of the Hereafter as we know all along. It was there from the beginning and it will remain thus. But it is Imam Husain (a.s.) and he is inclined to another world. At the time of entering Kerbala, he wrote a letter of such subject matter.26

O Allah, by the right of Imam Husain (a.s.) grant us the enthusiasm of meeting You and bestow to us love of the hereafter. Imam Husain (a.s.) is extremely desirous of death and he wants to join his grandfather, the Holy Prophet (s.a.w.s.), father Imam Ali (a.s.), mother Lady Fatima Zahra (s.a.) and brother Imam Hasan Mujtaba (a.s.).

Prophet Yaqub (a.s.) was so eager to meet Prophet Yusuf (a.s.). Imam Husain (a.s.) was eager to meet his kindred and after that he also announced that he belonged to Kerbala.27

Harkening to the Entreaty of the Mourner of Imam Husain (a.s.) in Barzakh

Barzakh is the third stage. That is from grave to Qiyamat when the soul enters the facsimile body; if man is from the righteous, the place of his arrival is in Wadius Salam in the neighborhood of Amirul

Momineen (a.s.). If he is evil, his destination is wilderness of Barhut.

If he has departed from the world purified, he would reside in comfort in Barzakh. He would be bestowed with fragrance and pleasures. And if he is smeared with sins or has usurped the rights of others, has oppressed people; he would be in a severe squeeze like a nail driven into the wall.

Is there anyone who can claim that he would certainly leave the world in a purified condition and no right of others would have been upon him? He should not have insulted anyone all his life. He should not have backbite anyone.

Imam Ja'far Sadiq (a.s.) says: One who is sorrowful in our calamities; after death he would feel a pleasure, which will continue till Judgment Day. That is in the world of Barzakh, he would not feel any sort of sorrow and grief.

Under the Shade of Imam Husain (a.s.) on Judgment Day

On Judgment Day, weeping on Imam Husain (a.s.) would be rewarded in a very nice way. It is also not known when Qiyamat will arrive. But we know something about it from the verses of Quran. The Almighty Allah has compared this day to the 'great fear' (Faza Akbar). Its terror will surround everyone and there will be no one who would not be distressed that day.

Regarding peace on Judgment Day, Imam Ja'far Sadiq (a.s.) has said that: One who abstains from work on Ashura Day unlike the Bani Umayyah who considered Ashura Day as blessed. If one refrains from worldly things, the Almighty Allah would fulfill his desires. One who is sorrowful on Ashura Day, in exchange of it, tomorrow on Judgment Day when there will be a scene of fear and terror for all, it would be a day of joy for him.

The next difficult stage is that of the stage of accounting. Just imagine when the Almighty Allah orders you to read your scroll of deeds. 28 At that time even if one had performed the least ordinary deed he would see it. If it is a good deed, he would be rewarded and if it is evil, he would be punished. 29 How long one tarries at the stage of accounting depends on his or her own self.

One having a long accounting would be involved in hardship, but since he is himself in punishment, he does not know what his responsibility is. Is he deserving of Paradise or Hell? Although there are some, who according to traditional reports, when creatures would be anticipating accounting, these people would be under the shade of the Arsh.

They would be mourners for Imam Husain (a.s.). They will be in the neighborhood of Imam Husain (a.s.). At the time when other people would be in punishment after the accounting, these people will be in the service of Maula and this is the true Paradise.

Blowing of the Soul after Creation

On the basis of this, the second creation is a divine command; the facsimile world and Barzakh; or the conditions of Judgment Day. Fakhruddin Razi in his Tafsir, says about 'second creation': It is the blowing of the soul into the human body after conception of fetus has taken place in the womb.

And after that the Almighty Allah created man from dust and then the seed and then clot. After that a lump of flesh was created. Then the bones were created. After that He made flesh to clothe the bones. And then when the body was complete in four months, at that time He created another thing, which was the human soul.

At that moment he says: It is appropriate that the placing of the seed till the completion of the body should be considered as the first creation and the creation of human soul should be considered as second creation, because the previous verses were about creation of the body without soul.

