

Barzakh: Question – Actions – Result

► Important Hadith

► قَالَ أَبُو عَبْدِ اللَّهِ ع يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَزَكَاتِهِ وَحَجِّهِ وَصِيَامِهِ وَوَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَرْبَعِ مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامُهُ.

► Wilaya is part of Aqaid.

► If Aqaid is present when one dies, it Can help in sorting out actions.

► Note: **كثرت** and **قلت not** **تَمَامُهُ** and **نَقْصٍ**

► When one performs the actions according to the rules etc. e.g. prayed but did not have humility, then Wilaya (AQAID) can fix this

► **BUT**

► If one did not pray at all, wilaya will not add a prayer for you

► You need both wilaya (AQAID) and Actions, one cannot rely on one without the other.

Barzakh: Question – Actions - Result

Actions are
controlled

Nafs gets
controlled

Heart moves
towards Allah
swt



Barzakh: Question – Action - Result



Actions not controlled

Nafs is not controlled

Heart moves to other than Allah

Barzakh: Constriction in the grave.

➤ Hadith:

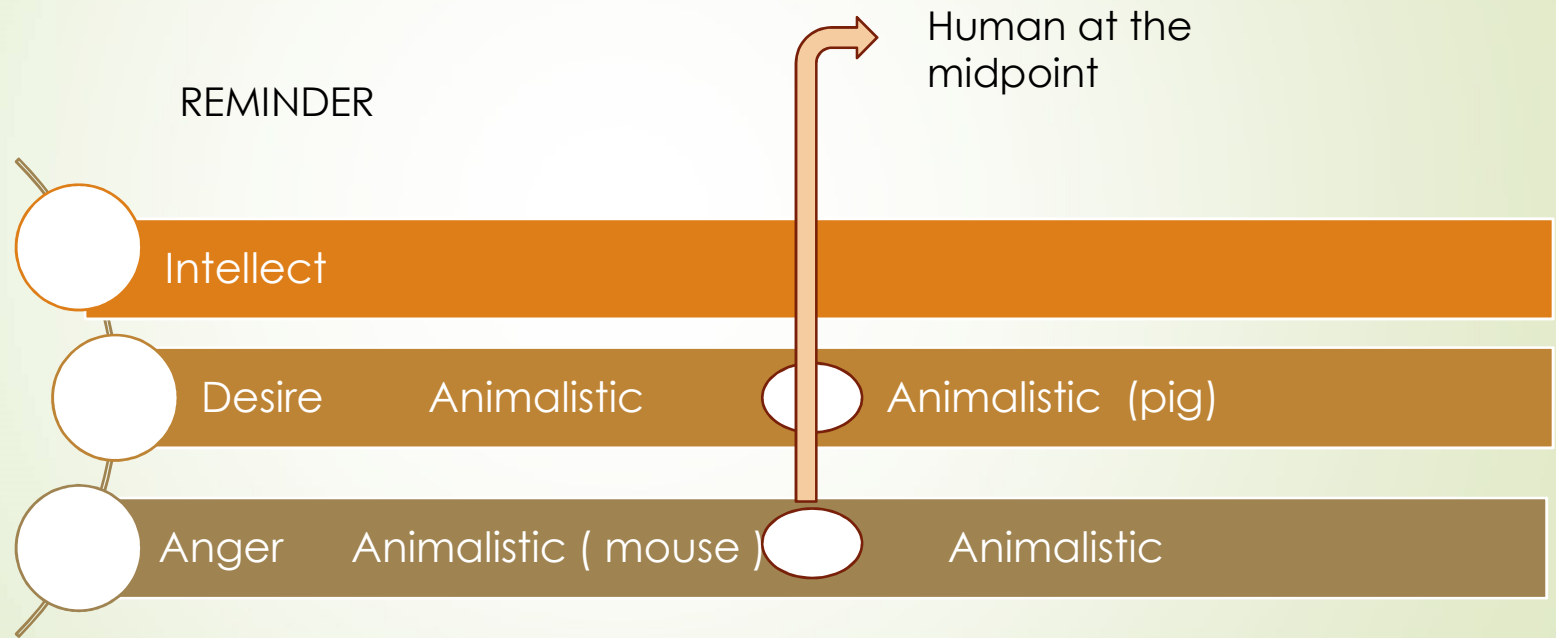
➤ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ضَغْطَةُ الْقَبْرِ لِلْمُؤْمِنِ كَفَّارَةٌ لِمَا كَانَ مِنْهُ مِنْ تَضْيِيعِ النَّعَمِ.

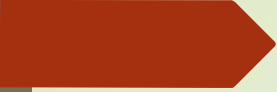
➤ Important points

- Pressure/constriction is for a Mo'min
- It's a Kaffara
- For wasting the bounties given to him
- Which bounties:
 - Connected or disconnected
- What does wasted mean
 - Means using a bounty in a way other than the way Allah swt asked us to use.
- Why constriction of the grave?

Barzakh

The mithali body.





