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The Nature of Experiencing of Returning to Life Near-Death and its Explanation based on Religious Foundations

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ARTICLE INFO		ABSTRACT	
Article History: Received: 28 April 2023 Revised: 23 June 2023 Accepted: 02 July 2023		SUBJECT AND OBJECTIVES: Those individuals who temporarily experience death, for some reasons, merely experience clinical death that is different from biological death. In the latter one it is not possible for their spirits to return to life while in the clinical death there is a possibility to return to the bodies and the material world. Thus, the present research attempts to explore clinical death incidents as a qualitative phenomenological study.	
Key Words: Near-Death Experiences (NDE) Returning to Life Religious Foundations		METHOD AND FINDING: Among those who participated in producing the “Life After Life TV Series” of the 2020-2022 seasons, 41 participants were selected and interviewed using the purposeful sampling method. In addition to television interviews, the complementary data were gathered using conducting semi-structured interviews. Implementing Colaizzi’s seven analysis steps, the data were analyzed using MAXQDA, the 2021 version.	
DOI: 10.22034/imjpl.2023.15993.1097		CONCLUSION: Findings show 14 extracted codes identified as the “the nature of returning to life”. The codes were categorized into four main themes: 1) Negotiation and being convinced, 2) Having a choice and a discretion to return to the body, 3) Asking to return to compensate indemnifications in the world, and 4) Pleading for intercessions. Overall, it is concluded that in comparison to the other world’s experiencers, Iranian experiencers’ cultural factor and their religious beliefs are different from their counterparts in the world.	
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Introduction

In the Holy Quran, God says:

“Indeed, we have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures”.
(Quran, 17: 70)

Also, on the issues of the humans’ physical and spiritual nature says that:

“Who perfected everything which He created and began the creation of man from clay. Then He made his descendants from an extract of a humble fluid, then He fashioned them and had a spirit of His Own ‘creation’ breathed into them”. (Quran, 32: 7-9)

In an Islamic worldview, man pertains much deeper and more secretive entity than

any other creatures; this is not describable in words. In nature, man has a material dimension similar to the ones in solids, vegetables, and animals; he also has a kingdom and a divine dimension similar to God. Thus, man is a mixture of nature and meta-nature, meaning that the material and the spirit are unified.

In other words, the body and the soul are integrated with each other and, of course, the social surroundings contribute to form and evolve the spiritual and moral characteristics. (Motahhari, 2013)

The soul has its own spiritual phases to grow and similar to a vegetable seed that takes a trip from being planted in the soil, growing and sprouting, turning into a stem and a trunk, developing branches and leaves, having

blossoms and eventually fruits; in a spiritual trip, man's soul also has to take a similar trip starting from being conceived until reaching the death phase; meaning that the soul passes some phases in order to return and meet his God.

Man's soul is his spiritual dimension ruling the body while the animal soul is the same as the vegetal spirit ruling body movements and physical growths.

Eventually, both souls contribute to man's spirit ruling all man's spiritual and physical dimensions. On the other hand, God is the only absolute ruler who is above all possible rulers controlling the whole world. (*Kalhor, 2013*)

It is quoted that Imam Ali at the time of returning from the Battle of Siffin, when he

passed by a cemetery stopped and addressed the deaths:

“O residents of the houses which give a sense of loneliness, of depopulated areas and gloomy graves! O people of the dust! O victims of strangeness! O people of loneliness! and O people of desolateness! You have gone ahead and preceded us while we are following you and will meet you”.
(*Nahjolbalaghe, Wisdom. 130*)

The aforementioned subjects are merely small details of what humans know about the life without them. As in the Holy Quran, God has mentioned that “*They ask you ‘O Prophet’ about the spirit. Say, “Its nature is known only by my Lord, and you ‘O humans’ have been given but little knowledge”.* (*Quran, 17: 85*)

What is clear is the fact that God has mentioned that after death all humans would return to him.

It is said that at the determined and promised specific time of death, humans would disconnect their touch with all their surroundings and friends; they would not be able to describe their observations and status; vice versa, their friends are not able to communicate with them either and they know that they are in the status of death; this status is similar to a situation in which a person has found a way into the other invisible world and he/she is in a deep sleep.

He/she is separated from the material world but his/her heart and brain are still alive and working but he/she has no control over his/her surroundings.

