The Bliss of Paradise or the tortures of Hell

<"xml encoding="UTF-8?>

It is not possible to describe even partially the Bliss of Paradise, or the tortures of Hell. Therefore, some fundamental facts are mentioned here in brief.

First: As Resurrection will be of body and soul together, the Reward and Punishment will have to cover both. In other words, Paradise and Hell will provide physical comforts and tortures respectively as well as the spiritual ones.

Therefore, Paradise and Hell are physical things, and not just spiritual bliss or sorrow as the Sufiyya say.

Second: Paradise and Hell are already created. It is not that they will be created at some time in future. Our Holy Prophet (SAW.) entered the Paradise and saw Hell at the time of 'Miraj' (Ascension). Allah did not create any witness more trustworthy than Muhammad (S) and we believe all that he said.

Third: The word used in the Qur'an for the abode of the believers is 'Jannat' (Garden). Sometimes, other words are joined with it; thus we find:-

Jannatu-Adn: Garden of everlasting Bliss.

Jannatul-Firdaus: Garden of Paradise (The Arabic 'Firdaus' is rendered in Latin languages as 'Paradise'; and in this book almost all references to the 'Jannat' have been rendered as 'Paradise' for easy understanding).

Jannatul-Mawa: Garden of Abode

Jannatun-Naeem: Garden of Bliss

Jannatul-Khuld: Garden of Eternity

Some other words used for the Paradise are:

Darus-Salaam: Abode of Peace

Darul-Akhirah: Abode of the Hereafter

Darul-Maquamah: Abode of Residence

Some streams of the Paradise mentioned by name in the Qur'an are: Kawthar, Salsabil and Tasneem.

According to many Ahadith, Paradise has eight Gates. Some of them are: Gate of Mercy, Gate of Patience, Gate of Gratitude, Gate of Sufferings, and The Great Gate.

Fourth: An important tree in Paradise is called 'Tuba'; it is planted in the Abode of the Holy Prophet (S) and Hadhrat Ali (A), and it has a branch in every palace and mansion of the

Paradise. Whenever a believer would desire anything, that branch would provide it for him at once - there would be no need to utter the command; the desire would be obeyed without necessitating any utterance.

Some times the Holy Prophet (SAW.) said that the root of 'Tuba' was in his House; at other times he said that it was in the House of Ali (A). Somebody asked him about it and the Holy Prophet (SAW.) replied: “Verily, my House and Ali's House is the same…….”

Many traditions narrated by Sunni traditionalist like Daylami, Tabarani and Imam Ahmad bin Hanbal confirm that the Holy Prophet (SAW.), Hadhrat Ali (AS), Hadhrat Fatimah (A) Imam Hasan (A) and Imam Husain (A) will be in the same mansion in Jannat.

'Allamah Majlisi has narrated a Hadith from Ikmalu 'd-din that The Holy Prophet (S AW.)'s abode is in Jannatu 'Adn in the centre of the Paradise, nearest to the divine 'Arsh, (Throne); and the twelve Imams (A) will be in the same Garden with the Holy Prophet (S)

Fifth: Imam Muhammad Baqir (A) narrated from the Holy Prophet (SAW.) that “The Paradise is prohibited to the prophets until I enter it; and is prohibited to all the Ummats (peoples) until enter into it the Shias of us Ahlul-Bait.”

Sixth: Shaykh as-Saduq (r.a..) has written: “And it is our belief that before entering the Garden, the believer will be shown his place in the Fire and informed that, that was the place where he would have gone if he had disobeyed Allah.

“And before entering the Fire, the unbeliever will be shown his place in the Garden and told that, that was the place where he would have gone if he had obeyed Allah.

“Then those vacant places in the Garden will be added to the rewards of the people of the Paradise; and those vacant places in the Fire will be added to the punishments of the people of Fire: And this is the meaning of the words of Allah: “those will be the heirs who will inherit the Paradise; they will dwell therein for ever.”

The words 'heir' and 'inherit' refer to this episode, whereas the believers will get the places which were kept for others who did not make it and whose rejection of faith led them to die .Fire

Blessings of Paradise

Paradise is the confluence of every imaginable, and even unimagined, Bliss, Content, Happiness and Joy

Shaykh as-Saduq (r.a.) has written: “It is our belief that paradise is the abode of eternity and house of peace; there is neither death there or old age; neither ailment nor disease; neither deterioration nor any handicap; neither sorrow nor worry; neither need nor poverty. And it is the

house of plenty and bliss, and place of permanency with honour. The people of paradise will not suffer from any monotony or tiredness therein. They will get there what the souls desire and eyes appreciate, and they will abide there forever.

