

The background of the slide features a large, clear hourglass on the right side, set against a vibrant sunset or sunrise sky with a gradient from blue at the top to orange and red at the bottom. On the left side, a red heartbeat line is visible, with a prominent spike. The main title is centered in a white rounded rectangle.

***Three Minutes of
Judgement Day***

***Near Death Experience
(NDE)***

“In the Name of Allah, the Most Beneficent, the Most Merciful”

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Preface

Martyr Ibrahim Hadi Cultural Group is active for many years in the field of martyrs and have published many related books which have been appreciated by masses. In 2017, we had a trip to Isfahan. From one of a close friend there, who was also a military commander, we heard about a strange incident which happened for one of his colleague. He said, “My colleague is one of the shrine defender who was also a *Janbaaz*¹. During a surgery, he died for three minutes and came back due to the shock induced during operation. But in such short duration, he saw things which are very difficult to understand by normal person! My colleague explained about the incident to some of his close friends, but didn’t want it to be circulated widely. Also, since the time of this incident and he returned from the *other side*, he has greatly improved in his manner and action!”

I was eager to meet this man. I got his telephone number and called many times, finally he answered. This book is a result of many such visits and interviews with him. It took us time to get his permission in order to publish the content, that too on the condition of his anonymity. Therefore, we apologize for not furnishing his name and other details. We tried to keep this book short and had to remove some content which he did not approve to be published.

In the first instance, this book had a deep impact within the publishing group members. We hope that our efforts in compiling this book improve our spiritual intellect.

¹ Janbaaz – one who carries injuries from a war, in this case the Iran-Iraq war.

Read this text

Death is one of the biggest secret and the most unknown phenomenon. It is the reality that no one can deny and mankind from the first day of becoming aware, thinks about its nature and the search is still continued. All religions have tried to clarify this phenomenon in many ways. But for scientists, death is still a mystery.

Few individuals had some incidents termed as Near Death Experiences, i.e. exit of spirit from the materialistic body into the *other realm*! With these experiences, the relation between spirit and materialistic body weakens, due to which, the spirit is freed and witnesses things which were impossible earlier. In recent years, scientists especially in Western world are fascinated by these near death experiences. You must have heard or read about such experiences.

For instance, individual had a heart failure and the spirit left the body. Afterwards, due to a sudden incident or shock, the spirit re-entered the body. It is a question for many that what is a near death experience?

1. According to some experts, these experiences are due to the abnormal activity of brain in a critical situation, or is a result of unavailability of oxygen to the brain due to heart failure and chemical imbalance in brain. In response to these experts, we must point out that as per medical science, brain activity of a person can be recorded through instruments like EEG. For many individuals having such experiences, their EEG was a flat (straight line)! In the opinion of medical science, this happens when the brain cells have no electrical activity. In such case, brain loses the ability to think, imagine or visualize anything.

Pim van Lommel², a cardiac specialist, has scientifically studied many heart failure patients for twenty years. He published his results in 2001, in the Lancet Journal, which showed that there is no relation between near death experiences and duration of heart failure, patients' consciousness, medicine or their fear of death. Also, studies reveal that there is no relation between the patients' cultural background, race, caste, education or even a prior knowledge of such near death experiences. Pim van Lommel concludes that our spirit will remain after death.

2. There are many reports stating that in such cases, although there were no signs of life, the individuals after recovery, could specify in detail about what happened to them in the physical world. For instance, what the doctor was doing on their body, seeing people around their bodies or hearing exactly what the people were talking about! In Iran, many such cases happened where even they could tell what the other people were thinking!

One of the most popular case is that of Mr. Mohammad Zamani³. In 1977 he passed away in a car accident and lost all signs of life. But, after recovering and gaining consciousness, he could explain accurately and in detail to the doctors and nurses about his operation or his body in mortuary! His statements completely coincided with the reality, which could not, and still cannot be justified through scientific principles. He said, in those moments, he could talk to some other people through his soul but after some time, he was told to return to his body.

² Author of 'Consciousness Beyond Life: The Science of the Near-Death Experience' by Pim van Lommel, Cardiac surgeon from Netherlands.

³ He resides in Isfahan, Iran and his interview has been shown many times in media.

3. Those who were blind by birth could see their surroundings during such near death experiences! In his book ‘Life after Life’, Dr. Raymond Moody points out to a lady who was blind by birth and after recovery could explain what happened during her operation, to the extent of shape of tools used on her, people entering or exiting the room and their discussions. Dr. Ken Ring and Sharon Cooper published their investigation results on near death experiences by blind individuals in their book, ‘Mindsight’.
4. Many children had near death experiences similar to those of adults although, these children were not aware of such phenomenon or any religious teachings and had no opinion about death or spiritual world. Their mentality was also very different from that of an adult. Dr. Melvin Morse⁴ was a pediatric physician who did not believe in life after death. In 1982, while practicing his profession, he faced the first case of near death experience in a child. This child after recovery, explained how the doctor was working on the body to treat this child! This incident led to the change in Dr. Morse’s belief.
5. Near death experiences has a deep impact in many people especially in their personality and perception of viewing the world.

A person contacted us after publishing of first edition of this book and said, “I was working in a software shop in my small city. Although I paid attention to prayers and other religious duties, but recently most of my work was related to sale of obscene films! Until I had a near to death experience and I witnessed that all people to whom I had sold the films, had fallen into immorality and other problems. I saw that each person who bought the obscene film from me, added a heavy load on my shoulders! Load as heavy as a block of cement! My back did not had the strength and I was unable to bear the heavy load when suddenly *they* permitted to come back to the world. From the next day I started to look out for the people whom I had sold those films. With difficulty, I tried to convince them not to follow these immoralities any more”.

Changes in these people were always positive, for example realizing the aim of God’s creation, feeling of responsibility, change in profession and lifestyle, dedicating their life to charity work, becoming more kind and patient, quitting addiction etc. Even in the West, where everything is materialistic, these experience holders became very spiritual.

6. During these experiences, one observes their deeds, whether good or bad. As God says in the Holy *Quran* – *you will be rewarded for even a tiniest grain of good deed while punished for a tiniest grain of bad deed (Surah Az Zilzal, Verses 7-8).*

Mr. Mohammad Zamani, in part of his memoir says, “During my childhood, once we were going to Mashhad City (in Iran) when the car engine broke down and we stopped next to a village. The driver gave me a container to get some water from the nearby spring. I filled the container with water but being a child, it was difficult to carry the filled container. On the way back, I decided to empty the container slightly to make it lighter. I saw a lone tree growing in a dry area. I changed my direction to water that tree and make the container slightly empty. In the review of my life deeds, I could not imagine that I would be rewarded this much! Seems

⁴ ‘Closer to the Light’ and ‘Transformed by the Light: The Powerful Effect of Near-Death Experiences on People’s Lives’ by Dr. Melvin Morse

all the *spirits* there were proud of me for that deed! *They* showed me that this deed of mine had a great value as I did it in piety.

7. Some people may not believe these incidences and think that they are made just to seek attention. One of the biggest motivation to make such lies is personal benefit. People who have reported these experiences have not made any profit from them, on the contrary, they have been ridiculed by others. It would be unfair to declare all these incidences as made-up. There are thousands of published reports about these incidences and similarities in them makes the most skeptic of the people to think about it. Some believe that these reports have been made to promote the religious ideology or concept of God. As we said, many of these experiences have been reported by children, who had no knowledge about religion, concept of God or other world. Moreover, many of these experience holders were not religious and denied existence of God.
8. In these experiences, all the deeds in one's life passes in front of the person like a movie. The person sees the impact of those deeds on the surrounding people. For example, if he or she did a kind deed, quickly he or she felt happy. If he or she made someone upset, he or she felt embarrassed. Also, usually the *Angel reviewing the deeds* asks the person that what he or she did in life. Almost all those who come back from such incidents are of the opinion that loving God and his creations are the most important aspects of life, followed by scientific knowledge etc.

Explaining the near death experience of one of a great individual in a *Hawzah* (Islamic religious school), *Hujjat ul Islam* (Islamic Scholar) *Qara'ati* says, "He saw all his worldly deeds on the *other side*. He wasted all his life, most of his good deeds were lost due to being hypocritical and lacking piety and bad deeds remained. He was gripped in fear from head to toe in such a way that he did not know what to do. He pleaded *Angels of God* for his situation and because of the love of *Ahl al-Bayt*⁵ (a.s.), he was interceded.

9. People with near death experiences say, "Time is too much condensed in the *other world* and it is not at all similar to this world's time. Time in such experience is like presence in infinity, i.e. it is possible to have many incidents in just a few seconds!" They asked a lady, "How long was your experience in the *other world*?" She said, "You can say one second or ten thousand years, time is not of relevance at all there. You might experience some incidences for a few seconds, which needs hours to explain."
10. In the review of life, people see some past incidents which were completely forgotten, or these incidents happened in their childhood and it was impossible to remember them. Also, some of them meet their relatives or friends from the past. Sometimes, they see spirit of another person in the other world about whom they were unaware in this world. The book, '*Heaven is for Real*', talks about the story of a four year old boy, Colton Burpo, who temporarily died during an operation in 2003. After recovering, he talked about meeting his unborn sister who died before his birth! This was strange for his parents, as no one had told him about the sister. He also talked about the actions people did when he had died!

⁵ Consisting of Prophet Muhammad (s.a.w.), his daughter Hazrat (Lady) Fatima Zahra (a.s.), his son-in-law Hazrat Ali (a.s.) and their 11 progenies all of whom were Imams.

It is good to mention that near to death experience is not a scientific subject or something to be experienced by all. But accurate reports from people experiencing it, can confirm about its authenticity. Also, someone with religious knowledge can easily confirm the authenticity by studying these experiences. Many of such discussion have been mentioned in religious books. Although some people might try to misuse such an opportunity.

In the end, it is important to mention that all these people could, for a moment, were free from the limitation of time and space related to the physical body. Their lifespan in this world had not finished and therefore the *Angel of Death* did not take them from this world permanently. In most of these cases, discussions around review of deeds have not been stated. In fact, through these experiences, God is indicating other humans not to be deeply involved in the materialistic world.

After this preface, we discuss about the special experience of a person who left the materialistic world for a few minutes and appealed to be returned to this world! His experiences are both beautiful and unique. After many follow-ups when I could meet and talk to him, I concluded that his conversations were related to *after-life*. Let's begin the journey.

Note from the translator – This book was translated with an intention to be read by the followers of Islam and other faith alike. We tried to keep the language as simple as possible and give a basic information about specific and typical verbatim. While we took care to translate exactly what the author said, we had to make some minor changes in order to make the text sync with the English language. We pray to God and hope that such changes have not distorted the original meaning of the author and apologize for any such inadvertent error.

Chapter 1 - Passing of the days

My childhood passed in a mosque, listening to religious sermons (*Khutbah*) in a small city of Isfahan Province in Iran. I grew up in a religious family and participated in the *Basij*⁶ center of the mosque. During my schooling, the Iran-Iraq war broke and we were in the mosque for most of the time. In the last years of war, by the grace of God, I could experience the front line along with others for a short duration. Period of front line and holy war⁷ finished too soon and my wish to attain martyrdom remained unfulfilled in my heart. I strived hard since that day to improve upon my spirituality and not to sin, since I knew that martyrs were first successful in *Jihad al Akbar*⁸ before *Jihad al Asghar*⁹. I used to lower my gaze while going to the mosque to avoid eye contact with the opposite sex. When I was seventeen, one night in my loneliness with God, I cried a lot and requested Him to protect me, not get polluted in this world. I requested that the time of my death comes soon. I said, “I am scared to get infected with the worldly life and ruin my end.” I requested *Angel of Death* to take me out of this transient world soon.

After a few days we arranged a trip to Mashhad (Holy city in Iran) for families of Martyrs with the help of friends from the Mosque. With difficulty, I could prepare for this trip and it was agreed that the group will move before Thursday noon. On Wednesday, I came home too tired from the Mosque and remembered *Angel of Death* again. Before sleeping, I again requested for my time in the transient world to finish soon.

I was young that time, and thought I was doing the right thing. I didn't know that the *Ahl al-Bayt (a.s.)* never made such wishes to end their life. They utilized this world to build bridges to in the *other world*, to reach great heights. I was tired and fell asleep soon. I got up in the mid night, prayed the *Salatul Lail*¹⁰ and slept again. Suddenly, I saw a young and remarkable man standing next to me. I got up from his magnificence and glory. I greeted him respectfully and he said, “What do you want from me, why are you asking for death so impatiently? It's not yet your time to go”. At this point, I realized that he was *Angel of Death* and thought, “If he is so friendly and elegant, why are people sacred of him?” When he wanted to leave, I requested him to take me along. My requests had no effect. *Angel of Death* shrugged me back and I felt as if I was pushed hard on the ground. I looked at the time in that state, it was exactly 12 noon and the sun was out. Due to the push, I fell on the ground and my left side was in extreme pain. At that moment, I jumped out of dream and realized it was still midnight. I wanted to get up but could not do so because of the pain in the left side. I was not sleepy anymore. What was this dream? Did I really see *Angel of Death*? He had such a magnificence.

Next day early morning I was arranging for the Mashhad trip. All had boarded the bus when I realized that my friends had not taken the official permit to travel. In haste I started my bike and rode to the office to get the permission. On the way back, at one of the junction, a motorist jumped

⁶ Basij is a paramilitary, volunteer group established in Iran after the Iranian Revolution.

⁷ Holy war or Jihad to defend own territory. The concept is very different from the one projected and misrepresented in the Western world.

⁸ Jihad al Akbar or Major Struggle – against own passions and carnal desires, which is much more difficult than fighting in a battle field.

⁹ Jihad al Asghar or Minor Struggle – to defend Islam and its values, not for glory of a community or nation. It can be through pen, tongue or sword.

¹⁰ Night prayers - The time for *Salatul Layl* begins after midnight until the time for Fajr (morning) prayers.

the red signal and hit me from the left side. It was such a strong hit that I was thrown from the hood of the car to its roof and then fell on the ground behind it. My left side was in terrible pain. The motorist got down and was shaking in fear. He thought I was definitely dead. For a moment I said to myself, “Finally the *Angel of Death* has come looking for me”. It was such a severe accident that I thought now my soul will leave my body. I checked the time, it was sharp 12 noon! Also, my left side was in horrible pain! Suddenly I remembered last night dream and thought, “This is the interpretation of my last night’s dream. I will not die as *Angel of Death* said that it’s not yet my time to go. Pilgrims to *Imam Reza*¹¹(a.s.) (Mashhad) are waiting, I must hurry.” I got up from the place. The motorist said you are fine! I confirmed. I picked up my bike and started it. Although I had too much pain, I drove to Mosque. The driver screamed, “Hey man, are you sure you are ok?” He followed me with his car. He thought it was possible I could fell on the ground any moment. Caravan to Mashhad had moved. I had pain and bruises from that accident for two weeks.

After that incident, I understood that till we have time in this world, we should work to seek consent from God and should not wish for death. Whenever it’s our time, *they* will come looking for us. But I always prayed to die as a martyr. From that day I tried hard to join military. I believed that military’s uniform resembled the uniform of the companions of our *last Imam*¹².

My efforts were successful after few years and after completing the training, I joined the military in 1990. It is worth to mention that from the point of view of my friends, I have a funny personality and play pranks but at the same time I properly complete the job assigned to me. They say no one gets tired of my company. In the military maneuvers and training, they could always hear jokes and laughs from our tent. I got married after some time and got involved in the worldly routine. In short, like many others, I had a routine life. Being in office in the day and usually with the family after that. Some nights I used to attend Mosque and other religious ceremonies.