It is quoted that Imam Sadegh said:

“There is no one whose death emerges unless he/she would see Prophet Muhammad and all innocent Imams. If the dying person is one of the pious ones, at the time of visit, he/she becomes happy and loves seeing them; And if the dying person happens not to be one of those pious ones, at the time of visit, he would think that are his/her enemies and he/she will not enjoy seeing them”.
(Majlisi, 1983, Vol. 82: 174)

To this end, the present study aimed to answer these questions:

- What is the nature of the experience of returning to the body in Iranian NDErs, and are there differences and similarities in these

components in samples of different nations and cultures?

Theoretical Foundations and Research Background

At first, the key words of the research are examined, then the research Background is stated:

1. Near-Death Experiences (NDE)

There are many people who shared their secretive and spiritual experiences on the verge of death. They usually returned to life by the aid of cardiopulmonary resuscitation (CPR) and experienced cognitive transcendental incidents. These incidents are defined as the Near-death experience. (*Greyson, 1992*)

Those people died temporarily and for many reasons they experienced clinical deaths. In a clinical

death, there is this possibility to return to the material life while in biological death the person will not come back to life at all. (*Moody, 1981*)

2. Returning to Life

The NDErs pointed out that they have reached an irreversible point. They have described this point with words such as door, window, portal, luminous transparent wall, or passage, and they believed that by crossing this point, they could not return to the world, and crossing this point was equal to their irrevocable death.

Besides, some spirits met them at this point and told them if they crossed this point, they would not have a way back to the world. (*Greyson and Stevenson, 1980; King, 2022; Morse, 1994*)

3. Religious Foundations

From the point of view of Islamic philosophy, death causes material veils to be gradually removed from human vision, and the near-death experience has a similar situation. In this situation, the soul enjoys wide perceptions and awareness, which shows the survival of the soul in the stage after death.

This is a strong proof of the survival of human knowledge and understanding after leaving the body, and even this understanding is at a much higher level than when the soul is in the physical body. (*Salariyan et al, 2022*)

4. Research Background

All over the world, on the NDE issue, many phenomenological researches were conducted. The findings showed that people had reached a stage

when they had to return to their bodies voluntarily or with an obligation. (*Ref: Greyson, 1983; Greyson and Stevenson, 1980; Holden et al, 2009; Perera et al, 2005; Rodabough and Cole, 2003, Vol. 1; Tassell-Matamua, 2013; Wilde and Murray, 2009; Young, 2016*)

In some cases, orders to return to life were induced to Near-Death Experiences (NDErs) by individuals who were construed as luminous entities. (*Long and Perry, 2011; Ring, 2000; Rodabough and Cole, 2003, Vol. 1; Sai and Ghasemiannejad, 2014*)

In some cases, the relatives asked the dying person to return. (*Greyson, 2000*)

In some research findings, it has been concluded that in spite of NDErs decision to stay and being reluctant to return, there were obligatory

decisions and some of NDErs eventually returned reluctantly. (*Greyson and Stevenson, 1980; King, 2022; Pederzoli et al, 2021*)

In these researches the NDErs explained that after experiencing leaving the body, they saw that they passed through a tunnel, visited luminous individuals, saw friends and relatives, reviewed life events, immersed in an immaterial time and unusual location. At the end of the journey, the NDErs were confronted with a non-returnable boarder line, and as a result of not passing that line they were returned to their physical bodies. (*Ghasemiannejad et al, 2014; Holden et al, 2009; Long and Perry, 2011; Morse, 1994; Pederzoli et al, 2021*)

A review of the literature shows that most of the studies on NDE elements and their

consequences on NDErs have been conducted in Western countries, especially in North America; (*Sleutjes et al, 2014*) While *Kellehear (2009)* showed that only about 300 NDErs from countries other than the West had been studied, none of these studies have been conducted in Islamic countries and on Muslim samples.

Furthermore, *Luciano et al (2021)* showed that NDErs from Islamic countries have a very low frequency.

Given Muslims' beliefs about death and the afterlife, research on NDErs from Islamic countries helps researchers to understand the differences and similarities of NDEs.

For example, *Gerami (2012)* reviewed NDE studies from the Islamic perspective and tried to account for NDEs

based on the Islamic doctrine of resurrection and in line with the verses of the Holy Quran and Islamic teachings.

Exploring NDE research helps a lot to understand the NDEs because according to, *Kellehear (2009)* a comprehensive understanding of NDEs can be reached by examining larger samples from diverse societies and cultures.