“And it is the house whose residents will be (like) neighbours to Allah in the company of the friends of Allah and His beloveds – those who are honoured in His presence.

“And the people of paradise will be of various grades…….. some of them will enjoy the numerous foods and drinks and fruits and houris……,

“Every one of them will enjoy what he likes most. Imam Ja'far Sadiq (A) said: “Verily, people (who) worship Allah (are) divided in three groups: one group worships Him with the aim of Paradise hoping to get the rewards from Allah – this is the worship of servants; another group worships Him because they are afraid of His Fire –this is the worship of slaves; and one group worships Him for His Love – this is the worship of noble people…….”

“And it is our belief that nobody leaves this world until he sees his place in the Paradise.or the Fire….” .

“And the lowest in the rank among the people of the Paradise will be given in the Paradise ten times like this world.”

Shaykh Mufid (r.a.,) has said:, “Paradise is the house of Bliss. Its residents will not feel any monotony or tiredness. Allah has made it the abode of those who knew Him and worshipped Him. Its blessings are eternal – it will not be discontinued.

“And its residents will be of various types: There will be one who spent his life purely for Allah – he is the person who will enter it without any fear.

“And then there will be another who mixed good deeds with sins and evils, and kept postponing the repentance till the death pounced upon him and he died without repenting –maybe such a man was punished in his worldly life and Barzakh (or only in the worldly life); (if so) then he will enter the Paradise (without further trouble): And may be his sins would be forgiven (for any reason known to Allah). (Such a man also will go to Parade straight away). Or maybe he will get deliverance after being punished (in Hell) first.

“And there will be the one who will find the Grace of Allah without any good deed on his part – they are the children who will remain in the Paradise to serve its residence……..And these children will not find the least trouble in serving the people of Paradise, rather they will enjoy it.

“And the reward of the residents of the Paradise consists of the enjoyments of foods and drinks; and (attractive) scenes and sexual enjoyments……”

'Allamah Majlisi (r.a.) has explained the grades of enjoyments in a long description, in which he, interalia, says:– “Enjoyment of the physical comforts and blessings has many grades according

to the Qum difference in the (spiritual) condition of the people. Some of them will enjoy as the catles enjoy pasture, and will get the physical pleasure as they were doing in this world, without appreciating the nearness or love of Allah. Others will enjoy these blessing because the Paradise is a place of honour chosen by Allah for His friends, and because it is the place which manifests the pleasure of Allah and which has brought them nearer to Allah."

According to Qur'an and Hadith, there will not be any hatred, enmity, envy or quarrel in the Paradise. Everyone will be highly-pleased with what he would be given by Allah, and no one will desire the other's place or rank.

There will be no excrement of any kind in the Paradise, whatever they will eat and drink will be removed from their bodies in the form of a scented, fragrant, aromatic sweat.

The women will be free from bleeding, pregnancy and other such troubles.

The light in the Paradise will be not that of sun, moon or stars. The time there will always be like that between dawn and sun-rise in this world; and the breeze will be like cool gentle wind which one often feels at dawn in this world.

Mulla Hasan Yazdi has written in 'Anwarul-Hidayah' about some of the bounties of the Paradise. A gist is given here:- "The enjoyments of the Paradise are of various kinds:

1. The greatest bliss will be the 'Pleasure of Allah', as Allah says in the Qur'an, "And the greatest bliss is the pleasure of Allah." (Qur'an, 9:72)

Sexual pleasure: The believers will get at least seventy thousand houris, apart from their believer wives. Whenever the believer will go to them, he will find them virgins.

Tasty food and fruits: Every time they would get a fruit it would give a new taste. As Allah says in the Qur'an: "Every time they are fed with fruits therefrom, they say, 'Why, this is what we were fed with before', but they are given similar (just in shape, not in taste)" (Qur'an, 2:25)

Joy, happiness and content of heart.

Gatherings with friends, as Allah says: "And We shall remove from their hearts any lurking sense of injury; they will be brothers (joyfully) facing each others on thrones." (Qur'an, 15:47)

Palaces and abodes made of precious metals and adorned with jewels; gardens with streams and fruits and flowers.

Various types of entertainments, including musical sounds of birds, reserved for those who protected themselves from music in this life.