Many years passed in the military. One day it was announced that we should be ready for a war mission. It was in 2011 that the mercenaries and terrorists raised by US in the North Western Iran, near Piran Shahr¹³, had massacred innocent people in that area. They had seized some important heights and were attacking the passing convoys and military forces from there. Every time the military tried to confront, this group used to flee to Northern Iraq. In September of the same year, after martyrdom of General Jaan Nesari and some soldiers from the artillery, Special Forces came to the area and prepared for a huge operation to wipe out the area from this problem.

¹¹ Eighth Imam of Shiites.

¹² As per Shiites, the last Imam, *Hazrat Mahdi* (a.s.) is in occultation and on its time, shall reappear in this world to bring peace and justice.

¹³ City in Iran.

Chapter 2 - Injured from the Mission

Our operation was successful. With the sacrifice of few soldiers, we could wipe out the PJAK group and regain all the heights and border areas. I was happy to be part of the operation and gain war experience. I wished for martyrdom like my other friends, but said to myself, “My position is too small to attain such a great honor. My passion and love for martyrdom had faded.”

The dust and polluted environment in the area had infected my eyes and I had an abnormal burning sensation. The doctor put an eye drop in my eyes and said, “You will be fine in an hour”. An hour passed but the situation did not improve.

After a few months of the successful operation to defend the North Western territory and wiping out enemies, the forces returned to their station but I was still having the problem in my eyes. My left eye was more troublesome. For three years I had to suffer because of it. During this time, I visited many doctors but with no improvement. One morning I realized that my left eye had bulged out. I checked in the mirror and saw that the eye was out. It was a strange condition and caused terrible pain. I went to hospital the same day and requested the doctor to operate as I could not no longer tolerate the situation. A panel of doctors was formed and they took many images and tests. Finally the team which included brain and eye surgeon and some other specialists concluded that a large tumor had developed behind my eye and it was pressurizing my eye ball to bulge out. As this tumor was attached to the brain from other side, it was very difficult to separate it. During the operation, I could either lose eyesight or damage my brain.

Panel of doctors were not willing to operate as the danger was more than 60%. But since I insisted and due to the presence of a surgeon from Tehran, the panel again gathered and decided that they can cut open my eyebrow and remove the eye bone to reach out to the tumor. I was operated for six hours in April 2015 at a hospital in Isfahan. Panel of doctors before the operation, once again warned me and my closed ones about my chances of getting blind or brain damage, even death due to the closeness of the operating area to eye and brain. The success rate was less and I was being operated only due to my persistence.

I said my final goodbye to all friends and relatives. I also took leave from my wife who was pregnant and had faced many difficulties over the past years with me. I asked for forgiveness from everyone and set towards the operation in Isfahan, relying on God.

I entered the operation theater. I had a feeling that I will not return from here. The team of doctors started their work with great caution. I lost consciousness in the first few moments itself..

Chapter 3 – End of the Surgery

Surgery was long and removing the tumor behind the eye was very difficult. Doctors tried hard, beyond their capacity but removing the tumor, as predicted, had a serious problem. The surgery was in last stage when everything suddenly changed ...

I felt that the doctors had done their job very well and I had no difficulty. I was light and at peace. What a beautiful feeling. Pain was gone from the entire body and suddenly I felt relaxed. I thought, “Thank God, I got rid of the pain in the eyes and head. How successful was the surgery. Although so many instruments and utilities were connected to my head and face, I got up and sat on the bed. For a moment, I saw myself as an infant in my mother’s laps. Moments in detail, from my childhood till entering the surgery, passed in front on my eyes! What a sweet feeling. I watched my whole life and all deeds in that moment. I was in this state when I saw a magnificent young man dressed in luminous white on my right side. He was charming and of great grandeur. I don’t know why I liked him so much. I wanted to get up and hug him. He was standing next to me and smiling at my face. I was lost in his face and said to myself, “What an elegant and familiar face, where have I seen him!” I saw towards my left, my paternal uncle, cousin and grandfather were standing. My uncle had passed away some time ago while my cousin was martyred in the Iran-Iraq war. I was very happy to see them after so many years. I glanced at the young man towards my right side again. How much I liked him, what a familiar face. Suddenly I remembered that around twenty five years ago, before the trip to Mashhad... my dream... *Angel of Death*.

I greeted him with respect and the *Angel* responded. I was lost in his splendor when he said, “Shall we go?” I replied in surprise, “Where?” I again looked around. The surgeon removed his mask and said to his team, “The patient has gone, there is no use”... then said, “Thanks for your efforts, you did your best but the patient could not tolerate”. One of the doctor said, “Get that defibrillator¹⁴”. I looked at all the instruments and ECG monitor. All had stopped! It was strange that my surgeon’s back was towards me, but I could see his face! Even I could understand his thoughts! I could understand the thoughts of all people in the room. At that moment, I saw outside the operation theatre. I could see behind the door. My brother was sitting next to the operation door and praying with a *tasbeeh*¹⁵ in his hand. I could understand which prayer he was reciting, but more strange was the fact that I could read his mind. He thought, “I wish my brother comes back, he has two children and the third is on the way. What shall we do with the children if something happens to him?” In short, he was more worried as what to do with my children! Inside one of the ward, one person was talking to God about me. I was seeing him, he was a *janbaaz* on the bed, praying for me. He was piously asking God, “Please take me but treat him, he has wife and children but I don’t”. Suddenly I realized that I was aware of the inside of all people. I could see their intentions and deeds.

Once again, the young man with elegant face said, “Shall we go?” I was happy from the situation, my pain was gone. I realized that my condition had become much better but I said, “No!”

I quickly realized that he was talking about my death and transition to the *other world*. I paused and signaled to my cousin and said I wish to be a martyr. For so many years I was seeking Jihad and martyrdom. Now, I should die here and in this situation? But seems there was no benefit of

¹⁴ Machine that can give a life-saving shock to the chest.

¹⁵ Praying beads.

my insistence, I had to go. In that moment, two other young men appeared on my left and right side and said, "Let's go". I had no option, but to go with them. Moments later I saw myself with these two young men in a *desert*!

I should mention here that time was nothing similar to what we have in this world. In one moment I could understand hundreds of issues and see hundreds of people.

That moment I was sure that death had come to me but I felt very nice. I was free from that severe eye pain. My cousin and uncle were next to me and situation was perfect. I had heard from the traditions that two *Angels* from God are always with us. Now I could see those two *Angels*. What stunning and charming faces they had, I wanted to be with them forever. We moved together in the middle of a dry, barren desert. A little bit ahead, I saw something! In front of us there was a desk and a young man was sitting behind it. Slowly we got close to the desk. I looked around. Toward my left I could see a mirage, but not of water, rather it was flames of fire! I could feel its heat from far. Now I stared towards my right. Far ahead there was a garden, much big and beautiful, something similar to the jungles in the Northern Iran. I could feel the cool breeze from that garden.

I greeted the young man behind the desk. He respectfully responded. I waited. I wanted to know what the young man wanted from me. I was there with two young men besides me, who had no reaction. The young man behind the desk brought a big and thick *Book* in front of me!

Chapter 4 – Reckoning - Evaluation of Deeds

Young man behind the desk pointed out to the *Book*. When he saw me surprised, he said, “This is your own *Book*, read it. Today, for reckoning, it is enough if you just see the *Book* yourself.” This statement was very familiar. In one of the *Quranic* classes, our teacher had referred to it. (*It will be said to him*) *Read your Book. Your own self suffices today as a reckoner against you. (Surah Al-Isrāa, Verse 14)*. This young man had said the exact translation of this verse. I looked at the surrounding people and paused for a moment. I opened the *Book*. At the top left of the first page, it was written in big letters,

“Thirteen years, six months and four days”.

I asked from the young man behind the desk, “What is this number”?

He said, “It is your age of *bulugh*¹⁶. You were matured exactly on this day”. I thought this was a year earlier than the generally accepted lunar date. Since the young man was aware of my thoughts, he said, “Signs of *bulugh* is not that what you think.” I also accepted.

Before that, on the right side of the page many good deeds were written. From Mashhad pilgrimage to prime-time prayers and participating in religious ceremonies, respecting parents etc. I asked, “What are these?” He said, “These are your good deeds before attaining *bulugh*. All these good deeds are recorded for you.” Before I could move on to the deeds after *bulugh*, the young man behind the desk looked at the *Book* in totality and said, “Your *Salat*¹⁷ are good and acceptable, and so we move on to the other deeds.

I remembered the narration from our *Prophet* (s.a.w.)¹⁸, “The first thing that God has made mandatory for Muslims is five time prayers (*Salat*) and this will be the first thing that goes up to the God. It will also be the first thing that is asked from them.

I started *Salat* before reaching *bulugh* and was always in the Mosque because of my parents’ encouragement. Very rare I missed the morning *Salat*. If God forbid I missed the Morning Prayer anytime, I was very sad and depressed till the night. I had learnt the value of *Salat* from childhood and thank God that I always considered it important.

When the young man behind the desk gave such importance to *Salat* and then moved on to other deeds, I remembered the narration of the *Masumeen*¹⁹ (a.s.), “The first thing to be reckoned will be *Salat*. If the *Salats* are accepted, all other deeds will also be acceptable. If the *Salats* are not accepted, ...

I was happy and looked at the first page of my book. From the day of reaching maturity, all my deeds were written in detail. Even the smallest of the action. Even a tiny bit of good or bad deed was specifically stated. Nothing was ignored. Now I realized the meaning of Holy *Quranic* verse, “*Then he who has done an atom’s weight of a good deed, shall see it*” (*Surah Az-Zilzāl, Verse 7*), i.e. whatever we did here and even if we took it lightly, it was indeed written there!

¹⁶ Age of adolescence or puberty, usually at the age of 15 years and 9 years for boys and girls respectively. But can be shorter for children who get mature sooner.

¹⁷ Namaz or five time prayers mandatory for a Muslim.

¹⁸ Refer the book - *Kanz al-Ummal*, Volume 7, Page 276.

¹⁹ Referring to the 14 infallibles based on Shia school of thought.

In this *Book*, next to my daily deeds, there was a small image which on a closer look started playing like a film, exactly like a video in a mobile these days. We could see the movie of that incident, that too in 3D and will all details! I could even look at the thoughts of the other people. Therefore, we could not deny any of those actions. Apart from deeds, even our intentions were recorded. They had written everything precisely and there was no chance of any complaint. All deeds were registered, and there was no need to utter a word. But, I was happy that from childhood, I was always accompanying my father to Mosque and to religious ceremonies. For these reasons, I felt proud of myself and imagined to be in the top level of *Heaven*.

As I was looking at the first page and feeling pride in my good deeds, I saw my good deeds were vanishing, one by one! The page was full of good deeds but now it was blank! With anger, I asked the young man behind the desk, “Why have these disappeared? Hadn’t I done these good deeds?” He said, “Yes, that’s right, but on that day you back bit about one of your friend. Your good deeds were transferred to his *Book*.” “Why?” I said in anger, “Why all my deeds?” He indirectly pointed to the *Prophet’s* (s.a.w.) narration²⁰, “Speed of fire penetrating into a dried up plant is not even close to the speed of losing good deeds due to back biting”.

I went to the next page. That day was full of good deeds too, praying at the prime-time, going to Mosque, participating in religious ceremonies, working for *Basij*, consent of parents etc. The movie of all deeds was available. But, there was no need to watch it. I consented to all the good deeds. It was the time of Iran-Iraq war and there were many sincere people like me. I could recall many of my forgotten good deeds. But, to my wonder, I saw that my deeds were again vanishing! I said, “Why this time? I did not back bit about anyone this day!” The young man said, “You made fun of one of your religious friend. This bad deed has spoiled your other deeds.”

Although the young man did not said anything, I recalled the verse from Holy *Quran*, “*How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.*” (*Surah Yā-Sin, Verse 30*).

I remembered clearly what the text meant. I was a funny individual and used to play pranks on my friends. I thought, “If it is like this, then I am in a very bad position”.

I moved to the next page, which also had many good deeds, which did not vanish, although I had joked on that day as well. We made fun that day but did not insult or back bit about anyone. That’s why my making fun was registered as a good deed. There was no sin besides my good deeds that day. I said to myself, “Thank God.” I remembered the narration²¹ from *Imam Hossein*²² (a. s.), “Highest deed after *Salat* is to make a believer happy, provided that it does not lead to a sin.”

I got happy and moved to the next page. I was surprised to see that blessing of *Hajj*²³ was recorded for me! I asked the young man behind the desk with a smile, “Hajj? I never went to Mecca in my

²⁰ Book - Bihar al-Anwar, Volume 75, Page 229.

²¹ Book - Al-Minaqib, Volume 4, Page 75.

²² Third Imam of Shiites.

²³ Annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims.

youth.” He said, “Blessing of *Hajj* is recorded, some deeds lead to the blessing of many *Hajj*, like being kind to parents²⁴, pilgrimage of *Iman Reza* (a.s.) but with knowledge”.

But again I witnessed that one by one my good deeds disappeared. There was no need to question. I witnessed myself that we gathered in the late night with friends and humiliated one of the friend. I remembered the *Verse 65* of *Az-Zumar* in the Holy *Quran*, “.....some deeds will lead to terminating of the good deeds.....” I said to the two *Angels* at my sides, “You should do something, all my good deeds are being vanished”. They shook their heads in disappointment to make me realize that nothing can be done. I was turning the pages and seeing my hard earned good deeds being vanished one by one. I felt a heavy burden and was about to faint. All my spiritual wealth was disappearing in front of my eyes and I didn’t know what to do.

Every prank I did in this world was written seriously. My good deeds were debited from my record and credit to someone else’s record. I also noticed that as my age increased, the blessings of group *Salat* and religious ceremonies had decreased. I asked the young man behind the desk, “I offered all my *Salat* in group these days, and I also attended religious ceremonies in nights. Why these are not included in the *Book*?” The young man looked at me and said, “Look carefully. As your age increased, your *riyā*²⁵ and showing off also increased. In your early days, you went to the Mosque with a pure heart, but later you were going in order to be seen by others. You were going to the religious ceremonies so that your friends will not question about your absence. If it was really for God, why you did not go to other Mosques or religious ceremonies where your friends were not present”.

²⁴ Book - Bihar al-Anwar, Volume 74, Page 73, as per the Prophet (s.a.w.), every kind look of a wise child to his/her parents has a blessing of one completed and accepted Hajj. One asked, even if we look at them daily many times? The Prophet (s.a.w.) said, “Yes, God is the greatest and purest”

²⁵ Pretending virtuousness.

Chapter 5 – Intention

Surah Al-Kahf, Verse 49, “And the Book of the Deeds of everyone will be placed; and you will see the guilty fearing from what have been recorded and will say, “Woe to us! What a Book is this? Nothing of the deeds has been left out, whether small or big; everything has been accounted for.” They will see all their deeds placed before them and your creator and nurturer will not treat them unjustly.”

While turning the pages I saw, when a deed was very valuable, it was written in big letters at the top of the page. In one of the pages, it was written in very big letters –

Helping a poor family

The details and movie was there. I recognized that family. They were our neighbors and were not in a good financial position. But to be honest, I tried hard but could not recall helping them. I wanted to help, but did not have the financial means to do so. Therefore I came out of my home one day and went to my relatives in the market who were in good financial position and explained them about the extreme difficulties faced by this family. But they ignored, even one of them said, “This work does not suit you kid, this is the matter of grown-ups.” I was just fifteen that time. When they responded like this, I also left it. But, it was strange that in my *Book*, helping that poor family was recorded. I said to the young man behind the desk, “I did not do anything for them.” He said, “You had the intention to help and tried for it, but could not be successful. Because of the intention and your efforts, the deed has been recorded.” Later on, I saw the tradition of the *Prophet*²⁶ (s.a.w.) that the magnificent God says, “When my creation intends to do a good deed but could not do it that will still be registered as a good deed.”

Of course, my intentions and thoughts to do good deeds was recorded in many pages. Wherever I wanted to do a good deed and worked in that direction, although I could not be successful in doing it, it was recorded as my good deed. But, thank God that the intentions to do an evil deed was not registered. In further pages and each part of the *Book* I could see this happening, i.e. my good intentions were recorded.