Moreover, NDE studies can provide more insights and scientific explanations about this challenging phenomenon.

Research Method

The research is a phenomenological one. The statistical population included all Iranian NDErs who participated in producing three seasons of a television documentary called “*Life After Life TV Series*” produced by *Mowzoun (2020-2022)* in 33 episodes.

Using convenience sampling method, 41 NDErs (18 females and 23 males: 5 from the 2020 season, 21 from the 2021 season, and 15 from the 2022 season) were selected.

The criteria for selecting NDErs were receiving consents for participation in the research; the NDErs’ clinical death had to be justified by clinicians and hospital staff; NDErs had to be returned to life using cardiopulmonary resuscitation (CPR) procedures or any other means; NDErs had to be able to speak and to describe their experiences; and at the time of conducting the research NDErs had to have full consciousness.

Using *Strauss and Corbin (2014)* guidelines, the sample size selection was continued until it reached its saturation level (here 41).

The main data gathering method was recorded interviews, with semi-structured questions. Using seven steps *Colaizzi (1978)* analyses method; all texts were transcribed word by word, coded, and analyzed.

In addition to Colaizzi's validation method, four additional validation criteria (e.g., credibility, dependability, confirmability, transferability) were used. (*Ref: Guba and Lincoln, 1982*)

1. Credibility

Means a conscious effort to ensure the accurate interpretation of the meaning of the data.

To ensure the credibility of the data in this study, efforts were made to select NDErs with the greatest variety in terms of experiences. Sampling continued until the data were saturated and the

most suitable semantic unit was identified.

The internal validity of the content analysis was evaluated through face validity, and the content validity was assessed and confirmed by a panel of experts (Table 1.) to support the construction of the themes or coding themes.

2. Dependability

To ensure the dependability of the data in the present study, the researchers tried to avoid the elongation of the data collection process as much as possible, and all NDErs were asked the same questions.

In other words, to increase the accuracy of the research, an outsider mentor was asked to monitor the data gathering process (Associate Prof of Educational Psychology).

3. Confirmability

This criterion shows that the research results are not the outcome of the researcher's hypotheses and preconceptions. The research procedure, including data collection, analysis, and extraction of themes was described in detail to enable the audience and readers to assess the research procedure.

Moreover, the research process was reviewed and confirmed by several subject-matter experts.

4. Transferability

Transferability refers to the extent to which the findings of the study can be transferred

or applied to other groups or places. The transferability of the findings also increases by presenting rich and detailed findings along with related quotations.

The participants in the present study were selected with the maximum age difference and gender diversity. Also, The collected data were codified and analyzed with MAXQDA software (version 2021).

Table 1. Panel of Experts

Row	Field	Scientific Rank	Expert Panel	Number
1	Philosophy of Education	PhD	Prof.	2
2	Philosophy of Education	PhD	Associate Prof.	2
3	Educational Psychology	PhD	Associate Prof.	1
4	Theology	PhD	Associate Prof.	2
5	Philosophy of Education	PhD. Student	-	1
6	Media Management	PhD. Student	-	1
7	Psychometrics, and Educational Research	PhD. Student	-	1

Research Findings

The extracted themes regarding the concept of returning to the body are shown in the following table:

Table 2. Themes of Returning to the Body

Categorized Meanings (Codes)	Themes (Cluster)
Receiving an order or a command to return to the physical body in order to convince the NDEr to return, showing the future of parents and children	Negotiation and convincing
<ul style="list-style-type: none"> • Having a choice to stay or to return • Returning because of having the sense of belonging to the family • Having an attachment to the world as the cause of the return • Dependency as the secret of returning 	Having a choice and a discretion to return to the physical body

<ul style="list-style-type: none">• Asking to return to do incomplete jobs and to keep promises• Asking to compensate for the pasts• Pleading and crying to return to make up indemnifications• Returning in order to finish duties in the world	Asking to return to make up indemnifications in the world
<ul style="list-style-type: none">• Returning due to the pray and family intercede• Being interceded by innocent Imams• Pleading individual/s who have the right to intercede	Pleading for an intercede

According to the description given, tree chart 1 shows the nature of NDER:

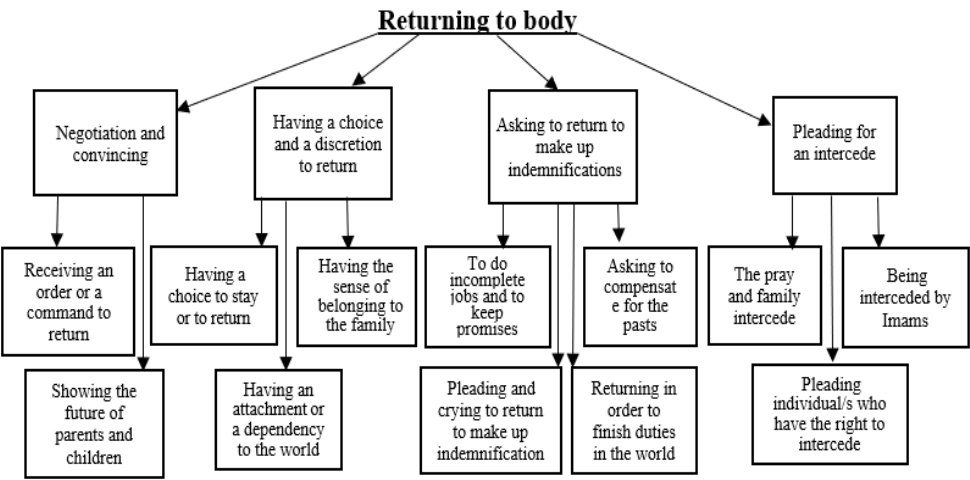


Chart 1. The Nature of Experiences of NDERs

In the process of NDE and Returning to the body experience, the person reaches a phase that is called non-returnable point. NDErs construed this point as a door, window, line, boarder, and or a translucent gelatin-made wall and they knew if they passed this point, they would not be able to return to the world for ever. (Greyson, 1983; Martial et al, 2021)

Here the NDErs (Codes 2, 6, 9, 38) have referred to this point. It seems that the "Passed Away" terminology that is used for the dead people is associated with this return point.

In the Holy Quran God says:

*"When death approaches any of them, they cry, My Lord! Let me go back. * so, I may do good with what I left behind. Never! It is only*

a 'useless' appeal they make. And there is a barrier behind them until the Day they are resurrected". (Quran, 23: 99-100)

On this path, no one is allowed to return to life after death but by God's Mercy and at His will this has become possible for some people.

In the Holy Quran, God says:

"It is 'Allah 'Who' calls back the souls 'of people' upon their death as well as 'the souls' of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until 'their' appointed time. Surely in this are signs for people who reflect". (Quran, 39: 42)

It seems that this verse is a document to prove that the NDErs's temporarily experience death and at God's will they return to their bodies and God's discretion makes spirits to return to their bodies.

Some of the NDErs stated that their return to the world was a God's sign and it was for a clear reason.

God takes away some spirits while his/her owners are in sleep. These spirits are categorized into two divisions:

- Those who has reached the dying time;
- Those who were not supposed to die.

In the second case they would be kept alive and at God's will those spirits had to return to their bodies until their determined time of death would arrive. (*Tabatabai, 1971*)

Exploring Iranian NDErs statements on the nature of returning to the body are presented. They have stated different reasons for their returns (Ref: Table 2.) that are explained below:

1. Negotiation and being Convinced

Most of the NDErs talked about passing through a gate way or a window or a non-returnable point. In case of not passing through that point, returning to the body has happened and the NDEr was convinced by different means to return to the body. One of these instances is negotiation and being convinced.

According to the statements, this phase has happened by one of the following ways:

- Receiving an Order or a Command to Return

Sometimes the person has returned to the world by receiving a command or by implementation of force. It is even possible that order is along with punishment and or the deceased relatives have ordered that person to return to the world (*NDEr code 4*).

NDEr Code 1 stated that in that one moment I learned that I had come to that place much earlier than the moment I was supposed to.

The *NDEr code 16* stated that I was ordered to return to my body. This order might be through kindness and or with anger and force.

NDErs codes 8 and 9 have stated that many of their relative threw them out towards their bodies and NDErs were told that it was

not yet the time to die and they had to go back.

NDErs codes 1 and 24 have noted that sometimes a luminous character, figure/s who accompanied them made them understand that it was not yet their time to die and they had to return to the world.

NDEr code 41 who had survived from a bombing incident said that Imam Hussain was pulling up some individuals and took them away with him. I yelled and said: oh Aba Abdullah! let me come with you, too; But He did not accept my request and told me that the time of your death has not come yet.

