High Prestige of the Holy Prophet (S.A.W.) and His Ahlul-Bayt (A.S.) on the Day of Qiyamat

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The Holy Prophet and His Ahlul-Bayt (A)

Previous chapters have shown some of the 'Fadhilat' (High prestige) of the Holy Prophet (S) and his Ahlul-Bayt (A) on the Day of Qiyamat. Based upon the Ayats of the Qur'an and Ahadith of Holy Prophet and A'imma (peace be upon them all), it is our belief that their position and rank will be the highest in the presence of Allah. Here just a few of the most important Fadhail (plural of Fadhilat) are given for the information of the readers.

First of all: As was hinted in a previous chapter, these 14 Masoomeen (A) will take the accounts of their ShiA Imam Ja'far Sadiq (A) was asked the explanation of the Ayats: 'Verily, unto Us is their return; then verily upon Us is to reckon with them." (Qur'an, 88:25-26)

Imam (A) said, inter alia. "On the Day of Qiyamat, Allah will entrust the accounting of our Shias to us."1

Question: The Ayat says that the people will return to 'Us' (i.e., to Allah) and upon 'Us' (i.e., upon Allah) is their reckoning. How could Imam (A) claim that the accounting of their Shias would be in their hands?

Answer: Here is an example: Allah says in the Qur'an: "It is Allah that takes the souls (of men) at death" (Qur'an, 39:42)

But in various other Ayats He attributes this work to the angels. For example: "Those whose souls the angels take in a state of purity....."2

So, Allah is Al-Mumeet (The bringer of Death); and angels take out the souls of men by His authority and according to His command. Likewise, Allah is Al-Haseeb (The Reckoner); and still He mau authorize Muhammad (S) and his true successors to check the accounts of their Shias according to His guidance and command. Such arrangement can not undermine His Power and Authority'

Second and Third are Wasilah and Liwa-ul-Hamd, which will be given to our beloved Prophet (S)

Wasilah is his pulpit, made of precious jewels and minerals, and very high. When it will be placed among the pulpits if other prophets, it will look like full moon among the stars.

'Liwa' means 'standard, flag', Liwa-ul-Hamd means 'St. Juidard of ' Praise'. It is the personal standard of the Holy Prophet, given to him by Allah on the Day of Judgement. On it is written

“There is none to be worshipped except Allah; Muhammad is the Messenger of Allah; the successful are only those who succeed by (Mercy of) Allah.” It will be borne by Hadhrat Ali (A). The Holy Prophet (S) will proceed towards his 'Wasilah', enwrapped in a robe of 'Nur' (Light), wearing the Crown of 'Power and Majesty'; and Ali' bin Abi Talib will be before him, carrying the Liwa-ul -Hamd. Reaching the Wasilah, the Holy Prophet will ascend to its highest step, and Ali will sit just below him, carrying his standard. Then it will be announced: “This is my beloved Muhammad, and this is my Wali Ali bin Abi Talib; 'Tuba' (a tree in Paradise) is for him who loved him, and 'Wail' (Hell) is for him who held enmity towards him and told lies about him.

Then 'Ridhwan' (The keeper of Paradise) will present himself before the Holy Prophet and after Salam will say: “I am Ridhwan, the keeper of the Garden; My Lord has ordered me to bring to you the keys of the Gardens. So, please, accept them, O Muhammad!”

The Holy Prophet will say: “I accept it from Lord; to Him belongs the gratitude for all that He has Blessed me with: Give them to my brother Ali bin Abi Talib.”

After that, Malik (The keeper of the Hell) will come and in the same way will present the keys of Hell to the Holy Prophet, who after thanking Allah, will order Malik to give it to Hadhrat Ali (AS). Then Hadhrat Ali (A) will sit near Hell, and will tell it to “leave this man, because he is my follower and devottee, and take that man, he is my enemy.”

And, in the words of the Holy Prophet (S), “Verily, Jahannam (Hell) on that Day will be the most obedient towards Ali; and it is because, verily, Ali (A) that Day is “Qaseemul-Jannati-Wannar (The Distributor of the Garden and Fire).”3

It is to these distinctions of 'Ali (A) that Imam Shafi'i refers in his poem:

Translation:

'Ali, his love is a shield (against fire);

He is the distributor of the Hell and the Paradise; The true successor of the Chosen One (i.e. the Prophet); The Imam of the human beings and the Jinns.