Of course, I saw that my good deeds were erased by the sins or mistakes I committed without getting any benefit from them. There is a Farsi proverb, ‘uneaten soup but burnt mouth’ (i.e. you didn’t even eat the soup but still burnt your mouth). The more I went ahead, the more of my good deeds were vanishing. I was very upset seeing this. On the other hand, I did not know what to do. I wished there was someone whom I could blame for my sins and take his/her good deeds. But it was getting worst as we moved ahead.

Young man behind the desk said, “When your deeds smell of pretention, they have no value for God. A job done for someone else but God, is useful to that person, not God. Show your pious deeds so that your work can be done quickly. Have you not heard, actions are related to intentions?”

²⁶ Book - Nahj al-fasaha, Page 593.

Chapter 6 – Saving a Human Being

As I sadly turned the pages from my *Book* of deeds and noticed the vanishing deeds, suddenly I saw on the top of a page, in big letters –

Saving a Human Being

I remembered the case nicely. This was a pious deed for God. I was proud of myself and said, Thank God! This deed was really from my heart for the sake of God.

It goes like this; One day, during my youth, I went to the Zayanderud Dam with my friends for swimming and recreation. River was full of water and we got busy merry making. Suddenly I heard a woman's scream and a man's cry for help. We were shocked. A little boy had fallen in the water and was trying hard not to drown. No one dared to enter the water and save the kid. I knew swimming and was a life guard. I got ready to enter the water. But my friends stopped me and said, "This is close to the dam, and it is possible that the current carries you to the bottom of the dam. It is dangerous".

But I said to myself for a moment, "Just for the sake of God", and I jumped in water. Thank God I could save the boy and could manage to bring him to the side and out of water with the help of my friends. The little boy's parents thanked me a lot. I dried myself, changed my clothes and got ready to go back. The little boy's family got my contact number and address.

This pious deed was recorded very nicely with God. I was also happy to finally find a good deed with divine intentions. I knew that sometimes a good deed with pious intention will save a human being from such a situation. As this deed was very bolded in my *Book*, I understood that it was an important job. But suddenly saw that this deed was being erased.

I said sadly, "Didn't you said that only the deeds done with piety will be recorded. I did this deed just for the sake of God, why is it being deleted?" Young man behind the desk smiled and said, "You are right, but on the way back to home what did you say to yourself?"

Suddenly I saw the film of that moment. Apparently, I could hear my intentions. I said to myself, "I did a very important job. If I was instead of the boy's parents, I would have informed everyone that a young man put his life in danger to save our son. If I was the governor of that state, I would have arranged for a great gift and held a big ceremony. In fact, the newspapers and media should take my interview as I did a very important job."

Next day, all these events occurred. Media and newspapers took my interview. The Governor along with the family of that little boy visited me and brought a great gift for me...

Young man behind the desk said, "You started this job for the sake of God, but later spoiled it. You wished for the worldly rewards and got them, right?" I said, "Yes, all of this is right". Later, I regrettably said, "What can I do? My hands are empty". The young man behind the desk said, "Many people do their job for the sake of God, but they should try hard to maintain that sincerity till the end". Some people spoil their sincere deeds in this world itself.

Chapter 7 – Journey to Karbala

I was in deep trouble. My good deeds were being deleted because of my excessive joking and backbiting about people, while my bad deeds were still there. Although, because of a pious deed done in the past, my bad deeds were being erased. As the Holy *Quran* says “.....*Indeed the Good deeds take away the evil ones.....*” (*Surah Hūd, Verse 114*). Pilgrimage to *Ahl al-Bayt (a.s.)* had a very positive effect on my *Book*, provided those pilgrimages were made with pure heart and were not polluted with sins. It was too difficult to see that my every day deeds were being carefully evaluated, even the smallest ones.

During this evaluation, we reached to one of the days of my youth, in the decade of 2000-2010. Suddenly, the young person behind the desk said, “By the order of *Imam Hossein (a.s.)*, your five years of deeds have been forgiven. These five years will be passed without evaluation”. I asked in surprise, “What do you mean?” The young person said, “It means your sins of five years have been forgiven, while good deeds remain.” I was delighted beyond imagination. One needs to be in my situation to feel the pleasure I felt when I heard this news. Five years without any evaluation! I asked, “What was the reason for this order from *Iman Hossein (a.s.)*?” At that moment, I was shown the event leading to this decision.

In that decade, after fall of Saddam, I was blessed to make many Karbala pilgrimages. During one such pilgrimage, we had an old man in our caravan, who could not speak or hear. Our caravan manager asked me, “Can you accompany and take care of the old man?” Like many others, I wanted to go alone to the shrine and be on my own with my lord. But I reluctantly accepted. The task was tougher than I thought. The old man was not conscious about his surroundings and needed to be continuously observed. If I was not careful enough even for a moment, he would have been lost. In short, my whole pilgrimage was impacted due to this old man. Every day, we used to go and come back from the shrine together. My focus towards the pilgrimage had reduced, as I had to take care of the old man. On the last day, he wanted to buy some clothing. On realizing that the old man is not in his senses, the shopkeeper asked for a price many times higher than the actual. I came in front and said, “What are you saying? This man is a pilgrim of *Imam Hossein (a.s.)*. Why are you charging this way? The price of this clothing is much lesser”. At last, we could get the clothing at a very low price and came out of the shop together. I was irritated while the old man was happy. I said to myself, “What a trouble we have created for ourselves. This time Karbala was not at all pleasing”. Suddenly the old man stopped, faced the shrine and pointed his finger towards me (showing me to *Imam Hossein (a.s.)*), and prayed for me in his silent language.

The young person behind the desk said, “By the old man’s praying, *Imam Hossein (a.s.)* interceded and forgave your sins of five years”. One needs to be present in that situation to understand the extent of my happiness. Hundreds of pages from my *Book* moved forward. All good deeds of these years were registered, while the bad deeds were erased.

Chapter 8 – Hurting a Believer

In my youth, I worked in the city's *Basij* station. I was with my friends during the days and nights. On Thursday nights, all of us used to gather at the *Basij* station and after the lessons from Holy *Quran* and our military drills, we used to patrol through the locality. Our city's graveyard was located behind the *Basij* station. Sometimes, we used to bother each other. But I paid for all those troubles *there* itself.

Some Thursday nights we were at the *Basij* station till morning. One winter night, it had snowed heavily. One of my friend said, "Who dares to go till the end of the graveyard and come back?" I said, "This is not a big deal, I will go now." He told me, "You must wear a white cloth!"

I was covered in a white cloth from head to toe and started to move. My footsteps on the snow were audible from far distance and I moved towards the end of the graveyard. When I reached near the end, I heard a person reciting Holy *Quran* from far! An old cleric who was also a *Seyyed*²⁷ used to recite Holy *Quran* and perform *Tahajjud*²⁸ inside a grave at the end of the graveyard every Thursday night, till dawn. I understood that my friends wanted me to bother this old man. I wanted to return, but thought, "If I return now, my friends will accuse me of being scared", for this reason I went till the end of the graveyard.

As the sound of my footsteps were getting closer, sound of *Seyyed's* recitation was getting louder. I understood from his tone that he got scared, but I continued my way. Until I reached above the grave in which he was praying. He shouted at the moment he saw me and got very scared. I was scared too, and I ran away. Old *Seyyed* followed my footsteps and came after me. He was very angry when he entered the station. I denied at first, but later I apologized to him. He went out while being upset. Now, after so many years of this incident, in my *Book*, I saw the incident. You don't know how I felt seeing a sin or mistake in my *Book*. Especially when I irritated someone and had a bad conscience.

At the same time during these moments, a fiery wind from my left side blew which almost burnt my left side. While witnessing these deeds, I saw the fire which my eyes could not tolerate. At that moment I saw that the old *Seyyed*, who had died some years ago, came from a way and stood next to the young man behind the desk. *Seyyed* said to the young man, "I will not forgive this man, he bothered and scared me." I also said, "By God, I didn't know that the *Seyyed* was praying inside the grave." The young man looked at me and said, "But when you were close, you understood that he was praying. Why didn't you return at that moment?" I was speechless. Finally, after my pleadings and when the two years blessing from my prayers were taken and added to the *Seyyed's Book*, he got convinced. Two years of prayers which mostly were offered in group. I gave up two years of prayers because of hurting a believer²⁹. At this time I remembered the narration³⁰ of *Imam Sadiq*³¹, "Respect of a believer is more than even the *Holy Kaaba*".

Amid the pages of my deeds, I reached another incident about hurting a believer. There was one of my friend with whom we used to prank a lot. One time in one of the official gathering, I joked

²⁷ Refers to the people who are direct descendants of the Prophet (s.a.w.) and his household (p.b.u.t.)

²⁸ Voluntary night prayers.

²⁹ Interview with the narrator was interrupted many times as he was crying when he remembered these incidences.

³⁰ Book - Al-Khisal by al-Saduq, Volume 1, Page 27.

³¹ Sixth Imam of Shiites.

in a manner that embarrassed him very badly. I myself realized that I did a bad job. Hence, quickly I apologized to him. He also didn't say anything. It passed, until the last day of my operation when I called him and said, "I was very bad to you, made you embarrassed in front of everyone. Please forgive me. I may not return alive from this hospital." Then I explained him about the operation and again requested his forgiveness. He also said, "I forgive you, God willing you will come out of this healthy."

That day, I saw the incident in my *Book*. Young man behind the desk said, "This friend of yours was convinced and forgave you, only last night. If you hadn't taken his consent, you had to give all your good deeds in order to get his consent. Do you think insulting a believer is a joke?"

Later on, I saw an impressive narration³² from the Holy *Prophet (s.a.w.)*, One day the *Prophet (s.a.w.)* looked at the *Kaaba* and said, "O *Kaaba*, how fortunate are you, God has made you great and respectful. I swear to God, respect of a believer is more than you as God forbade only one thing from you. But from believer, three things were forbidden (to be taken away) – wealth, life and respect, so that no one doubts him in a bad way."

³² Book – Rouza Tul Waizeen, Volume 2, Page 293.

Chapter 9 – Hosseiniye³³

I wanted to sit at that place and cry my heart out. Because of one useless prank, I had to give up two year prayers. For a useless back biting, my best deed was gone. How accurate is the God's justice. How many indecent deeds we did as a joke but now we must regret.

Just that time, young man behind the desk said, "Here is person who is waiting for you for the past four years. He had good deeds and must to go the *Beheshte Barzakh*³⁴, but he is waiting for you". In my surprise I said, "Whom are you talking about?" I saw one of the old trustee of my Mosque who was standing in front of me, next to the young man. He greeted me warmly and said, "Where are you? I have been waiting many years for you." After talking to me for some time he continued, "At the time you were busy in the cultural activities of the Mosque and *Basij*, I accused you in the group." Therefore, I came to ask for your forgiveness.

That second I recalled. I was busy in the cultural activities of the Mosque and *Basij*. This old man and a few others were sitting in the corner. Then he said something behind my back which was a lie. He accused me in a bad way and questioned my intention of doing cultural activities. It was stranger since I was in my teenage and had recently joined *Basij* when I was accused. He was a good man, but my *Book* was too much blank. I told the young man behind my desk, "It is right that he was a good man, but I cannot forgive him for free. My hands are empty, take as much as you can from him." Now I realized the meaning of the *Verse 37 of Surah Abasa* in the Holy *Quran*, "As everyone is deeply involved with his own misery, that he cannot pay attention to the others".

The young man looked at me and said, "This good man has made a donation which was full of prosperity and brings him a lot of blessings. He made a *Hosseiniye* in your city for the people, with a pious intent and for the sake of God." If you want I can take all his blessings from the *Hosseiniye* and put them in your *Book* so that you would forgive him. I said to myself, "Blessings of building a *Hosseiniye* for the sake of one accusation! So wonderful". Poor old man was very upset and depressed. But he had no option. He gave the blessing of that great benefit, for the sake of one accusation and went towards the *Beheshte Barzakh*. Because of accusing a teenager, he had to give a *Hosseiniye* which he had donated with piety.

But at that moment, I thought with all my focus that if a person loses such a big charity for the sake of accusing a teenager, what would be our end like, since we judge and talk behind the back about others every day and night. So easily we talk about officials, friends and relative. Again, the young man behind the desk pointed to the glory and respect of the believers and recited the *Verse 19 of Surah An-Nūr*, "Those who fancy of spreading rumors against the believers, for them there will be a grave chastisement in this world and in the hereafter. Allah knows and you don't know (where the vices take the roots from)". *Imam Sadiq* (a.s.) while interpreting this verse said, "Whoever sees or hears something about a believer, and tells that to others, falls in this category."

³³ A congregation hall for Shiites for commemoration ceremonies, especially those associated with the Mourning of *Muharram* i.e. the first month of Islamic calendar, which is also the month in which *Imam Hossein* (a.s.), the third Imam of Shiites was martyred.

³⁴ Temporary Heaven for the duration between death of an individual and the Judgement day.

Chapter 10 – Miracle of Tears

I stood and looked dumb-struck at my *Book*. I had no determination left, I could do nothing to defend my deeds, but to stare. A person came and took two years of my *Salat*. Another one came and took a part of my charity work. Another one.....

I was, God-forbid, like a powerless sheep who could do nothing but watch. There was no possibility to defend against these people. In this world, no matter how strong is an accusation against you, you can still defend in court yourself and through a lawyer, and can get rid of accusations. But *Here*, we can't even utter a word, we can only look. Even all can understand our thoughts, forget about the actions. Therefore, you cannot defend without being rational. In my own *Book* I saw so many sins which explain the proverb, "uneaten soup but burnt mouth". Another person back bit or accuse someone but that sin was registered for me, as I was there and heard him. How many sins which had no pleasure for me, but only held my head down in shame.

It was very tough, too much. God's reckoning was being done very accurately. When my evaluation was going on, and I was seeing my faults, my left side was being burnt by severe hot breeze. The heat was burning my whole body in an intolerable manner. The heat was burning everywhere, except my face, chest and palm! It was strange for me. Why these three areas were not being burnt. There was no need of discussion. I quickly understood the answer to my question. Since my youth, I participated in the religious ceremonies and cultural activities. My father had suggested that when you cry for the Master *Imam Hossein* (a.s.), *Lady Fatima Zahra*³⁵ (a.s.) and *Ahl al-Bayt* (a.s.), you should know the value of these tears. Shedding tears for these great personalities is priceless and you will understand their value on the *Judgement Day*.

My father had heard from the elite people and religious scholars that one should rub these tears to the face and chest. So he used to do the same thing. Following my dad, I too used to rub my tears to the face and chest when I used to cry for *Ahl al-Bayt* (a.s.) during such ceremonies. Now I came to know why these three areas of my body are not being burnt!

Another observation that I made *there* was about my repentance to God and shedding tears in this world. I realized that some of my sins committed in this world were not recorded in my *Book*! Here I realized very nicely, the mercy of God. Once a man repents for his sins, and do not continue them any longer, these sins are completely removed from the *Book*. Even if somebody has violated the rights of others (*Haqq al-Nas*³⁶), but do not know how to compensate, by *Radde Mazalim*³⁷ he can pay that back. But, if you identify the owner, whose right was violated, you must return his right. If a child has a debt on us, and he has not forgiven us for it in this world, we must wait for him in *that world*, to come and forgive.

³⁵ Fatima (a.s.) commonly known as Hazrat (Lady) Fatima Zahra (a.s) was the daughter of the Prophet (s.a.w.) of Islam and Lady Khadija (a.s.) and the wife of Imam Ali (a.s.).

³⁶ What is due to people.

³⁷ Atonement of rights' – to correct and compensate for violating the monetary and non-monetary rights of others. *Radde Mazalim* is also used to pay off any debts that one may have forgotten about or overlooked and cannot locate the person/organization to whom a debt is due (creditor).