Barzakh body in this world

Giraffe

- Soul of a giraffe
- Body of a giraffe
- Nutrition suitable for a giraffe

Apple tree

- Soul of an apple tree
- Structure of an Apple tree
- Nutrition suitable for an apple tree

Human being

- Soul of a human
- Body of a human
- Nutrition suitable for human



Barzakh

Mithali body (appearance on that day)

Desire not
controlled
Pig



Anger not
controlled
Mouse



MO - IG
Body which is in
sync with such a
soul
Nutrition that is
appropriate for
such an existence


This is nothing
but justice

Qiyama

- ▶ Surah Al-Takwir Verse 5.

وَإِذَا الْوُحُوشُ حُشِرَتْ

- ▶ when the wild beasts are mustered,
 - ▶ Explanation 1 – beasts (animals) will be gathered
 - ▶ Explanation 2 – Humans in the form of animals will be gathered.
- ▶ From Ahadith
 - ▶ Intellect → Aqaid
 - ▶ Intellect not used → No Aqaid → like a donkey



Qiyama - Imaan

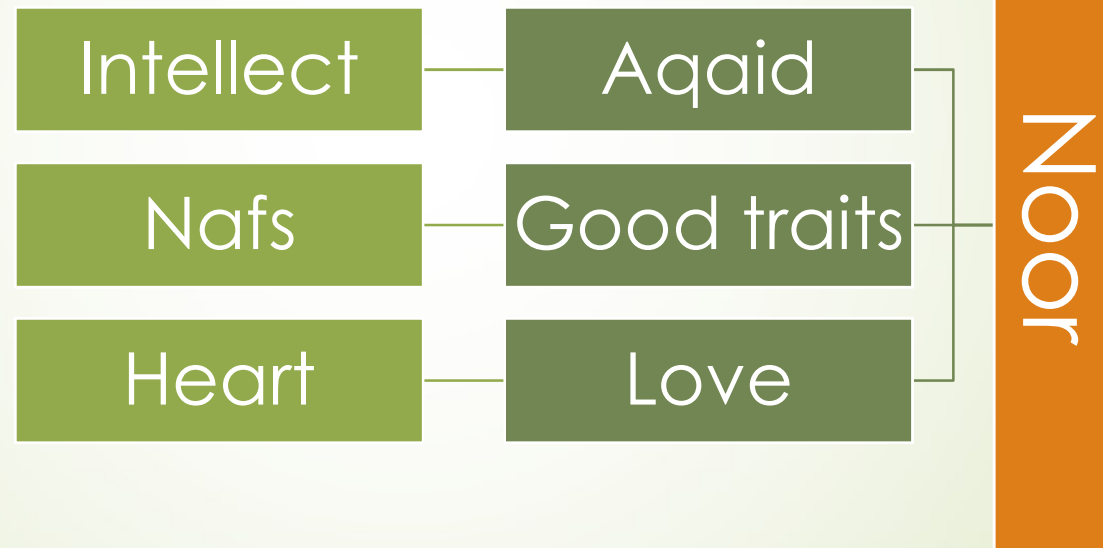
- ▶ If Imaan is so important, how can we strengthen it?
- ▶ Answer:
 - ▶ By performing actions the way the Ahlul Bayt (AS) have taught us.
 - ▶ Perform **wajibat** and abstain from **haram**.
 - ▶ There fore we need to seek knowledge to know what is wajib and haram



Qiyama: Raising of a Mu'min.

- From A hadith:
- Hazrat Zahra (SA) asks the Holy Prophet (saww)
 - Will bodies be covered in their shroud on that day
- Holy Prophet (saww)
 - The physical shroud is decayed
 - Mo'min is covered
 - Unbeliever is uncovered
- Hazrat Zahra (sa)
 - What covers the mo'min
- Holy Prophet (saww)
 - It is light which emanates from them and its intensity does not allow anyone to see them

Qiyama: Raising of a Mu'min





Qiyama: Heart – Special container

- ▶ One can prove the existence of Allah swt intellectually
 - ▶ Through Proofs etc.
- ▶ But it is possible that **love of Allah (s)** does not root itself in the heart.
 - ▶ There fore the action of the intellect has had no effect.
- ▶ How does love of Allah swt take root in the heart?
 - ▶ Actions – according to the rules of Allah (s).
 - ▶ Remember the bounties that Allah (s) has given us. – we need to keep some time in the day for this
- ▶ Why does love of Allah (s) needs to be in the heart.
 - ▶ Because it is love that makes us act
 - ▶ If it is love of the self in the heart, then that is what is making us act.

Qiyamah - Sirat

➤ Hadith:-

➤ عَنِ الْمُفَضَّلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصِّرَاطِ فَقَالَ هُوَ الطَّرِيقُ إِلَى مَعْرِفَةِ اللَّهِ عَزَّ وَجَلَّ وَهُمَا صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَصِرَاطٌ فِي الْآخِرَةِ

➤ Companion asks the Imam (AS) about **sirat**.