Chastisement on the Fornicator in Barzakh

"Whoever commits fornication with a Muslim, Jew, Christian or Magian woman, whether she is a slave or a free woman; and dies without repenting for his sin, then the Almighty Allah opens three hundred doors of punishment in his grave? From each door many snakes, scorpions and pythons emerge from the fire and burn and torment him till Judgment Day."30

Foul Odor from the Fornicator on Judgment Day

When a fornicator will rise from his grave, the stink of his body shall hurt the people. The people will know what deeds he had committed in the world, till the Almighty Allah orders him to be thrown into the fire. Know that Allah has prohibited unlawful things. He has also prescribed rules and regulations of life. No one is more modest than Allah. It is His modesty that He has prohibited fornication. 31

I Fear for You Regarding Barzakh

Umar Ibn Yazid says, "I asked Imam Ja'far Sadiq (a.s.), "I have heard you saying that all our Shia will enter Heaven however sinful they may be?" Imam replied, "By Allah, I had truly said, they shall all belong to Heaven."

Then I asked, "May my life be sacrificed on you, even if their sins are great and in large number?" Imam said, "All of you (Shia) shall enter Paradise by intercession of the Holy Prophet (s.a.w.s.) or his successors on Judgment Day. But, by Allah I fear for you the Barzakh." I asked, "What is Barzakh?" He replied, "Barzakh is the grave. Its duration commences from the time of death until Judgment Day."32

Tomorrow, Instead of Tears you will Weep Blood

The Holy Prophet (s.a.w.s.) called the attention of Ibn Masud and imparted some advice to him. He said in this regard. "Never imagine a sin to be trifle and small and abstain from the Greater Sins, because, on Judgment Day, when the slave beholds his sins, tears of blood and puss shall flow from his eyes. At that moment Allah shall say, "This is the day when everyone shall see his good or bad deeds, and wish there be a great distance between them and their sins."33

It is also related from the Holy Prophet (s.a.w.s.) that he said, "Verily, a person shall be kept imprisoned in Hell for a hundred years for each of the sins (that he commits)."

They Decide about the Journey of Barzakh Before Only

Man should reach the stage where he can see himself. That is the remembrance of the Almighty Allah should be so much mingled in his existence that his entity and ego should be destroyed, and when he dies, he should have already decided the destination of Barzakh and he should reach where divine saints are located and there the companions of Imam Husain (a.s.) are located.

Martyrs of Kerbala are so pleased in the court of Imam Husain (a.s.) that when the Houries of Paradise convey to them that they are eager for them, they reply: How we can leave the court of Imam Husain (a.s.)?

Divine Gift in the Court of Imam Husain (a.s.)

There is so much joy and happiness in the presence of Imam Husain (a.s.) that one would not even think of Houries. The world of love is strange. It is that same gift and divine bestowal, which cannot come into any other heart. And not only that no eye has seen and no ear has heard; on the contrary not even any mind has imagined.

At last in the stage of remembrance of God he reaches to such a level that man even forgets his own personality. Remembrance becomes so excessive that the self cannot see itself.

An Edifying Occasion for Prophet Hizqil

It is narrated that when Tark Oola was committed by Prophet Dawood (a.s.), he was passing through the mountains and forests weeping and wailing when he reached a mountain. That mountain was having a cave in which a pious prophet named Hizqil resided. When Prophet Hizqil heard the sound of animals he understood that it was Prophet Dawood (a.s.).

[Because when he recited the Zabur, all used to weep and wail with him]. Prophet Dawood (a.s.) asked: Do you permit me to come to the mountain peak. He replied: You are a sinner Prophet Dawood (a.s.)

began to weep. Prophet Hizqil (a.s.) received divine revelation that you must not condemn Dawood on his Tark Oola and seek forgiveness from me that I have left everyone on his means even though they commit mistakes.

Thus Prophet Hizqil (a.s.) brought Prophet Dawood (a.s.) near and the latter said: Dawood (a.s.) said: You indeed intended to commit a sin. No, said Hizqil (a.s.). Dawood (a.s.) said: Indeed arrogance has appeared in you. He replied: No, it is not so. Dawood (a.s.) said: Indeed, you have remembered attachment to the world and worldly lusts. Yes, he said. Dawood (a.s.) asked: How will you cure it?

