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*Al-Hisaab*

*Riyaa`*

Riyaa` is showing off; doing deeds to impress someone and not for the sake of Allah. It is an extremely dangerous deed. RasulAllah sallallahu `alayhi wa sallam has called it minor shirk. What is shirk? It is associating others with Allah. Riyaa` is doing something which should be for Allah, but it's for somebody else, so it is also a form of shirk.

An example of this would be that the munafiqeen pray, but they are not sincere in their prayer. Allah says: "Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little." (4:142) They're praying in the masjid, but the heart is somewhere else.

Riyaa` would be a scholar to show off, someone who memorizes Qur'an to show that he is a qari, etc. Allah is Ghaniy; He is free from all need. He does not want something from you that is not purely for Him. That is why Allah does not accept having anyone worshipped besides Him – that is shirk. Similarly, with the deeds, Allah does not want you to do something that is not solely for Him. There is a hadith in Muslim, which many of us have heard:

People dispersed from around Abu Huraira. And Natil, who was from the Syrians, said to him, "O Shaikh, relate (to us) a tradition you have heard from the Messenger of Allah sallallahu `alayhi wa sallam." He said: Yes. I heard the Messenger of Allah sallallahu `alayhi wa sallam say:

"The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: 'What did you do (to requite these blessings)?' He will say: 'I fought for You until I died as a martyr.' Allah will say: 'You have told a lie. You fought that you might be called a brave warrior. And you were called so.' (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell.

Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. He will be brought and Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: 'What did you do (to requite these blessings)?' He will say: 'I acquired knowledge and disseminated it and recited the Qur'an seeking Your pleasure.' Allah will say: 'You have told a lie. You acquired knowledge so that you might be called a scholar, and you recited the Qur'an so that it might be said: He is a Qari, and such has been said.' Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire.

Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: ‘What have you done (to requite these blessings)?’ He will say: ‘I spent money in every cause in which You wished that it should be spent.’ Allah will say: ‘You are lying. You did (so) that it might be said about (You): He is a generous fellow, and so it was said.’ Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell.” [Muslim, 20/4688]

There’s another big problem with riyaa` : it is hidden. It can be very difficult to detect. Unless you are always testing yourself and thinking about your intentions, it is very easy to go along the path of riyaa` . Ask yourself: Why am I doing this? When you examine your intentions, shaytaan comes and tries to mislead you. Shaytaan comes to them and tells them, “You’re doing this for riyaa` , so don’t do it.” And thus he prevents people from doing good deeds!

Abu Hurayrah was once asked a similar question. A man came to Abu Hurayrah and said that he did not want to memorize Qur’an because there is a hadith that says if you memorize Qur’an and forget it, you come with your face mutilated on the day of judgment. Abu Hurayrah said: that is the beginning of losing Qur’an. By making this intention of not memorizing, you are in a worse situation.

Similarly, the scholars say if shaytaan is making you think your intentions are for riyaa` , do that act and try to make the intention for Allah.

For example, if there is a public fundraising, shaytaan may tell you not give a public donation, give it privately. Then, as you are leaving, shaytaan may make you forget, and in that way, you did not donate at all. So the scholars say to do the act and try to correct your intention.

#### *The Lord Presenting the Sins to His Servant*

Narrated Safwan ibn Muhriz: While Ibn Umar was performing the Tawaf (around the Ka’bah), a man came up to him and said, “O Abu aAbdurRahman!” or said, “O Ibn Umar! Did you hear anything from the Prophet about An-Najwa?” Ibn ‘Umar said, “I heard the Prophet saying, ‘The Believer will be brought near his Lord.’” (Hisham, a sub-narrator said, reporting the Prophet’s words), “The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), ‘Do you know (that you did) ‘such-and-such sin?’ He will say twice, ‘Yes, I do.’ [the speaker added: Allah will keep asking him until he thinks that he is ruined.] Then Allah will say, ‘I concealed it in the world and I forgive it for you today.’ Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: ‘These are ones who lied against their Lord [Behold, the curse of Allah is upon the wrongdoers].’” [Bukhaari, 6/60/207]

#### *Allah’s Reprimand of His Servants Shortcomings*

Abu Huraira reported Allah’s Messenger sallallahu ‘alayhi wa sallam as saying: “Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: ‘O son of Adam, I was sick but you did not visit Me.’ He would say: ‘O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds?’ Thereupon He would say: ‘Didn’t you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him?’