Chapter 11 – Bayt Al-Mal³⁸

From the time I gained consciousness and beginning of my youth, I was very careful with the *Bayt Al-Mal* and *Haqq al-Nas*. My father used to advise me a lot to be careful about the *Bayt Al-Mal*. Also, since I was brought up mostly in the Mosque, I heard this term repeatedly. Therefore, when I joined the military, I tried not to do personal chores during office time. If during the day I had a personal work or a call, I used to compensate it with overtime or extra work without additional salary so that I don't fall into trouble. I used to tell myself, "I should get halal³⁹ salary, even if it is less". On the other hand I used to do the tasks for my clients very carefully and to their satisfaction. I saw these points in my *Book*. The young man behind the desk said, "You should Thank God that you don't have *Bayt Al-Mal* to return. Otherwise, you had to get the consent of all Iranians."

Coincidentally, I saw people in that place who were in deep trouble. They were trapped in order to get the consent from all people. I should again mention that there was no dimension of time and space over *there*, i.e. I could easily see someone who had died before me, or someone who is supposed to come after me, or if I saw someone, it was not necessary to talk, I could easily understand his/her trouble. In a blink of an eye I could understand all this.

How many people I saw, who had done corruption and stolen *Bayt Al-Mal*, who came to *this side* and now must seek consent and forgiveness from all people of this country, even those who will come after them in this world!

But, in one of the pages of this thick *Book*, a point was mentioned which made me very scared. I remembered that one of the soldier, towards end of his military service, had brought some volumes of Martyr memoirs to our section. He kept them on the table and said, "Let them be here, so that others who come after me can read them in their free time."

The books were very nice, and were on the table for a year and soldiers used to read them in the night shift or during their free time. After some time, I was transferred to another section. Along with my personal belongings, I took these books as well. After a month of being in new section, I realized that these books are not being used here. Situation in the new section was different from the previous department and soldiers had less free time here. Therefore I took those books back to the previous section and said, "Here they would be utilized well."

Young man behind the desk pointed to these books and said, "These books were part of *Bayt Al-Mal* and belonged to previous section. You transferred them without permission to other area. If you would have kept them with you in the new section, and not brought them back to the original place, you would have been forced to take consent from all the soldiers and personals who would have come to your section in future."

I got really scared, and thought, "I rather had a good intention and did not take these books for personal use. I did not carry them to my home, but to another section, so that they could be utilized more. God save those who have made *Bayt Al-Mal* as their personal property."

At that moment I saw one of my friend from work. He was one of the pious and religious person in our group. He borrowed some good amount of money from his commander in order to buy some

³⁸ Public Treasury i.e. money belonging to others, general people.

³⁹ Permissible by Islamic laws and jurisprudence.

things for the section. But, instead of putting this money in the office cupboard, he kept it in his pocket. Next day, he met an accident and died. Now, when he saw me in the *other world*, he came to me and said, “My family thought that this money belonged to me and spent it. For God’s sake go and tell them to return it to the responsible person in the office. I am stuck here. Please do this for me, for God’s sake.” Now I realized that why some great people are so much sensitive about *Bayt Al-Mal*. It’s true, death comes to you without a notice⁴⁰.

In the narrations about traditions of *Prophet* (s.a.w.) it is said that on the day of moving from the land of Khaybar, suddenly an arrow hit one of the companion and he was instantly martyred. All his companions said, “How lucky, he got paradise”. The news reached *Prophet* (s.a.w.). He said, “I don’t agree with you as the dress he wore was from *Bayt Al-Mal* and he took it without permission. On the *Judgment Day*, this dress will cover him in a fire.” At that moment, one of the companion said, “I took a pair of shoe laces without permission.” The *Prophet* (s.a.w.) said, “Return them, otherwise on *Judgement Day* they will hold your feet in fire.”⁴¹”

⁴⁰ Later, I sent a message from this person to his family, but could not tell how I saw him. Thank God, his problem was solved.

⁴¹ Book - *Forugh -e Abadiyat*, Volume 2, Page 261.

Chapter 12 – Sadaqah⁴²

From the days of my evaluation, one day was memorable. In *that* situation, I was aware of the inside of an incident, i.e. nature of an event and the reason why some incidences occurred. Something which is known as chance today, is not at all approved *there*. In fact all the incidents in life takes place because of a reason.

One day during my youth, we went to a training tour with military team. Our daily class was finished and it was night. You don't know how much I disturbed my colleagues. Most of the soldiers were tired and were sleeping in the tents. I along with one of my friend disturbed them and broke their sleep. For this reason, they gave us a small tent in order to separate us from others. On the second night of the tour, we again disturbed the soldiers and quickly went to our tents to sleep. It is worth mentioning that because of these actions, I lost whatever blessings and good deeds I had.

When we returned to our tent, towards the end of the night, I saw a person sleeping in my place. I had brought a special pillow and with two blankets I had made a comfortable bed to sleep. There was no light in my tent and I did not realize who was sleeping in my place. I thought one of the soldier wanted to tease me. Therefore I came in front and kicked the sleeping person while wearing my boot. Suddenly I saw that it was the Imam Jamat⁴³ of the tour, who jumped from the bed and shouted with a hand on his heart, "Who was it? What happened?"

I was terrified and quickly came out of the tent. Later, I realized that the Imam Jamat did not had a place to sleep and the other soldiers in order to tease me told him that this bed is ready for you!

But I had kicked him very badly. Poor man had one hand on his heart and the other on his back. The Imam came out of the tent and said, "May God break your leg, what have I done that you kicked like this?" I came in front and said, "Respected Imam, I made a mistake, I am sorry. I thought you were someone else. I was not at all aware that I was wearing the boot and that it will kick hard." In short, that night I apologized a lot and later said to the Imam, "I am embarrassed, please sleep in that place, I will go and sleep in the car. Only with your permission, I would take my pillow." I took a lamp and entered the tent. The moment I took the pillow, I saw a palm sized scorpion under the pillow. The Imam entered and together we somehow managed to kill the scorpion. Imam looked at me and said, "You saved my life, but you kicked me very hard, I still have pain." I also went out and slept in the car. Next day the tour finished and we came back.

The day after that, while practicing in the martial art gym I broke my leg. But it is worth noting that the story of that day was written in my *Book* with complete details.

The young man behind the desk said, "That scorpion would have killed you. But the *Sadaqah* you gave that day, it pushed your death ahead!" At that time, I saw the film about the *Sadaqah*. That evening, my wife called me and said, "One of our neighbors are in too much financial difficulty. They have nothing to eat. Will you allow me to help them with the money that you kept aside?" I said, "But I kept this money to buy a motor bike. But it's ok, give them as much as you want."

⁴² Voluntary Charity.

⁴³ Religious leader or Cleric who leads a group in *Salat*.

The young man said, “*Sadaqah* delayed your death, and the Imam whom you kicked, had done something that day and he deserved to be hurt. But due to his curse, your leg was broken.”

Later, the young man mentioned the importance of giving *Sadaqah* and benefitting others, and read the Verse 29 of *Surah Al-Fāter* of the Holy *Quran*, “*Those who recite the book of Allah, perform prayers regularly and spend to the poor secretly or publicly out of what we have bestowed on them, they have entered a profit-making trade that will not go through any bankruptcy.*”

Also, the narration from *Imam Sadiq* (a.s.), “Giving *Sadaqah* removes seventy calamities and the person giving *Sadaqah* will be saved from a bad death.”

A point from the narrator should also be mentioned, “*Sadaqah*, visiting friends and relatives (*Sele-ye Rahem*), congregational *Salat*, pilgrimage to *Ahl al-Bayt* (a.s.), participation in religious gatherings and all deeds done with piety and for the sake of God are not counted in your age and thus, prolongs your age.”

Chapter 13 – Opening the Knots

Most of the people easily ignore the importance of solving problems of other people. If a person can take even if a small step towards helping another believer's problem, he will definitely see the effect in this world and the *next*. In the evaluation of my deeds I saw cases which were very strange for me. Like, a person asked for an address from me and I guided him in detail and he prayed for me and left. I saw the result of his prayer very nicely in my *Book*.

Or when I helped people for the sake of God, I felt the effect on my routine life. If we have an incident which could have gone worst and did not, we say, "Thank God! It was not worst." It was not worst due to the praying of those whom we helped.

On my way to the office every day, I crossed a highway. I used to offer a ride to anyone who waited there. It was raining one day and an old woman with a bag full of stuff was waiting on the highway. Although it was dangerous, I stopped my car to help her. Her bag was muddy and made the car seat dirty, but I did not complaint. The old woman prayed for my dead ones till the time she reached her destination. Later she wanted to pay for her ride, which I refused and said, "Whatever you want to give, instead of that pray for my dead ones."

In the *next world*, I saw my relatives and dead ones. They were very grateful to me for the prayers that the old lady sent for them. I must say that *Salawat*⁴⁴ has so much blessing and prosperity but we don't understand it till we leave this world and enter the *other one*.

Prophet (s.a.w.) said, "Opening the knots of believers' problems is greater than doing seventy *Hajj* pilgrimages." In the *next world*, the result of opening these knots is very tangible. The result also has an impact in the existing life, i.e. when in this world a person faces hardships in order to help others, he sees the effect of those efforts in this world itself.

I remembered that during my high school I was, for most of the nights in the Mosque for *Quranic* lessons and with *Basij*. I used to stay there in the night and go to school in the morning. One young student registered for *Basij*. He had a good-looking face and was very simple. One night, after the daily activities, I looked at the watch, it was one hour before morning prayers. Other friends had gone home. I went to the *Quranic* class room and started praying *Salatul Lail*. That young student suddenly entered the room and sat next to me. When I finished my prayers, I asked him in astonishment, "Anything wrong?" His face was pale and he replied, "Nothing. What prayer were you offering?" I said, "*Salatul Lail*, which is recommended before Morning Prayer, it has many blessings." He said, "Will you teach me?" I taught him and he got busy with the prayers next to me. But I realized that he was scared of something and was worried. After morning prayers we came out of the Mosque and I said, "If you have a problem, tell me. I am like your brother." He said, "In front of the Mosque, there was an immoral man waiting for me. He wanted to forcefully take me to his home. He even waited for me till midnight. I ran away and came here."

The next day I scolded that immoral man very badly and threatened him. After that he did not come towards the boys in the Mosque. This young boy also became my friend and companion in

⁴⁴ *Salawat* is a special Arabic phrase, which contains the salutation upon the Prophet of Islam (s.a.w.) and his Household (a.s.). This phrase is usually expressed by Muslims in their five daily prayers and also when the name of Muhammad had been mentioned.

the Mosque. But I had to put too much time to guide him. Thank God, he is still amongst the believers from our neighborhood.

After some time, my friends who were trying to be recruited in military, had to try for six months or more. But for me, it did not take more than a week! All my friends thought I had a link and recommendation. But..... They told me in the *next world*, “The efforts you made for that young boy for God’s sake, made your recruitment to happen sooner and without too much trouble. This was, although, the reward in this world. The reward of the *next world* is safeguarded in your *Book*.

Even they told me, “That your marriage happened easily, and you had a good life, is a result of your good deeds of guiding others.” I heard that the person responsible for evaluating my deeds had said, “Smallest task done for the sake of God and to help in the way of Servants of God is so much valuable for God that a person would crave for not doing more.”

One day my wife told me, “I saw a girl in a school who is very weak. She fainted many times. I followed up and found that she is an orphan. Can we go to her home today? I know where she lives.” We moved together. She lived in a small home, no more than a room, at the outskirts of the city. There were no civic amenities. Only one fridge and a stove at one side of the room.

The mother along with her two daughters lived there. Their father had died from a car accident. I pretended that I needed water to drink and went to the fridge. It was empty! I was shocked. O God, what should I do? I was not in a good financial state myself. How could I help them? An idea came to me. I went to my maternal aunt. My aunt is a martyr’s widow and a religious human being. She was, and still is very generous to charity. I brought her to their home. She saw their condition. I also helped a little, and we could buy some clothes for the two girls. My aunt at the end of the night came with a lot of stuff to fill their fridge. In the next months, she helped them as much as she could.

In the *next world*, when I was busy with the evaluation of my deeds, I witnessed that my aunt’s husband came towards me. He was one of my friend who was martyred and was living in the *Beheshte Barzakh* with other martyrs, being provided by God. When he reached me, he hugged me and kissed my face and thanked me a lot. On asking the reason, he said, “You helped my wife to help that orphan family. You don’t know what prosperity and blessings have come to you and my wife. God knows that by helping others, what own problems will be solved in this world and *hereafter*.”

I remembered the narration⁴⁵ from *Imam Sadiq (a.s.)*, “Whoever fulfils one wish of his brother in faith, God on the *Judgement Day* will fulfil his hundred thousand wishes. One of the wish would be to go *Heaven* and other one to send his relatives to *Heaven*.”

⁴⁵ Book - Usūl al-Kāfi, Volume 2, Page 3.

Chapter 14 – Behavior with Non-Mahram⁴⁶

I had heard a lot about the relation with Non-Mahram. To the extent that, when a non-mahram man and woman are alone, the third person in that area would be the devil. Or if a young man works for God's sake, the devil will come to him through opposite sex. Or it is said that when one is idle, Devil goes to his thoughts. I had seen many of my religious friends who, because of their behavior with opposite sex, fell into the Devil's trap of temptation and made troubles for themselves.

This topic is not only related to men. Women who are in contact with non-mahram men, also face these issues. Here, I understood the narration from *Hazrat Fatima Zahra* (a.s.), "The best option for ladies is that, without necessity, they do not see non-mahram men and vice versa." Thank God that from my youth, I was never idle to think about these matters and was married young. But in my *Book*, there was an incident which Thank God, passed wisely.

In the first years of advent of mobile phones, I used to send messages to my friends. Most of these were jokes. That time telegram or other social media were not there. Therefore, we were mostly used messages. My friends used to reply with jokes. During this time, I received messages of emotional jokes, from an unknown number. I also used to reply with jokes. I did not know who the person was. Once or twice I called the number, but no one responded. But most of the messages from that number were emotional jokes. Therefore, one time, I called from a land line. The moment the person picked the phone, I realized without even answering that it was a young lady. I immediately hung up and never sent a single message nor replied to her messages.

I remembered that I talked a lot with the young man behind the desk. Many times he showed me examples of action and behavior of humans. While showing this, he told me, "Looking at non-mahram and being in contact with them cause too much problem in the spiritual growth of the human being. Have you not read *the Surah An-Nūr, Verse 30* in the Holy *Quran*, "Say (O Messenger!), To the believing Men not to stare in the Women's eyes and that they should have control over their carnal desires; and this is more appropriate and purer from them; and Allah is the absolute knower of what people do". Or the narration from *Imam Sadiq* (a.s.), "Staring unlawfully is like a poisonous arrow from the Devil's arrows and whoever avoid this only for the sake of God, he will get comfort and faith from God and he will feel the benefit himself." The young man behind the desk, then said, "If you had not hung up, it would have been written as a big sin in your *Book* and you would have paid a big price in that world."

Young man behind the desk, when he saw my eagerness and wish for martyrdom, said something which was very strange. He said, "If you would like martyrdom to be recorded for you, you should know that, every unlawful look of yours, will delay the martyrdom by six months."

I remember those days very nicely. A tour for Sisters was planned. They told me, "You must follow up for this tour and make arrangements. Coaches from the sister's side will follow up their executive jobs. But you are responsible for the planning and scheduling for their food. By the way, do not use your soldiers."

⁴⁶ Mahram - Someone with whom marriage is prohibited. Women need not observe Hijab (Islamic covering) in his presence. Example: Father, Brother. Non-Mahram - Someone with whom marriage is allowed. One should observe Hijab, in his presence. Example: Paternal and maternal cousins, strangers.