Cassol et al (2018), in their research, also referred to a similar experience in which NDErs were obliged to have that experience.

- Showing the Future of Parents and Children

One of the reasons for returning back to the body is families' circumstances.

For instance, the *NDEr code 24* stated that he/she was shown his/her father who was on a wheelchair for years and he/she was told, you have to return for the sake of your father.

The *NDErs codes 3, 9, 27* also stated that they were shown two different alternative ways and they had to choose one or the other: Our children's lives with us or our children's lives after their death.

The *NDEr code 27* was shown that his/her son became depressed and addicted and he/she was also shown if he/she returned to life the son would make progress in his life and would become a doctor.

The *NDEr code 27* also said, I saw my mother; after hearing my death news she had a heart attack and became paralyzed.

Under these circumstances, this *NDEr* chose to return to his/her body immediately.

2. Having a Choice and a Discretion to Return to the Physical Body

Some *NDErs* had the right to choose between staying and or returning.

Cassol et al (2018) have referred to this choice: I had a choice between staying or returning and I returned because I could not leave them alone.

- Having a Choice to Stay or to Return

In some cases, the *NDErs* were given the right to choose.

The NDErs code 20 stated, In that place, I was given the right to stay or to return to my body.

The NDEr emphasized that choosing one or the other way was very a difficult decision to make because in that place I felt tranquility and security and I had no disposition to return.

- Returning because of having the Sense of Belonging to the Family

The *NDEr code 15* stated, suddenly, in one moment, I looked at my spouse's face and I realized that he/she was turbulent and had an anxiety.

The *NDEr code 20* said, when I saw my spouse's anxiety, I realized that it was selfish to leave him/her alone; therefore, I returned to my body immediately.

The *NDEr code 22* also expressed his return to his body, It crossed my mind that my wife was alone. When this thought crossed my mind, I returned to my body. It was my attachment to my wife that caused my return.

- Having an Attachment and a Dependency to the World

The *NDErs codes 3, 15, 17, 22, 24, 26* stated that they were annoyed because they preferred the tranquility of that world but they clearly stated that their return to the material world was because of their attachment to the world's dependencies.

3. Asking to Return to Compensate for Indemnifications in the World

In the process of having NDE, the person has reached to the feedback phase. At the time of exploring the deeds, the

person is confronted with his/her good and evil deeds. The deeds might be in such a way that the person would wish to return to life and would compensate for his wrongs (*NDEr code 7*). It is even possible to return to the body to continue good deeds (*NDEr code 10*).

- Asking to Return to do Incomplete Jobs and to Keep Promises

The *NDEr code 21* stated that he/she was annoyed and asked God to be returned because he/she felt that he/she was too young and could still do many things.

The NDEr mentioned many unfinished tasks that were to be finished and he/she pleaded with God to return him/her to the world, "I had a good task to do that is unfinished and this worried

me". He/she mentioned that he/she wanted to recite the whole holy Quran.

The *other NDEr 2* stated that he/she had promised a person to prepare him/her a thing and he/she asked God to intercede him/her to return to the world and keep his/her promise.

- Asking to Compensate for the Pasts

Some of the NDErs had committed suicides and because of their wrong and bad deeds experienced negative and horrible incidence. When confronted with non-returnable phase, by pleading and crying they asked to return and compensate for their bad deeds.

The *NDEr code 17* stated, I was saying I wish I would be given another chance to return to compensate for my sins.

- Pleading and Crying to Return to make up Indemnifications

The *NDEr code 7* stated, I cried and pleaded to return and I am very glad that God gave me this chance to return and gave me another opportunity to compensate for my wrong deeds.

- Returning in order to Finish Duties in the World

Some of the *NDEr* declared that their returns were for the reason to finish their duties in the material world. They even stated that they were shown their future and they were made to understand that they had to return and complete their tasks. (*NDErs codes 9, 18, 20*)

The *NDEr code 9* said that it seemed, I had a mission and a burden on my shoulders, and I promised there to tell

others that there was another world too.

Also, the *NDEr code 18* said, I was told that I had a mission to finish on earth and after finishing that mission I could comeback.

That person considered that mission to be raising a child that God had given him/her a short time before then and he/she had the parenting mission.