‘O son of Adam, I asked food from you but you did not feed Me.’ He would say: ‘My Lord, how could I feed Thee whereas Thou art the Lord of the worlds?’ He said: ‘Didn’t you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side?’

(The Lord would again say): ‘O son of Adam, I asked drink from you but you did not provide Me.’ He would say: ‘My Lord, how could I provide Thee whereas Thou art the Lord of the worlds?’ Thereupon He would say: ‘Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.’” [Muslim, 32/6232]

### *Distribution of the Book of Deeds*

The books of deeds will be thrown in the air from a high elevation, and man is below. The moment when the books are thrown is one of the moments where RasulAllah sallallahu ‘alayhi wa sallam says that the hair turns gray – because you don’t know which hand you will get the book in. If the book comes in your right hand, you’re fine. If the book lands in the left, then you’re doomed.

Allah says: “Then as for him who will be given his Record in his right hand will say: ‘Take, read my Record! Surely, I did believe that I shall meet my Account!’ So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!” (69:19-24) Notice here that Allah is talking about fruits that are low and then He says, ‘eat and drink.’ This is a very appropriate place to say so because that is the day when hunger and thirst will be at their limits.

What about the one who receives the book in his left hand? “But as for him who will be given his Record in his left hand, will say: ‘I wish that I had not been given my Record! And that I had never known how my Account is. I wish, would that it had been my end (death)! My wealth has not availed me, My power and arguments (to defend myself) have gone from me!’” (69:25-29) The two things that we struggle for in this life – power and wealth – will do nothing for us that day. Whatever you want in dunya, you can buy it with money; it fulfils your desires. On the Day of Judgment, money is worthless. What was wealth one day is now nothing. Power is the same way – it gives you dominance and opens for you doors of opportunity. On the Day of Judgment, you will be so powerless that you will not even have power over your own limbs; your limbs will testify against you. Therefore, power and wealth are of no value on the Day of Judgment. If we strive for either of those things, it should be for the sake of Allah.

### *Qisaas – Settlement of Accounts between Creation*

On the Day of Judgment, there will be many accounts that will be opened. People always ask – “Why is there so much disease, famine and injustice in the world? Where is God?” What they don’t realize is that everything will be settled on the Day of Judgment. This settlement is comprehensive, even among the animals. Allah will not let anything go unnoticed.

Abu Huraira reported Allah’s Messenger sallallahu ‘alayhi wa sallam as saying: “The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.” [Muslim, 32/6252]

## *Oppression*

How are the accounts settled between two humans? Allah's Apostle said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him." [Bukhaari, 3/43/629]

On the Day of Judgment, the only currency that is accepted is hasanaat. On that day, you will be willing to give the world and everything in it for one hasanah.

Why would you backbite against someone or do something else against them? Because you hate them; they are your enemy. If you think about it – the last thing you want to do for your enemy is give them your good deeds. So if you don't like someone: first ask Allah to take that hatred from your heart and then don't put yourself in a position that will end up harming you more. It's common sense!

It was either Shafi'ee or Hasan al-Basri, but someone came to them and said, "So and so is speaking against you." The Imaam bought some fruits and went to the door of that person and said, "I heard that you have given me some of your good deeds and I have no way of paying you back but giving you this gift."

The Prophet said, "Oppression will be a darkness on the Day of Resurrection." [Bukhaari, 3/43/627]

## *Murder*

A very important thing to be settled is blood – when you harm or kill someone. That is one of the first things to be settled on the Day of Judgment. In a hadith in At-Tirmidhi, RasulAllah sallallahu 'alayhi wa sallam said, on the day of judgment, the murdered will be holding the head of the murderer, and blood will be flowing from him. Allah will bring that person in front of Him and that person will say, 'O Allah, ask him, why did he kill me?' And it will be settled on the Day of Judgment.

