The Gems of Ja’fari

(Vol. 1)

# Compiled By:

# Iqbal Husain

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b

“And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.”[[1]](#footnote-1)

أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ وَ اَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدٰى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهٖ... وَ أَهْلُ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي.

ASSALAAMO A’LA MOHAMMADIN WA AALEHI FIL AWWALEENA

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI FIL AAKHEREENA

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI FID DUNYAA WAL AAKHERATE

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI WA RAHMATUL LAAHE WA BARAKAATOH.

“Salutations be upon thee, O Muhammad and thy progeny, from the start of the world.

Salutations be upon thee, O Muhammad and thy progeny, till the end of the world.

Salutations be upon thee, O Muhammad and thy progeny, in this world and the hereafter.

Salutations be upon thee, O Muhammad and thy progeny, and may peace and blessings of Allah be upon all of you.”

# Hadees

## Forty Hadees on Illness and Good Health of The Holy Prophet (s.a.w.a.) and The Imams (a.s.):

1) For the ill are four characteristics:

a) The pen is lifted from him (demands are not made from him).

b) Angels are commanded by Allah (s.w.t.) to write the rewards of all good deeds, which he used to perform in good health.

c) The sin of every part of his body, which moves, is forgiven.

d) If he were to die, he dies forgiven and if he were to remain alive, he remains forgiven.

2) Well-being is the best of Blessings.

3) For a Believer, illness is purification and Mercy (from Allah (s.w.t.)) and for disbeliever, it is punishment and curse (of Allah (s.w.t.)) and illness is perpetually with a Believer so that no sin remains with him.

4) Remaining awake for a night due to illness is better than worship of one year.

5) Illness is Allah (s.w.t.)’s whip on earth by which he corrects His creatures.

6) Sneezing is an illness is security from death in the same illness.

7) Do not abhor four things for the sake of the other four:

a) Do not abhor cold since it is security from leprosy.

b) Do not abhor eyesore since it is security from blindness.

c) Do not abhor boils since it is security from leucoderma.

d) Do not abhor cough since it is security from paralysis.

8) Two persons are perpetually sick – the healthy who is proud (of his well-being) and the sick who is self-indulgent.

9) May Allah (s.w.t.) feed him the fruits of Heaven, who feeds the desired food to a sick person.

10) In Holy Quran their is cure for every illness.

11) Allah (s.w.t.) has not sent any pain without sending its cure.

12) Dua (supplication) is recommended to you because it is a cure for every illness.

13) The clay of Imam Husain’s (a.s.) grave is cure for every illness.

14) Cure your sick by means of charity.

15) Eating less prevents many of the physical ailments.

16) One who practices medicine without medical knowledge will be held responsible.

17) The real Healer is Allah (s.w.t.) and what is good for you may be harmful for others.

18) No people of any region are needless of three strata for fulfilling the needs of the world and the Hereafter and wherever people are devoid of them, their lives will be like that of animals:

a) A jurist who is knowledgeable and pious.

b) A governor who is benevolent and obeyed.

c) A doctor who is insightful and trustful.

19) When the Almighty likes a devotee, he sends one of the three gifts either fever, eyesore or headache.

20) If people were to eat less their bodies would have remained healthy.

21) Observe fasting to remain healthy.

22) Travel to become healthy and rich.

23) Abstaining from eating at night (i.e. dinner) leads to ageing.

24) Offering mid-night Prayers removes pain from your body.

25) Forty days do not lapse for a Believer but a matter causing sorrow (such as illness) is faced by him.

26) One who hides his ailment (out of shyness or fear) makes the doctor incapable of curing him.

27) I disassociate myself from a person, who in good health takes medicine.

28) If you are responsible for the calamity (illness or otherwise) facing a person it is obligatory upon you to help him find release (for cure).

29) Until your body can bear the pain, abstain from taking medicine.

30) There is no medicine, which does not stimulate another ailment, and nothing is more beneficial for the body but that the hand is restrained (from food) except, (towards) what is necessary.

31) Visiting the sick one is one of the best deeds.

32) Stomach is the house of disease and abstinence is the best medicine.

33) Seventy thousand Angels accompany the person who goes to visit the sick and seek forgiveness for him till he returns home.

34) The best visit is one in which you get up quickly from (bedside of the) sick.

35) The complete visit is that you place your hand on the arm of the sick (who is Mahram or a close relative of you) and (after sometime) move away quickly. The visit of the stupid is that which is more painful than the illness.

36) One who visits a sick for the sake of Allah (s.w.t.) – Allah (s.w.t.) gives him sawab.

37) Don’t you know that a gift gives comfort to the sick person?

38) The Messenger of Allah (s.a.w.a.) has prohibited the visitor from eating near the sick (that which is hot allowed to the sick and if he does eat) Allah (s.w.t.) will take away the reward of visiting.

39) For a Believer who visits a sick Believer, Allah (s.w.t.) appoints, an Angel to visit him in his grave and seek forgiveness until the Day of Judgment.

40) One of the seven rights of a Believer is to visit him when he falls sick.

## Forty Hadees on Signs of Holy Prophet (s.a.w.a.) and Imam (a.s.):

1) The signs of a grateful person are four:

a) Thankful in affluence.

b) Patient in affliction.

c) Content in Allah (s.w.t.)’s apportionment.

d) Praising and glorifying none except Allah (s.w.t.).

2) The patient person has three signs:

a) He is not lethargic.

b) He is not hasty.

c) He does not complain of the Glorious Lord, because if he is lethargic he will lose his rights, if he is hasty, he will be thankful and if he complains of the Glorious Lord, he has committed a sin.

3) Seeker of knowledge, a learned person has three signs, Knowledge, Forbearance and Silence.

4) In the heedlessness of a person it is sufficient (sign) that he strives in a matter, which does not benefit him.

5) The (sign of an) ignorant (is that he) is given extremes.

6) A wise person has three qualities:

a) He replies when asked.

b) Speaks when others are unable to comment.

c) Expresses an opinion which is beneficial to his people

7) A Benevolent person has ten signs:

a) He loves for the sake of Allah (s.w.t.).

b) He hates for the sake of Allah (s.w.t.).

c) He befriends for the sake of Allah (s.w.t.).

d) He parts company for the sake of Allah (s.w.t.).

e) He is pleased for the sake of Allah (s.w.t.).

f) He is angered for the sake of Allah (s.w.t.).

g) He works for Allah (s.w.t.).

h) He beseeches Him.

i) He submits to Him.

j) He does good work for sake of Allah (s.w.t.).

8) A dissimulator has three signs:

a) Sluggish when alone.

b) Craves for praise in all matters.

9) The signs of an oppressor are four:

a) Disobeys his superior.

b) Makes unreasonable demands on those under him.

c) Hates truth and.

d) Openly oppresses.

10) The sign of fool is that he frequently changes colour.

11) The signs of hypocrites are three:

a) Lies when he speaks.

b) Breaks his promise.

c) Misappropriates trust.

12) A jealous person has three signs:

a) Speaks ill (of a person) his absence.

b) Flatters in his presence.

c) Rejoices at another’s misfortunes.

13) The sign of eloquence is a perceptive.

14) The love of a person for his brother (in-faith) is recognized by the amount of food he eats at his (brother-in-faith’s) house.

15) The proof (or sign) of certainty are reduction of desires, sincerity of action and worldly abstinence.

16) Tears do not dry up but because of hard heartedness and hard heartedness is not caused but because of the frequency of sin.

17) Greeting those whom you meet and sitting at the lower end of a gathering are the signs of humility.

18) He is a liar who imagines that he loves Me (Holy Prophet s.a.w.a.) but sleeps when night arrives. Isn’t every lover desirous of having privacy with his dear one.

19) One who desires to know the status he holds near Allah (s.w.t.) should look at the status Allah (s.w.t.) has near him (at time of sinning).

20) look (in your heart) how I am near you.

21) A true friend is one who advises you about your faults, guards (your honor) in your absence and gives preference to you above his own self.

22) Your speech is the proof (or sign) of your intellect and your wordings reveal your understanding.

23) Good planning is the proof (or sign) of your intellect and your wordings reveal your understanding.

24) Three things indicate the intelligence of a person: his Messenger, letter and present.

25) The sign of a good person is the commendation which Allah (s.w.t.) releases from people’s tongues.

26) Treachery is the sign of impiety and irreligiousness.

27) Lowering one’s voice, closing one’s eyes (from the prohibited things) and walking temperately are signs of faith & good belief.

28) The signs of adversity are: 1) Dryness of eyes 2) Hardness of Heart 3) Severity of worldly greed 4) Persisting in sinning.

29) The signs of ill boding are four:

1) Bad strategy.

2) Undesirable spending.

3) Scant heedfulness and

4) Excessive apologizing.

30) One who is enamored of the Hereafter is inattentive-ness towards worldly splendor.

31) Among the signs of the pious are strength with Religion precaution with moderation, faith with certainty, appetite for learning, knowledge with forbearance, moderation with affluence,, modesty in Prayers, dignity in straitened times, patience in hardships and seeking a lawful livelihood.

32) A Muslim is a one from whose tongue and hands Muslims are at peace and a migrator is one who migrates from sins and abandons Allah (s.w.t.)’s forbidden things.

33) A good Muslim is one who safeguards his stomach and sexual parts, whose striving is intensive, who works for his Creator, who is hopeful of His Rewards and who fears His Recompense.

34) The signs of Holy Imam (a.s.)’s are: He is the most knowledgeable of all people, most pious, most forbearing, most courageous, most forgiving, and the most religious, he is born circumcised and is pure.

35) The signs of Shab-e-Qadar: Its sign is that its odour is fragrant, if it is in a cold season, that night is warm and nice and if it is a hot season, that night is cool and pleasant.

36) The signs of Allah (s.w.t.)’s Pleasure for His creatures are: Government’s justice, low prices and the signs of Allah (s.w.t.)’s wrath for His Creatures are the oppression of the ruler and high prices.

37) Four things indicate the end of governments: destruction of principles, recourse to pride, encouraging bad people and discouraging (suppressing) good people.

38) A time will come for people when hearing about a person would be better than meeting him, when meeting him would be better than testing him and were you to test him, you would become aware of his conditions (their signs are that) their Religion is their wealth, their concern is their stomach, and their ‘qiblah’ is their women. They bow for a piece of bread, prostrate for a ‘dirham’ (coin), confused and intoxicated they are neither Muslims nor Christians.

39) There are five signs of the last happenings: The rise of Sufyani, the rise of Yamani, the call from the sky, the collapse of land and the murder of Nafs-e-Zakiyyah.

40) On the threshold of this Hour (the Day of Reckoning) circumstances would be difficult, fears would be big and times would be hard. In that era, (its signs are that) oppressors would rule, the corrupt would be in charge and the doers of Amr bil Maaruf (teaching of good things) and Nahy Anil Munkar (discouraging of bad things) would face deprivation and harassment. So prepare your faith for that age, press your teeth (in forbearance) and take refuge in good works, Holy Prophet (s.a.w.a.).

## Forty Hadees from Hazrat Ali (a.s.):

1) Neat dress removes worry and grief from the heart of man.

2) Refrain from differences and dispute because dispute poisons the minds of brethren in faith against one another and grows thorns of discard in them.

3) The best people are those who decide justly.

4) Wear coarsely woven dresses and refrain from wearing delicate one.

5) The Holy Prophet (s.a.w.a.) ordered us to meet the sinners with grim and dejected faces.

6) Hold your relatives dear, because they are your wing with which you fly and your roots (origin) to which you return and your hands with which you attack your enemies.

7) The earlier nations perished because they committed sins and their clergymen and rabbis did not prevent them from doing so.

8) On the Day of Judgment a hospitable Believer will arise from his grave in such a condition that his face will be shinning like the disc of the moon. The people will wonder and think within themselves as to whether he is a Prophet. However, the Angel accompanying him will introduce him and say: He is the man who was hospitable and entertained his guests and has no way other than that of entering Paradise.

9) The mind of a newly born is like a vacant land, which accepts every seed that is shown in it.

10) Fear Allah (s.w.t.) in the matter of orphans. Do not leave them satiated at one time and hungry at another and do not spoil them while they are with you.

11) One is never able to do without his relatives, even though he may possess wealth and Children.

12) How surprising it is on the part of a person who is approached by a brother Muslim for help and he fails to help him and does not consider himself fit for performing a good act. Does this act not carry any spiritual award, which he should covet? Or can he not mitigate Allah (s.w.t.)’s wrath by this means? Really, should one observe abstemiousness even in the matter of morals and good qualities?

13) Someone asked, where was our Lord before the creation of the heavens and the earth? Ameerul Momineen (a.s.) replied: The ‘where’ applies to space. But Allah (s.w.t.) has been there since there was no ‘space’

14) Always campaign against the tyrant and help the oppressed person.

15) Punish your opponents with kindness and ward off the harm done by them by means of good reward.

16) ‘Tawhid’ means that you do no subject Him (Allah (s.w.t.)) the limitations of your imaginations, and justice means that you do not lay any blame on Him.

17) The person most suited to forgive is he who possesses more power to punish.

18) The foremost in Religion is the knowing of Him, the perfection of knowing Him is to believe in His oneness, and the perfection of believing in His oneness is to be sincere to Him.

19) Bad opinion about a good person is one of the greatest crime and worst kind of injustice.

20) Till such time that a sentence carries a good possibility do not attach a bad meaning to it.

21) A malicious person does not hold a good opinion about his brother (and is always suspicious about him), because a human being judges everyone according to his own mentality.

22) Make truthfulness your profession, because salvation of man depends on truthfulness.

23) Among those who visit the sick that person is rewarded more who stays with the patient for a short time unless he knows that he desires him to stay further.

24) Keep your house clean of spider’s web, because spider’s web is a cause of poverty.

25) The faith of one who possesses good morals is more complete.

26) Fidelity to promise is one of the signs of the religious people.

27) Hammam (bathhouse) is a good place because it reminds one of Hell and removes dirt and impurity from the body.

28) To fulfill one’s promise is a sign of faith.

29) Do not drink water from a broken vessel and similar from its handle (which is naturally contaminated) because Satan sits there.

30) One who insists in his words involves himself in difficulties and once who seeks good detects mistakes and errors.

31) Avoid matrimonial alliance with foolish and ignorant women because association with them is a calamity and the child whom they give birth would be good for nothing and worthless.

32) There is not supporter like consultation.

33) O people of bazaar! Fear Allah (s.w.t.) and do not swear, for although swearing creates market for a commodity it takes away Blessings from it.

34) Allah (s.w.t.) has made Jehad obligatory and given it grandeur and treated it to be the helper (of the faith), By Allah (s.w.t.)! The world and the faith cannot become good without Jehad.

35) And when anyone engages himself in trade without knowledge (of laws relating to it), he gets himself involved in ‘interest’

36) If a person possesses water and earth and is still poor, Allah (s.w.t.) turns him away from His Blessings.

37) Jurisprudence (knowledge of legal matters) come first and then comes trade.

38) Engage in trade, for by this means you will become independent of the wealth of the people.

39) Treachery is the sign of impiety and irreligiousness.

40) The sign of eloquence is a perceptive.

## Few Hadees of the Holy Prophet (s.a.w.a.) and Imams (a.s):

### Namaz-e-Jama’at:

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

The rows of my followers in the Congregational (jama’at) prayer on the earth are like the rows of angels in the sky; and a rak’at of prayer in congregation is equivalent with Twenty-four rak’ats and every rak’at with Allah Almighty and Glorious is more beloved than forty years of worship. Therefore, on the Day of Judgment, when Allah (s.w.t.) gathers all human beings from the beginning to the end for Reckoning, there will be no Believer who has attended the congregational prayer but for whom Allah (s.w.t.) will decrease the grievousness of the Day of Reckoning and after that one will be told to enter paradise.

### Duty towards One’s Family:

Imam Ja’far as-Sadiq (a.s.) said that when one person’s wife told to the Holy Prophet (s.a.w.a.) that her husband was always busy fasting and praying day and night without paying attention to his life and family. The Prophet (s.a.w.a.) went to the person’s house and found him praying. When the person finished his prayer, the Messenger of Allah (s.w.t.) said:

You person, “Allah (s.w.t.) has not sent me for mockery but appointed me for a fluent, easy Religion (which protects the rights of body and soul). I fast, keep up Prayers, and associate with my family. Then, he who likes my way and my creed must follow my way of life, my Sunnah; and. verily, marriage is of my Sunnah.”

### On Woman:

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

Verily your best woman is she who is 1) Fertile 2) Affectionate 3) Keeps secret 4) Pious.

She obeys her husband and is honorably dear among Kinsmen. When she is with her husband, she reveals her Ornaments but conceals it from anyone other than him.

She hearkens to his speech and obeys his commands. When she is private, she cresses herself beautifully and is eager to offer her husband generously whatever he wants from her, She is usually ornamented (for him) and is not plain as men are.

### On Appreciation:

Hazrat Ali (a.s.) in the directive to Malik al-Ashtar (his commander) points out the significance and benefits of appreciation:

(O Malik) Attention to major matters should not make your neglect minor and less important ones, for the people benefit it from trivial services and acts of kindness in their own right, while they cannot do without major services.

Hence, pay thorough attention to the demands and needs of the People.

Pay compliments to those who take pains and do worthy work. For the tribute paid to them for their work gives enthusiasm to the brave and serves as a constant source of their motivation.

This practice also helps motivate conservative and timid persons and draws them to the field of battle.

### Four Traits:

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

There are Four Traits that if one possess he is considered a hypocrite. If one of them is found in a person, he has the characteristic of hypocrite unless he abandons it:

He who lies when he speaks

He who break his promises

He who betray when he makes a vow

He who erupts when he quarrels (with someone).

### To prevent a barrier between the paradise:

Imam Reza (a.s.) narrated from his Father (a.s.) from Ameerul Mo’mineen (a.s.) who said:

That a man once asked the Prophet (s.a.w.a.) to teach him an action to prevent a barrier between him and Paradise. The Holy Prophet (s.a.w.a.) said: Do not get angry, Do not ask people for things, Wish for people whatever you wish for yourself for love of Allah (s.w.t.).

## Choosing Friends and Companions:

It is said by the Imams (a.s.) that:

Avoid the company of five categories of people:

1) Avoid the company of a liar. He is like a mirage and portrays a false picture of things.

2) Avoid the company of corrupt people. They will sell you for a paltry price.

3) Avoid the company of a miser. He will bring a bad name to you before you need his money.

4) Avoid the company of a fool. He will do you harm while intending to do good.

5) Avoid the company of person who has severed connections with his relatives. Such person has been denounced at three places in the Holy Quran.

Imam Ali (a.s.) in one of his Sermons says:

A Muslim should avoid friendship with three kinds of persons, A shameless wicked Person, a fool, and a liar A shameless wicked person paints his evil deeds as good, expects you also to follow his example. He serves you no purpose, neither in this world nor in the next. To be close to him is a misfortunate and to be on calling terms with him is disgraceful.

A fool can do you no good, nor can you expect him to save you from calamity.

As for a liar, life with him can never be pleasant for you.

He carries tales from you to others and from others to you. If he gives you a true report, it is followed by a false one. His reputation is slurred. So much so that when he says something true nobody believes him. Due to enmity, which he estranges them from one another and creates malice in their hearts. Be careful and do your duty to Allah (s.w.t.).

NB: For Rehmat of Allah (s.w.t.) do not forget to pray Suratul Yasin every day in the morning after your morning Namaz, pray Surah Wakia between your Magrib and Isha Prayers every night for ample sustenance in you daily business.

## The Hadees as said by the Holy Prophets (s.a.w.a.) and the Holy Imams (a.s.):

1. A Believer should not die before tearing the Holy Quran or trying to learn it.

2. Those who recite the Holy Quran and those who listen it, deserve equal virtuous reward.

3. The virtuous men amongst my followers are the bearers of Holy Quran and are responsible for establishing the Prayers in the early hours of the morning.

4. Allah (s.w.t.) will not punish such heart that contains Holy Quran.

5. Such persons amongst you are virtuous who themselves learn Holy Quran and teach others.

6. Whoever memorizes the Holy Quran and in spite of his bad memory works hard to learn it, is entitled to double reward – one for the memorization and other for the hard work.

7. The man who memorizes Holy Quran and follows it is a virtuous envoy and companion of Angels.

8. Learn Quranic education, for it is the best discourse. Carefully think over it, for it is alluring to the heart. Get cure from its light, for it has a healing power for the heart and recite it carefully for its stories are most advantageous.

9. Undoubtedly the people of Holy Quran, with the exception of the apostles and prophets, are holding most elevated ranks, so not look down upon the people of Holy Quran in paying them their due shares and rest assured they are entitled to a dignified place in the Kingdom of Allah (s.w.t.).

10. Holy Quran is an agreement between Allah (s.w.t.) and His creatures, so it is incumbent upon the Muslims to keep a strict eye on it and recite at least 50 verses.

11. The verses of Holy Quran are a collection of treasures and one of these treasures opens every time- therefore you should see what is therein.

12. The stages of paradise are in consonance with those of Holy Quran. People will be directed to keep on reading and go on ascending. He who keeps on reading is traversing step by step.

13. One must recite one verse of Holy Quran before going to bed, so that they may be rewarded 10 virtues and 10 vices may be eliminated.

14. When the dwellers of the earth become disobedient and are involved in sinfulness, then Allah (s.w.t.) intends to punish each of them, but when He observes that older people go to pray and younger ones are busy tearing Holy Quran then Allah (s.w.t.)’s Divine favors prevails and the punishment is postponed.

15. One who deserves to be called humble and meek inside as well as outside, is the bearer of Holy Quran, and one who regularly offers Prayers and fasts, visibly, secretly, deserves to be called and as acquaintance of Holy Quran.

16. Almighty Allah (s.w.t.) will bestow reward equal to Prayers of one full night upon those who recite 100 verses of Holy Quran during the Prayers in one night. If anybody recites 200 verses, apart from the ‘Night Prayers’ (Namaz-e-shab), reward equal to one qintar (one qinta is equal to 1200 ooqia and one ooqia is more than the mountain of Uhad).

17. The punishment becomes mild on the Parent of those who read Holy Quran by sight even if both of them may be infidels.

18. If anybody recites one verse of Holy Quran while standing during the Prayers, will get reward of 100 virtues, for each word. If he recites apart from the Prayers, then 10 virtues will be written in his record. If anyone listen Holy Quran, he will be entitled to one virtue for each word. If a man completes the recitation of Holy Quran during the night, then the Angels send their salutations to him until dawn. If the reading is completed during the day, then Angels send their salutations until the sunset, there is one recognized benediction fixed for this man and this benediction and the completion of Holy Quran is superior to all the existing things between the earth and sky.

19. Six things are the symbols of bravery and kindness, out of which two belongs to sojourn and two to travel. The three relating to sojourn are: To recite the Holy Book of Allah (s.w.t.), populate the mosque, and make friends just for the sake of Allah (s.w.t.). The other three things, which relate to travel are: to share with others in one’s own provisions for journey, be polite and courteous and play jokes and humor but refrain from any such act which may be tantamount to disobedience to Allah (s.w.t.).

20. Keep the way of Holy Quran clean and tidy – someone asked the Holy Prophet (s.a.w.a.) as to what is the way of Holy Quran – the Prophet (s.a.w.a.) explained: “Your mouth”. Asked, as to how to keep it clean? He replied, “Through miswaak. (Keeping one’s teeth clean).”

21. When the waves of revolt surround you like the dark nights, then it is incumbent upon you to follow only Holy Quran, because Holy Quran is intercessor and its intercession is acceptable to Allah (s.w.t.). If Holy Quran complains, its complaint is accepted. Whoever treated the Holy Quran as his spiritual guide, then its guidance leads him to paradise and who did leave behind the Holy Quran he is driven to hell. Holy Quran is the best guide, which leads to the chosen path.

22. Undoubtedly Almighty Allah (s.w.t.) has explained everything in detail in the Holy Quran so much so that nothing has been left which the human beings need. By Allah (s.w.t.) there is not a single man who may have been wished that this would have been in the Holy Quran, that is to say that Holy Quran contain everything.

23. Undoubtedly, there are three such venerable things related to Allah (s.w.t.) which have no parallel:

a. His Book, which is light, and wisdom.

b. His House – the Holy Ka’ba, in which direction Muslims offer their Prayers, besides that no other direction is acceptable.

c. The Progeny of the Holy Prophet (s.a.w.a.).

24. Whoever fondles his child due to affection, will be bestowed upon one virtue by Almighty Allah. Whoever keeps his child prosperous, Allah (s.w.t.) will bestow prosperity on him on the Day of Judgment. Whoever imparts Quranic teaching to his son, and then on the Day of Judgment his Parents will be summoned and will be gifted two garments of paradise. Faces of the dwellers of paradise will be illuminated with the light of these two persons.

25. The house in which Holy Quran is recited and the name of Allah (s.w.t.) is invoked is bestowed upon with Allah (s.w.t.)’s Blessings, angels come down and Satan escapes. This house looks glittering to the inhabitants of heaven, the way of stars are being seen by the people of earth. The house where Holy Quran is not recited and the name of the Allah (s.w.t.) is not invoked loses its good fortunate, Angels abscond and Satan makes it their resting place.

26. Prayers are accepted the most:

a. During the recitation of Holy Quran.

b. While the call for prayer is given (azan).

c. At the time when it is raining (as rain is the niyamat of Allah (s.w.t.) from heavens).

d. During the war between the armies of righteousness and falsehood.

e. During the prayer of an oppressed, since there happens to be no hindrance between him and the empyrean.

27. Holy Quran should not be recited in haste. It should be recited in a clear and peaceful order. When there is a reference of paradise in a verse, supplication should be made for the bestowal of such distinctions or eminence and one should pause when there is a mention of Hell, Prayers may be made to Allah (s.w.t.) to get rid of that.

28. For Allah (s.w.t.)’s sake be careful about Holy Quran and ensure that no one else surpasses you in following the Holy Quran.

29. There is a bloom for everything and Holy Ramazan is the bloom of Holy Quran.

30. If someone, due to his carelessness forgets any chapter of Holy Quran, then on the Day of Judgment that chapter will appear in a beautiful shape and will be occupying a dignified place. When that man will see it, he will enquire as to who are you; you are so charming that I wish you would have been mine! In reply, that chapter would tell him that you did not recognize me; I am the same chapter of Holy Quran, which you had forgotten. Had you not lost the remembrance of me, I would have elevated you the same status.

31. One day someone asked the Imam as to why, with the passage of time there happens to be no addition on the publication and teaching of Holy Quran except some freshness. He commanded: “It is so because Almighty Allah has not revealed it for any particular period, but it is for the guidance of all the generations’ up to the Day of Judgment. That is why it contains a peculiar type of freshness, suitable to various races in different ages.

32. Do not deviate from the Holy Quran and do not seek guidance from anything except Holy Quran, otherwise you will be misled.

33. Grace the Holy Quran with sweet voice as the sweet voice augments the gracefulness of Holy Quran.

34. Whoever recites one verse of Holy Quran in the month of Holy Ramazan will get the reward equal to that of reciting full Holy Quran in other months.

35. The Holy Prophet (s.a.w.a.) said: “I am leaving two things amongst you, till such time, you stick fast to them, you will never be misled. Those two things are the book of Allah (s.w.t.) (Holy Quran) and my progeny (members of the Holy Prophet’s family – Ahlul Bait (a.s.)”

These two will not separate from each other (he exhibited the forefingers of both the hands by bringing them together). He commanded that, I do not say that these are different (in size). So you stick fast to both, and see that you do not stagger. Otherwise, you will be misguided. Be careful that you do not go also beyond that, otherwise you will be misled.

Almighty Allah has kept us immaculate clean, apparently as well as latently, and has saved us from all sorts of guilt and slip.

He has made us witness on his creatures and his emblem on earth, made us the companion of Holy Quran and the Holy Quran is our associate. Neither we are going to leave it, nor will it be separated from us.

36. Poverty never stays after reading Holy Quran.

37. Everything in the world prays for the salvation of teacher of Holy Quran, even fishes in the sea.

## Hadees of Hazrat Ameerul Momineen (a.s.):

1. This world is a place for transit, not a place for stay. The people herein are of two categories: one is he who sold away his self (to passions) and thus ruined it, and the other the man who purchased his self (by control against passions).

2. A friend is not a friend unless he affords protection to his comrade on three occasions: in adversity, in his absence and at his death.

3. He who is moderate does not become destitute.

4. Loving one other is half wisdom.

5. Endurance comes according to the affliction. He who beats his hand on the thigh in his affliction ruins all his good actions.

6. Protect your belief by charity; guard your wealth by paying Allah (s.w.t.)’s share and ward off the waves calamity by praying.

7. He who does not know his own worth get ruined.

8. He who agrees with action of a group of persons is a though he joins them in that action, and every one who joins in wrong commits two sins – one sin for committing the wrong and the other for agreeing with it.

9. Abstention from sin is easier than seeking help afterwards.

10. He who visits ill-reputed places should not blame those who entertain bad idea about him.

11. He who acts solely by his own opinion gets ruined, and he who consults other people shares in their understanding.

12. He who guards his secrets retains control in his own hands.

13. Destitution is the biggest death.

14. He who secures several opinions understands the pitfalls.

15. Rebuke the evil doer by rewarding the good-doer.

16. If patience does not give relief to a man impatience kills him.

17. Fear Allah (s.w.t.) who is such that when you speak he hears and when you conceal (a secret), He knows it. Prepare yourself to meet death, which would overtake you even if you run away.

18. If a person has good idea about you make his idea true.

19. The beauty of destitution is chastity and the beauty of riches is gratefulness.

20. The biggest wealth is that one should not have an eye on what others have.

21. To praise more than entitlement is sycophant; to do it less is either because of inability to speak or of envy.

22. The most serious sin is that which the doer considers light Someone asked the Prophet (s.a.w.a.) to teach him action to prevent a barrier between his and Paradise The Holy Prophet (s.a.w.a.) said:

1. Do not get angry.

2. Do not ask people for things.

3. Wish for people whatever you wish for yourself.

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

There are four traits that if one possess he is considered a hypocrite. If one of them is found in a person he has the characteristic of hypocrite unless he abandons it:

1) He who lies when he speaks.

2) He who breaks his promises.

3) He who betrays when he makes a vow and,

4) He who erupts when he quarrels (with someone) for the love of Allah (s.w.t.).

## Hadees of Holy Prophet (s.a.w.a.):

Rasool-e-Khuda, Hazrat Mohammed Mustafa (s.a.w.a.) was going along a street with few of his companions in Mecca when they noticed in one of the dustbin a decomposed body of an animal. Rasool-e-Khuda (s.a.w.a.) noticed his followers turned their faces in disgust and covered their nose. Rasool-e-Khuda (s.a.w.a.) then mentioned to his followers the world you live in is the same state as you just saw and you turned your faces. One of his companion said ya Rasool-e-Khuda (s.a.w.a.) is the world that bad and what thing you like of this world. Rasool-e-Khuda (s.a.w.a.) said: There are three things two in each of them viz: 1. Do ghoont (two sips) 2. Do Katre (2 drops) 3. Do Qadam (two steps),

The first one: Do ghoont (two sips) one is you feel angry and you don’t burst and keep yourself cool and the other one is sabar (patience) whatever befalls on you, you say it’s from Allah (s.w.t.) and you show patience in all respect and any difficulty comes you say innaa lillaahe wa inna ellayhe Raajeo’on.

The second one: Do katre (two drops) One is the drop of blood of Martyr who fights in the way of Islam – Allah (s.w.t.) pardons all his sins the first blood drops on earth and makes him jannati, the other is the drop of your tears when you ask for his magpherat (forgiveness) for all the sins committed however big or small it is – He is Gafurur Rahim and the third one is kadam (i.e. steps) the first one being you proceed to Prayers on the first call of Azan for Prayers without delaying it a little bit and the second one which is the most important too and which is considered as Ibadat by Allah (s.w.t.) as your namaz i.e. sile-rahami (forgiveness to your kin and relatives and others) however bad they are even they treat you like dirt or worst but still you go to him and keep contact and be good to him – this is the best act which Allah (s.w.t.) likes very much- he does not listen to your Prayers if you do not practice sile-rahami, even you know that person (anyone it may be your brother, your relative) does not like you and he thinks bad about you and does things which harms you displeases you still Allah (s.w.t.) says thru his prophet that sille-rahmi is the best act in this world which is ibadat and liked by him and his Prophet the most.

1) This world is a place for transit, not a place for stay. The people herein are of two categories: one is he who sold away his self (to passions) and thus ruined it, and the other the man who purchased his self (by control against passions).

2) A friend is not a friend unless he affords protection to his comrade on three occasions: in adversity, in his absence and at his death.

3) He who is moderate does not become destitute.

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5) Endurance comes according to the affliction. He who beats his hand on the thigh in his affliction ruins all his good actions.

6) Protect your belief by charity; guard your wealth by paying Allah (s.w.t.)’s share and ward off the wave’s calamity by praying.

7) He who does not know his own worth get ruined.

8) He who agrees with action of a group of persons is as though he joins them in that action. In addition, everyone who joins in wrong commits two sins -one sin for committing the wrong and the other for agreeing with it.

9) Abstention from sin is easier than seeking help afterwards.

10) He who visits ill-reputed places should not blame those who entertain bad idea about him.

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3) He who betrays when he makes a vow and,

4) He who erupts when he quarrels (with someone) for the love of Allah (s.w.t.).

## Hadees of Holy Prophet (s.a.w.a.):

Jabir ibn Abdullah reported, the Holy Prophet (s.a.w.a.), as saying:

“My nation has been given the five qualities in Holy Ramazan which have not been given to any Prophet’s Nation before me”

The First one: When the first night of Holy Ramazan. Allah (s.w.t.) looks at them, and he whom Allah (s.w.t.) looks at, He will never torment (punish) him.

The second one: Their mouths’ bad smell – when they come to evening – in Allah (s.w.t.)’s sight, is sweeter than the smell of musk.

The third one: The Angels ask Allah (s.w.t.)’s forgiveness for them during their Days and nights.

The fourth one: Allah (s.w.t.) commands His Paradise to ask His forgiveness, and to Ornament itself to receive His devotees, for the fatigue and offenses of this World are about to removed from them, and they will be admitted to both His Paradise and Mercy.

The fifth one: When the last night of Holy Ramazan comes, all of them will be shown forgiveness.

“Verily when Isa the son of Maryam (a.s.) passed along the shore of a sea, he threw a piece of his bread in to the water. Then some the disciples said: O Sprit of Allah (s.w.t.) and His word! Why did you do this when that was your food? He said: I did this in order that some animal among the animals of the sea may eat it, and the reward of Allah (s.w.t.) for this is great,

He who clipped his nails on Thursday, and left one nail for Friday; Allah (s.w.t.) will dismiss poverty away from him.

It was said to Isa (a.s.): Teach us a deed for which Allah (s.w.t.) will love us. “Isa (a.s.) said: Detest the world and Allah (s.w.t.) will love you.”

“I wonder at a person who cleans him/herself with water, but does not cleanse his heart. I wonder at people who look for bad points in others but is unaware of the same in themselves.”

No man should abandon the perfume at any day, but if he cannot afford it, he can use it every Friday, and never to abandon it all.

Woe to that Muslim who doesn’t dedicate himself on Friday concerning his religious matters to perform them.

“I wonder how a person can be happy, who is certain of death, I wonder at a person who is certain of reckoning (the Day of Judgment), but still accumulates wealth.”

O, Son of Adam! I am the King whose Kingdom will never perish, when I say to a thing Be! It becomes. Obey what I have commanded and stay away from those things I have prohibited, to the extent that when you say to a thing Be! It becomes. If your sayings are sweet and your deeds are bad, you are the leader of the hypocrites. If your appearance is beautiful and your inside is disgraceful, you will be worse than those people who have been destroyed.

O Son of Adam! no one will enter my Heaven except: One who has humbled himself in front of My greatness. One who has spent his day in My remembrance. One who has safeguarded his soul from lust, for the sake of Allah (s.w.t.). One who shows brotherhood towards traveler. One who takes care of poor. One who is Merciful towards the afflicted, and one who respects the orphans and acts as a kind Father to them, and for the widows he is like a tender husband. The one who has these qualities, if he calls Me I will answer him at once and if he ask Me (for anything) I will give it to him.

I wonder at a person who knows that he/she will die alone, go into the grave alone, give accounts alone, but is still totally engrossed with people who will not be able to help him/her,

O Son of Adam! Your deeds are not going to be purified unless you taste four kinds of death: Red death, Yellow death, Black Death, and White death. Red death is tolerance of calamities and abstaining from harming others. Yellow death is hunger and hardships. Black Death is to disobey the desires of your ego. Therefore, do not obey your evil desires; otherwise, they will take you away from the path of Allah (s.w.t.). White death is seeking to be hermit.

O Son of Adam! Your Religion is your flesh and blood. If you purify your Deen (Religion), you have purified your flesh and blood. If you have corrupted your Deen you have corrupted your flesh and blood. Don’t be like a candle, which is a light for the people and burns itself out. Remove the love of this world from your heart. Indeed, I will not join My love and the love of this world in one heart, as water and fire cannot join in one pot. Be moderate when you collect your provision. Indeed, the provision is already divided. Bounties are not permanent. Everyone knows of death. The greatest wisdom is fear of Almighty Allah, and the best wealth is contentment. And the best of belongings is piety (Taqwa), and the worst of your weapons is lies and the worst of your advice is gossiping. Allah (s.w.t.) is not in the least unjust to the servants.

A person who does not get what he wants in this world and becomes sad by it, is as if he angry with Me. A person who complains to another of calamities which has befallen upon him is as he complained about Me.

“O Son of Adam! You start your day with two great bounties. You don’t know which one is greatest for you. Your sins that are hidden from the eyes of the people or the good praises about you from the people”

“O Son of Adam! Collect provision (by doing good deeds) more and more, Indeed the way is long, very long, Steer your ship carefully because the ocean is indeed deep."

## Holy Prophet (s.a.w.a.)’s Advice to Abu Zar:

The Advice of Holy Prophet (s.a.w.a.) to his companion Abuzar when he asked the Messenger of Allah (s.a.w.a.) to advise him with such advise by which Allah (s.w.t.) will benefit him and give him sawab.

The Holy Prophet (s.a.w.a.) said: “O Abuzar! Most surely, you are from us, the Ahl Al Bait (a.s.), and I am giving the paths of goodness. Surely if you memorize them and put them into practice, (hafiztaha), you will have by it ‘Kiflan’ (two folds of Mercy, in this world and the Hereafter) O Abuzar!

1. Worship Allah (s.w.t.) as if you see Him and if you wern’t seeing Him, surely He sees you.

2. Allah (s.w.t.) has made the ‘Ahlul Bait’ in my nation the likeness of the ship of Nuh (a.s.) whoever rides it is saved and whoever desires other than that is drowned.

3. There are two Blessings seriously taken for granted (misused) by mankind, health and spare time.

4. Take advantage of five things before five things seize you:

a) Your youth before old age.

b) Your health before your sickness.

c) Your wealth before your poverty.

d) Your spare time before your being busy.

e) Your life before your death.

5. Beware of procrastination (delay in decision-making) for you are (in) today and no (in) tomorrow. If there is a tomorrow for you, be tomorrow as you are today. If there isn’t a tomorrow for you, you will be grievously regretting the opportunity you missed today.

6. How many a person there is who has met a day he did not complete! How may a waiter there is of tomorrow who doesn’t find it.

7. Had you known the exact period of time you will live, you would hate hopes and their deception.

8. Be in the world as if you are a stranger or like one simply passing by as in journey and count yourself as among the people of the graves.

9. When you wake up in the morning don’t talk to yourself about tonight and when night has come don’t worry of the morning for surely you don’t know what your state will be tomorrow.

10. Be greedier, in terms of your time (life span) more than of your gold and silver coins (wealth).

11. The worst of men in position with Allah (s.w.t.) on the Day of Judgment is he who didn’t benefit from his knowledge.

12. He who seeks knowledge in order to divert people’s attention towards himself will surely not smell the fragrance of Paradise.

13. Be aware of the great deceiver, Dajjal surely he is the most evil of those things awaited; or the hour (Day of Judgment) which is more calamitous and bitter.

14. When you are asked of some knowledge you know don’t say, “I don’t know.” You will be saved of its consequences. don’t make judgment of that which you haven’t knowledge, you will be saved from the wrath of Allah (s.w.t.) on the Day of Judgment.

15. There will be a day when a group of people of Paradise will look over a group of people of Hell and they will say, “What has made you enter hellfire? For surely we entered Paradise by your teaching us and your disciplining (educating) us!” The people of Hellfire will reply to them “We used to bid you to do good while we ourselves didn’t do it.”

16. The favors of Allah (s.w.t.) are more than His servants can ever encompass, that is why pass night and day in repenting.

17. Whoever sows good is on the verge of reaping good and whoever sows evil is on the verge of reaping regret.

18. The pious are the Masters, and the learned are the leaders. Keeping their company is increase (in good). Surely, the Believer sees his sin as if it is a boulder, he fears that it will fall on him and surely, the unbeliever sees his sin as if it is a fly passing on his nose.

19. Surely Allah (s.w.t.) when He wills good for a servant he puts his sins before his two eyes. When He wills bad for a servant He makes him forget his sins.

20. Don’t look at the smallness of the sin but look at the one you disobeyed.

21. Surely, the Believer is stronger in his fleeing from sin than a sparrow when thrown from his nest.

22. He whose words don’t conform with his deeds then he is only destroying himself. He whose words conform with his deed he is the one who has attained his share.

23. Surely a man’s Sustenance is prohibited (from reaching him) because of a sin he did.

24. Leave that which you have nothing to do with. Do not speak of that which does not concern you, and guard your tongue like you guard your money.

25. Allah Glorious is His praise, has made the pleasure of my eye in Salat, and has made me to love the Salat like food is made lovable to the hungry and water to the thirsty. Surely, the hungry one, when he eats, he is satiated and the thirsty one, when he drinks he is quenched but I am not satiated from Salat.

26. Anyone who voluntarily prays twelve raka’t other than the obligatory, he has a sure right to a house in paradise.

27. Surely, so long as you are in Salat, you are knocking on the door of the Great King, and whoever knocks much on the door of the King it will be opened for him.

28. There is no believer that stands in prayer but falls on him goodness what is between him and the Throne, and an Angel is appointed for him that calls out, “O son of Adam, if you knew what there is for you in Salat and who you are calling, you would not turn away”

29. The Salat is the pillar of the Religion (Deen) and the tongue is greater, and charity wipes out sin and the tongue is greater, and Fasting is a shield against the fire and the tongue is greater; and jihad is nobility and the tongue is greater.

30. A degree in Heaven is above a degree (like steps) like what is between the sky and the earth. One will question we used to work together in the world and why is that the other one has been so much favored over me? The reply will be **“He surely was better than you in deeds.”**

31. The world is the prison of the Believer and the Paradise of the unbeliever.

32. The servant will be shown his sins on the Day of Judgment with him who did his sins (also) so he will say, “As for me, I was afraid, feeling anxiety (about my sins) so he will be forgiven”.

33. Surely the man who does an evil deed and he is afraid of it (its consequence) he will come safely on the Day of Judgment.

34. Surely, the first thing, which, will be removed from this community (Ummat), is safe keeping (amaanat) and humbleness until it will hardly be seen fearful (of Allah (s.w.t.)).

35. There is nothing more lovable to Allah (s.w.t.) than faith (Iman) in Him and abandoning of that which He ordered to be abandoned.

36. Surely Allah (s.w.t.) revealed to my brother Isa (a.s.) **“Oh Isa! Don’t love the world for surely I don’t love it and love the Hereafter for surely it is house of return”**

37. Jibrael (a.s) came to me with the treasures of the world, which, will not decrease of your share (in the Hereafter) with your Lord, I replied, **“My beloved Jibrael! I have not need of it. When I am satiated I thank my Lord and when I am hungry I ask Him.”**

38. When Allah (s.w.t.) wants good for a servant He gives him understanding in Religion, makes him abstemious in the world, and makes him to see his own faults.

39. No servant abstains in the world but Allah (s.w.t.) causes wisdom to grown in his heart, and causes his tongue to utter it and gives him insight of the faults of the world and its sickness and its cure and causes him to leave from it safely into the abode of peace.

40. When you see your brother abstaining from worldliness, listen to him for surely he is dictating wisdom when asked who is the most abstemious (zahid) of mankind? The Holy Prophet (s.a.w.a.) replied, “One who doesn’t forget the graves and the deterioration (of the world) and leaves the excess of the adornment of the world and prefers what lasts over which persishes and he doesn’t count tomorrow among his days and counts himself among the dead.”

41. Allah (s.w.t.) did not reveal to me to amass wealth upon wealth. But He revealed to me, “Glorify with the praise of your Lord and be among the prostrating ones and worship your Lord until comes to you the certainty”.

42. Know that something gets spoiled then salt is the remedy and when the salt is spoiled there is no remedy for it. That there are two (dangerous) qualities; laughing at something not amusing and laziness when not tired.

43. Love of wealth and honour are stronger in stripping a man of his Religion than two ferocious wolves in a cattle pen of sheep; so they attack in it until morning. So what will remain of it?

44. It was asked will the fearful humble lowly people who remember Allah (s.w.t.) much, will they be the first among mankind to go to heaven? It was replied by the Messenger of Allah (s.a.w.a.) No. But it will be the poor among the Muslims.

45. Let there be for you in everything a pious intention, even when it comes to sleeping and eating.

46. Lower your voice during a funeral, during fighting and during the recitation of the Holy Quran.

47. When you are in funeral procession, so let your mind be busy in pondering and humbleness and know that you will meet the same fate.

48. Every sitting in the Masjid is a waste except three: the Recitation of one offering Prayers, the Remembrance of Allah (s.w.t.) and the asking of knowledge.

49. Whoever doesn’t care from where he earns his money, Allah (s.w.t.) doesn’t care from where He will enter him into Hell.

50. The most honorable of mankind is the one who fears Allah (s.w.t.).

51. The most beloved of you to Allah (s.w.t.), Magnificent in His Praise, is the one who remembers Him most. And the most honorable of you to Allah (s.w.t.), is the most pious among you, and the most saved of you from the punishment of Allah (s.w.t.) is the strongest of you in awe of Him.

52. The king of Religion is piety and its crown is obedience.

53. The Virtue of knowledge is greater than that of worship. And know you that if you prayed until your back becomes bent and you fasted until you become thin as strings that would not benefit you unless it is done with piety.

54. Surely the people of piety and abstinence in this world, they are the real friends of Allah (s.w.t.).

55. A servant continues to increase in distance from Allah (s.w.t.) so long as his behavior is bad.

56. A good word (of advice) is sadaqah (charity) and every step you take towards Salat is (also) sadaqah.

57. Allah (s.w.t.) gives, so long as you’re sitting in the Masjid, for every breath taken in, a degree in paradise. And the Angels send Blessings on you, and will be written for you for every breath you take in it ten good deeds and will be wiped out from you ten evil deeds.

58. Allah (s.w.t.) says, “Surely the most beloved of the servants to Me are they that love each other for My sake; they whose hearts are attached to the Masjids and the seekers of forgiveness at dawn. They are the ones that when I want to punish the people of the earth, I remember them, so I avert the punishment from them”

59. Do not be seeker of faults (in others) nor a person who over praises (others in their face), nor a defamer nor a wrangler.

60 Fear Allah (s.w.t.) and don’t show mankind that you fear Allah (s.w.t.) so they honour you while your heart is evil.

## Day of Judgment – Some of the Signs

### The Signs Belonging to Society:

The Holy Prophet (s.a.w.a.) stood before the door of Holy Kaaba and said to his companions: “ Should I not tell you of the signs of the Day of Resurrection (Qiyamat,) Janab Salman Farsi (r.a.) was nearer to him and he said: “Surely O Messenger of Allah (s.a.w.a.)” Then the Holy Prophet (s.a.w.a.) said: People a time will come when,

1. The people will neglect the prayer (Namaz) and will follow their own views, which will appeal to them. They will respect the wealthy people and will sell the Religion for worldly benefits. At that time the heart and soul of the Believer will melt as salt melts in water.

2. The kings and rulers will be tyrannical.

3. The evil will become virtue and the virtue will become evil.

4. The embezzlers will be trusted and the trustworthy people will be thought un-trustworthy, and the liars will be vouched safe and the truthful one will be considered a liar.

5. The woman will be rulers and the concubines will be consulted.

6. The children will sit upon Mimber (pulpit).

7. The woman will become a partner of her husband in trade.

8. The virtuous people will remain sorrowful and the poor will be dishonored.

9. The markets will come nearer.

10. The people’s hearts will fill with fear.

11. At that time some things will be brought from the East, and some things from the West and the Muslims will be dyed in them. (It means that un-Islamic culture will be imported from East and West, which the Muslims will imitate).

12. The people will not have mercy on little ones and will not respect old ones; and will not pardon anyone who committed a mistake. Their bodies will be of human beings but their hearts will be of Satan.

13. The males will look like females and females will look like males (i.e. dress codes).

14. The females will ride the saddles (i.e. horses, cycles, scooters etc.).

15. The Mosques will be decorated, as are synagogues and cathedrals.

16. At that time male will satisfy their lust with males and females with females and the minor boys will be mounted upon like women.

17. The copies of the Holy Quran will be beautified (with designs and golden colors etc).

18. The Minarets (of the Mosques) will be high and the lines of the people standing in the Prayers will increase but their hearts will be hating each other and their talks will be different from each other (i.e. the spirit of Religion will disappear).

19. The males will use golden ornaments and will wear silk and will use cheetah skins.

20. Interest will be prevalent everywhere.

21. The people will deal with (the help of) backbiting and bribe.

22. The Religion will be suppressed and the worldly affairs will be given importance.

23. Divorce will increase, and the ‘Hudud’ of Allah (s.w.t.) (punishments of various crimes and sins prescribed in Islam) will not be established.

24. At that time will appear female singers and musical instruments (openly used) and will rule upon them most evil of my Ummat.

25. The rich of my Ummat will go to pilgrimage for recreation, and the middle class for trade and the poor to show off.

26. There will be people who will learn the Holy Quran for other than Allah (s.w.t.) (i.e. for earning worldly benefits) and will treat the Holy Quran as musical instrument; people will sing the Holy Quran.

27. There will be people who will study Religion for other than Allah (s.w.t.) (i.e. for earning prestige or wealth).

28. The number of illegitimate children will increase.

29. At that time poverty will be widespread and people will be proud of their clothes.

30. There will be rains at wrong times.

31. The people will like chess and gambling apparatus and musical instruments and they will dislike enjoying the good and forbidding the evil; so must so that the true Believer will have less respect than a slave girl will.

32. The reciters (of the Holy Quran) and those who spend their time in Prayers will blame each other. Those are the people who will be called unclean and filthy in the Kingdom of Heavens.

33. The rich will not be afraid of anything; beggar will continue begging between two Fridays and will not find anyone putting anything in his hands.

34. Such persons will talk about public affairs who had not talked such matters before. Then in a short time chaos will appear upon earth, and every nation will think that chaos was only in their land (but it will cover the whole world).

35. Forbidden things will be openly practiced.

36. People will not refrain from grabbing ill-gotten property, but will regard it as booty.

37. A storm, red in colour will rise and big hailstones will drop from the sky.

38. Faces will transformed ugly.

39. There will be frequent earthquakes and landslides.

40. There will be excessive addition to various drinks among the people.

41. Parents will be rebuked.

42. Neighbors will oppress the neighbor.

43. Youngsters will become shameless.

44. People will build palatial and solid residences.

45. Servants will be persecuted.

46. False evidence will be common.

47. One will be jealous of one own brother.

48. Partners (in trade) will misappropriate against one another.

49. Mutual sincerity and affection will diminish.

50. Adultery will be much prevalent.

51. Modesty among women will cease to exist, giving its place to shamelessness and vanity.

52. Hearts will be full of pride and arrogance.

53. Acts of obliging others would become scarce.

54. Crimes will increase.

55. The belly will be treated as God (i.e. people will do anything and everything to fill their bellies without having any fear of Allah (s.w.t.)).

56. Women will be the centre of their thoughts (i.e. men will be subservient to women and be dictated by them.

57. The scholars will be from the worst people that are they will show themselves as religious minded. Whereas in fact they be out and out materialistic. The Holy Prophet (s.a.w.a.) then warned: “Remember, when such a time comes, Allah (s.w.t.) will entangle people in four afflictions 1) Oppression of the ruling authority 2) Famine and high prices of daily requirements 3) Persecutions by the Officials and 4) Idol-worship (i.e. rupee paisa etc. will symbolize an idol)”

58. Before the Day of Judgment practical following of Holy Quran will be considered old fashioned and meaning of Quranic verses will be made to suit personal needs.

59. Homosexuality will be common and shamelessness and misdeeds will prevail.

60. Money will be spend in matters other than permitted by Allah (s.w.t.).

61. Enjoying good will earn rebukes.

62. Doors to goodness will be closed while to evil open.

63. People will be forced to forsake pilgrimages.

64. People won’t fulfill their promises.

65. Women will found their own clubs, institutions etc.

66. Women will take pride for extra marital relations and vice versa.

67. Sex will be used as means of material gain.

68. False evidences will be accepted.

69. What Allah (s.w.t.) has forbidden will be considered lawful and what He has permitted will be considered unlawful.

70. Tenets of Islam will be twisted to suit desires.

71. Rulers will prefer unbelievers and dislike momins.

72. Men will do sodomy with their wives.

73. People will be murdered on small pretexts and excuses.

74. Men will be derided for contacts with women, they will encourage to have relations with other men.

75. Men will subsist on income of their wives earned from fornication and other sources.

76. Women will rule the household and husbands will obey them as the wives will be bread earners.

77. Women will be offered and exchanges to gain favors.

78. Swearing by the name of Allah (s.w.t.) will be considered as paltry manner.

79. Gambling and wine will prevail everywhere.

80. Muslim women will freely mingle with unbelievers and men won’t prevent them, they will have no guts to do so.

81. Our enemies will get favors with rulers and our friends will be considered so low that their testimonies won’t be acceptable.

82. Cheating and perjury will prevail among people.

83. Reading and hearing of Holy Quran will be considered troublesome.

84. Listening to fictions will be preferred by people.

85. A neighbor won’t behave well with a neighbor except fo fear of sharp tongue.

86. Culprits won’t be punished according to Allah (s.w.t.) laws.

87. Giving a little less in weight and measures will be a common business practice.

88. Shedding other’s blood would be considered a serious matter.

89. People will brag about their foul tongue to make others fear them.

90. People will treat the offering of Prayers lightly and ignore it and would offer it in unusual clothes.

91. People would dislike paying poor’s inspite of having surpluses wealth.

92. Coffin cloths will be stolen from the graves and resold.

93. Killing will be so much prevalent that even the animals would begin to kill each other.

94. Eyes and hearts will lose their emotional character.

95. Exhibitionism will become a feature of Prayers.

96. Party affiliations will become a form of life.

97. Dead persons, poor and needy will be derided upon.

98. Parents will disown their children and children will ridicule their Parents and wish for their death.

99. Women will be indulged in disobedient to their husbands.

100. People in authority would hoard items of daily use and sell them at high prices.

101. Beggars and imposters will befriend each other and indulge in gambling and drinking.

102. Liquor will be used a curative agent.

103. Payments will be accepted for call of Prayers (Azan) and offering prayer.

104. Half mad and semi-conscious people will lead congregational Prayers. Such people will be rebuked.

The Holy Prophet (s.a.w.a.) said: “You can recognize an ignorant person by the following signs”

1) Shouting unnecessarily 2) Talking unnecessarily 3) Giving charity to undeserving people 4) Disclosing secrets 5) Trusting everyone 6) Not knowing friend from foe After death, all human beings will be resurrected to be rewarded and punished according to each individuals earnings of virtue and vice in this life. The present life is only a season for cultivation or effort and the life after death will be the period of harvest or the result. As one sows now so then shall he reap.

In Surah Yunus, Allah (s.w.t.) says

And on the Day when We will gather them all together, then We will say to those associated others (with Allah), Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say, It was not us that you served.[[2]](#footnote-2)

In Surah Mominoon, Allah (s.w.t.) says:

Then surely, on the Day of Resurrection you shall be raised.

In Surah Mutaffefin, Allah (s.w.t.) says:

For a mighty Day, the Day on which men shall stand before the Lord of the Worlds.

“He who sells his next life (hereafter) for his present life in this world, loses both of them”[[3]](#footnote-3)

## Namaz-e-Shab:

Please make a habit of praying Namaz-e-Shab, which has great value in eyes of Allah (s.w.t.) who is proud in showing His Angels that though these Prayers are not obligatory on him but still he takes the trouble of praying for the love of Allah (s.w.t.).

Namaz-e-Shab is the only Namaz that has more sawab when prayed just before fifteen minutes (i.e. delayed to the maximum) before your Morning Farz two-rakat namaz. It consist of 11 Rakat i.e. 2 rakat with niyat of Shab, 2 rakat with niyat of Shab, 2 rakat with niyat of Shab, 2 rakat with niyat of Shab (total 8 rakats prayed like your morning two rakat namaz) then 2 rakat with niyat of Shifa (like your morning 2 rakat) and the last is one rakat with niyat of Witar) i.e. total 11 rakats. In the last one rakat i.e. Witar niyat after praying Al-Hamd and Sure Ahad and than in Qunoot after praying Rabana pray whatever you wish from Allah (s.w.t.) but not forgetting names of at least 40 Momins and Moninats dead or living, praying for the goodness of all those. For the dead pray for their forgiveness and keeping them away from azhab of the grave.

# 

# 2. General Topics

## Holy Prophet (s.a.w.a.) Me’raj (Ascension)

### Conditions of Women:

The Holy Prophet (s.a.w.a.) was weeping profusely when Bibi Fatima (s.a.) and Hazrat Ali (a.s.) came to visit him. They asked him the cause of his grief, to which the Holy Prophet (s.a.w.a.) replied that, “On the night I was carried to Heaven (Mehraj) I saw number of women of my sect in great torment, and it is for them I weep. I saw a woman suspended by her hair and her brain was boiling from excessive heat. Her tongue suspended another and liquid from the fountain of melted copper in hell was poured down her throat; and another was hung-up by her breasts. I saw a woman eating flesh of her own body, which fell from her, and fire meanwhile was flaming under her. I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another, blind, deaf and dumb was encased in a coffin of fire, and her brain drooping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman whose face and hands were burning, who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million of different ways. I saw a woman in the form of a dog, and fire was poured through her body, issuing at her mouth, and the Angels were beating her with maces of fire”

Bibi Fatima (s.a.) asked her Father the Holy Prophet (s.a.w.a.) to explain the condition of such women to which the Holy Prophet (s.a.w.a.) replied,

Dearest Daughter the woman suspended by the hair, did not conceal it from the view of men. The one suspended by here tongue, tormented her husband with tongue. The one hung by her breast would not acknowledge her husband’s conjugal rights. The one suspended by her feet, was in habit of gadding abroad without her husband’s consent.

The one that ate her own flesh adorned herself for the view of those who had no right to see her. The woman bound by hand and foot, neglected to wash herself and cleanse her garments. She does not perform the necessary obligatory ablutions and held prayer of light account. The one blind, deaf and dumb, bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with the fiery scissors, who dressed herself to incite men to desire her. The woman who was burning and ate her own entrails, was a procuress and brought together wicked men and women. She with the head of a hog was slanderer and liar; and the one in the form of a dog was professed singer, and mourner and envier, whose practice was to excite discontent under the providence of God. Woe to the woman that angers her husband, and happy she that contents him.”

## Mubahila:

Allah (s.w.t.) Revealed in the Holy Qur’an:

And whoever disputes with you in this matter after what has come to you of knowledge, they say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to your Lord) and solemnly pray for the curse of Allah upon those who are liars.[[4]](#footnote-4)

When the Christian delegates from Najran failed to refute the arguments of the Holy Prophet (s.a.w.a.) concerning Hazrat Isa (a.s.) being a Messenger and not the son of God, they continued obstinately to argue.

Upon revelation of the above-mentioned verse, the Holy Prophet (s.a.w.a.) declared the challenge of ‘Mubahila’ which is derived from its Arabic root ‘Bahlah’ meaning to curse one another.

The renowned Sunni scholar Fakhruddin Razi writes in his ‘Tafseer-ul-Kabeer’ When this verse (i.e. Surah Al-e-lmran Ayat no.61) wa revealed to the Holy Prophet (s.a.w.a.), Christians of Najran accepted the challenge of Mubahila and the Holy Prophet (s.a.w.a.) took along with him Husain (a.s.), Hasan (a.s.) Fatima (s.a.) and Ali (a.s.) to the field of ‘Mubahila’.

Another Sunni commenter Allama Zamakshari in his ‘Tafser-ul-Kashshaf’ writes: There can be no more authentic and stronger evidence for the integrity of As’hab-e-Kisa, i.e. Ali ibn Talib (a.s.), Fatima binte Muhammad (s.a.w.a.) Hasan bin Ali (a.s.) and Husain bin Ali (a.s.), then this Holy Qur’anic Ayat. For in compliance with the order of Allah (s.w.t.), the Holy Prophet (s.a.w.a.) summoned his Ahlul-Bayt (a.s.) (the people of his house), took Husain (a.s) in his arms, grasped Hasan (a.s.)’s hand in his own, asked Fatima (s.a.) to follow him and Ali (a.s.) to follow her. This proves that the Ahlul Bayt (a.s.) were those on whom the Holy Qur’anic Ayat was directed.[[5]](#footnote-5)

“When this ayah was revealed, the Holy Prophet (s.a.w.a.) sent for Ali bin Abi Talib (a.s.), Fatima (s.a.) Hasan (a.s.) and Husain (a.s.) and prayed to Allah (s.w.t.) thus: “O my Allah (s.w.t.) these are very Ahlul Bayt of mine.”

In one of the book it is written as Holy Prophet (s.a.w.a.) as saying “Had there been any soul on this whole earth better than Ali (a.s.), Fatima (s.a.), Hasan (a.s.) and Husain (a.s.), Allah (s.w.t.) would have command me to take (them) along with me to Mubahila But as they were superior in dignity and respect to all human-beings, Allah (s.w.t.) confined His choice only to them for participation in Mubahila.”

The fact that the Holy Prophet (s.a.w.a.) brought him only the closest and dearest of his relatives shattered the resolved of the Christians. As very rightly believed, if the Holy Prophet (s.a.w.a.) didn’t has any confidence, He would have come with a large, motley crowd of all his followers.

On seeing the unparalleled simplicity and splendor of Ahlul Bayt (a.s.) Abu Haris, the chief of Christian delegation cried out: By God, I am seeing such faces that if they were to pray to Allah (s.w.t.) to remove the mountains, verily God Almighty would remove the mountain for them.

O You people of Najran! If you combat and contest with Muhammad (s.a.w.a.) this prayer of invoking curses on the liars, then I tell you, all of you would be destroyed and not a single soul of the Christians would remain on this earth. I feel that it would be better and wise to surrender to them and obey them.

The Christians subsequently refrained from ‘Mubahila’ and agreed to sign a treaty of subordination and pay taxes to Muslims against security as non-Muslim citizens.

The Holy Prophet (s.a.w.a.) exclaimed: “By Allah (s.w.t.), had the Christians of Najran contested with us, they would have been transformed into monkeys and swine’s. Fire would have rained on them”.

The vital factor, which prevented the Christian leaders from embracing Islam, was greed. They feared losing the leadership of a great tribe and all the trappings, which it entailed rich estate lands granted by the Emperor of Abyssinia, Roman kings and rich donations from the Christian public.

Mubahila demonstrated the superiority of Islamic ideology over Christianity, the Islamic concept of peaceful co-existence between Muslims and non-Muslims, and the great distinction and merit of Ahlul Bayt (a.s.). Since participation of Ahlul Bayt (a.s.) was in full compliance of Allah (s.w.t.)’s Command alone and not by an election and individual’s appointment or a committee.

**Mubahila proved that fact that true Islam lies in Ahlul Bayt (a.s.)’s guidance alone.**

## Rajab, The Month of Allah (s.w.t.):

The Month of Rajab has super abundant favors and benefits – Imam Ja’far Sadiq (a.s,) said:

Whoever observes fast for even one day, in this month, Hell will be kept away from him at a distance of one year’s journey, whoever observes fast for seven days then all the seven doors of Hell will be closed for him, whoever fasts for eight days all the eight doors of the Paradise will be opened for him, whoever fasts for fifteen days would be awarded anything for which he asks and Allah (s.w.t.) would enhance His bounties as much.

### Recommended Aamaal and Duas for this month are:

a) Allah (s.w.t.) shall forgive and have Mercy on him who recites: Astaghferullah al lazi laa elahaa illallaahowa wahdahu laa sharika lah wa atubo elaihe at least 100 times and recite laa elahaa illallah 1000 times during the month of Rajab and gives alms in the name of Allah (s.w.t.) at the completion.

b) Recite Surah Al-lkhlas at least 100 times in the month of Rajab.

c) Keep fast on any day in this month and pray four-rakat namaz to secure an abode near the intimate friends of Allah (s.w.t.) in Paradise. In the first rakat after reciting surah, Al-Fatiha recite Ayatul Kursi 100 times. In the second raka after reciting Surah Fatiha, recite surah al Ikhlas 200 times. Third and the fourth Rakat as above.

There are innumerable historical important days in this month of Rajab, 15th of Rajab is the wafat of Imam Ja’far Sadiq (a.s.) and Mehraj of the Holy Prophet falls on 27th of Rajab (recommend fast on this day). It is obligatory for every Muslim to acquire knowledge. Acquire it from its proper place and impart it to one who deserves it because to teach for the sake of Allah (s.w.t.) is good, to seek knowledge is worship, to discuss it is praise to Allah (s.w.t.), to utilize it is Jihad in the cause of Allah (s.w.t.), to teach it to an ignorant person is alms and to pass it on to knowledgeable persons is the source of proximity to Allah (s.w.t.).

## Holy Ramazan, The Month of Glory:

Holy Ramazan is the month of glory in which was sent down the Holy Quran, is a guide to Mankind, with clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during this month should spend it in fasting. However, if any one is ill or on a journey, the prescribed period (should be made up) by an equal number of days later, Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you: so that perchance ye shall be grateful.[[6]](#footnote-6)

The Messenger of Allah (s.w.t.) delivered the following sermon on the glory of Holy Ramazan and the Night of Power (Lailat-ul Qadr).

“O People! The Month (Holy Ramazan) of Allah (s.w.t.) has come with His Mercies and Blessings; this is the Holy Month that is best of all months in the estimation of Allah (s.w.t.). Its days are best among the days. Its nights are best among the nights. Its hours are best among the hours. This is the month in which you have been invited by Him (to fast and pray). You have been given the opportunity in this Holy Month to receive the honors from Allah (s.w.t.), the Merciful. In this Holy month if you truly fast as ordained, then every breath that you take has the sawab of “Tasbih” (the praise of Allah (s.w.t.) on the rosary beads), and your sleep has the sawab of worship. Your good deeds are rewarded more than is usual and your invocations are accepted. Therefore, you must invoke your Lord in the right earnest with hearts that are free from sin and evil, to recite the Holy Quran.