Every day I used to carry three times meal in a cargo vehicle and spread it on the table. I used to arrange the table, but never talk to anyone. On the first night, one of the girl from the tour was late for food. When she realized that no one was around, she started greeting me very warmly. My head was down and I just replied her salutation. The next day, again she came to me in a smiling and flirting manner. Before I left the area with utensils, she talked and laughed and said I did not react. In short, every time I came to their camp, I faced the satanic manner of this girl. But God helped me not to react. I heard that Holy *Quran*⁴⁷, has described these ladies, “*Verily it is the deception of you women! Verily, strong is your deception.*”

During my evaluation of deeds, when we reached this incident, the young man behind the desk said, “If you would have fallen in her trap, apart from your reputation, you also had to give up your work and even family! Some sins have undesirable impact on your routine life.”

One of my colleague was son of a martyr. We were very good friends and used to joke a lot. One time another of our friend told me jokingly, “You must marry his (my good friend’s) mother, and become family. That way, he will become your son.” From that day onwards, this joke continued and I started calling him, my son (in a joking way). Each time we went to his home, and saw his mother, we used to laugh suddenly.

In that *world* where no one can help anyone, my friend’s father came up to me. That martyr whose wife about whom we used to joke. He said in an upset manner, “With what right you made fun of a human being and a non-mahram?”

⁴⁷ *Surah Yusuf, Verse 28.*

Chapter 15 – Garden of Paradise

One of the other incidences that I witnessed in *that desert* was to visit some of my relatives and friends who had died earlier. One of them was my paternal uncle who was next to me in the hospital. I saw him in a big garden. I asked, “Uncle have they given you this garden because of a special deed?” He said, “Your father and I were orphaned in childhood. Our father had left us a big garden. A person was supposed to work in our garden, and give the profit from the produce to our mother. But he along with few associates stole the garden from us. They divided the garden amongst themselves and sold it. Although none of them saw a happy ending, in *this world* also, they are in trouble as they stole from the wealth of the orphans. This garden is given to me instead of the garden that was taken from me in that world, and with the God’s help and judgement, we shall go to the main garden.” Then he pointed to the other door of the garden and said, “This garden has two doors and one of the door is for your father, which will be opened very soon.”

Near my uncle’s garden, there was a big garden which was extraordinarily green. This garden belonged to one of our relative as a reward of a big donation in the world. Suddenly, as I was looking at it, the whole garden burnt and reduced to ashes. My poor relative looked on with desire and sadness. I was very shocked and asked in surprise, “Why your garden burnt?” He said, “This is all because of my son. He is not letting the blessings of my donations to reach me.” This poor man, repeated this sentence painfully. Then I asked, “Now what will happen? What will you do?” He said, “It takes some time for the garden to regenerate with blessings from my donation, but on condition that my son does not destroy it again.” I was aware about his donated land and his disobedient son. That’s why I did not continue with the discussion.

There we could instantly visit any place we wished, i.e. the moment we decided to go somewhere, we reached there without any delay. My paternal cousin was martyred during the Iran-Iraq war and that moment I wanted to see his position *here*. Instantly I entered a very beautiful garden. A problem in describing *that world*, is the lack of any similarity between this world and *that*, i.e. we can’t describe the beauty of *that world*. Someone who hasn’t seen the north of Iran, its seas and jungles, and hasn’t seen any film about them either, cannot imagine that scenario, no matter how much we try to explain. It is the same story here. That’s why I have to describe it in a way that can be understood.

I entered the big garden whose end was not visible. I stepped on the grass which was very soft and beautiful. Fragrance from different flowers comforted my senses. A tree *there* had all sorts of beautiful and shiny fruits. I lied down over the grasses, which felt like a very soft bed made of swan’s feathers. Everywhere was filled with fragrance. I could hear the humming of birds and flowing of river. I cannot describe that place. I looked at the top and saw fruit trees. A palm tree was full of dates. I thought, “How would be the taste of these dates?” Suddenly the palm tree bent towards me. I raised my hand to pick one of the date and put in my mouth. I cannot compare the sweetness of that date with anything from this world.

In this world, one may get saturated if something is too sweet. But the taste of that date was incredible. I got up from my place and saw that the grass turned to its previous state. I went towards the river. Usually in this world, the soil besides the river is muddy and one has to be careful not to make the feet dirty. But the moment I reached next to the river, I saw beautiful, crystal like river

banks. I looked at the water. It was so clear that the bottom of the river was visible. I wanted to dive in the water. But I thought, “Better to quickly move towards my cousin’s palace.”

On the other side of the river, there was a big and beautiful white palace. It could not be described as it was different from all of the palaces in this world. It was something similar to the ice palace from our childhood cartoons. All palace walls were shiny. I wanted to look for a bridge to cross the river, but realized that I could cross the water if I wanted! I crossed the water and was amazed with my cousin’s palace.

While talking to him, he said, “One of the biggest reward of this *Beheshte Barzakh* is that we are in the neighborhood of *Ahl al-Bayt (a.s.)* and can meet the *Imams*. We can even visit our martyred friends, relatives and other friends.”

Chapter 16 – Injured in the way of Imam Ali

In 2009, I was fortunate to go for the pilgrimage (Umrah⁴⁸) to Mecca and Medina, in the month of Rajab and Sha'ban.⁴⁹ We got ready for the rituals and entered the *Masjid al-Haram*⁵⁰. After completing all the rituals, we came back to the base. The Cleric of our caravan said, “Three sisters came now, please take them for the *Tavaf*⁵¹”.

I was tired, but I accepted. Three young women from the caravan came to me. I kept my head down from the moment I saw them. I had an extra towel, I held one end of it myself and gave the other one to them and said, “During *Tavaf*, I should not turn back, and the place is very crowded. Please hold this end of the towel and follow me.”

After a few hours, I came back to my resting place, too tired. During all this time, I did not look at them at all and did not utter a word. It was not my responsibility to help them do *Tavaf*, but I did that only for God's sake.

During the days we were in Mecca, people went to the market many times. I, rather went for *Tavaf* many times. I made the first *Tavaf* on behalf of our supreme leader (Ayatollah Khamenei), next on behalf of all martyrs and I utilized those moments to improve upon my spirituality.

While my deeds were being evaluated, the young man behind the desk pointed at this incident and said, “Due to your pious *Tavaf* along with those ladies, you have been rewarded with the blessings of *Hajj* in your *Book*. Blessings from the *Tavaf* made with the intentions of others, are recorded as twice in your *Book*”.

In the beginning of Sha'ban, we set towards Medina. One morning, when I was busy with praying next to the Al-Baqi' cemetery⁵², I realized that the Wahhabi police⁵³ had taken a camera from a child who tried to take a picture of the cemetery. I went ahead and quickly took the camera back and gave it to the child. Then I went to the end of the cemetery. I was reciting the *Ziyarat Ashura*⁵⁴ when I reached the grave of Uthman⁵⁵. The same police man came after me and badly stared at me. Suddenly he came next to me and held my hand and said in a loud voice, in Farsi, “What are you saying? Are you cursing?” I said, “No, leave my hand.” But he kept on shouting and gathered other policemen around me. Suddenly, he looked at me and uttered a bad word about *Imam Ali*⁵⁶. At that moment I thought keeping quiet would not be correct now. Suddenly I slapped him very hard. Four policemen quickly started beating me. One of them hit me hard on my shoulder whose pain bothered me for months. Some of the pilgrims came in front and freed me from them and I quickly ran away.

⁴⁸ *Umrah* is considered as lesser pilgrimage (when compared with *Hajj*), and can be done in any month of the year.

⁴⁹ Seventh and Eighth month of the Islamic calendar.

⁵⁰ The Great Mosque of Mecca.

⁵¹ Islamic ritual of going around the *Kaaba* seven times in the anticlockwise direction.

⁵² The first and oldest Islamic cemetery of Medina in the Hejazi region of present-day Saudi Arabia.

⁵³ Police in Saudi Arabia.

⁵⁴ Shia salutatory prayer to *Hossein ibn Ali* (a.s.) and the martyrs of the Battle of Karbala.

⁵⁵ Uthman was a companion of the Prophet (s.a.w.) and the third person to occupy the seat of caliphate after the *Prophet* (s.a.w.).

⁵⁶ The first Imam of Shiites and the fourth Caliph of the Sunnis.

During evaluation of my deeds, they showed me the incident and said, “You fought with that policeman out of piety and only because of your love of *Imam Ali* (a.s.) and injured your shoulder. For this reason, the blessings of being a *Janbaaz* along with *Imam Ali* ⁵⁷are recorded in your *Book*.

⁵⁷ This should however not be considered as a reason to fight with the Saudi police.

Chapter 17 – Martyrs and Martyrdom

In this short trip to the *Hereafter*, my way of looking toward martyrs and martyrdom changed because of certain incidents. A teacher in our city tried very hard to absorb children into Mosque and religious ceremonies. His efforts had too much impact on me in order to be associated with Mosque activities. This good man died in a car accident, while jumping a red light. I saw him among the martyrs in *that world*. I could talk to him. Because of his good actions in Mosque and locality and being concerned about religious practices, he reached the level of martyrs and was like one of them in *that world*. But my mind was busy with his death, the accident due to him breaking the traffic rules. He said, “I had a heart attack behind the driving wheel and died. After that I hit the front car. I was not responsible for that accident.”

In another incident, I saw a friend of my father who was martyred in the beginning of the Iran-Iraq war and was buried in the martyr’s graveyard of our city. But he was in too much trouble and was not considered at the position of martyrs. I was surprised. I remembered his funeral and that his body was in martyr’s coffin. He said, “I did not go to the border for *Jihad*. I went to the border to buy some goods and was killed during bombardment. My body was transferred to the city along with the martyrs and they thought I was also a martyr.”

One of the most important incident from martyrs that I saw was related to one of our neighbor. I remembered very nicely that during our primary schooling we mostly had *Quranic* classes or religious ceremonies at night in our Mosque. Towards the end of the night while coming back home we passed through a narrow, dark alley. I was very naughty from childhood and along with some other children, we rang the bell of different houses and ran away quickly. One night, I left the Mosque a bit later than my friends. I was in the middle of the same alley when I saw my friends who had left earlier had stuck a tape on one of the doorbell, and it was ringing continuously. Suddenly, the son of the owner of the house, who was also one of the *Basij* member (*Basiji*) in the Mosque came out. He removed the tape from the bell and looked at me. He had heard that I had been doing these tricks in the past. Therefore, he came in front, held my wrist and said, “I must tell your father about this!” No matter how much I insisted that I didn’t do it, it was of no use. He took me in front of my home and called my father. That night there was a marriage function in our neighborhood. The road in front of our home was crowded. When my father came to know about this incident, he got angry and beat me very badly in front of everyone.

Some years later after this incident, this young *Basiji*, who had judged me wrongly, was martyred in last days of the war. This incident (of I getting beaten up unjustly) was written in my *Book*. I said to the young man behind the desk, “How can I take my right from that martyr. He prejudged me.” The young man said, “It is not necessary for that martyr to come here. I have the permission to remove sins from your *Book*, until you are satisfied from him.”

Suddenly I saw, the pages of my *Book* turned. Sins from all those pages were removed and only good deeds remain. I was overjoyed. Around one or two years of my deeds passed this way. Young man behind the desk said, “Are you satisfied?” I said, “Yes, it is awesome.” However, I regretted later, why I did not let him remove all my bad deeds. But still, it was not that bad. At that moment I saw that martyr had come and he greeted me and kissed my face. I was very happy to see him. He said, “Although, it was not necessary, I thought I would come in person to ask for your forgiveness. Though you were also blamed in that incident from your past.”

Chapter 18 – Haqq al-Nas and Haqq al-Nafs

Since the time I started working, I kept an account of my earnings each year. Every year I was paying my *Khums*⁵⁸. Although we had some good clerics in our locality, one of my friend said, “There is an old cleric in our locality and you can pay this year’s *Khums* to him and get the receipt.” I was very careful about *Khums*, not to miss anything in the calculation. From around 1990, I started following our Supreme leader. I remember that year my *Khums* was twenty thousand toman⁵⁹. One of those years, after paying the *Khums* to the old cleric I emphasized him to bring receipt from the Supreme leader’s office. After a week when he gave the receipt, I was surprised to find out that it was from another Marja⁶⁰. I said, “What is this receipt, there seems to be a mistake. I emphasized that I follow the supreme leader”. He said, “There is no difference.” I said to him angrily, “You must give me receipt from the supreme leader’s office. I already told you that I follow the supreme leader and I want my *Khums* to reach his office.” Next week he brought me a receipt without stamp and I could not be sure if that was authentic. From next year, I paid my *Khums* directly to the bank account of the office of supreme leader. After a few years, I came to know that the old cleric had died and later on I realized that he had replaced the *Khums* of some others in this way.

When I was busy with the evaluation of my deeds, I suddenly saw this old cleric. He was in a very bad situation. He owned many people on the basis of *Haqq al-Nas*. Most of his troubles were due to *Khums*. Ordinary people had better situation than him. The old man came to me and requested me to forgive him. But he was in so much trouble that even with my consent, his situation would have not changed. I also did not accept. At this point, the young man behind the desk said, “The people who ask for your forgiveness or you ask for their forgiveness, are the people who have died. The evaluation of those who are still alive in the world is pending till they enter *Barzakh*⁶¹. Your evaluation with them will be done when they die.” He again talked to me about *Haqq al-Nas* and said, “How unfortunate are those who prayed for years but were not concerned about *Haqq al-Nas*. But keep this in mind that if anyone owes you *Haqq al-Nas* and you forgive him in that world, you will be rewarded ten times in your *Book*. But if this matter comes to *Barzakh* and you forgive him, the blessing would be only one time.”

One of the point which people are less attentive is regarding *Haqq Allāh*, which they say is in the hand of God and he will God willing forgive us. The matter of *Haqq al-Nas* is clear. But regarding *Haqq al-Nafs* i.e. a person’s body’s right, no one is bothered to it that much. Seems this right is also forgiven by God.

In that situation, I saw an incident in my *Book* related to *Haqq al-Nafs*. During my youth we went to a picnic with my friends to one of the garden near city. The person who invited us had prepared the hookah and with a pack of cigarettes he came towards us. He lighted cigarettes one by one and

⁵⁸ Religious tax which amounts to twenty percent on certain items, paid by Shiites.

⁵⁹ Iranian currency.

⁶⁰ Source to follow or religious reference, a title given to the highest level of Shia authority, a Grand Ayatollah with the authority given by a hawzah (religious school) to make legal decisions within the confines of Islamic law for followers and lower-ranking clerics.

⁶¹ Barzakh is a world between this world and hereafter; it is also called the imaginal world or the world of grave. Barzakh exists for both believers and non-believers, though it is similar to the Heaven for the former, and similar to the Hell for non-believers.

gave to each of us. Since my father was a smoker, I hated smoking. That day despite my dislike, I puffed the cigarette, not to be pointed out. I was feeling very bad, coughed a lot and lost my breathe. After that incident I never went towards cigarette or hookah. But in *that* world, they showed me this scene and said, “You knew that cigarette is harmful, why did you smoke it even once. You did not pay attention to the *Haqq al-Nafs*. Now you must answer.” This incident caused me a problem. I saw some people who were good and religious and practiced the religion very nicely. But did not pay attention to the *Haqq al-Nafs*. Because of smoking cigarette and hookah they suffered from illness and early death and in that condition, they were in trouble because of harming their own body.

Chapter 19 – Having Family and Sele-ye Rahem

There is no need to emphasize the importance of having a family. Although it's a heavy and difficult responsibility, but according to our narrations, marriage is described as one of the tradition from the *Prophet* (s.a.w.) and marriage completes half of the religion of every person.

