True Path in this World and in the Hereafter

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Relevant to this verse, it is appropriate to discuss about ‘Sirat’ or the Path. ‘Sirat’ in this world and in the Hereafter, is a subject we speak about several times daily: O God! Guide us to the right path. What is the difference between Path in this world referred here, and the Path in the Hereafter, crossing which is obligatory? Firstly, in Persian, ‘Sirat’ means Right Path. The road leading to anything is called ‘Sirat’. ‘Sirat’ is any means of reaching that thing or goal. Sometimes, the aim pertains to space. If you want to go to the holy city of Mecca, you say: The road or path to Mecca is by this way. If the aim is spiritual, the path to it is of course the one appropriate to it. For example when somebody is ill, the way to health is a doctor and taking medicine and also refraining from certain things. Here it is the ‘Sirat’ to physical health. Or, for instance in trade or business the Path is market, shop, commodity, buying and selling. In case .you want to become a doctor, the Path to it is to study and join a medical college and so on

Monotheism - the true path of proximity to God

If your aim is proximity of God and lasting welfare, entering paradise, salvation and approaching the Lord of the Worlds then what is the Path for it? What path should you take so that you may reach paradise and attain nearness to the Lord of the worlds? Doubtlessly there is a path for it. There is nothing, which does not have a way or means. For all those who aim to get nearer to God, knowledge and spiritual ranks, their path is the being of Aale Muhammad (‘s). In this chapter of Yasin, it is mentioned that Monotheism (worship of Only One God) is the True Path or Sirat-e-Mustaqeem (the straight path). So worship Only One God, not anyone or anything else.

Similarly, anyone who deviates during the journey does not reach his destination and does not attain his aim. One who sins or rebels, has deviated from the path of worshipping God because he has turned his back to the aim and has proceeded on the way to Hell. It is impossible for one to adopt a path going east and hope to reach west. One who indulges in sin cannot get nearer to Husain (‘a). One who sows watermelon cannot get colocynth and vice versa:

The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. (2:285)

What path do we tread? Do we walk the road of selfish desires, passions and Satan? Or we are on the path, which leads to Muhammad, Paradise and nearness to God? Only Truthfulness and selflessness lead to the House of God. Only this is the Straight Path (Siratul Mustaqeem). We recite at least 17 times daily: (O God Keep us on the right path. O Lord, be it that I am not of those about whom You have said:

(These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. (18:104) One who is drowned in ignorance thinks that he will reach paradise very soon but he does not know that he is racing towards retrogression and is about to fall.

Sin is a fall from the path of worship

Many a time, one who is sinning constantly like usurping other's property is carrying the complaint of the one he has wronged. So he is always in a state of downfall. He has no other alternative but to pray to God: O God! Please make me return towards You and make me repent before You. This much is mentioned in the Holy Quran and in narrations. So make haste in repenting. Truly, none but an infallible has no downfall. But one should soon repent. He must, without wasting a moment return towards the path of worship. Once your tongue commits a sin like speaking abusively and shamelessly, step away from repeating such a thing at once. Make up with those you have wronged. Be lawful so that God may forgive you. Say: I seek the forgiveness of Allah and towards Him I turn (Astagfirullaah Wa Atoobu Ilaih). Every sin cuts off the road of truth. It would be same tomorrow on the Day of Judgment. Deviation from the path of worship in this world will cause the sinner to fall in the fire of Hell in the Hereafter.

As a perfect example, imagine a moth that circles a lamp. It imagines that the flame is a window of salvation. Man also thinks that passions are life-giving nourishments and imagines that attractive dress and passionate desires are means of happiness. Just as the moth is destroyed so also would be one who keeps himself warm with passions. The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life). (3:14) No risk to the wall of a community that has a supporter like you But there is a good tiding in this tradition that the Holy Prophet (‘s) said, “And I raise them up and save them from hellfire.” As far as possible, try to increase your connections with the Holy Prophet (‘s). Make it a rule to send more and more salawat on him and his Ahle Bayt (‘a) especially in the Holy month of Ramadan. It will help you walk the right path in this world also.

O, one who weeps for Husain (‘a)! Repent with the auspiciousness of Husain (‘a). Come out of the darkness of sins and reach the light through seeking forgiveness. I know about some people who were saved from their downfall through the grace of their attachment with Ahle Bayt (‘a) and they resorted to repentance.

The outward aspect of the meaning will be known tomorrow on the Day of Judgment. When they pass that Sirat Bridge, which passes over hell. A difference will be maintained there between people. For some that bridge would be thinner than human hair and sharper than a sword.

Ali - the distributor of Paradise and Hell

There is a narration about Prophet Muhammad’s High Station (Maqam-e-Mahmood), which you mention in the Ziyarat of Ashura. It is a part of the Field of Gathering. All the Messengers, saints and righteous people, chief of whom is Muhammad, would be present there. It is a lofty pulpit of light having a thousand steps. On the first step is the seal of the Prophets, Muhammad (‘s) and on the next one, Lion of God Almighty (Asadullah Al-Ghalib), Ali bin Abi Talib (‘a). On all other steps would be the rest of the Messengers, Prophets, and righteous people according to their status. At the base would be the believers, who would also gain entry to that high place. In this praised location (Maqaame-e-Mahmood), for which the Holy Prophet prays, an extraordinarily and extremely handsome angel comes to the Holy Prophet (‘s) and says, “I am Rizwan, the keeper of Paradise.” He brings with him the key of the gate of Paradise and says, “I have been ordered to hand over the key to the gate of Paradise to your honor.” Thereafter, an extremely frightening angel comes up and says, “I am the keeper of hell and I am commanded to hand over the key of hell to your honor.” The Holy Prophet says, “O Ali! Take up these keys; the division of people for entry to paradise and hell is in your hand.” The Holy Prophet (‘s) himself announces, “I am also coming and setting on, on the Sirat. Anyone who has permission from Ali (‘a) can cross the bridge of Sirat happily and luckily.”

If the master does not intercede on the Day of Judgment in our favor, we will take offence against the decorator that he made us ugly. (Persian couplet)

It is mentioned in an authentic tradition that, on that Day, all would be wailing, “O God! Be merciful to me, save me, save me.” There would be only one gentleman who would appeal, “O Lord! Save my Ummah, my Ummah (Followers)”, and that person is Muhammad (‘s).

It is mentioned in Khasais of Shaykh Sadooq, that when the Holy Prophet (‘s) narrated the prophecy of Husain’s martyrdom to Zahra (‘a) till he even described the grave of Husain (‘a) he said, “Tomorrow, on the Day of Judgment, I will intercede in favor of anyone who visits the grave of Husain (‘a).” The most hope-filled sentence is that the Holy Prophet said, “I myself

would search that person so that I may give salvation to him; even if he is in a deep cavity he would get salvation." Would such a person have any sign? Yes, it would be written on his .forehead in radiant writing: Here is the one who visited the grave of Husain