Verily, the person, who in this month does not receive the Mercy and Benevolence of Allah (s.w.t.), is very unfortunate, while fasting remember the hunger and thirst of tomorrow in Qiyamat (Day of Judgment). Give alms to the poor and needy. Pay respect to your elders. Have sympathy for your youngsters and be kind towards your relative and kinsmen. Guard your tongue against bad talk, unworthy seeing (forbidden) and your ears from sounds that should not be heard”

“Be kind to orphans so that when your children become orphans they will also be treated with kindness. Invoke that Allah (s.w.t.) may forgive your sins. Raise your hands at the time of Namaz (Prayers) as it is the best time for asking for His Mercy. When we invoke at such times, we are answered by Him. When we call Him, He responds, and when we ask for anything the Prayers is accepted by Him”

“O people! you have made your conscience the slave of your desires. Make it free, by invoking Him for forgiveness. Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter”

“Do understand fully well that Allah (s.w.t.) has promised in the name of His Majesty and Honour that He will not take to task such people who fast and offer Namaz in this month, and perform ‘sajda’ (prostration), and that He will guard their bodies against the Are of hell on the Day of Judgment.”

“O people! if anybody amongst you arranges for the Iftar (food for ending of fast at sunset) of any Believers, then Allah (s.w.t.) will give him the reward as if he has set free a slave. He will forgive his minor sins.”

Then the companions of the Holy Prophet (s.a.w.a.) submitted: “But everybody amongst us does not have the means to do so”

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

“Keep yourself away from the fire of hell by inviting a Believer for ‘Iftar’ though it may consist of only half of date or simply with water if you have nothing else.”

“O People! Anybody who in this month may cultivate good manners will walk over the ‘Sirat’ (bridge) in Qiyama though his feet may be shaking.”

“Anybody who in this month may take light work from his servants (male or female), Allah (s.w.t.) will make easy his accounting on the Day of Judgment. Anybody who does not annoy others in this month, Allah (s.w.t.) will keep him safe from His wrath in Qiyamat. Anybody who respects and treats an orphan with kindness in this month, Allah (s.w.t.) shall look at him with kindness in Qiyamat.”

“Anybody who treats we I his kinsmen in this month, Allah (s.w.t.) will bestow His Mercy on him in Qiyamat, while anybody who maltreats his kinsmen in this month, Allah (s.w.t.) will keep him away from His Mercy.”

“Whoever offers ‘Sunnat’ (recommended) Prayers in this month, Allah (s.w.t.) will save him from hell. Whoever, in this month, offers one ‘Wajib’ Namaz, for him the angels will write the reward of 70 such Prayers that were offered by him in any other month.”

“Whoever recites, repeatedly ‘Salaat-o-Salaam’ on me, Allah (s.w.t.) will keep the scales of his deeds heavy, when in Qiyamat the scales of others will be tending to lightness. Whosever recites in this month, only one ‘Ayat’ (verse of the Holy Quran), he will be rewarded in a manner as if he had recited the full Holy Quran in other months.”

“O people! The gates of paradise remain open in this month. Do pray that the gates may not be closed on you. While the gates of hell are closed, do pray to Allah (s.w.t.) that these gates may never be opened.”

## The Importance of the Holy Ramazan Fast:

Imam Ja’far as-sadiq (a.s.) said:

“Fast does not only means to abstain from food and drink but there are some conditions attached to it which must be fulfilled to make the fast complete and perfect. It is to maintain inward silence, protecting your tongue from uttering false statements, bringing down the gaze (i.e. not to see unlawful), do not argue with each other, do not do geebat (backbiting) nor be jealous of other person, one must not fight nor oppose each other or abuse or shout, do not disturb, do not oppress. Never forget Namaz and adopt forbearance and truthfulness. Keep yourself away from bad people, music, falsehood, accusation, enmity, pessimism. Wait (impatiently) for re-appearance of your Imam (a.t.f.s.). Collect your provision for meeting Allah (s.w.t.). I recommend you to maintain heartily peace, humbleness, and fear of Allah (s.w.t.) like a slave who is fearful of his Master. Your heart should be purified from dirt, and gift yourself to Allah (i.e. obey Him in every respect). You should do what Allah (s.w.t.) has ordered. If you lack in any of the above aspects (of fast) than your fast is deficient in that extent.”

Imam Mohammed Baqir (a.s.) said, to one of his Companion:

“O Jabir! one who witnesses the month of Holy Ramazan and he fasts in it and prays in the night and restrains his private parts and tongue (from sins) and lowers his sight, then sins will be washed away from his account like the day his Mother gives him birth.”

Holy Prophet (s.a.w.a.) said,

“O Allah! (With this crescent) has begun (month of) safety, faith and security. The month of Islam, protection, glory, the month of increased sustenance and of recitation of Holy Quran and of Prayers and fasting O Allah! make us submit (to your satisfaction) in this month of Holy Ramazan till the month passes away and you have forgiven all our sins” The Holy Prophet (s.a.w.a.) turned towards the people and said “O Muslims, when crescent of month of Holy Ramazan appears Satan is chained and door of skies are opened and so the doors of Heaven and doors of Allah (s.w.t.)’s Mercy. Doors of Hell are closed. Prayers are accepted and during the time of breaking of fast people are relieved from fire of Hell. A caller calls on every night, “Is there a supplicator?”Is there a seeker of forgiveness? “O Allah (s.w.t.) gives every pious person his due. Give the sincere people their reward until crescent of Shawwal. On that day (Crescent of Shawwal) people will be suitably rewarded.”

Imam Baqir (a.s.) said,

When Holy Prophet (s.a.w.a.) relieved himself of rituals of Arafat and went towards Mina he was questioned about “Lailatul Qadr”. He stood up and said “After praising Allah the Glorified. O people anyone of you who witnesses Month of Holy Ramazan and his healthy should fast during the day and pray in the nights. He should pray with perseverance and should go to pray in congregation on day of Eid. One who witness Lailatul Qadr will be successful in receiving the reward which none will be able to get.”

When three days were left from Ramazan to set in, Holy Prophet (s.a.w.a.) asked Bilal to call people for assembly and after mounting on pulpit, he said:

*“O people! The month, which you are about to witness, is best of months. The nights therein are better than thousand months. Doors of hell are closed and doors of heavens are kept open.”*

“O people! Allah (s.w.t.) has promised acceptance of Dua (in this month of Holy Ramazan) and has promised to this effect Allah (s.w.t.) has deputed seven Angels on every Satan (to stop from as saying people). There is no desire (in the heart) but it is accepted in this month, and the doors of Heaven are opened from very first night and Duas in it are accepted.”

Imam Ja’far as-Sadiq (a.s.) says:

“Verily Allah (s.w.t.), the exalted frees people from fire of Hell in every night of Holy Ramazan. So the one who has provided for breaking of fast of a needy person he will get reward of freeing all slaves.”

In the last Friday of Shaban Holy Prophet (s.a.w.a.) said,

“O people! Allah (s.w.t.) has made you near a month whose nights are better than thousand months. Allah (s.w.t.) has made fasting compulsory in it and extolled (people) to establish prayer in the night. Anyone who does a good action voluntarily will be rewarded excessively. One who does an obligatory action will receive reward of seventy obligatory actions. From among the months, it is a month of patience and reward of patience is paradise. It is month of giving charity, in it Allah (s.w.t.) increases sustenance of Believer. One who is host to a Believer in Iftaar will receive reward of freeing a slave and all his sins will be forgiven.”

“Allah (s.w.t.) is generous, he gives this reward even to; one who gives a glass of milk, or cold water or even a; date for a person who keeps fast. One who does not have capacity Allah (s.w.t.) will do his accounting in accordance with the capacity of the person. It is the month, first part of which is (full of Mercy), middle part (to seek) forgiveness and last acceptance of Prayers and freedom from the fire of Hell.”

Imam Ja’far as-Sadiq (a.s.) said,

“Verily the doors of skies are opened in Holy Ramazan, Satan is shackled in chains, and deeds are accepted. Best of the month is Holy Ramazan it was called in times of Holy Prophet (s.a.w.a.) as ‘Marzuq’ (sustainer).”

Every night of month of Holy Ramazan, Allah (s.w.t.) frees from Are people except those who break fast with intoxicants, those who play chess and those who bear enmity and grudge against us.”

When Imam Baqir (a.s.) was asked about Holy Quranic verse,

“Verily we have revealed it in Blessed Night...”[[7]](#footnote-7)

Imam (a.s.) replied:

“Yes it is Lailatul Qadr and it comes every years, in last ten Days of Holy Ramazan and Holy Quran was revealed in it and Allah (s.w.t.) says (in Holy Quran) “All matters are destined in it” All matters are surely destined in it for that year whether it is good or bad or obedience (of Allah (s.w.t.)) or disobedience (of Allah (s.w.t.)) or birth of child or death or sustenance and whatever is destined is destined in the night is bound to happen.”

Some one asked the Imam (a.s.) “Lailatul Qadr” is better than 1000 months which actions should be done in it – the Imam (a.s,) replied:

“Pious actions in it are Namaz, Zakat and all sorts of good actions. Allah (s.w.t.) multiplies it for Believers.”

Let us all not waste this Night of Lailatul Qadr spend the whole night in Ibadat and Dua’s. This is the Night you can ask Allah (s.w.t.) of all your legimate desires and Allah (s.w.t.) has promised to fulfill it. Inshallah Please pray also for all Momineen and Mominats and not to forget our dear loved ones who are no more with us and who require our Prayers and Dua’s for their Magpherat in the graves and for their place in Jannat.

## Namaz – The Me’raj of Mo’min:

…surely prayer keeps (one) away from indecency and evil.[[8]](#footnote-8)

Except for the people of right, they will be in heavens and will ask the sinner, what has brought you to hell; they shall reply we were not among those who prayed Namaz.[[9]](#footnote-9)

The significance of Namaz (Prayers) can be understood from the above Quranic verse, which clearly depicts the philosophy of Namaz. Namaz restrains a person from committing evil deeds because if a person remembers his Lord five times in a day, then he cannot think of committing sins, let alone committing it. This is because he testifies five times in his Prayers that he who witnesses are his action, than how can he commit sins.

Namaz brings the person in direct contact with his Lord. It is narrated by the Imam (a.s.) that: “When a person stands for praying Namaz, Mercy of Allah (s.w.t.) descends upon him from heavens and earth and Angels surround him. One Angel says, If this person know what is the importance of Namaz he would never leave it.”

Really! Who wants to leave such a significant action except an unlucky person. It is reported that when a servant of Allah (s.w.t.) prolongs his prostration (side) Satan (the cursed one) gets disgraced and cries, “Oh! Woe be on me! he obeyed Allah (s.w.t.) and I disobeyed. He prostrates and I rejected”.

Imam Ja’far as-Sadiq (a.s.) said “Obligatory Prayers are better than Hajj to a house of Allah (s.w.t.), and a Hajj is better than charity of a house filled with gold in way of Allah (s.w.t.).”

Similarity of Namaz is a pillar of tent, until the time the pillar is strong all the things in the tent remain stable but if the pillar come down then all other things will crumble.

Some people, though they do not leave their Prayers, but consider it a insignificant matter are great losers. First loss to them is that they will be deprived of shoat (intercession). As the Holy Prophet (s.a.w.a.) said: “One who is careless in praying Namaz is not from me.” The tradition does not say for those who do not pray but for the ones who consider it unimportant and shows lethargy in its performance.

As for those who pray very fast that one cannot differentiate it from an exercise, the Holy Prophet (s.a.w.a.) has strongly condemned them. Once Holy Prophet (s.a.w.a,) was sitting in the mosque for praying Namaz, but while he was praying he did not perform his ruckus and sajdah (prostration) properly and finished it in haste, Holy Prophet (s.a.w.a.) remarked, “He is jumping like a crow. If he dies in this state he will not die on my Religion.”

Imam (a.s.) said: When a person stands for Namaz and considers it unimportant Allah (s.w.t.) says to the Angels,

“Do you not see this slave of mine, he presumes as if fulfillments of his deeds is with someone other than Me? Does he know not that is in My hands?”

Still other group of people who do not pray Namaz about such people Holy Quran is very clear that their place is in Hell. Holy Quran says:

Except for the people of right, they will be in Heavens and will ask the sinner, what has brought you to Hell, they shall reply, we were not among those who prayed Namaz.

“The thing which converts a Muslim into a non-Believer is to leave Namaz deliberately or consider it insignificant.”

In another place Holy Quran while describing unbeliever and their characteristics, say:

He neither believes (in Prophets) nor he prays Namaz but rejects (the truth) and turns back.[[10]](#footnote-10)

Imam (a.s.) says: The one who after believing turns unbeliever than all his actions are washed away.

The Holy Quran says:

Surely, the Believers are successful, the one who are humble in their Prayers and those keep a guard on their Prayers.[[11]](#footnote-11)

Imam Ja’far as-Sadiq (a.s.) said: For the one who prays Namaz there are three distinctions:

1. When he stands for Prayers Blessings pour down upon him from Heaven.

2. Angels gather around his feet from Heaven.

3. An Angel announces “O one who prays Namaz if you would have know that (this) thing which will serve as deliverance (to Paradise) you would never turn away from it.”

It is said by the Holy Prophet (s.a.w.a.),

1. One who helps evader of Namaz by even a morsel of food it is as if he has killed seventy prophets – first among them being Adam (a.s.) and last Mohammad (s.a.w.a.)

2. One who helps evader of Namaz by giving him even water to drink it is as if he is at war with me and with all the Prophets

3. Namaz is the pillar of Religion if it is accepted then everything will be accepted – if it is rejected every other thing will be rejected.

4. Till the time a person prays five times a day, Satan fears him and keeps away from him but when he does not pray, Satan over-powers him and indulges him in major sins”.

Imam Ali (a.s.) said as to, when the Angels pray Namaz behind you:

“One who performs Prayers with Azan and Iqamat there will pray behind him one row of Angels which he sees not and one who prays with Iqamat only one Angle Prays Namaz behind him”

When it was asked to Imam (a.s.) as to how many Angles are there in one row, Imam (a.s.) said:

“Minimum is what can be accommodated between East and the West of earth while maximum is what can be accommodated between earth and the sky”

At the time of call for Morning Prayers – Allah (s.w.t.) sends Angels to your doorsteps with all His Grace, Blessings, Rozi, and the Goodness. The Angles knock at every Momin’s door to enter with all the Barkat but the person who does not get for his morning Prayers he looses his chance to get the benevolence from Allah (s.w.t.) and indirectly rejects them. Who would not want all the Barkat should not come in to his house no one wants to miss it but being lazy to get up for morning Prayers the chance is lost. It is the same way – you want your guest to come to your house – you say also come in – come in – but you do not open the latch of the door from inside for him to come in – this is what happens to the Angels – they want to enter your house as you would very much want to do but not opening the latch of your door (not getting up for Prayers because of laziness) one deprives the chance -How can one blame Allah (s.w.t.) for the loss of barakat in his Rozi. The person himself is to be blamed for his loss.

Always pray, Suratul Yasin makes it a habit to pray after your morning Prayers and see the difference

Pray Suratul Waqia between Isha and Magrib Prayers for increase in sustenance

## Duas one can pray in the Daily Mushtahab and other Namaz (From The Holy Quran):

My Lord! Surely, I have done harm to myself, so do Thou protect me[[12]](#footnote-12)

Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (no) Mercy on us, we shall certainly be of the losers[[13]](#footnote-13)

Our Lord! forgive us our faults and our extravagance in our affair, and make firm our feet and help us against the unbelieving people[[14]](#footnote-14)

Our Lord! Surely, we believe, therefore forgive us our faults and save us from the chastisement of the fire[[15]](#footnote-15)

Our Lord! Surely, we have heard a Preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous[[16]](#footnote-16)

Our Lord? forgive us and those of our brethren who had precedence of us in faith, do not allow any spite to remain in our hearts towards those who believe; our Lord! Surely Thou art kind, Merciful.[[17]](#footnote-17)

My Lord! forgive me and my brother and cause us to enter into Thy Mercy, and Thou art the most Merciful of the Merciful ones[[18]](#footnote-18)

O our Lord! grant me protection and my Parents and the Believers on the Day when the reckoning shall come to pass.[[19]](#footnote-19)

My Lord! Forgive me and my Parents and him who enters my house believing, and the believing men and believing women; and do not increase the unjust in aught but destruction.[[20]](#footnote-20)

O our Lord! We believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones[[21]](#footnote-21)

O my Lord! Forgive and have mercy, and Thou art the best of the Merciful ones.[[22]](#footnote-22)

Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who to (Thee) and follow Thy way, and save them from the punishment of the hell.[[23]](#footnote-23)

Our Lord! Do not punish us if we forget or make a mistake, Our Lord! do not lay on us a burden as Thou didst lay on those before us; Our Lord 1 do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.[[24]](#footnote-24)

O our Lord! Make us not subject to the persecution of the unjust people.[[25]](#footnote-25)

Our Lord! Do not make us a trial for those who disbelieve, and forgive us, Our Lord! Surely, Thou art the Mighty, the Wise.[[26]](#footnote-26)

Our Lord! Thou hast not created this in vain \ Glory be to Thee; save us then from the Chastisement of the fire.[[27]](#footnote-27)

Our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting evil.[[28]](#footnote-28)

O my Lord! I seek refuge in Thee from the evil suggestion of the Shaitans. and I seek refuge in Thee, O my Lord! from their presence.[[29]](#footnote-29)

My Lord! Help me against the mischievous people.[[30]](#footnote-30)

My Lord! deliver me from the unjust people.[[31]](#footnote-31)

O my Lord! Help me against their calling me a liar.[[32]](#footnote-32)

My Lord! Make me enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).[[33]](#footnote-33)

My Lord! Grant me of the doers of good deeds.[[34]](#footnote-34)

My Lord! Make me keep up prayer and from my offspring (too)! O our Lord, and accept my prayer.[[35]](#footnote-35)

Our Lord! And make us both submissive to Thee and (raise) from our offspring, a nation submitting to Thee, and show us our ways of devotion and turn to us (Mercifully), surely Thou art the Oft returning to Mercy, the Merciful.[[36]](#footnote-36)

Our Lord! We believe in what Thou hast revealed and we follow the apostle, so write us down with those who bear witness.[[37]](#footnote-37)

Our Lord! We believe, so write us down with the witnesses (of truth).[[38]](#footnote-38)

Our Lord! Pour out upon us patience and cause us to die in submission.[[39]](#footnote-39)

My Lord! Then place me not with the unjust.[[40]](#footnote-40)

Our Lord! Make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee Mercy, surely Thous art the most liberal Giver.

My Lord! Grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my Parents, and that I may do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.[[41]](#footnote-41)

My Lord! Grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my Parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy Mercy, into Thy servants the good ones.[[42]](#footnote-42)

O my Lord? Increase me in knowledge.[[43]](#footnote-43)

O my Lord! Leave me not alone; and Thou art the best of inheritors.[[44]](#footnote-44)

O Allah, our Lord? send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thous art the best of Providers.[[45]](#footnote-45)My Lord! Grant me from Thee good offspring; surely Thou art the Hearer of prayer.[[46]](#footnote-46)

Our Lord! Grant us in our wives and our offspring the joy of our eyes.[[47]](#footnote-47)

My Lord! Have compassion on them (Parents), as they brought me up (when I was little).[[48]](#footnote-48)

My Lord: Grant me wisdom, and join me with the good: And ordain for me a goodly mention among posterity and make me of the heirs of the garden of bliss.[[49]](#footnote-49)

O my Lord! Expand my breast for me: And make my affair easy to me: And loose the knot from tongue: (That) they may understand my word.[[50]](#footnote-50)

Our Lord! Grant us Mercy from Thee, and provide for us a right course in our affair.[[51]](#footnote-51)

Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.[[52]](#footnote-52)

Our Lord pours down upon us patience, and makes our steps firm and assist us against the unbelieving people.[[53]](#footnote-53)

Our Lord! Decide between us and our people with truth: and Thou art the best of the deciders.[[54]](#footnote-54)

O my Lord! Cause me to disembark a blessed alighting, and Thou art the best to cause to alight.[[55]](#footnote-55)

Our Lord! Make perfect us our light, and grant us protection, surely, Thou hast power over all things.[[56]](#footnote-56)

Our Lord! And grant us what Thou hast promised us by Thy apostles and disgrace us not on the Day of resurrection; surely, Thou dost; not fail to perform the promise.[[57]](#footnote-57)

Our Lord! And make them enter the gardens of perpetuity, which Thou hast promised to them and those who do good of their Fathers, and their wives and their offspring, surely Thou art the Mighty, the Wise.[[58]](#footnote-58)

Our Lord! Accept from us; surely, Thou art the Hearing, the Knowing.[[59]](#footnote-59)

And whoever is careful of (his duty) Allah, He will make for him an outlet, and give him sustenance from whence he thinks not: and whoever trusts in Allah, He is sufficient form him, surely Allah attains His purpose: Allah indeed has appointed a measure for every thing.[[60]](#footnote-60)

(Once a follower of Imam Zainul Abedin (a.s.) asked him that if Dua written in Arabic language is preferable than to pray in his own words (in any language). Our Imam (a.s.) observed that it is better and preferable that one should pray in his own words (i.e. in his Mother tongue) because he would be more expressive and would be able to communicate his desires to Allah (s.w.t.) in more clear word.

Further, it was asked whether it is necessary to pray after each obligatory Namaz. In this regard, the Imam (a.s.) said, “Whosoever does not pray Dua after Namaz, Allah (s.w.t.) orders His Angels to throw away that person’s Namaz on his face.”

People must spend a minute or two after finishing their Namaz in uttering their Duas properly. One should remember that not only Allah (s.w.t.) has given permission to ask for His Mercy and Favours, but He has also promised to listen to our Prayers. In the Holy Quran, Allah (s.w.t.) reveals:

And your Lord says: Call upon Me, I will answer you.[[61]](#footnote-61)

He is the Living, there is not god but He, therefore call on Him, being sincere to Him in obedience.[[62]](#footnote-62)

Shabhe Jumma (i.e. Thursday, night is the night one should not spend in leisure and enjoyment and – Thursday night is the night when Allah (s.w.t.) waits for some one to call Him through Namaz and Duas so that he can accept it:

“No business should hinder you from being busy doing good for the coming world; surely the length of opportunity is very short.”[[63]](#footnote-63)

## Prayers of Imam Jafar-e-Sadiq (a.s.):

“O My Lord! I have recited thy Holy Book, which Thou has revealed on Thy faithful Prophet and directed to recite it.

“O My God, All the praises and admirations are ment for You. O my God counts me amongst those who accept such things, which have religious section and discard those things, which are forbidden. Who have faith in substantive and allegorical verse, make that my companion in my grave, and treat that as my associate on the Day of Judgment.

Imam (a.s.) Says,

“I wonder how a person can be happy, who is certain of death. I wonder at a person who is certain of reckoning (the Day of Judgment), but still accumulates wealth”[[64]](#footnote-64)

A person who learns by heart and practices these following forty hadees will enter paradise by the Grace of Almighty Allah will be superior to all human beings:

1. Believe in the existence of Allah (s.w.t.) who has no association and helpers worship him without associating him with anyone.

2. Pray with correct ablution and on the awwal-e-waqt (i.e. at the first call for Prayers).

3. Perform the obligatory act of Zakat and Khums.

4. Observe fast during the month of Holy Ramazan.

5. If Allah (s.w.t.) has blessed you with money perform Hajj.

6. Do not displease your Parents, respect them and always keep your hand lower than theirs while accepting or giving things. After their death do good things in their name.

7. Do not take interest (usury).

8. Do not take intoxicants.

9. Do not oppress orphans and take their wealth.

10. Do not indulge in adultery and home-sexuality.

11. Do not carry tales from one person to another.

12. Do not swear (falsely) in the name of Allah (s.w.t.).

13. Do not steal.

14. Do not be a false witness either for a Believer or a non believer, because this a very big sin.

15. Accept the truth whether it is said by a child or an adult.

16. Do not work for your desire (nafs), but work in achieving the happiness of the almighty Allah (s.w.t.).

17. Do not throw allegations of adultery on a pious wedded woman.

18. Do not support or bear oppression, even though the oppressor may be your own relative.

19. Do not show off, as it is shirk with Allah (s.w.t.).

20. Do not give names to a person by his height, colour, size, because this is pointing at defects and is mockery with the creatures or the creation of Allah (s.w.t.).

21. Be patient in the time of calamities and difficulties.

22. Express gratitude for all Blessings received.

23. After committing sins fear the wrath of Allah (s.w.t.), at the same time do not be disheartened of his Mercy.

24. Ask pardon for your sins and do not repeat your sins as it will be like making a mockery of Allah (s.w.t.), His Book and His Apostles.

25. Sorrow and joy are both given by Allah (s.w.t.) and hence one must be contented in every condition.

26. Do not displease Allah (s.w.t.) in order to please a human being.

27. Do not give importance to the worldly life over Akharat (i.e. life after death) as life in this world is temporary and easily destructible but life after death is permanent.

28. Do not be a miser but help your fellow brothers as much as you can.

29. Be the same outwardly and within. To be good outwardly and keep malice within is the sign of munafiq.

30. Do not tell lies and do not be in the company of liars.

31. Do not get aggravated on hearing the truth even if it is against your person and even if the words of truth deprive you of a personal benefit.

32. Train yourself, your family members and your neighbors according to the financial capacity and act according to the knowledge you acquire.

33. Be honest in dealing with the creatures of Allah (s.w.t.).

34. Be kind to near and dear ones and even to those who are unacquainted with you, be not an oppressor.

35. Worship Allah (s.w.t.) at all times, read the Holy Book often, act upon it and discuss death, life after death, heaven and hell at all times. Visit Grave as often as you can as this will always remind you of death for which you are destined for by Allah (s.w.t.) – this will keep you away from sins.

36. Be obliged if Allah (s.w.t.) has blessed you with the capacity or capability of doing good to your breathern in faith.

37. Never turn your back in doing them a favour,

38. Do not be a burden to others.

39. Do not remind people of the favours you have done for them.

40. Consider this world a prison, from which Allah (s.w.t.) will set you free towards Heaven.

## Why Hijab?

Allah (s.w.t.) says in the Holy Quran:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof, that they should draw their veils over their bosoms and not display their beauty except to their husband, their Fathers, their husband’s Fathers, their sons, or their sisters’ sons, or their women or the slaves whom their right hand possess or male servants free of physical needs, or small children who have no sense of shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye believers! Turn ye all together towards Allah, that ye may attain Bliss.[[65]](#footnote-65)

Be modest in the walk and lower thy voice; the most hideous of voices is the ass.[[66]](#footnote-66)

The most honored of you in the sight of Allah is (who is) the most righteous of you![[67]](#footnote-67)

Hijab is one of the righteous deeds and it is a sign of honor and equality with men and stands as a shield of protection against evil men.

A woman in Islam is bestowed with respect and honor and a Muslim gives great importance to his wife. Our Holy Prophet (s.a.w.a.) says: “The best of you are those who are best in treating their wives.”

Hijab is one of the commandments of Allah (s.w.t.). The Holy Prophet (s.a.w.a.) said:

“That those women who do not observe proper Hijab are blatantly defying the commandment of Allah (s.w.t.) “

Allah (s.w.t.) says in the Holy Quran:

“Those who conceal the clear (signs) We have sent down and the Guidance after We have made it clear for the people in the Book, on them shall be curse and the curse of those entitled to curse...”[[68]](#footnote-68)

Imam Ali (a.s.) said: Allah (s.w.t.) has given limits. Do not aggress beyond them. (He has specified the forbidden, do not disobey). He has specified the obligatory and the percepts; do not shun them and as to the things for which He wanted you to be free in regards to them. Therefore, do not restrict yourself there and make something your duty in the name of Allah (s.w.t.)’s Religion and Allah (s.w.t.).

The Holy Prophet (s.a.w.a.) said in a tradition recorded in ‘Jama al-Saghir’ Just as Allah (s.w.t.) dislikes that which He prohibited, people should obey and He likes them to do what is allowed; whatever, is without any problem should be considered to be such and they should not forbid anything which Allah (s.w.t.) has not forbidden....

This tradition has also been recorded as the following, “Allah (s.w.t.) loves people who allow whatever He has allowed and prohibit whatever He has prohibited.”

### Liberation or Sexploitation:

Today in some societies, particularly in the West, a woman can walk semi naked in public, swim topless, patronize bars and clubs, smoke, drink, dance in discos and have sex with anyone she likes.

She can serve her boyfriend like an unpaid prostitute, and be free to murder her unborn baby if she falls pregnant. She can also compete in the business world by using her body to promote commercial commodities.

At the end of the day she will be regarded a truly ‘liberated’ woman!

In Islam, however, liberation of women is far more serious, noble and dignified than just the burning of bras is done in the so-called permissive societies where the fair sex is regarded as no more than a sex object. Today the west is very quick to condemn Islamic Laws, which protects purity of purpose, and the intermingling of the sexes at all levels of the Society.

Look at the glossy cover of any magazine or advertisements on T.V and newspaper, you will in them scantily dressed women in alluring poses to attract attention of men. This proves that the Western society considers women only as a sex symbol.

The liberation of women in Islam is far superior to the Western liberation as it allows women to live with respect, dignity and equality in society.

Equality does not mean aping and behaving like men or dancing to their carnal tunes; that would be an act of inferiority in the face of one’s own feminity.

A truly liberated woman always dresses decently and modestly. True women will never degrade her body and sell her dignity to the highest bidder. No woman is truly liberated if she is still the slave of her wayward conscience, bodily lust or infidelity.

However, in Islam, women, whatever their role as Mothers, wives, sisters or daughters, command respect and have a constructive role to play in society. The Hijab itself gives an aura of freedom to the womankind, faciliting their movement and protecting them from provocation, and wanton greed of the human wolves. Removal of the Hijab makes you vulnerable to the lust of men.

By removing your Hijab, you have destroyed your faith. Islam means submission to Allah (s.w.t.) in full and in all actions. Those who refuse submission cannot be called Muslims.

### Shaking Hands:

Another issue is shaking hands. Imam Ali (a.s.) was asked if it is permitted to shake hands with a non-related woman, He said: No, unless the hands be covered or the woman be ‘mahram’. One must not shake the hands with a woman is not mahram unless her hands is covered and even then, pressure should not be applied.

### A Poem on the Islamic Hijab

“Hijab, The Islamic Garb”

In this world of crime, corruption and arson,

Exposing women is considered a fashion.

‘Islam’ comes out with a solution

With ‘Hijab’ as its conclusion

Islam gives honor and respect,

to the believing women,

Who give up all the world’s pleasures,

And wears ‘Hijab’, which is Islam’s treasure.

The woman who shuns ‘Hijab’

And wears a modern garb;

Caters to a namehram’s excitement

Allah (s.w.t.) has in store for them a grievous chastisement

Oh! Disciples of Bibi Zehra (s.a.)

By your name in the Holy Quran is a Surah

Where Allah (s.w.t.) sets out very women’s rights:

The one for which today’s woman fight.

## Taqwa:

The word ‘Taqwa’ is derived from the root ‘waqaya’ which mean ‘to safeguard’ or to ‘abstain’ in the Islamic terminology it is defined as the action of restraining oneself from disobeying the commands of Allah (s.w.t.).

When Imam Jafar as-Sadiq (a.s.) was asked to elaborate on the meaning of the word ‘Taqwa’ he replied, “Submit to the command of Allah (s.w.t.) and do not go near the prohibited” It means that one should Endeavour to fulfill all the commands of Allah (s.w.t.) and abstain from the prohibited things. based on this, Taqwa is classified into two types:

The first type of Taqwa consists of compulsory obedience to Allah (s.w.t.) in fulfilling the compulsory duties (wajibaat) and not leaving even a single duty unperformed, the obligatory commands (wajibaat) are those, which, if not carried out, invite the wrath of Allah (s.w.t.).

The second type of Taqwa is which if performed earn Blessings but if not carried out do not make one liable for punishment.

### Sin Obliterates the Good Deeds:

Certain Greater sins (gunah-e-Kabeera) render the good deeds void. It must be mentioned that to refrain from sins is more important than performing good deeds.

### Few Traditions of The Imams (a.s.) On The Importance of Abstaining From The Prohibited:

Imam Ja’far as-Sadiq (a.s.) said:

1) To refrain from eating a single morsel of Haraam near Allah (s.w.t.) is more valued than the performance of two thousand rakats of recommended prayer.

2) To forgo a single dirham of prohibited money is near Allah (s.w.t.) equal to seventy accepted Hajjs.

3) Strive more to perform good deeds. However, if you cannot perform a good act (at least), do not disobey (the commands of Allah (s.w.t.)). Because, if one lays the foundation of a building and does not spoil it, then, even if the progress is slow, the building will definitely rise. (Conversely) The person who lays the foundation and at the same time spoils it, then it is sure that the walls of this building will never be raised.

4) The Holy Prophet (s.a.w.a.) said: For the person who recites Subhanallah, Allah (s.w.t.) plants a tree in Paradise. On hearing, a man from Quraish stood up and said, “If it is this way, then there must be many trees for us in the Paradise? The Holy Prophet (s.a.w.a.) replied, Yes, but you must beware that you don’t set fire from here (i.e. earth) to burn them all down (i.e. with your sins and disobedience to Allah (s.w.t.))

5) “Jealousy devours belief, like fire devours wood”

6) The Holy Prophet (s.a.w.a.) said: On the Day of Judgment there would be people whose good deeds will be as heavy as the mountains of Tahama. Inspite of this it would be ordered that they be tossed into the fire of Hell. Upon this someone said, O Prophet of Allah (s.a.w.a.) were these people performing salaat (Prayers).

“Yes they used to pray, and fast, and also spend a part of the night in worship. But, whenever they chanced upon something which gave them pleasure, they used to rush to it without thinking whether it was right or wrong.”

7) The Holy Prophet (s.a.w.a.) said: I have been commanded by Allah (s.w.t.) to warn my people and say, do not go from one Mosque to another while someone’s rights are upon you. If such a person stands up for Prayers in that condition, I send my curses upon him until he restores the rights to its owner”.

8) The Holy Prophet (s.a.w.a.) said: “There is an Angel of Allah (s.w.t.) who raises the call every night from ‘Baitul Muqaddas’, Whoever partakes of the prohibited things, Allah (s.w.t.) does not accept any of his deeds be they obligatory or recommended”.

9) “Even if you stand for Prayers like a tent peg planted on the ground and keeping fasting till you resemble a dried stick and stoop like a bow, Allah (s.w.t.) will not accept any of your deeds till have the piety to guard against the evil deeds.”

10) Hazrat Musa (a.s.) passed by a person from his followers who was in prostration. After completing his chore, Musa (a.s.) returned to find him still in prostration. He said, “If I had the power to grant you wish I would surely have granted it.” Allah (s.w.t.) revealed to Musa (a.s.) that, ‘Even if this man prostrates for Me till his head gets detached from his neck, I will not accept his deeds till he abstains from that which I dislike and does that which pleases Me, as sins hinders the supplications from acceptance.’ Imam Jafar as-Sadiq (a.s.) said: Allah (s.w.t.) revealed to Hazrat Musa (a.s.) Verily, My slave cannot achieve nearness to Me without three things which I like: 1) To practice piety in this world, 2) To abstain from sins and 3) To weep due to fear.

Musa (a.s.) asked, “Does one who fulfills the three things get compensation and reward? Allah (s.w.t.) replied, “One who practices piety in this world will get Paradise. One who weeps due to My fear will be accorded such a nigh position that no else would be able to reach it. The deeds of all the creatures shall be accounted. But one who abstains from that which I have forbidden and then accounting of his deeds will not be carried out: he would be admitted to Heaven directly.”

What we learned from the above Hadees is “Abstaining from sins is the basis of Religion. Hence, refrain from sins in order to become the most pious worshipper. Adorn yourself with piety. Do not perform a single good deed without piety. Surely, that deed is most acceptable by Allah (s.w.t.), which is accompanied by piety, even though it may be trifle. As Allah (s.w.t.) says, “Allah (s.w.t.) accepts the good deeds only from the pious people.”

Hence, if one can succeed in remaining aloof from sins, then even if your good deeds are paltry, the Lord would accept them. And when the Lord of the Worlds accepts a deed it cannot be termed as trifle or paltry.”

### Worship And Obedience is Rendered Null Due To Sin:

Holy Quranic Verse Mentions

“And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.”

Imam Jafar as-Sadiq (a.s.) was asked to explain the above Holy Quranic Ayah to which he replied:

“By Allah (s.w.t.), even if their deeds are as white as Egyptian cotton, but if they find sin and lewdness they do not abstain from it.”

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

“One who considers Prayers (namaz) unimportant, By Allah (s.w.t.), he is not from me. By Allah (s.w.t.), he cannot reach near me at Haudh-e-Kauthar (the cistern in Paradise). Our intercession is not for those who consider the Prayers lightly and unimportant.”

### Excessive Sins Destroy The Faith (Belief):

“Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.”

Imam Jafar as-sadiq (a.s) said: “There is no man who does not have a white spot in his heart. When he commits a sin a black spot emerges from this spot. If he repents, the blackness goes away but if he sinks in sin and continues to sin the blackness keeps on increasing until it surrounds the whiteness of the heart completely. Then the heart will never revert towards goodness” This hadees conforms with the Quranic Ayah:

“By no means! but on their hearts is the stain of (ill) which they do.”

A man resolves to perform a sinful action but does not act upon it, but sometimes does commit it; Allah (s.w.t.) sees him and says:

“By My Glory, after this I shall never forgive you.”

The believing people should always be fearful of the sins committed in the past and should weep for them since we do not know which of our sins can bring about out destruction. We cannot ignore and remain bereft of the Mercy of Allah (s.w.t.).

Imam Ali (a.s.) replied to one of his companion as to who are the real followers:

“Their faces are pale due to excessive worship and the fear of Allah (s.w.t.), their backs are bent due to prolonged Prayers, too much fasting causes their abdomen to touch their backbones, their lips become dry by repeating endless invocations, and their hearts are filled with the fear of Allah (s.w.t.).”

### Sermon of Hazrat Imam Ali (a.s.) about Life after Death:

1. Khutba 86: The world comes to end and the Day of Reckoning arrives then God will resurrect them all from their graves, if they have been buried or from the bodies of other animals if their bodies have been eaten up. They shall all collect together, gathering in groups by groups and advancing silently and quietly, and in rows upon rows they will pass forward to obey the divine order... your strong and robust body will be decayed, even the bones will turn into dust. Your soul may be lying under the burden of your sins. Then and only then your soul will have complete faith in all that had been told about life after death. It will be first hand knowledge. But this knowledge will not be of any use to you. There will not be time for you to increase the stock of your good deeds or to repent for your sins... Remember that you will have to pass over the Serat (bridge over the hell). A place where people stagger and slip down and where at every step there are so many dangers and horrors.

2. Khutba 112; When the (Day of Judgment) approaches the solar system will be broken up, the earth will wander out of its course (orbit) it will be broken in to fragments, mountains will be rooted and His Might and Power will make them crash against each other and the inner portions of the earth will be made to come out. And dead persons will also be resurrected after having being separated from each other for long times, they will all be recollected together. As each and every human being will then have to give an account.

3. Khutba 119: If you have the same knowledge of things life after death, things which are hidden from you and revealed to me, information would have made you leave your hearth and home to disperse in the world weeping over your-sins, putting yourself to torture for the evil deeds committed by you and leaving your wealth and property in such a way that there will be no one to look after it and none to inherit it. The apprehension about the future and the remorse over the past would have so affected everyone of you that nobody would have had time to think of anything besides his own future...

Happy is the man who always kept the life after death in his view, who remembers the Day of Reckoning through all his deeds, who lead a contented life and who was happy with what Allah (s.w.t.) has destined for him.

Always keep in mind three things: Death, your deeds and actions and the life Hereafter. In this way, one will be always ready to face death and it will not catch unaware.

## Zakat (The Share of the Needy):

In the Modern world, the indigence and poverty of a large number of people and the glaring class distinctions have attracted the attention of the intelligentsia who are striving hard to remedy this ailment and to reduce this dangerous gap between different classes.

In order to prevent accumulation of wealth and eradicate the evils of poverty, Islam has prescribed the law of alms and Zakat. According to this law, the rich persons are under obligation to pay every year a fixed percentage of their wealth to the needy and destitute.

The Holy Quran has mentioned it at numerous places (e.g. Surah Al-Baqarah ver 40,104,173; Surah Al A’raf ver 155; Surah Al-Hajj ver 42 and Surah Al-Mo’minun, ver 4) and it has given it so much improtance that it has usually been mentioned along with greatest of all religious duties viz. the offering of Prayers (salat) for eg. It says

“offer Prayers and pay zakat for you will be rewarded for whatever good work you do.”

Imam Ja’far Sadiq (a.s.) said,

“Zakat has been prescribed for the purpose that the rich people should be tested and the poor should be helped. If people had paid Zakat for their wealth, there would have been no indigent Muslim. On the other hand, by means of this right fixed for the poor by Allah (s.w.t.) the poor would have become free from needs. Hence, if poor and hungry persons are found, it is on account of the sins committed by the rich and it is only appropriate that Allah (s.w.t.) may withhold his Blessings from those people who have not attended to the rights of the needy”.

He also says,

“Allah (s.w.t.) has fixed share for the poor in the wealth of the rich and made the poor as partners in their assets. No rich person deserves praise unless he pays that right viz. Zakat. By means of Zakat the lives of the poor are guaranteed and with this act, a Muslim is called a Muslim.”

The following words of Imam Ja’far as-Sadiq (a.s.) also deserve attention “Allah (s.w.t.) has fixed 25 dirham’s as Zakat out of 1000 dirham’s because he has created the human beings and knows the extents of their needs.

He knows out of every 1000 persons 25 are poor (i.e., the number of weak persons and those who cannot do any work and those who are in need of immediate help is within this limit) and has fixed their shares accordingly.. And if the number of such persons had been more than this he would have fixed a larger share of them, because Allah (s.w.t.) is their creator and is aware of their condition.”

Islam has strictly warned the rich and informed them of the dangers which spring out of class differences. The Holy Prophet (s.a.w.a.) said, “Ensure your wealth by paying Zakat”

Imam Ali (a.s.) says that,

“Zakat along with Prayers has been held for Muslims to be means of proximity to Allah (s.w.t.). It becomes atonement for the sins of a person who pays it willingly and protects him from the fire of Hell. Hence one should pay it willingly and protects him from the fire of Hell. Hence none should pay it with a heavy heart and feel sad on account of its payment.”

For the above reason Islam has strongly condemned non-payment of Zakat and has threatened, the well-to-do people who refrain from paying it.

Imam Muhammad Baqir (a.s.) quotes from Imam Ali (a.s.), who quoted from the Holy Prophet (s.a.w.a.), “If people refrain from paying Zakat, Allah (s.w.t.)’s Blessings will also be withheld from the earth.”

Imam Ja’far as-Sadiq (a.s.) says: “One who refrains from paying the minimum amount of Zakat (one carat) is neither a Believer nor a Muslim.”

The Holy Prophet (s.a.w.a.) referred to some persons who considered this vital act of Zakat to be something quiet ordinary and failed to pay the rights of the poor, He said to them “Anyone of you who do not pay Zakat should leave our Masjid and should not offer Prayers in it.”

Allah (s.w.t.) says: “A Day (will arrive when) these coins will be made red hot with the fire of Hell and will be tattooed on their foreheads, backs and lateral sides”**[[69]](#footnote-69)**

Imam Ja’far as-Sadiq (a.s.) said to his companion “O Ammar! Wealth exhaust, human body decays but the action lasts. Moreover, the Reckoner is alive and He does not die. O Ammar! Whatever you send in advance belongs to you but whatever you leave behind will never reach you.

### Charity in the Cause of Allah (s.w.t.):

The topic of charity in the cause of Allah (s.w.t.) which is sometimes called Sadaqa in the terminology of tradition (Sadqa is charity in the cause of Allah (s.w.t.)). It is in itself such a wonderful thing that very few of the recommended percepts have perhaps been given an importance equal to it.

The Holy Prophet (s.a.w.a.) says: “On the Day of Judgment everyone will rest under the shadow of his charity until the matters are settled between the people.”

“Secret charity in the cause of Allah (s.w.t.) quenches the Flame of Allah (s.w.t.)’s Wrath”

Imam Ja’far as-Sadiq (a.s.) says:

“Every Muslim who clothes a destitute Muslim remains under Allah (s.w.t.)’s Protection till the shreds of that cloth lasts”

“Treat your sick kindly in the cause of Allah (s.w.t.). Seek your sustenance by means of charity for before it reaches the creatures it reaches the Hand of the Creator.”

Imam Mohammed Baqir (a.s.) says:

“Goodness and Kindness in the path of Allah (s.w.t.) eradicates poverty, and protects him from seventy different types of dangerous deaths.”

Imam Ja’far as-Sadiq (a.s.) said:

“Do you think Allah (s.w.t.) has fixed only Zakat in your wealth? That which Allah (s.w.t.) has fixed besides Zakat is more than Zakat and the same should be spent on your relatives and on those who ask you for it.”

The Holy Prophet (s.a.w.a.) was asked as to which charity is better: He replied “That one which you given personally when you are alive and in control of your affairs when you hope to live and are afraid of indigence and not that you should postpone it till you are about to die and then you say to give that much to one and that much to another.”

In one Hadees, a person’s Father died and he had godowns and godowns full of dates, which he distributed among the poor and needy of the people in Medina. He was so happy with the act and asks the Holy Prophet (s.a.w.a.) if this act of his of distributing all the dates among the poor people of Medina will give his Father all the sawab in his grave. The Holy Prophet (s.a.w.a.) picked up a small piece of date which was lying around and said “If your Father during his life time had given this one piece of date with his hand to the poor the sawab would be much greater then the whole godown full of dates which was now distributed by you on his death.”

So let us learn a lesson from this Hadees that any charity given in the cause of Allah (s.w.t.) personally when one is alive and in control of affairs will give him more sawab rather than distributed after one’s death.

May Allah (s.w.t.) gives us Tawfiq to be on the right path and gives us all the courage to perform all acts, which Allah (s.w.t.) desires.

## Pride (Kibr):

What is Kibr? Kibr means pride considering he is better and superior to others. It is the source of many evils and is known to be the main cause of hatred and disunity in society. It is also a major sin.

Following are the verses from the Holy Quran and narrations of the Ma’soomens (a.s.) in which the proud ones have been condemned.

The Holy Quran says:

“And on the Day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?”[[70]](#footnote-70)

“It shall be said: Enter the gates of Hell to abide therein; so evil is the abode of the proud”[[71]](#footnote-71)

“Thus does Allah set a seal over the heat of every proud, haughty one”[[72]](#footnote-72)

Imam Jafar as-Sadiq (a.s.) has said: “Indeed in Hell there is a valley for the proud known as Saqar. It complained to Almighty Allah (s.w.t.) of the intense heat within it and sought permission from Him to breathe out. (On being granted) it breathed and therefore burnt Hell itself.”

It is also reported by the Imam (a.s.) that “Indeed the proud (one Day of Resurrection) will be turned in to atom (like an ant) upon whom the people will step over until Allah (s.w.t.) completes accounting (of others).”

### Pride Is For Allah, The Almighty:

It should be borne in mind that pride is one of the qualities of Almighty Allah (s.w.t.), the Creator and Master of the Universe and he alone deserves the right to be proud. This is so because He, Almighty Allah (s.w.t.), is the Highest and Greatest in all respects.

In the Holy Quran, Allah (s.w.t.) says: “And He has all pride in the Heavens and the earth”

In one of the Sermons Imam Ali (a.s.) said: “Praise be to Allah (s.w.t.) who wore (the dress of) Honor and Pride and choose them both for Himself giving not to His creatures” and the Imam (a.s.) continues: “And Allah (s.w.t.) has cursed those of his servants who attempt to quarrel with Him over this quality (Honor and Pride)” and elsewhere Imam Ali (a.s.) says “Nay! Almighty Allah cannot give entry into paradise to a man for the same reason (pride) for which he threw out from it an angel Iblees, although a jinn was considered as an Angel due to his years of worship. He was thrown out of paradise and subjected to an everlasting curse when he refused to obey the command of Almighty Allah to prostrate before Adam (a.s.).”

Imam Ali (a.s.) explains that after years of worship, if an Angel could be thrown out of paradise due to arrogance and pride, how Almighty Allah (s.w.t.) can allow someone else who possesses the same attributes to enter Heaven.

### Incident of Prophet Yusuf (a.s.):

It has been reported that when Prophet Yusuf (a.s.) became the king of Egypt, his Father Prophet Ya’qoob (a.s.) decided to meet him. When he was still on the way to Egypt, Prophet Yusuf (a.s.) was informed about his Father’s journey. He therefore mounted his horse and immediately left to receive him.

However, when he reached the place where his Father was, Prophet Yusuf (a.s.) did not dismount out of respect for his Father but remained seated on his horse, this act, although unintentional and of infallible Prophet, was frowned upon by Allah (s.w.t.).

Angel Jibrael (a.s.) was sent to inform Prophet Yusuf (a.s.) about Allah (s.w.t.)’s displeasure and that as a result of such a mistake, Allah (s.w.t.) would discontinue Prophethood in the offspring’s of Prophet Yusuf (a.s.).

Here it is interesting to note that Almighty Allah (s.w.t.) does not only abhor pride in men, but also dislikes actions, which resemble it. To Him whether the action committed by an infallible Prophet or an ordinary man, it is not tolerable for surely Pride belongs to Him the Almighty Allah (s.w.t.) alone.

### Types of Kibr (Pride):

Kibr basically is of three types:

1. Kibr on Allah (s.w.t.).

2. Kibr on Holy Prophet (s.a.w.a.) and the Imams (a.s.).

3. Kibr on people.

### Kibr on Allah (s.w.t.):

There are various acts of man, which can prove Kibr against Allah the Almighty, An ignorant person always considers himself powerful enough in managing things his way. He thinks that whatever he does is a result purely of his own efforts and does not stop to consider himself nothing more than a weak creature of Allah (s.w.t.).

One should often hear such characters praising themselves and boasting that: “I did so and so” or “I will do so and so”. Referring to such person the Holy Quran says:

“There is naught in their breasts but (a vain desire) to become great, which they shall attain not”[[73]](#footnote-73)

When Pride develops in man, a stage comes whereby he may also declare himself as God or even mightier than Him. The incidents of Firoun and Namrood are the best examples.

Firoun claimed to the children of Israel saying: “I am your Lord, the Greatest”[[74]](#footnote-74) and justified his lordship saying “Is not the land of Egypt mine and these rivers flowing from my beneath”?[[75]](#footnote-75)

Firoun, out of sheer arrogance also said: “I have not known for you a Lord other than myself”[[76]](#footnote-76)

As for Namrood he claimed to be a giver of life and death when he said, “I give life and cause death”[[77]](#footnote-77) To prove himself right he ordered two men to be brought before him, he killed one and spared the life of the other.

### Disobedience to Allah (s.w.t.) is Kibr:

Disobedience to Allah (s.w.t.) i.e. disobeying His commandments or discontinuing His worship is also a kind of Kibr. However, people who disobey Allah (s.w.t.) fall in one of the following two categories:

(a) Those who disobey the commands of Allah (s.w.t.) and do not fulfill their obligation intentionally.

Such kind of people is not only proud but also considered as “Kafirs” i.e. disbelieverers.

Referring to Iblees (shaitan) who went against the command of Allah (s.w.t.) and did not prostrate before Adam (a.s.), Allah (s.w.t.) said: “He (shaitan) refused and he was proud, and he was one of the Unbelievers.”

(b) Those who disobey the commands of Allah (s.w.t.) and do not fulfill their obligation unintentionally.

Such people do not deny or refute the commands of Allah (s.w.t.) but sin against him, due to ignorance or are otherwise captives of their desires and lusts.

This category cannot be branded as disbelievers but are sinners.

### To avoid Supplication (Dua) is Kibr:

There are people who not supplicate or rather do not feel the necessity to supplicate to Allah (s.w.t.). The reason could be either ignorance about the importance of supplication or a sense of sufficiency with their material benefits and thus finding it unnecessary to supplicate.

It should always be that, however much a person considers himself to be fulfilled he still continuously requires the favours of Allah (s.w.t.).

When the children of Israel were suffering due to severe drought and parts of the river Nile had dried up, they came to Firoun, who was not only their ruler but also claimed to be their god.

For sometime, Firoun was confused and acknowledged that despite vast wealth and claim to being god, it was not within his capacity to provide water for his people. The only alternative for him was to sincerely supplicate and as a result, his wish was granted.

However, the story does not end here. Immediately after the heavy rains, Firoun forgot this special favour of Allah (s.w.t.) and claimed that it was he who had resorted the water, again they were afflicted with the same curse and again Firoun had to pray. This way, it continued thrice until shaitan suggested to Firoun to stop his false claims.

It is accepted by all that wealth, fame and power is not every thing we require in this world. Those who thought so led miserable lives and history is full of such examples.

Imam Ali bin Husain (a.s.) said: “If you want Allah (s.w.t.) to converse with you then recite the Holy Quran and if you wish to converse with Allah (s.w.t.) supplicate”

### Kibr on The Holy Prophets (s.a.w.a.) and Holy Imams (a.s.):

Kibr on the Holy Prophet (s.a.w.a.) and the Imams (a.s.) means to consider oneself equal or better than them and not be prepared to follow their teaching or obey their commands.

In the Holy Quran Allah (s.w.t.) says: “Whatever the Prophet gives you, accept it and whatever he forbids you, stay away from it”**[[78]](#footnote-78)** disobeying this is Kibr.

### Kibr on People:

This is the third kind of Kibr i.e. to consider oneself greater and superior than other fellow human beings:

This type of person will consider himself great but will value and honor other less. He will consider himself better in all respect and will never agree to compare other human beings. He will always want to be ahead whilst walking with people and choose for himself a special position in the hearts of gathering to be easily distinguished. He will always expect others to greet him first and show humility to him. If advised, he will be irritated and refuse to acknowledge and advice and when refuted in a matter, he will not accept it but will instead express his anger.

If anyone else besides him is praised, he will not tolerate it, instead he will always expect people to praise him and make themselves available to serve him at all times.

And if he is wealthy, he will avoid association with the poor even at congregational Prayers and Religious functions.

Kibr on people in Holy Quran:

“And when it is said to him: guard against (the punishment of Allah), pride carries him off to sins; therefore hell is sufficient for him; and certainly it is in an evil resting place”[[79]](#footnote-79)

“And do not turn your face away from people in contempt nor go about in the land exulting over much: surely Allah does not love any self-conceited boasters”[[80]](#footnote-80)

Imam Ja’far as-Sadiq (a.s) has said:

“Kibr is to belittle the people and give them less than their right.”

“Whoever degrades people and shows his might over them is a tyrant.”

As per Imam Ali (a.s.) said: “Never! Pride is for Allah (s.w.t.) alone but in me is honor,” The Almighty Allah (s.w.t.) has said:

“For Allah is the Honour and for His Prophet and for those who have brought faith.”

Pride does not bring honor instead it adds to disgrace and invites hatred from people. People abhor associating with one who loves self-praise and undermines their dignity.

In addition to disgrace in this world, the proud will also be subject to everlasting punishment in the hereafter, one should avoid being already proud.

An Arab poet has said: “Be humble! You will be like that star, which is evident for an onlooker on the surface of water, yet it is high above. And do not be like that smoke which exalts itself to the layers of the atmosphere only to disappear.”

Humbleness is one of the qualities which Allah (s.w.t.) adores. These are various verses of the Holy Quran and narrations, which discuss importance of humbleness.

The Holy Quran says,

“And the servants of the Beneficent God are they who walk on the earth in humility; and when the ignorant address them; they say, Peace”[[81]](#footnote-81)

“Do not strain your eyes after what we have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the Believer.”[[82]](#footnote-82)

The Holy Prophet said, “Verily, the most beloved and nearest amongst you to be seated near me on the Day of Judgment is he whose character is best amongst you and is the most humble amongst you. and verily, the furthest from me on the Day of Judgment is ‘Sarsaroon’–” the proud ones.”

Imam Ja’far as-Sadiq (a.s.) says: “Verily, in heaven two angels have been appointed for the creatures. Whoever practices humility, they (both) raise him and whoever is proud, they (both) lay him down.”

Imam Ali (a.s.) has said: “Whoever comes to a rich person and expresses humility for his wealth, Allah (s.w.t.) snatches two thirds of his Religion.”

The Holy Prophet (s.a.w.a.) said: “If you see the proud ones, then show (your) pride over them for verily for them in that is humiliation and lowliness.”

“and when it is said to him: guard against (the punishment of Allah), pride carries him off to sins, therefore hell is sufficient for him; and certainly it is an evil resting place.”[[83]](#footnote-83)

To show-off wealth is kibr – Many wealthy people love to show-off and boast their wealth. Islam considers the rich as trustees and depositories of wealth bestowed by Allah (s.w.t.). Instead of earning unnecessary fame and pomp, they are required to utilize their wealth for betterment of the deprived classes.

In Hadees al-Qudsi, Almighty Allah Says,

“The rich are my agents and the poor my family. Therefore whoever acts miserly with them I shall put them in to a burning fire and will care not about them.”

One must not forget the verse of the Holy Quran, which relates to Qaroon who belonged to the tribe of Musa (a.s.), and was also his close relative. In the beginning, he was pious but after accumulating wealth and treasures of gold in Tiyah, a desert in Sinai Peninsula, where he engaged in alchemy and gold. He then became proud and looked down upon the Believers.

The following verses described Qaroon’s wealth, arrogance and the manner in which he met his fate.

“Surely, Qaroon was of the people of Musa, but he rebelled against them and We had given him a treasure, so much so that his hoards of wealth would certainly weight down a company of men possessed of great strength. When his people said to him: do not exult; surely, Allah does not like the exultant.”[[84]](#footnote-84)

And seek by means of what Allah (s.w.t.) has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah (s.w.t.) has done good to you, and do not seek to make mischief in the land, surely Allah (s.w.t.) does not love mischief makers.

He said: I have been given this only because of the knowledge I have. Did he not know that Allah (s.w.t.) had destroyed before him of the generation those who were mightier in strength than he and greater assemblage? In addition, the guilty shall not be asked about their faults.

So he went forth to his people in his finery. Those who desire this world’s life said: O would that we had the like of what Qaroon is given; most surely, he is possessed of mighty good fortune.

And those who were given the knowledge said: Woe to you. Allah (s.w.t.)’s reward is better for him who believes and does well, and none is made to receive this expect the patient.

Thus, we did not make the earth to swallow up him and his abode; so he had nobody of helpers to assist him against Allah (s.w.t.), nor was he of those who can defend themselves.

The lesson, which one learns from the incident of Qaroon, is that his ingratitude and pride led to the punishment of Allah (s.w.t.).

Let us pray to the Almighty Allah (s.w.t.) to guide us and save us from Kibr of all kinds – Aameen.

## Backbiting:

Allah (s.w.t.) ha created no one (except for the Prophets and the Imams) free of sin, and people generally live behind the veil that Allah (s.w.t.) has, through His far reaching wisdom, drawn over their acts. If this divine veil were lifted to expose all our faults and errors, everyone would flee each other in loathing and society would crumble to its foundations.

This is why Allah (s.w.t.) has forbidden Backbiting, so that we should be protected from talk behind our backs, and so that our outward lives should appear beautiful, and this outward beauty should penetrate our inward ugliness.

One of the curses, which deals a serious blow to social relations and has been strongly opposed in Islam, is backbiting.

Backbiting actually means saying something against someone behind his back that he would not like it. It is one of the major sins. It is a sign of weakness and cowardice. The one who backbites is weak because he cannot see the progress and prestige of others; hence, he tries to defame him.

Imam Musa Kazim (a.s.) said: To mention of anything evil about anyone amongst the people who did not know it is backbiting.

Imam Ja’far as-Sadiq (a.s.) said: exposing the defects of a brother-in-faith which Allah (s.w.t.) has covered is backbiting.

Allah (s.w.t.) says:

“O you believe! Avoid most of suspicion, for surely suspicion in some cases, is a sin, and do not spy or let some of you backbite others. Does one of you like to eat the flesh of his dead brother?”[[85]](#footnote-85)

Once some companions sent Salman-e-Farsi (r.a.) to get some food. The Holy Prophet (s.a.w.a.) sent Salman to Usama bin Zaid who looked after the kitchen of the Holy Prophet (s.a.w.a.) and Usama begged to be pardoned for there was nothing in Kitchen. When Salman returned without anything, the companions said that Usama was a miser and Salman was the same. When after that those companions appearing before him, the Holy Prophet (s.a.w.a.) said: “What is the matter; I see some particles of flesh in your teeth?” They said they had not eaten animal food. The Holy Prophet (s.a.w.a.) said: “It is the flesh of Salman and Usama’s,” This verse (49:12) was revealed.

In Surah al-Noor, Allah says:

“Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the Hereafter.”[[86]](#footnote-86)

This is a separate important instruction by itself that no attempt should be made to spread even the news of evil or crime, which would result in minimizing the gravity of crime in the eyes of the people. He who gives publicity to the evils of others, is equal to himself having committed those evils.

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

“Abstain from backbiting for it is worse than adultery (zina) for after committing adultery, if one seeks Allah (s.w.t.)’s pardon, He grants it, but the forgiveness for backbiting is not granted until the one who is backbitten forgives him.”

In surah al-Qalam, Allah (s.w.t.) says

“And yields no to any mean swearer, defamers, going about with slander.”[[87]](#footnote-87)

This verse, in general, teaches us not pay attention to a type of mean and lowly people who always engage in defaming and exposing faults of others, even to the extent of slandering- fabricating defects against others.

### Slander is ranked as more reprehensible than backbiting:

The Holy Prophet (s.a.w.a.) said: “O you people who have expressed belief with your tongues but whose hearts are unaware of it! Do not open your mouths to slander the Muslims and do not seek to discover their faults because when a person peeps at the faults of his brother-faith, Allah (s.w.t.) tears his veil, divulges his faults and disgrace him.”

### Differences between backbiting and Slander (Bohtan):

Worse than backbiting is slander, which means false accusation and fabricated faults against others. Backbiting is exposing the true defects of others behind their back.

Some persons pry into the private affairs and secret matters of others. This sort of inferiority complex and the person concerned resorts to divulging the defects of others so that he may create peace within himself.

The Holy Prophet (s.a.w.a.) said: “Any get-together which flourishes and becomes lively with backbiting and saying bad things will be desolate from the view-point of Religion. O Muslims! Keep your ears away from hearing because one who says bad things about others and one who hears it are partners in sin.”

“Whoever moves from his place for the purpose of backbiting of his brother-in-faith for exposing his defects then beware that he has put his first step in the Hell.”

Imam Ali (a.s.) “Whoever is inquisitive about the defects of the people should commence this task with himself.”

“Refrain from associating with the fault-finders, because their friends too, cannot remain safe from their harm.”

Allah (s.w.t.) said: “Woe unto every slanderer defamer!”

### Repentance and Expiation for Backbiting:

Since backbiting is a major sin so if one is indulged into it he should instantly be repentant because he had opposed a Divine order and then he should seek for the forgiveness of Allah (s.w.t.) and should resolve not to repeat this sin, and if possible he should praise the backbitten in the same manner in which he had backbitten and should also beg for his pardon.

Imam Ja’far as-Sadiq said: “Backbiting of a Muslim is equal to infidelity and its listening and being pleased with it is polytheism.”

### There are certain occasions when the Jurists (Fuqha) consider backbiting permissible:

1. Backbiting is permissible of a person who is seen committing sins openly such as drinking wine at an open place provided he is not regretful or ashamed in doing so.

2. If an oppressed complains of the tyranny inflicted by an oppressor then it will not be considered as backbiting.

As in, Holy Quran Allah (s.w.t.) says:

“Allah does not love the public utterance of hurtful speech, unless (it be) by one to whom injustice has been done.”

3. Counseling the seeker of an advice. When a person is willing to know some information about a particular person from a consultant who knows such a defect about him, which, if not disclosed, may put the seeker of advice in trouble, then there is no harm in disclosing the defects of the particular person. But if any matter disclosed then it is not permissible to disclose anything.

4. When a shameful or vile act is seen in someone and if it is certain that by exposing these acts he will discard them there is no harm in backbiting. But if that person is disgraced or insulted in disclosing his evils then it is not permissible. In this regard, one should be cautious in observing the conditions of “Nahi-anil-Munkar”.

5. Backbiting of such a person is permissible who is himself misguided and is indulged in misguiding other Muslims and creating schism and innovation in Religion.

6. Repudiating the saying of such a person who connects himself with a family or lineage, to which he is not belonging, will not be considered as backbiting.

7. If two persons notice a sin of a person and they chat about it in his absence then it will not be backbiting as there is nothing hidden from the teller and the listener. If it is feared this matter may become famous in this way then it is not permissible to talk about it.

### Finally the Hadees to sum up:

Hazrat Ali (a.s.) said:

*“Keep silent and cover up (short-comings of others) so that you remain secured and safe.”*

“One who covers up (short-comings) of a Muslim, Allah (s.w.t.) would reward him by covering him up in this world and the Hereafter”.

“Whoever is inquisitive about the defects of the people, should commence this and do first with his own self.”

Let us pray that Allah (s.w.t.) gives us courage to disown the evil design of Shaitan in backbiting others and May Allah (s.w.t.) forgive us for our past actions and help us seek the forgiveness of the person who is backbitten and May Allah (s.w.t.) us keep always on the right path and observe all his commands to invite His Divine Blessings and Grace – Aameen.

## Illegitimate Earnings:

In Islam to make efforts to earn one’s livelihood in a lawful manner is a good deed and commendable action but amassing wealth in an illegitimate manner (i.e. without caring to avoid Haraam and forbidden means of earning) is considered as major sin. This has been established by both the Holy Quran and the Traditions.

In Surah Al-Baqara, Allah (s.w.t.) says,

“Eat of what is on earth lawful and good, and do not follow the footsteps of Satan.”[[88]](#footnote-88)

Using only what is lawful and good, and abstaining from unlawful (Haraam) and bad things are among the basic principles of Islamic Code of life,

In Surah al-Maedah illegitimate earning (Haraamkhori) has been described as an attribute of disbelievers and Jews. Allah (s.w.t.) says

“and their eating of what is unlawfully acquired; certainly evil is that which they do, why do not the learned men and the doctors of Law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.”[[89]](#footnote-89)

The word ‘soht’ literally means “illicit gain” and any income or property earned or owned through forbidden means. It may refer to usury, bribery, defalcating the property orphans, earning by cheating in weight or hours of work, hoarding, misappropriation, embezzlement and all sorts of defalcations.