Van Lommel (2011) reported that his/her patients experienced that their time had not arrived then. They had a duty and because of that they had to return and they considered the return as a cruel act because they had to be imprisoned in their bodies again. The *NDErs codes 39 and 40* experienced the NDE at the time of child delivery.

Both stated that they had to leave the tranquility and

enlightening environments of that place and because of having the new born infants they had to return to the world.

4. Returning due to the Pray and Family Intercessions

In the lived experience of NDE of Iranian samples or other countries, intercessions are considered as the most important aspects of returning to the bodies.

In the Islamic foundations, intercessions only happen in the Day After; But in some cases the intercession in the purgatory (Barzakhi) status has also been mentioned.

Mohammad-Alinejad Omran and Oveisi (2018) and *Asgharinezhad (2010)* investigated the purgatory intercessions in the Holy Quran, Hadiths, Allameh Tabatabai Interpretive Thoughts, and the returns due

to the intercessions of Prophet Muhammad and innocent Imams. In spite of all these, God's discretion is above all.

In the holy Quran God says:

"Who could possibly intercede with Him without His permission?" (Quran, 2: 255)

There are other verses that mention angels or other individuals' intercessions. For instance, the verses of the holy Quran, God has emphasized that intercessions are possible only by His discretion and permission. (*Ref: Quran, 20: 109; Ibid, 21: 28; Ibid, 34: 23; Ibid, 53: 28; Ibid, 43: 86*)

In the case of Iranians who experienced the NDE, in comparison to global samples, returning to the body has some significant and deep beliefs and spiritual differences.

Some Iranian NDErs with deep religious beliefs, and sincere and deep beliefs in Prophet Muhammad, and innocent Imams have mentioned the unique and specific beliefs on intercessions that were not shown in any of the NDEs in different cultures.

Iranians' lived experiences on the intercession issues are elaborated On below:

- Returning due to Families' Prayers and Intercessions

Sometimes the reason for returning is families' prayers and their intercessions from Prophet Muhammad and innocent Imams.

The lived experiences of NDErs have shown that the request of family members and specifically that of the mother is the cause of receiving intercession and

the returning of the individuals.

For instance, the *NDEr code 6* expressed, a holy man with a green clothing stopped me and put his hand on my chest and told me that "Oh Amir! return, your mother is praying a lot".

The *NDEr code 25* talked about Hazrat Abolfazl's intercession and his/her returning to the world. He/she said that I had a fabric around my wrists. I got this fabric on the Day of Ashura Mourning. Hazrat told me that you mourned for me for 10 days, how can I reject your intercession? You have to go back because of your mother's prayers.

- Intercessions by Innocent Imams

The *NDEr code 17* met an unknown person and knew

that he was one of the innocent Imams. He said he had a discretion to intercede and he was the only one who could do that.

The *NDEr code 16* said, I can only remember saying “Oh Hussain” from the bottom of my heart.

The *NDEr code 25* expressed, a prestigious man was standing by my right side. He told me that my mission had not finished and I had to return. When Hazrat Abolfazlell Abbas told me that I had to go back, I immediately said good bye to deceased families and returned to the world immediately.

- Pleading Relatives and other Individuals to Intercede

The *NDEr code 30* said, when I was unconscious and in coma, I saw my friend's

brother spirit who was a martyr of Defending Haram. I remembered when he was a child, he slapped me unjustly. He asked for my forgiveness and in return Hazrat Abolfazlell Abbas interceded on my behalf to return to the world. Then, I felt that He was standing by my side and he told me that He was Bobolhavaej and He had come to make me return to my body. Then He put my spirit in my body.

The *NDEr code 38* said, I saw my mother and my martyred brother who both showed me a door and they told me if I passed a certain door, I would not be able to return for ever. When I wanted to pass the door, my martyred brother patted me on the back and they sent me back to my body.

Conclusion

Clinical death is different from biological death or physiological death. In clinical death, after the clinicians' verifications of death and after implementing specific aids the person may return to life; But in physiological death, the death signs would be permanent and non-returnable; So, the death can be claimed as definite.

NDE is one of those kinds of deaths that does not happen completely and the experiencer after passing through some stages, returns to life. People, of course, experience different things yet similar in nature.

In the present research the statements of the Iranian NDErs showed that in NDE they eventually reached to a point that where had to pass a line that is called a non-returnable point. They described

this point as a door, a gate way, a window, a line, or a wall.