He replied: I will enter this cave and seek lesson from whatever is there inside it. Dawood (a.s.) entered the cave with him. He saw that there was an iron tablet and decayed bones were placed on it and an iron slate was kept near it. Prophet Dawood (a.s.) read it. It was mentioned therein: I, Urwah Hari bin Bashlam ruled for one thousand years, constructed a thousand cities and deflowered a thousand virgins, and in the end dust was my bed, stone became my pillow and snakes and ants my neighbors.

That is, whoever sees me would not be deceived by the world.34

The Ultimate End is Only Two Handfuls of Dust

Imagine a person who was an emperor of great pomp and pageant, was reduced to be put in a desolate cave and his mortal remains were lying on a steel sheet in dust. He had insects and vermin crawling all over his mortal remains. A believer must take lesson from this incident. If he had obeyed Satan and his baser instincts, and ran after the worldly things, how long will the party last?

A person who strives too hard for his selfish ends forgets that he has to die inevitably and all the paraphernalia that he accumulates will have to be left behind. He should pray that whatever benefits and blessings he enjoyed, his end should not be like of the mighty king, whose story is narrated here.

Our topic of discussion is reminder. One, who leaves himself uncontrolled and doesn't remember Allah, will be nowhere (like a rudderless ship). Man should strive to be like a mountain in his moral behavior. One who is vulnerable to the wave of doubts created by Satan should ensure that the glitter of the world doesn't overwhelm him. This is possible if he keeps in mind the inevitable end that every mortal being is destined to!35

Visitation of the Graves is for Your Own Sake

In any case, a person should gain moral lessons and derive his own conclusions. In the holy religion of Islam, emphasis is laid on visitation to graves, especially the graves of ones parents. After all; why so much emphasis on this?

If we recite Surah Fatiha for them, the reward can reach them, but it is commanded to visit the grave of your father as it a place where your supplication will be accepted.

You will get the most benefit from it; you realize that even your father is no more and you will also pass away one day. You will join him sooner or later. Do not be deceived by the world of two days' duration and in other words you should be attentive.

Lady Zahra (s.a.) on the Graves of Uhad Martyrs

It is found in the biography of Lady Fatima Zahra (s.a.) that when calamities befell her after the passing away of the Holy Prophet (s.a.w.s.), she took ill; but inspite of that on every Monday and Thursday she used to take the permission of Amirul Momineen (a.s.) and visit the graves of her uncle, His Eminence Hamza and other martyrs of Uhad.

The Holy Prophet (s.a.w.s.) in his last days also when he had high temperature and was unable to walk without support; even in such a position, he used to ask them to take him to the Baqi Cemetery.

- 1. Layali al-Akhbar
- 2. Sarai Deegar, Pg. 113
- 3. Sarai Deegar, Pg. 242
- 4. Surah Muhammad 47:27
- 5. Surah Dahr 76:3
- 6. Surah Jathiya 45:35
- 7. Surah Qariya 101:9
- 8. Imamate, Pg. 68-72
- 9. Haqaiq az-Quran, Pg. 59
- 10. Surah Fath 48:4
- 11. Surah Isra 17:72
- 12. Surah Abasa 80:34
- 13. Surah Nur 24:24
- 14. Surah Hamim Sajdah 32:20
- 15. Haqaiq az-Quran, Pg. 198
- 16. Surah Hadid 57:13
- 17. Surah Fajr 89:27-30
- 18. Haqaiq az-Quran, Pg. 198
- 19. Surah Yasin 36:79
- 20. Surah Saffat 37:14
- 21. Kitab Bandigi Raaz Afrinash, Vol. 1, Pg. 141
- 22. Kitab Bandigi Raaz Afrinash, Vol. 1, Pg. 177
- 23. Surah Dahr 76:3
- 24. Kitab Bandigi Raaz Afrinash, Vol. 1, Pg. 179
- 25. Nahjul Balagha
- 26. Kamiluz Ziyaraat
- 27. Nafasul Mahmoom, Pg. 87
- 28. Surah Isra 17:14
- 29. Surah Zilzal 99:7-8
- 30. Gunahane Kabira, Vol. 1, Pg. 202
- 31. Wasailush Shia
- 32. Usul Kafi

- 33. Biharul Anwar
- 34. Ainul Hayat, Pg. 172
- 35. Istiaaza, Pg. 84

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