Imam Ja’far as-sadiq (a.s.) said: “Everything which causes defalcation with Iman is ‘soht’ and ‘soht’ is of many types, and one of those is the wealth earned on the orders of tyrants, bribe paid to a person in authority, gains derived from sale of swine’s flesh, earnings of sinful (sexually) women, earnings from sale of wines and other alcoholic beverages and money earned in usury are also included in it. All these things are ‘soht’ and haraam.”

Imam (a.s.) further said: “The bribe taken by a Qazi (Judge) while declaring his verdict is atheism” This tradition proves that one who accepts the bribe is an atheist and has been cursed by the Holy Prophet (s.a.w.a.) and the Imams (a.s.).

### Kinds of Bribery:

Bribery is of three kinds:

1. Bribe of Qazi (Judge) taken for passing a verdict.

2. Bribery for Haraam or unlawful acts.

3. Bribery for lawful acts.

In the case of first type of bribe when it is given to a Qazi (Judge) so that he will pass an order in favour of its giver. Both giving and taking of bribe is haraam and hence a major sin and both are liable to the punishment from Allah (s.w.t.).

The Holy Prophet (s.a.w.a.) said: “Curse of Allah (s.w.t.) upon those who give or take the bribery and the person who acts as an intermediary.”

Save yourself from bribery as this is nothing except atheism, a person who indulges in bribery shall not be able to smell the fragrance of Heaven. Giving of bribe is not only a sin but it is also helping in committing sin.

One of the Aalims has said: If under some compulsion, one is forced to bribe for getting one’s right, then there is no harm in doing so but it will remain ‘Haraam’ for the person accepting the bribe. In the same manner taking of bribe for delivering to someone else is also Haraam. Even any sort of negotiation and bargaining for bribery is also Haraam.

Bribing by giving present in form of Zakat also, with the intention that in lieu thereof he will get some favour, this is also Haraam. According to some tradition, it is said that a time will come before the Day of Judgment when people will term bribery as a present (gift) and declare it is as Halal.

The second type of bribery is when an agent of tyrant is bribed for teasing and harassing a person or for committing any other wrongful act. This is also Haraam as in Holy Quran, Allah (s.w.t.) says:

“And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the Judges, so that you may swallow up a part of the property of men wrongfully while you know.”[[90]](#footnote-90)

In this verse the Muslims are forbidden for doing two things, the first is that one should not use anything till it is lawful under shariat laws such as ill-gotten wealth acquired by means of theft or misappropriation. Secondly, one should not give his wealth to cruel rulers for the purpose that they may help him in misappropriating the wealth or property of others. The third kind of bribery is giving it for lawful purpose i.e. to bribe someone for getting some favour in order to get his rights or for eliminating a tyrant from one’s self or to remove obstacles for performing any lawful act.

Allah (s.w.t.) says:

“They are the listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from the, and if you turn aside from the, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah (s.w.t.) loves those who judge equitably.”[[91]](#footnote-91)

### Other Forms of Corruption (Haraamkhori):

### 1. Harramkhori in Trade:

If a trader thinks that he can achieve success in his trade by his sagacity and shrewdness then he should remember that this practice may turn into dishonesty, deception or fraud. For example, it would not be right to strike a bargain without exhibiting the defects of the articles offered for sale to the purchaser. But if he has been informed about the defects of the goods and then a reasonable and fair price is taken from him then even a small profit obtained through honest means should be regarded as far better than a bigger profit through dishonest means which may attract the displeasure of Allah (s.w.t.) resulting in unexpected loss, accident, illness etc. which will wipe away the excess profit earned through dishonest means.

At the same time, the wealth thus earned is illegitimate or ill-gotten wealth, hence it is Haraam.

### 2. Harammkhori of an Employee:

If a person is employed under the agreement or contract, on the condition of working for eight hours in a day, but if, in violation of the said condition, he works less than eight hours or he passes the prescribed time doing work other than that for what he was employed, the income thus gained will be considered as Haraam and this will be tantamount to Haraamkhor.

It has been narrated that once Hazrat Ali (a.s.) was approached by a person for some private personal work while Imam (a.s.) was busy performing some official work sitting in Baitul-Maal (Treasury) in the night, under a lamp, which was lighted for that purpose, Imam (a.s.) asked that person to wait for some time. When he finished his work, he put off the lamp and asked the person to explain the purpose of his visit. The person was surprised and asked Imam (a.s.) the reason for putting off the lamp. The reply of Hazrat Ali (a.s.) in this regard is worth noting and remembering. He said: “Till now I was performing my official duty for which the oil of the lamp was righty been consumed for official work but, now, since I will be busy in personal conversation, I am not supposed to take (undue) advantage of the lamp.”

### 3. Harammkhori of Employers:

On the similar lines, as stated above for the employees, if an employer engages a person on condition of working for eight hours but taking undue advantage of his authority, he compels him to work for more than eight hours and also does not pay him wages for extra work, the earnings thus gained by the employer will be considered as Haraam. The Holy Prophet (s.a.w.a.) said: “Pay the labourer his wages before his sweat dries.”

### Consequences of Corrupt (Haraamkhor) Practices:

1. Imam (a.s.) said, There is not blessing (barkat) and prosperity in a corrupts ill-gotten wealth.

2. The illicit wealth becomes a barrier in the acceptance of the Prayers of its earner.

3. The Holy Prophet (s.a.w.a.) said, “When a morsel of the illicit wealth (haraam maal enters into one’s stomach and becomes part of his body then he is cursed by the Angels. Further “The Prayers of the earner of illicit wealth is tantamount on crisp soil having no foundation.

Holy Prophet (s.a.w.a.) said,“Neither the Prayers (Namaz) nor the supplications (Duas) of a corrupt, who has taken even a morsel out of illicit wealth, are accepted till forty Days.”

Imam Husain (a.s.) addressing the tyrant army of Ibne Saad (l.a.) on the Day of Ashoora, Hazrat Imam Husain (a.s.) said:

“Your stomachs are brimful with illicit wealth and your hearts are sealed hence you will not accept the Haq (truth). Why do you not adopt justice and why do not you listen to me.”

**A Short Story:**

Once Hazrat Ali (a.s.) came to a Mosque on his horse. On descending, he asked a man standing nearby to guard this horse. He entered the mosque. That person took out the reins, and abandoned the horse and absconded. When Hazrat Ali (a.s.) came out of the Mosque he had two dirham’s in his hand, which he wanted to give to that person as remuneration for taking care of his horse. Hazrat Ali (a.s.) returned to his home he gave the same two dirham’s to his slave for purchasing the rein. In the market, the slave saw a man selling a used rein. He bought it for two dirham. When Hazrat Ali (a.s.) looked at it, he found that it was his own rein, which that person had stolen.

Hence the thief got only two dirham’s, which was destined, from him and which Imam (a.s.) had intended to give him as a reward and which would have been perfectly Halal (lawful) for him; but his impatience turned him into a thief, and he got nothing except the same two dirham’s. His dishonesty did not increase his wealth at all, and made him a criminal in the bargain.

The Moral of this incident is that the person who was supposed to get Halal rozi from Allah (s.w.t.) converted the same in to Haraam rozi because of his weak faith in Allah (s.w.t.) as he forgot “Allah is the best of the provider” only one has to be patience and always ask Allah for halal rozi and with his Blessings he knows best for us and one should not despair but pray sincerely for his best sustenance. he is best of sustainer.

## An Interview with Shaitan (the cursed one):

Once our beloved Holy Prophet (s.a.w.a.) was walking with his companions from the backside of the Jan’atul Baqi (Medina). As he was stepping out, he saw a very old man with a colourful hat on his head, colourful belt with diamonds on it was around his waist, with a bell in his left hand, and with a net in his right hand. The old man said: As salamu alaikum yah Rasool Allah (O Prophet of Allah may the peace of Allah be upon you) to our beloved Prophet (s.a.w.a.). The Prophet (s.a.w.a.) didn’t reply to his salaam. The old man knew why our Prophet didn’t replies his salaam. After all this old man was not like any other old man, he was shaitan (the cursed one). The Shaitan said, Salaamul laahe Alaykum ya Rasool Allah (Allah’s peace by upon you O Prophet of Allah). Then our Prophet (s.a.w.a.) accepted his salaam. Now, the companions of Prophet (s.a.w.a.) were surprise to see the cursed one personally. Shaitan (the cursed one) attempted to misguide even the Prophets and Imams (a.s.). Shaitan (the cursed one) used to meet with Prophets to answer any questions of the Prophets. In fact, it was obligatory on him (the cursed Shaitan) to answer the questions of the Messengers of Allah (s.w.t.).

Our beloved Prophet (s.a.w.a.), though he had all the knowledge, only for the sake of his companions, asked the shaitan (the cursed one) the following questions:

O Shaitan, people are interested in your hat, tell me what this hat is?

Shaitan the cursed one replied, O Prophet of Allah (s.a.w.a.), my colourful hat is these materialistic possessions, perishable worldly benefits and temporary worldly enjoyment. Once, any person is caught by this colourful hat of mine, then that person stays in my control and forgets all about the Hereafter.

Shaitan, what is this belt you are wearing with gold and diamonds around your waist?

O Prophet this is my second weapon, which keeps my backbone strong. O Prophet, those Mominees (Believers) who do not get into my trap by my hat, I used this weapon.

O Prophet this are the worldly be-Hijabs (un-veiled) woman/girl of this worlds. Through these be-hijab (un-veiled) woman/girls, I deceive the mominins (Believers).

But what is this bell you are holding in your left-hand?

This is the bell through which I destroy the Iman (faith) of the Believers. Whenever I see Believers arguing with each other, getting into minor verbal antagonism or disagreement with each other, then I ring this bell. As I ring this bell, these Believers get in to major verbal fights and they start saying things (such as backbiting, false accusations, or use bad language) to each other due to which their own Iman (faith disappears from hearts).

But what is this net you are holding?

When I see the Believer is not getting trap by any form of my weapons then I throw this net at them as my last weapon.

O Prophet of Allah, thus Riya Kari (performing good deeds only to show people) whenever, I see that a believer is performing all the good deeds and that person not being caught by my weapon, I throw this net at them. By stepping at this net, their good deeds that they were performing for Allah (s.w.t.), becomes invalid. Because the Believers, gradually, get ego in them while performing all their Prayers, observing fast, performing Hajj, paying Zakat and Khums, and several other duties towards Allah (s.w.t.). They (Believers) perform all these and other good deeds, but after my net catches them, they show their good deeds to others, as though they have done favour on Allah (s.w.t.) by performing such good deeds. All these actions, which take place after they step on my net makes their good deeds, go waste (void).

Tell me one more thing, now that you have spent so much of your time in this life with your bad deeds, do you have any friend, do you have companion?

I visit all the houses and all the people in general, but I have eleven types of people, that are my best friends and companions, and I have fifteen types of people that I hate them the most. O Prophet of Allah (s.a.w.a.) that a person who is my friend is an enemy of Allah (s.w.t.), and a person who is my enemy is a friend of Allah (s.w.t.).

### Fifteen enemies of the cursed shaitan are as follows:

1) My first enemy is you and your Ahlul Bait (progeny) because if it wasn’t for you and your Ahlul Bait my mission would quiet successful. There would have been not even a single Believer (follower of right path shown by Allah (s.w.t.)). You bought the Religion of Allah (s.w.t.) (Islam) to this world. You made people Believers of Allah (s.w.t.)’s communication.

2) O Prophet of Allah (s.a.w.a.) my second enemy is that just ruler who rules a nation with complete justice.

3) O Prophet of Allah (s.a.w.a.), my third enemy is that rich person who does not have any ego or feel superior to other poor people around him.

4) My fourth enemy is that businessperson who performs his business with justice.

5) My fifth enemy is that Aalim (scholar of Deen) who fears Allah (s.w.t.) and practice what he preaches.

6) My sixth enemy is that specific Mo’min (Believer) who works on showing other the path of truth. Who offer other the knowledge of Wajibat (obligatory acts) and Haraam (forbidden) duties of Allah (s.w.t.). This person is undoing all my hard work.

7) My seventh enemy is that a person who does not listen to what is forbidden, does not see what is forbidden, and does not eat what is forbidden (the person does not look at any Na-Mehram women / men i.e. a women with whom a man can marry or a man with whom a woman can marry), does not watch movies or shows. This person prevent himself or herself from listening to Music, songs, lies, or Geebat (backbiting).This person doesn’t eat forbidden food (meat which is not cut according to the Islamic ways such as meat cut by non-Muslims business men etc) and that food which is not purchased with the Halal (allowed) earnings such as earnings from selling alcohol, from gambling, from selling drugs, and from many other sources which are forbidden in Islam).

8) My eighth enemy is that Believer who keeps himself clean all the time. A person who stays in wuzu and who wears clean clothes.

9) My ninth enemy is that person who has a big heart. Who spends his/her money for the sake of Allah (s.w.t.).

10) My tenth enemy is that person who gives Sadqa (charity) only for the name of Allah (s.w.t.).

11) My eleventh enemy is that person who reads, memorizes, and acts according to the Holy Quran.

12) My twelfth enemy is that person who recites ‘Namaz-e-Shab’ (Prayers recited after midnight and before Namaz Fajr). I am always afraid of this person.

13) My thirteenth enemy is that person who offers his wajib (obligatory) Khums, wajib Zakat, and other wajib sadaqas.

14) My fourteenth enemy is that woman who observes Hijab (veil) and safeguards her Hijab.

15) My fifteenth enemy is that who performs his ‘Ibadat’ (such as Prayers) without having thoughts except for the thoughts of Allah (s.w.t.).

### The friends of shaitan (the cursed one):

1) The first friend of mine is that leader who is an oppressor.

2) My second friend is that businessperson who does his/ her business by deceiving his/her customers.

3) My third friend is that Momin (Believer) who drinks alcohol.

4) My fourth friend is that rich person who is proud of his wealth and who angrily refuses to give money in charity to poor and needy.

5) My fifth friend is that person who does backbiting (Geebat), who talks to people in such a way that enmity increases between people, and who reveals the defects of people.

6) My sixth friend is that person who kills other human being for any reason other than for Allah (s.w.t.).

7) My seventh friend is that person who snatches away the belongings (such as wealth) of an orphan.

8) My eighth friend is that person whose livelihood is based on collecting interest.

9) My ninth friend is that person who gives more important to his worldly life rather than giving important to his life after death (akhirat).

10) My tenth friend is that person who keeps long hopes and delays in asking for forgiveness from Allah (s.w.t.).

Our Holy Prophet (s.a.w.a.) asked the shaitan tell us why you stop my followers from offering their Prayers. Moreover, what benefits you?

Shaitan the cursed one replied that whenever your follower recites Prayers, my body gets feverish and its starts to shiver, and with a sick body, I cannot deceive your followers from obeying Allah (s.w.t.).

Why do you stop my followers from observing fast (roza) during the month of Ramazan?

When they fast they put me in a prison, and I can’t deceive them during the time they fast because I end up in prison and I can’t misguide them when my followers prepare to fight in Allah (s.w.t.)’s way, why do you stop them?

When they go to fight for Allah (s.w.t.)’s sake, my hands get tied to my neck, and I can’t deceive them by having my hands tied to my neck.

Why do you prevent my followers from performing Hajj and other good acts like sadaqa etc?

When they go for Hajj, their movements of going towards Hajj ties my legs, and with legs tied, I cannot misguide your followers from obeying Allah (s.w.t.)’s commands. When your followers recite the Holy Quran, my existence turns into non-existence.

When your followers give Sadaqa (giving money in charity), it is as that they cut me with a saw in two pieces and throw one piece of mine in the west and other in east. Tell me when does a person (who is my follower) get under your total control?

Your followers when they perform three things: The first thing is that when your followers become stingy, as stingy is the root of all sins, which takes a person towards performing all types of other sins. The second thing is that when a person gradually start forgetting his/her sins. A person who performs such deeds, which are against the will of Allah (s.w.t.), and then after than not asking for forgiveness of his sins gets under my absolute control. What method do you have through which you prevent my followers from asking for forgiveness?

To deal with this problem I have created four different units. Each unit’s deals with a different age groups of your followers. In each unit group, I make your followers perform such deeds, which make the repentance of your followers invalid (void).

The first unit is that I involve your old men indulging in four sins: I make them lie; I make them accuse someone of something, which they have not done.

I make them testify falsely, and I make them perform without having the complete knowledge of the laws of performing Prayers. Your old men will be offering Duas, offering Prayers, and reciting obligatory Prayers, but if you talk to them, you will hear them talking bad about other people, testing the bad deeds of others without being their witness, and reciting obligatory Prayers without knowing the laws of the Prayers, because of their ego. Whenever some young men from your Ummat, try to explain the right way of performing Wuzu, your old men will say that you have just entered Islam and now you are trying to teach us to perform Wuzu.

The second unit takes care of your young people from your Ummat. I do not prevent your young man from reciting Prayers, performing Hajj, or doing anything else except that I get them involved in two things. First thing I make them do is that they look at things which are forbidden for them, and they will listen to those things which are forbidden for them (Here, by things these young men will look at which are namehram girls and women’s and will listen to music/songs.).

The third unit is that which deceives your old women. I make your old women perform Geebat (backbiting), falsely accuse other people, destroy the character of other men and women, and get interested in doing magic on other men and women.

My fourth unit is not active, because it is supposed to take care of young girls of your Ummat, I have strong hold on them and I do not get any hard time deceiving them. However, one in thousand, I find such girl, which I see her following your way of life, and I will not be able to do anything to deceive her.

How do you deceive those followers of mine who try their best not to be deceived by you? Allah (s.w.t.) made one deed which if your followers performed it with right intention and at right time, I can never deceive them. Moreover, that deed is Namaz (Salat/obligatory Prayers). However, to solve this problem, what I did is that with every one of your followers, I have assigned one of my soldiers whose name is “Mutawaqee”. And his job is to make your follower lazy and involved in such activities due to which your follower recites Namaz at the last minute i.e. delaying it to the last because of his laziness, and by doing this his Namaz is not acceptable to Allah (s.w.t.).

- What do you read?

- I read songs.

- What is your way of calling people towards committing sins?

- Music and songs, whenever your follower listens to music he/she comes towards me.

- What is your book?

- My books are cards (playing cards).

- Who is your helper?

- A person who gives losses to his fellow Muslim.

- What do you drink?

- I drink Alcohol.

- What is your dessert?

- Gheebat (backbiting).

- Do you have any desires?

- Every false commitment is my desire.

- Are you thankful for anything?

- Yes, I am thankful to those men and women who indulge in sins after asking Allah (s.w.t.) for forgiveness.

- Do you relax?

- Yes, when your followers misses Fajr (morning) Prayers.

- Do you get any rewards from my followers?

- Yes, whenever, your followers break their relationship with their relative or neighbors.

- Do you have companions?

- Yes, that person who has sex with his wife without saying “Bismillahir Rahmanir Raheem” and that person whose learning’s are through unIslamic ways.

- What deed of my follower makes you angry?

- Any Mother when she tries to make her son or daughter fast or offer Prayers.

- Are there any men among my followers whom you cannot possibly misguide?

- Yes, any man who does not look at Na-mehram girl/woman intentionally and with lust.

- Are there any women among my followers whom you cannot possibly misguide?

- Yes, that women who observes Hijab and that women who listen to her husband.

- Which men and women whom you love the most?

- Yes, among women I love that women the most who does not observe Hijab and among men who is proud and that men whose is a sinful Aalim (religious scholar).

- Who are your hateful men?

- Four men a) Humble rich men, 2) Aalim who practices what he preaches 3) Young men who ask for forgiveness 4) Old men who fear Allah (s.w.t.).

- After saying salaam the shaitan the cursed one disappeared from site.

## Announcement from the Emperor of Emperors:

This is an announcement from the Emperor of Emperors The King of Kings and the one who is Supreme control of the Universe

All Believers of the world are invited to be the guest of Allah (s.w.t.)

during the Holy Month of Ramazan.

Allah (s.w.t.) invites them to a Divine Feast, and gives them glad tidings of Blessings and forgiveness.

This invitation is to tell you how much the Lord loves you and wants you to be close to him.

He has invited you to remember Him so that He may remember you to ask from Him so He may grant you,

He wants to rid yourselves of the burden of sins, so that you may be lighter when you return to Him.

He has prepared for you special gifts and rewards, and stored for you the precious robes.

He has asked you to seek Him, So you can be among His friends, such a royal invitation must be accepted.

Preparations must be made to attend the Royal Feast in an appropriate manner.

Please make haste as the opportunity for accepting the invitation will soon be over.

The day Momin Does Not Commit a Sin – That is the Day of Idd for Him.

Those who pronounce Azaan are the trustees of the Prayers and fasting of the people.

If a person says Azaan for one prayer for the sake of faith in Allah (s.w.t.) and for His proximity, Allah (s.w.t.) forgives his sins and makes him a companion of the martyrs in Paradise. Whoever says Azaan for forty days for the sake of Allah (s.w.t.) will arrive on the Day of Judgment in such a condition that forty good deeds of his will have been accepted, the deeds which will not separate from him on that day. If a person says Azaan for a full year, Allah (s.w.t.) will make him arrive on the Day of Judgment in such a condition that all his sins will have been forgiven even though they may be as big as a Mount Ohod.

### Message for the New Millennium:

Keep up your prayers and pray with sincerity practice Taqwa.

Encourage good and discourage bad.

Do not backbite/slander.

Do not be proud.

Do not lie.

Do not find fault.

Do not greed.

Do not create enmity and hatred.

Do not conceit and envy.

Do not break a promise.

Do not outburst with anger.

Do not be a hypocrite.

Do not be pessimist.

Do not be ill natured.

Do not be a miser.

Take Islam in full and not in bits and pieces.

## Service to Humanity – A Must for a Muslim:

There are a number of problems, which cannot be solved by one person along, but if some others assist him, he can overcome the difficulties involved in them.

In principle, human life has no meaning without cooperation and, without it, it is mere an animal life. It is for this reason Islam insists on its followers to help his brother Muslim and not to leave them alone to face difficulties.

The Holy Prophet (s.a.w.a.) says: “One who does not take interest in the affairs of Muslims is not a Muslim. And that person too, is not a Muslim who hears a Muslim calling for help and does not respond to his call”.

Imam Ja’far as-Sadiq (a.s.) says: “If a brother-in-faith comes to a person and seeks help from him and he does not help in spite of being in a position to do so, Allah (s.w.t.) makes him help one of our enemies and the tortures him on this account”.

If a person possesses a house, a brother-in-faith needs it for purpose of residence, and he does not give it to him, Almighty Allah (s.w.t.) addresses the Angels and says: “O My Angels! Here is the creature of mine who observes stinginess in lending his house to another creature of Mine. I swear by My Glory and Dignity that I will not provide him with a residence in Paradise” “If a brother-in-faith seeks help from a person, and he, inspite of being in a position to help him, does not do so, Allah (s.w.t.) will resurrect him on the Day of Judgment in such a condition that his hands will be tied to his neck and will keep in the same condition till the account of all the people has been settled” On the other hand the spiritual reward fixed by Allah (s.w.t.) for such an act is so important and precious that similar reward has been promised for a very others acts.

The Holy Prophet (s.a.w.a.) and his progeny says:“Allah (s.w.t.) has inhabited Paradise with some persons who rule there (and enjoy a dignified position). They are the persons who have been meeting the needs of a brother Muslim is like one who has been worshipping Allah (s.w.t.) throughout his life”.

Allah (s.w.t.) makes Paradise obligatory for one who helps a Muslim and diverts water and fire from him (i.e. one who rushes to assist victims of floor and fire and saves them).

Imam Baqir (a.s.) says: “whenever a person seeks my assistance I hasten to provide it to him lest he should become in a position to dispense with it and hence I may be deprived of the Blessings attached to it.”

A Muslim who helps another Muslim to fulfill the latter’s need is like one who has performed Jihad in the cause of Allah (s.w.t.).

On the Day of the Judgment Allah (s.w.t.) will fulfill 1100,000 wishes of a person who fulfills one of the wishes of a brother-in-faith of his. The first of them will be Paradise for himself and other will be Paradise for his kinsmen and friends and brethren-in-faith provided they are not [idol-worshippers.

Allah (s.w.t.) will make matters easy for a Believer who solves the problem of a brother and if he conceals his (i.e. Brother Muslim’s) error or secret, Allah (s.w.t.) will conceal seventy of his secrets, by Allah (s.w.t.)! So long as a person is the helper of his Muslim brother Allah, (s.w.t.) remains his Helper.

Holy Imam (a.s.) said, In my view assisting brother Muslim is better than going round the Holy Ka’bah seventy times, As Allah (s.w.t.) says: “People get their sustenance from Me (and they are My creatures). Hence, I like him more who is more kind to them and strives to meet their needs. And Allah (s.w.t.) will make him happy on the Day of Judgment who makes one Believer happy”.

Imam Mohammed Baqir (a.s.) said, At times it so happens that a Muslim seeks help from another Muslim and the latter, though inclined to help him but is not in a position to do so, Allah (s.w.t.) will send him to Paradise for this very resolution. In short, helping one’s fellow-beings is so much important that Allah (s.w.t.) gives spiritual reward even for an intention and resolution to perform it.

The conclusion of this discussion is contained in the following words of Imam Husain son of Imam Ali (a.s.) “The requests which people make to you are Blessings of Allah (s.w.t.). So do not feel weary and uneasy.”

Imam Ali (a.s.) says: “How surprising it is on the part of a person who is approached by a brother Muslim for help and he fails to help him and does not consider himself fit for performing a good act. Does this act not carry any spiritual award, which he should covet? Or can he not mitigate Allah (s.w.t.)’s wrath by this means? Really, should one observe abstemiousness even in the matter of morals and virtues.”

Imam Jafar as-Sadiq (a.s.) says: “When a Muslim, in spite of being a position to assist his brother, abstains from doing so, Allah (s.w.t.) also abstains from assisting him in this world as well as in the Hereafter.”

Islam strictly orders it followers to campaign against the tyrants and to assist the oppressed.

The Holy Prophet (s.a.w.a.) says: “Allah (s.w.t.) appoints an Angel to keep that person safe from the Fire of Hell on the Day of Judgment, who saves a Believer from the oppression of a cruel person”.

Imam Jafar as-Sadiq (a.s.) says: “It is better for a Muslim to help his oppressed brother than to fast and to sit in A’tikaf (seclusion) for one month in Masjidul-Haram.”

Imam Mohammed Baqir (a.s.) said: Once a true Believer lived in the country of cruel king. The king was very keen to oppress the true Believers. The man was therefore, compelled to leave his country and seek refuge in the country of non-believers and there he took up abode in the house of an infidel.

The infidel accorded him respect and gave him asylum. When the time of infidel’s death drew nearer, Allah (s.w.t.) revealed to him thus; “I swear by My Dignity and Glory that if there had been a place in Paradise for the infidels I would have rewarded you but Paradise is forbidden to the infidels. However, O fire! Take hold of him but do not hurt him”.

The Holy Prophet (s.a.w.a.) says: “Allah (s.w.t.) gives spiritual reward equal to that of reciting four hundred verses of the Holy Quran to a person who removes from the path of the Muslims that which inconveniences them.”

When a person removes impediments from the path of the Muslim, it is treated to be ‘alms’ said Holy Prophet (s.a.w.a.).

## Code of Islamic Conduct

### The Decencies:

Many people think that prosperity and adversity are the direct result of factors like riches, status and authority. However, according to Islam, prosperity springs from matters, which increase man’s spiritual and moral values, and the fundamentals thereof have been explained in the saying of the leaders of Islam, one of them being cheerfulness and descent behavior. Imam Ja’far as-Sadiq (a.s.) says: “Good behavior is one of the factors of human prosperity” And that being so it is not surprising that the Almighty Allah commends His Prophet for his noble character and He says: “Yours is a sublime nature.”

And Allah (s.w.t.) bases the rapid advancement of Islam on this factor and says “Had you been harsh and cold blooded they would have surely deserted you” Islam accords a special consideration to sublime nature and decent behavior. Imam Ali (a.s.) says: “The faith of one who possesses decent morals is more complete.”

Imam Ja’far as-Sadiq (a.s.) says: “Whoever is more well-behaved is wiser than the others.”

“The Lord has granted you Islam. You too should guard it well by being forgiving and tolerant.”

At times Islam invites people to think about the good spiritual effects of proper behavior and good morals. For example the Holy Prophet (s.a.w.a.) and his progeny says: “The spiritual reward of one who possesses good morals is like that one of who fasts and worships continuously”“Piety and good moral are the things which will lead to most of my followers to Paradise.”

Imam Ja’far as-Sadiq (a.s.) says: “The spiritual reward given by Allah (s.w.t.) for decent behavior and good morals is equal to that of struggling in His path.”

“Good morals melt the sins (and make them disappear) just as the sun melts snow on the face of the earth.”

“And (one the other side) misconduct spoils the good deeds of man just as vinegar spoils honey.”

The Holy Prophet (s.a.w.a.) “An immoral person can never repent for his sins for whenever he forsakes one sin he will become involved in still a graver sin.”

At time, Islam mentions the social and individual losses which man has to face on account of bad morals and also describes the advantages, which accrue from good morals. Imam Ja’far as-Sadiq (a.s.) says: “Doing good to the people and behaving properly with them makes the cities populous and increases the span of life.”

“An immoral person remains involved in torture and anguish.”

The Holy Prophet (s.a.w.a.) says: “O sons of Abdul Muttalib! You cannot please all the people with money but you can meet them with cheerful faces and good behavior so that you may be liked by them; for wealth is limited in any case but the decent morals and cheerfulness is inexhaustible.”

Imam Ja’far as-Sadiq (a.s.) when asked about good behavior, replied: “Good behavior is that you should be kind to the people and speak with them in a nice manner and meet them with a cheerful face.”

### Redeeming the Promise:

Fidelity is a scared word, which is received with respect everywhere and enjoys extraordinary importance.

Islam considers fidelity to one’s promise to be one of the excellent human traits and considers that man to be ‘righteous’ who keeps his promise. The Holy Quran explicitly orders that “Keep your promises because you will be called to account for your promises” Almighty Allah commends Prophet Ismail, (s.a.w.a.) a great Prophet of Allah in these words: “He was man of his words, a Messenger and a Prophet.”

Islam considers “keeping of promise” to be one of the essentials of the faith. Imam Ali (a.s.) “Redeeming of the promise is one of the signs of the Believers” The Holy Prophet (s.a.w.a.) says “One who does not keep his promise, has no faith. One who believes in Allah (s.w.t.) and the Day of Judgment, keeps his promise when he makes it “Imam Ali (a.s.) says: “To fulfill one’s promise is a sign of faith.”

Islam considers going back on one’s promise to be a sign of hypocrisy. The Holy Prophet (s.a.w.a.) says: “There are four signs of hypocrite. One of them is going back on one’s promise.”

As already mentioned above the Holy Quran praises Prophet Ismail (a.s.) for being “A man of his word”. Imam Ja’far as-Sadiq (a.s.) says: “Prophet Ismail, promised to meet a man at safah, a place situated outside Makkah. The Prophet stayed there for a long time but that man did not turn up. People of Makkah were trying to find out his whereabouts but they could not know where he was. At lasts, a man chanced to pass by him and said: O Prophet of Allah! We have become weak and have been ruined in your absence. Prophet Ismail (a.s.) said: I have made a promise to such and such person that I would stay there and shall not move away till he comes”. The people went to that man and said: O enemy of Allah! You have made a promise with Allah (s.w.t.)’s Prophet and failed to fulfill it. The man then recollected and came to Prophet Ismail (a.s.) and said: “O Prophet of Allah! Forgive me for I had forgotten my promised”. It was on this account that the Almighty Allah revealed the verse about him.

Imam Ja’far as-Sadiq (a.s.) also says: The Holy Prophet (s.a.w.a.) promised a man that he would sit on a stone till he comes back. That man went away, the sun rose above, and weather became hot. The companions of the Holy Prophet said: O Prophet of Allah (s.a.w.a.)! What difference would it make if you come and stay under a shade? The Holy Prophet (s.a.w.a.)said, “I have promised to meet him here and if he does not turn up I will stay here till the Day of Judgment”.

In fact, this a lesson, which makes the importance of keeping a promise abundantly, clears. It is that principle the observance whereof in our social life can solve most of our problems.

## General Health Tips:

The Holy Prophet (s.a.w.a.) and the Ahlul Bayt (a.s.) has emphasized certain facts, which is observed in various Hadees:

1. Eating salt before and after taking food. One who eats a pinch of salt before and after food, Allah (s.w.t.) will protect him from 360 types of hardships, of which the easiest is leprosy.

2. Eating palm dates and raisins in breakfast kills worms inside the stomach.

3. Jibril (a.s.) showed cure, which makes one needless from medicines. Collect rain water before it fails on the ground in a clean vessel and recite on it Surah Al-Hamd, Tawheed, Surah Al-Falak and Surah An-Naas (each of them) seventy times on it, and drink of it in the morning and at night. By Allah (s.w.t.), he will remove pain from his body, bones, marrow and all.

4. Consuming vinegar and olive oil - Olive oil and Sirka (vinegar) taken regularly by the family will not be afflicted with poverty (i.e. they will not fall sick).

5. Cow’s milk is a cure of many ailments.

6. Abstain from hot food - Hot food was brought for the Holy Prophet (s.a.w.a.) he said keep it aside until it cools. Allah (s.w.t.) has not given us fire as food and blessing lies in cold food.

7. Eating black-seeds (Nigella Seeds) - Black seeds is a cure for all pain except the disease of death. Eating black seeds with honey is highly recommended by the Imams (a.s.).

8. When you arrive at a place eat the onions of that place, it protects you from the prevalent epidemic (of disease in that community).

9. Before and after eating food performing ablutions (wazu) ensures well-being of the body and increases livelihood.

10. Man is compelled to eat but it is necessary that he should apportion one-third of his stomach for food, one third for water and one third for breathing air.

11. Licking honey (and not gulping it down) is a cure for all diseases.

12. Eat meat on one day and the next day take milk and something else on the third day. It has been advised to abstain from eating freshly slaughtered meat or half-cooked meat.

13. Not eating dinner causes ageing.

14. Sick person to abstain from eating palm dates (Khajur).

a) People suffering from eyesore should avoid eating fish.

b) Drinking too much water should also be avoided at all times since it aggravates pain in the body.

c) Water must be drunk after eating fish and if fish is consumed at night, honey, dates, or a sweet dish should be eaten after it.

d) Drinking water after eating pomegranates should be avoided.

e) Muskmelon (Kharbuza) should not eat in the morning.

15. Wearing ring with ‘hadeed’ (i.e. Ironstone) in a silver ring strengthens the heart. Wearing turquoise-stone in a ring wards-off pain, strengthens the heart, as well as eyes. Wearing “Aqeeq” (agate) in a ring is highly recommended.

### Eating and Drinking:

Eating and drinking are the necessities of life. Islam in no way forbids the partaking of good and tasty food and drinking of healthy and pleasant beverages. The Holy Quran says:

O you Believers! Eat of the good things with which We have provided you, and give thanks to Allah.[[92]](#footnote-92)

1. One should eat and drink lawful things.

2. Do not keep yourself busy in eating and drinking like animals. Food must be taken to acquire strength to worship Allah (s.w.t.).

3. Do not eat anything when your stomach is full. When the stomach is full, it becomes a source of rebellion and corruption.

4. Not to eat between breakfast and dinner is recommended.

5. Not to take breakfast and dinner is harmful for the health.

6. Washing one’s hand and mouth before and after meals is Sunnah.

7. When food is laid on table say: Bismillah and should commence and finish your meals with tasting salt.

8. One must sit by the dining table respectfully like slaves as a mark of humility before your Lord.

9. Eating along with the servants or while sitting on the ground is Sunnah.

10. When meal is served on the dining table do not turn away any beggar.

11. Do not share your meals with unclean persons and sinners and always Endeavour to share your meals with good pious and the learned (Ulema).

12. It is forbidden to use gold and silver utensils for eating and drinking.

13. It is forbidden to take meals on a dining table where wine is served. It has also been said not to take meals in a gathering where any forbidden food or drink is taken or any forbidden deed is done like backbiting.

14. Have vegetables and vinegar on your dining table, (vinegar must be kept in the house as it drives away poverty from house).

15. To puff in to foods and drinks is abominable. Wash the fruit before eating it.

16. Do not desecrate bread.

17. Eat bread when it arrives on the dining table, eat and do not wait for something else to come.

18. Do not smell bread and do not rub your hands on it.

19. Have a good meal while you are with a brother-in-faith and refrain from the things, which he does not like.

20. Eat that which falls on the dining table, it is Sunnah. Also, lick your fingers before you wash them after meals.

21. Pick your teeth after having your meals. After picking, your teeth rinse your mouth thrice.

22. Feeding the brethren-in-faith and inviting them to a feast is a very virtuous act.

23. When a brother-in-faith visits you bring for him whatever is available with you and do not take the trouble of preparing for him things, which you do not have.

24. The more you love your brother-in-faith eat more of his food, it has been related that a generous person eats more of the food of the host so that he may also eat more of his food.

25. When having food with guests start first and end later so that no guest may remain hungry.

26. Holy Prophet (s.a.w.a.) said, that eight types of persons are worthy of being cursed:

a) A person who joins the meal uninvited.

b) A guest who orders his host.

c) One who expects a good turn from one’s enemy.

d) One who hoards is mean and stingy and still excepts to be obliged by others.

e) One who interferes without permission when two persons are having a talk or a secret.

f) One who does not give due respect to those in authority.

g) One who sits in a company of those who are not worth of.

h) One who talks with a person who does not give due attention to his words.

27. The maximum limit of entertaining a guest is three days; if he stays on beyond this period, it amounts to alms giving.

28. One of the rights of the guest is that you should provide him a toothpick and should accompany him up to the door of your house when he leaves.

29. Cold water lessens temperature, cures vomiting, digests food, and is an antidote for heat and stated that boiled water is not harmful in any way.

30. Zamzam, rainwater and water of the river Euphrates carry many a benefits and excellence.

31. At night drink water while you are in sitting position and during the day while you are standing.

32. Say Bismillah when you are going to drink something and Alhamdu lillah when you have finished drinking. Drink water slowly and do not fill your mouth with it.

33. Do not gulp water in one single draught; instead drink it in three draughts (at least).

## The Rewards of Hajj (Part 1):

Hazrat Ali (a.s.) said that when a Haji recites ‘Talbiyah’ (assurance of being at Allah (s.w.t.)’s beck and call by saying Labbaik Allahumma Labbaik along with Tahlil Pronouncing ‘La elaha illallah’) then everything on his right and left till the end of earth, starts reciting Tahlil and both Angels say,

O the servant of Allah listen and remember the glad tidings of Allah and whoever receives the glad tidings of Allah it is only about Heaven.[[93]](#footnote-93)

Whoever, in the state of Ehram, recites ‘Labbaik’ Seventy times with complete faith then Allah (s.w.t.) appoints one thousand Angels to bear witness for him to get acquittal from Hell and hypocrisy.[[94]](#footnote-94)

And whoever reaches the Haram takes bath, takes his/her shoes in his/her hands, enters barefooted with humbleness and submissiveness in the presence of Allah (s.w.t.) then one hundred thousand of his/her sins are erased by Him, and an equal number of virtues are written in his/her account (A’mal) and he/she is elevated to an equal number of ranks and one lakh of his supplications are fulfilled. And whoever looks at Kabah knowing its dignity and right his/her sins are forgiven and his invocations are fulfilled by Allah (s.w.t.).[[95]](#footnote-95)

Imam Sadiq (a.s.) said that whoever looks at Kabah recognizing its right and dignity and likewise recognizes Our rights and sanctity then, Allah (s.w.t.) forgives all his sins.[[96]](#footnote-96)

It has also been narrated by Masumins (a.s.) that whoever looks at Kabah then till the time he/she goes on looking at it a virtue is written in his/her account at each and every moment continuously and accordingly his/her sins are erased.[[97]](#footnote-97)

It is also narrated by Masumins (a.s.) that it is a worship to have a look at Kabah and also to look at the face of one’s Parents.[[98]](#footnote-98)

The Holy Prophet (s.a.w.a.) said that looking at the face of Hazrat Ali (a.s.) and eulogizing (zikr) him is also a worship.[[99]](#footnote-99)

Imam Ja’far as-Sadiq (a.s.) said that whoever, after removing pride and egotism from his/her heart and goes to Makkah for the purpose of Hajj or Umrah on his/her return he/she would have been cleansed of his/her sins as if he/she was born on that day.[[100]](#footnote-100)

Imam Ja’far as-Sadiq (a.s.), commenting on verse 97 of Surah Al-Imran “Wa man dakhala kana aamena” said whoever makes intention for his House (Kabah) knowing that this is the very House about which Allah (s.w.t.) has ordained and also recognizes the rights of Ahlul Bait (a.s.) then he/she would be in peace in this world as well as in the Hereafter.[[101]](#footnote-101)

Imam Ja’far as-Sadiq (a.s.) said that entering the Kabah is like entering into Blessings of Allah (s.w.t.) and coming out of it is like coming out of sins and for the rest of his/her life he/she would be saved from committing sins and his/her past sins would be pardoned by Allah (s.w.t.).[[102]](#footnote-102)

And on another occasion Imam (a.s.) said that whoever goes for Hajj, performs circumambulation of Allah (s.w.t.)’s House and offers two rak’at Namaz then Allah (s.w.t.) will write seventy thousand virtues in his/her account, will erase an equal number of sins and will elevate his status by an equal number of grades and seventy thousands of his/her Prayers will be fulfilled and sawab of freeing seventy thousand slaves will be written in his/her account.[[103]](#footnote-103)

According to another tradition this sawab (recompense) is for the person who circumambulates Holy Kaaba with small steps, bare-footed and bare head, casting his/her eye sight down till the sun sets and in each of his/her circumambulation he/she does not give any sort of trouble to anyone and touches black stone (Hajar Aswad) and continuously recites the divine names (Zikhr-e-ilahi).[[104]](#footnote-104)

Imam Ja’far a-Sadiq (a.s.) said that there are 120 Blessings of Allah (s.w.t.) around the Holy Kabah, out of which 60 are for circumambulators, 40 for those offering Namaz and 20 for those who are looking at Holy Kabah.[[105]](#footnote-105)

Imam Ja’far as-Sadiq (a.s.) said that offering two Rakats Namaz inside the Holy Kabah is equal to freeing of six slaves.[[106]](#footnote-106)

It has also been said by Imam (a.s.) that circumambulations of Holy Kabah is better than Namaz for a person who is in not a resident of Makkah, but for the residents of Makkah Namaz is better than Circumambulation, and the rewards of the person who looks after the belongings of the person performing Circumambulation and other rites is more than those of performers.

Imam Ja’far as-Sadiq (a.s.) said that fulfilling the requirements of a needy Momin is better than Circumambulation and this was repeated ten times by the Imam (a.s.).[[107]](#footnote-107)

Imam Jafar as Sadiq (a.s) said that Rukn Yamani is the gate through which we would enter into the Heaven and further said that the water of Zamzam is healing for the sick.[[108]](#footnote-108)

Imam Zainul Abdedin (a.s.) said that the Angels recommend the person performing ‘Saie’ between Safa and Marwah and their recommendations is accepted by Allah (s.w.t.).[[109]](#footnote-109)

It has also been narrated by Masoomin (a.s.) that whoever wants his wealth to multiply then he/she should stay longer at Safa and Marwah.[[110]](#footnote-110)

Imam Ja’far as-Sadiq (a.s.) said that if possible one should offer obligation prayer near ‘Hatim’ as this is very prominent place on earth, and Hatim is situated between the gate of Holy Kabah and Black stone and this is the place where repentance of Hazrat Adam (a.s.) was accepted by Allah (s.w.t.).

After Hatim, the next best place for offering Namaz is at the Hajar and after that the place between Rukn Iraqi and Baab-e-Baitullallah where originally Maqam-e-Ibrahim is established and there after behind present Maqame-lbrahim. Any place, which is nearer to Baitullah, is more preferable However, it is not proper to offer two Rakat Namaz of Tawaf-un-Nisa at any other place other than the place behind Maqam-e-Ibrahim.[[111]](#footnote-111)

Imam (a.s.) said that whoever offers one Namaz inside the Masjid Haram (Holy Kabah), Allah (s.w.t.) accepts and give His recognition to all his Prayers, which he/she has offered till that day and which he/she will go on offering till his/her death.[[112]](#footnote-112)

At another time, Imam (a.s.) said that one Namaz (inside Holy Kabah) is equal to one lakh Namaz (at other places).

## The Rewards of Hajj (part 2):

It has been narrated by Masoomin (a.s.) that when all the pilgrims stay at ‘Mina’ then Allah (s.w.t.) appoints an announcer who proclaims that Allah (s.w.t.) is pleased with you.[[113]](#footnote-113)

Know that seven hundred Prophets had offered Namaz in Masjid Khaif (Mina). Whoever offers 100 Rak’at Namaz before departure from ‘Mina’ that will be equal to worshipping from seventy years, and whoever recites ‘SubhanAllah’ one hundred times in Masjid-e-Mina, a reward of freeing a slave will be written in his/her account. Recitation of ‘La-elaahaa-illallah’ 100 times will earn him reward of giving life to a person and recitation of ‘Alhamdo-lillaah’ 100 times will fetch him a reward of spending in abundance in the way of Allah (s.w.t.).[[114]](#footnote-114)

Imam Mohammed Baqir (a.s.) said that Allah (s.w.t.) fulfills the invocations of persons, whether he is dutiful or sinful if he/she prays on hills, the only difference is that the invocations of dutiful are accepted for good in both the worlds; whereas the invocations of the sinful are accepted only for good in this world only.[[115]](#footnote-115)

Imam Ja’far as-Sadiq (a.s.) said any person, may be he/she resident of any place, if he/she stays at Arafat, Allah (s.w.t.) pardons the sins of all the Momenin belonging to his/her place, and Allah (s.w.t.) forgives the sins of the family members of any person who stays at Arafat recognizing the true status of Ahlul Bayt (a.s.).[[116]](#footnote-116)

Hazrat Imam Mohammad Baqir (a.s.) would not let any beggar go on the Day of Arafat till he would give him something in charity.[[117]](#footnote-117)

Imam (a.s) further said that a person is the biggest offender if he/she returns from Arafat disappointed of the Divine favours of Allah (s.w.t.) and thinking that he will not be forgiven by Him.

Imam Ja’far as-Sadiq (a.s.) said that Allah (s.w.t.) definitely fulfills the invocations of the person who prays for 40 Momineen before supplicating for his/her own self and further said that if one finds himself sandwiched in the throng of Hajis, he will be relived of it if he starts reciting ‘Allah O Akbar.[[118]](#footnote-118)

It has also been narrated by Masoomin (a.s.) that staying at Mashar al-Haram is obligatory as this becomes the cause of his/her being forgiven by Allah (s.w.t.). And no other act is better than this except sacrificing an animal on the day of Sacrifice (Yawm Nahr), behaving nicely with Parents, visiting his/her relatives or any other person with whom his/her relations are severed.

The Holy Prophets (s.a.w.a.) said: Always select the best animal for sacrifice, as it would be a means of conveyance at Sirat on the Day of Judgment.[[119]](#footnote-119)

It is also reported by Masoomin (a.s.) that, whoever controls himself and hold his tongue and hands on the Days of Tashriq (11th, 12th & 13th Zilhajj) Allah (s.w.t.) writes reward in his account of one additional Hajj.[[120]](#footnote-120)

The Holy Prophet (s.a.w.a.) said, that stoning of Jamarah would be a nice provision for the Day of Judgment.[[121]](#footnote-121)

And further said that the stoning of Jamarah cleanses a person of his/her sins.[[122]](#footnote-122)

Imam Ja’far as-Sadiq (a.s.) said, that if a Momin shaves his/her head in Mina and buries the hairs then each of his/her hair would proceed towards him/her reciting ‘Labbaik Labbaik’ on the Day of Judgment.[[123]](#footnote-123)

Imam Ja’far as-Sadiq (a.s.) said, while commenting on the Verse 203 of Surah al-Baqarah said that there is no harm in it for a person who returns after two days after staying at Mina but it is better to stay for three days. He further said that when he/ she returns from Mina he/she is forgiven by Allah (s.w.t.) and he/she is like one who is born on the same day.[[124]](#footnote-124)

Imam Ja’far as-Sadiq (a.s.) also said, that persons would be reckoned as circumambulators of Kabah till their hair remain on their head after being shaved at Mina.[[125]](#footnote-125)

Imam Ja’far as-Sadiq (a.s.) said, that a Momin sets himself free from Hell when he/she performs one Hajj, he/she is in peace and harmony if he/she performs Hajj twice and whoever performs three Hajjs continuously one after another he/she is considered similar to a person who is in the habit of performing Hajj year after year and whoever performs Hajj four Hajjs he/she is safe from squeezing of grave till eternity, and when he/she dies Allah (s.w.t.) converts his/her Hajjs in to beautiful figures who go on offering Namaz in front of him/ her till the Day of Resurrection and the sawab of all these Prayers are written in his/her account and one Rakat of this Namaz is equal to one thousand raka’ts. Whoever performs five Hajjs he will be saved from the wrath of Allah (s.w.t.) until eternity, and whoever performs ten Hajjs, he will never have to face the reckoning, and whoever performs twenty Hajjs he will neither see the Hell nor hear its ferocious voice.[[126]](#footnote-126)

It has been narrated by Masoomin (a.s.) that, the act, which is most appreciated by Allah (s.w.t.) and causes His nearness is the act of His servant walking on feet towards His House and this one Hajj is equal to 70 Hajjs.[[127]](#footnote-127)

It is also said that when a person returns from Makkah and intends that next year he/she will again go for Hajj then Allah (s.w.t.) increases his/her life span.[[128]](#footnote-128)

The Holy Prophet (s.a.w.a.) said, that the reward of a Hajj is Heaven, and for Umrah it is the expiation of each sin and the most preferable Umrah is the Umrah performed in the month of Rajab.[[129]](#footnote-129)

This is also narrated by Masoomin (a.s.) that, Hajj is more preferable than Namaz and Fasting as the offerer of Namaz remains unmindful for a few moments of his family members and those who fast do for a day but the Haji remains cut off bodily and away from his family members for a much longer period, spends his wealth and bears the sufferings of the journey, for Hajj without apparently having any thought of being benefitted in the worldly sense.[[130]](#footnote-130)

This is also reported by Masoomin (a.s.) that, Namaz is any obligation, which is equal to twenty Hajjs, and Hajj is better than a house filled with gold distributed in charity in the way of Allah (s.w.t.).[[131]](#footnote-131)

Shaikh Sadooq (a.r.) the compiler of ‘man la Yahzorohul Faqih’ writes that both the above-mentioned Traditions are not contradictory as Namaz is an essentiality in Hajj but there is no Hajj in Namaz. Hence, Hajj is better than Namaz. However, the obligatory Namaz is better than those twenty Hajjs, which are performed without offering Namaz.[[132]](#footnote-132)

Imam Ja’far as-Sadiq (a.s.) said, that the person who is performing Hajj on behalf of someone else shares the sawab with that person (sender) till the time of circumambulation. After finishing it the sharing would cease and whatever rites he (the person coming on behalf) performs he will be rewarded accordingly, and he will get the sawab equal to ten Hajjs.[[133]](#footnote-133)

The Holy Prophet (s.a.w.a.) said, that the invocations of four persons are not rejected and their invocations reach straight up to Arsh (Empyrean).

1) The invocation of Parents for their children. 2) The curse of the oppressed for his oppressor 3) The prayer of the performer of Umrah till he returns and 4) The supplication of the one who is fasting till the time of Iftar.[[134]](#footnote-134)

Imam Zainul Abedin (a.s.): It is mandatory for the persons (who did not perform Hajj) to greet and shake hands with the Hajis when they return from Hajj and to give them all respect. In this way, they would share with them the sawab.[[135]](#footnote-135)

### Invocation of the Holy Prophet (s.a.w.a.) for the Shepherd (A True Story):

Once our Holy Prophet (s.a.w.a.) accompanied with some of his companions, came across a shepherd in a deserted place and expressed his desire to purchase milk for him. The unfortunate person out of avarice said that this is the property of the clan. The Holy Prophet (s.a.w.a.) prayed to Almighty Allah to grant him abundance in His wealth.

Then the Holy Prophet (s.a.w.a.) proceeded further and met another shepherd who with great humility and willingly offered the milk and added that whether they would like to have more of it. The Holy Prophet (s.a.w.a.) raised his hands and prayed: “O Allah (s.w.t.)! By rights of Mohammed and the Progeny of Mohammad (s.a.w.a.) give this person and Momenin as per their needs”.

Marking the difference in the wordings of both the Prayers of the Holy Prophet (s.a.w.a.) the companions asked him, O Rasul-e-Akram (s.a.w.a.) you have prayed for both the persons but you prayed for abundance in the wealth of the person who had showed niggardliness and in case of other person (who had offered the milk willingly) you prayed for granting him as per his needs. Why this difference?

The Holy Prophet (s.a.w.a.) replied: “At times excess of wealth may bring along with it trials and tribulations.”

## Ethics

### Joint Diseases of the Powers of Intellect, Anger and Passion:

The vices relating to combination of any two of the powers, Intellect, Anger, and Passion, or all three of them, and the methods of treating them

### Breaking Ties with One’s Family and Kin:

This vice is a branch of unsociableness, but is far uglier and more harmful. The opposite of this vice is the virtue of maintaining close cordial family ties. A large number of Traditions, which can be found in the books on Hadith deal with the subject.

Being undutiful to Parents, this is the worst form that the vice of breaking of ties with one’s family can take, and according to severely worded Traditions, it is the cause of severe chastisement both in this world and next. As opposed to this, kind and loving behavior towards one’s family is considered one of the highest of human virtues. It is reported that Imam Ja’far as-Sadiq (a.s.) was asked: “What action has the greatest value before Allah (s.w.t.)?” And the Imam (a.s.) replied “Prayer at the very beginning of its appointed time, kindness to one’s Parents, and Jihad in the way of Allah (s.w.t.)?” This mention of kindness to Parents by the side of prayer and jihad, which are two of the most important pillars of Islam Clearly, demonstrates its importance.

Here it is also necessary to emphasize one’s duties to neighbors and the neighbor’s rights, since it also belongs to the category of inter personal relations briefly discussed above, and there are many Traditions condemning harassment of one’s neighbors and undesirable behaviors towards them.

### Finding Faults with others and Exposing Their Shortcomings or Sins:

This vice is caused by either jealousy or hostility, and leads to the spread of corruption, animosity, and destruction of good relations between the people. The opposite of this vice is the virtue of covering up the defects and sins of others. This virtue of covering up the defects and sins of others has immeasurable merit, and here we shall mention one verse and a Hadith in this regard, although there are a large number of Traditions dealing with this subject. Those who love that indecency should be spread abroad among the Believers, “there will be painful chastisement in the present world and the world to come”[[136]](#footnote-136) And the Holy Prophet (s.a.w.a.) has said: “He who covers up (the faults) of a Muslim, Allah (s.w.t.) shall cover up his faults in this world and the next.”

### Revealing other People’s Secrets:

Disclosing other people’s secrets leads to social discord and at times to animosity. Therefore, it is considered a vice and has been condemned in a large number of Traditions. This vice may take various forms, one of which is to recount to someone with derogatory remarks made about him by another individual, thus creating discord and hostility between them. Another form is to recounting to someone in power and authority something that another may have said or done against him, thus inciting him to detriment of the victim. In general, the vice of creating conflict and discord among people and stirring up hostility between individuals can take various forms, and disclosing people’s secrets is one of its forms. The opposite of this vice is the virtue of working to create good feeling, harmony, and love amongst people, which is a quality of great value. In opposition to the vice of revealing other people’s secrets is the virtue of guarding their secrets and concealing them. In any case, all the various form of ifsad bayn al-nas (corrupting mutual relations between people) are considered sins and condemned in any Holy Quran’ic verses and Traditions.

### Shamatah:

This vice consist of attributing the misfortunes befalling someone to his unsavory acts, delighting in his misfortunes, and blaming him for his misfortunes, this vice is usually caused by jealousy or the Power of Passion.

Shamatah has been severely condemned in a large number of Traditions, and it has been said that, firstly, shamatah causes the culprit who engages in it to fall a victim to the same misfortunes he so delights in when they befall others secondly, his shamatah hurts the feelings of his brother-in-faith, and is therefore a cause for Divine punishment, thirdly, the fact that a misfortune has befallen someone does not mean that tie has committed an evil act; it may be a Divine test which may occur even in case of those closest to Allah (s.w.t.).

### Taunting and Dispute (Ta’n wa Mujadalah):

Taunting (tan’n) means saying something sarcastic with a derogatory aim, and disputatiousness (mujadalah) refers to engaging in futile disputes without really wanting to discover the truth. These two traits are considered moral vices, and lead to misunderstanding and bad feeling amongst friends. In opposition to those vices i.e. the virtue of upright speech that aims at discovery of the truth polite, sincere, and friendly discussion.

### Making Fun of other People and Ridiculing Them:

This vice has the same harmful effects as taunting behaviors and disputatious attitude.

### Joking:

Joking must also be avoided as a general rule, because it may cause bad feeling and hostility in some people.

However, it should be kept in mind that what is bad is jesting in its extreme form; otherwise, the kind of humor, which delights the soul, lightens the mind without resorting to lying and slander, and without discomforting others, is permissible.

### Backbiting (Gheebah):

Backbiting consists of saying something about an individual that he would not like. Backbiting is one of the major sins, about which much has been said and written, and which has been condemned in a large number of Traditions and Holy Quranic verses.

What is worse than backbiting (Gheebat) is slander; (buhtan), that is, false accusation. The opposite of backbiting is praising others and the opposite of slander, which consists of falsehood-honest mentioning of the actual good qualities of an individual.

### Lying:

Lying is a shameful vice and a great sin, which leads to personal and social corruption. There are a large number of Traditions and Holy Quranic verses regarding the evil of lying, and many works have been written to condemn opposite of this vice is the virtue of truthfulness (sidq). The truthfulness is one of the most praiseworthy qualities of a human being and sidq is a word that recurs a great number of times in the Holy Quran.

### Simulation (Riya):

Simulation means doing a good act for the sake of ostentation rather than for the sake of Allah (s.w.t.). It is a great sin, and causes spiritual deterioration and death, and the Holy Quran says, So woe to those that pray and are heedless of their Prayers, to those who would be seen (at worship, yet refuse charity.[[137]](#footnote-137)

In other verse we read, “Showing off to the people and not remembering Allah save a little.**”**[[138]](#footnote-138)

Here is a Prophetic tradition about vice of ‘riya’. The Prophet (s.a.w.a.) said “The main thing that I fear concerning you is minor idolatry (shirk), they asked, “What is minor idolatry”? The Prophet (s.a.w.a.) replied: “Simulation! On the Day of Judgment when Allah the Almighty is examining the past deeds of His creatures. He shall say to the simulators,” Go to those to whom you showed off during your lives in the world and ask them for your reward. There are different kinds of ‘riya’ in worship, whatever form it may take, is always reprobate; ‘riya’ in other matters, which is sometimes reprehensible, but at other times may be permissible (mubah) and even desirable. For example, if one is openly generous with the intention of encouraging others to be generous also, his action is without not only reproach, but also in fact is highly commendable. The significance of simulation in each case depends on the intentions of the individual involved. The opposite of ‘riya’ is ‘ikhlas’ (sincerity), which means doing everything for the sake of Allah (s.w.t.) alone, without expecting any reward from anyone for what he does. The station of Iklas is one of the highest that a believer may attain, but may be reached through persistent exercise and perseverance.

The vices relating to combination of any two of the powers, Intellect, Anger, and Passion, or all three of them, and the methods of treating them.

### Jealousy (Hasad):

Hasad consists of a desire to see someone’s advantage or blessing taken away from him. If one simply aspires to have the same advantage as someone else, this would be ghibtah (envy), and if one has the desire to see someone continue enjoying an advantage or a blessing, which he deserves, this would be nasihah. That which is a vice amongst all these states, is hasad, which makes man deserve chastisement in both this world and the next. The jealous person knows no peace, and is always burning in the fire of jealousy destroys the value of all of his good works, as mentioned in a Prophetic tradition, which says: “Jealousy consumes virtues as fire consumes wood.”

However, both ghibtah and nasihah are virtues, which must be nourished by cleansing of the soul from the vice of hasad. The fatal disease of hasad may precede either from the Power of Passion or the Power of Anger, or both of them, depending on what motivates it. Thus, in order to cure it, we must concentrate our attention on these two powers, and that we have already said about various disease associated with these powers also applies to the disease of jealousy.

What can best help the individual to cure himself of his disease is to contemplate the negative, psychological and spiritual effects of jealousy, which affect only the jealous person himself, not him who is the object of jealousy. Moreover, the jealous individual should try to create within himself the virtue of nasihah (wishing the welfare of others), which is the opposite of jealousy. At the beginning, it may be necessary for him to impose upon himself the attitude necessitated by this virtue, notwithstanding his inner inclination to the contrary, until jealousy is overcome and nasihah becomes an established trait of his character.

### Harassing and Insulting others:

This Kind of behavior is usually caused by jealousy and enmity, although it may also be rooted in greed (hasad), avarice (tama), pride (takabbur) etc. This source is either the Power of Anger or the Power of Passion, or both. In any case, harassment and insulting of other Muslims is a major sin, and has been repeatedly condemned in both Quranic verses and Traditions:

And those who hurt believing men and believing women, without that they have earned it, they bear the guilt of slander and manifest sin.[[139]](#footnote-139)

And in a tradition attributed to the Holy Prophet (s.a.w.a.) we read: “Who ever hurts a Believer, hurts me; whoever hurts me, hurts Allah (s.w.t.); and whoever hurts Allah (s.w.t.) is the accursed of Torah, the Gospel, the Psalms, and the Holy Quran.[[140]](#footnote-140)

On the other hand, stopping someone from harassing and insulting others is a worthy act praised in several Traditions, of which the following Hadith is an example, “Whoever removes an annoying hurdle from the path of Muslim, Allah (s.w.t.) shall write for him a virtue, whose reward is Paradise.”[[141]](#footnote-141)

### Frightening and Bothering Muslims:

This kind of behavior is branch of the above mentioned vice, and is caused by anger, ill-temperedness, or avarice. Its opposite is making others happy and removing their cause of sorrow or anxiety. There are numerous Traditions in praise of this virtue, such as the following from the Prophet: “Indeed the most beloved action near Allah (s.w.t.), the Almighty is to make the believers happy.”

### Indifference to the Affair of Muslims:

Being indifferent to the affairs of Muslims is a moral vice caused by lethargy, spiritual weakness, or miserliness. This vice is condemned in numerous Traditions, an example of which is the following well know statement of the Holy Prophet (s.a.w.a.). “He, who wakes up without any concern for the affairs of Muslims, is not a Muslim; and he who hear the cry, ‘O Muslims! Without responding is not a Muslim.”

On the contrary, to meet the needs of the Muslims and to solve their problems is considered as one of the noblest forms of worship. The Holy Prophet (s.a.w.a.) is reported to have said: “An hour covered on foot, at night or during day, in the effort to help one’s brother meet his need, is better than two months of i’tikaf (spiritual retirement), regardless of whether or not one succeeds in one’s effort.”

### Negligence in Carrying Out the Duty of Amr Bil Mar’uf Wal Nahy Anil Munkar:

Failure to carry out the duty of ‘al-amr bil-mar’uf wal nahy anil munkar’ is an unforgivable sin caused either by moral weakness or lack of attention to one’s religious duties, and results in the spread of immorality, corruption injustice, and other forms of indecency throughout society.

“Commanding others to do their Divine duties and forbidding them from committing illegitimate deeds” is an obligatory duty of every Muslim, and has stages and conditions, which have been explained in detail in books dealing with Islamic fiqh.

Since what we concerned with here are the individual’s duties about his relationship with others, this brief mention of this duty is sufficient.

### Unsociableness:

This vice is caused either by hostility, vengefulness, jealously, or miserliness, and, therefore, it belongs to either the Power of Passion, or the Power of Anger, it has been condemned in numerous Traditions.

The opposite of this vice is the virtue of sociability, hospitality and friendliness, which is conducive to expansion of warm, brotherly relations throughout the community. This virtue is highly recommended by Islam.

## Day of Judgment – Some of the Signs

### The Signs belonging to Society:

The Holy Prophet (s.a.w.a.) stood before the door of Holy Kabaa and said to his companions: Should I not tell you of the signs of the Day of Resurrection (Qiyamat) Janab Salman Farsi (r.a.) was nearer to him and he said: Surely O Messenger of Allah (s.w.t.) Then the Holy Prophet (s.a.w.a.) said: “People a time will come when”

1. The people will neglect the prayer (Namaz) and will follow their own views, which will appeal to them. They will respect the wealthy people and will sell the Religion for worldly benefits. At that, time the heart and soul of the Believer will melt as salt melts in water.

2. The kings and rulers will be tyrannical.

3. The evil will become virtue and the virtue will become evil.

4. The embezzlers will be trusted and the trustworthy people will be thought un-trustworthy, and the liars will be vouched-safe and the truthful one will be considered a liar.

5. The woman will be rulers and the concubines will be consulted.

6. The children will sit upon Mimber (pulpit).

7. The woman will become a partner of her husband in trade.

8. The virtuous people will remain sorrowful and the poor will be dishonored.

9. The markets will come nearer.

10. The people’s hearts will fill with fear.

11. At that time some things will be brought from the East, and some things from the West and the Muslims will be dyed in them. (It means that un-Islamic culture will be imported from East and West, which the Muslims will imitate).

12. The people will not have Mercy on little ones and will not respect old ones; and will not pardon anyone who committed a mistake. Their bodies will be of human beings but their hearts will be of Satan.

13. The males will look like females and females will look like males (i.e. dress codes).

14. The females will ride the saddles (i.e. horses, cycles, scooters etc.).

15. The Mosques will be decorated, as are synagogues and cathedrals.

16. At that time male will satisfy their lust with males and females with females and the minor boys will be mounted upon like women.

17. The copies of the Holy Quran will be beautified (with designs and golden colours etc).

18. The Minarets (of the Mosques) will be high and the lines of the people standing in the Prayers will increase but their hearts will be hating each other and their talks will be different from each other (i.e. the spirit of Religion will disappear).

19. The males will use golden ornaments and will wear silk and will use cheetah-skins.

20. Interest will be prevalent everywhere.

21. The people will deal with (the help of) backbiting and bribe.

22. The Religion will be suppressed and the worldly affairs will be given importance.

23. Divorce will increase and the ‘Hudud’ of Allah (s.w.t.) (punishments of various crimes and sins prescribed in Islam) will not be established.

24. At that time will appear female singers and musical instruments (openly used) and will rule upon them most evil of my Ummat.

