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11. Stage Eleven of The Life Hereafter: Tasleem Safeet al-A`mal

Tasleem Safeet al-A`mal, Delivering the Book of Deeds

تسليم صحيفة الأعمال

It is another terrifying stage of the Judgment Day when the list of deeds is delivered to the one it belongs to. The Almighty has made a number of references to this book of deeds; here are some of them:

وَإِذَا الصُّحُفُ نُشِرَتْ،

When the scrolls are laid open" (***Qur'an, 81:10***)

And also these verses:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا

"He who is given his book in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing! But whoever is given His record behind his back, He will soon cry for perdition, and he will enter a blazing Fire" (***Qur'an, 84:7-12***).

On p. 314, Vol. 7 of Bihar al-Anwar, al-Ayyashi quotes Imam as-Sadiq (ع) saying:

إذا قامت القيامة، تعطى لكل واحد قائمة أعماله و يقال له: إقرأ، و يذكره الله جميع أعماله بالنظر إلى تلك الصحيفة، و كذلك جميع أقواله، و خطواته و غيرها و كأنه قالها و فعلها و خطاها في الحال، فيقولون: "يا ويلتنا،

"ما لهذا الكتاب لا يغادر صغيرة و لا كبيرة إلا أحصاها؟

When it is Judgment Day, everyone will be handed over his list of deeds, and it will be said to him, 'Read!' Allah will remind him of all his deeds through looking at this tablet, and the same applies to his statements, steps and everything else, as if he said, did or treaded them instantly. People will say, ***'Woe unto us! Why does this book not leave out the recording of anything, be it small or big?!'"*** (***Qur'an, 18:49***).

Ibn Qawlawayh has quoted Imam as-Sadiq (ع) as saying:

من زار قبر الحسين (عليه السلام) في شهر رمضان و مات في سفر زيارته للحسين (عليه السلام)، فلا يتعرض لأمر أو حساب و يقال له: أدخل الجنة لا خوف عليك

"If one visits the gravesite of Imam al-Hussain (ع) during the month of Ramadan and dies during his trip to visit al-Hussain (ع), he will not be exposed to anything, nor will he be held to account, and it will be said to him, "Enter Paradise, you shall not fear." `Allama al-Majlisi, may Allah have mercy on him, has quoted Imam ar-Ridha (ع) through two reliable isnads as saying:

من زارني على بعد قبري، أتيته في مواطن ثلاثة: يوم القيامة لأنقذه من أهوالها، و عند تطاير كتب المحسنين إلى يمينهم، و صحائف المجرمين إلى شمائلهم، و على الصراط، و

على الميزان

"If one comes from a distance to visit my gravesite, I shall go to him on three occasions: on the Judgment Day to save him from its woes, when the books of the doers of good are flown to their right hands, when the tablets of the criminals are flown to their left, on the Sirat [path between Paradise and Hell] and at the Mizan (scales of deeds)." In the book titled Al-Haqq al-Yaqeen الحق اليقين, it is indicated that al-Hussain ibn Sa'eed has quoted Imam as-Sadiq (ع) as having said:

إذا أراد الله أن يحاسب مؤمنا، أعطاه كتابه بيمينه، و يحاسبه فيما بينه و بينه دون أن يطلع على حسابه أحد، و يقول له: عبدي، لقد فعلت كذا و كذا، فيجيب العبد: إلهي، لقد فعلته. و يقول الله تعالى: غفرت لك و بدلته إلى حسنات. فيقول الناس: سبحان الله! إن هذا العبد لم يقترف ذنبا، و لم يرتكب قبيحا، و هذا معنى قوله تعالى: " فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا" (الإنشقاق، 7-9) . فسأل الراوي: أي أهل يقصد بهذا الأهل؟ هل يصحب المؤمن أهله الذين كانوا معه في الدنيا؟ قال الصادق (ع): إذا أراد الله بعبد سوءا حاسبه جهرا أمام الخلائق و أتم عليه حجته و أعطاه كتابه إلى شماله، كما قال الله تعالى: " وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا " – يعني في الدنيا—، " إِنَّهُ ظَنَّ أَن لَّن يَحُورَ" يعني أنه لن يعود — و هذا يشير إلى أن أيدي الكفار و المنافقين تغل و تقيد و تسلم صحائفهم إلى شمالهم، و

إلى هاتين الحالتين أشير في أدعية الوضوء عند غسل اليدين: "اللهم أعطني كتابي بيميني و خلودي في الجنه بشمالي، و حاسبني حسابا يسيرا، و لا تعطني كتابي عن شمالي و لا وراء ظهري، و لا تغل يدي إلى عنقي".

"If Allah wants to hold a believer to account, he gives him his book [of deeds] in his right hand and judges him between Himself and the believer without anyone seeing it. He will then say to him, 'My servant! You have done this and that.' The servant will say, 'Lord, I have done it.' Allah Almighty will say, 'I have forgiven you and change it into good deeds.' People will say, 'Blessed be Allah! This servant of Allah did not commit a sin, nor did he do anything contemptible!' This is the meaning of the verse of the Almighty:

Then whoever is given his record in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing!' (***Qur'an, 84:7-9***).

The narrator asked, 'What is meant by his people (his family)? Does the believer accompany his folks who used to be with him in this life?' Imam as-Sadiq (ع) said, 'If Allah wants something bad to afflict His servant [on account of the latter's deeds], He will try him before all creations, complete His argument against him then gives him his book in his left hand as Allah Almighty has said:

Truly he thought that he would not have to return (***to Us***)***!'*** (***Qur'an, 84:14***).

This points towards the hands of the unbelievers and hypocrites being tied and chained and their tablets delivered on their left side. It is to both these conditions that the supplications related to ablution refer: 'Lord! Give me my book in my right hand and my eternity in Paradise on my left; do judge me easily and do not give me my book on my left or behind my back, and do not tie my hands to my neck."

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