And RasulAllah sallallahu 'alayhi wa sallam says, "The first cases to be decided among the people on the day of resurrection will be those of bloodshed."

Abu Muslim AlKhursaani was the one whom the Abbaseen used to establish the khilaafa for themselves, and in the process he killed thousands. Allahu 'Alam how the story is, but he was heard standing on the mountain of Arafah saying, "O Allah, I ask you to forgive me for something that I think you will not forgive for me." A man said to him, "What are you talking about? Allah forgives everything." Abu Muslim said, "Do you see all of these people in 'arafah? (It was the day of Hajj.) Every one of these wants something from me – I've killed one of their family members. How do you think Allah can forgive me if these people will all come to Allah on the day of resurrection, asking for revenge?" So the oppressors of all time, throughout history, have a very hefty price to pay on the Day of Judgment.

Abu Huraira reported Allah's Messenger sallallahu 'alayhi wa sallam as saying: 'Do you know who is poor [bankrupt]?' They (the Companions of the Prophet) said: 'A poor man amongst us is one who has neither dirham with him nor wealth.' He (the Prophet) said: 'The poor of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but he would find himself bankrupt on that day as he would have exhausted his funds of virtues since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.' [Muslim, 32/6251] In economical situations, a bankrupt person is someone who had money, but then lost it. There's a difference between a bankrupt person and a poor person – the poor was poor for a long time. SubhaanAllah, the analogy is so appropriate. This person lost so much – and may even gain sins – because of their treatment of others.

There could be a corrupt Muslim (who drinks, etc) and then another Muslim who fasts and prays. The praying and fasting Muslim may abuse the Muslim who was corrupt, but on the Day of Judgment, the fasting Muslim would have to carry the sins of the corrupt person because of the abuse he did to him. Never underestimate the good treatment of others and dealings with others; you could lose everything because of that.

The religion of Islam needs to be taken comprehensively – you have to balance 'ibaadah AND dealing with others. As we said, everything will be settled, even between animals. In a hadith by At-Tabari, Allah will settle the claims amongst the animals. After all of their claims are settled, Allah will tell the animals to turn into dirt; they will cease to exist. The fate of all animals is that they are turned to dirt. "[...] The disbeliever will say: 'Woe to me! Would that I were dust!' (78:40)

Abu Dharr said that he was with RasulAllah sallallahu 'alayhi wa sallam and there were two sheep which were knocking each other on the head. RasulAllah sallallahu 'alayhi wa sallam said to Abu Dharr, Do you see those two sheep? Do you know why they are fighting each other? Abu Dharr said no. RasulAllah sallallahu 'alayhi wa sallam said that Allah knows and He will judge between them on the Day of Judgment. Also, something to notice here is that two sheep fighting would seem like something so trivial to us. RasulAllah sallallahu 'alayhi wa sallam would convert any information into a certain way and view it from a certain perception. Even something so trivial reminded RasulAllah sallallahu 'alayhi wa sallam of akhirah. Everything around us should remind us of akhirah.

### *Al-Mizaaan – the Scale*

Al-Qurtubi says, after the reckoning, the deeds will be weighed because weighing of deeds is for reward, so it needs to be after reckoning. Reckoning is to calculate the deeds. To give an illustration – say you have a big sack filled with a lot of things. Al-hisaab sorts out those things. Allah will question your deeds so that the good will be separated from the bad; the accepted will be separated from what is not accepted. The hisaab (reckoning) is to separate what you will be rewarded for and what you will be punished for. Therefore, al-mizaaan comes after hisaab.

Allah says: “And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” (21:47)

There’s a difference of opinion of the scholars on what will actually be weighed. It is our belief that the deeds will come in a physical form and be weighed, but are the deeds going to be weighed or is the individual going to be weighed? Some scholars say both. Some say it is just the deeds. This is a difference of opinion that is inshaAllah trivial.

In a hadith narrated by Ahmad, Abu Dardaa` says that the Prophet sallallahu ‘alayhi wa sallam said, “There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.” [I found it in Abu Dawood, 41/4781] Never underestimate good behaviour! It is truth, kindness, fulfilling the rights of others.