25. The rich of my Ummat will go to pilgrimage for recreation, and the middle class for trade and the poor to show off.

26. There will be people who will learn the Holy Quran for other than Allah (s.w.t.) (i.e. for earning worldly benefits) and will treat the Holy Quran as musical instrument, and people will sing the Holy Quran.

27. There will be people who will study Religion for other than Allah (s.w.t.) (i.e. for earning prestige or wealth).

28. The number of illegitimate children will increase.

29. At that time poverty will be widespread and people will be proud of their clothes.

30. There will be rains at wrong times.

31. The people will like chess and gambling apparatus and musical instruments and they will dislike enjoying the good and forbidding the evil; so must so that the true Believer will have less respect than a slave girl will have.

32. The reciters (of the Holy Quran) and those who spend their time in Prayers will blame each other. Those people will be called unclean and filthy in the Kingdom of Heavens.

33. The rich will not be afraid of anything; beggar will continue begging between two Fridays and will not find anyone putting anything in his hands.

34. Such persons will talk about public affairs who had not talked such matters before. Then in a short time chaos will appear upon earth, and every nation will think that chaos was only in their land (but it will cover the whole world).

35. Forbidden things will be openly practiced.

36. People will not refrain from grabbing ill-gotten property, but will regard it as booty.

37. A storm, red in colour will rise and big hailstones will drop from the sky.

38. Faces will transformed ugly.

39. There will be frequent earthquakes and landslides.

40. There will be excessive addition to various drinks among the people.

41. Parents will be rebuked.

42. Neighbors will oppress the neighbor.

43. Youngsters will become shameless.

44. People will build palatial and solid residences.

45. Servants will be persecuted.

46. False evidence will be common.

47. One will be jealous of one own brother.

48. Partners (in trade) will misappropriate against one another.

49. Mutual sincerity and affection will diminish.

50. Adultery will be much prevalent.

51. Modesty among women will cease to exist, giving its place to shamelessness and vanity.

52. Hearts will be full of pride and arrogance.

53. Acts of obliging others would become scarce.

54. Crimes will increase.

55. The belly will be treated as god (i.e. people will do anything and everything to fill their bellies without having any fear of Allah (s.w.t.).

56. Women will be the centre of their thoughts (i.e. men will be subservient to women and be dictated by them.

57. The scholars will be from the worst people that are they will show themselves as Religious minded, whereas in fact they be out and out materialistic.

The Holy Prophet (s.a.w.a.) then warned: “Remember, when such a time comes, Allah (s.w.t.) will entangle people in four afflictions - 1) Oppression of the ruling authority 2) Famine and high prices of daily requirements 3) Persecutions by the Officials and 4) Idol-worship (i.e. rupee paisa etc. will symbolize any idol).

58. Before the Day of Judgment, practical following of Holy Quran will be considered old fashioned and meaning of Quranic verses will be made to suit personal needs.

59. Homosexuality will be common and shamelessness and misdeeds will prevail.

60. Money will be spending in matters other than permitted by Allah (s.w.t.).

61. Enjoying good will earn rebukes.

62. Doors to goodness will be closed while to evil open.

63. People will be forced to forsake pilgrimages.

64. People will not fulfill their promises.

65. Women will found their own clubs, institutions etc.

66. Women will take pride for extra marital relations and vice versa.

67. Sex will be used as means of material gain.

68. False evidences will be accepted.

69. What Allah (s.w.t.) has forbidden will be considered lawful and what He has permitted will be considered unlawful.

70. Tenets of Islam will be twisted to suit desires.

71. Rulers will prefer unbelievers and dislike Momins.

72. Men will do sodomy with their wives.

73. People will be murdered on small pretexts and excuses.

74. Men will be derided for contacts with women, they will encourage to have relations with other men.

75. Men will subsist on income of their wives earned from fornication and other sources.

76. Women will rule the household and husbands will obey them, as the wives will be bread earners.

77. Women will be offered and exchanges to gain favours.

78. Swearing by the Name of Allah (s.w.t.) will be considered as paltry manner.

79. Gambling and wine will prevail everywhere.

80. Muslim women will freely mingle with unbelievers and men won’t prevent them, they will have no guts to do so.

81. Our enemies will get favours with rulers and our friends will be considered so low that their testimonies will not be acceptable.

82. Cheating and perjury will prevail among people.

83. Reading and hearing of Holy Quran will be considered troublesome.

84. Listening to fictions will be preferred by people.

85. A neighbor won’t behave well with a neighbor except for fear of sharp tongue.

86. Culprits won’t be punished according to Allah (s.w.t.) laws.

87. Giving a little less in weight and measures will be a common business practice.

88. Shedding other’s blood would be considered a serious matter.

89. People will brag about their foul tongue to make others fear them.

90. People will treat the offering of Prayers lightly and ignore it and would offer it in unusual clothes.

91. People would dislike paying poor’s inspite of having surpluses wealth.

92. Coffin cloths will be stolen from the graves and resold.

93. Killing will be so much prevalent that even the animals would begin to kill each other.

94. Eyes and hearts will lose their emotional character.

95. Exhibitionism will become a feature of Prayers.

96. Party affiliations will become a form of life.

97. Dead persons, poor and needy will be derided upon.

98. Parents will disown their children and children will ridicule their Parents and wish for their death.

99. Women will be indulged in disobedient to their husbands.

100. People in authority would hoard items of daily use and sell them at high prices.

101. Beggars and imposters will befriend each other and indulge in gambling and drinking.

102. Liquor will be used a curative agent.

103. Payments will be accepted for call of Prayers (Azan) and offering prayer.

104. Half mad and semi-conscious people will lead congregational Prayers. Such people will be rebuked.

The Holy Prophet (s.a.w.a.) said: “You can recognize an ignorant person by the following signs: 1) Shouting unnecessarily 2) Talking unnecessarily 3) Giving charity to undeserving people 4) Disclosing secrets 5) Trusting everyone 6) Not knowing friend from foe”

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

In Surah, Yunus Allah (s.w.t.) says

“And on the Day when We will gather them all together, then We will say to those associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served.”[[142]](#footnote-142)

In Surah Mominoon Allah (s.w.t.) says:

“Then surely on the Day of resurrection you shall be raised”

In Surah Mutaffefin Allah (s.w.t.) says:

“For a Mighty Day, the Day on which men shall stand before the Lord of the Worlds?”

“He who sells his next life (Hereafter) for his present life in this world, loses both of them.”[[143]](#footnote-143)

# 3. Greater Sins (Gunahan-e-Kabeera)

They are fifteen in all:

1) Shirk (Polytheism).

2) Yaas (Despair).

3) Qunoot (Despondence).

4) Al Amno min Makrillah (Disregard of Allah (s.w.t.)’s punishment).

5) Murder (Katal).

6) Aaq-e-Waledain (Disobedience to Parents).

7) Qat-e Rahmi (Breaking up Relations).

8) Usurping the property of the Orphans.

9) Usury.

10) Fornication.

11) Sodomy.

12) Qazaf (To accuse a chaste man or Woman).

13) Drinking Liquor.

14) Gambling.

15) Music.

## 1. Shirk (Polytheism):

**Shirk** - To associate anyone or anything with Allah (s.w.t.).

The first of the Greater Sins is to associate anyone or anything with Allah (s.w.t.). That is to attribute partners to Allah (s.w.t.). Regarding Shirk, we have received clear Traditions from the Holy Prophet (s.a.w.a.) as well as Hazrat Ali (a.s.), Imam Jaffar-as-Sadiq (a.s.) and other Imams: “The greatest of the Greater sins is to attribute partners to Allah (s.w.t.).”

The Holy Quran verses asserts :

“Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases, and whoever associates anything with Allah, he devise indeed a great sin.”[[144]](#footnote-144)

Imam Mohammad Baqir (a.s.) said that “if one obtains knowledge in order to become conceited or to argue with the foolish people or to obtain wealth or to attract people towards himself then he has certainly made the fire his abode. Verily, he is undeserving of any leadership except of his own family.”

The Holy Quran says, that

“And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience.”

Say, I am commanded that I should serve Allah, being sincere to him in obedience.

Say, My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience.

Say, I am only a mortal like you; it is revealed to me that your God is One God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of His Lord.

Someone asked the Holy Prophet (s.a.w.a.) as to how could salvation be attained on the Day of Judgment. He replied:

“It could only be possible if one does not deceive Allah (s.w.t.). Certainly if anyone tries to deceive Allah (s.w.t.), he is himself deceived by Allah (s.w.t.) (i.e. he is repaid for his deceit) and Allah (s.w.t.) takes away belief from him. If he possesses reason he should know that in trying to deceive Allah (s.w.t.), he is only deceiving himself.”

How can Allah (s.w.t.) be deceived and defrauded? The Holy Prophet said “The person fulfills all his Religious obligations but his aim is to please someone other than Allah (s.w.t.). Fear Allah (s.w.t.) and restrain from ‘Riyah’ (show off).On the Day of Judgment the deceiver (Riyakaar) will be addressed by four titles: ‘O Kafir, O sinful, O crafty one, O loser, your deeds are nullified and the reward of your deeds is lost. Today you have no worth whatsoever, Go and seek the reward of your deeds from those, to please whom you performed your acts.”

The Holy Prophet (s.a.w.a.) has informed: “Certainly the fire of the Hell and the people of Hell would cry for help due to the deceitful ones - The fire would scream and cry for help due to the intensity of the heat of that fire in which Riyakaar people would be burning.”

Certainly, Allah (s.w.t.) has sent His Messenger so that He may extricate the Humankind from the worship of people and direct them to the worship of Allah (s.w.t.).

The Imam Jafar-as-Sadiq (a.s.) on the Holy Quranic Verse:

“The Day on which property will not avail, nor sons, except him who come to Allah with a heart, free (from evil)”

Imam (a.s.) Explain:

The heart free (from evil) is the one when it meets Allah (s.w.t.) it does not have the love of anyone but Allah (s.w.t.). Every heart, which has shirk, and doubt is condemned to be destroyed.

The Imam (a.s.) further said: “By Allah (s.w.t.) the Iman (faith) of a person cannot be pure till he loves Allah (s.w.t.) more than his near ones; his Mother, his Father, children, wife, other people and wealth.”

**A Short Story:**

During the rule of Prophet Sulaiman (a.s.) a male sparrow told its mate, “Why do you stop from mating? I possess such might that if I want I could pick up the dome of the (the palace) of Hazrat Sulaiman (a.s.) and drop it in the river.” When Hazrat Sulaiman (a.s.) came to know of this, he summoned both the birds and asked the male bird if he could substantiate his claim by putting it into practice. The bird replied that he had only tried to impress his mate by false claim. He said that he loved his companion hence could not afford to lose her. When Hazrat Sulaiman (a.s.) asked the female bird for her opinion she said that her suitor did not love her and his affections were for someone else. Upon hearing her grievance, Hazrat Sulaiman (a.s.) became remorseful. He retired in to his Prayer niche and did not come out for forty days. He prayed, “O Allah (s.w.t.) purify the heart of his male bird from the love of everything except his own mate.”

## 2. Yaas (Despair)

The second Greater Sin is to despair of the Mercy of Allah (s.w.t.). Those who do not believe in the Power, the Mercy and Bounty of Allah (s.w.t.), develop a kind of despair. The Holy Quran has termed such people as Unbelievers (Kafir).

... and despair not of Allah’s Mercy; surely none despairs of Allah’s Mercy except the unbelieving people.[[145]](#footnote-145)

As per the Holy Imams (a.s.) and the Holy Prophet (s.a.w.a.):

After ‘shirk’ no sin could be greater than to despair of Allah (s.w.t.)’s Mercy and Benevolence. The attitude reduces a person to a state of utter hopelessness. He imagines himself to be destined for Hell, and therefore he sees no benefit in doing good and avoiding evil.

Consequently, he tries to achieve as much worldly pleasure a possible and thus gets further involved in all kinds of sinful acts. Any other type of sinner could be pardoned if he repents. But the one who despairs does not deserve to be pardoned because the mental condition of such a person does not lead him towards repentance, but instead induces him to continue to commit further acts of transgression against Allah (s.w.t.)’s commands.

The Beneficial Allah listens to the invocation of His creature and fulfills their desires. Many a times we see that people who have no means whatsoever are able to get rid of their afflictions and distress. Due to the grace of the sadaqah, incurable disease is cured and destitute become rich. People surrounded by calamities are saved in ways they could not have even imagined.

If one intends to achieve humility and insight, he must study the life of Hazrat Ayyub (a.s.) After being inflicted with a horrible disease for seven long years and according to other reports for eighteen years he prayed to Allah (s.w.t.).

“And Ayyub when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the Mercifuls”

Allah (s.w.t.) responded to his call by curing the malady and gave him wealth as before,

“At times, It may be that you dislike a thing while it’s good for you, may be that you love a thing while it is avail for you”[[146]](#footnote-146) “Allah brings about ease, after difficulty”[[147]](#footnote-147)

As per the Holy Prophet (s.a.w.a.) that to ward off calamities this Quranic verse should be recited:

“there is no God but Thou, glory be to Thee, surely I am of those who make themselves to suffer loss”[[148]](#footnote-148)

Allah (s.w.t.) is my Lord, and I do not associate him with anything.

**Despair in the Acceptance of Prayers is also Improper:**

If we pray to Allah (s.w.t.) for some worldly benefits or the Hereafter and our prayer is not answered it raises two noteworthy points. Firstly, we must know that Allah (s.w.t.) has promised to accept all Prayers and Allah (s.w.t.) never goes back to His word, as mentioned in the Holy Quran,

And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me.

“And your Lord says” Call upon Me, I will answer you.

Sometimes the sins of a person come in the way of the acceptance of his Prayers. At other times, Allah (s.w.t.) may delay the acceptance due to some hidden wisdom. This would compel the person to repeat his Prayers and thus he would be entitled for additional sawaab. The opportunity to invocate is itself a blessing of Allah (s.w.t.)...possibility is that Allah (s.w.t.) wishes to hear the entreaties of His creature many a times before he fulfills his wishes.

**A Short Story:**

Delay in the acceptance of Prayer causes nearness to Allah (s.w.t.):

Sometimes there is a delay in the acceptance of Prayers because; to supplicate Allah (s.w.t.) continuously is the best of worship. It is the Mercy of Allah (s.w.t.) that he may want us to continue to pray to Him. It is a means of seeking nearness to Him, for whomsoever He wishes good, He gives him the Tawfeeq of Supplicating Him, by delaying the acceptance of his Prayers - one must be really patient - at times we may ask of a thing which could be harmful to us later which Allah (s.w.t.) knows, therefore non-acceptance of a particular Dua is actually a Blessing in disguise from Allah (s.w.t.) which were not aware of.

Hazrat Ibrahim (a.s.) used to visit the populated cities and the desolate forests so that he could derive lessons from the creature of Allah (s.w.t.). One day he saw a worshipper busy in Prayers. His dress was made of fur and the surroundings filled with his intonation. Hazrat Ibrahim (a.s.) was astonished at his appearance. He went towards him, sat down and waited for him to conclude his Prayers. When he finished his Prayers, Hazrat Ibrahim (a.s.) said “I appreciate your way and want to befriend you. Tell me where you stay so that I could come to meet you whenever I want.” He said, “You will not be able to travel on my path” as I walk on the surface of the water”. Hazrat Ibrahim (a.s.) said. “The Almighty Allah (s.w.t.) who has given you the capacity to walk on water can also enable me to do so. Come, arise, today I shall spend the night with you at your residence”.

When they reached the bank of the river the man uttered “Bismillah” and stepped in the river and was soon on the other side of it. Hazrat Ibrahim (a.s.) also recited Bismillah and crossed the river. This man was also astonished. Then both of them entered the house, Ibrahim (a.s.) asked him “Which is the most difficult day?” He replied, “The Day Allah (s.w.t.) will reward and punish all His creatures according to their deeds”. Ibrahim (a.s.) said “Let us pray together for the sinful Believers and to protect all of us from the hardships of the day”. The man said he will not join in his Prayers because I have been praying for something for the past thirty years and till date it has not been fulfilled, so there is no scope in praying for something else”

Hazrat Ibrahim (a.s.) said O, worshipper! When Allah (s.w.t.) holds a creature dear, He delays the acceptance of his Prayers so that he may continue to plead and supplicate Him. On the other hand, when he dislikes a person He answers his Prayers immediately or creates hopelessness in his heart so that he would stop praying.

Then he asked the worshipper about his prayer which has not been accepted until then. He said “One day I was busy in my Prayers when I saw a handsome boy grazing a herd of sheep and goats. I asked him whose animals were those. He said they belonged to him. Then I asked him who he was. He said that he was the son of Khalilullah (Friend of Allah (s.w.t.)) Ibrahim (a.s.) and his name was Ismail (a.s) At that moment I prayed to Allah (s.w.t.) to let me see Ibrahim (a.s.). Ibrahim (a.s.) said “Now your Prayers have been answered, I am Ibrahim (a.s.) which you wished and prayed to meet. The worshipper became extremely overjoyed and embraced Ibrahim (a.s.) He kissed his head, eyes, and hands and thanked the Almighty Allah (s.w.t.) with sincerity. After this, both of them together prayed for the believing men and women.

## 3. Qunoot (Despondence)

Qunoot (despondence) as per Imam Reza (a.s.): Is described as the condition where one’s heart loses hope of Allah (s.w.t.)’s Mercy and that the person does not even dislike the hopelessness.

According to the Religious scholars the difference between Yaas and Qunoot is that, the term Yaas is used in general cases and Qunoot in special cases. It means Yaas describes the internal condition of one’s heart. When this internal hopelessness intensifies to a degree whereby its effect becomes manifest outwardly and seem obvious to the common people, it is called Qunoot.

Many scholars believe that to discontinue invocation is a sign of despair. The hopeless person believes that he will not reach his destination thru Dua.

Qunoot means that one accuses Allah (s.w.t.) of not being Merciful and for not accepting his repentance. He thinks that whatever difficulties he suffers, are the retribution of his sins. Thus, Imam Sajjad (a.s.) says in the 39th Dua of Sahifa-e-Sajjadiyah, “I neither despair of Your Mercy nor am I in despondence regarding you. But I am aggrieved because my good deeds are less in number and bad deeds numerous, otherwise Your position is so high that not a single creature turns away dejected from you.”

The Holy Prophet (s.a.w.a.) announced from the pulpit:

“By Allah (s.w.t.) who has no partner, He does not deprive any of the people from the Blessings of this world and hereafter, but he should not harbour doubts (about Him), he should have hope in Him and possess good morals. He should refrain from backbiting about the Believers. I swear by Allah (s.w.t.) who is the One and without partners, He does not punish a Believer after he had repented and asked for forgiveness. Except those who are skeptical about Allah (s.w.t.) and lack in hope, have evil behaviour and indulge in backbiting about the Believers, I swear by Allah (s.w.t.) except Whom no one is fit to be worshipped, when someone expresses reliance and trust in Allah (s.w.t.); Allah (s.w.t.) who is extremely graceful, will not deem it fit to order anything contrary to the faith that the Believer has reposed in him. Then you must have good thoughts regarding Allah (s.w.t.) and must always depend upon Him”[[149]](#footnote-149)

Having good thoughts about Allah (s.w.t.) means that one should have the conviction that if he repents for a sin, Allah (s.w.t.) would forgive him. If he invocates, his prayer would be answered for sure. If he does a good action, it is certain that Allah (s.w.t.) would accept it and reward him for the same. To hope in salvation is beneficial, and it is obligatory. However to hope for rewards without performing good actions is ignorance and conceit.

The Holy Quran says:

“And He it is who sends down rain after they have despaired, and He unfolds His Mercy; and He is the Guardian the Praised One”.

### Qunoot is worse than Yaas:

To be despondent of Allah (s.w.t.)’s Mercy results in the persons being deprived of eternal Blessings, because Qunoot causes the severance (breaking) of the relation between the creature and Allah (s.w.t.). The cause for this despondence is the extinguishing of the original flame of creation that had been alive in his heart. Even if a little of the light had remained, he would not have lost hope completely. It is possible that he may be involved in vain pursuits. If that is so then he has receded in to the Age of ignorance from the Mercy of Allah (s.w.t.). However, Yaas denotes that the connection from the Mercy of creature and Allah (s.w.t.) remains even though separated by the curtain of sins. However, behind the curtain the light of original nature endures. He still believes in some connection with Allah (s.w.t.). In such a case, the dividing curtain could be removed.

Yaas can be forgiven but Qunoot does not deserve forgiveness. Thus, Qunoot is included in the title of Shirk and becomes the greatest danger of man.[[150]](#footnote-150)

## 4. Al-Amno Min Makrillaah (Disregard of Allah’s Punishment)

The fourth Greater sin: Al-Amno Min Makrillaah i.e. Heedlessness to Allah (s.w.t.)’s Anger and Retribution.

One of the Greater sins is a total disregard for Divine Punishment. The person is fearless of the unseen retribution and scoffs at the idea of being punished for his actions. He lives blissfully in a world of material comforts and does not realize that he is fettered down by his sins. This Greater sin.

The Holy Quran says:

“What! do the people of the towns then feel secure from Our punishment coming to them by night while they are asleep?”[[151]](#footnote-151)

What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?[[152]](#footnote-152)

What! do they feel secure from Allah’s plan ? But none feels secure from Allah’s plan except the people who shall perish.

These three verses clearly prohibit the fearlessness of the punishment of Allah (s.w.t.). The last verse mentions that those who do not fear Allah (s.w.t.)’s punishment would be losers in the Hereafter. Divine retribution will be their lot on the Day of Judgment as will be the fate of the unbelievers and the non-repentant sinners.

It is clear from the Holy Quran that to remain heedless of Allah (s.w.t.)’s plan is a Greater sin. Hence, carelessness about the punishment and warnings of Allah (s.w.t.) is equivalent to disregard of His orders and prohibitions and an abject ignorance of His Supremacy. How can a lowly and insignificant being, now dare to oppose the Lord of the two worlds. This heedlessness and disregard is a Greater Sin that does not merit pardon, except that the sinner feels remorse and asks for forgiveness. It would appear from the above discussion that whether a sin is pardonable or not depends more on the attitude of the sinner, rather than the sin itself. If in the innermost recesses of his heart, the transgressor is fearful of Allah (s.w.t.), he is deserving of forgiveness, but if he is brazenly fearless of Allah (s.w.t.)’s punishment, he is most unfit for pardon and Mercy.

The plan of Allah (s.w.t.) means a sudden punishment that descends upon the sinners, as mentioned in the Divine Book.

“Does man think that he is to be left to wander without an aim”[[153]](#footnote-153)

### ‘Imla’- Respite:

Allah (s.w.t.)’s plan includes ‘IMLA’ from the time Allah (s.w.t.) created man it has been a Divine practice that the thankless ones and the sinners should not be punished for their sins immediately. Rather they are given a long respite. Since everyone is prone to sin except the Infallibles, if each one were to be punished for their misdeeds immediately, not a single person would remain on the face of the earth. Allah (s.w.t.) has stated in the Holy Quran,

And if Allah had destroyed men for their inequity, He would not leave on the earth a single creature, but He respites them till an Appointed Time.[[154]](#footnote-154)

Besides, Imla proves to be the Grace of Allah (s.w.t.) for the pious. It gives them time to reflect upon their behaviour, realize their mistakes, repent, and make a firm intention not to repeat their sins. Allah (s.w.t.)’s indulgence thus helps them to achieve the good in this world and the Hereafter. On the other hand, indulgence shown to unrepentant sinners only makes them heedless of the fact that eventually they will be accountable for their deeds. They continue to commit one sin upon another and when their corruption reaches a limit, a sudden punishment descends upon them.

And I grant them respite; surely My scheme is effective.[[155]](#footnote-155)

### Respite for the Wrong Doers:

The Glorious Quran says:

And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have disgraceful chastisement.[[156]](#footnote-156)

### Istedraaj (Drawing Near):

Istedraaj is also included in Allah (s.w.t.)’s plan. At times, the respite granted by Allah (s.w.t.) includes a new blessing. Allah (s.w.t.) bestows His bounties upon a person who has sinned so that he may feel ashamed of himself and make amends. Instead, the person often develops confidence and blatantly commits more sins. Such unfortunate people are mentioned in the following verse of Holy Quran:

**“And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.”**

So Istedraaj according to Imam Ja’far as-Sadiq (a.s.) is “When a person commits a sin he is given respite and a new blessing, then when he fails to repent he is slowly led towards destruction; about which he is heedless. This is known as Istedraj and Allah (s.w.t.)’s Plan”

Hence, Allah (s.w.t.) informs of His Mercy and then warns of His Severity:

Inform My servants that I am the Forgiving. The Merciful, and that My punishment, that is the painful punishment.[[157]](#footnote-157)

The Forgiver of faults and the Acceptor of repentance, severe to punish, Lord of bounty.”

Imam Ja’far as-Sadiq (a.s.) states:

“You must fear the small sins, for they are not pardoned”

The narrator asked, what is meant by ‘small’? Imam (a.s.) replied:

“A person commits a sin which he considers to be insignificant and says, I deserve admiration for I have not committed a sin as serious as that of the other person”

The Imam (a.s.) further says:

“Allah (s.w.t.) has to be feared, as if you see Him with you own eyes. Because even if you cannot see Him, He is surely watching you. If you think that He is not watching you, you are Kafir. However, if you know that he is watching you and still commit sins, it means that you have regarded Him as an insignificant viewer”

If any mortal were to see us committing a sin, we would feel ashamed and refrain from such behavior, but its pity that we disregard the All-seeing Almighty and indulge in sins, unabashed.

So let us resolve to divert some of our energies towards the fear and hope of the Hereafter. If a sin has been committed, let us continuously feel remorse and weep for the forgiveness, forgetting luxury and comforts, repenting until our last moment when we hear the good news.

(As for) those who say: Our Lord is Allah, then continues in the right way, the Angels descend upon them saying: Fear not, nor be grieved, and receive good news of the Garden, which you were promised.[[158]](#footnote-158)

## 5. Murder (Qatl)

The fifth Greater Sin is the murder of that person whose execution has not been ordered by Allah (s.w.t.) and the Holy Prophet (s.a.w.a.).

Traditions, which confirm that murder is a Greater Sin, have already been mentioned at the beginning. Moreover, the verses of the Holy Quran mention clearly Divine punishment for the murderers.

And whoever kills a believer intentionally, his punishment is Hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.[[159]](#footnote-159)

Five types of punishments have been ordained for those who kill the Believers:

1) First Hell 2) External abode in Hell 3) Involvement in Divine wrath 4) Accursed by Allah (s.w.t.) 5) Great Chastisement.

The Holy Prophet (s.a.w.a.) announced on the occasion of the Farewell Pilgrimage (Hajjatul Wida).

O People! It is not permitted to kill the Muslims. Similarly to appropriate their property is not allowed. So do not be unjust upon your selves and do not revert to disbelief after my death.

### One Murder is Equal to the Killing the Whole of Humanity.

Whoever slays a soul, unless it be for a manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is a though he kept alive all men.[[160]](#footnote-160)

### Suicide is Murder:

The Almighty Allah says:

And do not kill yourselves; surely Allah is Merciful to you. And whoever does this aggressively and unjustly, we will soon cast him in to Fire; and this is easy for Allah.[[161]](#footnote-161)

Allah (s.w.t.) prohibits the Believers from suicide even in times of turmoil.

In one of the tradition Imam Ja’far as-Sadiq (a.s.)says:

The Holy Prophet (s.a.w.a.) was told that a Muslim has been killed and his corpse is lying on the street. When the Holy Prophet (s.a.w.a.) and his companions reached the site of the murder, he enquired as to who the killer was. The people said, we do not know. The Holy Prophet (s.a.w.a) was surprised.

A person has been killed among the Muslims, and no one knows of his killer? “By the Almighty who appointed me with Prophet hood, if all the creatures of heavens and earth participate in the murder of a Muslim and be please upon that, then Allah (s.w.t.) would surely involve them in punishment and send them all to Hell.”

The lesson derived from this Hadith is that there is no difference between the killer and those who support or cooperate with him.

Imam Muhammad al-Baqir (a.s.) said: On the Day of the Qiyamat, a person would be presented before Allah (s.w.t.). He will be having a streak of blood (as if one gets a cut while shaving) He will say: “By Allah (s.w.t.), I have not killed anyone. Nor have I cooperated with anyone’s murder.”Allah (s.w.t.) will say, yes but one day you spoke about a Believer and your words caused him to be killed hence you are responsible for his murder.

## 6. Aaq-e-Waledain (Disobedience to Parents) (Part 1)

The Sixth Greater Sin is to be disobedient to one’s Parents as expressly mentioned in the Traditions from the Holy Prophet (s.a.w.a.) and the Imams (a.s.). As the Prophet has said that the greatest sins are shirk and to be disobedient to one’s Parents. The seriousness of disobedience to Parents as a Greater sin can be gauged from the fact that the Holy Prophet (s.a.w.a.) has mentioned it along with shirk which is the greatest of all Greater Sins and unforgiveable. “Aaq” is a sin, the punishment of which is promised in the Holy Quran.

The words of Hazrat Isa (a.s.) as quoted by the Holy Quran are:

“And dutiful to my Mother, and He has not made me insolent, unblessed.”

The Holy Prophet (s.a.w.a.) says: “Beware ‘Abstain from angering the Parents. The fragrance of Paradise is perceived even at a distance of a thousand years, but those who are disobedient to Parents and those who cut off ties with relatives will not be able to smell it.”“One who displeases the Parents, (it is as if) he has displeased Allah (s.w.t.). One who angers both his Parents (it is as if) he has angered Allah (s.w.t.). The Holy Prophet further says: “One, who hurts his Parents, hurts me and one who hurts me has hurt Allah (s.w.t.). And the one who hurts Allah (s.w.t.) is accursed.” The Holy Prophet says: “Allah (s.w.t.) will not speak to three kinds of people on the Day of Qiyamat. Neither will He have Mercy upon them, nor will He purify their sins. There is for them a horrible Chastisement. The three types of people are the Believers in Destiny, the drunkards and those who disobeyed their Parents”.

Jibrael (a.s) said “One who is blessed with Parents but does not fulfill their (his Parent’s) rights will not be forgiven (his sins) by Allah (s.w.t.).” When Jibrael (a.s.) completed this the Holy Prophet said ‘Amin’.

Imam Ja’far as-Sadiq (a.s.) said “Allah (s.w.t.) will not accept the Namaz of the person who stares angrily at his Parents. Even though they (Parents) may be unjust” Quranic Ayahs gives few examples on Parents:

“And we have enjoined on man goodness to his Parents”[[162]](#footnote-162)

“Be grateful to me and both your Parents”[[163]](#footnote-163)

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your Parents. If either or both of them reach old age with you, say not to them (so much as) “UFF” nor chide them, and speak to them a generous word, and make yourself submissively gentle to them with compassion and say: O my Lord! Have compassion on them, as they brought me up (when I was little”[[164]](#footnote-164)

The Imam (a.s.) says: “Do not look at them at distaste. Do not raise your voice above theirs. When you walk with them do not precede them. When you go to gathering, do no sit before they do. Never keep your hand above theirs (while giving them something)”“Be good to your Parents and if they are in need of something, procure for them before they ask for it”.

### Service To Parents Is Better Than Jehad:

Imam Ja’far as-Sadiq narrates that a young man presented himself to the Holy Prophet (s.a.w.a.) and said that he wanted to participate in Jihad. The Holy Prophet (s.a.w.a.) told him “Certainly, go for Jihad in the way of Allah (s.w.t.). If you get killed you will live near Allah (s.w.t.) and he provided sustenance from Him. The recompense for your sacrifice would be with Allah (s.w.t.). If you return alive your sins would be washed off as if you were a newborn child” The man said: “O Prophet of Allah (s.a.w.a.), my Parents are alive and they are aged and have great expectations from me. They do not like me to be away from them” The Holy Prophet said “If that is so, then stay behind to serve your Parents. By Allah (s.w.t.) in whose hands is my life, to serve your Parents for a day and night is equal to a year of Jihad”.

In other Tradition, the Holy Prophet (s.a.w.a.) said “Acquire your place in Heaven by serving your Parents. If you are guilty of ‘Aaq’ then make Hell your abode. A person who is good to his Parents will be just a grade below the Prophets in Heaven. And the Aaq-e-Waledain will be only a grade higher than the Firouns in Hell” Amirul Momineen Hazrat Ali (a.s.) says, “Benevolence to Parents is the greatest of the religious obligations” The Holy Prophet (s.a.w.a.) said “that Allah (s.w.t.) has two Angels one of whom says” O Allah (s.w.t.)! Destroy those people by retribution, with whom their Parents are angry” Needless to say, the Prayers of the Angels are always accepted by Allah (s.w.t.).

### Aaq-e-Waledain Cause Poverty and Misfortunes:

There was a young man from Madinah. His Parents were very old. He never did any good toward them. He neglected them and did not expend any of his wealth for their well-being. After sometime, he became a destitute and fell sick. His wretchedness and misery reached such extreme that he became a pitiable character. The Holy Prophet (s.a.w.a.) said,

“Those who cause hurt to their Parents should derive lessons from the life of this man. See how his wealth and property has been taken away. His affluence and independence has changed to poverty and his health has turned into disease. Whatever position he was to get in Heaven, he has been deprived of due to his sins; in its place the fire of Hell has been prepared for him.”

### The Mother has more Rights than the Father:

Goodness towards the Mother is more rewarding. The Holy Prophet (s.a.w.a.) emphasized the benevolence shown to the Mother should be three times the magnitude of that shown towards his Father. When he was asked as to which of the Parents had more Rights, He replied: “Was it not your Mother who suffered the birth pangs to give you birth and provided you milk? Indeed the rights of a Mother far outweigh those of the Father. Someone asked the Holy Prophet (s.a.w.a.) about the rights of the Father The Holy Prophet (s.a.w.a.) replied: “He should be obeyed always, as long as he lives”, then He was asked “What is the right of the Mother? The Holy Prophet replied “If the service to a Mother equals the quantity of the particles of sand in the desert and the drops of rain on earth, it (this service) will not repay for a single day that she kept you in her womb.”

**A Short Story:**

It is reported that a young man approached the Holy Prophet (s.a.w.a.) and asked “O Prophet of Allah (s.a.w.a.), I have a Mother who is invalid. She cannot even move by herself. I carry her on my way back and feed her with my hands. I also clean here excreta. Have I fulfilled her rights? The Holy Prophet (s.a.w.a.) replied, “No because you have remained in the womb for a long period during which you derived your nourishment from her body. She was very busy in caring and protecting you at all time. Inspite of such hardships she always wished you a long life for you. But you are waiting for her to die so that you may be relieved of the responsibility of taking care of her.”

In another story : Allah (s.w.t.) one day told Hazrat Musa (a.s.) that there is one person in the world whose house will be next to your house in the Heaven. Hazrat Musa (a.s.) wanted to know who it was and the reason for his house being next to his house in Heaven. Allah (s.w.t.) guided him to him his house. He went to the man’s house, greeted him, and told him he was passing by but did not relay his identity that he was the Prophet. He asked the man how he keeps himself busy. He said I am busy throughout the day, I go to the forest cut wood, then sell in the market, and out of the money I buy food to eat and bring home and cook it myself. He told him I have just come from the market and have bought some mutton with the money, which I got from selling the wood, but you must excuse me for some time and he went away keeping Hazrat Musa (a.s.) waiting in the open space of his house. After an hour or two the man again reappeared and excused himself for the delay and brought food to eat for the Prophet Musa (a.s.) and himself. Musa (a.s.) was definitely curious as to what kept him so long and inquired for his long delay. He said the reason for the delay is I have a very old Mother in the other room, which I taken care of; she is not able to move or do anything by herself. When I come home I visit her immediately without any loss of time, I sit with her, say kind words to her and she cannot do anything herself, I clean her, give her bath, give her clean clothes, then I sit with her, cook food for her and myself, then I feed her with my own hands and after she is happy with me and she tells me to lie her down and go I then only leave her. When I am with her I always see her lip moving and I don’t know what she intends to tell me. Musa (a.s.) said I want to see her, when they both went to see her Musa (a.s.) saw her lip moving. Musa (a.s.) raised his head towards the sky and got his answer, this is Dua of this man’s Mother who is so happy with his son that she always prays to Me that O Allah (s.w.t.) I am so happy with my son in this world, I pray that my son’s house should be next to house of Hazrat Musa (a.s.) in Heaven. Hazrat Musa (a.s.) told the man, brother your Mother’s Prayers have been answered, Allah (s.w.t.) has made your house in Heaven next to my house and I am Prophet Musa (a.s.), this is because of your kindness to your Mother which Allah (s.w.t.) cannot refuse your Mother’s Prayers.

## 7. Aaq-e-Waledain (Part 2)

### Be Good To Parents Even If They Are Kafirs:

Whether the Parents are believers and pious or kafirs and sinful, goodness towards them is wajib. An ‘Aaq-e-Waledain’ is Haraam.

The verse of Surah Luqman says thus,

And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly[[165]](#footnote-165)

Imam Reza (a.s.) said: “If the Parents are dead, pray for them and give Sadaqah on their behalf. If they are alive keep them happy” The Holy Prophet (s.a.w.a.) says: “Allah the Most High has sent me as the Mercy for the worlds, except to the Aaq (of Parents).

### Momin and Kafirs are Equal under Three Circumstances:

Imam Mohamed Baqir (a.s.) said: “Allah (s.w.t.) has not given superiority to a Momin in three circumstances First, to return what has been entrusted to you for safe keeping whether it belongs to a Momin or a Kafir, Second, fulfilling an oath, whether given to a Momin or a Kafir. Third, doing good to the Parents, whether they may be Momin or Kafir”

Benevolence to Parents is wajib even if both of them are ‘Mushrik’. However, obedience to Parents is not wajib if their order is against the orders of the Creator.

### Rights of Parents after Their Death:

**First:** To carry out the Wajib acts, which they did not perform during their life, time, like Namaz, Roza, Hajj and repayment of debts.

**Second:** To act on their will and testament.

**Third:** To perform various good deeds for their salvation, i.e. to give sadaqah, to perform charitable acts, and to carry out recommended acts on their behalf.

### The Disobedient Children after the Death of their Parents:

It is narrated from Hazrat Muhammad Al-Baqir (a.s.) “Certainly, if a person is good to his Parents when they are alive but forsakes them after they die and does not repay their debts or Pray for their forgiveness, Allah (s.w.t.) will record ‘Aaq-e-waledin’ in the account of his deeds. On the other hand, if a person is ‘Aaq-e-waledin’ when they are alive but after their death repays their debts and prays for their forgiveness and salvation, Allah (s.w.t.) will include him among the Righteous people.”

**A Short Story:**

Advice of Imam Ja’far-as-Sadiq (a.s.) to Zakaria ibne Ibrahim, Zakaria the son of Ibrahim was a Christian. Later he converted to Islam and had the honor of meeting the Imam (a.s.). He told the Imam (a.s.), My Mother is a Christian and she is old and blind. The Imam (a.s) advised him “Serve your Mother and behave kindly toward her. Upon her death, do not leave her dead body to others. Perform her funeral rites yourself.”

When Zakaria returned to Kufa he began to behave very kindly with his Mother. He feed her with his own hands, changed her clothes, washed and bathed her too. In short, he served his Mother in every possible way. His Mother asked, “My son you were not so dutiful when you were a Christian. What is that now you serve me day and night? Zakaria replied “O Mother, I have a Master who is the son of the Prophet of Allah (s.a.w.a.), he advised me to serve you in this way, the Mother asked, is he a Prophet? No. but he is Son of the Holy Prophet (s.a.w.a.) “Such a person must be a Prophet because only Prophets teach such manners”. The Mother remarked.

Zakaria explained to his Mother, The chain of the Prophets came to end with the Holy Prophet of Islam (s.a.w.a.). He was the seal of the Prophets. The one who has guided me is the Son of the Holy Prophet (s.a.w.a.) The Mother said, “My son the Religion of Islam that you have embraced is better than all the Religions. Teach me, so that I too become a Muslim.

Therefore, Zakaria made her recite the ‘Kalima’ and taught her the true beliefs. Later this woman performed the Zohrain and the Maghrebain Prayers. The same night death approached her. She told her son: “Dear son, repeat to me again whatever you have taught me.” Zakaria began to recite while she listened carefully and this way she passed away.

Displeasing the Parents is Haraam and goodness towards them is Wajib, whether they are alive or dead. In other words, Parents have rights upon their children even after they (the Parents) are dead.

If a son or the daughter forgets the Parents after their death and does not perform the good deeds on their behalf, it is ‘Aaq-e-Waledain’ irrespective of the fact that the child had fulfilled all his or her rights and served them until the time of their death.

### Praying (Dua) for the Parents and Seeking Forgiveness on their Behalf:

It is narrated from the Holy Prophet (s.a.w.a.) that a man approached him and asked whether his parents have any rights upon him after their death. The Holy Prophet (s.a.w.a.) Replied:

“Yes, pray Namaz for them, seek forgiveness on their behalf, perform good deeds on their behalf, give sadqah, do recommended charitable acts, respect their tradition, and be good to their relatives”.

## 8. Qat-e-Rahmi (Breaking up Relations)

The Eight Greater sins are the breaking up of Relations with one’s kith and kin. This is clearly verified by the Imams (a.s.). The Holy Quran has also decreed Hell-fire and the curse of Allah (s.w.t.) upon those who cut off ties with their relatives.

The Holy Prophet (s.a.w.a.) states: “There is destruction in enmity, especially with the Relatives. I do not mean the destruction of the law but rather the destruction of the Religion.”

If one behaves kindly to the relatives who are bad, they would at one time or the other regret their behaviour. Then the Mercy of Allah (s.w.t.) will be upon both of them. If the ill-behaved relatives do not rectify their ways then at least the Mercy of Allah (s.w.t.) will be upon the one who continues kindness to them (the Relatives).

As per the Imams (a.s.) There are three sins whose punishment has to be borne in this world itself:

The first is injustice, the second is breaking of Relationships and the third is false oath.

### Death Due to Qat-e-Rahmi:

A companion of the Imam (a.s.) complained about the ill-treatment given to him by his Relatives.

“My own brother as well as my paternal cousins is harassing me. They have snatched the house that rightfully belonged to me and has given me only a room to live in. If I complain to the government, I shall be able to recover all my property. The Imam (a.s.) said Be patient, everything will be alright, the man returned satisfied. In the year 131 A.H. there was terrible plague. All the relatives of the man perished. Thereafter when he arrived before Imam (a.s.) asked “How are your Relatives The man say “By Allah (s.w.t.) all of them are dead.” The Imam (a.s.) then said “There deaths have been due to their ill-treatment and Qat-e-Rahmi of Relatives like you, not recognizing your right and cutting off relationship”.

### Kindness to Relatives is commanded in the same way as Namaz and Zakat:

It is related from Imam Ali-ar-Reza (a.s.):

Allah (s.w.t.) has ordered three things along with three others, in the Glorious Quran:

1) Namaz is ordered along with Zakat. If one offers Namaz but does not pay Zakat (when it is due upon him) then his Namaz will not be accepted.

2) Allah (s.w.t.) has ordered thankfulness to Himself along with the thankfulness to one’s Parents. If one is not grateful to one’s Parents, it is as if he has not been grateful to Allah (s.w.t.).

3) Allah (s.w.t.) has ordered piety along with kindness to ones kith and kin. Then one who is not kind towards the relatives is not pious.”

Certainly Allah orders equity kindness (to people) and the giving (of what they need) to the relatives.[[166]](#footnote-166)

And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

Allah (s.w.t.) has created Paradise, purified and made it fragrant. Its fragrance is felt at a distance of two thousand years (of travel). However, the one who **disobeys his Parents or breaks ties with the kin** will be so far away from Paradise, that he will not even experience its fragrance.

The Holy Prophet (s.a.w.a.) says: “I will (command) all the people of Ummat, whether present or not, and those generations which are to come till the Qiyamat, who are still in the loins of their Father and wombs of their Mothers, that they should be kind to their Relatives (and visit them) even if they live at a distance of a year’s journey. Because kindness to Relatives is one of the Commands which is made an integral part of the faith (Iman.)”

Imam Ja’far as-Sadiq (a.s.) related three Traditions from the Holy Prophet (s.a.w.a.),

1) A man who has only three years of life remaining performs an act of kindness to his Relatives and Allah (s.w.t.) increases his life by thirty years. In the same way, a man has thirty years of life but due to his breaking off the ties of Relationship, his (remaining) life is decreased to three years. Then the Holy Prophet (s.a.w.a.) said: Whatever Allah (s.w.t.) wills He erases and whatever He wills He write.

It means that if Allah (s.w.t.) wills he can alter (certain destinies) due to one’s actions and deeds.”

2) Fulfilling the rights of kith increases the life span even if the relative is the sinner.

3) Sil-e-Rahmi (kindness to relatives) is a cause for the easy accounting one one’s deeds on the Day of Qiyamat and it (sileh rehmi) protects one from sudden death”.

### Sil-e-Rahmi (Kindness to Relatives) Causes All the Good Deeds to Be Accepted:

Imam Muhammad al-Baqir (a.s.) states:

Sil-e-Rahmi (kindness to relatives) purifies deeds. Purification of deeds means that the shortcomings in all the good deeds of a person practicing Sil-e-Rahmi are naturally compensated and all his good deeds are accepted by Allah (s.w.t.).

It increases wealth, wards off difficulties and calamities. The accounting of your actions on the Day of Qiyamat is made easy. Even the ordained time of death is postponed.

There are two actions towards which, as step taken is liked by Allah (s.w.t.) more than anything else is. One is step taken to join a row formed in the name of Allah (s.w.t.) (for Jihad or Namaz); the second is the one taken to extend a hand of friendship towards kith and kin who want to break relations.

### The Reward of Sil-e-Rahmi:

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

Certainly, there is a section in Paradise, which cannot be attained except by three kinds of people:

First, the Just Imam, Second, the one who does Sil-e-Rahmi, and third the one who has family (and children) but remains patient (in poverty and difficulties).

When a person goes towards his relatives so that he can fulfill his rights with his life and his wealth, Allah (s.w.t.) bestows upon him the reward of a martyr at every step he takes. He (Allah (s.w.t.) writes down forty thousand Hasana (the unit of Divine rewards) and he erases forty thousand of his sins and He elevates him by forty thousand grades. The person achieves the position of one who has worshipped Allah (s.w.t.) for a hundred years.

The reward for Sadqah in the way of Allah (s.w.t.) is ten times, whereas the reward of giving a loan is twelve times (because in giving a loan the dignity of the Loaned is maintained). The reward for the good behaviour to the believing brothers is twelve times and the reward for Sil-e-Rahmi is twenty four times.

### What is Sil-e-Rahmi?

Any behaviour, which is generally regarded by people as good, kind, gracious or obligatory, when directed towards your relatives, is Sil-e-Rahmi.

The Imam Ja’far-as-Sadiq (a.s.) says:

“The kindness toward Relative and goodness towards the Believing brother makes easy your reckoning on the Day of Judgment and protects you from sins. So you should be kind to your relatives and be good to your believing brothers even it is a little as a sincere ‘salam’ (salutation) or a hearty reply to a salam.”

“Do Sil-e-Rahmi towards your relatives and the near ones even if it is just by offering a glass of water to them”

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

I shall intercede for four types of people even if they carry sins of all humanity:

1) A person who has helped my descendants and progeny.

2) A person who has spent his wealth upon my descendants when they were in need.

3) A person who has loved my Progeny with his tongue and his heart.

4) A person who has considered the wants of my descendants when they were surrounded by enemies and were homeless.

Let us conclude with the Prayer to the Almighty Allah (s.w.t.) who is Gafurur Rahim that He may give us all Tawfeeq for doing Sil-e-Rahmi and fulfilling the rights of others.

## 9. Usurping the Property of the Orphans

**Ninth Greater Sin:** The Holy Quran says:

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire in to their bellies and they shall enter burning fire”[[167]](#footnote-167)

It is mentioned in Tafseer-e-Kabeer that one who cheats an orphan of his property will be raised on the Day of Judgment in such a condition that the flames of fire will be protruding from his mouth, nose and ears. By looking at him, people will recognize that he is the one who in his lifetime had usurped the property of the orphans. The last phrase, “They shall enter burning fire” (of the Ayah) indicates that who deprives an orphan of his rightful property will be liable to be burnt in Hell-fire, even if he has not committed any other sin.

The Almighty Allah says:

“And give to orphans their property, and do not substitute worthless (things) for (their) good (ones) and do not devour their property (as an addition) to your own property; this is surely a great sin.”[[168]](#footnote-168)

The above verse gives clear-cut instructions to those who are guardians and caretakers of the orphans, on how to fulfill their responsibility. They should spend the property in their trust in a correct manner for the benefit of the orphan and without stinginess. A caretaker should be very careful not to spend any of the orphan’s money on himself. This is a very serious offence that will cause his entire Halal wealth to become Haraam. Under no circumstances should an orphan’s valuable possessions be substituted with anything inferior. Finally, when the child reaches maturity, all his property should be returned to him with complete honesty.

In the same chapter of Surah Nisa, Allah (s.w.t.) says in Verse number nine

And let them fear who, should they leave behind them weakly offspring’s, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

Whatever has been mentioned in the Holy Quran, the same has been emphasize by the Holy Prophet (s.a.w.a.) and Imam Ali (a.s.) “Do good to the children of others so that good may be done to yours (after you are dead).”

“If one oppresses someone, Allah (s.w.t.) will appoint an oppressor upon him or upon his children.[[169]](#footnote-169)

We may wonder as to why the innocent children who are not at fault and in no way responsible for the misdeeds of their Parents should be the target of oppression and injustice meant for their Parents. Is this not against Divine Justice?

The answer to this objection is simple. Allah (s.w.t.) does not appoint any oppressor but when someone oppresses the children, Allah (s.w.t.) does not restrain him. Allah (s.w.t.) withholds His Mercy and favour.

1. Bad behaviour towards the children implies that the Father wishes the same for his children and that he has not wished Allah (s.w.t.)’s Mercy and favour upon his children. Imam Ja’far as-Sadiq said: “If the Father is virtuous the Almighty Allah (s.w.t.) protects the children”.

As Mentioned in the Holy Quranic verses of Surah Kahf:

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them and their Father was a righteous man, so your Lord desired that they should attain their maturity and take out their treasures, a Mercy from your Lord.[[170]](#footnote-170)

The Holy Prophet (s.a.w.a.) says: “On the night of ascension (Me’raj) when I was taken to the skies I decried a group of people whose bellies were being stuffed with fire, and the fire was spilling from all over their body. Jibrael said, they are those who used to usurp the property of the orphans unjustly”.

Injustice and oppression to the orphans brings severe punishment in this world as well as Hereafter. In the same way, kind and gentle behaviour towards them earns countless rewards in this world, as well as Hereafter. Especially Blessed by Allah (s.w.t.) are those who protect the orphans and take the responsibility of being guardians to them. Numerous Traditions have been recorded concerning this, a few of them are:

Imam Ja’far-as-Sadiq (a.s.) says, “One who maintains the orphans, Allah (s.w.t.) makes Paradise Wajib upon him, in the same way as he makes Hell Wajib upon those who usurp the property of the orphans”.

The Holy Prophet (s.a.w.a.) says: “I and one who maintains an orphan would be together in Paradise in the presence of Allah (s.w.t.), in the same way as these two fingers are together”, (and he pointed out to his index and the middle finger joined together).

The Prophet (s.a.w.a.) also stated: “If anyone from you becomes the guardian of an orphan and deals kindly with them, and he fulfills these actions satisfactorily, and he strokes the head of the orphan with sympathy, then Allah (s.w.t.) necessarily writes good deeds equivalent to the hair covered by his hand and forgives sins equal to the number of hair, and raises his position in grades equal to the hair of the orphan’s head.”

When an orphan cries the Heaven shudders, then Almighty Allah (s.w.t.) says: “O Angels, is this the same orphan who’s Father has been buried in the earth? The Angels reply (O Allah (s.w.t.)) you are the all-knowing.” Then Allah (s.w.t.) would say, O! My Angel be a witness.

Whoever consoles this orphan and makes him happy, I will make him happy on the Day of Qiyamat.

The caressing of an orphan’s head removes callousness from the heart.

A Verse of Surah Baqrah says:

And they ask you concerning the orphan’s; say: To set right for them (their affairs) is good and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peacemaker.

The above verse was reveled at a time the people were confused as to how they should handle the money of their orphan. The Verse revealing the severe punishment for those who misappropriate an orphan’s property had struck such fear into the hearts of guardians that they started cooking the orphan’s food separately. They would not even touch the leftovers and allowed them to rot. They then approached the Holy Prophet (s.a.w.a.) in a confused state of mind and the above Verse was revealed.

It is evident that we must live together with the believing brother. The Omniscient Allah (s.w.t.) knows what is in our heart, and is aware of our intentions. He knows who intends to misappropriate the property of the orphans and who wants to put right their affairs...

## 10. Usury (Taking Interest)

The Tenth Greater sin is usury. According to the Holy Quran, taking interest is a sin that incurs severe Divine punishment. The punishment for usury as mentioned in the Holy Quran is far more severe than the punishment for other sins.

O you who believe! Do not devour usury, making a double and redouble and be careful of (your duty to) Allah, that you may be successful. And guard yourself against the fire that has been prepared for the unbelievers.[[171]](#footnote-171)

It means that the fury of the fire that is prepared for those who take interest will be just as intense as the fire prepared for the unbelievers.

The Verse of Surah Baqrah says:

Those who swallow down usury cannot rise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)- These are the inmates of the fire; they shall abide in it.

The verse of Surah Baqrah, which quoted above, says that those who take usury (interest on loan) shall be counted among mad people (whom Shaitan has touched). On the Day of Judgment, people will recognize them from their madness that they had been taking usury. Their sanity would be destroyed, because in this world they have acted against intellect and Shariat. The have been oblivious of humanity and the needs of humanity. They did not deal equitably with others and disobeyed the law of cooperation. Actually, these people had been insane in the world, because they have followed the direction of Shaitan and performed such insane acts.

### Is Trading and Usury One and The Same?

This argument is obviously foolish; there is nothing comparable between interest and trade. There is equity in business transactions because there is mutual agreement between the two parties and both stand to gain or lose. In trading, a seller sells an article to the buyer at a price mutually acceptable to both, and the matter ends there, but taking money, which he does not need, lends it to someone who is in dire need. The needy person agrees to pay interest which he can ill afford; not because it is acceptable to him but because of his compelling situation.

To give a loan on interest not only destroys the economic balance in the Society, it also inflames the feelings of hatred, enmity, and selfishness.

### The One Who Indulges In Usury Is Deprived of Goodness:

There are too many disadvantages of taking interest. The earnings of one who takes interest, loses ‘Barakat’ (abundance and prosperity). Whereas the earnings of hard labour have much ‘Barakat’.

The Holy Prophet (s.a.w.a.) says: “Worship consists of seventy parts. The most important is lawful earnings”

The truthful trader shall be counted among the Prophets on the Day of Judgment. His face would glow like a full moon.

### The Reward of Giving a Loan Is More than That of Sadaqah:

One who takes interest is deprived of the rewards that are prescribed for giving a goodly loan. If there are ten merits in giving sadaqah, the interest free loan has eighteen merits. As interest-free loan is therefore more rewarding than Sadaqah in the way of Allah (s.w.t.). A person who gives respite to his debtors and does not take interest is given a reward that is equivalent to charity of the said amount every day for the number of days that he extends. It is evident that the usurer does not qualify for such rewards. In fact, he is afflicted with miserliness and greed, which only increases day by day. Surely, the result of miserliness and greed is Hell.

Holy Qur’an Says,

Allah does not bless usury, he causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.[[172]](#footnote-172)

O you Believer! Be careful of (your duty) to Allah and relinquish what remains (due) from usury. If you are Believers, but if you do it not, then be apprised of war from Allah and His Apostle.[[173]](#footnote-173)

and the Surah further continues:

And if you repent, then you shall have your capital, neither shall you make (the debtors) suffer loss, nor shall you be made to suffer loss.

The Imam Ja’far-as-Sadiq (a.s.) was informed about the person who took interest and considered it as permissible as Mother’s milk. Imam (a.s.) when he heard said “If Allah (s.w.t.) gives me power over this man, I would strike off his head”

It is clear that to consider interest Haraam, is an article of faith. One who disregards this and says that interest is not Haraam becomes an apostate.

As per Imam (a.s.) the illegality of usury as mentioned in the Holy Quran in many places: “So that people may not forgo acts of Charity (like giving interest-free-loans”.

The Holy Prophet (s.a.w.a.) said: “One who takes interest, his belly shall be filled with an equal quantity of fire by Allah (s.w.t.). If he has earned more from the interest money, Allah (s.w.t.) will not accept any of his deeds. And till even a grain of interest remains with him, Allah (s.w.t.) and his Angels will continue to curse this man”

“When adultery and interest becomes common in a town the Angels are given the permission to destroy its inhabitants”

“When the People of my Ummat start taking interest, tremors and earthquakes will be frequent”

### Loan on Interest:

The loan on interest is one whereby a person lends something with the precondition that it would be returned with fixed increment at a fixed time. The loan given may be money or any other article, say, one loans five kgs of rice and expects to get back six kgs. The increment demanded may be in the form of cash or kind, labour or even a favour.

For example, one may lend money with the condition that the borrower will return the money and carry out some household chores for him. Alternatively, a lender may lend a sum of money for a year and in return stay in the house of the borrower for year without paying any rent, or a person may give gold as a loan and expect the borrower to make some jewelry free of cost. Whatever is taken in excess of what was given, irrespective of its form, is interest and is Haraam, also it does not matter whether such conditions for giving loan were stated in the beginning or decided later. It is Haraam in any case.

Let us all pray to Allah (s.w.t.) to keep us away from this Haraam act of usury and help us follow the right path and practice Taqwa, and pray to Allah (s.w.t.) to give us Tawfeeq to do the business in the right sense which invites Allah (s.w.t.)’s barkat, and all his goodness.

As said by Hazrat Ali (a.s.): “The day Momin does not do any gunnah - that is his day of Idd - so rightly said”.

## 11. Fornication (Adultery - Zina)

The Eleventh Greater Sin is Adultery (Zina). In the following Ayah the Almighty says:

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he, who does this shall find a requital of sin. The punishment shall be doubled to him on the Day of Resurrection, and he shall be abide therein in abasement.[[174]](#footnote-174)

The meaning of assam (sin) and ghayyi (sexual desires)

The book Minhaaj-us-Sadeqeen status that assam (sin) in this Ayah denotes a valley of Hell. Fornicators shall be punished in this valley. It is also said that assam means the secretions of blood and puss from the private parts of the people of Hell. It is a black puss. Another ayah says:

But there came after them an evil generation, who neglected Prayers and followed the sexual desires, so they will meet perdition.[[175]](#footnote-175)

Imam Muhammad al-Baqir (a.s.) says, Fornication has six types of effects. Three are for this world and the three for the Hereafter. The three evils, which become evident in this world, are:

1) The face of the adulterer loses countenance.

2) He falls into depravity and destitution.

3) His death draws near and the three punishments for Hereafter are:

a) He is liable for Divine anger.

b) His reckoning is severe.

c) He abides forever in Hell.

It is further said by the Imam (a.s.):

“Whoever commits Fornication with a Muslim, Jew, Christian or Magian woman, whether she is a slave or a free woman; and dies without repenting of 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 the Day of Qiyamat”

“When a fornicator will raise 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 (s.w.t.) would order him to be thrown into the fire.”

“Know that Allah (s.w.t.) has prohibited Himself the Haraam things. He has also prescribed the rules and regulations of life. No one is more modest than Allah (s.w.t.). It is His modesty that He has prohibited Fornication.”

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

“After me when Fornication will increase, sudden deaths will also increase”

“Fornication causes depravity and destitution and because of it, populated places become deserted.”

### Fornication with Pure Women:

The punishment for illegal sexual act with a woman is hundred lashes. The penalty of illicit sexual intercourse between a married woman and a married man is stoning to death.

Hazrat Imam Ja’far as-Sadiq (a.s.) says:

“There are three types of people with whom Allah (s.w.t.) will not even speak on the Day of Qiyamat. There is terrible punishment for them. One of these three groups will be of the women who inspite of having husbands committing adultery with others”.

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

“Whoever commits Fornication with a married woman, both of their sexual organs will give out such a stink that it would be felt even at a distance of five hundred years. This stench will hurt the people of Hell. And such fornicators will be subjected to most severe punishment.”

### Reasonable Precautions:

Adultery is the root of degradation of society in the world and eternal punishment in the Hereafter. Islam has therefore prescribed some obligatory rules for our protection. Allah (s.w.t.), in His unsurpassed wisdom made these rules incumbent upon us. If these rules are obeyed, the Muslims can protect themselves from such a serious sin.

### 1. The Order for Hijab in the Holy Quran:

The Holy Quran has ordered women to cover themselves:

And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appear thereof, and let them wear their head coverings over their bosoms, and not display their ornaments.[[176]](#footnote-176)

O Prophet! Say to your wives and daughters and the women of the Believers that they let down upon them their over garments, this will be more proper, that they may be known and thus they will not give trouble, and Allah is Forgiving and Merciful.[[177]](#footnote-177)

O wives of the Prophet! You are not like any other of the women, if you will be on your guard, then be not soft in (your) speech lest he whose heart has a disease yearn and speak a good word.

And when you ask them (the wives of the Prophet) any goods, ask of them from behind a curtain, this is purer for your hearts and (for) their hearts.[[178]](#footnote-178)

In the above verses, the Muslim woman is ordered to veil herself. She must not come before na-mehram without Hijab. She should dress in such a manner that strange men do not get an opportunity to glance at those parts of her body which arouse passion; and thus make her an object of desire. It is the responsibility of a woman to assume such poise and behaviour that she does not exited a man’s passion. Even a glance of lust can infatuate a man and seemingly harmless encounter eventually lead to mischief and corruption in society, destroying entire families. Due to the absence of Hijab, adultery and fornication became common and thousands of chaste women become immoral. One of the highly effective ways of protecting the society from the sin of adultery is that women wear Hijab and ward off the evil glances of sensuous men.

### 2) Looking at Namehram:

The women are also ordered not to look at na-merham men, and the men are similar warned.

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely, Allah is aware of what they do.[[179]](#footnote-179)

### Fornication of Organs:

The Imams (a.s.) have said, “There is no man who is not to some extent guilty of fornication. The fornication of the eyes is the evil glance, the kiss is the fornications of lips and touching a na-mehram woman is the fornication of hands.”

Those who look at a na-merham woman with an evil intention and fill their eyes with this sight (that is they look for a long time) Allah (s.w.t.), will on the Day of the Qiyamat fill (pierce) their eyes with burning rods. They will continue in this way until Allah (s.w.t.) completes the hearing of the cases of all the people. Only after that will He order them to be thrown into Hell.

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

The wrath of Allah (s.w.t.) is very severe upon the married woman who apart from her husband sees another na-mehram man with a prolonged glance. When this woman does this, Allah (s.w.t.) the Mighty invalidates all her good deeds and does not give her any rewards.

### Alone in the Company of Na-mehram:

It is Haraam for a stranger or na-mehram man to remain alone in company of a na-mehram woman when there is a risk of committing sin, even though they may be busy in worship. In the same way, women are ordered not to stay in company of na-meharam men when there is a chance of sinful act. It is rightly, said, “When there are two na-mehrams in one lone room - the third one is always shaitan giving company” - from which we have to be careful - therefore the precautions of not having two na-mehram in the same roof alone.

The Imam (a.s.) says: “When the Prophet (s.a.w.a.) took allegiance from the women he told them to take an oath they shall not sit alone in company of na-mehram men.”

“As for the fornicates and fornicators, flog each other of them, (giving), a hundred lashes, and let not pity for them detain you in the matter of obedience to Allah (s.w.t.), if you believe in Allah (s.w.t.) and the Last Day, and let a party of Believers witness this chastisement”.

Pray to Allah the Almighty to save us from this evil of fornication and keep us on the right path always and understand the Religion in full sense. Ameen.

## 12. Sodomy (Homosexuality)

The Twelth sin that is classified as a Greater sin is sodomy or Homosexuality.

As per the Holy Prophet (s.a.w.a.): “A person who commits sodomy with a boy will acquire such a Janabat (impurity) that even all the water of this world cannot remove it. Allah (s.w.t.) will be wrathful at him and curse him. (That is He will take away His Mercy from him and will award Hell for him.) What a dreadful place it is! Then the Heavens shudder of it. And the person who allows another to mount him from behind to commit sodomy, then Allah (s.w.t.) puts him on the fringe of Hell (in extreme heat) and keeps him there till He completes the reckoning of all the people. Then He orders him to be put into Hell. One by one, he is made to suffer all the punishments of Hell until he reaches the lowest stage. Then he never comes out from there”

### Sodomy is Kufr (Disbelief):

Hazrat Amirul Momineen Ali (a.s.) has said: “Sodomy is a greater sin and carries punishment when a man mounts upon another man but does not penetrate. If he penetrates, it is Kufr.”

It means that one who considers sodomy legal is Kafir, because to consider sodomy illegal is one of the requirements of faith, and one who disbelieves in any of the requirements of faith becomes a Kafir. However, if anyone commits this act knowing that it is Haraam is deserving of punishment, which is similar to one, meted out to Kufr, and it is eternal.

Allah (s.w.t.) destroyed the complete Ummat of Hazrat Lut (a.s.) because they indulged in Sodomy.

So when our decree came to pass, we turned them upside down and rained down upon them stones, of what has been decreed, one after another.[[180]](#footnote-180)

### Punishment upon the People of Lut (a.s.):

The Holy Quran has described three kinds of punishments that were meted out to the people of Lut (a.s.), one was a terrible scream and shriek, the second was the shower of stones that rained upon them, and the third was that the earth turned upside down. After mentioning the last calamity, it is said in Surah Hud:

Once a slave killed his master, when this slave confessed to the crime he was ordered to put to death. Amirul Mominin Ali (a.s.) questioned this slave, “Why did you kill your owner?” “He had forcibly committed sodomy with me” replied the slave. Ali (a.s.) asked the heirs of the deceased, “Have you buried him?” “Yes we have just come after burying him”, they replied. Ali (a.s.) advised the Governor to have the slave held in custody for three days and told the heirs of the deceased to come back after three days. Three days passed, and then Ali (a.s.), The Governor and some of the heirs of the murdered man went to the grave. Upon reaching there Ali (a.s.) asked, is this the grave of your man? ‘Yes’ they replied. Ali (a.s.) ordered the grace to be dug out. Amazingly, the dead body had disappeared from it. Ali (a.s.) said,

Allah O Akbar! I have heard the Holy Prophet (s.a.w.a.) saying that, “Whosoever from my Ummat commits the act of the Ummat of Lut and dies before repenting for it shall not remain in the grave for more than three Days. The earth will suck him inside and he shall reach the place of the dead of Lut, where destiny annihilated them. Then that person will also be counted among them”.