When a child is born in that family, blessings and prosperity will be bestowed on its family members. God in the *Surah Al-Isrāa, Verse 31* of the Holy *Quran* says about the sustenance of a family, “.... *We give sustenance to them (children) and to you (parents).....*”. In this verse, sustenance of the wife and children is specified before the sustenance of the husband. In other way, it can be said that many of the blessings and sustenance is bestowed on a person because of the children.

Although, we should mention that like all the worldly affairs, making a family is also a difficult job. As God in *Surah Al-Balad, Verse 4* says, “We have certainly created man into hardship.”

In *that* world, I witnessed that whenever a man was next to his wife and children, prosperity and blessings were bestowed upon him. Our *Prophet* (s.a.w.) has said⁶², “For God, a man sitting next to his wife is dearer than a man doing *Itikaf*⁶³ in my Mosque (Medina).”

From other side, many of the blessings for a man will be sent to him through his child. Perhaps, no heritage that one leaves in this world, is better than that of a righteous child. For this reason, *Imam Reza* said⁶⁴, “When God wants best for his creation, he will not take him away before seeing his child.” The narrator said, “I had a friend who was very concerned about the religious matters. His financial situation was also very good, but he did not marry till the end of his life. He was a man of charity and had built many Mosques and schools, and many other charities. He died in an accident and I saw him in a dream and he said, “My place is good but I envy that I did not had family even though I had a good financial situation. If I had a righteous child, it would have been more valuable than all these charities. By staying unmarried, I distanced myself from so many such blessings.”

I learnt early in my life to dedicate whatever good I did (like any donation, *Sadaqa*), to the souls of all those who have a right on me, from *Hazarat Adam*⁶⁵ to *Prophet Mohammad* (s.a.w.), all dead ones of the Shi'ites and my forefathers. In the *other side* of the world, I saw my grandfather in a group. They continuously thanked me and said, “We are proud of having a child like you. Charities and blessings that you sent to us were very important and solved our troubles. We always pray to God to increase your rewards.”

There are many internal marriages in our family (with Non-Mahram cousins). I also married my maternal cousin. I am known for believing in *Sele-ye Rahem* and visiting my relatives many times. I try to the best of my abilities to solve their problems. My paternal aunt is a mother of a martyr. Her son was next to me in the operation theatre. All relatives say that I am like her son as I visit her many times and try to solve her problems. My maternal aunt is also a martyr's widow and I try my best to help her and other relatives too. I have seen the prosperity and impact of helping my

⁶² Book - Bihar al-Anwar, Volume 104, Page 132.

⁶³ Seclusion in a Mosque for a certain number of days for the purpose of ritual worship (spiritual retreat).

⁶⁴ Book - Wasa'il al-Shia, Volume 15, Page 96.

⁶⁵ The first Human and a Prophet as per Islam.

relatives in my life. Their wishes always solved my problems. Even they showed me in the *other world* that in some cases I got away from a serious problem which could have resulted in my death, due to the prayers of my relatives and parents.

As *Imam Sadiq* (a.s.) has said⁶⁶, “*Sele-ye Rahem* makes one well-mannered and generous, increases sustenance, purifies soul and heart and delays death.”

In another narration⁶⁷, the *Prophet* (s.a.w.) said, “Someone who practices *Sele-ye Rahem* with his wealth and life, God gives him the blessings of a hundred martyrs”.

⁶⁶ Book Al-Kafi, Volume 2, Page 158.

⁶⁷ Book - Wasa'il al-Shia, Volume 6, Page 286.

Chapter 20 – Ya Zahra

It was very difficult as the evaluation was very specific and accurate. Every second was counted for. Moments of my office timing were specifically evaluated to check if I brought any loss to the *Bayt Al-Mal*. These levels passed nicely, thank God. When I was in Mosque and religious ceremonies, they calculated and said, “You passed two years of your life this way, and this will not be calculated in your lifetime, i.e. there is no questioning and you can easily cross these two years.”

I could see some of my colleagues and relatives who were still alive, and from a meagre look at them I could understand their behavioral and psychological problems. It was strange that I could see some of my colleagues going to *Beheshte Barzakh* as Martyrs without any evaluation. I memorized many of their faces.

Young man behind the desk said, “They have written martyrdom for many of your colleagues and friends, on condition that they don’t spoil this reward by their own actions.” I asked, “What can I do to get this reward as well?” He said, “During the time of occultation of the awaited *Imam*⁶⁸, the leadership of Shiites is with *Wilayat al-Faqih*⁶⁹. Flagship of Islam is in his hands.”

That moment, I saw the image of our Supreme leader (Ayatollah Khamenei). It was very strange that many people whom I saw in the world, who were around the leader, were trying to hurt him, but could not. I saw many such incidents in *those moments* and I understood them. Many of them which haven’t yet happened in the world. I saw many of them in very deep trouble. They had debt of millions of people due to *Haqq al-Nas* and were begging for help from everyone. But no one paid attention to them. High officials who were very big personalities and had many facilities and comforts in their life, now they were drowned in trouble and were begging everyone.

Then I asked some questions from the young man behind the desk and he answered. For instance, I asked him about *Imam Mahdi* (a.s.) and his reappearance. He said, “For sure, when the men ask from God for his reappearance to happen soon, so that their troubles in this world and the next will be solved. But many people, although they have problems, they do not want his reappearance. Even if they want, it’s because of their own petty problems in this world.” Then he gave an example and said, “Sometime back there was a football match. Many people in the holy places were requesting to *Imam* to help their team to win.”

I asked him about the signs of reappearance of the *Imam* and about conspiracies of America and Israel in Islamic countries and cooperation of some apparent Islamic countries. Young man behind the desk smiled and said, “Don’t worry, these are like foam over the surface of water. They will be annihilated. You should remain strong and not let go of your belief. Haven’t you noticed the *Surah Al-e-Imrān, Verse 139*, “*Don’t falter, neither feel sad (being defeated in a battle field); surely you Muslims shall be the upper ones, if you are true believers.*”

Another point that I witnessed was about a group of people who spoiled their worldly life because of being away from God’s directives. The young man said, “That which God has sent to you

⁶⁸ Imam Mahdi (a.s.) – the twelfth Imam of Shiites, the promised one.

⁶⁹ A guardianship-based political system, which relies upon a just and capable jurist (faqih) to assume the leadership of the government in the absence of an infallible Imam.

through *Masumeen* (a.s.)⁷⁰ flourishes the worldly life and then the *Hereafter*.” For example they told me, “If you had responded to that message from *non-mahram*, your worldly life would have been impacted and a big sin would have been recorded in your deeds.”

At that moment, I realized that a lady with a high personality and light on her face was standing behind me at some distance. With the way others were respecting her, I realized that she is our mother *Lady Fatima Zahra* (a.s.). When last pages of my *Book* were being evaluated, and mistakes and sins were witnessed, *she* turned her face to the other side. But when we reached good deeds, *she* consented with a smile. All my attention was with *her*. In the world, I had a very special regard for the Lady of the two worlds (*Lady Fatima Zahra* (a.s.)). Every year we had *Fatimiyya*⁷¹ ceremonies and I was always trying to keep her in my mind in everything. It is worth to mention that my maternal forefathers were *Seyyed* and that’s why we were also considered her progeny. Now she was present next to me and witnessing my deeds. Not only *her*, but I saw all *Masumeen* (a.s.). It is very difficult for a Shiite that during evaluation of his deeds, his *Imams* (a.s.) are next to him and seeing his mistakes and sins. I was so embarrassed by seeing the *Masumeen* (a.s.) getting sad from my bad deeds.

I was very upset that many of my good deeds were vanished. Not much was left in my *Book*. From other side, I owed *Haqq al-Nas* to hundreds of people, who were not yet *there*. For a moment I saw world and my home. My wife who was four months pregnant, was sitting on her praying rug and with tears in her eyes, pleading God for my return for the sake of *Hazrat Fatima Zahra* (a.s.). I saw the other side, in one home in our locality, there were two orphan kids who were also pleading God for my return. They said, “O God, we don’t want to be orphaned again.”

I should mention that God gave me this blessing to carry out the expenses for these orphans and could take care of them in their father’s absence. They were aware about my operation and therefore were crying to God for my return.

I said to the young man behind desk, “My hands are empty. Can’t you do anything to make me return? Can’t you ask our mother *Hazrat Fatima Zahra* (a.s.) to intercede for me? May be they allow me to return and compensate for the *Haqq-al-Nas*, or correct my previous mistakes.” His answer was negative, but I insisted again. I requested him to ask from *Hazrat Fatima Zahra* (a.s.) for my intercession.

Moments later, the young man behind the desk looked at me and said, “Because of the tears of these orphans, prayers from your wife and your unborn daughter, and praying of your parents, *Hazrat Fatima Zahra* (a.s.) has interceded for your return.”

The moment they told me, “Return”, I saw that the ground beneath me had moved! As with the old age TVs, when it was switched off, it took a while for the picture to go away, the same incident happened to me and suddenly I came back to this world.

⁷⁰ Holy Prophet Muhammad (S.A.W.), his daughter Fatima Zahra (S.A.) and the twelve Imams form the group of 14 *Masumeen*.

⁷¹ Days when the Shiites mourn for the martyrdom of Lady Fatima Zahra (a.s.).

Chapter 21 – Return

In less than a second I found myself lying down on the hospital bed and the team of doctors were busy giving me electrical shock. They connected the equipment to give shock many times on my body and said, “Patient recovered”. My soul had returned to my body. I had a special feeling. I was happy to get back the time again, but also upset that I had to return from that *land of light* to this temporary world.

The doctors completed their job after some time. In fact, my tumor was removed and it was the last stage of operation that my heart failed for three minutes, and then they could revive me through shock. I witnessed all what they did during those moments. After finishing their job, they transferred me to the front room for recovery and after an hour when I started gaining consciousness, I could also feel the pain. My condition was better and I could open my right eye. But I didn’t open them, not to be away even for a second from *those* beautiful moments. During these hours, I revised all the memories I got from that spiritual trip to the *other world*. How tough it was, what a difficult situation I had gone through.

I saw the *Beheshte Barzakh* and all its blessings. I saw people in trouble. I went until a few steps from the *Heaven*. I saw our mother *Fatima Zahra* (a.s.) at a very short distance and witnessed her status in both worlds. Therefore, now tolerating this world was so difficult for me.

Minutes later, two lady nurses entered the recovery hall to shift me to the ward. They wanted to transfer my bed with wheels through lift. The moment I saw them from far coming towards me, I got too much scared by seeing one of them. She was like a wolf who was coming closer to me. They shifted me to the ward. My brother and some of my friends were next to my bed. Few of my relatives wanted to visit me. They came out of their home and were on the way to hospital. I could realize this very nicely. Suddenly I got scared by seeing their hidden (inside) faces. My body shivered. I told one of my visitor to call and tell that person to go back, I cannot tolerate anyone. I could see the true faces of many people. Their true deeds and manners. I did not look at the food which they brought. I was scared to see the hidden part, but out of hunger I had to eat.

I did not like to look at anyone. Some of my friends came so that I would not be lonely. But they did not know that their presence was making me more alone! In the afternoon I tried to face the wall so that I don’t see anyone. But suddenly my face got pale. I was hearing the praying of walls and doors to God. On the directions from the doctor, people tried to force me to open my eyes. But they did not know that I was scared to look at the people, and therefore do not want to open my eyes. That day, in the hospital, I prayed and pleaded to God to free me from this state. I could not continue life in this condition, as I could not connect with some of my relatives and talk to them.

Thank God, this state was temporary and I was back to normal. But I liked to be alone. I liked to revise what I saw in my evaluation in my loneliness. What beautiful moments were those, time had no meaning. There was no need to utter a word. With a single glance, anything you wanted would happen. You could see from the first to last. I even saw some incidents which had not yet occurred in this world. I understood some of the issues which should not be said. During my last moments in that *valley*, I saw some of my friends and colleagues who were martyred. I wanted to confirm if that has happened or not. From the hospital, with the help of one of my relative, I could call and follow up on their health. I took some of their names and they said, no, all your friends are fine.

I was surprised. Then what was the meaning of the incidents which I saw in the *other world*. I saw them entering the *Beheshte Barzakh* when they were martyred. Some days after operation, when I was a little better, I was discharged. But my mind was very busy. Why did I see some of my friends who are still working in the office, as martyrs over *there*?

One day in order to change my mood, I went out to the market with my wife and children. The moment I entered the market, one of my friend's son passed our way and greeted us. My face was pale, and I said to my wife, "Was he not that person?" My wife who understood that I am worried, said, "What happened? Yes he was that person". This young man was an addict and followed illegal means to get money for his addiction, he was doing anything.

I said, "Wasn't he dead?" I saw myself that his condition was very bad over *there*. He was continuously begging the *Angels*. Even I know the cause of his death. My wife smiled and said, "Are you sure that you didn't see someone else? What was the cause of his death?" I said, "He was electrocuted and died while trying to steal the high pressure wires from an electrical pole." My wife said, "For now, he was fine and healthy."

That night when we returned home, I thought a lot. I hope that all what I saw in the *other world* was not hallucinations. After three days, the news about death of that young man had spread. After that his funeral and burial took place. I was surprised that what had happened. I asked one friend who was related to this young man, "What was the cause of his death?" He said, "The poor man met an accident." I was more deeply drowned in my thoughts. But I had seen that young man. He was not in a good position *there*. His deeds, sins and *Haqq al-Nas* had put him in deep troubles. He was pleading everyone to do something for him. Some days later, one of my relative came to visit me. He worked at the electricity office in Isfahan. In between the conversation he said, "Few days back a young man had climbed an electric pole in order to cut the high pressure cable and steal it. Apparently he was an addict and had done this in the past as well. At the top, the electric shock dried him and he was thrown down as a log of wood." I stared at the face of my guest and said, "You are talking about that young man?" He said, "Yes, about him only." I asked, "Are you sure?" He said, "Yes, I picked him up myself, but his family said another story to everyone."

Chapter 22 – Signs

After the incident about the addict, I realized that I had also seen some of the near future incidents. I didn't know how that was possible. Therefore, I went to one of the *Ulama*⁷² to discuss this matter. He pointed, "In the condition of revelation that you were in, there is no significance of time and space. Therefore, it is possible that you saw some of the future incidences." After this discussion, I was sure that some of my colleagues would be martyred in near future.

A few weeks after my recovery, my father got injured in an accident and passed away days after that. I was very upset but I remembered the words of my deceased uncle, who had said, "This garden is for your father and I, and he will soon join us."

Few days after my operation, I visited my childhood city. I went to its old Mosque and my memories were refreshed. I saw an old man from the Mosque. I greeted and entered the Mosque for *Salat*. Suddenly I remembered some scenes from my evaluation of deeds. I remembered an old man who had accused me and in order to get my consent, had to give me the blessings of his *Hosseiniye*. These thoughts and the sad face of that man was in front of my eyes. I thought, "I should investigate and find the authenticity of this case." Although I knew that like other incidents, this will also be true, but I liked to see the *Hosseiniye* that he had given to me.

I said to the old man, "Do you remember that old man who died four years ago." He said, "Yes, May God bless him. He was a very nice and wise man, such men are rare in this world. He did so many charity works in silence." I said, "Yes, but do you know about anything that he donated to this city like a Mosque or *Hosseiniye*." He said, "I don't know, but another man who was very close to him must know. He is sitting in the Mosque right now." After *Salat*, we went towards that man. We talked about the old man who had died and asked the question again, "That wise man, did he donated anything?" This man said, "May God bless him, he did not liked anyone to know about it. But as he is no more, I will tell you." He pointed towards the left side of the Mosque and said, "The *Hosseiniye* that you see here, is built and donated by that old man. You don't know how much blessings and prosperity this *Hosseiniye* has. Right now we are breaking the wall between Mosque and *Hosseiniye* to increase the space for praying."

Without even saying anything, I got my answer. After praying I visited the *Hosseiniye* and came back. After authentication of this case, I forgave the old man and returned his *Hosseiniye*.