Let us pray to Allah to include us on that Day among the devotees and followers of Ali bin Abi Talib (A).

The Fourth is the 'Hawdh' of 'Kawthar. 'Hawdh' means small reservoir of water artificially formed. 'Kawthar' literally means abundance. Allah says in the Qur'an: “Verily, We gave thee 'Kawthar'.” (Qur’an, 108:1)

This abundance was promised to our beloved Muhammad (S) both in this world and in the Qiyamat.

The Abundance in Qiyamat is the 'Hawdh' which Allah created for Muhammad (S). Shaykh as-Saduq (r.a.) says:-

“It is our belief about the 'Hawdh' that it is True and that its width is (like) the distance between 'Ayilah' and Sanaa. And it is the 'Hawdh' of the Prophet; it has (countless) cups like stars; and its administration on the Day of Qiyamat will be (in the hands of) Ali bin Abi Talib; he will give its drink to his devotees and will remove his enemies from there.

“And one who drinks once from it would never be thirsty again. And the Prophet (SAW) said: 'A group among my companions will be taken out from near me, and I will be on the 'Hawdh', and they will be taken towards the left side (the side of punishment) and I will say, 'O My Lord, (they are) my companions.' And I will be told: 'Surely, you do not know what they did after you (after your death).'”4

Almost all these things are narrated by the Sunni scholars also. The abundance in this world means continuity of his lineage through Ali and Fatimah (A).

The Meccans used to taunt the Holy Prophet (S) that he had no male issue and as such he was childless, because the Arabs used to think that one's progeny could be continued through a son only.

Allah promised our beloved Prophet that: “Verily, We granted thee Abundance; Therefore, turn to thy Lord in prayer and sacrifice, Verily, thy enemy is 'Abtar (cut off from progeny)” (Qur’an, 108:1-3)

This Sura has two prophecies: 1) that the progeny of the Holy Prophet would be abundant: 2) that the progeny of his spiteful enemies would be cut off.

Today you will not find anyone claiming to be from the progeny of Abu Jehl and his group (who are meant by 'thy enemies'); and the progeny of the Holy Prophet, through Ali and Fatimah (A) are found in every part of the world, and are the living proof of the truth of the Qur'an.

The Sunni and Shia traditionalists have narrated various traditions from the Holy Prophet (SAW) to the effect that “Verily, Allah made progeny of every prophet from his loin, and He made my progeny from the loin of Ali.'5

Also, both sects have narrated from the Holy Prophet (S) that “Every relationship (by marriage or blood) will be cut off on the Day of Qiyamat, except my relationship by marriage and blood.” 6

On that Day, people will be called by their mothers' names (e.g., Zaid son of Zainab), so that illegitimate children may be saved from public humiliation. But, according to the Sunni traditions, the progeny of Ali and Fatimah (A) will be called by the names of their fathers. The Shia traditions say that all the followers (Shias) of Ali bin Abi Talib (A) will share this honour. A Shia of 'Ali (A) will be called by the name of his father.7

On that Day, the followers will be called with their Leaders. Allah says: “The Day We shall call

together all peoples with their (respective) Imams." (Qur'an, 17:71)

The true believers will follow their True Imams and be overwhelmed by their Divine Light. As Allah says: "The Day when Allah will not permit humiliation for the Prophet and those who believe with him. Their Light (i.e., Imam) will run forward before them and by their right hands while they say, 'Our Lord! Perfect our Light for us and Grant us forgiveness; for Thou hast power over all things," (Qur'an, 66:8)

.Let us pray to Allah to give us the benefit of that Light. Amen

Notes

1. Biharu 'l-anwar, vol.7. p.264, 274
2. Qur'an, 27:32; also see 4:97; 6:61; 47:27; 16:28; 8:50; 32:11
3. Biharu 'l-anwar, vol.7. p.326 - 327
4. Kitabu 'ul-l'tiqadat, ch.20
5. Kifayatu 't-talib, Najaf, 1970, pp.79, 379 – 381; Kanzu 'l-'ummal,, vol.6, p.152 Majma'u 'z-zawa'id, vol.9, p.172
6. Biharu 'l-anwar, vol.7. p.238
7. Ibid, pp.238-241