Imam (a.s.) said “Refrain from adultery and sodomy, and this sodomy is worse than adultery. These two sins are the causes of seventy two ills of this life and Hereafter”.

Sodomy and homosexuality are denounced in Surah Hud, Surah Ankaboot, Surah Qamar, Surah Najam, Surah Araf; so that the people are fully warned. Allah (s.w.t.) has strictly forbidden such a loathsome act.

### A Lust Glance on a Young Boy:

To look upon a young boy with lust is Haraam, especially a boy who has not yet developed facial hair.

The evil effects and the severe punishments for a lustful glance has already been described in the section on adultery. It is also related from the Holy Prophet (s.a.w.a.) that he said:

“Refrain from looking lustfully at the children of rich people and slaves, especially those who have yet no beard. Because the mischief that is possible by such glances is greater that mischief of glancing at young girls, who are in veil”

It is Haraam to kiss a young man with passion. Imam (a.s.) quotes the Holy Prophet (s.a.w.a.): “If a person kisses a young man with passion, on the Day of the Judgment Allah (s.w.t.) shall tie a rein of fire on his mouth”

“When a person kisses a young man sensually, the Angels of the sky, the Angels of the earth, the Angels of Mercy, and the Angels of wrath curse him, and Allah (s.w.t.) decrees for his a place in Hell. O! What a dreadful place it is”

Holy Prophet (s.a.w.a.) said,

“Allah (s.w.t.) shall punish for a thousand years in Hell, the man who kisses a boy with passion.”

### Sleeping Together of Two People of the Same Sex:

Some scholars remark that since the sleeping of two men under a single blanket, without clothes is a punishable offence according to Shariat, it is also a Greater Sin.

It is therefore mustahab not to sleep together even with clothes on. Except for husband and wife, Islam prohibits any two persons who are able to distinguish right from wrong, to sleep close to each other or under a common blanket. The same prohibition applies to brothers and sisters.

The Holy Prophet (s.a.w.a.) has stated: “Make separate bed for your children above ten years. Two brothers and two sisters and a brother and a sister should not be made to sleep on the same bed.”

Homosexuality is such a heinous crime that if one does not repent and pray for forgiveness, he becomes like the one who has disbelieved in Allah (s.w.t.). He becomes liable for eternal punishment like the Kafirs. Hence, there is no better way than to kill this person and burn the corpse. The people of Lut (a.s.) were shamelessness till the wrath of Allah (s.w.t.) came on to them.

First Satan let one person to commit these indecencies and later he invited others to the same evil. Finally, the crime reached such a gigantic proportion that among the people of Lut (a.s.), it was common to see a man commit sodomy right before the eyes of the onlookers. Women also had sexual relations among themselves. Allah (s.w.t.) cursed these people and destroyed them.

Hazrat Ali (a.s.) said “If anybody deserves to be stoned to death twice, it is the homosexual”

### A Short Story to end the Chapter on Sodomy: As narrated by Imam (a.s.):

One day Ali (a.s.) was sitting with his companions when a man approached and said “O Chief of the Believers, I have committed sodomy with a boy, please purify me (impose legal penalty upon me) Ali (a.s.) told him, “Go home, you may have had some misunderstanding”

The next day the man returned and repeated his confession and requested for penalty. Ali (a.s.) said:

“Go home; you may not be in your sense right now”. He went away only to return the third time and repeat his confession and again asked for punishment, at last when he came for the fourth time. Ali (a.s.) said,

“The Holy Prophet (s.a.w.a.) has prescribed three methods of dealing with the situation, you may choose any one of the three deaths - by having the arms and feet tied and thrown from the cliff, being beheaded or being burnt alive.”

He said, “O Ali (a.s.) which is the worst of these methods? Holy Imam (a.s.) replied, “Burning Alive”. “Then I choose this death,” said the man. By permission of Ali (a.s.) he stood and prayed two-Rakat prayer and then said. “O Allah (s.w.t.)! A sin was committed by me of which You are well aware. Then I had the fear of this sin, I came to the Successor of your Prophet and requested him to purify me. He gave me a choice of three deaths. I chose the most dreadful death. I pray to you to consider this penalty as the expiation of my sin and do not burn me in the fire of Hell which is ignited by you.”

Then he got up weeping and jumped into the pit into which the fire had been lit. He sat in the fire, and the fire engulfed him from all the sides. Ali (a.s.) began to weep, upon seeing this condition and other companions were also in tears.

Hazrat Ali (a.s.) said, “Arise, the one who has caused the Angels of the earth and the sky to weep. Allah (s.w.t.) has certainly accepted your repentance. Get up but never approach the sin that you have committed ever again”

It so happened that the man came out of the fire unscathed. The fire could not burn the one who repented.

We pray to Allah (s.w.t.) to always keep us on the right path and keep us away from sins of all kind big or small, for the love of Allah (s.w.t.)

Read The Holy Quran With Its Meaning – To Understand It Well

## 13. Qazaf (To Accuse a Chaste man or Woman of Adultery or Homosexuality)

The Thirteen Greater Sin, means to wrongfully accuse a chaste Muslim man or chaste Muslim woman of adultery or homosexuality. The Holy Quran also speaks of the punishment for this sin:

Surely those who accuse chaste believing women, unaware (of the evils), are cursed in the world and the hereafter and they shall have grievous chastisement. On the Day when their tongue and their hands and their feet shall bear witness against them as to what they did.[[181]](#footnote-181)

The above verses clarify that Allah (s.w.t.) accuses those who falsely accuse chaste men or women of adultery as long as they are alive, and in the Hereafter, they shall be deprived of His Divine Mercy. We should maintain our distance from such people on whom the wrath of Allah (s.w.t.) has descended and be very careful not to believe their false accusations. False accusers have to be penalized in this world according to the Islamic law. Once their testimony is proved false, they can never ever testify in a Court of Islamic Law.

It is also mentioned in Holy Qur’an,

And those who accuse free women then do not bring four witnesses, flog them (giving eighty lashes), and do not admit any evidence from them ever, and these it is that are the transgressors.[[182]](#footnote-182)

Imam (a.s.) said, “One who commits qazaf is removed from the ranks of the Believers of Allah (s.w.t.) and considered as a transgressor. Transgressor is also the opposite of Believer as Allah (s.w.t.) himself says”

The Holy Prophet (s.a.w.a.) said “The person who accuses falsely a chaste man or a chaste woman of indecencies, Allah (s.w.t.) invalidates all his good deeds (and does not give him any reward) and on the Day of Judgment seventy thousand Angels lash him from the front and behind and continue to do so till the order is passed for him to be put in Hell”

Imam (a.s.) said, One who speaks wrongly about the Believer and says something, which he has neither seen nor heard himself, is from those who have been mentioned in the verse:

Surely (as for) those who love that scandal should circulate, respecting those who believe they shall have the grievous chastisement in this world and the Hereafter and Allah knows while you do not know.[[183]](#footnote-183)

### Abusive Language is Haraam:

Apart from grave accusations like adultery or sodomy it is also Haraam to us abusive language for a Muslim who does not openly indulge in evil acts. It is not allowed to abuse him with words like Transgressor, Dog, Drunkard, or Pig! Even calling out to someone with such words is Haraam. Similarly, it is Haraam to address someone by associating him with some disease or handicap like Blind, Lame, and Deaf. According to Shariat, a person who uses abusive language should be given a light punishment or reprimanded.

As per Imam (a.s.) “If a person calls another Sinner, Indecent, Kafir, Munafiq or Donkey, he must be given thirty nine lashes”

The Holy Prophet (s.a.w.a.) said: “there are four people, the intensity of whose Chastisement will also annoy the other people of Hell”“There would be a man who had blissfully used abusive and foul language in the world. In Hell, puss and blood shall flow from his mouth”

## 14. Drinking Liquor and Gambling

Drinking Liquor and Gambling is the Fourteen Greater Sins, Holy Quran says:

They ask you about intoxicants and the games of chance, Say, in both of them there is a great sin and means of profit for men, and their sin is greater than their profit.

O you believe! Surely intoxicants and games of chance and (sacrificing to) stones set up and (divining by) arrows are only an uncleanness, the Shaitan’s works; shun it therefore that you may be successful.

As per the Imam (a.s.) “On the Day of the Qiyamat the drunkard would come with a black face, a protruding tongue and the saliva dropping upon his chest”. “He will scream, Thirst! Thirst! and Allah (s.w.t.) would have the right to make him drink from the well that contains the pollutants of the adulterers.”

The Holy Prophet (s.a.w.a.) says: “One who is careless of Namaz will be deprived of my intercession, and will not be able to reach me at the pool of Kausar, and by Allah (s.w.t.), my intercession will also not reach the one who consumes intoxicants, and he would not be able to reach me at the pool of kausar”

One more Tradition says, that the Holy Prophet (s.a.w.a.) cursed ten types of people in connection with wine:

1) One who plants a sapling with the intention of producing wine.

2) One who cultivates this sapling so that wine may be manufactured.

3) One who crushes the grapes.

4) One who drinks wine.

5) One who serves the wine.

6) One who transports wine.

7) One who takes delivery from the supplier.

8) One who sells wine.

9) One who buys it.

10) One who uses the income that is earned by (making or selling) wine.

Imam Ja’far as-Sadiq (a.s.) said:

“One who is addicted to wine (liquor) will meet the Lord (on the appointed Day) like an idol worshipper”

“On the Day meeting of the Lord, the drunkard will be counted among the disbelievers”

“Disobedience to the order of Allah (s.w.t.) is mostly due to alcoholism. The alcoholic abandons Namaz. He even commits incest under the influence of alcohol. He loses his senses”

“Certainly even if a person swallows only a mouthful of wine, at that very moment, the Angels, the Prophets and the Righteous Believers send their curses upon him”

“And when he drinks enough to make him intoxicated the spirit of belief leaves his body, it is replaced by the dirty, accursed, devilish spirit. When the person neglects Prayers, he spreads corruption in society”

“One who drinks wine considering it halal will remain forever in Hell. One who drinks wine, knowing it is Haraam will still taste the punishment of Hell”

“Allah (s.w.t.) knows better that every Prophet who has been sent by Him did not have his Religion completed till wine was prohibited. Wine has always been Haraam”

“Don’t associate with people who drink too much wine...”

“Alcoholism is the Mother of all sins. Liquor invites the drunkard to all sorts of indecencies. It destroys his intellect, so much so that under its influence he even fails to recognize his Lord. Whatever sin he encounters, he commits it. The alcoholics do not refrain from any such acts, which are against morality”

“If more of it intoxicates, then to consume even a bit of it is Haraam.”

A person enquired from Imam (a.s.), but I dilute it with water? Imam (a.s.) told him. A Haraam thing does not become Halal by mixing it with water. Fear Allah (s.w.t.), refrain from partaking of it.

In another tradition: Does it matter if as much water is mixed in wine so that it is no more intoxicating?

The Imam replied “No! By Allah (s.w.t.) it is not. Even if a drop of wine falls into a well full of water it does not become Halal. Rather the whole well has to be emptied.”

Offering liquor to others is also Haraam even if it is to a young, naive child. One who is responsible for serving liquor will have to drink an equal quantity of the boiling water of Hell, on the Day of Qiyamat, by Allah (s.w.t.)’s command.

“Accursed, accursed is the one who sits at a table where wine is being served.”

“One who believes in Allah (s.w.t.) and the last day, must not even sit at the table where wine is kept”

“Do not sit with drunkards because when the curse descends it engulfs all the people in the company of the drunkards”

### Wine and Medicine:

According to the Traditions of the Ahlul Bayt (a.s.) to take wine as medicine is also Haraam. Rather, the Ahlul Bayt (a.s.) have prohibited the consumption of any intoxicant as medicine. The jurists unanimously agree that one should refrain from consuming any intoxicant to cure a disease or to ward off pain. Allah (s.w.t.) has not reposed any curative effect in any intoxicant.

### Three Exceptions:

Certain Mujtahids have stated that there are three exceptions where an intoxicant could be taken as medicine

1) The person should know that his malady is curable.

2) It must be that if this treatment is not taken it would result in death or extreme pain.

3) There should be no other cure for this ailment It these conditions are fulfilled, the patient can be given an intoxicant as medicine but only just enough to cure his disease.

But as it is stated, Allah (s.w.t.) has not bestowed any cure in a Haraam thing, hence the above conditions are mentioned just for the sake of an obligation. Such a situation can hardly arise.

### Wine Contains No Cure:

Ibne abi Yazoor told Imam Ja’far as-Sadiq (a.s.): I am suffering from a disease. When the pain intensifies, I drink some wine of grapes and the pain subsides. Imam Ja’far as-Sadiq (a.s.) said, “Do not drink. It is Haraam, it is nothing but Shaitan who is preying upon you to involve; you in sins. When he loses all hope of making you drink he will leave you.”

Ibne abi Yazorr returned to his native place, Kufa, he was in intense pain and his people brought for him wine of grapes and persuaded him to drink it. Ibne abi Yazoor said, “By Allah (s.w.t.)! I will not taste a drop of it”. He bore the pain for some days. At last his pain receded and he never suffered from it for the rest of his life.

### Aloofness from the Drunkard:

In order to discourage the evil habit of drinking, Allah (s.w.t.) and the Holy Prophet (s.a.w.a.) have commanded that people should not associate with a drunkard and remain totally aloof from him. It is a method by which the drunkard will feel self-conscious about the lack of respect with which his community members view him. Being strictly excluded from company, he will not be able to influence tender or immature minds to develop this obnoxious habit. We can thus restrict the evils of alcoholism that destroy the foundation of individual and social life.

### Do Not Give Your Daughter in Marriage to a Drunkard:

Hazrat Imam Ja’far as-Sadiq (a.s.) quotes the Holy Prophet (s.a.w.a.):

“Allah (s.w.t.) has made me to pronounce wine as Haraam, after this pronouncement if someone still drinks wine, he is not fit to have his proposal for marriage accepted, when he proposes. If he seeks recommendation, he should not be recommended. If he says something, he must not be believed. His testimony must not be accepted. Nothing should be kept in his trust. Allah (s.w.t.) is not responsible for something kept with a drunkard, with the knowledge (of his vice). He will not receive any compensation if the thing is lost, nothing could be taken in exchange and neither its cost”

Imam Ja’far as-Sadiq (a.s.) says:

“One who marries his well-behaved daughter to a drunkard does Qat-e-Rahmi”

“One who marries his well-behaved daughter to a drunkard: it is as if he has given her to adultery”

“If a drunkard falls ill do not go to visit him. If he dies, do not attend his funeral”

### On Games:

Imam (a.s.) said: It is Haraam to sell chess. It is Haraam to spend the income of this sale. To keep chess (board and pieces) in one’s possession is tantamount to Kufr (disbelief). To play chess is equal to ascribing partners to Allah (s.w.t.). It is a sin even to salute one who plays chess. One who touches it in order to play it, it is, as if he has contaminated his hands by touching pork”

“To teach chess to others is also a kind of destructive sin”

“Allah (s.w.t.) pardons all the sinners in the Month of Holy Ramazan except three kinds of people; those who drink wine, those who gamble and those who harbour enmity and avarice towards a Muslim.”

### Forgetting Allah (s.w.t.):

Alcohol and gambling are vices leading to a spiritual bankruptcy. These offenders are oblivious of Allah (s.w.t.) and of their duties towards their Creator. Living in a state of forgetfulness of Allah (s.w.t.) is the worst tragedy that befalls the unfortunate victims of these vices

and to keep you off from the remembrance of Allah and from Prayer.[[184]](#footnote-184)

Imam (a.s.) said: “Leave the preoccupations of the fire-worshippers to them”

“Do not even approach chess”“All the tools and actions of gambling are Haraam”

“All kinds of games of betting are gambling and the sale, the purchase and the use of all the tools of gambling are Haraam. It is only an act that Shaitan instigates you to do”

Chess and Cards should not be indulged in even when played only for intellectual stimulation games with no intent to gamble. These games have an inherent power to obsess the player until he becomes oblivious of his responsibilities towards his family and even his livelihood. Such all-consuming activities lead to the disruption of an otherwise happy family life. Shaitan also will not lose the opportunity to incite the players to play for stakes. Very soon, the game started as an intellectual exercise will slip in to a game for making money. The only effective way to eradicate gambling from society is to stay clear of such games as commanded by our Imam (a.s.). Hence, Islam has declared that to manufacture the tools of gambling is Haraam; to buy or sell them is Haraam and to spend from the profits of these transactions is Haraam. It is Haraam even to have the tools for gambling in one’s possession. It is obligatory to destroy them.

To lay bets with articles not usually employed in gambling is also Haraam. Archery and horse racing are exceptions to the extent that is permissible only for those who participate in the sports to bet amongst themselves; Apart from these two games it is Haraam to bet in any other competition. For example yachting, weightlifting, lancing etc. The income of the participant who wins is Haraam. He must return it to his opponent.

It is undoubtedly permissible for participants (and not for spectators) in horseracing and archery to bet among themselves. The winner can rightfully own the amount he wins. Islam has permitted these two competitions because such sports contribute to the overall capabilities of a warrior, and a Muslim well verse in these is better equipped to challenge his adversaries. The details could be pursued in the books of legal rulings.

The Holy Prophet (s.a.w.a.) said: “Angels are present when a completion of horse and camel racing or archery is held. Except for these three, every competition is gambling and (also) Haraam.”

Every competition is gambling where the loser has to pay a certain amount. To employ any article for the purpose of taking a bet is gambling even if such an article is not generally associated with gambling.

Since most of the Mujtahids have prohibited all competition except horseracing and archery, it is better to refrain from contests as a precautionary measure.

However, even contests that can be considered permissible are prohibited if they involve a risk. For example, hazardous car-racing competition or gluttony and the dangerous methods of yachting are all Haraam for they involve risks.

Purchase of lottery tickets in the name of charity, where the money is not refundable and only a few people win money without any effort, is Haraam. It is gambling and a very great sin.

Let us pray to Allah (s.w.t.) to always keep us away from the vice of gambling and drinking alcohol and always keep us away from the evil designs of the Shaitan mardood.

## 15. Music

It is haraam to play instruments like guitar, piano, tambourine, drums etc. Listening to music is also a Greater Sin, and to be engrossed in musical instruments is a Greater Sin.

Imam Jafar as-Sadiq (a.s.) said,

Manufacture, sale, and purchase of musical instruments is Haraam and the income derived from musical activity is also Haraam. The transactions involving these (instruments) are invalid. It is Haraam even to keep instruments of music in one’s possession. It is obligatory to destroy them.

The Almighty Allah (s.w.t.) has prohibited the manufacture of all such things that are exclusively used in Haraam ways; and things that only create evil like pipe, flute, chess, and all types of instruments of gambling, images, statues. The manufacture of all such articles is Haraam**.**

The Imam (a.s.) further said: “Then even learning to sing or play music and teaching it, to sing and play music, to be paid for these things or to be in any way engrossed in these vices is Haraam”.

### Music According To Tradition:

The Holy Prophet (s.a.w.a.) said: The Almighty Allah has sent me as a mercy to the worlds, to guide the people, and he ordered me to eradicate the playing of flute and other instruments of music, all games of vice, idol (worship) and all practices of days of ignorance.

Imam (a.s.) said: “A person who has received Blessings from Allah (s.w.t.) and while having these Blessings, he plays flute, it is as if he has been thankless of the Blessings.”

Every moment of our lives, we are enjoying Allah (s.w.t.)’s unlimited Benevolence.

The Imam (a.s.) further stated: “The playing of violin promotes the growth of hypocrisy in the heart, like water assists the growth of vegetation (algae).”

“If drums and cymbals are played at one’s house for forty days, Allah (s.w.t.) will impose a Satan by the name of ‘faqandir’. The satans will infiltrate into every cell of the person’s body. With the spread of this evil, the person loses all sense of dignity and self-esteem. He will then not care as to what he says or what is said about him. Then, this satan blows into this person. As a result, he becomes utterly shameless. So much so that he is not concerned of affected even if his women are dishonored”

It is narrated in one Tradition:

“I was in company of Imam (a.s.) when a person said: “When I go to the toilet, I can hear the music and songs of my neighbor. Sometimes, I remain (in toilet) longer so that I may listen to more of it”

Imam (a.s.) said: “Desist from listening to music and songs attentively.” The man further said: “Master, I do not go to music gatherings, I only hear the sounds”. Imam further said, have you not read this Quranic verse:

Surely, the hearing, the sight, and the heart, all of these shall be questioned about that.[[185]](#footnote-185)

The man replied, “I was not aware of this Ayah, I regret my action, I shall not do so in the future. I repent for my past sins and I seek forgiveness from my Lord.”

Seeing his condition, Imam (a.s.) said, “Get up! Go and perform ghusl and offer Namaz and Pray for forgiveness. You have certainly been involved in a deadly sin and a terrible situation. You have repented for it and I thank Allah (s.w.t.) for that, and I seek forgiveness of Allah (s.w.t.) for all those things that He dislikes. Certainly, Allah (s.w.t.) only dislikes the evil things. Leave the evil things to the evil people because there are different people suitable for different things”

Amirul Momineen Ali (a.s.) says:

“Angels do not even enter a house that has wine, drum, tambourine or a flute. Even the Prayers of the inhabitants of this house are unacceptable they are deprived of Barakat”.

### The Blackened Face of the Musician:

The Holy Prophet (s.a.w.a.) has stated: “A persons who possesses a sitar, on the Day of Qiyamat will be raised with a black face. His hands will be holding a sitar of fire. Seventy thousand Angels with maces of fire will be hitting him on the face and the head. The singer will arise from his grave, blind, deaf and dumb. The adulterer will be similar raised. The player of flute will also be made to rise in this way as will be the drum player.”

It means that all such people will appear on the field of Mahshar (on Day of Reckoning) as blind, deaf, and dumb.

### A House Where Music Is Played For Forty Days:

Hazrat Imam Ali ar-Reza (a.s.) remarks: “A person invites Divine wrath, when in his house instruments like flute, drum and chess are played for forty days. If this man dies within these forty days, his would be of a sinner and a transgressor. His place shall be in Hell. And what a dreadful place it is!”

### Origin of Music:

It is narrated that that when Hazrat Adam (a.s.) died, his infamous son Qabil and Satan were very happy. Both gathered at a place and indented some musical instruments to celebrate the death of Hazrat Adam (a.s.) and in the words of Imam, all such musical things which people new use for merry making have originated from that.

### Hadees of the Holy Prophet (s.a.w.a.) and the Imams (a.s.):

1) Holy Prophet (s.a.w.a.) said, “I forbid you to dance and to play the flute, the drum and the tambourines”

2. And to listen attentively to the musical instrument (is a great sin) manufacturing, buying or selling musical instrument is forbidden, and the profits accrued from such dealings are illegal and the transaction is invalid. Even safekeeping of musician instrument is forbidden and to destroy them is obligatory.

3. Singing is one of those sins for which Allah (s.w.t.) has reserved the punishment of Hell.

4. The place where songs and music are played, Allah (s.w.t.)’s wrath descends.

5. Music and songs give rise to hypocrisy.

6. Its leads towards poverty and hunger.

7. Molten lead will be put in the ears of that person who listens attentively to music and songs.

8. Thus to teach singing and music and to learn to play it or to receive payment for it and to indulge in any kind of musical pastime is forbidden.

9. Don’t enter a house in which Allah (s.w.t.)’s Blessings and bounties are turned away from the habitants of the house, at such a place neither the Supplications are responded nor the Angels come near and such place.

10. One who has been bestowed with favours of Allah (s.w.t.); while in possession of such favours plays flute, he has been unthankful to the favours of Allah (s.w.t.).

11. And one will see that music will become so common that no one will forbid others. Nor will anyone find himself the courage to forbid anyone.

12. Singing is the ladder to Adultery.

13. The Holy Prophet (s.a.w.a.) said, that The Almighty Allah has sent me as a Mercy to the worlds, to guide the people, and He ordered me to eradicate the playing of flute and other instruments of music, all games of vice, idol (worship) and all practices of the Days of Ignorance.

# 4. Manazelul Akherah

## Introduction to Manazelul Akherah (The Stages of The Hereafter) (Part 1)

This is an introduction to the Stages of the hereafter i.e. different stages, which one will come across after death. Ma’ad is derived from the root word ‘a-w-d’, which means to return. Hence, the returning of the spirit (rooh) back to his body is called Ma’ad. Ma’ad is one of the fundamental principles of Islamic Faith and Belief and it is incumbent upon all Muslims.

After death, every soul shall arise and see the reward of retribution (as the case may be) of its deeds.

### Ma’ad consists of five stages:

1) Death (Maut) 2) Grave (Qabr), 3) Intermediate stage (Barzakh), 4) Resurrection (Qiyamat) and 5) Paradise (Jannat) or Hell (Jahannam).

The Holy Prophet (s.a.w.a.) through the medium of Revelation has explained to us in detail regarding what happens after death. Man’s senses have their limitations beyond which it is not possible for him to understand, example a child in the Mother’s womb cannot perceive the vastness of the outside world. In the same manner, a soul captivated by influences of matter cannot easily understand the hidden world of realities. The knowledge of this unseen world is concealed from man and he can only understand it through the medium of the Holy Prophet (s.a.w.a.) and his Vicegerents, the Holy Aimmah (a.s.). Hence, to have a better comprehension of the hereafter, we have to rely totally upon them, because they are the Inheritors of the knowledge of Allah (s.w.t.) and the Hidden Wisdom.

### Dreams (Ro’ya):

Imam Musa-al- Kazim (a.s.) states that in the former part of creation, man did not dream. Allah (s.w.t.) sent upon the people His Apostle to guide them towards virtue and warn against evil. The Holy Prophet (s.a.w.a.) advised them if they followed the Right Path as preached by Him, they would be successful and be rewarded in Paradise, but if they erred and did not avoid sin, they would face tribulation in hell. They asked the Holy Prophet (s.a.w.a.) as to how could they rely on something, which they had never seen. They said they observed that after death a man’s body become motionless and turns into dust, how could then he be rewarded or chastised for his actions. It is after this incident that they started dreaming in which they witnessed Allah (s.w.t.)’s rewards in Paradise and His wrath in hell. They went to the Prophet and narrated this to him. The Prophet replied that as in the dreams they met people, conversed with them, and visited far off place, after death even if their bodies would be reduced to dust, they would still taste the chastisement or reward (as the case may be) in Paradise or Hell.

### Death (Maut):

The Holy Quran says, “Blessed is He in whose hand is the Kingdom (of the heavens and the earth), and He has power over all things. Who created death and life that He may try you, (to prove) which of you is best in deed.[[186]](#footnote-186)

The detachment of the spirit (rooh) from the body is called death (Maut). It is incumbent upon us to believe that death is phenomenon solely governed by the will and command of Almighty Allah (s.w.t.) only, and He maintains the relation of the spirit to the body from the Mother’s womb until the end. He is the Creator (Khalq) of all the things, and the Giver of life and death. The Holy Quran says,

“Allah takes the spirits (Rooh) at the time of their death”[[187]](#footnote-187)

Some ignorant people are of the opinion that the Angel of death (Izraeel) is an evil demon and an enemy who estranges us from our children and orphans them, but the reality is that he acts in accordance to the command of Allah (s.w.t.) only and has no personal options.

### Separation of the Spirit (Rooh) from The Body:

It is narrated in the Tradition of Me’raj that a plank is placed in front of Izraeel, on which names of all creatures are written. When Allah (s.w.t.) wills death of any of His creatures, the name of the plank disappears, and Izraeel does the needful. It is possible that at one time death of more than one creature may be ordained. Just as many candles can be extinguished in a single puff, more than one spirit can be removed together. Surely, Allah (s.w.t.) is the giver of death as stated in the Holy Quran.

Say (O Prophet) the Angel of death who is given charge of you shall cause you to die”[[188]](#footnote-188) “Those whom the Angels cause to die while they are unjust to themselves”[[189]](#footnote-189) “Those whom the Angels cause to die in a good state, saying, Peace be on you, enter the garden (of Paradise) for what you did.[[190]](#footnote-190)

It is not necessary that the spirits of all Believers (Mo’mineen) removed easily. Even a believer who has done good deeds in his life experiences difficulty during death. This acts as the punishment for sins he committed for which he is atoned for in this very world. While the non-believer this difficulty is an extra punishment of Allah (s.w.t.) followed by the ones to come in the Hereafter.

“But how will it be when the Angels cause them to die smiting their backs”[[191]](#footnote-191)

It is also possible that a non-believer may not experience difficulty during death, this acts as reward for the good deeds he has committed which are compensated in this very world, leaving their scrolls of deeds nil of any reward. In reality, death is an unfortunate event for a non-believer even though he dies in comfort, while it is a blessing and felicity for a Believer even though he experiences difficulty during it.

### Love of World:

Hatred towards death and love of the world is the outcome of an ignorant person’s mind, who thinks that the happiness of this world is his prosperity and good fortune. The world beset with numerous troubles and anxieties is about to end in misery and does not enjoy eternity, perpetuity and sincerity.

(the disbelievers) are pleased with this world’s life and are content with it.[[192]](#footnote-192)

Are you contented with the life of this world instead of the Hereafter.[[193]](#footnote-193)

### Friendship with Death:

It is of utmost importance that man should hold death dear and consider it an opportunity of meeting with his Almighty, and not hate it and consider it an evil, but should take lessons from it. He should ask forgiveness from Allah (s.w.t.) for his sins and take the rebellious self (naf’s). When the call of his Lord comes, he should welcome it with open arms accepting it to be a blessing from Allah (s.w.t.). He should be contented with the decree (Qadr) of Allah (s.w.t.). He should also rejoice that shortly he would be taken to the presence of Ahlul Bait (a.s.) and meet his deceased companions and other Believer brother. He should not be disheartened by the delay in death but should consider it as opportunity afforded by Allah (s.w.t.) to him to repent. This delay would give him a chance to gather provisions useful for his journey to the other world, for the journey is tiresome and full of dangerous valleys and difficult path.

## Introduction to Manazelul Akherah (The Stages of The Hereafter) (Part 2)

### Regarding the Removal of Spirit and Its Hardship (Sakarat):

And the stupor of death will come in truth, that is what you were trying of escape.[[194]](#footnote-194)

This stage is full of difficulties and troubles. One hand a man feels pain, his tongue turns motionless, his bodily components cease to function, while on the other hand weeping and wailing of relatives, grief of separation, orphaning of children, and the sorrow of leaving behind hard earned wealth and enormous property for others to feast through illicit means. The dying man remembers his sins and regrets, but alas, the time (to repent) has passed and account closed. Amirul Mo’meneen (a.s.) says:

“He (the dying person) regrets over his wealth which he gathered bearing hardships, and now he is being separated from it. Leaving it to be feasted upon his inheritors. His hard earned wealth is left for the use of others.”

Certainly, you were heedless of it, but now we have removed from you your veil, so your sight today is sharp.[[195]](#footnote-195)

He feels the presence of Angels around him and wonders about what is in store for him. It has been narrated in Traditions (Hadees) that at the time of death, the Holy Prophet (s.a.w.a.) and the Holy Aimmah (a.s.) come near the head of the dying person, who is able to see them.

The dying man is confused, because on one hand Satan (Shaitan) with his companions tries hard to spoil his faith (Iman), and on the other hand the thoughts of the arrival of the Angel of death makes him the more puzzled. He wonders as to what state would be (the Angels of death) come and how would his spirit be removed.

The Commander of the Faithful, Ali (a.s.) says:

“And when the signs of death approaches, he knows not what will befall him”

“When the Angel of death comes to take the spirit of the disbeliever, he brings along with him a club of fire, by which he removes his spirit and the flames of hell scream at the dying man”

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

“There are three types of persons from among my Ummat two will be subjected to his punishment”

1) An oppressive (zalim) ruler.

2) Those who unjustly usurp the rights of orphans and,

3) The bearer of false witness man, due to difficulty or ease during death also sees the effects of his good or bad deeds that he committed.

Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.[[196]](#footnote-196)

Imam Jafar as-Sadiq (a.s.) says: “A woman in menses (Haiz) or a polluted person (Junoob) should not remain near the dying person, because the Angels feel disgusted because of it and go away”.

### Deeds whose performances ease Death:

Imam Ja’far as-Sadiq (a.s.) says: “If a person wishes that his last moments should be easy, he should maintain cordial relations with his kith and kin, and be kind to Parents. Whoever does so, death will be eased, and he never prey to misfortunes in his life time.”

It is narrated that once the Holy Prophet (s.a.w.a.) went to a youth that was in his last moments. He told him to recite Kalema-e-Tawheed “La elaaha illallaah (There is no god but Allah) but the youth could not utter it because his tongue had turned speechless. The Prophet (s.a.w.a.) repeated this order thrice but still the youth could not answer. He turned towards a woman who was seated near the youth’s head and asked if she was his Mother. She replied in the affirmative. The Prophet (s.a.w.a.) then asked if she was unhappy, to which the Mother replied in affirmative but would forgive him if the Prophet (s.a.w.a.) commanded her to do so. The Prophet told her to forgive him and soon as she forgives him his speech returned and he recited the ‘Kalema’. The Prophet (s.a.w.a.) asked him as to what he saw. He answered that he saw an ugly looking man who held him by the neck, and was trying to strangle him. The Prophet (s.a.w.a.) then told him to recite the following “Yaa man yaqbalul yaseera wa ya’foo a’nil kaseera iqbal minnil yaseera wa’fo a’nnil kaseera innaka antal ghafoorur raheem”

When he did so, the Holy Prophet (s.a.w.a.) asked him as to what he saw now. He answered that he saw that a handsome man had come to his rescue while the ugly man had turned back, and the handsome youth was there by his side comforting him. He uttered these words and breathed his last.

From above we must derive a lesson that a Parent’s displeasure becomes the reason for anguish in death. Even after the Holy Prophet (s.a.w.a.) being present besides him, the youth could not recite the ‘Kalema’ and was in agony until his Mother forgave him.

Imam Ja’far as-Sadiq (a.s.) says: “A person who gives clothes to his brother Believer during the summer or winter, it is incumbent upon Allah (s.w.t.) to present the dress of Paradise to him, and make his end easy, and save him from the narrowness of the grave”

The Holy Prophet (s.a.w.a.) says: “A person who offers to eat something sweet to his brother Believer, the pangs of death will be easy on him”

### From Death till Grave:

After the spirit (Rooh) is separated from the body, it lingers on the top for some time. Thereafter, the Spirit of the believer is taken to the Heaven, while that of a non-believer below. When a Believer’s bier is being carried, he calls out: “Hasten me to my eternal destination” while non-believer calls out: “Do not make haste to bury me in my grave, making way for my chastisement.”

During bath of the Believer’s dead body, the Angels ask him if he desires to return to the world back to his kith and kin, to which he replies he does not intend to go back to the world of miseries and misfortune. The spirit of the dead person remains present and witnesses the bath given to his body. It is also narrated that when the bath is being performed, the dead person feels as if he is being thrown from a height, and the rough hands of the person performing the bath seems to be smiting him, hence it is necessary that bath should be performed with gentle hands.

The sprit hears the voices of the people who have come to attend the funeral. Hence, it should be borne in mind that one should avoid talking during funeral, A woman in menses or nifaas (blood discharge after child-birth), and a person in the state of pollution should avoid coming near the dead body, because it becomes the reason for the displeasure of the blessed Angels, who turn away in disgust. Such acts should be performed for the dead person which become the reason for Allah (s.w.t.)’s Blessings, viz remembrance of Allah (s.w.t.) and Ahlul Bait (a.s.), recitation of the Holy Quran etc.

It is also narrated that after the dead body is buried, the spirit returns and maintains relation with the body. When it sees that the people are returning back, knows that from now on it is destined to live alone. It becomes restless, and says “Alas! Those children of mine whom he brought up with love and care have abandoned me, and now my only companions are my deeds (A’mal) which I performed while alive”

The first glad tidings, which a Believer receives in the grave: “O! you who Believe! Allah (s.w.t.) has forgiven your sins and the sins of those who attended your funeral”.

## Life after Death –Mystery of Death

There are two types of beliefs about death. The first set of people are those who do not believe in Allah (s.w.t.). Instead, they believe that the life is just an evolution of matter, and death is the end. They consider death to be the destruction/annihilation of man and say that everyone’s term is short lived. Those who imagine that their passage through the walls of death puts an end to all dimensions of their existence and there is not life beyond that frontier and no life-Hereafter see the bitterness and unpleasantness of leaving this world as natural and inevitable. Such men strive to get as much enjoyment from this life as possible and to acquire utmost material comfort. This materialistic point of view does not leave any room for compassion, charity, mercy or feelings like self-denial or, giving others preference over oneself.

The second set of people, who have faith in the Almighty Allah (s.w.t.), are convinced that men and the universe advance together in pattern determined by Allah (s.w.t.) only and their forward movement is unending. For them death is simply breaking the narrow and confining cage of the body and being liberated from it, entering thereby an ideal and enrapturing realm. Death near them is merely the substitution of one from to another, a change of the outer garb. When death arrives, man abandons this grab and his form of clay and puts on the garment of the transitional realm. They are the view that death is a ladder leading to the world of purgatory and resurrecting which is everlasting place of repose. For such persons, death is a welcome and pleasant stage through which they gladly pass to reach their desired goal.

According to clear verses of the Holy Quran and many Hadees, death is not the end of man. The human spirit after death remains and experiences Blessings or torment up to the time of turmoil of Resurrection.

### The Holy Quran says on Death:

The Holy Quran gives a specific interpretation about the nature of death and uses the term ‘Tawaffa’ for it. Noted scholar Murtaza Mutahhari says ‘Tawaffa’ and ‘Istefa’ are both from the same organ (‘wafa’). In Arabic the word, ‘tawaffa’ is used whenever a person receives something complete, without the least clipping or omission. This expression is used for death in fourteen verses of the Holy Quran from which we conclude that death is something we receive. That is, at the movement of death, man is delivered to the Angels who receive him in his full reality and personality.

Three verses are referred hereunder where the word ‘Tawaffa’ is used:

Surely (as for) those whom the Angels cause to die while they are unjust to their souls, they will say, In what state were you? They will say, we were weak on earth. They shall say, was not Allah’s earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort.[[197]](#footnote-197)

Allah takes the soul at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.[[198]](#footnote-198)

Say, The Angel of death who is given charge of you shall cause you to die, and then to your Lord you shall be brought back.[[199]](#footnote-199)

### Death as Defined by Masoomin (a.s.):

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

“You have not been created to perish, but to remain forever. Only you transfer from one home to another, and the souls are strangers on earth and are in the bodies (like) prisoners”

“This world is a prison for the Believer and a paradise for the infidel”

Ali (a.s.) said “I swear by Almighty Allah the son of Abu Talib is more at ease with death than a suckling infant with breast of its Mother.”

When Ali (a.s.) was wounded on 19th of Holy Ramazan shab, he welcomed death like a dear one for whom he had been long waiting, and said “By Lord of the Holy Kaaba I have succeeded, and have no fear if death should carry me off or death should befall me”

“Death is one of the three things happening (to the dying person); either it is good tidings to eternal bliss, or bad tidings of eternal punishment, or there is vague threatening suspense, so that he does not know in which group he will be included.”

“So, the one who loves and obeys us is the one who gets the good tidings of eternal bliss and our enemy and adversary gets the news of perpetual punishment. And the one whose position is vague, who does not know what will befall, is that Believer who has done injustice to himself (i.e. has committed sins), he does know what is to happen to him, but in the end, Allah (s.w.t.) will not treat him like our enemy, and will take him out of Fire by our intercession. So act righteously, obey Allah (s.w.t.), do not rely solely on your faith, and do not belittle the punishment of Allah (s.w.t.). For verily, he does not obtain our intercession but after 3, 00,000 (three lakh) years”[[200]](#footnote-200)

In about 15th Sermons of Nahjul Balagah, Hazrat Ali (a.s.) has defined death in different ways. A few of them are produced hereunder:

### About The Transience of the World:

Beware! Surely, this world is a place from which protection cannot be sought except while one is in it. The action, which is performed only for this world, cannot secure Salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and will be questioned about them, and whatever (good actions) they have achieved for the other world, they will get them there and stay in them. For the intelligent, this world is like the shade one moment it is spread out and extended but soon it shrinks and contracts.

### Death and Resurrection:

They are emulating each other and proceeding in-groups towards the final objective and rendezvous of death, until when matters come to a close, the world dies and Resurrection draws near. Allah (s.w.t.) would take them out from the corners of the graves, the nests of birds, the dens of beasts and the centers of death. They hasten towards His command and run towards the place fixed for the final return group by group, quiet, standing and arrayed in rows, they will be within Allah (s.w.t.)’s sight and will hear every one who would call them.

They would be having the dress of helplessness and covering of submission and indignity. (At this time) contrivances would disappear, desires would be cut, hearts would sink quietly, voices would be curbed down, seat would choke the throat, fear would increase and ears would resound with the thundering voice of the announcer calling towards the final judgment, award of recompense, striking of punishment and paying of reward.

### About Death:

Whatever they were ignoring have befallen them separation from this world, from which they took themselves safe, has come to them and they have reached that in the next world, which they had been promised. Whatever has befallen them cannot be described. Pangs of death and grief for losing (this world) have surrounded them. Consequently, their limbs become languid and their complexion changes. Then death increases its struggle over them.

In some of it stands in between him and his power of speaking although he lies among his people, looking with eyes, hearing with his ears, with full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed this time. He recalls the wealth he collected when he had blinded himself in seeking it, and acquires it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It would remain for those who are behind him. They would enjoy it and benefit by it.

It would be an easy acquisition for others but a burden on his back, and the man cannot get rid of it. He would thereupon bite his hands with teeth out of shame for what was disclosed to him about his affairs at the time of his death. He would dislike what he coveted during the days of his life and would wish that he who envied him on account of it and felt jealous over him for it should have amassed it instead of he himself.

Death would go on affecting his body until his ears too would behave like his tongue (and lose functioning). So he would lie among his people, neither speaking with is tongue or hearing with his ears. He would be rotating his glance over their faces, watching the movements of their tongues, but not hearing their speaking. Then death would increase its sway over him, and his sight would be taken by death as the ears had been taken and the spirit would depart from his body. He would then become a carcass among his own people. They would feel loneliness from him and get away from near him. He would not join a mourner or respond to a caller. Then they would carry him to a small place in the ground and deliver him in it to (face) his deeds. They abandoned visiting him.

Imam Husain (a.s.) says: “Death is the greatest joy which comes upon the Believers when they migrate from this house of affliction to eternal bliss; and (it is) the greatest disaster which comes upon the infidels when they go from their paradise (i.e. this world) to the Fire (of Hell) which will never be extinguished”[[201]](#footnote-201)

Imam Husain (a.s.) On the day of Ashura said: “Patience, O children of Noble (souls), death is nothing but a bridge which takes you from difficulties and troubles to the vast Paradise and everlasting bliss. So, who amongst you would not like to transfer from the prison of the world to the palace of the Paradise? But these enemies of yours will go from a palace to a prison and everlasting punishment”[[202]](#footnote-202)

Imam Zainul Aabedin (a.s.) in reply to a question regarding death said,

“It is for the Believer like shedding dirty lousy clothes, or like removing heavy shackles and chains; and changing to the finest and best clothes, or elegant horses and lovely abodes, and for an unbeliever it is like changing fine dresses and cozy abodes for dirtiest clothes and worst above and greatest punishment.”

Imam Mohammed Baqir (a.s.) said:

“Death is like sleep that comes to you every night; but this is a sleep which is very long and there is no awakening from it but on the Day of Resurrection...”

Imam Ja’far as- Sadiq (a.s.) said:

“For a Believer death is like fragrant breeze by smelling which he becomes revived, and every trouble and sorrow is removed from him, and for an infidel it is like snake-bite and sting of the scorpions and even worse”

The Imam (a.s.) was asked: “How is it that we find some unbelievers who die in ease, so much so that (flame of) life is extinguished while he is still speaking and laughing? Moreover, there are believers like this. While there are some infidels and the believers who have to bear the agony of death? Imam (a.s.) replied: “Whatever ease the Believer feels at the time of death, it is his immediate reward; and if he suffers (at the time of death), then it is (for the purpose of) cleansing him from his sins, so that he may come in the next world (Aakherat) in a state of cleanliness and purity, deserving for the eternal reward of Allah (s.w.t.). And whatever ease the unbeliever feels here (at the time of death) is for the purpose of completing the rewards of his good deeds in this very world, so that he would come in Aakherat without having any account except that which would bring him to punishment, and whatever sufferings are undergone by the infidel, it is the beginning of his punishment from Allah (s.w.t.),and all this (done) because Allah (s.w.t.) is Just and not Unjust. (Therefore, He gives the rewards of the good deeds of unbelievers by making their death easy and vice versa)”

Imam Musa al-Kazim (a.s.) said:

“Verily death is a purifier, it purifies the Believers from sins, and it is the last pain which afflicts them and the atonement of the last sin (or burden) upon them; whereas death separates the unbelievers from their good actions, and is the last delight or favour which reaches them.”

Imam Reza (a.s.) while visiting one of his ailing companions, said:

“Verily Mankind may be divided into two classes: those who find rest in death and those who give rest (to others) by it. So renew your faith in Allah (s.w.t.), in the Prophethood (of Hazrat Mohammed Mustafa (s.a.w.a.) and in the Wilayat (of the Imams) and you will among those who find rest in death.”

Imam Mohammed Taqi (a.s.) who asked: What is the matter with these Muslims that they dislike death? The Imam (a.s.) replied

“They are ignorant of it and therefore they dislike it. If they possessed knowledge of it, and were true friends (Awliya) of Allah (s.w.t.) they would love it, and would surely know that the other world is better for them than this”[[203]](#footnote-203)

Shaikh as-Saduq (a.r.) reports that once a man came to the Holy Prophet (s.a.w.a.) and said: “I do not know what has happened to me I do not like death. The Holy Prophet (s.a.w.a.) asked: Have you any property? The man replied “yes”. The Holy Prophet (s.a.w.a.) asked “Have you offered in charity” He said “No”. The Holy Prophet (s.a.w.a.) said: It is on account of this that you dislike death”[[204]](#footnote-204)

### How Death Does Comes:

Noted scholar Sayed Saeed Akhtar Rizvi writes that at the approach of death, when the eyes, ears and tongue cease to function, the person concerned sees (in spiritual vision) three, which claims to be his friends.

One of them says, “I will remain with you till your death” That friend is his worldly wealth and assets.

Another says: “I will accompany you till the door of your grave”And it is his children.

One friend says: “I am with you forever, in life as well as in death, And it is his good deeds (Aamal).

Imam Zainul Abedin (a.s.) said: “Allah (s.w.t.) has said “I do not hesitate in any order, except the death of a Believer who dislikes death and I do not like displeasing him. So when time comes for him to die, Allah (s.w.t.) sends two Angels (or according to other Traditions, two flowers) to him, one is called “Mushkiyah” one who makes him generous and the other called “Munsiyyah” one who makes him forget, thus Mushkiyyah makes him generous with his family wealth (he willingly leaves everything behind) and the Munsiyyah makes him forget all the worldly affairs”

Hazrat Ali (a.s.) said to Haris Hamdan: “Everyone who dies see me, whether he be a Believer or a hypocrite, So as far Believers are concerned they are overjoyed to see the Imam (a.s.) but the hypocrites regret when they see me.”

When Muskhiyyah and Munsiyyah complete their work, the Angel of Death arrives and tells not to worry, By Allah (s.w.t.) I am kinder to you than your Father is. Now, open your eyes and look? Then his spiritual eyes are opened and he sees (in vision) the illuminated faces of the Messenger of Allah (s.a.w.a.) and the Imams (a.s.), is informed who they are, and is given good tidings that he would be their companion. Then he hears a call,

O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), so enter among My servants, and enter in to My garden.[[205]](#footnote-205)

At that time, the Believer’s only desire is to die as soon as possible, so that he may reach the caller.

Thus, the Believer leaves this world without any sorrow and without any care, and Allah (s.w.t.) gives him death when he himself desires death above all things, so that he may reach the Messenger of Allah (s.a.w.a.) and the Imams (a.s.).

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

“On every Friday the spirits (Rooh) of the dead come to the homes and call out, O people of my house! May Allah (s.w.t.) bless you, have Mercy on us. Whatever we have done in this world, we are facing its consequences now, while the fruits of our toil are being enjoyed by others. Favour us by giving on our behalf a dirham or a bread, or clothes so that Allah (s.w.t.) may reward you with a heavenly attire”

The Holy Prophet (s.a.w.a.) started crying so bitterly that he became exhausted and said:

“These are your Muslim brethren who lived a lavish life, and now lie pressed beneath the earth. They now regret their mistakes and weep over the deeds that have become the cause of their affliction. Alas! If only we had spent our wealth in the path of Allah (s.w.t.), and have not acted miserly, we would not have to be dependent on you now. We now beg of you to send us some Sadqa...”

“Whatever alms (Sadqa) is given on behalf of the deceased persons, the blessed Angels adorn it on an illuminated tray (whose light spreads across the seven heavens) and take it to the head of the grave and say: Peace by on you. O inhabitant of the grave! This gift has been sent to you by your relatives. The deceased person takes the tray into his grave, as a result of which entire grave gets illuminated and the grave expands in length”.

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

“Those who favour their departed relatives by giving alms on their behalf, its reward are as big as the mountain of Ohad in the sight of Allah (s.w.t.). On the Day of Qiyamat, Allah (s.w.t.) will give the person shelter under His Throne (Arsh). When there will be no other shelter except this. Hence this Sadqa proves useful for the living person as well as the dead one”

Imam Ja’far as-Sadiq (a.s.) said,

“Perform Prayers (Namaz) Fasting (Roza), Pilgrimage (Hajj) give alms (sadqa) and do other good deeds on their behalf, for these enter his grave and is also written in his scrolls of deeds (Naame Aamal).

Perform good deeds for the deceased, for Allah (s.w.t.) doubles the reward, and this proves useful for them.”

The deeds (good or bad) that a person performs in his lifetime are given physical form. “Shaikh Sadooq (a.r.) in his book ‘Amali’ narrates that once Qays bin Asim Minqari came to the presence of the Holy Prophet (s.a.w.a.) accompanied by some people of Bani Tameem. He requested the Prophet (s.a.w.a.) to advise him. The Holy Prophet (s.a.w.a.) replied:

“O Qays! When you die, a companion will also be buried along with you, who will be alive while you will be dead. If the companion would be blessed, you will get peace, if he would be accursed, you will fall in anguish. Compel your companion to become good, because if you will be good, you will love him and respect him. While if you will be bad, you will hate him and neglect him. Verily this companion is your good deeds”

Hazrat Ali (a.s) said:

“For every man there are fifty halting stations in Qiyamat, and each station will be equal to the span of a thousand years. Here the first halting, place is when coming out of the grave, where every man will have to wait bare feet and naked. He will have to bear the agony of hunger and thirst, but the person who believes in the Unity (Tawheed) of Allah (s.w.t.), Proclamation (Be’asat) of the Holy Prophet (s.a.w.a.). Accounting (Hisaab) and Resurrection (Qiyamat) and bears testimony to the Prophethood (Nubuwwat) of Prophet Mohammed (s.a.w.a.) and follows the instructions which have been ordained unto him, will be safe from this agony (of hunger and thirst)”.

In Nahjul Balagah Imam Ali (a.s.) said:

“That day would be such that Allah (s.w.t.) would collect on it the anterior and the posteriors, to stand in obedience for giving accounts, and or the reward or recompense of deeds. Sweat would flow up to their mouths like rains while the earth would be trembling beneath them. In the best condition among them would be he who has found a resting-place for both his feet and open place for his breadth.[[206]](#footnote-206)

Imam Ja’far as-Sadiq (a.s.) “On the Day of Qiyamat people will be standing in the presence of the Almighty like an arrow stretched on the string of the bow”

Holy Prophet (s.a.w.a.) said: “A person who backbites and thus creates mischief and dissension among two people, Allah (s.w.t.) will fill this grave with fire, which will keep burring him till the Day of Qiyamat. And as soon as he comes out of his grave (on the Day of Qiyamat), Allah (s.w.t.) will send a huge python who will keep biting his flesh, and he will ultimately be thrown in hell”

“A person who looks at na-meharam women with lust, Allah (s.w.t.) will make him come out of his grave in manner that he will bind in chains of fire. After being brought in this accursed state in front of all the people, Allah (s.w.t.) will command that he be thrown into the blazing fire of Hell.”

“On the Day of Qiyamat drunkards will come out of their graves with blackened face. Their eyes will be; sunken into their skulls, faces shrunk, and puss will booze out of them. Their tongues will have been pulled; out from the necks. Further in another tradition it is said that the person with two tongues will arise in a manner that he will have two tongues in his mouth, one will have been pulled from behind his neck and the other from the front. Fire will be coming out them, which will be burning his entire body. It will then be proclaimed that this is the person who spoke with two tongues in the world”.

“The person who consumes interest will arise on the Day of Qiyamat in a manner that he will be having a large belly, which will be lying on the ground. He will try to bend and pick it up, but will not be able to do so. Because of this state of his, people will recognize that he is usurer”.

“The Almighty Allah shall collect the one who beat the tambour (a brass drum) with a tarnished face on the Day of Qiyamat, and his hand will be a tambour of fire which he will be hitting on his own head. Seventy thousand Angels shall beat him in the head and face with their clubs of fire, and the musicians and singers, and those who beat the drum shall arise blind and deaf on that Day”.

## The Grave (Qabr)

One of the fearsome stages of the Hereafter is the grave, which calls out daily:

“I am the abode of loneliness, I am the house of terror, I am the home of worms”

### Terror of the Grave:

It is quoted in ‘man Laa Yahzorohul Faqih’, that when a dead body is brought for burial, it should not be buried immediately. For there is no doubt that the terror of the grave horrifies the dead person, and he seeks refuge from Allah (s.w.t.)’s wrath. The dead body should be laid to rest for some time far from the grave, so that it prepares itself, and gets accustomed to it, again one should stop and then take it to the grave.

Allamah Majlisi (a.r.) while commenting on the above, says that even though the spirit is separated from the body, it still maintains relation with it, and remains somewhat attached to it.

### Munkar and Nakeer:

The darkness and loneliness, questioning by ‘Munkar and Nakeer’, Squeezing in the grave (Fishar-e-Qabar), and the Chastisement in hell are some of the frightful stages. Hence, it is necessary for man to take lessons from a dead man’s state and reflect upon it, because one day he himself will have to pass through the stages.

The Holy Prophet (s.a.w.a.) once heard the name of the person in the grave, He hurried towards it and sat on one side of the grave and He started weeping bitterly so much so that his face became wet, then he looked at the people around and said:

“O my brothers! Prepare yourselves for this house”

Allamah Qutubuddin Rawandi says: that after the death of Bibi Maryam (a.s.), her son Prophet Isa (a.s.) called her, O Mother! Please speak to me and tell me whether you are desirous of returning back to this world.” Bibi Maryam (a.s.) replied Yes, I desire to return back, so that during the cold winter nights I could recite Namaz, and during the hot summer d ays I could fast. O my dear! Verily the way to the Hereafter is very difficult”.

It is narrated that when the last moments of Hazrat Fatima (a.s.) neared, She called Amirul Mo’meneen Ali (a.s.) and said:

“When I die, you bathe me, shroud me, pray Namaz over my dead body, and bury me. When you do so sit near my grave for some time and recite the Holy Quran, and pray for my forgiveness. For verily after death the dead person relies totally on the Prayers (Duas) and affection of the living ones.”

When Hazrat Fatima binte Asad died (the Mother of Hazrat Ali), Ali (a.s.) came weeping to the Holy Prophet (s.a.w.a.) and gave him the news of her death. The Prophet was grieved and said: “My Mother has died”

Hazrat Fatima binte Asad had brought up the Holy Prophet (s.a.w.a.) affectionately like a Mother. The Holy Prophet (s.a.w.a.) gave her his own gown for the shroud (Kafan), and himself lay in the grave for some time before burying her. After burying her, he stood near the grave and called out: “Your son, your son, not Aqeel, nor Ja’far”

People were surprised and asked him, the reason for uttering these words: The Holy Prophet (s.a.w.a.) replied that:

“One day we were discussing about Qiyamat, and I said that on that day people will come out of graves in a state of nakedness. My aunt (Fatima binte Asad) started crying, so I assured her that I would give her my own gown for shroud, so she would not have to face that humiliation. She was scared of the squeeze in the grave (Fishare Qabr), so I lay myself in her grave so as to save her from this too. After burying her, ‘Munkar and Nakeer’ came to question her. They asked her about her Lord, she replied that Almighty Allah (s.w.t.) was her Lord. They asked her about Prophethood, she bore testimony that I was Allah (s.w.t.)’s Apostle. But when they questioned her about her Imam, she was a bit confused. Hence I called out to her that: “your son, your son, not Aqeel and Ja’far, but Ali”

Even though Fatima binte Asad was such a distinguished Lady, who had honor of giving birth to a son like Ali (a.s.) but she was still was fearful of the hereafter. She was also the second woman who accepted the Prophethood of the Holy Prophet (s.a.w.a.).

As per Holy Prophet (s.a.w.a.) the first night is the most fearful and difficult for the dead person, hence give ‘Sadqa’ for his safety. If you do not have anything to give as sadqa then recite two units of Namaz. In the first Rakat after Surah al-Hamd recite twice Surah al-Tawheed, and in the second Rak’at after Surah Al-Hamd recite ten times Surah al-Takasur and after finishing the Namaz recite the following Dua:

“Allahumma salle a’laa Mohammadin wa aale Mohammadin wabassawaabahaa elaa qabre zaalekal mayyate ... (Here mentioned the name of the dead person.

Almighty Allah will immediately send one thousand Angels to the grave of a dead person with attires of Paradise, and expand his grave until Qiyamat, and for those who recite this Namaz, Allah (s.w.t.) will offer him great reward and exalt his position forty times.

The other Namaz to be recited on the first night of the burial is as follows: Two Rak’at Namaz is to be recited, in the first Rakat after Surah Al-Hamd recite once Ayatal Kursi, and in the second Rakat after Surah Al-Hamd recite Surah al-Qadr ten times. After finishing the Namaz, say: “Allah umma s’ale a’laa muh’ammadin wa ale muh’ammadin waba’th thawaabaha ilia qabre d’aalekal mayyate .......... (Here take the name of the dead person). This Namaz is also called Namaz-e-Waishat.

### Reason for the Squeeze in the Grave:

Laziness in purifying oneself after urinating, creating mischief amongst people, backbiting (Gheebat), and severing relations with kith and kin are some of the reasons for this punishment.

One of the Noblemen of the Ansars Sa’ad bin Ma’az whom the Holy Prophet (s.a.w.a.) used to welcome him with honor succumbed to his injuries in the battle fought against the Jews of Quraayza. The Holy Prophet (s.a.w.a.) was present bare feet until the end, gave shoulder to his bier, and said that the Angels had come to recite the funeral Prayers (Namaze Mayyit), and Jibrael and Mikaeel were present alongside him. Hearing this, the Mother of Sa’ad remarked, “O my son, rejoice at the attainment of Paradise.

The Holy Prophet (s.a.w.a.) replied “How do you know that your son would enter Paradise, when he now faces squeeze in the grave”

People were astonished and asked the Holy Prophet (s.a.w.a.) to explain. He replied: “It is so because he was harsh with his relatives and members of his Household”

The Holy Prophet (s.a.w.a.) says that, if a Believer (Momin) does not help his Believing brother even after having capacity to do so, Allah (s.w.t.) will send a large serpent named ‘Shaja’ In his grave, who will keep biting at his fingers, In another narration it is stated that the serpent will keep on biting his fingers even though his sin have been forgiven.

When someone asked Imam Jafar as-Sadiq (a.s.) do people, Who are drowned or are hanged have to face the squeeze in the grave Imam (a.s.) replied: “Verily the Lord of the earth and the wind is One and the same, He commands the wind to squeeze the dead man, and this squeezing is more painful than the squeezing by the earth, Even people eaten by beast have to face the squeezing, not offering thanks to Allah (s.w.t.) for His Blessings and denying them is also one of the causes of the squeeze in the grave”

### Questioning In the Grave by Munkar and Nakeer:

Allamah Majlisi (a.r.) relates in “Behaarul Anwaar” and ‘Haqqul Yaqeen’ that is a proven fact from reliable Traditions that the questioning and the squeezing in the grave is for the physical body, as also for the spirit. In the grave, one is questioned regarding one’s beliefs (Aqaid) and deeds Aamal). The questions are put to every Believer as well as non-Believers only infants the mentally retarded, and the people of lesser intellect are exempted from it, the period of Barzakh offers them neither reward nor retribution. One is questioned about the love of Ahlul Bait (a.s.) and also about how he spent his entire life and wealth. Imam Ali Zainul Aabideen (a.s.) Says, that after the questioning about the beliefs of Islam a person is questioned about how he spent his life, and also about the way he earned his wealth and spent it.

There are many whose tongues would cease to answer the question put forth to them and would not be able to answer, or would reply wrongly. The person who is well acquainted in his lifetime with his beliefs and principals (of Islam) will be able to answer without trouble, and if he does so, his grave will be broadened to the length his sight reaches. The period of ‘Barzakh’ passes away easily with Allah (s.w.t.)’s Blessings, and the Angels proclaim to his sleep, thou like a newly wedded bride.

If the dead man is non-believer or a hypocrite, and cannot answer the questions put forth to him, one of the doors of hell is opened in his grave, and the entire grave is filled with the raging fire. As Allah (s.w.t.) says,

And if he be of those who have belied, gone astray, He shall have an entertainment of boiling water and the boiling in the hell fire.[[207]](#footnote-207)

It is related that two Angels having a fearful countenance enter the grave for the questioning, their voices are like thunder; and their eyes like lightening, and they put forth the following questions:

1) Who is your Lord 2) Who is your Prophet 3) What is your Religion 4) Who is your Imam?

The dead man feels uneasy in answering these questions because, of the fearful environment and needs help at that moment, hence ‘Talqeen’ is recited at the following two places so that he is reminded of his beliefs,

1. When the body is laid in the grave, it is better to place one’s right hand on the right shoulder of the dead body, and the left hand on the left shoulder, and Shake slightly when the name of the dead man is recited in the Talqeen.

2. When the Grave is closed it is recommended (Sunnat) that a near relative of the dead man should sit near the head of the Grave after people leave, and should recite Talqeen in a loud voice, it is better to place one’s palms on the grave and take one’s face near the grave while reciting, there is no problem if another person other than the relative is deputed for it, it is related when the Talqeen is recited the Angels (Munkar and Nakeer) hear it Munkar tells Nakeer come let us leave, for the Talqeen is a proof of his beliefs, and there remains no ground for further questioning.

Imam Ja’far as-Sadiq (a.s.) says, that when a believer is laid to rest in his grave, Prayers (Namaz which he offered) remains on his right side. ‘Zakat’ on his left side, and acts of goodness and kindness (towards others) gives shelter on his head, and patience (shown at the time of distress) remains near him. When ‘Munkar and Nakeer’ come to question him, patience requests Namaz, Zakat, and goodness to surround him from all sides and give him refuge, and says that whenever troubles and calamities befell this man, I was always there with him (i.e. he bore it patiently).

Allamah Majlisi (a.r.) in his ‘Mahasin’ quotes Imam Mohammed Baqir (a.s.) and Imam Ja’far as-Sadiq (a.s.) as saying, that when a believer (Momin) dies six faces enter his grave along with him. Out of these, one is more illuminated, chaste and more scented than others are. One stands on the right side, the second on the left, the third in front, the fourth near the head, fifth near the legs, and the one more illuminated shelters on the head. From whichever side the Angels comes, the face on the side defends the dead body. The one who is more illuminated asks these other faces: May Allah (s.w.t.) Bless you all, who are you? The one on the right side says, I am the Prayers (Namaz) which he recited in his lifetime. The one on the left side says, I am the Zakat, which he gave while alive. The one standing in the front says, I am his fast. The one near the head says, I am the Hajj and Umrah, which he performed in his life. While the one standing near the legs says, I am the kindness (ehsan) which he performed with his believing brothers. Then all these faces turn towards the more illuminated one as ask him as to who he is? It replies, I am the Love of Ahlul Bait (a.s.).

Shaikh Sadooq (a.r.) in the chapter on the importance of fasting in the month of Sha’ban says that whoever fasts for nine days in this month, ‘Munkar and Nakeer’ will deal with him gently and courteously during questioning.

## Intermediate Period (Barzakh)

### The State of Body in Barzakh:

One of the dreaded stages of the Hereafter is ‘Barzakh’. Barzakh literally means a curtain or a separator that lies between two things and does not allow them to meet each other. For example, sweet water and salt water both flow side by side, but Almighty Allah has set between them a barrier so they do not intermingle. As Allah (s.w.t.) says in the Holy Quran:

He has made the two seas to flow freely (so that) they meet together; between them is a barrier, which they cannot pass.[[208]](#footnote-208)

And before them is a barrier (Barzakh) until the day they are raised.[[209]](#footnote-209)

However, Barzakh in this context means that Allah (s.w.t.) has placed a curtain between this world and the Hereafter. Imam Ja’far as-Sadiq (a.s.) says: “By Allah (s.w.t.) I fear a lot your state in ‘Barzakh’ and that is a period starting from death till Qayamat”

Barzakh is also called a corporeal or a non-material world (Alame Misali) because somewhat it seems like this world, but its nature and matter is very different. After we die the other world seems quiet vast when compared to this world, and this world can be compared to the womb of the Mother. In the same manner, the body of a human in Barzakh will be the likeness of the one in this world. It means that in Barzakh the physical components of a man will be the same as in the world, but will be independent of matter. In fact it will be more pleasant and lighter (Lateef) than air, and will be transparent. Imam Ja’far as-Sadiq (a.s.) says:

“If you look at the corporeal-imaginable body (Badane Misali, in Barzakh), you will say that it same one (as in the world)”

If one looks at one’s dead one in a dream, he will surely say them his appearance and bodily component were the same as when he was alive, but the reality is that his body and matter lie buried in the grave. The eyes remain the same but devoid of the shortage of sight that may necessitate the wearing of spectacles, the other bodily parts also do not become exhausted or weak, the teeth do not fall off, and a believer rejoices, in eternal youth, while a non-believer suffers the impediments of old age, which act as Allah (s.w.t.)’s chastisement. Philosophers and thinkers compare this body (in Barzakh) to the image in a mirror, but with two differences:

1. The Corporeal Body (Badane Misali) is firm and free and independent of the mirror, and,

2. It is intelligent, wise and understanding as against the image in the mirror. It can also be compared to a dream in which we travel from one place to another in the twinkle of an eye. In Barzakh, the body consumes variety of food arid drinks, and hears the music, the likeness of which cannot be found in this world. The Sprit (Rooh) also rejoices in the pleasures along with the corporeal body; In fact, the food and drinks of that world are more tasty and free from material dirt and uncleanness as stated in Traditions (Hadees). Once thing is converted to another according to the wish of the believer as for example Plums turn into grapes, and grapes into any other fruit.