The Prophet sallallahu ‘alayhi wa sallam said, “(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: Subhan Allah wa-bi hamdihi and Subhan Allah Al-‘Adheem.” [Bukhaari, 9/93/652]

In a hadith in Bukhaari, the Prophet sallallahu ‘alayhi wa sallam said, “[...] As for the one for whom it [a horse] is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah’s Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it [...]” [Bukhaari, 4/56/839]

RasulAllah sallallahu ‘alayhi wa sallam said, in a hadith by At-Tirmidhi, that on the day of judgment Allah will bring a man in front of all of creation. Allah will present to him 99 scrolls. Every scroll is as far as you can see, filled with bad deeds. Then Allah will tell him, “Are you denying anything in these scrolls?” The man will say, “No.” Allah will say, “Did the angels recording your deeds make any mistakes or oppress you?” He will say, “No.” Then Allah subhaana wa ta’aala will say, “Do you have any excuse? (For all of these sins you have done)?” The man will say, “No.” Then Allah subhaana wa ta’aala will say, “Yes, you do have something that could be credited to you. You have a hasanah with us and there will be no oppression on you today.” Then a card will be presented to him that says Ash hadu Allah ilaaha illallah, wa ash hadu Muhammad ar-RasoolAllah. And Allah will tell him, “Go and witness the weighing of your deeds.” The 99 scrolls will be placed on one side and the card will placed on the other. When the card will be placed, the 99 scrolls will go flying up in the air, because nothing is heavier than the name of Allah. This is the value of the kalima.

RasulAllah sallallahu ‘alayhi wa sallam said that whoever says the kalima with sincerity, Allah will reward them with Jannah. We ask Allah to make us of those who live according to la ilaaha il Allah.

*Al-Howd: The Pool*

Allah has given RasulAllah sallallahu ‘alayhi wa sallam al-howd – the pool. This howd will be the only source of water/drink on the Day of Judgment. The water of al-howd is coming from Jannah, from the river of al-kawthar.

RasulAllah sallallahu ‘alayhi wa sallam says, My pool is the walking distance of a month. It is water is whiter than milk, its smell is better than milk, and the cups are more than the stars from the sky. Whoever drinks from it will never feel thirst after that. We ask Allah to make us those who drink from the pool.

In a hadith narrated by Muslim, RasulAllah sallallahu ‘alayhi wa sallam said that he will be pushing away people with a stick on the Day of Judgment so that the people of Yemen could drink from Al-Hawd. This shows his love for the people of Yemen. He was asked, “What is the width of it?” He said, It is from here to Oman. He was asked about its taste, it is whiter than milk. Then RasulAllah sallallahu ‘alayhi wa sallam said there are two canals that come down come down into it – one is gold and one is silver – and the water from it is from the river of al-kawthar.

### *Every Nation would Follow their god*

Some people said, “O Allah’s Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, Allah’s Apostle.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah’s Apostle!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, ‘Whoever used to worship anything should follow that thing.’ So, he who used to worship the sun will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, ‘I am your Lord.’ They will say, ‘We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.’

“Then Allah will come to them in a shape they know and will say, ‘I am your Lord.’ They will say, ‘(No doubt) You are our Lord,’ and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah’s Apostle added, “I will be the first to cross it. [...]” [Bukhaari, 9/93/532] [Also see Bukhaari, 6/60/105]

This hadith is not the one quoted, because he continues: The munafiqeen are still mixing with the Muslim, trying to sneak into jannah. They will not be able to, because Allah will give this Ummah light. The siraat is thinner than a hair, sharper than a blade. It crosses over hellfire, and it is the only way to get to Jannah. As-siraat is very dark. Allah will give the believers light and would give them speed according to their deeds. When they come on as-siraat, some of the people will be like lightning, some would take one step, some would be like a fast horse, some of them are walking, some running, some taking a step forward and then back. Some would be falling into hell. When the munafiqeen would try to cross, they would lose their light. They would tell the believers “Give us some of your light!” Then Allah says that a barrier would be erected between the believers and the munafiqeen. From the side of the believers, it is blessing and rahma, for the munafiqeen, it is a punishment.

Allah says: On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On the Day when the hypocrites, men and women, will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination." (57:12-15)