Various streams: As Allah says in the Qur'an: "Here is a likeness of the Garden which the pious are promised, in it are rivers of incorruptible water, rivers of milk, of which taste never changes, and rivers of wine, a joy to those who will drink it, and rivers of pure and clear honey. In it for them are all kind of fruits; and Grace from their Lord." (Qur'an, 47:15)

According to Ahadith, the wine will be non-intoxicating. It will give pleasure without having any effect on sense or morality. And it is reserved for those only who abstain from liquor in this world.

The knowledge that the bliss of the Paradise is theirs for ever, without any danger of death or transfer or illness or worry etc.

Ever-increasing Grace of Allah, visits from the angels and remembrance of Allah at all times: As Allah says, “And those who believe and do good, their Lord will guide them because of their faith: beneath them will flow rivers in Gardens of Bliss. This will be their cry therein “Glory to Thee, O Allah!” and “Peace” will be their greeting therein, and the close of their cry will be “Praise be to Allah, the Cherisher and Sustainer of the Worlds.” (Qur’an, 10:9 – 10)

And the most pleasant bliss will be nearness to the Holy Prophet (S) and his progeny (A) And for a lover and follower of Muhammad and Aal-e-Muhammad (peace be on them all) this Grace of Allah will surpass all other graces.

But the best description of the bliss of the Paradise is given in a Hadith Qudsi in these words: “I have kept ready for my servants what no eye ever looked upon, and no ear ever heard of, nor any heart ever imagined.”

And it is written in the Qur'an: “Now no person knows what delights of the eyes are kept hidden (for them as a Reward for their good deeds.” (Qur’an, 32:17

The Hell

As the Paradise contains all kinds of joy, happiness and Grace of Allah, the Hell contains all types of punishment, torture and humiliation.

Shaykh as-Saduq (r.a..) has written:- “And it is our belief about the Fire that it is the abode of disgrace and place of punishment for the unbelievers and sinners; and will not remain for ever in the Fire except the unbelievers and polytheisms. And so far as the wrong-doers irom among the believers are concerned, they will eventually come out of it by the mercy (of Allah) or the Intercession (of the Prophets and Imams)…….and the people of Fire are truly poor, they will neither be allowed to die nor their punishment will be reduced, (Qur’an, 35:36) they will not taste in it any cold (water) or drink except a boiling fluid, and a fluid, dark, and murky; (Qur’an, 78:24 – 25) and if they would want food, they would be fed with 'Zaqqum' (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces. How dreadful the drink! How uncomfortable a coach to recline upon! (Qur’an, 18:29) They will cry form a place far (from the Grace of Allah): 'Our Lord! Bring us out of this; of ever we return (to evil) then shall we be wrong-doers indeed!' (Qur’an, 23:107) For a time no reply will be given to

them, then it will be said, 'Be you driven into it (with ignominy)!And speak you not to Me!' (Qur'an, 23:108) And they will cry to Malik (the Keeper of the Fire), 'O Malik! (Request) thy Lord to let us die!' He will say, 'Verily, you are to remain therein for ever.'

"And it has come into the traditions that Allah shall order some people to be led to the Fire, then He will tell Malik: "Tell the Fire not to burn their feet, because they used to go to the mosques; and not to burn their hands, as they used to raise them in Invocations (Duas); and not to burn their tongues, because they recite the Qur'an very much; and not to burn their faces, because they used to perform Wudhu perfectly'

"Then Malik will ask them: 'O Wretched Ones! What was your condition? (Why have you been sent to Hell?)' They will say: 'We were doing good deeds not for Allah (but to show people). Now it was said to us, Take your rewards from those for whom you had worked."

Shaykh Mufid (r.a..) has said: "The Fire (i.e Hell) is the adobe of all who did not know Allah. And even some of those will be sent therein because of their sins and wrong-doings; but such a man will not remain there for ever, he will be taken out of it and sent to the ever-lasting bliss. And nobody will remain for ever in the Fire except the unbelievers ……. And every Ayat, wnich mentions ever-lasting punishment of Fire, is about the unbelievers, and not about those who knew Allah. And it is proved by the reason, and the Qur'an, and well-known traditions and unanimous belief."

Hell has seven gates, as Allah says: "To it are seven gates; for each of those gates is a (special) class (of sinners assigned)." (Qur'an, 15:44)

According to the traditions, those gates are as follows:

Jaheem: Its people will be made to stand on burning stone which will make their brains boil, as cooking-pot boils its contents.