### Difficulty of Impression and Effects:

In the state of Barzakh, the intellect of the corporeal body is very strong. The pleasures that we derive in this world are nothing as compared to those in that stage, because the reality lies there whereas, here in the likeness of it. If a ‘Hoorie’ looks towards this world and lifts up the veil an inch of her face, the light of the sun would seem nothing in front of the light emanating from her glowing face, and the eyes would turn blind, hence complete beauty lies there.

Surely, We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is the best in deeds.[[210]](#footnote-210)

One of the peculiarities of ‘Barzakh’ is that it is eternal and permanent. None of things of this world is immortal. Youth is overshadowed by the darkness of old age, until the time the morsel of food remains in the mouth, a person derives pleasure and taste, and then it disappears. Flowers turn dry after a period, and hence nothing remains eternal, but Barzakh and its pleasures are eternal because it is not made up of matter or elements like other things and hence do not cease to exist.

The Hadees of Holy Prophet (s.a.w.a.) Says,

“Before the Proclamation of Prophethood, once when I was grazing the cattle, I suddenly was that the cattle stopped grazing and looked frightened. I wondered as to what was the reason for such a change, because nothing unusual happened at that time. When Jibraeel Amin came with Revelation (Wahy), I asked the reason for such a change,

Jibraeel Amin (a.s.) answered,

“O Prophet of Allah (s.a.w.a.) when the people who are being punished in Barzakh scream with anguish and pain, their voices are not heard by human beings and genies, but animals can hear it and hence become tense”[[211]](#footnote-211)

### The Effect of the Spirit (Rooh) On the Body and Its Relation with the Grave:

The spirit receives reward or punishment (As the case may be) in the grave, but due to its long relation with the body, the body also feels pain and is affected. People who say that it is of no use to visit the graves, for the spirit (Rooh) of the Believer is not present there but is in “Wadi-us Salaam”, this are not true. The answer to this ignorant idea is cleared in the Hadees of Imam Ja’far as-Sadiq (a.s.) Who says:

“That verily the Spirit (Rooh) of the Believer is in Wadi-us-Salaam? but it surely keeps an eye on everything what is happening in the grave. It also looks at the people who have come to visit his grave. Imam (a.s.) compares the spirit to the Sun. Even though the Sun is not on the Earth but is on the Sky, the entire Earth is illuminated by its light, and in the same manner the spirit is in ‘Wadi-us-Salaam’ but it keeps in contact with the body”

### The Valley of Peace (Wadi-us-Salaam):

A question may arise in the minds of people as to where does such vast Barzakh takes place,

So no soul knows what is hidden for them for that which will refresh the eyes.[[212]](#footnote-212)

It is related in Traditions that whenever a believer (Momin) dies anywhere in the east or the west, his spirit is taken to Valley of Peace (Wadi-us-Salaam) in Najaf near the grave of Commander of the Faithful Ali (a.s.).

In another tradition, Najaf is described as an assembling place for the high-honored and blessed Angels (Malaeka), and if the dead man is a Believer in the Holy Aimmah (a.s.) and is buried in Najaf, he rejoices in abundant bliss. While if a sinful person is buried in Najaf and his spirit is being punished in Wadi-e-Barhoot, his spirit strengthens its union with the body and hence is relieved of the punishment.

### The Valley of Punishment (Wadi-e-Barhoot):

The Valley of punishment (Wadi-e-Barhoot) is situated in the barren lands of a desert valley in Yemen, which is devoid of food or water. This is the dwelling place of the evil spirits (Rooh) who are made to stay there during Barzakh and taste severe chastisement.

**An Incident:**

One day a man came to the presence of the Holy Prophet (s.a.w.a.) in manner that fear had overtaken him and his face had turned pale. He said my wife has a disease and for the cure, she requested me to fetch some water from the well at Wadi-e-Barhoot. When I reached there the area surrounding made me fearful. I hastily found one well and was about to fill water in the bag, when I heard the noise of chains from above me. I heard a voice requesting me for water for he was dying of intense thirst.

When I looked above, I saw a man hanging by a chain, which was bound, in his neck. I was confused but agreed to his request for water. When I extended my hand to offer him water, the chain, was suddenly pulled on top, and the man reached just near the blazing Sun. I was dumb-founded and scared, and started filling the water bag when I saw the man being sent down again. He again requested me for water, and like before when I extended my hand to give him, the chain pulled up. This happened thrice, and this time I was very frightened and ran away from there. The Holy Prophet (s.a.w.a.) replied:

“The man who you saw in the Wad-e-Barhoot was none other than the accursed Qabeel (Cain), the son of Prophet Adam (a.s.), who had mercilessly murdered his brother Habeel (Abel). He will be punished the same manner in the valley, and on the Day of Qiyamat he will be fed to the blazing fire of hell.”

Sayeed Mo’min Shablanji Shafe’i in his Book ‘Noorul Absar’ relates from Abul Qasim bin Mohammed who says: One day I saw some people gathered near the “Maqamee Ibrahim” in the Masjid-ul-Haram (Ka’bah) and asked them the reason for it. They said that a Christian hermit had converted to Islam and had an astonishing incident to narrate. I went and saw an old man wearing woolen clothes sitting there and inquired of him. He said, “One day I was seated outside my hut gazing at the river and adoring it. Suddenly, I saw a huge bird having the head of a donkey descending from the sky. It came down and sat on a boulder. It spitted something from its mouth and flew away. I observed properly and saw that it was a quarter of a human body. The bird returned again and spitted another quarter part of the human body. This happened four times. When all the four parts collected together, a man rose from it. I was astonished, when I saw the bird coming again. The bird started biting the man, severed a quarter part of his body, swallowed it without chewing, and flew away. It returned four times until it had swallowed the whole body in parts. I wondered as to what was happening and who the person, might be. I regretted not having asked the person, when the bird was away, on the second day I saw the same thing happening, I gathered courage and went up to the person and asked him as to who he was, and why was he being trouble in such a manner, He, replied that his name was Abdul Rahman Ibne Muljim (may Allah (s.w.t.)’s curse shall always be on him) the Murderer of Ali ibne Abi Talib (a.s.),and the bird was sent by Allah (s.w.t.) to punish him regularly for the grievous crime (murder of Hazrat Ali (a.s.) ) which he had committed. Having got the reply, I left my hut and came about to inquire as to who this Ali (a.s.) was. People told me that he was the cousin, son-in-law, and the Vicegerent (Wasi) of the Holy Prophet (s.a.w.a.) of Islam. I have thus accepted Islam because of this event and have come to Mecca to perform the Pilgrimage (Hajj), Lesser Pilgrimage (Umrah), and the Ziarat of the Grave of the Holy Prophet (s.a.w.a.).

The Holy Prophet (s.a.w.a.) said, on every Friday the spirit (Rooh) of the dead come to the homes and call out, O people of my house! May Allah (s.w.t.) bless you, have mercy on us, whatever we have done in this world, we are facing its consequences now, while others are enjoying the fruits of our toil. Favour us by giving on our behalf dirham, bread, or clothes so that Allah (s.w.t.) may reward you with Heavenly attire.

The Holy Prophet (s.a.w.a.) started crying so bitterly that he became exhausted and said:

These are your Muslim brethren who lived a lavish life, and now lie pressed beneath the earth. They now regret their mistakes and weep over the deeds that have become the cause of their affliction. Alas! If only we have sent our wealth in the path of Allah (s.w.t.), and not have acted miserly, we would not have to be dependent upon you now. We now beg of you to send us some Sadqa.

Whatever alms (Sadqa) is given on behalf of the deceased persons; the blessed Angels adorn it on an illuminated tray whose light spreads across the seven heavens) and take it to the head of the grave and says, Peace be upon you Oh! Inhabitant of the grave, this gift has been sent to you by your relatives: The deceased person takes the tray into his grave, as a result of which entire grave gets Illuminated and the grave expands in length, The Holy Prophet (s.a.w.a.) continue,

“Those who favour their departed relatives by giving alms on their behalf, it reward is as big as the mountain of Ohad in the sight of Allah (s.w.t.). On the Day of Qiyamat, Allah (s.w.t.) will give the person shelter under the Throne (Arsh). When there will be no shelter except this, hence this Sadqa proves useful for the living person as well as the dead one”

Imam Ja’far Sadiq (a.s.) Says, Perform Prayers, (Namaz) Fasting (Roza), Pilgrimage (Hajj) give alms (Sadqa)and no other good deeds on their behalf for these enter his grave and is also written in his scrolls of deeds (Nama-e-Aamal).

“Perform good deeds for the deceased, Allah (s.w.t.) double the rewards, and this proves useful for them”

The deeds (good or bad) that a person perform in his lifetime are given physical form, Shaikh Saduq (a.r.) in his book ‘Amali’ narrates that once Qays bin Asim Minqari came to the presence of Holy Prophet (s.a.w.a) accompanied by some people of Bani Tammim He requested the Holy Prophet (s.a.w.a.) to advise him. The Holy Prophet (s.a.w.a.) replied:

“O Qays! When you die, a companion will also be buried along with you, who will be alive while you will be dead. If the companion would be blessed, you will get peace, if he would be accursed, you will fall in anguish. Compel your companion to become good, because if you will be good, you will love him and respect him. While if you will be bad, you will hate him and neglect him. Verily this companion is your good deeds”

Shaikh Saduq (a.r.) relates from Imam Ja’far Sadiq (a.s.) who said that The Holy Prophet (s.a.w.a.) Said,

“Once Prophet Isa (a.s.) was passing by a graves which was engulfed in the wrath of Allah (s.w.t.). After one year when he again passed that same grave, he saw that the punishment had been stopped. He asked Allah (s.w.t.) the reason for such a change. Allah (s.w.t.) revealed to him: O Isa! the dead man has left behind him a virtuous son, who when he reached adolescence, rectified the mistakes done by his Father. He helped the orphans and sheltered them. Hence I have forgiven him because of his son’s good deeds”

## Qiyamat (Day of Resurrection)

It will be momentous in the Heavens and the Earth, it will not come you but of a sudden.[[213]](#footnote-213)

Allamah Qutubuddin Rawandi relates from Imam Ja’far as-Sadiq (a.s.) that once Prophet Isa (a.s.) asked Hazrat Jibraeel (a.s.) as to when would Qiyamat come? As soon as Jibraeel (a.s.) heard about Qiyamat he started trembling and fell down unconscious. When he regained consciousness he said, “O Ruhullah! Verily you know more about it then me” and he recited the above verse (Ayah).

As quoted by Imam Ja’far as-Sadiq (a.s.) as saying that once Hazrat Jibraeel was seated in the presence of the Holy Prophet (s.a.w.a.), suddenly he looked towards the sky and turned pale because of terror. He asked the Holy Prophet (s.a.w.a.) to grant him refuge. The Holy Prophet (s.a.w.a.) looked towards the sky where Jibraeel (a.s.) had seen. He saw an Angel, whose wings spread from the east to the west as if covering it. He looked towards the, Holy Prophet (s.a.w.a.) and said “O Mohammed (s.a.w.a.) I have come down with an order from Allah (s.w.t.) Choose from among these two anyone, either kingdom and Prophethood, or Allah (s.w.t.)’s slavery and Prophethood. The Holy Prophet (s.a.w.a.) turned towards; Jibraeel (a.s.) and saw that he had regained strength by then and asked for his advice. Jibraeel (a.s.) told the Holy Prophet (s.a.w.a) to choose Allah (s.w.t.)’s slavery and Prophethood. The Prophet (s.a.w.a.) told the Angel that he opted for Allah (s.w.t.)’s slavery and Prophethood. After giving the reply, the Angel placed his right leg on the first haven, then lifted the second one and placed it on the second heaven. Likewise, he started climbing the heavens until he reached the seventh heaven. He became smaller, the size equal to a bird. The Holy Prophet (s.a.w.a.) turned towards Jibraeel (a.s.) and said: I have never seen you so much frightened before, what is the reason for it?

Jibraeel (a.s.) answered, O Prophet! Do you know who this Angel was? He was Israfel (a.s.). From the day, Allah (s.w.t.) created the heavens and the earth, Israfel (a.s.) never came down to the earth. When I saw him coming down I assumed that he must have come down to announce the arrival of Qiyamat. Hence the color of my face turned pale due to fright of Qiyamat as you saw, but when I saw that he had come down to give you glad tidings, I was relieved and regained my Consciousness.

It is related that there is no Angel in the Heavens or Earth, Skies or Mountains, Seas or Deserts who do not fear Friday. Because they think, that Qiyamat may come on that very day.

It is also narrated that whenever the Holy Prophet (s.a.w.a.) would talk about Qiyamat, there would be sternness in his voice, and his cheeks would turn red.

### The Trumpet of Israfel (Soore Israfel):

When Almighty Allah will intend to bring forth Qiyamat, He will order Israfeel (a.s.) to blow the trumpet (soor). The trumpet is large and illuminated, and has one mouthpiece and two tubes, one pointing towards the earth and other towards the sky. Israfel will go the Baitul Muqaddas (in Jerusalem) and which facing the Qibla will blow the trumpet. When the voice will come out from that side, which is towards the earth all living beings on it, shall die, and when the voice will come out from the side, which is towards the sky all living being in it shall also die. The Allah (s.w.t.) will say to Israfel (a.s.) “Die” and he too shall die. Allah (s.w.t.) has described the end of the world in many verses of the Holy Quran.

When the great events come to pass there is no belying its coming to pass. Abasing (one-party), exalting (the other), when the earth shall be shaking with a (severe) shaking, and the mountains shall be made to crumble with (an awful) crumbling, so that they shall be scattered dust.[[214]](#footnote-214)

On the day when the earth shall be changed into a different earth, and the Heavens, (as well) and they shall come forth before Allah, the One, the Supreme[[215]](#footnote-215)

When the Heavens are cleft asunder, and when the stars become dispersed, and when the seas are made to flow forth, and when the graves are laid open, every soul shall know what he has sent before and held back.[[216]](#footnote-216)

When the Sun is covered and when the Stars darken, and when the Mountains are made to pass away.[[217]](#footnote-217)

So when the sight becomes dazed, the Moon becomes dark, and the Sun and the Moon are brought together.[[218]](#footnote-218)

It will not come on you but of a sudden.[[219]](#footnote-219)

So, they shall not be able to make a bequest, nor shall they return to their families.[[220]](#footnote-220)

Then the angry voice of Allah (s.w.t.) will be heard,

“Where are those men who walked arrogantly over the earths, where are the kings and emperors who prided upon their empires, where are the people who claimed to be gods, where are you so-called kingdoms”

Whose Kingdom is it today?

No will have the courage to answer, then he himself will say,

Verily Allah’s the Dominant (Qahhar) the compelling (Jabbar).[[221]](#footnote-221)

### Resurrection (Qiyamat):

The entire universe will remain destroyed until Allah (s.w.t.) wishes. Someone asked Ma’soom (a.s.) regarding this time gap, Ma’soom (a.s.) replied that,

“It will remain like that for forty years” In another tradition it is stated, “It will remain like this for four hundred years”

Thereafter it will rain consequently for forty days and all physical matter will gather together and collect. Israfeel will be the first one to come to life again. Allah (s.w.t.) will then command him to blow the trumpet again, he shall do so and all the dead will arise. A voice will then come:

“O Souls driven forth from the bodies! And the scattered flesh! And the rotten bones! And the dispersed hair come and join together, come forth to account (for your deeds)”

The earth will be commanded by Allah (s.w.t.) to spit out all that lies buried in it.

And the earth brings forth her burdens.[[222]](#footnote-222)

All the matter buried in the earth will come out and join, and the people will arise and stand together, but each one will have a distinct state and different voices. The virtuous will be uttering Allah (s.w.t.)’s praises, “Praise be to Allah (s.w.t.) who has fulfilled what He promised.”

While the sinners will be lamenting, while coming out of their graves.

O woe to us! Who has raised us up from our sleeping place.[[223]](#footnote-223)

It is related in a tradition that one foot will be on the earth while the other will be in Grave and they will be standing in wonder so much so that thirty thousand years will pass away. This will be first part of the punishments of Qiyamat. The Believers will say: O Lord! Hasten us to our eternal abode, so that we may delight in the Blessings of Paradise. While the unbelievers will say: O Lord! Let us remain here, for your wrath is less here (as compared to the Hereafter) (Ma’ad)

### A’maal, which ease the trouble of Qiyamat:

Ten such Aa’mals, which will ease the troubles and difficulties of Qiyamat:

1) It is related that a person who recited Surah-al-Yusuf daily during the day or night, will arise on the Day of Qiyamat with the likeness of the beauty of Prophet Yusuf (a.s.), and will be saved from the fear of Qiyamat. Imam Muhammad Baqir (a.s.) says that a person who recites Surah Dukhan in Nafela Prayers or obligatory (wajib) Namaz, will remain safe from the fear of Qiyamat. Imam Ja’far as-Sadiq (a.s.) says, that a person who recites Surah al Ahqaf on the day or night on Friday, will be safe from all the fears of this world as well as the Hereafter. In another tradition Imam Ja’far as -Sadiq (a.s.) says that a person who recites Surah al-Asr in Nafela Prayers, will arise in delight on the Day of Qiyamat. His face will be glowing, and his eyes shining and he will enter Paradise in this cheerful state.

2) Imam Ja’far as-Sadiq (a.s.) who says that the Holy Prophet (s.a.w.a.) said that whoever respects a man with a white beard, Allah (s.w.t.) will grant him refuge from the fear of the Day of Qiyamat

3) The Holy Prophet (s.a.w.a.) says that whoever dies while going to Mecca or returning from there, will be saved by Allah (s.w.t.) from the fear of the Day of Qiyamat. Shaikh Sadooq (a.r.) quotes the Holy Prophet (s.a.w.a.) as saying that whoever dies in the count yard of the Ka’bah or Masjid-e-Nawbawi (in Medina), will arise in a manner that he will be free from all terror and fear.

4) Shaikh Sadooq (a.r.) quotes Imam Sadiq (a.s.) as saying that whoever is buried in the courtyard of the Ka’bah will be save from the fright of Qiyamat.

5) Shaikh Sadooq (a.r.) narrates from the Holy Prophet (s.a.w.a.) that he said, that if a person guards himself from sins or the lustful passions (of his self), only for the sake and fear of Allah (s.w.t.), Allah (s.w.t.) will make the fire of hell forbidden upon him and keep him away from the fear of Qiyamat.

6) The Holy Prophet (s.a.w.a.) says that Allah (s.w.t.) will grant refuge from the fear of Qiyamat, the man who keeps away from the passions of his self.

7) Shaikh Ali bin Ibrahim Qummi (a.r.) narrates from Imam Muhammad Baqir (a.s.) who said that whoever suppresses his anger even after having power (to retaliate), Allah (s.w.t.) will fill his heart with faith (Iman) and save him from the terror of Qiyamat.

8) One of the reasons for a person to be free from the fear of Qiyamat is the Love of Ahlul Bait (a.s.). The verdict of the Holy Quran regarding it is that is the best deed. As said in the Holy Quran:

Surely as for those for whom the good (Husna) has already gone forth from Us, they shall be kept far off from it. They will not hear its faintest sound, and they shall abide in that which their souls long for. The great fearful event shall not grieve them and the Angels shall meet them.[[224]](#footnote-224)

9) Imam Ja’far as-Sadiq (a.s.) says that if a person helps a Believer brother (Mo’min) and free from anxiety, and fulfills his desires, Allah (s.w.t.) will offer him seventy-two types of favours (Ne’mat). One of them is that He will increase his sustenance (Rizq) in this world, and seventy-one are that He will guard him against the terrors and hardships of Qiyamat.

As Imam, Muhammad al Baqir (a.s.) says that:

“If a Mo’min goes to fulfill the desires of his brother Believer, Allah (s.w.t.) orders the Angels to give shade of seventy thousand veils over his head, and before he steps out (to go for help) Allah (s.w.t.) writes down many virtues in his deed-sheet. (Na’mae-Amal)”

Imam Ja’far as-Sadiq (a.s.) says that: “Fulfilling brother Believer’s wishes is greater than the performance of Hajj, Hajj, Hajj, (and repeated it 10 times). It means that it is greater than the performance of ten Hajj)”

In addition, to caress with affection the head of an orphan 2) To show kindness towards widows. 3) To go to fulfill the wishes of a Believer brother 4) To take care of the poor and the needy.

10) Shaikh Kulaini (a.r.) narrates from Imam Ali-ar-Reza (a.s.) that whoever goes to the grave of Believer brother, places his hand on it and recites Surah-al-Qadr seven times, Allah (s.w.t.) will keep him away from the troubles of Qiyamat. In another tradition, it is narrated that while reciting Surah-al-Qadr on the grave, one should turn towards the Qibla and digs one’s fingers in the mud (of the grave), and should recite the following Dua:

“Allahumma jaa fil arz’a an jonoobehim wa saa’id elaika arwaahahum wa zidhum minka rizwaanan wa askin elayhim min rahmateka maa taselo behi wahdatum wa toonis wahshatahum innaka alaa kulle shayin qadeer.

## Coming out of the Grave:

The time when people will come out of their graves is very horrifying.

Allah (s.w.t.) says in the Holy Quran:

Therefore, leave them along to go with the false discourses and to sport, until they come face to face with that day of theirs with which they are threatened, the day on which they shall come forth from their graves in haste, as if they are hastening on to a goal. Their eyes cast down; disgrace shall overtake them, that is the Day which they are threatened with.[[225]](#footnote-225)

Abdullah ibne Masood says that once he was in the presence of the Commander of the Faithful, Ali (a.s.) who said:

“For every man there are fifty halting stations in Qiyamat and each station will be equal to the span of a thousand years. Here the first halting place is when coming out of the grave, where every man will have to wait bare feet and naked, he will have to bear the agony of hunger and thirst. But the person who believes in the Unity (Tawheed) of Allah (s.w.t.), Proclamation (Be’asat) of the Holy Prophet (s.a.w.a.), Accounting (Hisaab) and Resurrection (Qiyamat), and bears testimony to the Prophethood (Nubuwwat) of Prophet Muhammad(s.a.w.a.) and follows the instructions which have been ordained unto him, will be safe from this agony (of hunger and thirst)”

In Nahjul Balagah the Commander of the Faithful Ali (a.s.) says:

“The day would be such that Allah (s.w.t.) would collect on it the anterior and posteriors, to stand in obedience of giving accounts, and for reward or recompense of deeds. Sweat would flow upto their mouths like rains while the earth would be trembling beneath them. In the best condition among them would be he who has found a resting-place for both his feet and an open place for his breath,[[226]](#footnote-226)

Imam Ja’far as-Sadiq (a.s.) said:

“On the Day of Qiyamat people will be standing in the presence of the Almighty Allah like an arrow stretched on the string of the bow.”

Just as when we place an arrow on the bow and stretch it, no place remains, in the same way on the Day of Qiyamat people will be standing beside each other, and there will be no place left to move about for lack of space. The accursed will be recognized by their faces.

### The various states in which the people will arise out their graves:

Shaikh Sadooq (a.r.) quotes from Abdullah ibne Abbas who says that he heard the Holy Prophet (s.a.w.a.) as saying that:

1) One who doubts the greatness and high honor of Ali (a.s.) will arise from his grave in a manner that in his neck will be bound a collor with three hundred thorns in it and on each thorn Satan will be seated who will be spitting on his face with rage.

2) On the Day of Qiyamat a group of people will be ordered to come out of their graves in a manner that their hands will be bound to their necks so firmly that they would be not able to move even an inch. And for each of them an Angel will be assigned who will be threatening and ridiculing them, and will proclaim “These are the people who were given immense wealth by Allah (s.w.t.), but they acted miserly and refused to spend in the way of Allah (s.w.t.).

3) A person who backbites (Gheebat) and thus creates mischief and dissension between two people, Allah (s.w.t.) will fill his grave with fire, which will keep burning him until the Day of Qiyamat, and as soon as he came out of his grave (on the Day of Qiyamat), Allah (s.w.t.) will send a huge python who will keep biting his flesh, and he will ultimately be thrown in hell.

4) A person who looks at non-intimate (na-mahram) women with lust, Allah (s.w.t.) will make him come out of his grave in a manner that he will be bound in chains of fire. After being brought in this accursed state in front of all the people, Allah (s.w.t.) will command that he be thrown into blazing fire of hell.

5) On the Day of Qiyamat drunkards will come out of their graves with a blackened face. Their eyes will be sunken into their skulls, faces shrunk, and puss will be oozing out of them. Their tongues will have been pulled out from their necks. In an authoritative narrative in ‘Ilmul Yaqeen’ it is narrated by Mohsin Fayz Kashani that on the Day of Qiyamat drunkards will be made to come out of their graves in a manner that a goblet of wine will be made to hung in their necks, and will be holding a glass in their hands. An obnoxious smell worse than a corpse will be coming out of their bodies and all those passing by will be ridiculing them and invoking Allah (s.w.t.)’s curse upon them.

6) On Day of Qiyamat the person with two tongues will arise in a manner that he will have two tongues in his mouth, one will have been pulled from behind his neck and the other from the front. Fire will be coming out of them, which will be burning his entire body. It will then be proclaimed that this is the person who spoke with two tongues in the world (The person referred to here is the one who confronted people in the world with two faces and spoke with two tongues).

7) The person who consumes interest will arise on the Day of Qiyamat in a manner that he will be having a large belly, which will be lying on the ground. He will try to bend and pick it up, but will not be able to do so. Because of a state of his, people will recognize that he is an usurer.

8) The Almighty Allah shall collect the one who beats the tambour (a brass drum) with a tarnished face on the Day of Qiyamat. And in his hand will be tambour of fire, which he will be hitting on his own head. Seventy thousand Angels shall beat him in the head and face with their clubs of fire. And the musicians and singers and those who beat the drum shall arise blind, and deaf on that day.[[227]](#footnote-227)

The Holy Quran says:

“The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet”[[228]](#footnote-228)

### Facts Regarding Resurrection (Qiyamat):

Shaikh Tabarsi in ‘Majma’ul Bayan’ quotes from Bara bin Azib who said, that one Day Ma’az bin Jabal was seated in the presence of the Holy Prophet (s.a.w.a.) in the house of Abu Ayyub Ansari, Ma’az asked the Holy Prophet (s.a.w.a.) regarding the eighteenth Ayah of Suratul-Naba:

The Day on which the trumpet shall be blown so you shall come forth in hosts.

The Holy Prophet (s.a.w.a.) replied: “O Ma’az! you have asked me a very horrifying question”

Then He started weeping and said:

Some people from my Ummah will arise from their graves in different states

1) Some will have the face of monkeys, while some pigs.

2) Some will be walking upside down on their heads.

3) Some will be blind and will not be able to walk.

4) Some will deaf and dumb and will not understand anything.

5) Some will be in a state that their tongue will be hanging out of their mouths; filthy water will be coming out of their mouths, which they will be licking with their tongues.

6) Some will arise with amputated hands and feet.

7) Some will be more rotten than a corpse and emitting a repugnant odour.

8) Some will be wearing long garments of tar, which would be stuck to their skins and flesh.

9) Some will be hanging from the trees those having the face of pigs will be the ones who ate unlawful (haram) property e.g. bribe etc. Those walking upside down on their heads and the blind ones will be the unjust and oppressive rulers. The deaf and dumb will be the ones who prided upon their knowledge (Ilm) and worship (Ibadah). The ones licking their tongues will be the Scholars (Ulama) and Judges (Qazi), who did not practice what they preached. The ones with amputated hands and feet will be the ones who troubled their neighbors in the world and oppressed them. The ones hanging from the tree branches will be the ones who backbited along with the kings and rulers (to please them, and instigated them by creating mischief). The one emitting a repugnant odur will be the ones who acted according to their lusts and passions, and did not give Allah (s.w.t.)’s Rights. The ones wearing garments of tar will be haughty and arrogant people.

The Holy Prophet (s.a.w.a.) once said: On Day of Qiyamat, people will arise in three different conditions:

Some will be riding an animal; some will be walking on foot, while some will be waking on their faces.

That Day will be equal to 50,000 years, ‘the day on which a man shall fly from his brother, and his mother and his father, and his spouse and his son.[[229]](#footnote-229)

The Day on which men shall be as scattered moths.[[230]](#footnote-230)

By no means, there shall be no place of refuge. with your Lord alone shall on that Day be the place of rest.[[231]](#footnote-231)

## Scrolls of Deeds (Naama-e-A’amal):

Allah (s.w.t.) says in the Holy Quran:

And when the books (of deeds) are spread.[[232]](#footnote-232)

And most surely there are keepers over your, (Kiraman kaatebeen) they know what you do.[[233]](#footnote-233)

In another place the two Angels are also referred to as ‘Raqeeb’ and ‘Ateeb’

Whatever a man does, or sees, or even intends doing, is noticed and written down by these two Angels. Someone asked Imam (a.s.) as to how could ‘Kiraman-Katebeen’ know of the intentions (niyyah) of people (to perform good or bad deeds), so as to record them. The Imam (a.s.) replied that:

“When a person intends doing a good deed, sweet fragrance emits from his mouth. The Angels smell this fragrance and come to know. Whereas when a person intends doing an evil deed, a foul odour emits from his mouth, and the Angels become aware”

If a person intends doing a good deed, one good is written down in his scrolls, and if he performs that intended deed, ten good deeds are written down. Whereas, if a person intends doing an evil deed, the same is not written down in his scrolls until he actually performs it. As written in the Holy Quran:

Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.[[234]](#footnote-234)

It is one of the countless Mercies of Allah (s.w.t.) that **when a person commits a sin, ‘Atteb’ tries to enter it in his scrolls, but ‘Raqeeb’ tells him to wait lest the person may feel ashamed and apologize for his act. He does not record the deed for five or seven hours, and if within that period the person does not repent, ‘Ateed’ says: “Verily he is shameless”, and then records one evil deed in his scrolls.** It is stated in Traditions (Hadees) that every man has two scrolls of his deeds, first in which are recorded all good and virtuous deeds, and second in which are recorded all bad and evil ones. All the acts of men are written in it, even to the extent that the air that he blows out of his mouth to light a fire is also recorded.

And everything they have done is in the writings, and everything small and big is written down.[[235]](#footnote-235)

Shaikh Sadooq (a.r.) relates in ‘E’eteqadatul Imamiyah’, that once the Commander of the Faithful, Ali (a.s.) passed by some youths who were busy in vain and useless gossip, and were laughing, Ali (a.s.) said:

“Why do you blacken your scrolls (of deeds) with such vain talk?”

They said, “O Master! are these also recorded” ? Imam Ali (a.s.) replied.

“Yes, and even the breadth that you exhale. The reward of removing a thorn or a stone or a skin from the path of other people are also recorded. These small deeds too do not go wasted”[[236]](#footnote-236)

### Come and Read My Scrolls (Nama-e-A’amal):

Then as for him who is given his book in his right hand, he will say: Lo! Read my book. Surely, I knew that I shall meet my account. So he shall be in a life of pleasure, in a lofty position.[[237]](#footnote-237)

And as for him who is given his book in his left hand he shall say: O! Would that my book had never been given to me, and I had not known what my account was, O! would that it had made an end (of me), my wealth has availed me nothing.[[238]](#footnote-238)

And as for him who is given his book behind his back, he shall call for perdition, and enter into burning fire.[[239]](#footnote-239)

The sinner person will be given his scrolls from behind, in a manner, his right hand will be tied with his neck, and his left hand will be stretched behind. The scrolls will then be given in his left hand and it will be said unto him “Read your scroll”, He will say, “How can I see what’s behind so as to read”. Then his neck will be twisted around. In some Hadees it is stated that his neck will be turned around pulling him by the beard, and it will be said unto him,

Read your book, your own self is sufficient as a reckoner against you this Day.[[240]](#footnote-240)

He will read his scrolls of deeds and cry out “Saboora” (perdition)

“Woe to us! What a book is this! It does not omit small one nor a great one, but remembers them (all), and what they had done they shall find present (there) and your Lord does not deal unjustly with anyone.”[[241]](#footnote-241)

### Refusal to Accept the Scrolls:

It is narrated that many people at that time will refuse to accept what is written in the scrolls, and will say, “O Allah (s.w.t.)! The deeds and action written in these scrolls are surely not ours”. Imam Ja’far as-Sadiq (a.s.) says, that at that time Allah (s.w.t.) will bring forth the Angels (who write the scrolls) to testify. They will say:

“O Allah (s.w.t.), Verily these are your own Angels and will testify in your favour, while the reality is that we have not committed these acts and they will swear upon it. As said in the Holy Quran:

On the Day that Allah will raise them up all, they will swear to Him as they swear to you.[[242]](#footnote-242)

And when their shamelessness reaches this stage, Allah (s.w.t.) will set a seal on their tongues, and their bodily parts will scream and testify against them.

On that Day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.[[243]](#footnote-243)

And on the Day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.[[244]](#footnote-244)

And they shall say to their bodily components, why have you borne witness against us? They shall reply, Allah who makes everything speak has given us speech.[[245]](#footnote-245)

And that time they will be rendered speechless.

Say, then Allah’s is the conclusive argument.[[246]](#footnote-246)

The refusal (to accept their faults) at the time will be the proof of their ignorance. For if they accept their faults, surely Allah (s.w.t.) would shower His Mercy upon them and forgive.

It is narrated in ‘Anwaare No’maniyah’ that when a person’s deeds will be weighed, and his bad deeds will be more than his good ones, Allah (s.w.t.) will command His Angels to throw him into hell fire. When the Angels will be taking him, he will turn around and see. Allah (s.w.t.) will ask him, why do you look behind? He will reply, “O my Lord! never expected that you would throw me to the flames, Allah (s.w.t.) will say:

“O my Angels! I swear by my Honour and Grandeur, verily he in his lifetime never ever thought of what he now says. But now when he claims to have thought so (of my Mercy), I permit him to enter Paradise”

It is written in ‘Haqqul Yaqeen’ that Husain bin Sa’eed in ‘Kitabuz Zohd’ narrates from Imam Ja’far as-Sadiq (a.s.) that He said, that when Allah (s.w.t.) will wish to take account of a Believer (Momin), He will give his scroll (of deeds) in his right hand, and Allah (s.w.t.) Himself will take his accounting so that no one else may come to know about his affairs. Allah (s.w.t.) will then ask him.

“O my valuable slave! Have you committed such and such acts also”?

The Believer will answer (in repentance), “Yes my Lord, I have committed them” Then Allah (s.w.t.) will say:

“I have forgiven yours sins and have replaced them with good deeds.”

People will look at him with awe in Paradise and exclaim: Glory be to Allah (s.w.t.)! Verily this person is free from all sins. A narrator (rawi) asked Imam (a.s.) regarding Allah (s.w.t.)’s word:

Then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and shall go back to his people joyfully.[[247]](#footnote-247)

As to who are the relatives of the Believer in Paradise, Imam (a.s.) replied.

“His relatives will be the same as in this word, provided they be Believers”

And when Allah (s.w.t.) will take account of the evildoers, He shall do it in the open in front of all those present in Qiyamat, and Allah (s.w.t.) will end all correspondence with him, and give his scrolls in his left hand from behind. The person will cry out: O what a Catastrophe! And he will fall headlong into hell. He will be the one who led a luxurious and careless life with his family in the world, and disbelieved in the Hereafter. It is also a fact that in Qiyamat Allah (s.w.t.) will tie the hands of the hypocrites (munafeqeen) and disbelievers behind their necks.

And say: Work, so Allah will see your work and (so will) His Apostle and the Believers (Holy Aimmah).[[248]](#footnote-248)

## Weighing Scales (Meezan):

Every sect has interpreted the meaning of ‘Meezan’ according to its own views. Some opine that the deeds shall literally be weighed. While some say that, the deeds shall be given a physical form and then weighed.

The good deeds shall be given beautiful face, while the evil deeds an ugly one. Allamah Ne’matullah Jazaeri in ‘Anwaare No’maniyah’ says, that according to trustworthy and consecutively transmitted reports it clearly proves that the deeds shall be given a physical form and then they shall be weighed.[[249]](#footnote-249)

In some Traditions, it is related that the deeds will be weighed with the weight of the deeds of the Prophets and their Successors. Hence in one Ziyarat it is stated: “Peace be on you, O the weighing scale” As per the Imams (a.s.) The weighing scale (in which the Prayers and deeds of men shall be weighed) are the Prophets (Ambiya) and Their Successors (Awsiya), Allah (s.w.t.) says in the Holy Qur’an:

And the measuring out on that Day will be just, then as for him whose measure (of good deeds) is heavy, those are they who shall be successful, and as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our Communications.[[250]](#footnote-250)

In other place it is mentioned:

The terrible calamity! What is the terrible calamity! And what will make you comprehend what the terrible calamity is? The Day on which men will be scattered moths. And the mountains shall be as loosened wool. Then for him whose measure of good deeds is heavy, he shall live a pleasant life, and as for him whose measure of good deeds is light, his above shall be the abyss, and what will make you know what it is? A burning fire.[[251]](#footnote-251)

As per Imam Ja’far as-Sadiq (a.s.), “The best actions that help to increase the measure of good deeds in the scales in Qiyamat, are sending Salawat on the Holy Prophet (s.a.w.a.) and His Progeny (a.s.), and good character.

A person’s deeds will be weighed, and when his good deeds will seem less, Salawat will be brought and kept, and so the good deeds will increase”

The Holy Prophet (s.a.w.a.) says, that on the Day of Qiyamat:

“When the deeds shall be weighed, I will be present there. If a person is bad deeds will be weighing more than his good ones, I will bring along the Salawat which he sent upon me, and add it to the good deeds thereby increasing its weight. Further, that if a person in my love and affection sends Salawat on me thrice every day and Night, it becomes the right on Allah (s.w.t.) that He should forgive his sins, which he committed during the day and Night”

The Holy Prophet (s.a.w.a.) says that: “if anyone writes my name in a book and sends Salawat on me, the Angels will seek forgiveness for him till my name remains in that book”

Shaikh Abul Futuh Razi narrates from the Holy Prophet (s.a.w.a.) that He said:

On the night of the Me’raj when I ascended the heavens, I saw an Angel who had a thousand hands. On each of his hands, there were thousand fingers, and he was counting something on them. I asked Jibraeel (a.s.) as to who that Angel was, and what was he counting? Jibraeel (a.s.) replied that the Angel had been appointed by Allah (s.w.t.) to count the drops of rain, so that it may be known as to how many drop have fallen down to the earth. I turned towards the Angels and asked him.

“Do you know the total amount of the raindrops which have failed down on the earth from the day Allah (s.w.t.) created this world till now”?

To which he replied,

“O Prophet of Allah (s.a.w.a.)! I swear by my Lord who has chosen you (as blessing) for Mankind, Verily, I know the total amount of raindrops fallen on the earth until now. Even to the extent that how many drops have fallen in their wilds, and in the prosperous lands, in the gardens, and also in the cemetery.” Then I told him that I was very much surprised by the power of his mind and intellect and the ability to remember, to which he replied, “O Prophet of Allah (s.a.w.a.)! Verily this ability to count proves futile when I try to count only one thing. “I asked him as to what calculation was that He replied, when people of your Ummah gather at one place and send Salawat upon you, it is beyond my ability and capacity to count the rewards for it.”

Shaikh Kulaini (a.r.) narrates from Imam Ja’far-as-Sadiq (a.s.) that he said: “Whenever you talk about the Holy Prophet (s.a.w.a.) send Salawat on Him. When a person sends Salawat once on Him, Allah (s.w.t.) orders a thousand ranks of His Angels to send a thousand Salawat on the person himself, and because of Allah and His Angels sending Salawat, the whole creation sends Salawat on him, and the person who does not do so, is an arrogant and ignorant person, and Allah (s.w.t.), His Holy Prophet (s.a.w.a.) and the Holy Ahlul Bait (a.s.) leave such person to himself.

اِنَّ اﷲَ وَ مَلَآءِکَتَہٗ یُصَلُّوْنَ عَلَی النَّبِیِّ، یٰٓاَیُّہَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْہِ وَ سَلِّمُوْا تَسْلِیْمًا.

It is written in “Ma’aniyal Akhbaar” in the context of the meaning of the verse of Salawat according to Allah (s.w.t.) is Blessings (Rehmat), while to the Angels it is safety, and for the people it is supplication (Dua). In the same book, it is written that a narrator asked Imam (a.s.) as to how should they recite Salawat on the Holy Prophet (s.a.w.a.) and His Progeny, Imam (a.s.) replied:

صَلَوٰتُ اﷲَ وَ صَلَوٰتُ مَلٰٓئِکَتِہٖ وَ اَنْبِیَآئِہٖ وَ رُسُلِہٖ وَ جَمِیْعِ خَلْقِہٖ عَلٰی مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَ السَّلاَمُ عَلَیْہِ وَ عَلَیْہِمْ وَ رَحْمَۃُ اﷲِ وَ بَرَکَاتُہٗ.

Shaikh Kulaini (a.r.) relates, that whoever recites the following Salawat seven times during Asr on Fridays, Allah (s.w.t.) gives him the rewards equal to all His servants, and accepts his deeds and Prayers of that day. It is also related that the reward will be equal to the sight in the eyes of all men.

اَللّٰہُمَّ صَلِّ عَلٰی مَحَمَّدٍ وَ آلِ مَحَمَّدِ ۣالْاَوْصِیَآءِ الْمَرْضِیِّیْنَ بِاَفْضَلِ صَلَوٰتِکَ وَ بَارِکْ عَلَیْہِمْ بِاَفْضَلِ بَرَکَاتِکَ وَ السَّلاَمُ عَلَیْہِ وَ عَلَیْہِمْ وَ رَحْمَۃُ اﷲِ وَ بَرَکَاتُہٗ

## Hisab (Accounting)

Allah (s.w.t.) says in the Holy Quran:

Their reckoning has drawn near to men, and in heedlessness are they turning aside.[[252]](#footnote-252)

And how many a town which rebelled against the commandment of its Lords and His Apostles. So We called it to account severely and We chastised it (with) a stern chastisement. So it tasted the evil result of its conduct, and the end of its affair was perdition. Allah has prepared for them severe chastisement, therefore be careful (of your duty to) Allah, O men of understanding.[[253]](#footnote-253)

According to the Holy Quran and the Hadees it is proved that Allah (s.w.t.) Himself will take account of all people:

And He is swiftest in taking account.[[254]](#footnote-254)

But also according to some Traditions this work will be assigned to the Angels. According to some reports, it is related that Allah (s.w.t.) will take account from His Prophets (Anbiya), while the Prophets will take account from Vicegerents (Awsiya) while they in turn will take account from their Ummat.

Remember the Day when We will call every people with their Imam.[[255]](#footnote-255)

On the Day of Qiyamat people who will be accounted for their deeds will be classified into four groups. The first group of people will be the ones who will be made to enter Paradise without accounting. They will be the ones who loved Ahlulbait (a.s.) in their life-time and had not committed any sins, or died after repenting and seeking forgiveness from Allah (s.w.t.).

The second group will be the opposite of the first one, they will be the enemies of Ahlulbait (a.s.). They will be thrown headlong into the fire of hell without taking their accounts. The following verse speaks about such people:

These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance from them on the Day of resurrection (Qiyamat).[[256]](#footnote-256)

Sheikh Kulaini (a.r.) relates from Imam Ali Zainul Aabedeen (a.s.) that he said, that the polytheists (mushrekeen)’s and unbelievers (kafereen)’s deeds will not be weighed, because weighing of deeds (Mizan), accounting (Hisab), scroll of deeds are meant for the Muslims only, while according to the Holy Quran the polytheists and unbelievers will remain in eternal chastisement.

The third group will consist of people who will be made to wait for accounting. They will be the ones whose evil deeds would be surpassing their good deeds. When their sins will be compensated for (by waiting long), they will find freedom. The Holy Prophet (s.a.w.a.) said to Abdullah ibne Abbas.

“Some people will have to wait for a hundred years for accounting and only then will they be made to enter Paradise”

But for which particular sin will he be made to wait is not specified. Hence a believer (Mo’min) should keep himself away from all the sins, so that he may not have to wait that long. (Ma’ad) Shaikh Sadooq (a.r.) relates from Imam Ja’far as- Sadiq (a.s.) that He said, that on the Day of Qiyamat two types of people from the followers of Ahulbait (a.s.) will have to wait for long. One will be indigent and poor person, while the other a rich and wealthy person. The poor man will cry out, “O my Lord! Why do I have to wait for long. I swear by your Glory and Majesty that in the world you had given me no kingdom or empire so that I may oppress anyone, commit injustice therein, or usurp other’s rights. And you had given me only that which You thought was enough for me, and I remained patient and never grumbled”. Then Allah (s.w.t.) will reply “O believer! Surely, you speak the truth” thus, he will be made to enter Paradise.

The rich man will have to wait so long that he will sweat profusely, so much so that forty Camels could quench their thirst with it. Only then will he be made to enter Paradise. In Paradise when they will meet each other, the poor man will ask him the reason for having made to wait so long. The rich man will reply, “I was made to wait for a long time giving account of my enormous wealth, as to how I earned it (whether lawfully or unlawfully), and how I spent it. Then the Merciful Lord blessed me, forgave my sins and accepted my repentance.” Then he will ask the poor man as to whom he was? He will reply that he is the same indigent fellow who was with him in the plains of Qiyamat. The rich man will say, “Verily the Blessings and bounties of Paradise have transformed you to such an extent that even I could not recognize you”. (Matalib) The fourth group will consist of people whose bad deeds will be more than their good ones, and only if Allah (s.w.t.)’s Mercy, Blessings and forgiveness comes to their rescue, they will be made to enter Paradise. If not they will be punished at that very place, the punishment appropriate for them. They will be chastised in that way until they become clean of all sins. Then they will find freedom and will be made to enter Paradise. The people in whose hearts even an atoms weight of faith (Iman) exists will not have to say long in hell, they will be brought back to Paradise.

While only the polytheists and unbelievers will remain there.

### Wasting of Good Deeds (Ehbat) and Expiation of Sins (Takfeer)

And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective. That is because they hated what Allah revealed, so He rendered their deeds null.[[257]](#footnote-257)

And (so for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.[[258]](#footnote-258)

### Ehbat (Wasting of good deeds):

If a person was Muslim in the former part of his life and did good deeds, but turned away from the Right Path (Seraatal Mustaqeem) during death and died a non-believer, none of his previous (good) deeds will benefit him and they will be go waste. If anyone argues that in the Holy Quran it is stated that:

“And he who has done an atom’s weight of good shall see it”[[259]](#footnote-259)

The answer to it is that the person who died disbelieving himself wasted his (good) deeds. It is impossible for Allah (s.w.t.) to accept a non-believer’s (good) deeds and make him enter Paradise, but the Just Lord gives them the reward for it in this very world, like ease during death, health, wealth etc. as discussed earlier, but it is possible that there may be leniency in their punishment, as in the case of Hatim Tai or Nawshirwan Adil who were generous, they shall be made to enter hell, but the fire will not harm them. As said in the Holy Quran:

Nor (for) those who die while they are unbelievers.[[260]](#footnote-260)

In another place is stated:

And (as to) those who reject our communications and the meeting of the Hereafter, their deeds are null. Shall they be rewarded except for what they have done.[[261]](#footnote-261)

Many verses of the Holy Quran prove that disbelieve (kufr) and polytheism (shirk) wastes away all the good deeds. Then there are also such sins that obliterate good deeds, and stop them from being accepted. The Holy Prophet (s.a.w.a.) has said regarding a disobedient child: “O the one disobedient to his Parents! Do whatever you like, for none of your (good) deeds will be accepted”. If a person has upon him the curses and woes of his Mother, he will be thrown into hell even if his good deeds are equal to the size of a mountain. Also in the case with slander and jealousy. Ma’soom (a.s.) says: “Jealousy consumes faith (Iman) just as fire consumes wood”

Imam (a.s.) says: “Disbelief (kufr) has three roots (foundations): greed, pride, and jealousy.”

### Takfeer (Expiation of Sins):

It means that the sins that a person commits are compensated for Acceptance of faith (Iman) destroys all the sins committed in the past. If a person was a non-believer in the former part of life, but later accepted Islam, then the sins, which he committed during that period, will be forgiven and will not be taken into account. In the same manner the evil deeds of a Muslim is forgiven if he only repents and seeks pardon. It is stated in the Holy Quran:

Allah changes the evil deeds to good ones.[[262]](#footnote-262)

It is written in the fifteenth volume of ‘Behaarul Anwaar’ that once a man came to the presence of the Holy Prophet (s.a.w.a.) and said “O Master! My sin is very big (committed in his pre-Islamic days), You recommend to me a deed whose performance would act as compensating for it, and Allah (s.w.t.) may forgive me, The Prophet (s.a.w.a.) asked him.“Is your Mother alive”?

He replied in the negative. (It means that serving one’s Mother is the best compensation for sins). Then the Holy Prophet (s.a.w.a.) asked him, is your Maternal Aunt (Mother’s Sister) alive?

He replied, “Yes, she is” The Holy Prophet (s.a.w.a.) told him to go and serve her (for she had a very near relation with his Mother, thus serving her would mean serving his Mother). The Holy Prophet (s.a.w.a.) said: “Had his Mother been alive, it would have been the best compensation (for his sins).[[263]](#footnote-263)

Shaikh Sadooq (a.r.) relates that on the Day of Qiyamat man will not be able to move an inch until he is questioned about four things:

1) The way how he spent his life.

2) As to how did he passed his youth.

3) About his wealth, as to where he got it from and in what way he spent it.

4) And about the love of the Household (Ahlulbait) of the Holy Prophet (s.a.w.a.).

### Rights of Allah (s.w.t.) (Haqqullaah) or the Worship Acts, (Ebaadah):

The first thing about which a person will be questioned is Prayers (Namaz). Did he perform Prayers in time? Did he serve (rightly) this Pillar of Islam and the Legacy of Prophets, or did he recite it to show off. After this, people will be questioned about Fasting (Siyam), Pilgrimage (Hajj), Zakat, Khums, the Holy war (Jehad) etc. and then the rightful recipients will catch hold of their shirts (and ask for their rights)

### Rights of People (Haqqun Naas)

Allah (s.w.t.) will deal with His servants in two ways:

1) With Justice (Adl), and,

2) With Mercy (Fazl).

According to Imam Ali Zainul Aabedeen (a.s.) in “Rawzae Kafi” that on the Day of Qiyamat people will be questioned about the rights of men, a person asked the Imam (a.s.), O son of the Prophet! If a non-believer who has been thrown into hell owes something to a believer, how will the deeds be exchanged when the non-believers has no more good deeds left. Imam (a.s.) replied: “The punishment equivalent to the right that he owes will be incurred on him, likewise the good deeds of the oppressor will be transferred to the account of the oppressed.”

The person asked, “But if the Muslim oppressor does not have any good deeds left”? The Imam (a.s.) replied: “The load of sins of the oppressed will be placed on the shoulders of the oppressors and verily this is true justice”

It is narrated in “Layaali al-Akhbaar” that once the Holy Prophet (s.a.w.a.) asked his companions as to who an indigent (muflis) person. They replied that one of us is an indigent person who does not possess wealth or property.

The Holy Prophet (s.a.w.a.) replied: “The indigent from my Ummah on the Day of Qiyamat will be the one who even after having offered Namaz kept fasts, performed the Hajj, paid the Zakat but simultaneously abused anyone, or usurped the rights of anyone, or killed or physically tortured someone,. Hence, the oppressed ones will be given the good deeds of the oppressor and these deeds will be theirs. If the good deeds of the oppressor are exhausted the bad deeds of the oppressed will be given to the oppressor, and he will be thrown in the raging fire”[[264]](#footnote-264)

O my son! Surely if it is the very weight of the grain of a mustard seed, even though it is in (the heart) of rock, or (high above in the Heavens, or (deep down) in the Earth, Allah will bring it (to light).[[265]](#footnote-265)

The Holy Prophet (s.a.w.a.) says that “O people! Take account of yourselves before your account is taken (in Qiyamat), and weigh your actions before they are weighed in Qiyama” Imam Ali Zainul Aabedeen (a.s.) wept (in fear) and supplicated thus:

“O Allah (s.w.t.)! Take our accounts with Thy Mercy and not with Thy Justice, O Merciful Lord”

## Hawz-e-Kausar (Spring of Kausar)

The existence of the Spring of Kausar is found in the Holy Quran and the Traditions, it is the abundance (Khayre Kaseer) which was bestowed on the Prophet (s.a.w.a.). It is quoted in ‘Basaerud Darajat’, “Ma’alimul Zulfa” and the third volume of ‘Behaarul Anwaar’ that Abdullah ibne Sinan asked Imam Ja’far as-Sadiq (a.s.) regarding the Spring of Kausar. Imam (a.s.): “that its width is approximately equal to distance from Basra in Iraq to Sanaa in Yemen. Abdullah seemed astonished. Then Imam (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:

“Stream flowing beneath and the place where we were standing was surrounded by it. I saw that on one side of the stream was flowing water which was whiter than ice, and on the other side milk, and in between was flowing the “Pure Drink” (Sharabe Tahoora) coloured red like rubies (Yaqoot). I have never witnessed such a beautiful view before nor 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 Holy Quran, that in Paradise flows rivers of milk, water and wine, verily this stream flows from it. There are beautiful trees on both side 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 ‘hourie’ 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 asked, “May my life be your ransom, the likeness of what I saw today can never be imagined in my life”. Imam Ja’far as-Sadiq (a.s.) replied:

“Whatever you have seen is quite less when compared to the Blessings reserved for Our followers. When anyone among them dies, their spirits stroll in these gardens, and drink and bathe in these streams, and thus gain pleasure by consuming the delicious fruits.”[[266]](#footnote-266)

The Holy Prophet (s.a.w.a.) 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 (Zabro Jad), rubies (Yaqoot) and corals (Marjan). Its grass of saffron (Za’fran), and mud of musk (Mushke Azfar), The Holy Prophet (s.a.w.a.) placed his hand on the side of Imam Ali (a.s.) and said: “O Ali! This stream is for me and yourself, and those who love you”

It is related in ‘Khisaal’ of Shaikh Sadooq (a.r.) that the Commander of the Faithful, Ali (a.s.) said:

“I along with my Progeny (Ahlulbait) will be standing beside the Holy Prophet (s.a.w.a.) near the Springs of Kausar. Whoever wishes to meet us should strive to emulate our actions and words. For every house has some generous and noble people. Intercession (Shafa’at) is surely there for our friends. Hence, strive to meet us there. For we shall drive 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 Bukhari’ (in the ninth volume) that when some of the companions of the Holy Prophet (s.a.w.a.) will be removed from the Kausar the Prophet (s.a.w.a.) will say: “O my Lord! These are my companions”

Allah (s.w.t.) will reply:

“You do not know what they did after you. They spread false Traditions and made changes in Religion (Bid’at)”

“He will gather all the people on the Day of Qiyamat, and will erect a Pulpit (Mimbar) for me. It will be having a thousand steps, and each step will be of Topaz (Zabro Jad), Emeralds (Zamrud), Rubies (Yaqoot) and gold. I will mount on it and sit on the highest stop. At that moment Jibreel (a.s.) will bring the Standard of Praise (Liwaul Hamd), and handing it over to me will say: “O Muhammad (s.a.w.a.)! Verily this is the Praiseworthy Position (Maqaame Mahmood) about which Allah (s.w.t.) had promised you. “Then I will ask Ali (a.s.) to mount the Pulpit, He shall do so and sit one step after me. Then I will hand over the Standard to Him”

Then the gate-keeper 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 (a.s.) the son of Abdul Talib (a.s.)

And the Holy Prophet (s.a.w.a.) will say: “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”.

Do cast into hell very ungrateful and rebellious one.[[267]](#footnote-267)

### Intercession (Shafa’ah):

It is written in ‘Tafseere Qummi’ that Sama’ah says that I asked Imam Ja’far as-Sadiq (a.s.) that:

How will the Holy Prophet (s.a.w.a.) intercede on the Day of Qiyamat? The Imam (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 to Prophet Nooh (a.s.). Nooh (a.s.) will also apologies and direct them to go the Prophet after him. Likewise, each Prophet will direct them to the Prophet after them until they reach Prophet Isa (a.s.), who will then advise them to go to the Last Prophet Hazrat Mohammed Mustafa (s.a.w.a.). Then the people will go to Him, plead his Mercy, and ask for His intercession. The Holy Prophet (s.a.w.a.) will accompany them until the Gate of Mercy (Babur Rahmah) and will fall into prostration (sajdah) there. At that moment Allah (s.w.t.)’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 that”

It is narrated from the Holy Prophet (s.a.w.a.) in ‘Khisaal’ that three groups of people will intercede on the Day of Qiyamat, and their intercession will be accepted:

1) The Prophets (Anbiya).

2) The Scholars (Ulama) and,

3) The Martyrs (Shohada) (Ehsanul Fawaed).

### Who will be interceded for?

In ‘Behaarul Anwaar’ it is narrated from the Holy Prophet (s.a.w.a.) it is 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.”

“On the Day of Qiyamat I will surely intercede for four types of people:

1) Those who respect and honor My Progeny (Ahlulbait) (a.s.).

2) Those who fulfill the desires of My Progeny (a.s.).

3) Those who work for their cause and,

4) Those who love them from their hearts as well as by the tongue (openly and in secret).[[268]](#footnote-268)

Imam Jaf’ar 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 followers 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 followers, and will not receive intercession of the Holy Prophet (s.a.w.a.) and His Progeny (Ahlulbait) (a.s.).[[269]](#footnote-269)

### Heights (A’araf):

A’araf is a place between Paradise and hell. The oppressed ones (mustazafeen), 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 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 (s.w.t.).

There are different interpretations regarding A’araf:

1) According to the reports of Ahlulbait (a.s.) A’araf is a height on the Bridge of Seraat on which the Holy Prophet (s.a.w.a.) will be standing along with His Progeny (a.s.). The foreheads of the friends and the followers of Ahlulbait (a.s.) will be emitting a light, and this will act as a permit to pass over the Pul-e-Sirat.

2) Another interpretation of A’araf is that it is wall a said in the Holy Quran:

On that Day you will 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 great achievement.[[270]](#footnote-270)

It is said in the interpretation of this verse that the light referred to here is the Love of the Holy Prophet (s.a.w.a.) and his Progeny (Walayah),and this light will be (glowing more or less) according to the (extent of) belief (Iman) and love (Walayah), and it will be (shining) on the right side, so will be emitting light so intensely that they will not be able to look at their feet. Some 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.

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’araf.

They will cry out to them: Were we not with you? They shall say: Yea! But you caused yourselves to fall into temptation, and you waited and doubted and vain desires deceived you until the threatened punishment of Allah came, which the arch deceiver (shaitan) deceived you about Allah.[[271]](#footnote-271)

Shaikh Sa’adi says: “A’araf is (like) a hell in the eyes of the ‘houries’, but for the people of hell it is equal to Paradise.

## Pul-e-Seraat (Bridge of Seraat) (Part 1)

‘Seraat’ in the grammatical sense means a way or a road, and its meaning according to the Shari’ah is a bridge or a road, which passes over hell.

As per the Hadees of the Ma’soomin (a.s.) it is stated that, ‘Pul-e-Seraat’ is a bridge thinner than hair, sharper than a sword, and hotter than fire (of this world). The true Believers (Mo’meneen) will pass over it speedily like lightening. Some will find some difficulty over it, but will later find relief. While there will be some who will slip and fall down in the pit of hell. The likeness of ‘Pul-e-Seraat’ is of the ‘Right Path’ (Seraatul Mustaqeem) of this world, the path of Ahlul Bait (a.s.) and Aimmah’s (a.s.) obedience. The person who in this world turned away from the ‘Seraatul Mustaqeem’ in word and deed, and was attracted towards falsehood, on the Day of Qiyamat he will slip over the Pul-e-Seraat and fall into hell.

In surah al-Hamd, ‘Seraatal Mustaqeem’ refers to the both these paths. (The path of Ahlulbait and Pul-e-Seraat). Allamah Majlisi (a.r.) in his book ‘Haqqul Yaqeen’ quotes from Shaikh Sadooq (a.r.) that: Our belief concerning Qiyamat is that the Passes (Aqabaat) have each a specific name, some are called Farz (Compulsory Acts), others Amr (Commands), yet others Nahy (Prohibitions).

So when a man will reach the Pass of Farz, and he had neglected it (in his life), he will be stopped there and imprisoned for a thousand years, and the dues of Allah (s.w.t.) will be demanded of him. Now if he goes out of it by means of some good act performed by him in the world, or by the Mercy of Allah (s.w.t.), then he escapes from it and goes on to another pass. He will not cease to be sent from one Pass to another, and be stopped and questioned regarding his shortcomings in respect of each stage. If he escapes safely from all the Passes, he will arrive at the abode of Permanence (Darul Baqa). Here he comes upon everlasting life, and perpetual beatitude, without any affliction whatsoever. He will reside in the neighborhood of Allah (s.w.t.), with the Prophets (a.s.) and the Imams (a.s.), the Martyrs (Shohada), and the righteous ones from among His slaves. And if he is stopped at a pass, and is questioned about a certain due in respect of which he is found wanting, and neither a good action on his part nor the Mercy of Allah (s.w.t.) reaches him, his stop will stumble and he will be hurled down in the fire of hell.[[272]](#footnote-272)

Imam Mohammed-al-Baqir (a.s.) says, that when the verse (Ayah):

“And hell is made to appear on that Day”[[273]](#footnote-273) was revealed, the Holy Prophet (s.a.w.a.) was asked regarding its interpretation. He replied:

“Jibraeel has informed me that when Allah (s.w.t.) will have gathered everyone from the beginning to the end on the Day of Qiyamat, one thousand Angels will bring the hell putting it with a thousand ropes with great difficulty. Hell will be roaring and raging with anger and the voice of breaking (of bones) will be heard from it. At that moment, a ferocious voice will erupt from it, which Allah (s.w.t.) has reserved to take the account of people, and everyone will perish (with fear). Men, Angels, and the Prophets will be wailing with fright. man will cry out, “Our Lord! Save me, save me”, while the Prophets will cry out, “O Lord! Save my people (Ummat).”Therefore, each Prophet will take account from their people (ummat) and walk over the Pul-e-Seraat. No one will have any escape from walking over it”.

Allah (s.w.t.) says in the Holy Quran:

And there is not one of you but shall come to it, this is an unavoidable decree of your Lord. And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.[[274]](#footnote-274)

Then the Holy Prophet (s.a.w.a.) said:

‘This bridge contains seven Passes (Aqabat), and each Pass has got a station equal to seventy farsakh, and seventy thousand Angels have be posted on each station. All the people will have to cross these Passes.”

### First Pass - Kindness (Sile Raham), Trust (Amanah), Love of Ahlulbait (a.s.) (Wilayah):

The first station here is of Kindness (Sile Rahm). The person who in this world is not merciful towards his Parents will have a short life. He will not prosper (in wealth), and in the Hereafter will be stopped on the first station on Pule-e-Seraat, and no Mercy will be shown towards him. The Holy Quran admonishes us in the following words:

And be careful of (your duty), to Allah by whom you demand one of another (your rights), and to the ties of relationship.[[275]](#footnote-275)

So one of your relatives is sick visit him, if he requires help then help him and fulfill his wants, and visit; them (your relatives) on important days (of Idd etc.).

The second station is of Trust (Amanah). Trust does not only include wealth, but also if someone has confidence in you and tell a secret requesting you not to reveal it to anyone, this too is included in trust. If you disclose it to another, you have committed breach of Trust. If you disgrace someone, you have committed breach. And also if someone keeps some wealth with you as trust and even after promising to return it, you refuse to do so, you are said to have committed breach (of trust). The same rule applies for hire. If you borrowed something from someone for a fixed period, after the period has expired, you do not return it, it will be deemed as being a violation of trust.

It is narrated that by the Holy Prophet (s.a.w.a.)as saying that, on the Day of Qiyamat when a person who is ‘trustworthy’ and ‘kind’ passes over the ‘Pul-e-Seraat’, kindness and trust will be on both sides to support him.

It is also related that the person who has committed breach of trust or severed relations with his kith and kin, on the Day of Qiyamat when he will walk over the Pul-e-Seraat, none of his deeds will be of any help to him, and he will fall flat in the pit of hell.

The third station is Love of Ahlulbait (a.s) (Walaya). As regards the love of Ahlulbait (a.s.) many Traditions have been quoted, that Walayah means the Love of Imam (a.s.). In Tafseere Sa’labi it is written regarding the verse:

And stop them, for they shall be questioned.[[276]](#footnote-276)

## Pul-e-Seraat (Bridge of Seraat) (Part 2)

### Second Pass - Namaz (Salat):

On this Pass, a person will be stopped and questioned regarding the five daily Prayers, the Prayers of Signs (Namaze Ayaat), and elapsed Prayers (Namaze Qaza). Imam Ja’far as-Sadiq (a.s.) in his last will said:

“Whoever considers Namaz to be unimportant (or lowly) will not receive our Intercession (in Qayamat)”

Allah (s.w.t.) says in the Holy Quran:

Woe to the praying ones, who are unmindful of their Prayers.

The person, who does not offer Namaz dies thirsty, will also arise thirsty from his grave. People should themselves recite Namaz and advise others to do so. We should adapt our children to offer Namaz before they reach puberty, because Parents of a child reciting Namaz too get a share in their rewards. Parents who advise their children (while they are still young) to do good deeds and their children in turn follow them, such Parents receive the reward thereof, and after a child reaches puberty the good deeds are recorded in his own scrolls.

Once a Holy Prophet (s.a.w.a.) was passing from near a grave with his companions, when suddenly he told them to pass away quickly for the person in the grave was being chastised by Allah (s.w.t.)’s wrath. One year later when he passed by the same grave, he sensed that the wrath of Allah (s.w.t.) had been lifted up from the same grave. He was astonished and asked Allah (s.w.t.) the reason for it. Allah (s.w.t.) replied, “This person had left behind him a child who was sent to school, his teacher taught him to recite “Bismillaahir Rahmaanir Raheem”.

