

**Bismillah,****ALI 646: Session 3:****Passage 1:**

The first Accountant of deeds on the day of judgement.

- Questions:
  - i. Who is the accountant on the day of judgement?
  - ii. Which actions will be accounted for?
  - iii. How will accounting take place?
  - iv. After accounting who is the judge?

1. Who is the accountant on the day of Judgement?

- Answer:
  - Those who will do the accounting are few.
  - The first accountant is the person himself.
  - Why should a person do his own accounting first?
    - Answer: because if someone else does his accounting first, he will always have a doubt that it should not be that they have made a mistake.. In this scenario first an individual does his own accounting and then when other do the accounting he can say that their accounting is correct or not.
    - This is the most logical way to make sure that accounting has happened accurately.

2. Which actions will be accounted for?

- Answer
  - That which will be accounted for are actions of an individual
  - Accounting will be related to the different dimensions of the existent actions.. (after all actions are an existence) which were performed in this world.
  - What is considered as actions?
    - Ones Aqaid is an action
    - The different dimensions of ones own existence
      1. The dimension of intellect
      2. The dimension of ones heart
      3. Good and bad characteristics (Akhlaqi) of the nafs/soul
      4. Actions that one performs with his limbs.

- Every dimension of a human beings existence - has actions related to that dimension.
- Conclusion: everything is an action.

### 3. How will a person do his accounting?

- Is it like he will have a calculator in hand to perform the accounting?
- Is it that he will get a written book, or pictures of his actions and he will see them and account for them?
- Answer:
  - None of the above is true, because it is possible that one could make a mistake.
  - That which will be accounted is the action itself - (not a recording of that action)
  - Actually it is a page of our existence on which our actions have left its effects.
  - *(the actions that we perform is shaping our existence)*
  - In other words "I am being manifested to myself". (*I am seeing who am I, or what I am*)

### 4. Who is the judge?

- Answer:
  - The judge is also human being himself.
  - It's saying - you see yourself and judge yourself - because the action is not separate from yourself. (*you are your actions*)
  - These actions are a level of our own existence.
  - The person himself will judge where is his end.. Heaven or hell.

- Verses of the Quran that can be discussed

◦ **وَكُلِّمْنَا الْإِنْسَانَ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا [١٧:١٣]**  
 Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

**وَإِذَا الصُّحُفُ نُشِرتْ [٨١:١٠]**

When the scrolls are laid open;

- Hadith says that "صحف" is the actions.
- The page of his existence that a person with his actions has molded will be revealed.

أَفْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا [١٧:١٤]

(It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

### Passage 2:

There are verses that indicate that Allah swt is the one who will do the accounting:

• وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَسِيبِينَ [٢١:٤٧]

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

Question:

- If Allah swt is enough for accounting, than why was man asked to account for himself initially?

Answer

- The methodology applied by Allah swt is a logical approach.
- Accounting by Allah swt is surely enough, as the verse explains.
- But it is also important that there should be no room left for anyone to question or have any doubt.

### Accounting of ones deeds/actions in this world.

عَنِ النَّبِيِّ ص حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوهَا قَبْلَ أَنْ تُوزَنُوا وَتَجَهَّزُوا لِلْعَرْضِ الْأَكْبَرِ.

- Account yourself before you are accounted for
- Weigh yourself before you are weighed
- And prepare yourself for the great day (day of judgement)
- The reason that a mo'min accounts his deeds in this world is because he does not doubt the fact that he will be accounted for in the hereafter.

Accounting of ones deeds in this world is preparation for the accounting in the hereafter.

- If one wants his accounting to be easy on the day of judgement, he should account for his deeds every day.
- One's own accounting should take place at least once a day.
- How to perform one's own accounting:

○ 2- عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الْحَسَنِ الْمَاضِي ص قَالَ: لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ حَسَنًا اسْتَرَادَ اللَّهَ وَإِنْ عَمِلَ سَيِّئًا اسْتَعْفَرَ اللَّهَ مِنْهُ وَتَابَ إِلَيْهِ.

- Watch your day like a movie
- For every good action (thank Allah swt) ask him to increase for you "tawfeeq" so that you can perform more good deeds.
- For every wrong action, seek forgiveness and do tawba (turn back to Allah swt)

### Effect of performing one's own accounting on the Nafs.

- Accounting also acts as a reminder, because if one does not do muhaseba he will forget the sins he has committed while it is already recorded in his scroll of deeds.
- By seeking forgiveness for the mistakes committed, you are erasing the dirt from your existence.
- This will result in one question not being asked ... as in this world you already cleared your records.

### NOTE:

- What has already been mentioned that - the action itself will be brought forward - and not a picture or a movie etc.. Is what is also referred to as Tajassum Al-A'amaal.
- So it is not a picture or a film of the A'amaal that is presented - rather it is the action itself.
- In other words they are bringing you, yourself and you are seeing yourself in yourself.
  - Just like someone who has blackened his face and he his seeing his blackened face.
  - Then someone comes and tells him - what face have you made for yourself.
- In the hereafter - before he is told what he has done, the person himself will realise what he has done to himself.

- Allah swt created him a human being and gave him all that he required to turn in to someone who is higher than angels and what he did was to turn himself in to an animal
- We may hide or make things open in this world but in that realm there is no hiding - everything will be manifested clearly.
  - By covering things in this world does not mean that, it is hidden forever.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبْدُوْا مَا فِىْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهٖ ۗ اَللّٰهُ ۙ فَیَغْفِرُ لِمَنْ یَّشَآءُ وَّیُعَذِّبُ مَنْ یَّشَآءُ ۗ وَاللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ [۲:۲۸۴]

To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

**ACTIVITY! Use Google translate and translate the following hadith:** (I have separated the lines that should be translated together. Copy them in the translation box on translate.google.com and see what the Holy Prophet (SAWW) has told Abu Dhar about how to live his life in regards to the hereafter!

عَنْ أَبِي ذَرٍّ فِي وَصِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:  
يَا أَبَا ذَرٍّ حَاسِبْ نَفْسَكَ قَبْلَ أَنْ تُحَاسِبَ فَإِنَّهُ أَهْوَنُ لِحِسَابِكَ غَدًا

وَزِنْ نَفْسَكَ قَبْلَ أَنْ تُوزَنَ

وَتَجَهَّزْ لِلْعَرْضِ الْأَكْبَرِ يَوْمَ تُعْرَضُ لَا تَخْفَى عَلَى اللَّهِ خَافِيَةٌ

إِلَى أَنْ قَالَ

يَا أَبَا ذَرٍّ لَا يَكُونُ الرَّجُلُ مِنَ الْمُتَّقِينَ حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسَبَةِ الشَّرِيكِ شَرِيكِهِ  
فَيَعْلَمَ مِنْ أَيْنَ مَطْعَمُهُ وَمِنْ أَيْنَ مَشْرَبُهُ وَمِنْ أَيْنَ مَلْبَسُهُ أَمْ مِنْ حَلَالٍ أَوْ مِنْ حَرَامٍ

يَا أَبَا ذَرٍّ مَنْ لَمْ يُبَالِ مِنْ أَيْنَ اكْتَسَبَ الْمَالَ لَمْ يُبَالِ اللَّهُ مِنْ أَيْنَ أَدْخَلَهُ النَّارَ