Allah says: "Then, for such as had transgressed the bounds, and had preferred the life of this world, the abode will be Jaheem." (Qur'an, 79:37 – 39)

Laza: It will be the place of those who turned away from Allah, and were busy in amassing wealth without taking out the dues of Allah and His creatures. The Fire will catch them by their hands, feet and forehead and suck them inside. Allah says: "By no means! For it would be the Laza (Fire), plucking out (the sinner) right to the skull! Inviting all such as turn their backs and turn away their faces, and collect (wealth) and hide it." (Qur'an, 70:15 – 18)

Saquar: Allah says about it: "Soon will I cast him into Saquar. And what will explain to thee what Saquar is? It allows nothing to endure, nor does it leave anything alone; darkening and changing the colour of man. Over it are nineteen (guards)" (Qur'an, 74:26-30)

Hutamah: Literally it means 'That which crushes to pieces.' It throws out sparks as huge as

forts, as if there were a string of yellow camels (marching swiftly). It will break everyone who is sent inside and grind him to powder, and then they will be made whole again and again. Allah says: “Woe to every scandal-monger and back-biter, who piles up the wealth, and lays it by; he thinks that his wealth would make him last for ever. By no means! He will be sure to be thrown into Hutamah (that which crushes to pieces). And what will explain to thee what is that which crushes to pieces? (It is) the Fire of (the Wrath of) Allah, kindled to a blaze, that does mount right to the hearts. It shall be made into a vault over them, in columns outstretched.” (Qur’an, 104:1-9)

Hawiyah: Literal meaning: A Pit. Allah says: “But he, whose Balance of (good) deeds will be light, will have his home in a bottomless Pit. And what will explain to thee what it is? A fire blazing fiercely.” (Qur’an, 101:8-11)

There will be in it people who will cry out, 'O Malik! Help us!' Then Malik will provide them with pots of fire in which will be boiling fetid water, which will come out from their bodies like (molten) brass. When they will raise it to drink, the flesh of their faces will drop away because of its intense heat. About this, Allah says “And if they seek relief they will be granted water like molten brass that will scald their faces; how dreadful the drink! How uncomfortable a seat to recline upon!” (Qur’an, 18:29)

And anyone thrown into it, will go on falling for seventy years, always engulfed by Fire. When his skin will burn away, Allah will give him another skin.

Ibn Abil-'Awja' (an atheist) once asked Imam Ja'far-as Sadiq (A) about the word of Allah: “As often as their skins are roasted through, we shall change them for fresh skins; so that they may taste the punishment; for Allah is exalted in power, Wise.” (Qur’an, 4:56) He objected to it saying: “Let us suppose that the present skins had participated in the sins. But what would be the sins of the new skins?” Imam (A) said: “Woe unto thee! It would be the same (skin) and yet it would be a new one.” Ibn Abil-'Awja' said: “Give me an example from this world”. Imam (A) said: “Let us say that a man took a brick and crushed it to small particles, then pouring some water on it and putting it into a brick-making frame, made another brick out of it.

Now, is it not the same brick, and yet is it not another brick? Ibn Abil-'Awja' said: “Certainly!”

Sa'eer: It means Blazing Fire. There are in it three hundred curtains of Fire, in every curtain are three hundred forts of Fire, in every fort are three hundred abodes of Fire, and in every abode are three hundred types of punishments of Fire; there are snakes of fire, and scorpions of fire, and yokes of fire; and it is this about which Allah says: “Verily, We have prepared for the unbelievers chains, and yokes, and a blazing Fire.” (Qur’an, 76:4)

Jahannam: There are in it 'Falaq' and 'Sa'ud' and 'Atham'.

Falaq is a 'well' or pit inside the Jahannam; when it is opened it makes the Fire blaze even more fiercely. And it is a far greater punishment (compared to the previous 6 stages).

Sa ud is a brass mountain of Fire in the centre of Jahannam. It is mentioned in this Ayat: “Soon will I take him to Sa'ud (i.e., the mountain of punishment).” (Qur’an, 74:17)

Atham is a valley of melted brass around the above-mentioned mountain. And it is the place of the fiercest punishment.