Thus, when he addressed Me as being a Beneficent and Merciful Lord, I forgave his Parents, for they have been medium for his birth. I felt ashamed that in spite of their child addressing me thus, I should punish them”

O you who believe! Save yourselves and your families from a fire, whose fuel is men and stones?[[277]](#footnote-277)

### Third Pass – Zakat:

If a person in his life has not paid ‘Zakat’ or ‘Khums’ due on him (even equal to a dirham) to the deserving persons will be stopped at this Pass. The Holy Prophet (s.a.w.a.) says, that on the Day of Qiyamat, the non-payer of ‘Zakat’ will be in a state that a python (called Aqra) will be wound around his neck. (Aqra is the name of the Python, the hair of whose body have fallen off due to intense poison in it). In another tradition, it is stated that if a person does not pay ‘Khums’ due on his agricultural field, on his neck will place a chain of the seven worlds on the Day of Qiyamat. It is also related that when the last Imam (a.t.f.s.) reappears, he shall put to death those do not pay Zakat due on them. The person who hoards large provisions of gold and silver (with Zakat due on them), on the Day of Qiyamat these dirham’s and dinars will be made red hot in fire and will be placed on their foreheads and their sides. As said in the Holy Quran:

On the Day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it, this is what you hoarded up for yourselves, therefore taste what you hoarded.[[278]](#footnote-278)

### Fourth Pass - Fasting (Saum):

On the fourth Pass, people will be questioned regarding fasting. If a person has been fasting in this world, only then shall be permitted to pass over it easily, otherwise he shall be stopped there. The Holy Prophet (s.a.w.a.) has said:

“Fasts act as a shield against the flames of the fire of hell”

“For the one who fasts there are two good tidings for him, one at the time of breaking the fast (Iftaar), and the second when he shall meet his Lord. He will then passes over the Pul-e-Seraat easily and enter the presence of his Almighty”

### Fifth Pass - Pilgrimage (Hajj):

If the performance of Hajj becomes obligatory (Wajib) on a person in his lifetime, and he does not perform it, then he shall be stopped at this Pass. It is stated that during death it will be said upto him:

“You have died the death of a Jew or a Christian. You are not associated with Islam.”

It is said in the Holy Quran:

And Pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it, and whoever disbelieves, then surely Allah is Self-sufficient above any need of the world.

### Sixth Pass – Cleanliness (Tahrah):

According to Ibne Abbas, purification (Taharah) is of three types: Ablution (Wazu), Bath (Ghusl), and Tayammum, while others consider it to be absolute purification (of the body as well as the soul). If a person does not take care of cleanliness (or purification), especially those men and women who do not perform the ceremonial bath (Ghusle Janabat) correctly or on its prescribed time, shall be stopped at this Pass. Women should also take care about the performance of other baths (viz. Ghusle Haiz, Nifaas, Iztahaza etc.), and not be negligent about it as is the custom amongst ignorant people. It is related that a person who keeps himself away from impurities, will be safe from the squeeze in the grave.

### Seventh Pass - Rights (Mazalim):

‘Mazalim’ is sometimes interpreted as justice while sometimes it refers to the right of others. The Holy Quran says about this Pass:

Most surely, your Lord is watching.[[279]](#footnote-279)

Without doubt, Allah (s.w.t.) is forgiver of sins of His servants and the Rewarder of their good deeds. If a person has troubled someone with no fault of his, he will be imprisoned for five hundred years on this pass, so much so that his bones will break. If a person has usurped someone’s wealth, he will be imprisoned for forty years on this Pass and then he shall be thrown into the fire of hell. In Traditions, it is narrated that in exchange for one (usurped) dirham, seven thousand (accepted) Prayers of the usurper will be given to the person whose dirham he acquired.

## Hell (Jahannam)

Hell is a valley whose depth cannot be imagined, and the fire of Allah (s.w.t.)’s wrath is blazing therein.

It can also be called the prison of the hereafter. In it lie different types of punishments, which cannot be received by a man’s intellect. In fact it is opposite to Paradise wherein different types of Blessings and pleasures are, but in hell there is hardship, restlessness and humiliation.

### Food and Drink of the People of Hell

Allah (s.w.t.) says in the Holy Quran:

Then shall you, O you who err and call it a lie! Most surely eat of a tree of Zaqqoom.[[280]](#footnote-280)

A tree grows in the pit of hell, its fruits being ugly and bitter. It is (poisonous) like the fang of a snake, and the touch of it makes men fear. This is the food of the dwellers of hell.

And fill (your) bellies with it, then drink over it of boiling water.[[281]](#footnote-281)

Surely with Us are heavy fetters and a flaming fire, and food that chokes and a painful punishment.[[282]](#footnote-282)

Among the other foods of the dwellers of hell is ‘Ghasaleen’ as said in the Holy Quran.

Nor that food except refuse.

It is written in ‘Majma’ul Bahrayn’ that whatever is excreted from the stomach of the people of hell will be given to them for eating.

Made to drink from a boiling spring. They shall have no food but of thorns, which will neither fatten nor avail against hunger.[[283]](#footnote-283)

And he shall be given to drink of festering water.[[284]](#footnote-284)

The festering water referred to in this verse is the blood and wastage, which will be oozing out of private parts of fornicator women, and will be given to the dwellers of hell to drink.

But boiling and intensely cold water.

The interpreters say that ‘Ghassq’ (the water referred to in this verse) is a spring in hell that contains venom of poisonous animals and this shall be given to the people of hell to drink.

### Clothes of the People of Hell:

For them are cut out garments of fire, boiling water shall be poured over their heads. With it shall be melted what is in their bellies and (their) skins as well. [[285]](#footnote-285)

Their shirts made of pitch (Qatran) and fire covering their faces.[[286]](#footnote-286)

Qatran is a black and stinking substance. Some interpret it to be tar, but the reality is that nothing of the Hereafter can be compared to the things of the world. It is related that if a dress of the people of hell is hung between the earth and the sky, then all the people on the earth will scorch and die due to its heat and evil odour.

### Handcuffs and Shackles of the People of Hell:

The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.[[287]](#footnote-287)

It means that some of the evil doers will be seized by the hair of their fore heads and flung into hell, while some will be pulled by their legs and thrown into the fire. When the fire of hell will see them, it will roar with ranges and will proceed to devour them.

Surely, it sends up sparks like palaces, as if they are tawny camels.[[288]](#footnote-288)

The thrust him into a chain the length of which is seventy cubits.[[289]](#footnote-289)

When the fetters and the chains shall be on their necks, they shall be dragged.[[290]](#footnote-290)

And on the Day of resurrection you shall see those who lied against Allah, their faces shall be blackened.[[291]](#footnote-291)

### Beds of the People of Hell:

They shall have a bed of hell-fire and from above them coverings (of it), and thus do we reward the unjust.[[292]](#footnote-292)

The people of hell will be sitting of planks of fire, and will cover themselves with it.

### Keepers of Hell

Over it are Angel’s stern and strong, they do not disobey Allah in what He commands them.[[293]](#footnote-293)

And for them are whips of iron.[[294]](#footnote-294)

The keepers of hell will have with them club of iron, with which they will be striking the heads of evildoers. The dwellers of Paradise will call out to the dwellers of hell and say, “Whatever Allah (s.w.t.) has promised for us. He has surely fulfilled, and we have tasted the reward of our good deeds. Have you also seen whatever chastisement Allah (s.w.t.) had promised for the evil-doers” They will reply in the affirmative. Then a caller will call out by the command of Allah (s.w.t.): Allah (s.w.t.)’s wrath be on the oppressors.

So today, those who believe shall laugh at the unbelievers.[[295]](#footnote-295)

As they used to laugh and make fun of (in the world) those who believe. Shaitaan will be the companion of the dwellers of hell, while the dwellers of Paradise will meet one another and rejoice. The dwellers of hell will bear animosity and hate one another.

And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitaan, so he become his associate, and most surely they turn them away from the path, and they think that they are guided upright, until when he comes to Us, he says: O would that between me and you there was a distance of east and the west, so evil is the associate.[[296]](#footnote-296)

When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder, and those who followed shall say: Had there been for us a return, then we would renounce them as they renounced us.[[297]](#footnote-297)

On the Day of Qiyamat, some of you shall deny others, and some of you shall curse others.

The friends shall on that Day be enemies one to another, except those who guard (against evil).[[298]](#footnote-298)

And they shall call out: O Malik (name of the keeper of hell)! Let your Lord make an end of us. He shall reply: Surely, you shall try. Certainly, we have brought you the truth, but most of you are averse to the truth.[[299]](#footnote-299)

### Gates of Hell:

It has seven gates, for each of those gates is a (special) class of sinners assigned).[[300]](#footnote-300)

It is related in “Anwaare No’amaniyah” and ‘Behaarul Anwaar’ that when Hazrat Jibraeel (a.s.) descended with the above verse of the Holy Quran, the Holy Prophet (s.a.w.a.) requested him to explain to him about the qualities of hell. Jibraeel (a.s.) replied, “O Prophet of Allah (s.a.w.a.)! Verily there are seven gates in hell. The distance between each of these gates is equal to the length of seventy years, and each of is hotter than the other. The names of the gates are:

1) Hawiyah (Lit. meaning a pit) - And this gate is for the hypocrites (munafeqeen and disbelievers (Kuffar).

2) Jaheem- It is for the polytheists (those who associate someone or something with Allah (s.w.t.).

3) Sabiahs - i.e. Star worshippers.

4) Lazza – It is for Shaitaan and his followers and the magians (fire worshippers).

5) Hutamah (lit. meaning that which crushes to pieces) - It is for the Jews.

6) Sa’eer (lit. meaning a blazing fire) -It is for the Christians.

When Jibraeel (a.s.) came to describe the seventh gate he became silent. The Holy Prophet (s.a.w.a.) told him to describe the seventh gate, to which Jibraeel replied, “It is for the proud people of your ummat, who die without repenting for their sins.” The Prophet (s.a.w.a.) lifted his head and was so much grieved that he became unconscious. When he regained consciousness, He said,

“O Jibraeel verily you have made my trouble two fold. Will my people also go to hell”?

Then He started weeping. After this incident, he did not communicate with anyone for some days, and whenever He recited Namaz, He wept bitterly. Because of his intense weeping, all his companions too wept. They asked him the reason for his grief, but he did not reply. Imam Ali (a.s.) was out on some mission, and so the companions went to the presence of the Lady of Light Hazrat Bibi Fatema (s.a.). The went to Her house at the time when she was grinding the millstone. She was reciting the following verse of the Holy Quran,

While the Hereafter is better and more lasting[[301]](#footnote-301)

The companions related to her the state of her Father. When she heard it, she got up and wore he cloak (chader) which had twelve patches, sewed with leaves of the date-tree. Salman al Farsi who was present amongst those people was moved after looking at the worn out cloak of Hazrat Bibi Fatema az-Zahra (s.a.) and said,

“Alas! The daughters of Qaiser (Ceasrs, the rulers of ancient Rome) and Kisras (rulers of ancient Persia) sit on golden thrones, but the daughter of Prophet of Allah (s.a.w.a.) has no proper clothes to wear.”

When Hazrat Fatema (s.a.) reached the presence of Her Father, She saw His bad state and the state of His companions and started weeping. She then said:

“O Father! Salman is astonished after looking at my worn-out cloak. I swear by the Lord Who has chosen you as the Prophet, since the past five years we have got only one sheet of cloth in our house, during the day on which we feed the camels, and during the night we rest on it. And our children have got mattress of a skin with dry leaves of the tree of dates.”

The Holy Prophet (s.a.w.a.) turned towards Salman and said:

“Do you pay heed and take lesson”?

Hazrat Fatema az-Zahra (s.a.) saw that due to excessive weeping the face of the Holy Prophet (s.a.w.a.) had turned pale, and his cheeks had sunk in, and as related by Kashfi that the earth where he was sitting had turned wet with tears. Bibi Fatema as-Zahra (s.a.) told her Father:

“My life be your ransom, Why do you weep”? The Holy Prophet (s.a.w.a.) replied: “O Fatema! Why should I not weep? For verily Jibraeel (a.s.) has revealed to me a verse (Ayah) describing the qualities of hell, that it contains seven gates, which in turn have seventy thousand fissures of fire. And is each fissure there is seventy thousand coffins of fire, and each coffin contains seventy thousand types of punishment”

When Bibi Fatema (s.a.) heard this, she cried out, “Verily the one who is feet to this fire is doomed.”

Saying this she fainted. When she regained consciousness, she said,

“O the best of creatures! Who is worthy for such a punishment”?

The Holy Prophet (s.a.w.a.) replied,

“Those from my ummat who follow the passions of their self and neglect Namaz, and this punishment is quiet less when compared to the other punishments.”

After hearing these words, each companion of the Holy Prophet came out weeping and lamenting thus:

“O sorrow! The journey (to the hereafter) is quiet far, while the equipment quite less.

A bend in the road is not the end of the road... unless you fail to make the turn.

## Paradise (Jannat)

It is prepared for those who guard (against evil).[[302]](#footnote-302)

And the gardens shall be brought near for those who guard (against evil).[[303]](#footnote-303)

So no soul knows what is hidden from them of that which will refresh the eyes, reward for what they did.[[304]](#footnote-304)

They have therein what they wish and with Us is more yet.[[305]](#footnote-305)

And they shall abide in that which their souls long for.[[306]](#footnote-306)

### Kingdom of Paradise:

The literal meaning of ‘Jannah’ is a green garden, whether in the earth or the Heavens, According to the Religious interpretation, it is a place which Allah (s.w.t.) has created for the Believers (mo’meneen) and His virtuous slaves, in which they shall dwell forever.

For the believers there will be a true kingdom on which they will have full control, and whatever they desire will take place, no one will disobey them.

Verily the people of Paradise are true kings

And when you see there, you shall see Blessings and a great kingdom[[307]](#footnote-307)

It is also related that when the person having the lowest rank in Paradise looks at his Kingdom, its distance will be equal to a period of one thousand years and even the Angels will not be permitted to enter it without his consent.

### Vastness of Paradise:

The extensiveness (of Paradise) of which is as the extensiveness of the heaven and the earth.[[308]](#footnote-308)

It is related that one day Jibraeel (a.s.) decided to calculate the length of Paradise. He flew for a distance equal to thirty thousand years and became weary, and then he requested Allah (s.w.t.) to give him the strength. Then again, he flew for thirty thousand years and each time equal to thirty thousand years and then lost vigour. He then asked Allah (s.w.t.) whether he flew more or how much more was left.

One Hourie of Paradise came out of her tent and said: O Spirit of Allah (s.w.t.)! Why do you trouble yourself, for you have flown so much that you have not even crossed my courtyard. “Jibraeel (a.s.) asked her as to whom she was. She replied that she was a hourie and created for a Believer (Mo’min).[[309]](#footnote-309)

### Food of Paradise:

Whatever the dwellers of Paradise will wish, will be made available for them to eat?

An abundant fruit, neither intercepted nor forbidden.[[310]](#footnote-310)

And fruit such as they choose, and the flesh of fowl such as they desire.[[311]](#footnote-311)

Abu Sa’eed Khudri relates from the Holy Prophet (s.a.w.a.) that he said that in Paradise birds with seventy thousand feathers would be flying in the air. Whenever, a believer will desire to eat something, a bird will fly down to his eating carpet and will flap its feathers, and from each of their feathers will fall a dish whiter than ice and more delicious than honey, more fragrant than musk, and no other food will be like it. Then the bird will fly away.

In both are fruits, palms, and pomegranates.[[312]](#footnote-312)

Amid thorn less lote-trees, and banana trees (with fruits), one above another, and extended shade.[[313]](#footnote-313)

Gardens and vineyards[[314]](#footnote-314)

### Drinks of Paradise:

Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change and rivers of drink delicious to those who drink, and rivers of honey clarified.[[315]](#footnote-315)

They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk, and for that let, the aspirers aspire, and admixture of it is a water of Tasneem, a fountain from which drink they who are drawn near (to Allah.[[316]](#footnote-316)

And they shall be made to drink therein a cup the admixture of which shall be ginger, (of) a fountain therein which is named Salsabil.[[317]](#footnote-317)

### Dresses and Ornaments of the People in Paradise:

Ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk, thick silk brocade interwoven with gold.[[318]](#footnote-318)

They shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be silk.[[319]](#footnote-319)

It has been related that the Holy Prophet (s.a.w.a.) said:

“When a Believer enters his palace in Paradise, a crown of magnificence will be placed on his head, and he will be given to wear seventy thousand different types of dresses adorned with various gems and pearls. If one of these dresses is made apparent to the people of this world; they will not be able to bear its fragrance”

Imam Ja’far as-Sadiq (a.s.) says that on every Friday Allah (s.w.t.) presents a dress of honor for a Believer to an Angel (to keep it for him). The Believer (in Paradise) wears one over his waist and puts another on the shoulder, and wherever he goes its vicinity gets illuminated by its light.

### Palaces of Paradise and Their Ornaments:

Allah (s.w.t.) says in the Holy Quran”

And Allah will cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity, that is the mighty achievement.[[320]](#footnote-320)

Regarding the interpretation of the “Goodly dwelling”, it is related from the Holy Prophet (s.a.w.a.) that there is a palace in Paradise made of pearls, which has seventy houses of red rubies (Yaqoot) and in every house are seventy rooms of green emeralds (Zamarood) and in each room there are seventy thrones on which are spread seventy carpets, and on each carpet will be seated ‘Hourul Een’, and in each room there will be seventy eating carpets, on which there will be seventy types of delicious dishes, and in each room there will be one servant (male and female). Allah (s.w.t.) will give strength to a believer so much that he will be able derive pleasure from all houries and digest each types of dish, this is a great blessing of the Hereafter.

They shall have high places, above them higher places, built (for them), beneath which flow rivers.[[321]](#footnote-321)

### Houries and Women of Paradise:

For deriving physical pleasures in Paradise, Allah (s.w.t.) has created the ‘Hoorul Een’ for the Believers. They have been given this name because ‘Hoor’ means ‘bright colour’ and ‘Een’ means ‘expanse and dark-eyed’, for the darkness of their eyes will be quiet dark, and their skin pure white.

And pure, beautiful ones, the like of hidden pearls.[[322]](#footnote-322)

In them shall be those who restrained their eyes, before them neither man nor jinni shall have touched them.[[323]](#footnote-323)

As though they were rubies and corals.[[324]](#footnote-324)

And with them shall be those who restrain their eyes, having beautiful eyes. As if they were, eggs carefully protected.[[325]](#footnote-325)

It is related that a ‘hourie’ will be wearing seventy dresses; even then, the whiteness of their calves will be visible. Their body will be glowing like the gentle brightness of rubies.

Abdullah ibne Masud says that he heard that the Holy Prophet (s.a.w.a.) as saying, that a light will shine forth in Paradise and people would wonder as to what it is. It will be said unto them that the light has emitted from the teeth of a ‘hourrie’ who is laughing seated in front of her husband.

Surely, we have made them to grow into a (new) growth, then we have made them virgins, loving, equals in age.[[326]](#footnote-326)

All of these ‘hourries’ will be aged sixteen years, while the age of the believers (in Paradise) will be thirty-three years. The hair of ‘hourries’ will be curled, their bodies bright and face clean.

And they shall have pure mates in them, and in them they shall abide (forever).[[327]](#footnote-327)

These ‘hourries’ will be free from pride and arrogance and will not envy each other.

It is related that on the right side of the ‘hourrie’ will be written: “Praise be to Allah (s.w.t.) who has fulfilled what he promised.” and on the left side “Praise be to Allah (s.w.t.) who has relieved us of grief”

In a lengthy tradition the Holy Prophet (s.a.w.a.) says, that when Allah (s.w.t.) created ‘Hourrie’, on her right hand was written “Muhammadun Rasoolullah”, and on her left hand “Aliyyun Waliyullah”, On her forehead “Al-Hassan” and on her chin “Al Husain”, and on both her lips” In the name of Allah (s.w.t.), the Beneficent, Merciful.”

‘Ibne Mas’ood asked, “O Prophet (s.a.w.a.) who will have this blessing”? The Holy Prophet (s.a.w.a.) replied:

“The one who recites In the Name of Allah (s.w.t.), the Beneficent, Merciful with due respect.”

Those women who die in faith, their beauty in Paradise will be more than that of the ‘houries’

In them are goodly things, beautiful ones.[[328]](#footnote-328)

The women referred to here are the faithful ones who will enter Paradise. In reference to the above verse, Allama Majlisi (a.r.) quotes Imam Ja’far as-Sadiq (a.s.) saying that “goodly things” referred to in the verse are those women who are believers, and the wise ones. They will enter Paradise and will be given in wedlock to believing men. It is related that those women who did not marry in this world, or those women whose husbands had not entered Paradise, will be given the freedom to choose the believer whom she desires, and they shall be married to them, but if a woman’s husband is present in Paradise, she will be permitted to marry him with her consent. If in the world she married more than once, the man who is greatest in status (in Paradise) and has performed more good deeds will be chosen for her.

### Perfumes of Paradise:

In Surah ar-Rahman Allah (s.w.t.) refers to that person who fears standing in front of his Lord for accounting (for his deeds), and thus refrains from sinning.

And for his who fears to stand before his Lord are two gardens.[[329]](#footnote-329)

Allamah Majilisi (a.r.) narrates from the Holy Prophet (s.a.w.a.) that he said: If one of the ‘hourries’ of Paradise descends on the first Heaven on a dark night and looks down towards the earth, the entire Universe will be filled with her fragrance.

Imam Ja’far as-Sadiq (a.s.) says that the fragrance of the perfume of Paradise will reach upto the distance equal to a thousand years. The sand of Paradise is of musk. It is related in many Traditions that the walls, doors, and the floor of Paradise are covered with grass of saffron. Fragrance will be emitting from it, and the effect of its fragrance will be such that an old man proceeding towards Paradise will reach such a place, which is far from Paradise at a distance of a thousand years, yet he will turn young by just the fragrance.

### Lamps of Paradise:

They shall find therein neither (the severe heat of) the sun nor intense cold.[[330]](#footnote-330)

In paradise there will be neither heat of the sun nor the coldness of the winter season, there the season will be moderate. The people of Paradise will be in no need of the sun or the moon, for in Paradise people’s good deeds and faith (Iman) will be glowing. It is related that the light of the ‘hourries’ will be more than the light of the sun, they will be walking lanterns. Palaces of Paradise adorned with pearls, corals, rubies, topaz and emeralds will emit a colorful light and make a pleasant environment. The floor, vessels and dresses will be scattering light, and these glowing lanterns will turn Paradise into an illuminated place. Abdullah ibne Abbas relates that one day the dwellers of Paradise will see a light shining more than usual, they will wonder and say, ‘O Lord! You had promised that in Paradise there will not be sunlight and intense cold, what has happened today. Has the sun risen? A voice will come, This is not sunlight, but the Commander of the Faithful, Ali (a.s.) and the Lady of Light Bibi Fatema as-Zahra (s.a.) are having a graceful talk and are laughing, and this light has emerged from their teeth which has overpowered the light of Paradise.

### Songs of Paradise:

The different types of pleasures of this world are nothing when compared to the bliss and pleasures of their Hereafter. There it will be in its true and pure form. Songs in sweet and pleasant voice will be heard in Paradise. If the people of this world hear these songs, they would perish. Prophet Dawood (a.s.) had been blessed with a pleas and voice in the world. Its effect was such that when he sat to recite the ‘Zaboor’, animals and beasts gathered around him and entered into a trance. When people heard it, they fell unconscious, which some even died. Imam Ali (a.s.) in one of his Sermons in ‘Nahjul Balagha’ says while describing the state of Prophets in Paradise that:

“In Paradise Prophet Dawood will entertain its inhabitants with his pleasant voice and will be a reciter of Paradise”.

It is related from the Holy Prophet (s.a.w.a.) that the best songs from amongst the songs of Paradise will be the one, which the ‘houries’ will sign for their husbands (the Believers), it will be such that no man or jinni will ever heard it, but these songs will be free of music. It is also related that the birds of Paradise will sing songs.

Imam Jaf’ar as-Sadiq was once asked as to whether there would be music and melody in Paradise, to which he replied:

“In Paradise there is a tree, by the command of Allah (s.w.t.) when the breeze will shake it a sound will emanate from it, such that no man has ever heard such a pleasant and melodious tune. These Blessings will be for the one who in the world kept away from (vain) music and songs because of fear of Allah (s.w.t.).”

The greatest blessing in Paradise for a Believer will be that Allah (s.w.t.) himself will communicate with them. There are many narrations regarding this and the Holy Quran says: ‘Peace! A word from a Merciful Lord”[[331]](#footnote-331)

So when the Believer enters Paradise, thousand Angels will be sent by Allah (s.w.t.) to visit and congratulate them. Each Angel will enter the palace having a thousand doors, offer salutations to the Believer, and wish him.

And the Angels will enter in upon them from every gate. Peace be on you.[[332]](#footnote-332)

# 5. Karbala (The Awakening)

## Janabe Fatimatuz Zahra (s.a.) speakes to you:

### A Tribute on the Wafat of Masooma (s.a.):

When Fadak was unjustly snatched, Janabe Fatimatuz Zahra (s.a.) presented her case to the people with great logic and conviction.

After the Praise and Glorification, the Lady of Heavenly Light and the only daughter of the Holy Prophet (s.a.w.a.) turned to the migrants and to the people of the local and addressed them:

“Servants of God! You’re the symbols of the ‘Dos’ and ‘Don’ts’. You are the bearers of the Religion and Inspiration, you are appointed as the custodians of your nufoos (souls) on behalf of Allah (s.w.t.). You are the harbingers of the Allah (s.w.t.)’s Religion to other Nations.

“You think that the Almighty has certain rights for you, though in you is Allah (s.w.t.)’s contract, which has been sent unto you a prior to it. Amongst you in the Baqiyyatullah (i.e. the Imam of the Day, the eternal epithet of Allah (s.w.t.)) whom He has made His Vicegerent on you. Who is it? It is the Book-articulate and Holy Quran the immaculate, the Truthful. That is light, the light, and the ever-radiating light. That is aluminiferous illumination. Its lights are resplendent. Its secrets are unraveled. Its extraneousness’s are manifest. Its followers are emulated. Its followers submit to the Will of Allah (s.w.t.). Its listeners are leading to Salvation; they are the luminous leaders; its prohibitive latent; its symbols manifest; its proofs sufficing; its merits preferential; its respites gifted; and its prescriptions writ”.

In these eloquent words, Janab-e-Masooma (s.a.) has enunciated the cause of the Divine Prescriptions. The Immaculate Light and Manifestation of the Epithets of Allah (s.w.t.), Hazrat Fatima (s.a.) has elaborated the reasons of the beliefs and actions in such a way that a sagacious mind is completely satisfied. So She heralds: Allah (s.w.t.) has rendered essential: the Iman (the fundamental belief) so as to cleanse you from the pollution of polytheism; Prayers to purge (you) of pride; Zakat to purify the souls; (even) to enhance (your provisions); Siyam (fasting) to strengthen (one’s) sincerity (in his belief); and Hajj (Pilgrimage to Mecca) for the fortification of the (fundamental) faith; justice to straighten the hearts; (to avoid fissiparous tendencies); our obedience to organize the nation; our Imamate (our universal and eternal leadership) as a safeguard from divergent dispersions; Jihad (struggle) for the prestige and power of Islam; (and deprecation of the apostates and hypocrites); endurance to ensure remunerations; Amr bil Ma’roof (enjoying good) to right the ryots (Amma), congenial conduct with the Parents to cover from calamities; Sila-e-rahm (helping one’s kinsmen) to enhance you numerically and (to increase) the spans of your lives; avenging to avoid bloodshed; fulfillment of vows and pledges for getting forgiveness; weights and measures to avoid losses; interdiction of wine-drinking to be free from all evils. Eschewing aspersions and allegations to be free from imprecations; discarding thefts to be adorned with chastity; prohibited polytheistic proclivities to be sincere in monotheism; so be abstinent, the arch-abstinent; die a death in Islam, obey Allah (s.w.t.) in the imperatives and interdictions.

“O people beware! I am Fatima (s.a.). My Father is Hazrat Mohammed Mustafa (s.a.w.a.). I repeat this sentence. I have already said so, and whatever, I say, I do not say wrongly, and whatever I do, I never do it in vain or uselessly. No doubt from within you come the Prophet (s.a.w.a.). He came unto you. He didn’t like your trials and tribulations. He avidly sought your redemption; and was the Personification of Magnificence and Munificence. Now, if you know him and esteem him, you will find him only my Father. Yes, he is my ibne ‘ams’ (cousin’s i.e. Ali ibn Abi Talib’s brother) and not of your men folk’s. Yes, how respected is the one related to him. Eternal showers of Mercy and peace be on him and his pious progeny the Ahlul Bayt (a.s.)”.

So, he propagated the Message of Allah (s.w.t.); dispersed their groups by inculcating the fear of Allah (s.w.t.) in them. He didn’t care for their self-styled stations in life. He slew their big guns. He caught them by their necks. He invited them to the Almighty by serene Sermons; broke asunder the icons, rolled down their heads in the dust of depravity and dejection; until their group was defeated and made a retreat.

After describing the ignominious lives, the Arabs were leading, before the advent of Islam, Janabe Fatima (s.a.) said: “And afterwards when the so-called big guns of Arab, the astray people of the book illuminated the fire of war, the Almighty extinguished it, and whenever the horn of the Satan appeared or from amongst the polytheists some mouth-opener opened his mouth, the Holy Prophet (s.a.w.a.) cast his brother in their mouths. (He imposed Hazrat Ali (a.s.) on their heads). The Prophet’s brother did not retreat unless he trampled their temples. O Muslims! That I am the only daughter of the Holy Prophet (s.a.w.a.), O Abi Qahafa’s son, will I be deprived of my (rightful and genuine) inheritance of the Holy Prophet (s.a.w.a.)? Is there any ordinance in the Book of Allah (s.w.t.) which makes you inherit your Father and I be deprived? You have committed the most heinous act. Have you relinquished the Book of Allah (s.w.t.), willfully? Have you abrogated it? The Holy Quran says, “Sulaiman inherited Dawood” and in the story of Hazrat Yahya (a.s.) reveals that Hazrat Zakariaya (a.s.) prayed to God “O Allah! Bestow me with a Wali, who should succeed me and succeed the Progeny of Yaqoob’s. Then proclaims: “it is the relatives who deserve more (than anyone else) to inherit each other”[[333]](#footnote-333) and further promulgates that “The Almighty instructs you in connection with your progeny that for a male it is double the share of a female”[[334]](#footnote-334)

Also He lays down: “If anyone leaves behind something, it is better to bequeath avowedly in regard to the Parents and kinsmen, it is imperative on the righteous”. Despite all these that I have no portion in my Father’s property! Has Allah (s.w.t.) particularized you with any ayah (verse line and extirpated my Father?”

“Do you understand the particularizations and generalizations of Holy Quran better than my father and my ibne am (Ali ibne abi talib (a.s.))?

“Beware, you usurpers of Fadak! This oppressed will face you on the Day of Judgment. The best ruler on the day will be Allah (s.w.t.), the inquisitor for the Right will be Mohammad (s.a.w.a.). The rendezvous will be the Plain of Judgment Day. How lost will you be! All the remorse and regret will be of no avail. Everything has its own time. You will soon behold on who befalls the permanent torment and perennial perdition”.

Then turning to Ansar, the townsmen of Medina, proclaimed:

“O group of the young men! Arms of the Nation! O’ Helpers of Islam! What hoodwinking is from my right? How slothful you are in supporting my cause! Hasn’t my Father, the Holy Prophet (s.a.w.a.) instructed “man is supported in (extending) an expeditious help to his progeny. “O what expediting you have done! You have force enough to support my mission, for which I have to run form post to pillar. You have power enough to come to my aid in my cause, the thing that I demand and for which I am being troubled by coercion. “O! You say that the Holy Prophet (s.a.w.a.) demised, it is a great tragedy”.

Its fear is all-embracing. Its crevice is collapsing. Its cohesion fissured. The earth is darkened because of his disappearance. The stars are dimmed because of his demised. Hopes are belied. Mounts have crashed. The resident is devolved and respects devastated. All this happened because of his Martyrdom, and by God, it is a great catastrophe similar to it. The Book of Allah (s.w.t.) in its recitation day and night in your houses, in tones louder and still louder, now and heretofore, has already announced its befalling. Whatever befell this Holy Prophet (s.a.w.a.) was but ultimate eventuality; “Mohammad is verily the Prophet of Allah (s.a.w.a.); there have been Prophets even prior to him. If he dies or is slain; are you going to turn back retrograde; the one who retreats retrograde will not harm Allah (s.w.t.), and Allah (s.w.t.) will soon reward the thankful”.

O sons of the chieftains, My Father’s heritage are being devoured: I made you to see and hear. You are the primes, you are the collects; my call has enwrapped you; its news has conveyed to you; you are in large numbers, numerous and numberless. You have arms and ammunitions, shields and shelters. You have been called for but you don’t respond.

A bereaved clamor comes to you but you don’t come to succor. Though you are acclaimed for defending without shields. You are renowned for your straight-forwardness and virtuosity; you are famed for the gentility, which is gentle and noble for selectivity, which is select. You fought with the Arabs; you endured; you devolved the divisions, the devolution of a beast by a beast by thrusting his horn; you defended. We didn’t digress; but you deviated. We have been ordering you; but now you try to domineer. (Your attitude has not been the same), and mulched were the days; descended the slogans of polytheism; dried the springs of calumny; extinguished the fire of apostasy; quieted the instigations of rioting; and thereby is straightened the organization of Religion; Now, after elaborating and elucidation, wherefore are by you going? After the Promulgation and Proclamation (of the right), why do you conceal? After having been forward, you go backwards. After Iman, you are going to polytheism. Won’t you fight the nation which has broken the vows; which you initially. Do you fear them? If you are a Mo’min, then fearing gods suits you alone. Beware, I behold that you are stationed eternally in the lowliness, and you have distanced that man away who is apt enough for the contraction and relaxation of the contingent (to administer the problems of Islam). You have sidelined him in easygoing manner. You have been given abundance instead of stringency. You have abandoned the one, whom you geared one, whom you guarded once. The morsel which you mouthed willy nilly you threw up

“If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;”[[335]](#footnote-335)

“Beware, I have said whatever I said; because I have come to know of disrespect which pervades you, I know of your mutiny with which lied deep down your hearts, it is but a constant corrosion of hear; a wrathful effusion; an aggrieved voice; commotion of the breast; heralding the argument. You have usurped the Fadak. Now it is upto you. Store it for the Day of Judgment, But it is a wound on the back, a scar of the toe; it is perennial dishonor. It is known as the wrath of Allah (s.w.t.) and eternal damnation. It is enflamed with the Fire of Allah (s.w.t.), which fulminates on the hearts. And it’s within the sight of Allah (s.w.t.) whatever you “And they will soon reckon who oppress, how they themselves will be topsy-turvy’s”. “And I am the only daughter of the Nazeer (the Warner) warning you of the severest damnation”. “Now you work, we will also be working, and you also wait and we will be also be awaiting.”

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِيْنَ

May Allah (s.w.t.) imprecate the Nation of the Wrongdoers

## Fatima az-Zahra (s.a.) (the Sublime among all Women)

Her name is Fatima (s.a.) and her most popular title Az-Zahra (The Lady of Light).

She was given many other titles the most popular of which are ‘Sayyidatu Nisa al-Alamin (Mistress of Womankind), Khatun al-Jannah (the Lady of Paradise), Khatun al-Qiyama (Lady of the Day of Judgment), Ma’sumat al-Alam (the Infallible Lady of the World), Siddiqa (Thruthful), Tahira (Purified). She was the only daughter of the Holy Prophet (s.a.w.a.) from Janabe Khadija (s.a.) and it was her son Imam Husain (a.s.) who perpetuated the Cause of Islam, and we can say without any hesitation that she provided the mainstay to support the mission of her illustrious Father.

She was born in the 5th Year before Prophethood, while some biographers place it five years earlier. Based on Ahl al-Bayt (a.s.) references, one can safely say that she was born on the 20th of Jamuda al-Akhar in the fifth year of Prophethood (615 A.D.) or the 8th year before the Hijra. The Holy Prophet (s.a.w.a.) used to daily visit Janabe Khadija (s.a.) but once Hazrat Jibrael (a.s.) came to the Holy Prophet (s.a.w.a.) and said today you cannot go to your house to visit Janabe Khadija (s.a.) and the Prophet (s.a.w.a.) asked him the reason. Hazrat Mikeel (a.s.) then came with further message from Allah (s.w.t.) that he should not visit Janabe Khadija for 40 days and night and should spend the days in fasting and spend his night in Prayers. The Holy Prophet (s.a.w.a.) then send the message of to Janabe Khadija (s.a.) of Allah (s.w.t.)’s will that he will not be able to visit her for forty days and nights. Janabe Khadija (s.a.) gladly agreed to obey the will of Allah (s.w.t.). The Holy Prophet on each opening of fast (iftari) time used to tell Hazrat Ali (a.s.) to open the door of his room and let anyone enter who wish to break the fast with him, all were openly invited to join for ‘iftari’ with the Holy Prophet (s.a.w.a.). Only when the 40th Fast was ending, Janabe Israfeel (a.s.) came to the Holy Prophet (s.a.w.a.) and presented him with dates and grapes from the Allah (s.w.t.)and said today’s ‘iftari’ you should do alone without inviting anyone from outside and that you should only eat this dates and grapes and after that you may go to Janabe Khadija (s.a.) as per the order of Allah (s.w.t.). The Holy Prophet (s.a.w.a.) told Hazrat Ali (a.s.) of the message and told him to close the door of the room for all outsiders. So Allah (s.w.t.) gifted the Holy Prophet (s.a.w.a.) and Janabe Khadija (s.a.) with a daughter so pure and Holy only after he had to fast for forty days and spend the full night in ‘ibadat’ of Allah (s.w.t.) in Prayers. Upto the age of five, Fatima (s.a.) enjoyed the love and teaching of both Parents. Then she was deprived of her Mother’s love and was looked after by her affectionate Father, the Holy Prophet of Mercy (s.a.w.a.). Aged Ladies of the household, i.e. Fatima daughter of Asad, Safiyya daughter of ‘Abd al-Muttalib (the Prophet’s aunt), and Ummu Hani, all contributed to her training and teaching. When Ummu Salama was requested to tutor the child Fatima (s.a.), the wise woman replied: “How can I tutor one who is the personification of high virtues and purity? I should learn from her! It was quoted by the Holy Prophet (s.a.w.a.) as saying that she was named Fatima (s.a,) because Allah (s.w.t.) protected her and those who cherish her from Hellfire. One of the wives of the Holy Prophet is quoted as saying “I have never seen anyone who was so similar to the Messenger of God in his dignity and guidance, whether sitting or standing, more than Fatima daughter of the Messenger of God”

It was then that she saw her revered Father preaching Islam in an unconducive atmosphere. The hostility of the infidels and the death of Abu Talib and Khadija were the shocks that broke the heart of the Holy Prophet (s.a.w.a.) and Fatima (s.a.) sometimes saw and dressed the wounds sustained by her Father due to the stone flung at him by hostile infidels. She might have heard that certain wretches hurled rubbish on her noble Father. She might also have learnt of the plans made to put an end to his life, but from all these things, Fatima (s.a.) was neither frightened for disheartened. She comforted her Father even at that tender age, so much so that he gave her title of “Ummu-Abiha”, i.e. Mother of her own Father. She was dismayed at seeing the whole world around her hostile to her Father, bent upon ending his life. The entire family was blanketed with clouds of sorrowful grief as a result of the almost humiliation to which her most revered Father was subjected.

When the Migration took place, Fatima (s.a.) was left under the care of Fatima daughter of Asad. It was a horrible test for the girl of eight to see a group of bloodthirsty enemies surrounding the house with drawn swords. The departure of the loving Father whose life was at stake was no less shocking, but Fatima (s.a.) went successfully through this ordeal by virtue of God-gifted courage and fortitude.

It was after one year’s stay at Medina that Fatima (s.a.) came of age. The Prophet loved and esteemed her a great deal, so much, so that whenever she came to him, he respectfully stood up for her. It was because of the piety, the purity, and holiness, which the Prophet (s.a.w.a.) saw in her daughter Fatima (s.a.).

Many dignitaries, including some companions of the Holy Prophet (s.a.w.a.) sought the honor of marrying her, and some made their request formally, but the Holy Prophet (s.a.w.a.) rejected all of them saying that Tie awaited God’s Decree in that matter. Fatima (s.a.) was the model of the Holy Prophet (s.a.w.a.)’s teaching among women just as Imam Ali (a.s.) was the best embodiment of his instructions and manly qualities among men. Judged from his point of view, they were the most suitable couple, but Imam Ali (a.s.) was too modest to speak on this subject; therefore, some individuals encouraged him to make the formal request, ultimately Imam Ali (a.s.) finally proposed to marry her. Her Holy Father said to her upon that occasion: “Ali has sought your hand for marriage. You are perfectly aware of his kinship to you and devotion to Islam. I have sought the permission from the Almighty God to give you in wedlock to Ali (a.s.). Tell me if you approve of the same. Out of modesty, Fatima (a.s.) kept silent. The Holy Prophet (s.a.w.a.) said: God is great! Her silence signifies her approval”! The Prophet (s.a.w.a.) asked Imam Ali (a.s.) if he had some property of his own. The youth explained that he possessed a horse, a sword and armor. The Messenger said: “The sword and the horse are indispensable for a warrior like you, but the armor is superfluous; so go and sell it.”

Historians say that the armor sold for 480 silver dirhams, which he presented as his bride’s mahr (dower). Then the Holy Prophet (s.a.w.a.) said: Allah (s.w.t.) has commanded me to marry you to Fatima (s.a.) for (the dower of) four hundred ounces of silver if you agree. “He said, “I agree to that, O Messenger of Allah (s.w.t.)”.

The Holy Prophet (s.a.w.a.) as quoted by a tradionist as saying “May Allah (s.w.t.) safeguard your tie and make happiness the reward of your toil and bless you both and bring about of both of you a great deal of good” Fatima (a.s.) lived only nine years after her marriage. In the second year, she gave birth to Imam Hasan (a.s.) and in the year after she gave birth to Imam Husain (a.s.). Probably in the fifth year, her daughter Zainab (s.a.) was born, and in the seventh year, her daughter Ummu Kulthum (s.a.) was born. The above-named sons later became the Imams of the Muslim community. Her daughter Zainab (s.a.) and Ummu Kulthum (s.a.) proved to be the facsimiles of their noble Mother.

In form and features, in courage and eloquence of speech, Fatima (s.a.) was the true copy of her Holy Father. Especially in truth, she was an exact model of the great sire. During the brief span of her life, she left visible marks of her noble conduct that will serve as a model to lead women forever towards a sense of duty, patience, obedience and chastity.

Fatima (s.a.) used to all her household work in person. Sweeping the floor, cooking, wheel spinning, flour grinding, raising and educating the children, in addition to many other household chores, were all carried out by Fatima (s.a.) single-handedly. She neither complained of the overwhelming rush of work, nor did she request her husband Imam Ali (a.s.) to get her a helper. Once she asked her Father if she could have a maid as helping hand. The Prophet (s.a.w.a.) instead of acceding to her request gave her a moral counsel. He taught her a special prayer with rosary beads, which is still called ‘Tasbih Az-Zahra’. It consists of thanksgiving and cling upon the Glory of God the Great. Fatima (s.a.) was so content with a celestial instruction that she gave up her desire for a helping hand. Imam Ali (a.s.) her husband used to help her in all the outside work and never hesitated to even assist Fatima (s.a.) in some of her household chores. Later on, Imam Ali (a.s.) insisted her to keep someone to help in her work and therefore Janabe Fizza was kept to help Fatima (s.a.) who treated Janabe Fizza as a companion and never degraded her. It was Fatima (s.a.) idea to allow Janabe Fizza to work only on alternate days and take a day off and Fatima (s.a.) used to work on that day without taking her help.

Fatima (s.a.) never allowed elaboration of adornment in dress or household articles because this was the instruction of her Father the Holy Prophet (s.a.w.a.). Some Traditions say that once she had somehow managed to acquire two silver bracelets, one necklace, a pair of earrings and a new door curtain. When the Prophet (s.a.w.a.) came to visit her, his meaningful silence was sufficient to instruct the pious daughter to accordingly give away all these things as an act of charity. When the Holy Prophet (s.a.w.a.) came to know of it, he was so pleased that he exclaimed three times in joy: “May her Father be sacrificed of her!. She did exactly what I wished” Fatima (s.a.) used to spend most of her day and night in Prayers. According to Imam Hasan (a.s.), Fatima (s.a.) once spends a whole night in praying. At the end of the night, she prayed for God’s mercy for the believers, imploring nothing for her own self. When Imam Hasan (a.s.) made a mention of that to her, she said: “The neighbors must take preference,” meaning that a noble person should seek the welfare of others, negating his own personal interests for their stake.

Fatima (s.a.), the chief of the women, put a great deal of emphasis on Purdah, or veiling (Hijab) both by her conduct and word of mouth. Once the Holy Prophet (s.a.w.a.) asked the audience while on the pulpit, “What could be the best thing for a woman. When Fatima (s.a.) was informed of this, she simply uttered “The Best Thing For A Woman Is That She Neither Views A Stranger, Nor Is She Viewed By Him.” When these! Words reached the Holy Prophet (s.a.w.a.) he proudly remarked: “Naturally, Quiet Correct; She Is, After All, A Part of My Own Being.”

In the beginning of the 11th year of A.H. (632 A.D.), her affectionate and revered Father passed into the Mercy of God. The shock was so devastating that she lived for only a few months after that sad event. During those days none saw her smile or heard her laugh.

It is the most heartrending fact that the same lady who the Prophet (s.a.w.a.) always stood to receive, began to; feel that the world-seeking opportunists had deserted her. Her accomplished husband Imam Ali (a.s.) was deprived of the caliphate, which was vested upon him by the Holy Prophet (s.a.w.a.). That was sad enough, but still sadder was the fact that those who snatched it from him asked him to pay them homage and endorse their regime. They even subjected him to oppression and at one time tried to set his house on fire. Fatima (s.a.)’s rib was fractured as she hid behind the door which was forced upon by the intruders. Imam Ali (a.s.) refused to swear allegiance to them in spite of their pressure as long as Fatima (s.a.) was alive. It was only after her death the Imam Ali (a.s.) felt compelled, in order to safeguard the unity of the Muslim nation to do so. All these affairs pressed so heavily on her noble heart that she could not bear it and consequently died. The seriousness of these calamities can be sensed in a couple, she composed which roughly says: Calamites befell me that would turn the brightest of daylight into the pitch of the darkest night.

The physical and spiritual shocks, which distressed her, were intensified by the confiscation of the land of Fadak left for her by her Father the Prophet as inheritance. It meant depriving her of supplementary source of livelihood, which was badly needed in addition to its sentimental value. Still heavier pressed on her heart the fact that when she asked the people who deprived her of the inheritance of Fadak and was told in reply that they heard the Messenger of Allah (s.w.t.) say, the Prophets do not leave the inheritance. In vain did Fatima (s.a.) try to convince them that they misunderstood her Father’s statement which meant that the Prophethood in not a matter of inheritance, that the sons of Prophets are not necessarily Prophets too. She reminded them of the references in the Holy Quran to Sulayman (Solomon) being Dawood (David’s) heir (Holy Quran, Sura Namal verse 16), and the inheritance for which Zakariyaa had prayed (Holy Quran, Surah Maryam verse 6-7). She felt deeply disappointed and never forgot it until the last moment of her life. Fatima (s.a.)’s children felt the same way, and they kept trying to get Fadak back and finally succeeded at the hands of the just ruler the Umayyad Caliph Umar ibn Abd al Aziz, Fadak at that time was an agricultural village situated Khyber in the outskirts of Medina. The Prophets (s.a.w.a.) had made peace with its residents in exchange for half of its crops and it was the property of the Holy Prophet (s.a.w.a.) which Allah (s.w.t.) permitted him to have without having to fight or wage a war for it. According to Abu Said Khudri when the verse “and grant the near in kin his right”[[336]](#footnote-336) was revealed, the Messenger of Allah (s.a.w.a.) called Fatima (s.a.) and granter her Fadak.

Realizing that her end was coming near, she asked her husband Imam Ali (a.s.) to arrange for her last (pre-burial) bath. She was buried in the night, obliterating thereafter all the signs of her grave and leveling the ground, just as she had requested in her will. At her burial, only her family members and only few trusted were allowed to remain for burial. Her will also indicated that her grave should not be visited by anyone with whom she was displeased during her lifetime. Her husband, upon being asked to describe her after she had already left this world said, with tears in his eyes,

“She was a fragrant flower of Paradise. Her fragrance perfumed my mind ever after she herself had withered”.

Finishing the burial, the bereaved Imam Ali (a.s.) stood up, turned his face toward the Holy Prophet (s.a.w.a)’s grave and said:

O Messenger of God! I offer salutations to you on my own behalf and on your daughter’s. She has come to be your neighbor. She will be resting in your vicinity under the dust. The Almighty God has arranged a quick reunion between you both. O Messenger of God! I have lost patience because of separation from your beloved daughter. I put with the shock of being separated from you. I repeat the same attitude now with this new separation. I laid you to sleep in your grave. The separation of your soul from your body come about when your body was resting between my chest and neck. The command of the Holy Quran suffices me:

“Verily we are Allah’s, and verily unto Him is our return”

It was on 3rd Jumadal Akhir, 11 A.H. (26th August, 632 A.D.), three months after her Father’s death, that this most noble Lady passed into the Mercy of Allah (s.w.t.). She was buried in the graveyard of Jannat al Baqi in Medina. Her tomb, built later, was razed to the ground along with other tombs of the Prophet’s family by the Monarch of Saudi Arabia the bigoted Ibn Saud on 8th Shawwal, 1344 A.H. 21st April; 1926 A.D.).

## The Value of Tears

### For The Martyrs of Karbala:

Even after the passage of such a long time, the remembrance of Imam Husain (a.s.) has astonishing influence over his mourners.lt is the best way for salvation, at least one becomes more attentive towards Religion. Some of the sins are reduced. However, if it is accepted with a sincere heart, the remembrance can bear everlasting effects. The realm of Imam Husain (a.s.) is the one, which has guidance and salvation at every step. Even the most insignificant acts are valued. The smallest act carries immense rewards. Take for instance, weeping, every sort of weeping is valued. No one is disheartened from this abode. Weeping does not comprise of tears and wails. The benevolence of Imam Husain (a.s.) is unique in this regard...

There are at least ten kinds of weeping and each of them has their own value.

1) Only being sorrowful even if there are no tears. This is also worthwhile.

2) Feeling the tragedy in one’s heart. Even this pain carries value in the court of Imam Husain (a.s.).

3) When the eyes dampen but tears do not come out. This also carries weight.

4) When tears flow, even if in less quantity. It is very meritorious.

5) Tears flow and wet the beard.

6) Tears reach one’s chest.

7) Tears reach to the end of one’s garment.

8) Tears are accompanied by wails.

9) A loud wailing.

10) Screams of wail.

11) One cries so bitterly that he swoons and loses consciousness, as if he has hastened on to the meeting with his Lord (i.e. death).

Each of these stages has a particular value and position. Each of them is the best means for seeking nearness to the Almighty. It leads to salvation. All these things are proved in the light of Traditions. It is not necessary that this condition should be forever. Even one is able to achieve it once in his lifetime, he can be assured of Imam Husain (a.s.)’s favours.

Apparently, these tears dry up in due course but actually, the Angels collect them. They are handed over to Rizwan, the Keeper of Paradise. They are preserved by the Angles. Whatever rewards this weeping and wailing may have in the Hereafter, its effect is also apparent in this world. The Almighty sends His Blessings upon those who weep and wail upon Imam Husain (a.s.).

When we examine this face, we conclude that Imam Husain (a.s.) is certainly a most benevolent and exalted personality. What can we do in return of his benevolence and favours? Shall we commit more sins? No! Rather we should give up the sins to achieve nearness to Allah (s.w.t.) through the medium of Imam Husain (a.s.). We can mould our society according to the teachings of Imam Husain (a.s.).

O the inheritor of Husain (a.s.), O the protector of the Message of Husain (a.s.). By this meager utterance, we present our condolences. In addition, we implore you to look at us with your miraculous glance and include these wretched ones among your helpers and slaves.

O the Lord of Husain (a.s.) comfort the heart of Husain (a.s.) by the reappearance of Your Proof (a.t.f.s.) May Allah (s.w.t.) hasten His appearance) (reproduced from the book Al-Muntazar (a.t.f.s).

## Prohphecies of Imam Husain (a.s.)’s Martyrdom

One of the Miracles that testify to the veracity of the Prophet’s (s.a.w.a.) claim of Prophethood is that each of his prophecies has proved to be true. The pages of history have recorded the prophecies as well as the time when these proved to be correct, so that none can refute the truth. However, some people have tried to interpret, or rather misinterpret, the prophecies. Neither for they could not dare to refute the traditional reports nor could they muster, had the courage to refuse the occurrence of the incidents foretold. The Holy Prophet (s.a.ws.) has to his credit not few but hundreds of prophecies that turned to be true and were witnessed by the Islamic world. For example when Ammar was martyred during the battle of Siffin, Amar ibne Aas paled with fear and told Moaviyah that Ammar has been killed and the prophecy of Holy Prophet (s.a.w.a.) has materialized (i.e. we are the group of unjust people). Moaviyah distorted the interpretation and said that the responsibility of Ammar’s death was upon the one who brought him to participate in the battle.

When Ameerul Momineen Ali (a.s.) was informed of this crooked logic, he retorted that the Holy Prophet (s.a.w.a.) had brought Hazrat Hamza (a.s.) to fight at Uhud. So (may Allah (s.w.t.) forbids) was He (s.a.w.a.) responsible for the latter’s killing.

Another example is the augury of the Messenger of Allah (s.a.w.a.) about the barking of dogs when Ayesha would go to confront Ali (a.s.) in the battle of Jamal.

The tragedy of Karbala is related to the inheritance of the Prophets and their vicegerents. Therefore, the predictions regarding this tragedy have been made since the inception of Prophethood.

Hence, we see that diligent researchers have scrutinized the realms of historical records and succeeded in collecting the prophecies on the tragedy of Karbala from Adam (a.s.) to the Holy Prophet (s.a.w.a.). History has recorded the exact words of the righteous servants of Allah (s.w.t.). Those words that predicted the Martyrdom of Imam Husain (a.s.) centuries before its occurrence. As it is not possible to reproduce all the prophecies here, we content ourselves with a few important one is this circle.

### Hazrat Adam (a.s.):

When Hazrat Adam (a.s.), the first Caliph of Allah (s.w.t.) was made to descent to the earth, he was aggrieved for having to forego Paradise. He was repentant for having committed Tark-e-Awla (forsaking a preferable act). Alone in such a wide world, his loneliness augmented his grief. The saddest part of it all was his separation from Janabe Hawwa. Adam (a.s.) repented and wept day and night, and prayed for his reunion with Hawwa. He searched for her wherever possible. During his search, he happened to pass through the land of Nainavaah. When he reached there, he sobbed uncontrollably. He was restless. His grief was shattering him. He pleaded with the Almighty Allah, “Have I committed another Tark-e-Awla? Upon reaching this land there is an increase in my grief, sorrow, restlessness and discomfort.” The Almighty Allah informed him through revelation,

“O Adam! You have committed neither a sin nor Tark-e-Awla. Rather this is the land where My righteous servant and your descendant Husain (a.s.) will be martyred. He will call out for help but none will come forward to help and assist him. His sight will be blurred due to thirst and hunger. His enemies will surround him and he will be martyred by being beheaded.”

Hazrat Adam (a.s.) pleaded, “O Allah (s.w.t.) what should I do to reduce my grief”

Allah, the Almighty answered him, “Invoke curse upon Yazid and the other killers of Husain (a.s.)”

Hazrat Adam (a.s.) invoked curse upon Yazid due to which his sorrow diminished. He had hardly walked a few steps from Karbala towards the mountains of Arafat that he met Janabe Hawwa.[[337]](#footnote-337)

### Hazrat Nooh (a.s.):

Divine retribution befell the people of Nooh (a.s.). The Great Deluge drowned the whole world. Barring a few, who were eighty-two in number and had boarded the Ark. When it reached Karbala after deflecting the force of the stormy waves, gigantic waves tossed it vehemently and it seemed to be meeting its end. Hazrat Nooh (a.s.) prayed to the Almighty Allah, “O my Allah, I have cruised the whole world in my ark but the fear, sorrow and grief felt at this spot is unparalleled.”

On which Hazrat Jibrael (a.s.) descended and said, “O Nooh! This is the place where the grandson of My beloved Mohammad Mustafa (s.a.w.a.) and the some of the best of My vicegerents (Ali a.s.) will be martyred.”

“Who will be his killer? Enquired Nooh (a.s.). Hazrat Jibrael (a.s.) rejoined, “His killer will be Yazid who is cursed upon by the residents of the earth as well as the sky.” Hence, Nooh (a.s.) began to repeatedly invoke curse upon Yazid and the ark was saved from the deadly storm.

### Hazrat Ibrahim (a.s.):

It is narrated that once Hazrat Ibrahim (a.s.) was riding through the plains of Karbala when his horse tripped and fell along with its rider. The friend (Khalil) of Allah (s.w.t.) (Ibrahim) remembered his Lord and extended his hands in prayer. Did I commit some mistake that I am punished thus? Immediately, the trustworthy Jibrael (a.s.) descended and informed him, “O Prophet of Allah, you have not committed any sins, but this is the area where the descendant of Ismail (a.s.), the grandson of Mohammad (s.a.w.a.) and the beloved son of Ali (a.s.) will be martyred. His name is Husain (a.s.)”. On hearing, the name of Husain (a.s.) Hazrat Ibrahim (a.s.) began to weep incessantly. Wailingly, he enquired about the assassinator. Jibrael (a.s.) responded, “The most evil man, Yazid. When the Qalam (pen) was ordered to inscribe upon the Lauh (tablet) the name of Yazid (may Allah (s.w.t.)’s curse shall always be on him), it also inscribed a curse after Yazid’s name without being ordered to do so”. The Almighty Allah (s.w.t.) was pleased by this act of Qalam (pen) and said, “You have done very well.” Hence, Hazrat Ibrahim (a.s.) began to curse Yazid relentlessly. Resultantly, his horse was endowed with the power of speech and it said “Aameen” after every curse. Then the horse said, “O friend of Allah (s.w.t.) when you fell off my back, I was very ashamed. But now I have realized that my fall was due to the omen of this evil (Yazid maloon)”[[338]](#footnote-338)

### Hazrat Ismail (a.s.):

History chronicles that the sheep of Hazrat Ismail (a.s.) grazed at the banks of the Euphrates river. One day, Ismail (a.s)’s shepherd informed him that the animals had been refusing to drink water since the last few days. Hazrat Ismail (a.s.) came to the sheep and enquired the reason for their action. They responded in eloquent Arabic, “We were informed that your descendant and the grandson of the last Prophet (s.a.w.a.) will be martyred here after being deprived of water for three days. We too desire to experience his thirst. “Who will be his killer”? asked Ismail (a.s.), “Yazid who is cursed by the inhabitants of the earth as well as the skies .” Hazrat Ismail (a.s.) too prayed to the Almighty Allah (s.w.t.) to curse Yazid maloon.

### Hazrat Mohammed Mustafa (s.a.w.a.):

Great scholars of Ahle Sunnah and Shias have narrated prophecies of Imam Husain (a.s.)’s Martyrdom from the Messenger of Allah (s.w.t.), Hazrat Mohammad (s.a.w.a.). Renowned books like Ass-Sawaaiqul Mohreqhaa, Zakhairul Uqba, Tazkeratul Khawaass, Kanzul Ummal, Maqtl-e-Khaarazmi, and Talkhees of Luftullah-e-Saafi by the name of Azmat-e-Husain, etc. For the sake of brevity, we shall discuss only four Traditions in this article.

It is cited from Kharazmi that Abul Ali Salaami Bayhaqi in his Tarikh quotes that the Holy Prophet (s.a.w.a.) said to Imam Husain (a.s.):“Certainly there is a position in paradise for you which cannot be attained except through Martyrdom.”

Sibte ibne Jawzi narrates, When Imam Husain (a.s.) arrived at Karbala, he picked up the soil of Karbala. After smelling it, he enquired the name of the place. His companions replied that it is famous as Karbala and locally is known as ‘Naainawa’. On this, he (Imam (a.s.) uttered, ‘Karb’ and ‘Balaa’. Later, he added that Ummul Momineen, Umme Salma (r.a.) had informed him, ‘One day Janabe Jibrael (a.s.) was in the presence of Holy Prophet (s.a.w.a.), and you (Husain) was sitting with me. At that moment, Holy Prophet (s.a.w.a.) asked for you, “Send my son to me”. You went in the presence of Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) took you under his cloak. Janabe Jibrael (a.s.) told the Holy Prophet (s.a.w.a.), Your nation will kill him and if you wish I could show the place. Holy Prophet (s.a.w.a.) gave him the permission and Jibrael (a.s.) showed him the place.

After smelling the earth, Imam Husain (a.s.) remarked, “This the same place about which Jibrael (a.s.) had spoken and shown to the Holy Prophet (s.a.w.a.). That is why the odour of this mud is the same as I had smelled before”.

Ibn Aathiss has narrated from Gurfae-e-Yazdi (who was from Ahle Saffa): One day I was with Hazrat Ali (a.s.) when some doubts had risen in my heart regarding him. We reached at a particular place when he stopped me and said: “This is the place where his horses and camels will be tied and his blood spilt. May my Father be sacrifice for him, there will be no helper for him in the earth or the sky except Allah (s.w.t.)”

Gurfa states, When Imam Husain (a.s.) was Martyred, I came to Karbala and noticed that Husain (a.s.), his companions and helpers were killed were there, and this was the same place of which Ameerul Momineen Ali (a.s.) had foretold. I asked forgiveness from Allah (s.w.t.) about all the doubts concerning Ali (a.s.) which had already vanished.

Suwaid bin Gafala narrates that once I was in the presence of Ameerul Momineen (a.s.) when a person came to him saying: “O Ameerul Momineen (a.s.)! When I was passing by the valley of Qura, I saw that Khalid bin Arafata was lying dead and asked forgiveness for him.”

Hazrat Ali (a.s.) retorted, “He will not die until he joins the army of the deviated ones and the flag-bearer of that army will be Habib bin Hammar.” From that gathering, one person stood up and said: “O Ameerul Momineen, I am your friend and my name is Habib ibn Hammar.”

Ali (a.s.) remarked, “Yes you will be the flag bearer of that army.”

Ultimately, Ibne Ziyad sent Umar ibn Saad to Kufa to confront Imam Husain (a.s). He appointed Khalid bin Arfata to lead the army and it’s flag-bearer was Habib ibn Hammar.

Yaqoobi says that the first person to mourn the Martyrdom of Imam Husain (a.s.) in Medina was Ummul Momineen Janabe Umme Salma (r.a.). Finally, it is necessary to draw the attention of the readers towards Zohair ibne Qayn Bajali. He respected Imam (a.s.) so much that he even hesitated to put his tent next to that of his Imam (a.s.) When Imam Husain (a.s.) sent his son, Ali Akbar (a.s.) to Zohair ibn Qayn, he was having his food and his wife Dayiam, (who was incidentally was the daughter of Umar) was sitting near him. He had not put the morsel in his mouth when his wife said “I am going with Imam Husain (a.s.) and will be martyred with him.” Then he turned to his wife and said, “You are free”. She asked him whether he will intercede for her with the Holy Prophet (s.a.w.a.) on the Day of Judgment. He promised her that he would certainly do. (in some narrations, it is said that she also went with him.). Later, Zohair offered his Martyrdom to Imam Husain (a.s.) in the following words, I remember, once I had gone with an army to Balanjar, an area of Turkistan for Jehad. We were successful in our campaign and had huge quantity of booty came in our hands. I was very happy with Salam-e-Farsi was with me. He said, “When you are with the youth of Hazrat Mohammad (s.a.w.a.) progeny, you will be much happier. A Holy war in their company will bring you more joy than this war booty.[[339]](#footnote-339)

## The Exalted Position of Imam Husain (a.s.) Comrades:

Among the ingredients that constitute the greatness of the tragedy of Karbala, by far the most forceful and impressive one is the individuality and personality of Imam Husain (a.s.) himself. But a number of other factors have combined to make it a unique incident in history and the same include the glorious deeds of Imam Husain (a.s.)’s comrades each of whom, besides maintaining his own proud individuality, has a share in the corporate Martyrdom and adds its sublimity and glory.

Hence a perception of Imam Husain (a.s.)’s comrades in isolation from him will screen the real traces of their character. It was this source of light that illumined them. It was his fountainhead of energy that lent them strength and dash. It can truly be said that they were formed with the surplus soil with which Imam Husain (a.s.)’s dignified personage was designed. That is why in their gait, speech, faith, thoughts, aims, aspirations and in their desire for death and life reflects the sublime character of Imam Husain (a.s). They have become an inseparable part not only of the tragedy of Karbala but that of Imam Husain (a.s.)’s aim of life too. They alone had the capacity to get ahead in measured steps with such an abnormally high personality. It was to their credit to remain unflinchingly firm to their stand without the slightest murmur in spite of the certainty of death. They were pride of Imam Husain (a.s.) and were warmly eulogized by him.

If you draw up a list of the comrades, who laid down their lives with Imam Husain (a.s.) in Karbala you will come across a few unique points that call for consideration. Who were the people that are called Imam Husain (a.s.)’s comrades? The following are some of the notable names:-

1) Muslim ibn-Ausaja

2) Habeeb ibn Mazahir

3) Borair-e-Hamdani

4) Hilal ibn-Naafey

5) Zuhair-e-Qain

6) Abu Somama-e-Saudawi

7) Abis Shakri

8) Abdullah ibn-e-Umair Kalbi

9) Sayeed ibn Abdullah

10) Jaun, Slave of Abu Zar Ghifari

11) Shozab, Slave of Aabis

12) Wahab ibn-e-Abdullah

13) Hur ibn-e-Yazeed Riahi

These are the names, that come repeatedly and a detailed account of their activates is given. Imam Husain (a.s.) may have been aware of these people but there is no evidence to show that the Imam (a.s.) had ever met Zuhair-e-Qain, Hur, or Wahab ibn-Abdullah. Circumstances show that the Imam (a.s.) met Zuhair-e-Qain on the latter’s way to Karbala from Mecca after Hajj. Hur was seen in the way to Kufa while Wahab Ibn-e-Abdullah Kalbi was introduced for the first time in the plains of Karbala on the Day of Martyrdom.

On the other hand there was Habeeb Ibn-e-Mazahir who was the Imam (a.s.)’s old friend from childhood, there was Muslim ibn-e-Ausja who had been, on some occasion, addressed as brother of by Hazrat Ali (a.s.) (from this can be an estimate of age). He too must have had the privilege of sitting in the Imam (a.s.)’s company. During the caliphate of Hazrat Ali (a.s.) Imam Husain (a.s.), when he stayed at Kufa, must have developed personal ties with some people who subsequently laid down their lives with him. There can as well be some who may have met him on the occasion of Hajj or may have gone, out of esteem, to Medina to pay their respects to him. It is essential to consider these points to assess the magnitude of the metamorphic influence exerted by Imam Husain (a.s.)’s personality and his aim on others with the force of an electric current. Imam Husain (a.s.) possessed a unique discerning power in choosing his comrades and the expression of his high opinion for them bears testimony to their greatness.