I talked to my wife in the night. Many of my incidents were unbelievable. I smiled and said, "In the last moments in *that world*, they told me that because of the praying of your wife and your unborn daughter, you have been permitted to return. This is also a sign. If this child is a daughter, we will be sure that all these incidents were true." In the autumn that year, my daughter was born.

But apart from these cases, after my return, the only thing that still terribly scared me and with which I was disturbed for some years, was going to the graveyard. Every time in the graveyard, I heard terrible noises which was horrifying. But when I was near the martyr's graveyard, these noises ceased to exist. There, it was calm and the spiritual life flourished. In short, I did not go to

⁷² In Islam, the *Ulama* are the guardians, transmitters and interpreters of religious knowledge in Islam, including Islamic doctrine and law.

the graveyard for some time and even after that, I used to visit graves of my friends and relatives only on the Friday mornings.

Another important point that should be noted is that I witnessed the additional time in life that was given to me in those *last moments*. They had given me some additional years which were also finished. Right now I am living beyond my stipulated time. But they told me, “The time which you dedicated for *Sele-ye Rahem* is not counted as your age. At the same time, your prayers in piety or pilgrimage to *Ahl al-Bayt (a.s.)* are not added to your age.”

Chapter 23 – Shrine Defenders

Now I was sure that the martyrdom of my colleagues is true. But how it would be proved when there is no news about martyrdom these days. Therefore I kept quiet. But every day when I saw a few colleagues in office, I was sure that I am seeing a martyr who would be shortly meeting his beloved one (Almighty God). I had a strange excitement when I met these people. I wanted to talk to them more than before. “I am seeing a martyr who is very soon going to God”.

In September 2015, after four months of my surgery, they announced in office, “Registration for defending the Shrine⁷³ is now open and those interested can volunteer.” There was a wave of excitement in the office. All of those whom I thought, had registered. After much follow up, I was also fortunate to accompany them to Syria, once I passed the comprehensive training.

The last important city in North of Syria, i.e. Aleppo and surrounding important areas were to be freed. Our forces went to that area and begin our work. Some levels of operation started and communication between terrorists and Turkey were cut. We could surround the city.

All the time I requested God to join me to the caravan of martyrs along with these shrine defenders. I had no interest to stay in this world anymore and only carried out actions for the consent of God. I had seen the grand position of martyrs in the *next world* and therefore I wished to be one of them. I did my job, made my will, compensated for the things I had to and left for Syria. I remember that before departing, I had too many issues and they were not permitting me to go. But with the grace of God, these issues were resolved.

It is worth to note that after *those* incidents in operation theatre, my overall manner and behavior had completely changed. I was too much careful with my actions so that God forbid I don't hurt anyone and I don't have *Haqq al-Nas* in my ledger. I was no longer joking in a bad way or pranking with others, not to hurt anyone.

Few nights before our military operation, my close friends who worked with me for many years had gathered. One of them said, “I heard that in the operation theatre, you had a near death experience.” In short, they insisted a lot to tell them about my experience. But I did not accept. In the past I shared my experiences, very briefly to a few individuals who did not believe. Therefore, I decided not to talk about it to anyone. Javad Mohammadi, Syyed Yahya Barati, Sajjad Moradi, Abdul Mahdi Kazemi, Morteza Zare and Ali Shah Sanayi and I were all together. They took me to one of the rooms in the camp and insisted me to explain. I also told them little bit about the incident and my friends got too much emotional, especially about *Haqq al-Nas* and the position of martyrdom.

A few days later, during a military operation I got injured and fell down. My injuries were minor, but fell right in front of the enemy's line of fire. I could not do anything and no one could come close to me. I said the *Shahadatain*⁷⁴ and waited in those moments for a bullet from the terrorist's sniper to get martyred. In that critical situation, Abdul Mahdi Kazemi and Javad Mohammadi came in front and put their life in danger. They quickly moved me to a trench. I was very upset due to

⁷³ Shrine of *Lady Zeinab* (a.s.), the daughter of *Imam Ali* (a.s.) and *Hazrat Fatima Zahra* (a.s.) in Syria.

⁷⁴ The two testimonies, i.e. about Allah and his *Prophet* (s.a.w.). Testifying oneness of Allah and Prophet hood of the Holy *Prophet* (s.a.w.).

this action and said, “Why did you do this? They might have killed all of us.” Javad Mohammadi said, “You must stay and tell everyone what you saw in the *other side*.”

A few days later, again these friends gathered privately and wanted me to tell them about *Barzakh*. I looked at their faces one by one and said, “Some of you would be martyred tomorrow.” There was a strange silence in that meeting and they were earnestly looking towards me to continue. It was difficult to express their feelings at that moment. I told them all what I had seen in *that world*. At the same time, I was worried for myself that God forbid I am not with them. But, no, God willing, I will be with them.

Javad asked a lot of questions and I answered. In the end he asked, “What will be most useful to us in *that world*?” I said, “After giving importance to *Salat*, work with piety for the sake of God and his creations.” I remember the next day, an Iranian higher authority commented about the country’s military issues that was a good fodder for the Westerners but many of the shrine defenders were upset with the comments. Javad Mohammadi told me about it and said, “Do you see? This person who is now stepping on the blood of our holy defenders, will die and they will call him martyr.” I told him softly, “Brother, I have seen the death of this person. Shortly, he will die in a way that no one will be able to help him, even his death will reveal to everyone that how much he had distant himself from the path and traditions of Imam and Martyrs.”

Some days later, we were ready for another military operation. We took our supplies and got ready. I prepared myself completely for martyrdom. I took the RPG and stood next to the soldiers whom I was sure would be martyred. I thought, “It is better if I stay with them. Probably, we all will be martyred together.” At midnight, the troops had not yet moved when Javad Mohammadi came to me and followed up on everything. Quickly he came to me and said, “Now we are going for the operation, and the situation is much tensed.” He wanted to convince me not to go along with the troops. I told him, “Some of these soldiers will soon be martyred, including many of our friends that were together. I want to be with them so that I can also be rewarded.”

Order for movement was issued and I was ready since many hours back. I stood at the beginning of a line, completely ready to be the first person to *fly*. We hadn’t moved a few steps when Javad came on a bike and called for me. He told me very seriously, “Hop along, you have to break enemy lines from other side.” I accepted his order and happily sat on his bike. After ten minutes, we reached a hill. Javad said, “Quick, Get down.” After that, he shouted, “Syed Yahya, come.” Syed quickly came and sat on his bike.

I asked Javad, “Where are we? Where is the enemy line? Where are the troops?” Javad said, “Take this RPG and go on top of that hill. There soldiers will explain you.” I went at the top of the hill and Javad went back on bike. This area was very quiet, I was doubtful. I asked from a few individuals in the trench, “What should we do? Where is the enemy lines?” One of them said, “Sit down, this is the line of defense. We should just watch enemy’s movement.”

Now I realized what Javad had done. The next day when operation finished and I saw Javad, I said, “Why did you take me to the line of defense?” He smiled and said, “You must not be martyred for now. You must tell everyone about the *other world*. People have forgotten the *Resurrection* and *Judgment Day*. Therefore, I took you away from the front line.”

But my friends that night attacked the enemy line. Sajjad Moradi and Syyed Yahya Barati who were at the front were the first martyrs. Moments later, Mortaza Zare, Ali Shah Sanayi and Adbol Mahdi and so many others friends were martyred within a very short time. Exactly the way I had seen it earlier. Javad Mohammadi also later joined them. They were all from city of Isfahan and they transferred them to Iran. I also returned empty handed to Iran, with anguish for not being a martyr.

Chapter 24 – Motherland Defenders

Sometime after the *incident* in the operation theatre and after the martyrdom of shrine defenders, I was too much depressed. I had experienced the martyrdom from close but I knew why I lost that chance. They had told me that every unlawful stare, delays the martyrdom for the martyrdom seekers at least by six months.

The day when we were flying to Syria, our plane timings were same as that with Antalya (city in Turkey). Some young girls with very bad clothing sat in front of me and unintentionally I looked at them. I got up and changed my place. I tried hard to distract my mind, but it was not working. But my other colleagues sat at a place where there were no non-mahram and such scenes. These girls again came and sat in front of me. I don't know but may be they thought I am also travelling to Antalya. Whatever it was, it seems that my faith and belief were being tested. Seems Satan and his affiliates had come to prove me that I am still not ready. Although, I did not react or respond to their flirting, but unfortunately I did not pass the test.

Along with my friends in Syria, I recognized some of them whom I had seen along with the martyrs in *other world*. I knew they will also be martyred. One of them was Ali Khadem. He was simple and friendly person in the military. He was calm and pious. In the airport, he sat in a place where no one was in front of him so that he doesn't unlawfully stare at such immorality. Ali was also injured in Syria, but he came back to Iran with us. I thought, "Ali will also be martyred soon, but how and where?"

My other friend whom I saw as a martyr in *that world* was Ismail Karami. He was in Iran and not present in the group of shrine defenders. But I have seen him in the group of martyrs who went to the *Beheshte Barzakh* without any reckoning. I was a very close friend of Ismail and one day in 2018, he came to see me, we talked for an hour. Ismail bid farewell and said, "I am supposed to be sent to a mission at the border."

My friends were sent to Sistan and Baluchistan province⁷⁵. Due to the security issues in those areas, military presence was required. Next day I asked about Ali Khadem. They said, "He went to Sistan and Baluchistan province." Suddenly I thought, "Are they going to be martyred in that region?" Quickly I sent a letter to Head Quarter insisting for me to be posted in Eastern borders (Sistan Baluchistan area). But the permission was not issued.

Some time passed, I was in contact with my friends, but could not accompany them. In January 2019, a short news was released which gave a big shock to me and my friends. One Wahhabi suicide bomber attacked a bus full of Iranian soldiers and martyred many of them whose mission had finished. I asked about my friends. The next day list of martyrs was sent. Ali Khadem and Ismail Karami were in the list of martyrs.

Although after the martyrdom of my friends, I went to that area and stayed some time at the border stations. But there was no news of martyrdom. One day, I saw two soldiers who came to our office. My situation changed on seeing them. I had seen both of them in *that world*. They were headless and were among the martyrs who went to *Beheshte Barzakh* without reckoning. In order to be sure,

⁷⁵ It is in the southeast of Iran, bordering Pakistan and Afghanistan.

I asked them, “Both of you are Mohammad, correct?” They approved and waited for me to continue. But I changed the topic and did not say anything.

Or another time, I was busy in the office with work and with the unreachable desire. One day I saw two soldiers in the office praying room sitting next to each other. I went to them and greeted. Their faces were very familiar. To the first soldier I said, “I don’t know where I have seen you but you are very familiar. Can I know your name?” The first soldier introduced himself. As I heard his name, my face got pale. I remembered the memories from that operation theatre. Without any pause I asked his friend, “You are Hossein correct?” He also approved and waited for me to inform them how I knew them. But I got up and greeted them good bye as I was not well inside. I nicely remembered seeing these two young soldiers together that they entered *Beheshte Barzakh* without any evaluation. They were martyred together on a mission. I again tried to recall. Some other soldiers from the military were also familiar. I could recognize five other soldiers from the office worked in separate departments but I had seen them being martyred together. I remembered some people from outside the office as well.

Although the incidents from three minutes in *that world* and my evaluation of deeds were so difficult and I cannot forget those moments, I still recall many of them in certain situations even after many years.

Some days back, I was sitting in my office when this book was first printed. One of the officials from Tehran came for audit. As he entered my room, he greeted. He called my name and said, “How are you?” I had still not recognized him and I said, I am well, thank God. He said, “Seems you don’t recognize me. Ten years ago, in a particular office, I was your colleague for a short time. I read the book, ‘Three minutes of *Judgement Day*’ and guessed that this must be your story, correct?” I said, “Yes” and we talked a bit. He said, “One of my relative changed a lot, after reading this book and gave a few million of tomans as *Radde Mazalim* to compensate for *Haqq al-Nas* and *Bayt Al-Mal*”. After usual conversation, he left and I got busy trying to recall him. Suddenly I remembered. He was also among those who passed me and directly entered the *Beheshte Barzakh* without any evaluation. He will also be martyred. Seeing these friends daily, increases my desire of becoming a martyr. O God, please give us martyrdom.

As stated by the poet Alireza Ghazveh:

*When a poem cannot calm a tired heart
Why should we continue sitting behind a closed door
They left so sadly and painfully
Those shrine lovers who went in groups, one after the other
I say and I know that from this narrow alley
There is a destination to calm a broken heart
On the Judgement Day, there is no courage to face one’s deeds
For a person who is not in pain from the love of Islam and Ahl al-Bayt (a.s.)
I wish my grave stone has tulip flowers (symbol of martyrs)*

Questions and Answers

After first print of this book, we had many calls from readers whose lives had changed after reading the book and they called to thank. Or reader who, after reading this book, returned tens of millions of tomans of *Bayt Al-Mal* or a young man who left his ugly past and was at peace with his parents.

There were people who criticized some topics of the book. An *Ulama* who had studied a lot about resurrection, distributed this book among the people of his Mosque and every night read one section of the book instead of religious speech. After that for young people he held a question answer session. We also gave the questions of our readers to him. His answers and answers of some other *Ulama* are mentioned below. We are hopeful that it helps in removing doubts of the readers.

Question 1: Is it possible that a person loses the blessings of donations which he gained by so much hard work like a *Hosseiniye* just because of an accusation?

Answer: As mentioned in the book, respect of a believer is more than the *Holy Kaaba*. Some accusations result in spoiling reputation of an individual and which was built from many years of efforts. There is a proverb which means, the injury of sword heals but that of tongue does not.

In the book of manners like *Mi'raj al-Sa'dah*⁷⁶ or *Siyahat-i Gharb*⁷⁷ it is stated that some people had to face many punishments in the *Barzakh* because of an irrelevant judgement or an accusation. These punishments are because of the intensity of their sin. When the question was asked from the narrator of this story, he said, "Accusation of this man had played with my reputation and changed the way other people looked at me in the Mosque and outside. Therefore in order to repent for such a big sin, he had to lose such a big blessing."

Question 2: Is it possible that a person in the duration of three minutes sees all these incidents?

Answer: This has been answered in the book. When the soul leaves the body, issue of time and space becomes irrelevant, whether one second or ten thousand years! I remember reading the near death experiences of a lady who had a long and beautiful experience and it was interesting that her heart had stopped for less than ten seconds. Perhaps one of the justification in *Surah Al-Ma'arij*, Verse 4 of the Holy *Quran* about the resurrection day that, "To Allah ascends the Angels and the spirits on the day of resurrection the duration of which is fifty thousand years of this world (to the sinners)." can be considered. Time in *that* world is completely different from this world. Some people understand this in the dream.

Question 3: How is it that many people with near death experience, only talk about love, piety and divine light, but he talks about evaluation of deeds?

Answer: Difference between the narrator and others having such experience is in the evaluation of deeds. He does not have any information about the corridor of light. He said that probably I was not supposed to come back, that's why I saw deeds evaluation. May be the God wanted that through him, other people arouse their conscience. But similarity between all these people was that

⁷⁶ A book in Islamic ethics which has explained moral issues with an intellectual and traditional approach written by Mulla Ahmad Naraqi (Naraqi Thani).

⁷⁷ A book about the journey to the west point of horizon or The fate of souls after death in the world of *Barzakh*, which is a famous Persian book in the form of story written by the Shi'a scholar, Aqa Najafi Quchani.

after returning, they became amazingly kind and worked towards the consent of God, with piety. This love of God is reflected in all of their actions.

The author of this book said, “I was in the office of narrator for some days. He tried his best to complete the job of everyone that came to him. Soldiers and employees of that office loved him very purely as he also worked for them with piety. When I asked him for the reason for such hard work, he said, “We have a short duration to help God’s creation for His sake”.