➤ Imam (AS) responds

- Sirat is the path towards **Marifat** of Allah (s)
- This **ONE** sirat is, **TWO** sirat
- **ONE** sirat is in the dunya, **ONE** sirat in the hereafter.



Qiyama - Sirat

- ▶ There is only **ONE** sirat
 - ▶ That which will take you to the marefat of Allah (s).
 - ▶ The sirat that we move on, in this world is the apparent sirat
 - ▶ The manifestation of the apparent sirat in the next realm is the other sirat.
- ▶ All that is happening is we will see the path we treaded in this world.

Qiyama – Sirat – A spiritual path

Starting point



Bulugh

Path itself



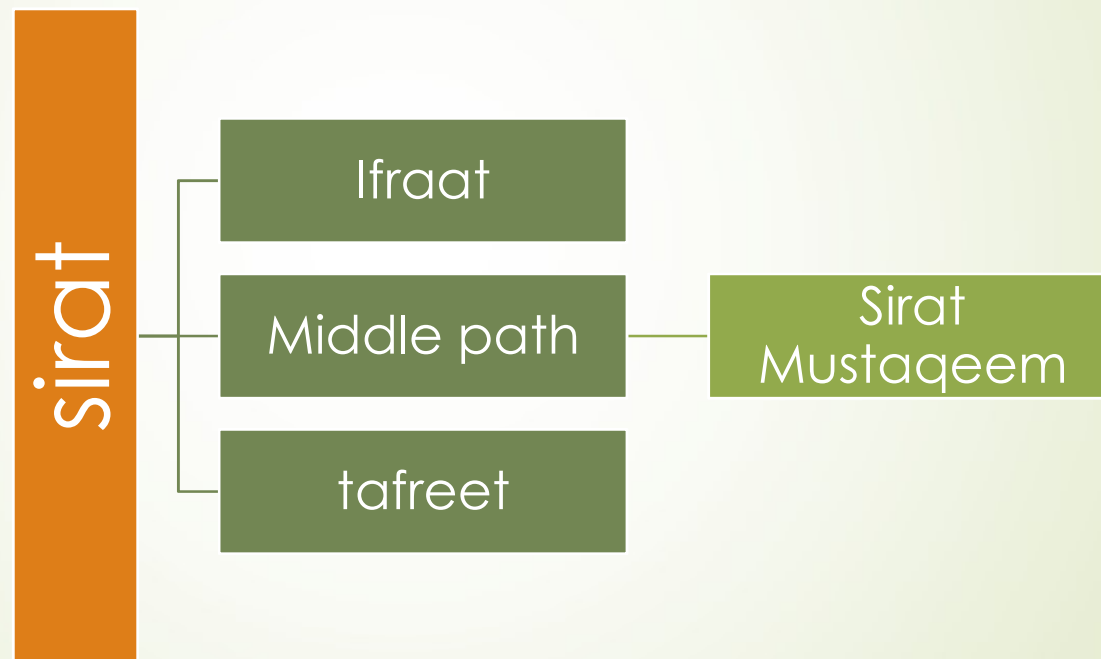
Sirat


Destination



Marefa of Allah (s)


Qiyama – Sirat – A spiritual path





Qiyama – Sirat – what is the middle path.

- ▶ Quran shows us the sirat that we need to follow in this world.
- ▶ Quran has instructions
 - ▶ about the material life in the world – affairs to do with our limbs
 - ▶ About the spiritual side of things - affairs to do with our hearts.
- ▶ In order to successfully reach our goal, we need to cater for both the aspects of Quran – this is **“the sirat”**.
- ▶ Some follow and act on the instructions to do with praying / fasting .. **only** – ifrat
- ▶ Some follow and act on those instructions which are to do with spiritual side **only** – tafreet
 - ▶ E.g. cleansing the heart without following the shariat



Qiyama – Sirat – the middle path

Sirat is the guidance that has come to us.

It is a path which is over Jahanam (hawa Al-nafs)

The flames are the Hawa Al-Nafs

If the nafs is controlled and actions are according to the rules of Allah (s), a person is moving on the sirat.

If a person's actions are due to following the nafs, he falls of the sirat, into the fire.

but if a person does **Tawba** and **compensates with actions** this person will have shaky feet.

In the hereafter this same sirat will be manifested.

Qiyama - Sirat

- Part of a hadirh

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ:.....الصِّرَاطُ أَدَقُّ مِنَ الشَّعْرِ وَ مِنْ حَدِّ السَّيْفِ.....

- Finer than hair, why?

- Because it is extremely difficult to find out if I am doing an action for Allah swt or for my self.

- Finer than the edge of the sword, Why?

- Because feet are bound to be shaky on the edge

- But** the stronger the Imaan the lesser the feet will tremble.



Qiyama - Accounting

- The first accountant – the person himself
- What will be accounted?
 - Actions
 - Which actions?
 - Actions related to all dimensions of a person's existence.
- How will a person do his accounting?
 - He will not be calculating actions.
 - Rather he will comprehend the actions itself
 - The person is the doer of the action = action = effect of the action.
- The first judge?
 - The person himself.