

# The Arrival of Ahle Bayt (a.s.) At The Moment Of Death

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It is mentioned in many hadiths that the Holy Prophet and Hazrat Ali bin Abi Talib and, according to some narrations, even the Holy five (Panjetan), and also all the fourteen Infallibles (a.s.) arrive near the head of the dying person. (More about their radiant faces and appearances will be mentioned henceforth).

One of the companions of Imam Reza (a.s.) was on deathbed. The Holy Imam went to him and stood near his head. That man had closed his eyes at his last moments. Yet he said once: At present the Holy Prophet (s.a.w.s.) and Amirul Momineen, Siddiqah Fatima Zahra, Imam Hasan, Imam Hussein and all the Holy Imams right upto Imam Kazim (a.s.) have arrived here and I am getting the honor of seeing their Holy faces and added: O Sir! Your honor's radiant face is also visible to me here. (Biharul Anwaar, 3: Vol.3)

In short, it is agreed that every person sees the Ahle Bayt (a.s.) at the time of his or her death and derives happiness in proportion to his or her love and respect for them.

As per a famous hadith narrated by Harith Hamadani, Amirul Momineen (a.s.) has said: Every one sees me on his or her death bed and will do so in future also, be he a believer (Momin) or a Denier (Kafir). (Biharul Anwaar, Vol.3)

Of course what is significantly important is that, for the faithful, the visit of Hazrat Amir will be a bounty because the attractively handsome face of the Hazrat is the sweetest pleasure for the faithful, whereas, for a denier, his frowning face will be showing God's terrible anger. (As Salaam... : Ziyarate Sashum, Janabe Amir).

## Even After Death

After the soul gets out of the body it (soul) remains over it. Angels take the soul of the faithful towards the sky and that of the denier is being dragged downwards. When the corpse is being taken up (for carrying it to grave), if it is body of a faithful (Momin), it cries out: Carry me to my destination as soon as possible.

If it is the body of a Kafir (disbeliever) the soul says: Do not make haste and do not rush me so speedily to my grave. At the time of Ghusl (bathing or giving a wash to the body) if the body is that of a Momin, an angel tells him: Do you desire to go back to the world? The body (of the faithful) replies: I do not want to be entangled in difficulty and sorrowfulness again. The soul of the dead body remains present at the time of washing (Ghusl) and also during the

funeral procession. It sees the washer as well as the carriers. It hears their talks. This is why it has been advised that people should not engage in unnecessary talk near the body and that they should be busy with reciting the Holy Quran and remembrance of Allah.

After the body is buried in the grave, as some hadith/writers have said: The soul gets reconnected with the body. It becomes gloomy observing that people have gone away leaving it alone in the grave.

The very first good news given to a faithful in grave is: The Most Merciful God has forgiven you and all those who participated in your burial. Here it may be mentioned that the faithful should take care to see that all religious rituals are performed at the time of death and washing and shrouding and burying etc. All that is desirable (Mustahab) must be done.

The Vaali (guardian) of the deceased should, after all others leave the graveyard, return to the grave and recite Talqeen sitting near the grave. This has to be the last Talqeen. According to hadith it has to be recited twice before this: First when the body breathes its last and second .after placing the body in the grave