This sentence is very similar to the one we heard from other such individuals who had near death experiences. They became such a person that all their actions reflected their love of work for the sake of God. Although in his memories it is stated that when a work is done with piety, love and for the consent of God, it is valuable, otherwise..., like in the case of saving a human. An action with an intent of anything other than God, loses its value.

Question 4: About the relation with non-mahram, he talks in a very strict manner. Does he not see the situation of the society? Does he not see the Western countries? Is it even possible that one does not have any sort of relation with the non-mahram?

Answer: It’s a good question. When a sin becomes routine in the society, it should not be the justification for considering it a lesser sin or not even a sin at all. Bad dressing and freedom to have a relation with non-mahram is a sin which will have a heavy impact on routine life and end. There is no question of debating on the directives of God. If someone wants to have a peaceful spiritual life, he/she must give importance to these issues. All the topics discussed in this book, have been emphasized in narrations and in the *verses* from the Holy *Quran*.

On the other hand, you should look at the history when they started to remove veils and decent dressings and promoted nudity in our country and in the western countries. Till seventy years back, our mothers and grandmothers were observing veil and hijab as evident from movies during the beginning of Pahlavi era. The families were so much concerned for hijab that Pahlavi I (Reza Pahlavi) could not get rid of the hijab even with force. Didn’t our mothers and grandmothers wanted to be free from those restrictions? Or were they focusing on other important issues that we have forgotten today. It was the same situation in western worlds. Most of the films around hundred years ago had women with long dresses, full sleeves and with a hat. All the images and statues of *Holy Mary*⁷⁸ in old churches depicts her in long covered dresses. But when Freud’s ideology came and cultural nudity was spread, the western society faced the problem of trust and making a family. This problem has spread to Iran in the last few decades. High divorce rates and emotional separation are a result of these issues.

The points stated by the narrator are completely correct and can be tested. If a person tries to take care of his/her eyes and relation with non-mahram, certainly they will have a clean partner and pious life, and vice versa. This is also stated in the *Surah An-Nur Verse 24* in the Holy *Quran*, “*On the Day when their tongues, hands and feet bear witness against them regarding their deeds.*”

⁷⁸ Maryam daughter of Imrān, or Mary (a.s.) was the mother of Jesus (a.s.), whose pregnancy occurred in a miraculous way. The story of her life, from her birth to the birth of her son, Jesus (a.s.), is narrated in chapter 19 of the Qur'an. In Shiite and Sunni hadiths, Maryam (a.s.) is considered as one of the "four superior women" in the Heaven along with Hazrat Fatima Zahra (a.s.), Hazrat Khadija (a.s.), and Lady Asiya (a.s.).

It is interesting that a person told me after reading this book, “I tested this part of the book. In my office, I always cracked jokes, laughed and talked with female colleagues. On the other hand, most of the time I had issues with my wife. Most nights we slept separately and I was very upset because of this. But since some time back I decided to test this idea. I changed my room in office and talked lesser with the female colleagues and controlled my eyes outside home. Even in social media and internet I controlled my eyes. During this time I realized that the relation with my wife has improved and I am enjoying my life a lot.”

Question 5: Was it not better if the book was named Three minutes in *Barzakh* rather than three minutes of *Judgement Day*?

Answer: Yes, maybe it would have been appropriate. Ayatollah Mesbah Yazdi ⁷⁹ also said the same after reading the book. But most of the people having these near death experiences witness some conditions of *Barzakh*. But as the narrator explained, he was involved in evaluation of his deeds, which is related to *Judgement Day*. In *Barzakh* our deeds are not dealt like this. But we have narrations that *Judgment Day* starts from the death of a person.

Although, all of these, whether *Barzakh* or *Judgement Day* are sparks for us to be careful. One can boldly say that the reason for all our problems today is because of forgetting the *Judgement Day*. If we know that on that *Day*, even a tiniest grain of good or bad deed will return to us, we will definitely be more careful about them.

A person came to us from Qom⁸⁰ and took some copies of this book for his students. He said, “For a long time I asked God to show me subject on which I can dedicate my time for a cultural and religious cause, till one night I dreamt *Hazrat Fatima Masumeh*⁸¹ (a.s.) who said, “Most of the problems today are due to the fact that people have forgotten death and *Judgement Day*, you should work on this.”

Question 6: Is it possible that *Angel of Death* takes the soul of a person and that person still returns to the world? Isn't it said that there is no change in the timing of death?

Answer: Yes, there is no delay in a person's imminent death. This is registered in God's eternal knowledge. But if a person's soul is supposed to exit and then re-enter the body, God is aware of this matter as well. All near death experiences are associated with the soul separating from body. Now, the separation of soul takes place through *Angel of Death*, or other *Angels*. But when we are specifically taking the name of *Angel of Death*, there is a narration from *Prophet* (s.a.w.) that his death was delayed twice, i.e. Twice the *Angel of Death* came to his doorstep but returned for the sake of *Hazrat Fatima Zahra* (a.s.). On the third time, the *Prophet* (s.a.w.) said, “My daughter, he is my brother, the *Angel of Death* who has not taken permission from anyone until now. Please tell him to enter.” This means that *Hazrat Fatima Zahra* (a.s.) caused delay in seizure of soul of *Prophet* (s.a.w.) by *Angel of Death*. In this book, it is also pointed that by requesting *Hazrat Fatima Zahra* (a.s.), the narrator asked her to let him return and get another chance. From other side it can be said that some of the deeds delays the death of a person. We have narrations that *Sele-ye Rahem*

⁷⁹ An Iranian Shi'i cleric.

⁸⁰ Religious city in Iran.

⁸¹ Sister of Imam Reza (a.s.), buried in Qom.

and prayers of the parents can delay the death while curse from the parents and breaking social relations expedites the death.

Question 7: Can a person see future while having a near death experience?

Answer: Yes, it is not strange. I know many martyrs who knew the exact date and time of their own death and of others' before martyrdom, although they did not had any near death experience. One of my friend could see many future events in his dreams. He had followed the advice of Martyr Nayyeri whose letter was published in the book 'Mystical'⁸². He said, "If you don't sin for a few days, you will see wonders of the world in dreams. If you don't sin for forty days, you will see those wonders while being awake." In fact, there are narrations also stating for forty days.

In our country people who faced near death experiences, have seen many future events. The Book "Other side of death" published by Jamal Sadeghi, has such examples.

Question 8: Is it possible that one experiences evaluation of deeds during a near death experience?

Answer: In order to make the people aware, God first took the *Prophet* (s.a.w.) to the skies on the night of *Miraj*⁸³ and showed him *Heaven* and hell and about the evaluation of deeds. Some of the people could express their near death experiences to other people. The book *Siyahat-i gharb* is one of such examples. Also from the memoirs of great religious scholars like Allamah Tabatabai⁸⁴ it is evident that such experiences occurred from them.

One of the *Ulama* shared the experience of his teacher who said that, "One time I experienced near death experience. I could easily cross the *bridge of Serat*⁸⁵ and stood in front of *Divine Angels* before entering the heaven. They asked me what you have brought for God that you intend to enter His *Heaven*. I said, I offered so many *Salat*. They said, you could cross the *bridge of Serat* so easily because of your *Salat*. I said, I kept so many fasts. They said, you did not feel the heat of hell while crossing the *bridge of Serat*, this was the result of your fasts. In short, whatever deeds I talked about, they said you have already taken the reward in that world or *here*. What have you brought for God? I broke into tears and had nothing to offer. I did not know what to do. Many of my deeds were not out of piety or for the sake of God. Therefore nothing was there in my *Book*. But my mistakes and sins were there. Suddenly I said in a loud voice, "its right, I haven't done anything, but didn't I accept the leadership of *Ahl al-Bayt* (a.s.)? Didn't I love the pious creation of God, *Imam Hossein* (a.s.)? Didn't I love *Imam Reza* (a.s.)? Didn't I cried for the troubles of *Hazrat Fatima Zahra* (a.s.)?" Those *Angels* were silent and said, "we can accept these from you. There is a trace of light in your deeds, the love of *Ahl al-Bayt* (a.s.) and we accept it."

⁸² A book from the same publisher, about biography and memoirs of Martyr Ahmad Ali Nayyeri, who was martyred at the age 19.

⁸³ Lailat al Miraj, Prophet Muhammad's (s.a.w.) nighttime journey from Mecca to Jerusalem, where he then ascended to heaven.

⁸⁴ One of the most prominent thinkers in modern Shia Islam. He is best known for his Tafsir al-Mizan, a twenty-seven-volume work of *Tafsir* (Quranic commentary), which he produced between 1954 and 1972.

⁸⁵ It is a bridge thinner than a hair, sharper than a sword, and hotter than fire (of this world). The true believers 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.

Question 9: We have heard that *Heaven* and its rewards are for the *Judgement Day*. Is it possible for anyone to see the *Heaven* in such experiences?

Answer: Many such individuals who saw *Heaven* in their experiences actually saw *Beheshte Barzakh*. It's a place which exists right now and believers are there. But seeing the real *Heaven* is also not strange. *Prophet* (s.a.w.) saw the *Heaven* during his *Miraj*, and many of our great religious scholars who had spiritual capabilities have passed through such realms and saw the *Heaven*. For example, in the memoirs of Allamah Tabatabai, Mirza Javad Agha Tehrani and others we have read about such experiences.

One of the martyr, Hamid Kermanshahi, in his recorded memories before martyrdom has pointed such experiences. He saw the *Heaven* of God and has mentioned many of his friends who have entered the *Heaven* along with him. He even named a few who would enter the *Heaven* in future.

Question 10: The points mentioned in the book are related to disappointment and punishment. Then what about the mercy of God?

Answer: It is not like that. As per our religious ideology, God is the most merciful, on its time. Even it is said that mother's affection to the child is a small glimpse of God's affection to His creation. Therefore God opened the door of repentance to show people about His mercy.

On the other side, God is the best punisher. It is compatible with His justice. This is emphasized in narrations, like in the case of *Haqq al-Nas*, God is very strict. In fact I heard from the narrator that, "Some of the incidents in which we unknowingly bring damage to the *Bayt Al-Mal* or *Haqq al-Nas* which we are not sure whom to compensate, we can resolve these issues through *Radde Mazalim*." Then he added, "Poor that person who knowingly trick people like while selling a house or car, he doesn't talk about the defects to the buyer. These people will be in too much trouble *there*."

But the narrator is not only talking about strictness and punishment. He also talked about God's mercy, many times. Like repentance which completely erases the sins from your *Book*. Or, other actions which cleans the sins.

Question 11: Many times we have heard about the *Letter of Deeds*, but why is it that here, *Book of Deeds* is mentioned?

Answer: This was interesting for us too. From childhood we hear about the *Letter of Deeds* many times. But when we refer to word of God (Holy *Quran*), we see only *Book of Deeds*. Although, a letter can have many pages like a book.

Question 12: How can we believe in the near death experiences? Does Science confirms these experiences?

Answer: Scientific matters can be experienced only practically. Example water vaporizes at hundred degree Celsius, which everyone can test. But the near death experience cannot be tested. We can believe these experiences if they are in conformance with the religious texts. If there is no conflict, we can accept them. For example, in most of these experiences, they mention the love of *Divine* light and essence that they wanted to unite with that light. God said in the Holy *Quran*, "*I blew from my own spirit into the human being*." One of the person with near death experience said that he understood the meaning of this *verse*.

On the other hand, people who returned have affectionately served and prayed in God's path. We also have in the religion that the best of the creation are those who neither serve because of fear of hell, nor for the eagerness of *Heaven*, but because of piety and love for God. Overall, we must focus and be aware about what these people said. As, some people can fake such experiences and tell about them.

Question 13: I do not have a problem with any part of this book. I have read it many times and accept everything. But I have some issues with *Wilayat al-Faqih* which is made by the Islamic Republic of Iran. Even if the narrator experienced it, why did you mention it in the book and made it political?

Answer: We should mention that the concept of *Wilayat al-Faqih* is not made by Islamic Republic of Iran. It is an issue of Islamic jurisprudence which has roots in history, from the beginning of the occultation of *Imam Mahdi* (a.s.). We have witnessed many years before Iranian revolution when *Ayatollah Borujerdi*⁸⁶ was building the great Mosque of Qom, he faced a problem with the owner of a few graves when he gave order to break the graves. In response to the objection from a few *Ulama*, he replied, "I have the command from *Wilayat al-Faqih* and everyone was quiet." Before that also, we have many historical instances about *Wilayat al-Faqih* but the important point is that the matter of such jurisprudence cannot be executed until there is an Islamic government.

Everyone has witnessed that during these four decades of presence of *Wilayat al-Faqih* at the top, people and officials of our country were victorious whenever they listened to the *Wilayat al-Faqih*, and faced losses wherever they did not. These are not our words. First president of Iran, Bani Sadr, who was an agent of MKO⁸⁷ and escaped from Iran, said, "If (Imam) Khomeini⁸⁸ was alive today, he would have praised (Imam) Khamenei⁸⁹ as he could preserve the Iranian framework during all these years despite so many difficulties and enemies." Many of the sworn enemies of the Islamic Republic of Iran have repeated the same words.

Nonetheless we should be realistic. We have a lot of issues and problems in the country. In the issues related to the Supreme Leader, like military and security issues, Iran is considered at the top amongst the other Middle Eastern countries. But when we face the economic issues, we must accept that it is related to the Government which is elected by the people.

Wilayat al-Faqih is least involved in the executive duties in the country so that no one can claim that the executive officials are restricted by the Supreme leader who is ultimately responsible for everything. Only when the officials distract from the right path, *Wilayat al-Faqih* warns them. If they don't pay attention, he warns them in public and so on. But *Wilayat al-Faqih* usually does not interrupts the executive jobs of the officials, e.g. JCPOA. Now, if they do not listen to him, the judgement is up to the people. As Imam Khomeini said, "*Wilayat al-Faqih* is continuation of the Prophetic movement." We have seen the turbulent situation of Islamic countries that does not have the concept of *Wilayat al-Faqih*. Arrogant countries dominate such so called Islamic countries. To summarize, the steering wheel of power and security of our country is a result of *Wilayat al-Faqih*.

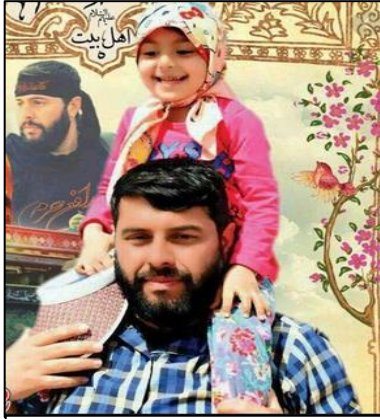
⁸⁶ Grand Ayatollah Seyyed Borujerdi was a leading Iranian Shia Marja' from roughly 1947 to his death in 1961.

⁸⁷ An anti-Iranian terrorist group.

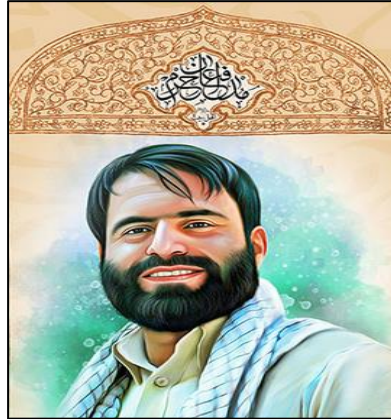
⁸⁸ Founder of the Islamic Republic of Iran and the leader of the 1979 Iranian Revolution.

⁸⁹ The second and current Supreme Leader of Iran.

My beloved friends, we were together night and day. They left me, and I...



Martyr Javad Mohammaddi



Martyr Abdul Mahdi Kazemi



Martyr Seyyed Yahya Barati



Martyr Sajjad Moradi



Martyr Morteza Zare



Martyr Ismail Karami



Martyr Ali Shah Sanayi



Martyr Ali Khadem