This finding is in concordance with the findings of *Morse (1994)*, *Holden et al (2009)*, *Long and Perry (2011)*, *Ghasemiannejad et al (2014)*, and *Pederzoli et al (2021)*.

Some of the NDErs claimed that they had no disposition to return; But they stated that in a variety of ways they had been confronted with different problems and issues and they decided to return to the material world. *Greyson and Stevenson (1980)*, *Pederzoli et al (2021)*, and *King (2022)* have also mentioned this matter.

Some of the NDErs stated that they returned to the world by receiving a command. The order was from one of the deceased parents that the NDErs had met during

experiencing NDE, and they were even violently obliged to return. In the research findings of *Greyson and Stevenson (1980)*, *Rodabough and Cole (2003)*, and *Holden et al (2009)*, this point was mentioned.

In some of the experiences of those who did not wish to return to the material world, their futures were shown to them by close relatives. Then, in order not to diminish the futures of their dear ones, and in spite of their unwillingness and in order to avoid ruining their futures, they were convinced to accept to return. *Van Lommel (2011)* findings also confirmed the same issue.

Also, some of the NDErs mentioned that they had the discretion to return to their bodies and or pass through the non-returnable gate way. Only their attachment and dependency to their children,

spouses, parents, and even to materialistic matters have caused them to return to the world. In other words, these were the secrets of their return.

Some others also pleaded to return to finish some tasks and to complete an owe.

One of the NDErs said that one of his incomplete tasks was finishing the job of reciting the holy Quran. The other experiencer had a promise to buy a radio for an old Christian who was residing in a nursing home.

In some cases, pleading and begging are the reasons for retuning to compensate the indemnifications and to make up small and big mistakes that people had committed.

Specifically, those with negative NDErs believed that because of committing suicide they were confronted with

their wrong deeds. They believed that a life full of sins and mistakes and seeing ugly deeds at the time of being confronted with the non-returnable point had caused them to become very anxious and by begging and pleading with God to compensate their sinful deeds; so they asked to return to their bodies.

In some other cases, also, some NDErs believed that the reason for their return was to finish an unfinished mission and this mission could be the child raising that existed at that time of life or it could be a child that was supposed to be born.

Ring (2000) and *Van Lommel (2011)* research findings confirmed and reported similar incidents. Even some NDErs expressed that their mission was to send the message that the immaterial world was real.

The world after death, the Day of Counting and Doomsday (the Day of Resurrection) are real and true for all people.

Also, many NDErs referred to the intercession as the most important factor in returning to their bodies. One of the important differences as the nature of returning to their bodies is the intercession theme that distinguishes Iranians from other nationalities. Although in samples of other countries, intercessions have been referred to, among Iranian NDErs, the qualities and spiritual beliefs were inferred from Shi'a religion, and believing in innocent Imams, Iranian NDEs pertain different nature in comparison to other world's NDEs.

Iranian NDErs had magnificent and unique observations of Prophet Muhammad and innocent Imams' intercessions.

Even in the negative NDErs, in order to compensate for some losses and harms due to committing some sins, some Iranians reported that the intercession was the only factor that caused their returns.

They mentioned these points: When I saw my ugly deeds in figures of horrible and terrifying creatures, the only factor that could have freed me from all these indescribable sufferings, hardships, apprehensions, and fears was the intercession of one of the innocent Imams.

Research findings showed that the culture as a factor and religious beliefs have distinguished the quality of the nature of returning to the material world.

Iranian NDErs' respect for the spiritual issues, pleading to innocent Imams, participating in mourning ceremonies for Imam Hussain, believing in Hazrat Abolfazlell Abbas as a Bobolhavaej, their sincerity towards Imam Reza, and other Innocents caused them to return. Such unique experiences are not seen in any other samples of any other countries' NDErs.

Being confronted with negative and unpleasant experiences such as being humiliated, prejudged, and being blamed were some of the limitations that may have caused some of the NDErs not to report their experiences completely.

In some cases, recalling some of the memories caused some of the NDErs to become stressed; therefore, they may have avoided to explain their experiences completely.

The other limitation was the relative time lapses between the NDErs' real incidents, the TV interview times, and conducting of the research. These may have caused some of the NDErs to have forgotten the details of their experiences.

Thus, it is suggested to conduct other research with much closer time lapses between what happened before and participating in the research interviews. Meeting this demand could give more accurate results and would fill the gaps that may exist in the present research.

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