However, for Imam Husain (a.s.) who could know what stood in the way of Zuhair Qain in deciding between the right and the wrong, what oscillation he was subjected to and what lid was too heavy for him to lift. In a state of indecision, he was proceeding on his way side by side with Imam Husain but a distance from him. No one except Imam Husain (a.s.) could peep in to Zuhair’s heart to find out what advise he was waiting for, to come to a final conclusion.

It is a fact that Zuhair belonged, so far, to the party that was opposed to Hazrat Ali (a.s.). However, if a change was not creeping upon his views why he encamped in the same place with Imam Husain (a.s.) though at distance from him. Possibly, he may have been moved with the plot made to murder Imam Husain (a.s.) in Kaaba. His wife too may have added to his psychological perplexity. He was taken aback when summoned by Imam Husain (a.s.) The Imam (a.s.) had found out the secret of his inner tangle. It is always highly trying to form a decision and advance to a new direction. Hence, when called by Imam Husain (a.s.) he was benefitted by his wife’s zealous moral upbraiding “what a pity is that you hesitate to respond to the call of the Prophet’s (s.a.w.a.)’s grandson.” A study of the affair from the psychological point of view discloses a number of significant aspects about which an opinion can be formed only on circumstantial basis.

The conversation between Imam Husain (a.s.) and Zuhair is wrapped in a thick mystery for a man of common intelligence. It was short and brief but with regard to the results, it was weightier that a million logical arguments when Zuhair parted with Husain (a.s.) the former’s destiny had been changed. His plan of life had been altered and the end had flashed in his view. He divorced his wife because he did not like her to be subjected to the humiliation of arrest and imprisonment.

Zuhair was brave, learned, and was well aware of the Ummayad mentality. He quickly anticipated everything that the future had in store. This change in him was due to his own sublime nature as well as to Imam Husain (a.s.)’s metamorphic influence. Not every metal can be transformed into gold. Zuhair possessed all the noble potentialities, which began to shine in full brilliance when the opportunity arrived. He was now offering counsel at every step to Imam Husain (a.s.) in accordance with his discretion, and sincerity. From the general point of view all, his counsels were highly useful; but Imam Husain (a.s.) had a different point of view to which Zuhair had to conform when it was explained to him. For instance when Hur’s contingent obstructed the Imam (a.s)’s path, Zuhair’s advice to encamp at a place of safety was sound and based on military tactics, but the Imam preferred not to fight and shifted his, camp to a parched and dry spot. There is no evidence to show that Zuhair stuck to his opinion after learning the Imam’s foresighted judgment.

Similar was the case with Hur Ibne Yazid Riahi, who with his army had intercepted the Imam (a.s.) path and did not let him return to Medina nor move towards Kufa or elsewhere, it’s detailed account is recorded in history. We know little about Hur’s earlier life except that he was a brave and experienced general. In his behavior towards Imam Husain (a.s.) there was severity tempered with softness. Severity was natural but why was there softness? What feeling was it pregnant with? What inclination did it betray?

Something was there indeed which did not escape the Imam’s notice and so his treatment towards Hur was different from what is meted out to enemies. Its consequences became visible after a few days mental struggle on the part of Hur. Before coming to ultimate decision how may stages Hur’s mind had to pass, how long he argued with his conscience and how he prepared himself for the revolutionary change is fully know to none. It is only a few snaps pertaining to the last night of decision that are reflected in the resultant incidents. A psychological scrutinizer can draw many an inference from them, but the most significant point in this connection is that Hur, too like Zuhair Qain noticed some enormous light within himself and preferred seeming defeat and death to seeming honor and life. He migrated from a host of multitudes with luxuriant supplies and engrossed with the certainty of easy victory to a tiny group of men dying with hunger and thirst in order to make his own death a delight and maintain the individuality of his heroism, the purity of his character and sound judgment. He thus added to the number of those marvelously mighty minds who even in such odds are capable of knowing the right from the Wrong.

Habeeb ibne Mazahir performed no ordinary task when defying the pickets, and sentinels he left the heavily guarded Kufa and joined Imam Husain (a.s.). Imam Husain (a.s.) used to call him learned theologian and a  
man of noble character. His presence strengthened Imam Husain (a.s.)’s heart and gave confidence of security to the ladies, that is why he was summoned by sending a Messenger. Habib gave proof of the nobleness of his character when Ibne Nameer made contemptuous about remarks about the Imam (a.s.) prayers. It was not occasion for the trial on the one hand of his learning and erudition and of his sense of honor on the other. He preferred to quit a world where people can flout the super best souls to win the pleasure of their matters and a few coins.

Muslim ibne Ausaja was the one of the tried war­riors of Koofa on whom even Muslim ibn Aqeel could also rely. This hoary headed warrior’s ordure and carenestness identified the highest pitch of the exalted character when the Imam (a.s.) in the night preceding 10th of Moharram advised his kinsmen and comrades to desert him. The conflict on his part was the conflict of a gallant preacher. The words he spoke to Habib ibne Mazahir in the agony of death, before he succumbed to his wounds in a gallant battle against heavy odds, add a highly remarkable paint to the tragedy of Karbala. The expiring old warrior says,

“It is no good making a will to you as I am sure you soon follow me, still I commend Husain (a.s.) to you. So long as you live take a good care of him and be not slack in his protection”.

It is a very rare example of Marvelous Serenity.

As stated above each of Imam Husain (a.s.)’s; comrades possesses a distinct individuality of his own. There is an attractive charm in the character of each that singles him out of others.

Borair-e-Hamdani was an arch-recitationist of the Holy Quran, and a self-denying pious devotee of God. In his speech preceding the conflict he sermonizers the enemies that a Muslim is one who never hurts other Muslims with hand or tongue. It as the pronouncement of a notable characteristic of Muslim for all the time to come. It was to the credit of Borair to narrate such a great face in so few words. A student of the tragedy of Karbala will notice that the efforts made by Boriair to explain Imam Husain (a.s.) stand, to ameliorate the tense situation and to insist on resorting the peaceful means clarify the aim of Imam Husain (a.s.) like the broad day light.

Hilal ibn Nafey hangs on the Imam (a.s.) like his shadow.

Abis Shakri flings off his armour and considers it a boon to receive wounds on his unprotected body.

The out-spokeness of Jaun reminds us of Abuzar Ghifari and wants to inscribe with his blood the Islam’s great principle that there is no discrimination of colour and creed in offering sacrifice for a virtuous cause.

“A person deprived of the spirit of sacrifice does not approach our fold one who does not lay down his life does not belong to our clan”

Such was the Motto of the Comrades of Imam Husain (a.s.).

### From The Words of Imam Husain (a.s.):

1. Exceeding the actions of others in the practice of generosity.

“O Mankind, compete with the noble and human approach to action with each other and attempt to practice generosity in such a way that you advance and exceed the actions of others”

2. Live an honorable life.

“Death with honor and nobility is better than life with baseness and contempt”

## Janab-e-Fizza:

Janab-e-Fizza used to work in the house of members of Ahlul-Kisa and Ahlul Bayt (People of the house of the Holy Prophet) (s.a.w.a.).

Janab-e-Fizza lived in this Holy environment, which made her a lady of uncommon piety and spirit.

A very interesting incident about here has been related by Abdul Qasim Qushairi. He states: Once I was left behind in my caravan, alone in a plain. There I saw a lady whom I asked who you are. She replied, “...And say Salam” (i.e. “peace” the Muslim form of greeting) “for they shall soon know![[340]](#footnote-340) So I greeted her in the Islamic way by uttering the words ‘Salamum Alaikum’ (Peace be on you) and asked her, “What are you doing here? She replied: “And When Allah guides there can be none to lead astray.”[[341]](#footnote-341) On hearing her reply, I asked her: ‘ Are you from Mankind or the genii? She replied: “O Children of Adam! Wear your beautiful clothes...[[342]](#footnote-342) I asked her where are you coming from?

She replied, “These are like those who called from a place far off**[[343]](#footnote-343)** I asked: Where are you intending to go? She said, and (purely) for Allah, is incumbent upon Mankind, the pilgrimage to the House...[[344]](#footnote-344) I enquired, when did you get separated from the caravan? She replied: “And indeed We created the heavens and the earth what is between them two, in six Days”[[345]](#footnote-345) I asked her:’ Do you feel hungry? She replied: “nor did we give them bodies that ate no food...[[346]](#footnote-346)

I gave her food and asked her to hurry up to catch the caravan but not rush. She replied” “On no soul does Allah place a burden greater than it can bear...[[347]](#footnote-347) I suggested her to sit on the camel behind me. She replied: “Had there been (in the Heavens and the Earth) (other deities except Allah, there would have been confusion in both”[[348]](#footnote-348)

On hearing this, I got down from my camel and mounted her on it. When she mounted the camel, she said ‘Glory to His Who subjected this to us’[[349]](#footnote-349)

When we overtook the caravan, I asked her, is there anyone in the caravan who is your relative? She replied: “O Dawood! Verily, We have appointed you a vicegerent in the earth...[[350]](#footnote-350) “And Mohammad is not but a Messenger”[[351]](#footnote-351) “O Yahya! Verily it is, I am your Lord”[[352]](#footnote-352) “O Musa! Verily it is, I am your Lord...[[353]](#footnote-353)

(These are the names of the four Holy Prophets).

I began to call out four names at which four youths came out of the caravan and ran towards Janab-e-Fizza.

I asked her who these four youths were and she replied: “Wealth and children are the adornment of this world”**[[354]](#footnote-354)**

When the four youths reached me their mother, she replied, “O my father! Employ him, verily the best of these who can employ is the strong (man), the trusted (one)”[[355]](#footnote-355)

Whereupon the youths gave me some money, at which Janabe Fizza said: “And verily Allah gives abundantly to whosever He wills...”[[356]](#footnote-356)

These youths added to whatever they had already given to me. I enquired from the youths as to who that respectably noble Lady was and the youths, replied: “she is our mother Fizza, who, works in the house of the Holy Prophet (s.a.w.a.) for Lady Fatima (s.a.). She has con­versed in nothing but by the verses of the Holy Quran for the last twenty years.

## Hazrat Abbas Ibne Ali (a.s.).

### The Commander-in-Chief of Imam Husain (a.s):

It was the, desire of Hazrat. Ali (a.s.) that this one whom he named ‘Abbas’ (meaning a Dauntless Lion) would accomplish the same, deeds of valour and who would follow his teachings without fear of life and death. It was also his wish that Abbas (a.s.) would be a constant companion of Imam Husain (a.s.) and be his Standard Bearer (Alamdar) at Karbala.

When Hazrat Ali (a.s.) was mortally wounded and lying on his deathbed, he sent for his entire family, Save Hazrat Abbas (a.s), he entrusted, all to the care of his eldest Son Imam Hasan (a.s.). Then he heard Hazrat Abbas (a.s.) hardly twelve years old sobbing. Hazrat Ali (a.s.) asked him to come near him and gave his hand to his second Son Imam Husain (a.s.) saying, “Husain this Child I am entrusting you, He will represent me on the day of your Supreme Sacrifice and will Lay down his life in defending Islam”

And turning to Abbas (a.s.) he said, “Abbas my child I know your unbounded love for Husain, though you are too young to be told about it, when that day dawns consider no Sacrifice too great for Husain and his children”

This was in 657 A.D. The occasion for the supreme Sacrifice on the battlefield of Karbala in 680 A.D. when Imam Husain (a.s.) was poised by yazid’s (may Allah’s curse be always with him and on his companion), it was a battle of good against evil and right against wrong, and in the history of Islam, the battle of Karbala has become an important landmark of Supreme Sacrifice, great Courage and dedication to a just Cause.

In the battle of Karbala, Hazrat Abbas (a.s.) was Imam Husain (a.s.) Commander in chief, He fought the evil forces of Yazid gallantly, remembering his Father’s last words. The story of Sacrifice of his life in trying to procure water for Imam Husain’s children on the battlefield is the most touching and significant in Islamic history.

The Life of Hazrat Abbas (a.s.) is an example of unflinching loyalty and love for a brother. It is also the story of a warrior who sacrificed his life for the cause of Islam, which, according to Hazrat Abbas (a.s.), was a just cause.

Hazrat Abbas (a.s.) was towering and handsome personality. His dauntless courage, supreme confidence and unflinching loyalty earned his many titles. He was called, “Qamar-e-Bani Hashim” (Moon of the Hashimites), because of imposing appearance. His remarkable horsemanship made his “Syed-ul-Fursan” (the chief of horsemen). His ability to lead people resulted in his being called “Rais-ul-Shuja” (the leader of the valiant), and the manner in which he sacrificed his life earned him the title of “Afzal-ul-Shohada” (the choicest of the Martyrs) and “Saqqa” (water carrier), because he sacrificed his life in an effort to procure water for Imam Husain (a.s.)’s children in the tragic battle of Karbala. He fully lives up to his name Abbas, which is Arabic, stands for Lion.

Hazrat Abbas’s devotion, respect and affection for Imam Husain (a.s.) was so deep, that he used to worship the very ground he walked on. In fact, it is said that he used to apply to his eyes, the dust from Imam Husain (a.s.)’s feet. He resented anyone taking precedence in serving Imam Husain (a.s.) It is said that once Imam Husain (a.s.), while present with his Holy Father Hazrat Ali (a.s.) in the Mosque of Kufa, felt thirsty and asked for water from his servant Qamber. The child Abbas (a.s.) leapt to his feet, and brushing aside the faithful servant, rushed to bring the water for his Master Imam Husain (a.s.) himself. In the hurry to carry the water as quickly as possible, he split it on his own clothes. His illustrious Father stopped in his speech and tears rolled down his cheeks. When asked by his faithful followers the reason for his tears, Hazrat Ali (a.s.) uttered those Prophetic words which came true some twenty years later: “Abbas (a.s.) who has today wetted his clothes with water in his zeal to quench the thirst of his brother Husain (a.s.), will one day soak his very body in his own blood in attempting to quench the thirst of Imam Husain (a.s.)’s children.

He stayed beside Imam Husain (a.s.) ever since they left Medina and was loved by all the members of the Imam’s family. He was so devoted to Imam Husain (a.s.), that when Shimr Ibne Zilhjoshan (may Allah (s.w.t.)’s curse be always on him), the second-in-command of Yazid’s army (may Allah (s.w.t.)’s curse be always on him) came towards Imam Husain (a.s.)’s camp and called out, “Where are my nephews. Abbas, Abdullah, Jafar and Usman? Hazrat Abbas (a.s.) refused to reply. It was only after Imam Husain told him: “Answer him, because, despite the fact that he is corrupt he is also one of your relative” (Hazrat Abbas (a.s.)’s Mother Umme Baneen belonged to the clan of Banu Kilah that of Shimr (l.a.). Among the Hashimites, hers was the noblest family after that of Holy Prophet (s.a.w.a.), and was famous for the bravery and valour of its warrior). Hazrat Abbas (a.s.) then asked Shimr what he wanted. Shimr (l.a.) replied: “O, my nephews, I have specially asked Obaidullah Ibne Ziad (may Allah (s.w.t.)’s curse shall always be on him) for the safety of you all, so why do you wish to kill yourselves with. Husain? why do you not join the forces of the Yazid?”

Hazrat Abbas (a.s.) looked at him with the contempt and said, “My Allah (s.w.t.)’s wrath fall upon you and upon your proposition. O enemy of Allah! How dare you counsel us to desert our Master, Imam Husain (a.s.) and tie ourselves up with the corrupt and misguided Yazid?” Shimr (l.a.) turned around and went away angrily.

Another attempt was also made to get Hazrat Abbas (a.s.) away to the camp of Yazid (l.a.), for in their heart of hearts, they were mortally afraid of his valour and bravery.

Jareer bin Abdullah, was courtier of Ibne-Ziad (l.a.), the Governor of Kufa, and had much influence on him. Ummul Baneen, the mother of Hazrat Abbas (a.s.) was a cousin of Jareer, who was fully convinced that Husain (a.s.) his companions, would be slaughtered in cold blood. He also did not like the idea of his four nephews i.e. Hazrat Abbas (a.s.) and his other three brothers being massacred along with Imam Husain (a.s.). He appealed to Ibne-Ziad (l.a.), to spare the lives of his nephews. Ibne-Ziad (l.a.) granted this request and Jareer immediately wrote to Hazrat Abbas (a.s.) asking him and his brothers to give up the company of Imam Husain (a.s.) and come over to Ibne-Ziad (l.a.) and to save their lives as the time was very critical. He sent this letter through a person named Irfan; The Messenger handed over this confidential letter to Hazrat Abbas (a.s.), who having read it was hardly able to control his fury. He tore the letter to shreds, and informed Irfan, “Go away at once and tell my uncle, Jabir bin Abdullah, that we will never desert Imam Husain (a.s.) and we will never seek protection from Ibne-Ziad (l.a.). We seek help from Allah the Almighty, and we are ready to sacrifice our lives for our beloved Imam Husain (a.s.) and Islam.

When Irfan gave this message to Jareer, he was very much disappointed and said. He had been over con­fident that Hazrat Abbas (a.s.) would accept his invita­tion; apparently, he had forgotten that Hazrat Abbas (a.s.) was the son of the ‘Lion of Allah’ who cared more for Islam and Imam Husain (a.s.) than his own life.

On the eve of Ashoora as Hazrat Abbas (a.s.) sat sharpening his sword in his tent, his sister Umme Kulsum came to him with tears in her eyes said to him: I cannot make any sacrifice for my dear brother Imam Husain (a.s.) who is surrounded by enemies. Bibi Zainab (s.a.) has two sons whom she will sacrifice for Imam Husain (a.s.);Janabe Umme Lailah will send her son Ali Akbar (a.s.) into the battle-field; even Janabe Rabab is going to sacrifice her infant son, Janbe Ali Ashgar; but I have no children, and being a woman I am not permitted to fight. People will remember all these brave women, and sing their praises, but I have no one whom I can offer on my be­half “At his Hazrat Abbas (a.s.) consoled her and said” Do not worry, dear sister. You have brought me up since childhood and you have loved me as a Mother. I will sacrifice myself on your behalf. In the morning, Janabe Umme Kulsum took her brother Hazrat Abbas (a.s.) to Imam Husain (a.s.) and said, “Let my brother Abbas fight for you on my behalf and he is my sacrifice for you and Islam”

When at last after great persuasion, Imam Husain (a.s.) gave him permission to fetch water for her thirsty niece Janabe Sakina binte Imam Husain (a.s.) and her small companions. Hazrat Abbas (a.s.) set out with a leather bag and the Alam.

The towering form of Hazrat Abbas (a.s.) and his fame as a warrior throughout Arabia, had created much terror amongst the enemy. When this ‘Dauntless Lion’ made his appearance on the field, the enemy tried its best to prevent him from reaching the river. He stood in front of them boldly and bravely and addressed them as follows:

“We are ourselves the swords of the Hasimite tribe and are sharper than the sharpest edges to shed your blood. O, sons of the opposes of right! Alas, if our Grandfather, the Holy Prophet (s.a.w.a.) had seen the calamites that his progeny has been made to suffer, he would truly be ashamed of you. Death under swords is glorifying when Paradise is the fruit. Cursed be this world and its transitory pleasures. You will all roast in the first of Hell.”

Hearing these words, the enemy attacked him from all sides. Hazrat Abbas (a.s.). The dauntless lion fell upon them, with a loud roar. He slaughtered every person that came within his reach. In the forces of Omar bin Saad, there was one person named Marid bin Sudaif. When he saw that Hazrat Abbas (a.s.) was playing havoc and killing the best soldiers of Yazid (l.a.), he got very wild, and angrily said: “It is an occasion of great shame and regret that one Hashimite (i.e. Hazrat Abbas (a.s.) has been causing so much destruction. He is alone, and we are numberless. Then he said to Yazid “Let me go along and fight with Hazrat Abbas (a.s.) and he charged toward in great force. Hazrat Abbas (a.s.) fought bravely against him and killed him with a stroke of the lance. Marid died in a wretched condition. It was indeed a very miserable death. Hazrat Abbas (a.s.) then fell upon the soldiers who has been posted to guard the banks of the Euphrates (Furaat). He killed many of them. The rest fled for their lives, confounded and perplexed. Hazrat Abbas (a.s.) reached the bank of the river and began to fill the leather bag. In spite of his thirst, he refused to drink water. His horse also refused to drink water from the bank of the river. He then lifted the leather bag (mask) and hung in on his shoulder.

In the meantime, the archers and other soldiers who had fled away in utter confusion came back again and tried to check Hazrat. Abbas (a.s.) from taking water to Imam Husain (a.s.)’s camp. It was a bloody battle, but Abbas (a.s.) was not a man either to lose courage or accept defeat. His one thought was to reach this water to the thirsty children waiting anxiously for his return.

With the water bag filled, he jumped on horseback with one thought uppermost in his mind - to get the water for the anxiously waiting children as quickly as possible. Seeing him galloping towards the camp of Imam Husain (a.s.) the enemy turned. Somebody shouted from the enemy ranks that if Husain (a.s.) and his people got water, it would be difficult to fight them on the battlefield. Though it was unequal fight, he fought them with valour, which was a characteristic of his Father’s.

Seeing that a frontal assault on a man so brave was not possible, they restored to a barrage of arrows. Hazrat Abbas (a.s.) had only one thought in his mind how best he could protect the water bag (mashk)? To him it seemed more important to protect the water bag than to protect his life. Seeing Hazrat Abbas (a.s.) thus preoccupied, one treacherous foe, hiding behind a sand dune rushed out and dealt a blow on his right hand cut it off. In a flash Hazrat Abbas (a.s.) transferred his sword to his left hand and the Alam he was bearing, he hugged to his chest. Now that the lion of Ali (a.s.) was crippled, the foes found courage to surround him. A blow from an enemy’s sword severed him. He held the bag with his teeth and protected the flag with his chest bent on the horse...

Now the paramount thought in his mind was to reach the camp somehow or the other. A silent prayer escaped his lips: Merciful Allah, spare me long enough to fulfill my mission. However, that was not to be, an arrow pierced the water bag and water started gushing out of it. All his efforts had been in vain. The enemies who had made bold to surround him, now gathered thickly around him. One of them came near him and struck a mortal blow with an iron club. He reeled over and fell from the horse.

He called for Imam Husain (a.s.) his Master and shouted “O my Master do, come to me before I die”. He heard footsteps and he knew it was Imam Husain (a.s.).

Imam Husain (a.s.) knelt before him and heard him cry: “Abbas my brother, what have they done to you?”Imam Husain (a.s.) burst into tears and Hazrat Abbas (a.s.) whispered softly:” My Master, I have some last wishes to express, when I was born, I had first looked at your face and it is my last desire that when I die, my gaze may be on your face. My one eye is pierced by an arrow and the other is filled with blood. If you will clear the eye, I will be able to see you and fulfill my last dying desire. My second wish is that when I die, you should not carry my body to the camp. I had promised water to Sakina (a.s.) and since I have failed in my attempts to bring here water, I cannot face her even in death, besides I know that the blows that you have received since morning, have all but crushed you and carrying my body to the camp will be back-breaking work for you, and my third wish is that Sakina (a.s.) may not be brought here to see my plight. I know with what love and affection she is devoted to me. The sight of my dead body lying will kill her.

Imam Husain (a.s.) sobbingly promised him that he would carry his last wished and added: Abbas I too have a wish to be fulfilled. Since childhood, you have always called me Master. For once at least call me brother with your dying breath. The blood was cleared from the eye, one brother looked at the other with along lingering brother Hazrat Abbas (a.s.) was heard to whisper: “My brother, my brother!” and with these words, he surrendered his soul to his Master. Imam Husain (a.s.) fell unconscious on the dead body of Abbas (a.s.) with a cry.

The flow of the Euphrates became dark as winter and a murmur arose from the flowing waters as if to protest against the killing of a thirsty water bearer on its banks, the beloved ‘Moon of the Hashimites’.

### Salutations:

ASSALAAMO A’LAYKA YABNA AMEERIL MO-MENEENA

ASSALAAMO A’LAYKA AYYOHAL A’BDUS SAALEHUL

MOTEE-O’ LILLAAHE WA LE RASOOLEHI

ASH-HADO ANNAKA QAD JAAHADTA WA NASAHTA

WA SABARTA HATTAA ATAAKAL YAKEENO

LA’NALLAAHUZ ZAALEMEENA LAKUM MENAL

AWWALEENA WAL AAKHEREENA

WA ALHIKHUM BE DARAKIL JAHEEM.

Salutations be unto thee, O son of the Commander of the Faithful

Salutations be unto thee, O virtuous servant obedient to God and His Messenger

I bear witness that thou didst truly fight the Holy War

And thou didst help the cause of Faith

And thou didst patiently endure

Until the certainty (of death) came upon thee.

May God deprive those who wronged thee of His Mercy

Whether they have been of the first or the last (i.e. all of them)

And may He consign them to the nethermost regions of Hell

Salutations and the Mercy and Blessings of God be upon thee.

(reproduced for the benefit of the Mominees from Book Hazrat Abbas (a.s.) compiled and published by late Yusuf N. Lalljee (May Allah (s.w.t.) grant peace, to his soul and put him in Heaven for his immense contribution for the cause of Islam and Ahle Bayt (a.s.) Please recite surah Fateha).

The entire topic of Hazrat Abbas (a.s.) was reproduced entirely for his love and who always helped Momineen and Mominats whenever there is call for help in distress. This is dedicated to our present Imam-e-Zamana (a.t.f.s).

## The Road to Shaam:

After the plunder and massacre at Karbala, the Ahle Bayt (a.s.) of the Prophet (s.a.w.a.) were subjected to harrowing tribulations by Yazid’s forces on their way to Shaam (Syria). Indeed these afflictions surpassed those meted out at Karbala in their intensity as well as their hostility. It left the members of Imam Husain (a.s.)’s household completely scarred for the rest of their lives.

Sayyid Ibne Taos (r.a.), the great traditionalist, has recorded in his ‘Iqbal’ that in the latter half of the Day of Ashoora, soon after Imam Husain (a.s.) was Martyred, the ladies of his household encountered nerve-racking bereavement and trauma. They were taken captives by Yazid’s (l.a.) barbarians. In captivity, they were engaged in the mourning and lamenting for their loved ones. They were subjected to such intense humiliation and abasement in that latter half of Ashoora, that Ibn Tawoos could never adequately capture that suffering on paper.

Imam Ja’far as-Sadiq (a.s.) recounts from his Father, Imam Baqir (a.s.) who inquired from his Father Imam Sajjad (a.s.), in what condition had Yazid (the accursed) summoned him?.

Imam Sajjad (a.s.) replied I was made to mount a lame camel that was without any saddle. Imam Husain (a.s.) severed head gazed at us from atop the lance. Our women trailed us mounted on mules. Yazid’s sentries held guard on the rear side. Raised lances and spears hovered threateningly around us. If one of us dared to shed even a single tear (in grief), he/she was subjected to agonizing prodding of lances in the head. This was until we reached Damascus and one of the Syrians announced our arrival thus, O People of Shaam, these are the prisoner from the accursed clan (We seek refuge in Allah (s.w.t.))!

Abdullah bin Rabeeah narrates, I was present in Damascus in Yazid bin Muwiyah’s court when Imam Husain (a.s.)’s household were brought to Shaam. Zubair b. Qais entered the court. Yazid (l.a.) exclaimed, ‘Woe to you! What news have you got for me? Zuhair answered proudly, I bring glad tidings of Allah (s.w.t.)’s conquest and triumph. Husain (a.s.) along with eighteen members of his family and his sixty companions confronted us, we surrounded them and attacked them with our daggers and lances. They scurried for shelter like pigeons. They scattered for refuge with panic. Until we decimated every single one of them down to the last rebel. We plundered their corpses, not sparing even their clothes. We dyed their dress with their blood. We ground their faces in the earth so that the sun could cast its blazing heat on them, so that they would be left at the mercy of storms and gales. So that the predators of the desert would linger around them. Having heard this, Yazid dismissed him without reward. Ubaydillah b. Ziyad (l.a.) then summoned Imam Husain (a.s.)’s head to be advanced. He the summoned the children and the ladies of Imam (a.s)’s household, and ordered that Imam Sajjad (a.s.) chained in iron fetters and escorted by Makhfar b. Thalabah Aaezee and Shimr b. Zil Jawshan (may Allah (s.w.t.) curse both of them). They accompanied Imam (a.s.) till he joined those who had the Holy head of Imam Husain (a.s.). Imam Sajjad (a.s.) walked in studied silence, not conversing with either of his escorts till they reached Damascus.

Both Shiite and Sunni historians have recorded that when the carriers of Imam Husain (a.s.)’s head reached their first destination, they began drinking alcohol in their euphoria. They were gazing at Imam (a.s.)’s Holy head with regalement and gratification, when a palm emanated off a wall clutching an iron pen, and wrote a few words in blood: Are the murderers of Husain (a.s.) hopeful of the Holy Prophet’s (s.a.w.a.) intercession on the Day of Judgment? On witnessing this, they were petrified and quickly left that place.

Sibt bin Jauzi has reported from Ibne Sireen in his ‘Tazkeratul Khawas’ that a stone relating to an era that preceded the Prophet’s proclamation (be’sat) by five hundred years was discovered on which some words in the Syrain dialect were engraved. Its Arabic translation was similar to the aforementioned tradition.

Sibt b. Jauzi has recorded a tradition from Abu Muhammad Abdul Malik b. Hisham Nahvi, “One their way to Shaam, at every halt, Yazid’s army had the practice of removing Imam Husain (a.s.)’s head from the chest (which was specially made for his head). They then placed his head aloft the lance. At one of their halts at a church, they removed Imam (a.s.) head from the chest as was their practice, raised it atop the lance and guarded it. They inclined this lance against the church. A lone Christian priest inhabited this church. At around midnight, this priest witnessed an amazing spectacle. He saw a ray of light extending from Imam (a.s.)’s head to the skies. Amazed, he then inquired from Yazid’s men, ‘Who are you?’ They responded, ‘We are Ibne Ziad’s soldiers’. The priest then sought the identity of the severed head. They replied it was the head of Husain bin Ali bin Abi Talib, son of Fatema, Daughter of the Holy Prophet (s.a.w.a.) Amazed, he requested, ‘Will you let me keep this head for the night’s duration in exchange for ten thousand dinars? I will return it (when you are ready to leave this place), they agreed and handed over Imam (a.s.)’s head to the priest in exchange for the agreed amount. The priest, then cleansed Imam (a.s.)’s head and applied fragrance to it. He held the head closely and wept for the entire night. In the morning, he confessed to Imam Husain (a.s.)’s Holy Head:

I have nothing remaining with me save my life. I bear witness that, there is no god except Allah (s.w.t.) and Muhammad (s.a.w.a.) is His Messenger and I am your slave.’ Later, he abandoned the church and devoted the rest of his life to the service of the Ahle Bait (a.s.) Indeed this incident of the Christian priest’s guidance by Imam Husain (a.s.) severed head, bears articulate testimony to the Holy Prophet (s.a.w.a.)’s declaration.

Certainly, Husain (a.s.) is the beacon of guidance and the ark of deliverance.

Yazid’s men proceeded with Imam (a.s.)’s head. On approaching Damascus, they resolved to distribute those dinars (given by the priest) as Yazid was likely to deprive them of it. When they opened those bags containing the dinars to their shock and dismay they discovered that the dinars had transformed into worthless coins. Inscribed on one side was:

Do not consider Allah to be unaware of what the evildoers perpetrate.

And engraved on other side was:

Soon the evildoers shall find out where their hearts are inclined Disillusioned, they were forced to dump those bags in the river[[357]](#footnote-357)

Sayyed (r.a.) recounts from Ibne Lahseeah, (of which only the necessary portion is mentioned here), who relates, I was circumambulating (doing ta’waaf) the Holy Ka’ba when I overheard a person beseeching with the Almighty Allah thus, “O my Lord! I am expectant of (Your) forgiveness although I know You will not forgive me”. When I tried to console him, he disclosed to me the entire episode thus, ‘I was among the fifty individuals who took Imam Husain’s head to Shaam. On the way, all, save me, drank alcohol in revelry and celebration. At night I witnessed awesome lightning, I beheld the various Prophets viz. Hazrat Adam (a.s.), Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Ismail (a.s.) and Hazrat Mohammad (s.a.w.a.) descending from the skies. Accompanying them was a group of Angels ushered by Jibrael (a.s.) and Mikael (a.s.). Prophet Muhammad (s.a.w.a.) took the chest with Holy Imam (a.s.)’s head and began wailing uncontrollably. All his companions consoled him. Jibrael (a.s.) told the Prophet (s.a.w.a.), Allah (s.w.t.) has ordained me to obey you unconditionally. If you wish, I can decimate your Nation. The Holy Prophet (s.a.w.a.) declined Jibrael (a.s.)’s offer and said, “Our nation’s decision will be taken on the Day of Judgment.” Thereafter, the Angels advanced menacingly towards us to kill us. I cried, ‘Peace! Peace! O Messenger of Allah (s.a.w.a.)!’ The Prophet looked at me disgust and said, ‘Go away! May Allah (s.w.t.) never forgive you?’

Abu Mikhnaf has chronicled in his ‘Manaaqib’ that when Imam Husain (a.s.)’s head was brought in front of Yazid (l.a.), it emanated a fragrance so sweet and enchanting, so as to surpass all other fragrances.

Sayeed ibne Taos (r.a.) has narrated a tradition that, when the ladies of the Imam (a.s.) house were approaching Damascus, Janabe Umme Kulsum (s.a.) approached the accursed Shimr requesting him, “When you take us into the city, please take us past the gate that has few spectators’. However, Shimr displaying his malevolence did exactly the opposite. He made the women’s pass through the most crowded gates of Damascus, and positioned them at the steps of the Masjid-e-Jaame’a where usually, the common criminals were made to stand.

Zaid has narrated from his forefathers who in turn recounted from Sahl b. Sa’ad thus.’ ... in one of my journey to Shaam, I was surprised to see festivities abounding among its residents, akin to Eid. On seeking the reason (for such festivities) from the people, I learned that the rejoicing was on account of Imam Husain (a.s.), whose head was brought to Shaam and the ladies of his house, who were held as captives. I waited a while until I saw the flags and standards, one behind the other... and I saw some women mounted on camels devoid of any saddle. I approached the first camel of that procession which incidentally was that of Bibi Sakina b. Husain (a.s.). (Introduced myself and sought any demands that she might have. She requested that all the severed heads be sent forward, preceding here. I accosted the guardians of the heads and offered three hundred dinars so they took the heads ahead of Janabe Sakina (s.a.).[[358]](#footnote-358)

It has been reported that the Ahle Bayt (a.s.) were detained at the gates of Shaam, for three days, as if they were an adornment for the city that no eye had ever witnessed in the past. Then about five lakhs from Shaam’s populace greeted them playing the tambourine and drums.[[359]](#footnote-359)

However, the fact is that all these sufferings and more are very evident form Imam-e-Zamana’s (a.t.f.s.). He, in his Divine knowledge, is aware of every vivid detail and every minute aspect of Karbala. Every Shia’s most ardent desire is to find Imam-e-Zamana (a.t.f.s.) in the precincts of Imam Husain (a.s.)’s shrine and to say ‘Ameen’ when Hazrat (a.t.f.s.) beseeches Allah (s.w.t.) beneath the dome of Imam Husain (a.s.)’s shrine, for his early reappearance. Allah (the Mighty and the Glorified) responds to Imam (a.s.)’s shrine, for his early appearance.

Allah (the Might and the Glorified) responds to Imam (a.s.)’s invocations. Only then will Janabe Zehra (s.a.) find solace and the Holy Prophet (s.a.w.a.)’s word will come to pass, and we attain Martyrdom under Imam (a.s.) banner, illahi Amin![[360]](#footnote-360)

Zainab binte Fatema (s.a.) said: “This is the Nation for whom Allah has destined Martyrdom. Therefore, they marched to their place of Martyrdom.[[361]](#footnote-361)

## The Evil Tree (Part 1)

### Shimr Bin Zil Jawshan (May Allah (s.w.t.)’s curse be always on him)

Among the murderers of Imam Husain (a.s.) Shimr the accursed, stands out for his malevolence and notoriety.

Allah, the Glorified, states in the Holy Quran,

...The example of an evil word is like that of an evil tree.[[362]](#footnote-362)

i.e. neither its roots are firm nor are its branches lofty. It is not firmly planted and can be uprooted easily Likewise Allah (s.w.t.) says,

And the accursed tree is also a source of depravity among the people.[[363]](#footnote-363)

Both the verses mentioned above have elucidated in the earlier issues, but it is pertinent to reiterate here that, under these verses, both Shia and Sunni scholars have recorded Traditions that allude to the enemies of Ahle Bayt (a.s.) as accursed and damned tree. Among the antagonists of Ahle Bayt (a.s.), some account for the roots of this tree while some constitute the branches and some others make up for the leaves.

Shimr, the son of Zil Jawshan (may Allah (s.w.t.)’s curse be always on him) occupies a despicable position among the killers of Imam Husain (a.s.), for which lovers of Holy Imam (a.s.) single him out and curse profusely. Even the Angels hold him in contempt and inflict unceasing abuses on him. So damned is he that even the one who sympathies with him is liable for his damnation.

“O Allah curse those who took up arms against Imam Husain (a.s.)! And curse those who were satisfied with his killers and curse those gave their fealty to them and those who subscribed them! O Allah curses them all.

“O Allah curse, Umar bin Sa’ad and Shimr! Shimr played a pivotal role in the massacre perpetrated at Karbala in general and Imam Husain (a.s.)’s murder in particular. In order to evaluate the gravity of his role, a detailed portrayal of Shimr’s life has been undertaken below.

### His Background:

Shimr was named Sharhabeel at birth. His agnomen (Kuniya) was Abu as Saabegah. His father Zil Jawshan al-Ziyaabi was from the clan of Bani Kilaab. His name was mentioned among the affluent individuals of Hawaazan. Janab Ummul Baneen, Mother of Hazrat Abbas (a.s.) was from the same clan. This is why Shimr on the 9th of Muharram, approached Imam Husain’s (a.s.) camp, offering amnesty to Hazrat Abbas (a.s.) and his brothers, but they shunned his overtures and choose to stay with Holy Imam (a.s.) and embrace Martyrdom. They had recognized their Holy Imam and their duties vis-a-vis the Holy Imam and everything else to them seemed a mere distraction that would distance them from this recognition.

### Shimr’s Advent at Karbala:

Tabari records that Umar b. Sa’ad’s inclination was for peace with Imam (a.s.) and was not favorably disposed towards a confrontation. When Ibne Ziyad learnt of this disposition, he wrote a letter to Shimr and commanded him to take it to Umar b. Sa’ad. He instructed him to ensure that Umar b. Sa’ad took pledge of allegiance from Husain (a.s.) and his friends. If they acceded, then Shimr was to bring them to Ibne Ziyad, in a manner akin to slaves. However, if they did not, Shimr was to confront them. If Umar b. Sa’ad was also for confrontation then Shimr was to simply obey him, but, if the former desisted from waging a battle, the Shimr was to behead Umar b. Sa’ad, take charge of his army and wage a battle against Husain (a.s.)

At the same Ibne Ziyad also wrote a letter to Umar b. Sa’ad. He reprimanded him for trying to seek means of salvaging the situation and preventing a confrontation with Husain (a.s.)... If Umar did not wish to submit, then he was to surrender charge of the army in favour of Shimr who was given suitable instructions.

### Plea for Amnesty:

When Shimr received his letter, he along with Abdullah b. Abi Mahal, approached Ubaydillah (l.a.) to plead exemption for the sons of his parental aunt, Ummul Baneen binte Khuram. She was wife of Ameerul Mo’mineen, Ali, and had four sons from Ali (a.s.) Abbas, Abdullah Ja’far and Usman. Abdullah b. Abi Mahal explained to Ubaydillah that Ummul Baneen’s sons were in Husain’s (a.s.) camp and beseeched Ubaydillah to write a letter of amnesty for them. The latter complied with this request and issued a letter. Abdullah b. Abi Mahal ordered his freed slave, Karman, to deliver the letter to his nephews. Karman did as ordered and handed over the letter to Ummul Baneen’s sons. However, the latter did not even bother reading the message. They said that they would never accept any immunity from Ibne Ziyad as Allah (s.w.t.)’s promise of deliverance was more veracious than that of Ibne Ziyad.

### Intense Attachment towards Holy Imam (a.s.):

Tabari writes further, that on the eve of Ashoora, which happened to be a Thursday, Shimr approached Imam Husain (a.s.)’s camp. He demanded, ‘Where are my nephews? Hearing him, Abbas, Abdullah, Usman and Ja’far, stepped out of their tents. They asked him, ‘What do you want with us?’ Shimr replied, I bring tidings of reprieve for all of you? They retorted contemptuously, Curse be upon you and your reprieve! You, our uncle, are willing to offer us immunity but deprive the Prophet’s son of it!

### Shimr’s Pedigree:

Shimr’s low pedigree can be gauged from an incident that occurred on the Day of Ashoora. Imam Husain (a.s.)’s tent was pitched on a low-lying land. Imam (a.s.) had amassed some reeds and woods near his tent. The idea behind this was that in the event of a raid he could set alight the firewood and curtail the attack to only one direction. On the Day of Ashoora, Imam (a.s.) was forced to resort to this move. When Shimr witnessed this spectacle, he rushed past Imam’s tents. The tongues of flames leapt high in the air blocking the tents from his view. He cried out to Imam (a.s.) in his insolence, O Husain! You seem impatient to enter the fire and could not wait for Qiyamat.’ Imam Husain (a.s.) inquired from his companion, This seems like Shimr. Imam’s companion affirmed. Imam (a.s.) cried, O son of a herdsman! It is you who shall be engulfed in the fire’.

### Shimr’s Impudence:

When Zuhair bin Qain, (r.a.) exhorted Umar bin Sa’ad’s men to refrain from fighting against Imam Husain’s (a.s.). Shimr shot an arrow at Zuhair. He castigated Zuhair thus, May Allah (s.w.t.) strike you dumb! You talks have pestered us no end! Zuhair resorted, I am not addressing you! By Allah (s.w.t.), I know that you will find it difficult to comprehend even a couple of verses from the Holy Quran! May the Hereafter greet you with destruction and a painful chastisement!

### His Attempts to Set Ablaze the Ahle Bayt (a.s.):

Shimr in the course of the battle at Karbala, attempted several forays on Imam Husain’s (a.s.) tents with the intention of setting them ablaze. However, his henchmen chided him for his intention to raid helpless women and children. A person named Hameed remarked, ‘The murder of men by you is sufficient to please your master.’ At that moment, Zuhair assaulted Shimr with a group of ten soldiers. He forced Shimr to withdraw, but not before killing Abu Rarah Zahabi, one of Shimr’s close companions.[[364]](#footnote-364)

### His Attack of The Holy Imam’s (a.s.) Tents:

Shimr along with a band of ten Kufans advanced towards Imam’s (a.s.) tents, which were inhabited with the Ahle Bayt (a.s.). They intercepted Imam (a.s.) and stood between him and the tents. On seeing this, Imam (a.s.) said, Woe on you! You are devoid of any faith and if you don’t fear the Hereafter, at least observe the basic human rights!

### Shimr and his Cronies:

When Shimr saw Imam (a.s.), he advanced towards him with his infantry. Among those was Abdul Junoob Jo’fee, Qash’am b. Amr Jo’fee, Saleh b. Wahab Yaazalee, Sinaan b. Anas Nakha’ee and Khulee b. Yazeed Asbahee. Shimr tried to instigate them into murdering Imam (a.s.). He commanded Abu Junoob to advance towards Imam (a.s.). The former rejoined. ‘Why don’t you (do it)? Strung with this reply, Shimr said, you dared speak to me in this way! Abu Junoob replied menacingly, I will tear your eyes with my dagger’. This had the desired effect and Shimr left him alone, but he kept muttering under his breath about getting even with Abu Junoob[[365]](#footnote-365)

## The Evil Tree (Part 2)

### Mukhtar and Shimr:

Mukhtar Saqafee sent forth his slave Zarbi to track down Shimr. Muslim bin Abdullah Zabbi, one of Shirmr’s henchmen, relates, Mukhtar’s slave, Zarbi gave us a chase. We had left Kufa behind us, riding on our shinny horses. He continued in hot pursuit, not willing to relent. When he closed in on us, Shimr cautioned, Distance yourself from me, I think he is only after me. We hustled our horses. When Zarbi, the slave had reached within striking distance, he assaulted Shimr, Shimr warded off the blow, but meanwhile Zarbi had parted from his companions. Shimr saw his chance and struck him so hard that he broke his spine, killing him. Later, when Zarbi’s corpse was taken to Mukhtar, he was aggrieved and said that he would never have permitted Zarbi to combat Shimr. Anyhow, Shimr, after killing Zarbi, fled to Saaneedma where he took shelter in a village called Qultaneesa, located on a riverbank. He hid near a hillock. He chanced upon a farmer from the village. He roughed him up and ordered him to pass on a letter to Mu’sab b. Zubair. That farmer took the letter and on his way had to traverse through a village. Incidentally, Mukhtar had posted Abu Umrah in that village as a conduit between himself and the people of Basrah. A farmer from that village met this farmer (sent by Shimr) and complained to the latter of Shimr’s excesses. One of Abu Amarah’s men overhead this conversation and inquired about Shimr’s whereabouts from them set forth in that direction. On reaching the shack where Shimr had taken shelter, they encircled him and launched a concerted onslaught. Shimr was attired in only a cloak and nothing else. He tried to retaliate with his lance but in vain. His opponents were in merciless mood and did not even spare him the chance to put on his clothes. Meanwhile, we were watching the entire episode from a distance. When we saw Shimr in this condition, we decided to make ourselves scare and fled silently. We had only gone a little distance when we hear the triumphant cries of ‘Allahu Akbar’ rejoicing Shimr’s death.

Abdur Rahman bin Abul Kunood recounts, I was the one who saw Shimr’s letter with the farmer and took him to Abu Umrah, and I was the one who finally killed Shimr.

### Shimr’s End:

Ali Akbar Dehkhuda had chronicled in his ‘Na’at Namah’ that Shimr actually fought the battle of Siffen from Hazrat Ali (a.s.)’s side. He then settled down in Kufa. Eventually he participated in the carnage at Karbala and killed Imam Husain (a.s.).

Indeed, it is most ironical that one who fought the battle of Siffen from Ameerul Mo’mineen (a.s.)’s army, a few years later slays his beloved son. However, it is not astonishing. History is replete with such instances. Ibne Muljim (l.a.) is a case in point. He was one of the supporters of Ameerul Mo’mineen (a.s.) before he actually killed his own Imam. Therefore, one must never take the light of guidance for granted. On the contrary, one must allow intense introspection to safeguard this light. God forbid, the generations to follow must not mention our names in the same breath as Shimr (l.a.) and Ibne Muljim (l.a.).

Anyhow, Mukhtar Saqafee threw Shimr’s corpse to the dogs, after slaying him.

Most of Shimr’s children migrated towards the west and settled down in Andaloos (Spain). The one to achieve some prominence was his grandson, Samil b. Hatim b. Shimr b. Zil Jawshan.

## Yazid ibn Moaviyah **(May Allah’s Curse always be on him)**

...And We did not make the vision, which We showed you but a trial for men and the cursed tree in Holy Quran as well...[[366]](#footnote-366)

Every Prophets of Allah from the first viz. Hazrat Adam (a.s.) to the last, Hazrat Mohammad Mustafa (s.a.w.a.) has passed through and suffered intense trials.

The series of tyrants witnessed by history like Firaun, Haaman, Namrood etc. gained notoriety largely by subjecting Allah (s.w.t.)’s Prophets and their followers to untold misery and persecution. Their aim was to annihilate them. At the time when prosecution and injustice was at its peak, there shone from Mecca, about six hundred years after Hazrat Isa (a.s.), a brilliant light, in the leader of the Prophets, who was to show the world the way to complete obedience of the Almighty.

The Holy Quran is Allah (s.w.t.)’s word. The bounds of man’s knowledge are ever expanding. The secrets and mysteries of the universe are steadily being unraveled. Hazrat Adam (a.s.), the first Prophet was instructed to avoid a certain tree in the Garden of Paradise. Similarly, when the series of Prophets was to come to end, Allah (s.w.t.) addressed the last Prophet (s.a.w.a.) thus,

“...And that vision which We showed you and that cursed tree is to test the people...”

Through the Holy Prophet (s.a.w.a.), Allah (s.w.t.) has informed the descendants of Hazrat Adam (a.s.) of this abominable tree i.e. the succession of tyrants, which will always be the cause of miseries and trials for those faithful to Allah (s.w.t.). Let us see what the Quranic commentators and historians have to say about this verse of the Holy Quran so that the faithful can clearly see for themselves that Yazid (may Allah (s.w.t.) curse on him) and his repulsive character is a branch of the same despicable tree mentioned in the Holy Quran.

Tabari, explaining the revelation of this verse, has written about a dream that Holy Prophet (s.a.w.a.) had. The Prophet (s.a.w.a.) dreamt that the children of Hakam bin Abi Aas (from the family of Umayya) were jumping up and down upon his pulpit like monkeys. This dream upset the Holy Prophet (s.a.w.a.) so much that he never laughed again.[[367]](#footnote-367)

Marwan bin Hakam narrates from Ayesha that the Holy Prophet (s.a.w.a.) told her, “The cursed tree” in the Holy Quran implied Marwan bin Hakam and his family,”[[368]](#footnote-368)

Marwan bin Hakam is the originator of ‘Bani Marwan’ (the progeny of Marwan). His acronym (Kunniyat) was Abu Abdil Malik. His genealogy is Marwan bin Hakam bin Abil Aas bin Umayya.

Thus, the bottom line is that history has proved that ‘the cursed tree’ is none other than the family of Umayy, Banu Umayya. Yazid, the accursed son of Moaviyah is from this very family.

### The Genealogy of Yazid (l.a.):

His Father’s name was Moaviyah and that his grandfather Abu Sufyan. His grandmother was Hinda “the one who ate the liver of Janabe Hamza (a.s.), the Prophet (s.a.w.a.)’s uncle after the battle of Uhud”. She was notorious throughout Mecca as being a woman of loose character. She had a string of lovers and paramours. Abu Sufyan’s cousin Musafir bin Amr who was famous among the Quraish for his good looks, valour and skill as a poet, became Hinda’s lover. Even after getting married to Abu Sufyan, Hinda did not sever her amorous and illicit relationship with Musafir. Therefore, Musafir is, one of the four people that are considered to have possibly sired Moaviyah.[[369]](#footnote-369)

Yazid’s mother name was Maisoon binte Bakhdal Kalbi. She was extremely beautiful, due to which Moaviya became inclined towards her. However, when she conceived Yazid maloon, Moaviyah abandoned her. Hence, Yazid was born in her house where she and many other women of immoral character breast-fed him.[[370]](#footnote-370)

Yazid’s genealogy and the dirty deeds of his parents and grandparents have been chronicled in details...

There are innumerable books on the relevant history in Persian and Arabic. Readers of Urdu may refer to ‘Moaviyah aur Yazid Tarrikh ke Aeene Main’ by the later Hujjatul Islam Aqae Sheikh Mohammad Ismail Rajabi (r.a.).

### The Despicable Attributes of Yazid (l.a.):

Every society and all the Religions of the world declare alcoholism, gambling, genocide, incest, fornication and the like to be the worst of acts. Humanity deems that any person who indulges in these acts should be condemned. Islam too has to denounce these activities, declared them unlawful (Haraam) and threatened with severe punishment, both in this world as well as the Hereafter, for those who commit them. Moreover, a friendly relationship with such people too is prohibited in Islam. A far cry indeed from declaring such persons to be Caliphs and leaders. The Holy Quran says:

“And obey not from among them any sinner or ungrateful one.”[[371]](#footnote-371)

(According to Maulana Ashraf Ali Thanavi, sinner or ungrateful implies “a wrongdoer or an unbeliever”).

The word of Holy Quran is clear. They have no one to blame but themselves for having chosen such persons as their leaders. Now let us throw light on the attributes of Yazid.

Yazid maloon relieved Walid of his position as Governor of Medina and appointed Usman bin Mohammad bin Abu Sufyan in his place. Usman dispatched a delegation of notables of Medina which included Abdullah bin Amr-e-Makhzoomi, Abdullah bin Hanzala Ansari, Fandar bin Zubair and others to Yazid who gave them a great reception and on their departure, showered them with lavish gifts. However, when the same delegation returned to Medina, its members spoke out against Yazid and his deeds saying: “We have visited a person who has no faith whatsoever. One, who drinks wine, plays tambourine and has prostitutes thronging his court. He plays with dogs and sleeps with children and slave-girls. O people, bear witness that we hereby dismiss Yazid as a Khalifa.[[372]](#footnote-372)

Here we have Tabari bringing to light the gist of Yazid’s abominable qualities by narrating one incident. However, other writers like Masoodi in Muroojuz Zahab, Sibt ibn Jawzi in Tazkeratul Khawas, Ibn Athir in his al-Kamil, and Yaqoobi in his ‘Tarikh’ and may others have also recorded the numerous unabashed sins and inequities of Yazid. Here, we restrict ourselves to mentioning a few important ones.

After the tragedy of Karbala, Yazid invited Ibn Ziad to his court, bestowed gifts upon his and gave him a free rein in his harem. One, night while lying intoxicated with his head in Ibn Ziad (l.a.) lap, he ordered that songs be sung and then addressed the wine bearer thus: “O wine bearer! Give me the wine enough to fill my heart with joy, and then let Ibn Ziad drink similarly, for he is the one who is aware of my secrets and possessions. The one whose hands strengthen my Caliphate, the one who fills my coffers with war-booty, the one who killed the Kharajite (Imam Husain a.s.), and has vanquished my enemies and those envious of me”[[373]](#footnote-373)

Please note that this even was subsequent to the Martyrdom of Imam Husain (a.s.) and by its narration, the love of Yazid for alcohol and his glee at the killing Imam Husain (a.s.) became clear. Yet some idiots and ignoramuses claim that Yazid maloon regretted and repented for the massacre at Karbala.

O Allah (s.w.t.)! May such people be enumerated as Yazid’s cohorts on the Day of Judgment. Aameen.

### Proclamation of Enmity with The Holy Prophet (s.a.w.a.) and the Denial of The Day of Judgment:

Yazid while addressing Aalia, a concubine of his harem sung the following verses:

“O Aalia! Come near me, give me wine and sing me a song.

Because I dislike praying to Allah, O Aalia! Speak to me of Abu Sufyan who was a great man.

As he moved with great swiftness towards Uhud (to battle the Muslims).

He showed great valour against Mohammad (i.e. he killed many Muslims).

And caused the wailing and grieving Muslim women to gather in a large group, O Umme Ahim (Aalia’s acronym), after I die, marry again.

And hope not to meet me on the Day of Reckoning.

For all that has been said about that day is meaningless and untrue; spoken merely to pacify the heart.”[[374]](#footnote-374)

O Muslims! Use your intellect! Who are you considering to be your Caliph? The enemy of Holy Prophet (s.a.w.a.) and his progeny (a.s.), The lover of wine, dance and incest?

On basis of the above mentioned verse, Sibt ibn Jauzi deemed Yazid to be a disbeliever. The following poem also proves that he never submitted to Islam nor to the teachings of the Holy Prophet (s.a.w.a.).

“Neither has any divine information descended nor any revelation made to the Prophet”[[375]](#footnote-375)

### The Horror of Harrah:

Harrah was a suburb of Medina, which was plundered by the army of Yazid (l.a.) in 63 A.H.

In this year, the people of Medina had raised in support of Abdullah ibne Hanzala and other nobles of the city who were working against Yazid’s rule. They had drawn out their swords and were even successful in overpowering the Governor of Medina. This infuriated Yazid no end. Therefore, he sent a cruel and murderous army under the leadership of Muslim ibn Aqabah to quell the rebellion. In the city of the Holy Prophet (s.a.w.a.), this army committed such barbaric and shameless acts, which cannot be compared even to the most savage or uncivilized of societies.

Tabari, writes in his “Tarikh”, “Whatever was there in Medina was made permissible for three days by Muslim ibn Aqabah for his soldiers. People were killed mercilessly. Wailing and grief overcome the companions of the Holy Prophet (s.a.w.a.) present in Medina. The most outrages action, which the Syrian army of Yazid ibn Moaviyah perpetrated, was of violating the chastity of women and girls. As result, many unlawful children were born”.[[376]](#footnote-376)

“After the incident of Harrah, the women of Medina delivered one thousand illicit children. According to another narration, ten thousand such children were born.”[[377]](#footnote-377) It is said that after the incident of Haarra whenever any person gave his daughter in marriage, he did not guarantee her virginity.

History witnesses that in the entire Medina, Only few houses, were safe from this plunder. These were the houses of Imam Zainul Abedien (a.s.) and others from Bani Hashim. Under special instructions from Yazid (l.a.), his army did not attack their houses.

Similarly, history also records yet another oppressive and heart rendering crime of the accursed Yazid in the year 64 A.H.

Abdullah ibn Zubair having refused to pay allegiance to Yazid had taken protection in the Holy Mecca. When Yazid sent Muslim ibn Aqabah to Medina, he instructed him to go to Mecca to arrest Abdullah ibn Zubir. However, on the way to Mecca, Muslim left for his hellish abode. Husain ibn Numeri took over as the commander of the army. When he besieged Mecca, Abdullah ibn Zubair was in the Masjid ul Haram. He entered the Holy Kaaba and sought shelter there. On which, Husain ibn Numair shot huge fireballs at the scant structure, severely damaging its walls.[[378]](#footnote-378)

### Appointment of Yazid (l.a.):

Moaviyah wanted Yazid to succeed him, but the disreputable and contemptible actions of Yazid did not make him an easily acceptable Caliph, another reason being that his own Caliphate (which Moaviyah had imposed on the people) failed to receive the support of the companions as well as the common people. Yet he managed to hold onto his Caliphate due to his cunningness and wily ways. Abdulla Maududi mentions this fact in the following words:

“Moaviya’s caliphate was not with the consent of the people. Even if the people had not agreed, he would have become the Caliph. He wanted to become the Caliph by any means and therefore, he acquired it by force. His Caliphate was not based on the concordance of the people; the people did not make him the Caliph. He himself became the Caliph on the strength of his own power. Thus, when he became the Caliph, people were left with no option but to pay allegiance to him. If at that time allegiance was not given to him, it would not have resulted in his forsaking the position he acquired, but instead, a bloody carnage and massacre of the people.”

The above statement clarifies that the Muslims had not accepted Moaviyah. Who was fully aware that it was almost impossible for them to accept his son Yazid, hence he was worried as to how to solve this problem. Suyooti records, “Moghairah ibn Shobah was Moaviya’s governor in Kufa. When he received the orders for his dismissal, instead of complying with them immediately, he presented himself before Moaviyah after some days. As an excuse for the delay in presenting himself, he said that he was busy in completing a very important work. Moaviyah enquired from him the nature of that work. He replied that he was busy in taking allegiance from the people for the successor ship of Yazid after him. On being asked whether the job was complete, he replied in the affirmative. Upon this, Moaviyah told him to go back and continue discharging his duties. When Moghairah emerged out of the meeting, people questioned him as to what had transpired between him and Moaviyah. He replied that he had entangled Moaviya’s leg in such a quagmire from which the latter could not be relieved till the Day of Judgment.”[[379]](#footnote-379)

Ibne Athir in Kamilul Tawarikh has narrated this same incident with minor changes. The difference being that Suyooti writes about Moghairah presenting himself before Moaviyah while Ibne Athir writes that Mogairah first went to Yazid. He told him that the elderly companions of the Holy Prophet (s.a.w.a.) as also the influential and elders of Quraish had left this world. “Only their children survive and among them he is the best. He is the most intelligent and wisest among them. Therefore, I (Moghairah) do not feel that Moaviyah should be having any hesitation in seeking allegiance for you (Yazid) from the aspect of Traditions as well as political prudence”[[380]](#footnote-380)

Ultimately, Moaviyah called for Mogairah and asked him as to who would take the responsibility of fulfilling this task. Mogairah replied that while he himself would convince the people of Kufa, Zaid would prevail on the people of Basra. After that there would be no one to object”[[381]](#footnote-381)

Later Moaviyah wrote to Marwan bin Hakam, the Governor of Medina stating that he (Moaviya) has now become old and desired to appoint a successor in his lifetime... Therefore, he had selected Yazid to succeed him. Marwan placed this matter before the people of Medina. He declared from the Mosque of Holy Prophet (s.a.w.a.) that Ameerul Momeneen, (i.e. Moaviyah) had left no stone unturned in selecting a proper person for them and had appointed his son Yazid as the successor after him. Marwan further declared that this was a nice way shown by god to Moaviyah”.

“... On this, Abdur Rahman ibn Abu Bakr stood up and bluntly said: “You are lying, O Marwan and even Moaviyh is not telling the truth. You have definitely not thought good for the Nation of the Holy Prophet (s.a.w.a.).”[[382]](#footnote-382)

For getting the allegiance for Yazid, Moaviyah made many other plans. He forced the common people into allegiance using strong-arm tactics, but getting the allegiance from the people of Medina was a difficult task. Four personalities present in Medina, Hazrat Imam Husain (a.s.), Abdullah ibne Abbas, Abdullah ibn Jafar and Abdullah ibn Zubair, were all strictly against paying allegiance to Yazid ibn Moaviyah, therefore wrote to the ruler of Medina, Saeed ibn Aas to get the allegiance for Yazid from all the people except these four. However not a single person was ready to give allegiance under coercion. He replied to Moaviyah that all the people of Medina were obedient to these four personalities. If they paid allegiance, then all others would follow suit. When Moaviyah received this information, he instructed Saeed to remain silent for the time being.

Moaviyah himself came to Medina. He had a meeting with these four persons with the purpose of acquiring their allegiance for Yazid, but they refused. There were heated exchanges between them and Moaviyah had to accept failure.

He started designing to succeed in his motive. As a last ditch effort, he again summoned them and proposed the matter of allegiance to Yazid, but again they did not accept. Abdullah ibn Zubair even taunted him on his face that he had already faced disappointment in this matter once.

When Moaviyah realized that he would not achieve success in this matter, he put his satanic plan into action, which he had previously thought out. He threatened them saying:” In the gathering, I will go to the pulpit and talk to you. I swear by god, if any of you try to reject me or even utter a single word against me, he will be replied not by words but by the sword. Now, you all only worry about saving your lives.”

Moaviyah then summoned the chief of his bodyguard battalion there. He ordered him to have two soldiers posted next to each of these four. The soldiers were further instructed that if in the middle of his speech any of these four attempted to speak against him, the soldiers should attack him immediately. After this Moaviyah rose while the others remained seated. Moaviyah went to the pulpit and after praising Allah (s.w.t.) said, “These four personalities are the eldest, the most intelligent and the best among the Muslims. No important work can be completed without them and no order issued without their counsel. Now, the four have agreed and paid allegiance to Yazid. Having made this declaration, he came down and at once left with his caravan.[[383]](#footnote-383)

The details of this entire episode have been written from two famous references by Shaikh Ismail Rajabi (r.a.) in his book “Moaviyah aur Yazid Tarikh ke Aaine mein”, from page 81 to 94. The references are Kamil au Tawarikh, written by Ibne Athis el Shammi and Al-Immah was-Siyasah by Ibne Qutaibah.

Note: It has become clear that:

1. Allegiance to Yazid was taken forcibly.

2. To get the allegiance, wealth was distributed liberally.

3. The Holy Prophet’s (s.a.w.a.) companions and Imam Husain (a.s.) were given nasty treatment.

Moaviyah declared Yazid (l.a) to be his successor in 56 A.H. He started publicizing that from his property... Yazid will get the Caliphate. In 60 A.H. after the death of Moaviyah, Yazid ascended the Caliphate, and in 61 A.H., the tragedy of Karbala occurred.[[384]](#footnote-384)

(Please recite Surah Fateha for all deceased Momineem and Mominats).

Let us all send lanat to moaviyah, yazid, ibne ziad and all their companions who were responsible for the massacre at Karbala and the troubles inflicted on the families of Imam (a.s.) and all those who were with the Imams (a.s.).

O! The Son of Zahra (s.a.), in this great sorrow, we present our condolences with broken hearts and tearful eyes with the hope that as Imam Husain (a.s.) By his Mercy accepted Janab e Zohair and Janabe Hur as his companions, you too change us and count us among your slaves. Ameen.

O the Lord of Husain- by Husain- cure the heart of Husain-with the reappearance of the Hujjat (Imam-e- Zamana) (a.t.f.s.) Ameen.

## An Open Letter to Imam Mahdi (a.t.f.s.):

Salutations to the Surviving star of the House hold of the Holy Prophet (s.a.w.a.).

Salutations to the Sun by whose light the world is sustained.

Salutations to the Reservoir of peace and Blessings. This world is waiting for justice and justice is waiting for you.

How longer will you tolerate the disrespect of tyrants towards your ancestors?

How longer will you allow the continuance of oppression on the earth?

We have darkened our streets with Allah (s.w.t.)’s disobedience,

Our houses stink of Satan’s presence and our hearts are engrossed in seeking vain desires, we are not deserving of your attention, leave alone your companionship, but we remind you of your ancestor’s benevolence and the generosity of your heritage. Is there any redemption without your approval? Or salvation without your help? Most of us are like that shopkeeper of Basra, whom you turned away for worrying about his soap being spoiled by rain, while coming to meet you. We are all soapy in some way or the other. We know that Angels present our accounts twice to you every week. Yet we continue to wallow in our weaknesses, not even remembering to close each day with a customary, repentant word. Woe be upon us if we were to die today. Woe be upon us if you do not overlook our faults. Woe be upon us if we take the desire of meeting you in our graves.

Forgive us our impudence and our impatience when we beseech you to pray to Allah (s.w.t.) for the end of your own occupation. Can’t Allah (s.w.t.) supersede the definite signs and prepare the ground for your re appearance with Command ‘Be’ and it be fulfilled?

If you do not come, who will show us the grave of your Mother Bibi Fatima Zahra (s.a.)?

If you do not come, how can we take revenge from all the enemies of your Ahlul Bayt (a.s.).

Let me be like the dust under your feet, but for the sake of Allah (s.w.t.) do come.

Wassalaamo A’laykum wa Rahmatullaahe Wa Barakatoh.

## Excerpts from Ziyarat-e-Ashoora:

Peace be upon you, O-Aba Abdillah (Al-Husain), and upon the Souls who were martyred in your presence on you are salutations of Allah (s.w.t.) from my side, forever, till I am alive and whatever is left of my days and nights.

May Allah (s.w.t.) not make this the last meeting between you and me. Peace be upon al-Husain (a.s.) and upon Ali-ibn-al-Husain (a.s.) and upon the progeny of al-Husain (a.s.) and upon all companions of al-Husain (a.s.).[[385]](#footnote-385)

1. The Holy Quran, Surah 046, Verse 20. [↑](#footnote-ref-1)
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