Imam Ja'far as-Sadiq (A) said: “Verily, there is a fire inside the Fire from which even the people of the Fire would seek protection. It was created only for every proud, powerful obstinate transgressor, and for every rebellious Satan, and for every obstinate person who does not believe in the Day of Reckoning, and for every enemy of the progeny of Muhammad. ”

Also, he said: “The man with the lightest punishment on the Day of Resurrection will be the one standing up to his ankles in the Fire, wearing two sandals of fire with two straps of fire; his brain will be boiling by its heat like a cooking pot. He would think that nobody would be in greater punishment, while in fact his would be the lightest calamity.

The seven gates of the Fire have been interpreted in some traditions as seven grades: the seventh being the fiercest, which is the abode of the hypocrites, as Allah says: “Verily the hypocrites will be in the lowest depth of the Fire: no helper you will find for them. (Qur’an, 4:145)

And the first grade (or depth) will be for those believers who had committed sins and would have to undergo punishment to atone for it (the details of which have been given earlier).

For those believers, the hardest punishment will be the realization that they have been turned away from the Divine Grace, and removed from the company of the friends of Allah. It is this aspect of punishment which has been described by Amirul-Mu'menin 'Ali' bin Abi Talib (A) in Du'a-e-Kumayl:- “For, if Thou will subject me, together with Thy enemies, to the penalties, and join me with those who shall have merited punishment, and separate me from those who love and adore Thee: grant me, my God, my Master, my Lord, that I shall patiently endure Thy punishment, but how shall I be patient on separation from Thee?

“And grant me, that I shall patiently endure the burning heat of Fire, but how will I endure the pain of being deprived of beholding Thy Clemency? Or how can I remain in the Fire, while I have the hope of Thy Forgiveness?”

Then by Mercy of Allah and Intercession of the Prophet and Imams (A) they shall be forgiven. They will be taken out of the Fire, given bath in Kawthar and awarded their places in the Paradise.

May Allah have Mercy on us and save us from the Fire, as we do not have strength to endure

.that punishment even for a single moment

A'raf

A'raf means the Heights. It is a place between the Gardens and Fire. It has been mentioned in the 7th Sura of the Qur'an, which is called 'Al-A'raf because of it.

Here are some Ayats from that Surah: - Until, when Our messengers (of death) arrive and take their (i.e., unbelievers') souls, they say: “Where are the things that you used to invoke besides Auah?” They will reply: “They have left us in the lurch.” And they will bear witness against themselves that they rejected Allah.

He will say: “Enter you in the company of the peoples who passed away before you, men and Jinns, into the Fire. Every time a new people enters, it curses its people, until they follow each other, all into the Fire. Says the last about the first: “Our Lord! It is these that misled us; so give them a double penalty in the Fire.” He will say: “Double for all, but this you do not understand.”

Then will say the first to the last: “See then! No advantage you have over us; so taste you of the penalty for all that you did.”

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the Garden, until die camel passes through the eye of the needle. Such is Our reward of those in sin.

For them there is Hell as a couch and folds of covering above.

Such is Our requital of those who wrong.

But those who believe and do good deeds, no burden do We place on any soul but that which it can bear, they will be companions of the Garden, therein to dwell forever.

And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: “Praise be to Allah Who has guided us to this: Never could we have found guidance, had it not been for the Guidance of Allah. Indeed it was the Truth that the Messengers of our Lord brought unto us.” And they shall hear the cry: “Behold! The Gardens before you! You have been made its inheritors, because of your deeds.”

The Companions of the Garden will call out to the Companions of the Fire: “We have indeed found the promise of our Lord to us true. Have you also found your Lord's promise true?” They shall say: “Yes.” Then a crier shall proclaim between them: “The curse of Allah is on the wrongdoers, those who would hinder (men) from the path of Allah and would seek in it something crooked; they were those who denied the Hereafter.”

And between them shall be a veil (or partition), and on the Heights will be men who would know every one by his marks; they will call out to the Companions of the Garden: “Peace on

you". They will not have entered it but they will have assurance (thereof). When their eyes shall be turned towards the companions of the Fire, they shall say: "Our Lord! Send us not to the company of wrongdoers."

And the men on the Heights will call to certain men whom they vill know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways? Behold! Are these not the men whom you swore that Allah would never bless them with His Mercy?" (Then turning to other group, they will say) "Enter you the Garden; no fear shall be on you nor shall you grieve."

The companions of the Fire will call to the companions of the Garden: "Pour down to us water or anything that Allah has provided for your sustenance." They will say. "Both these things has Allah forbidden to those who rejected Him, such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forget the meeting of this Day of theirs, and as they were wont to reject Our signs. (Qur'an, 7:37-51)

I have quoted these Ayats in full as they show the condition of the people of the Paradise and those of the Fire, and the ever-lasting grief and sorrow of the latter on losing their chance of salvation.

These Ayats mention two groups which will be on the Heights. There will be those who will identify every one by his marks, and who will rebuke the people of the Fire and will tell the people of the Garden to enter the Paradise.

These men are the Holy Prophet of Islam and his 12 successors, who will order their followers to be placed in the Paradise. According to some traditions, Hamza (uncle of the Holy Prophet) and Ja'far (brother of 'Ali bin Abi Talib (AS)) and 'Abbas (uncle of the Holy Prophet) also will stand there.

Also there will be those who would be waiting for the decision of Allah concerning themselves. For example; those true believers whose good and bad deeds would be of equal weight; those non-Shia Muslims who just followed a faith in which they were born, without knowing or understanding any thing and who had no enmity towards the progeny of the Prophet (S).

The word 'A'raf is from the same root from which is the word Ma 'rifah (Knowledge). And, accordingly, it implies that only those people will get salvation on that Day who knew the Prophet and Imams. And whom they would recognise as their followers.

Shaykh as-Saduq (r.a..) has written:- "And it is our belief about A'raf that it is the boundary between the Garden and the Fire. Upon it will be men who will know every one by his marks; and those men are the Prophet and his successors (peace be on them); only such man will enter the garden who knew them and would be recognised by them (as such), and the one who

did not know them and whom they did not recognise would enter the Fire.

“And upon that Height will (also) be those who would be waiting for the decision of Allah - either He gives them punishment or turns towards them (with His Mercy).”

Shaykh Mufid (r.a.) has written:- “It has been said that A'raf is a mountain between Paradise and Hell; and also it is said that it is the boundary-wall between the two places. What is certain is that it is a place neither of the Paradise nor of the Fire. On the Day of Resurrection, the Messenger of Allah (S) and Imams (A) will be upon it, and it is they that are meant in the words of Allah 'And on the Heights will be men who will know every one by his marks'. It is so, because Allah will inform them about the people of Garden and people of Fire by some marks which He will put on them, and these will be the 'signs' mentioned in the following Ayats:-

“They will know every one by his marks” (Qur’an, 7:46)

“The sinners will be known by their marks” (Qur’an, 55:41)

“Verily, in this are Signs for those who do understand by tokens.” (Qur’an, 15:75)

“And it has been mentioned in the traditions that Allah will keep upon the A'raf some groups which would not deserve a Reward without punishment but would not deserve ever-lasting abode in the Hell. These are the people who would be waiting for the order of Allah; for such people there is intercession, and they will have to remain on the A'raf till they are allowed to enter the Garden by the intercession of the Prophet (S), Ali (A) and the Imams after him (A).

“Also, it is said that it will be the abode of such people who were not 'Mukallaf in this life (Mukallaf: an adult and sane person), i.e., they were either idiots or insane, or died before attaining adulthood. Therefore, they did not do any good or bad deed to deserve the Garden or Fire. So, Allah will make them live in A'raf; they will be saved from punishment (because they were not Mukallaf) but will not be given such blessings which other people will be given after doing good deeds. (They will not be placed equal to those who reached there after a life spent in good deeds).”

Shaykh Mufid (r.a.) has mentioned children etc. in his discourse. It is better to give some details here on this subject: - The minor children are not 'Mukallaf' (are not obliged to follow the rules of Shari'at), and if they died at that age, they would not deserve any reward. But Allah in His Mercy has made an exception in the case of the minor children of the believers. They will be allowed to enter the Paradise. Not only that, the Mercy of Allah will allow those children of the believers who had died in their infancy, to intercede for their parents.

Now we come to the children of unbelievers, and the idiots, and mad persons, and the person who died without getting any information about the Prophet or true religion, and the deaf and dumb persons. There are many traditions which show that they will be briefly tested on the Day

of Resurrection and sent to the Paradise or. Hell, accordingly. For example, Imam Muhammad Baqir (A) has said:- “On the Day of Resurrection, Allah will test five groups: Children, and the man who died between the appearance of two prophets (and did not meet either of them), and the person who was alive at the time of a prophet but did not know (about his claim), and the idiot, and the insane, and the deaf and dumb: Allah will send a messenger towards them, and he will prepare a blazing fire; then he will tell them: 'Your Lord orders you to jump into it.' Whosoever will jump into it will find it cool and safe; but whosoever will disobey will be led towards Hell”