



THE FIVE CODES

LIFE, DEATH, RESURRECTION, HELL AND PARADISE

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CODE 3: RESURRECTION

SECTION 1: INTRODUCTION

1.1 The meaning of Resurrection or 'Yawmul Qiyamah'?

(Main source: <http://www.thequranfoundation.net/ArticleDetails.aspx?id=16>)

In Islam, Yawmul Qiyamah or the Day of the Resurrection refers to the Day of Judgment in Islam. Belief in Qiyamah is a fundamental tenet of faith. It is also referred to in the Quran as, "the Hour", "Day of the Account", "Day of the Gathering", "Day of the Reckoning"...etc.

The end of the world will come on Doomsday. On this day, the world will come to an end and God will unravel all veils. Everything that was hidden from view and unseen will appear as clear as daylight. This will be the Day of Judgment, when no action done in the world will remain hidden. Even the tiniest good deed and the tiniest bad deed done in the world will be brought forward.

Referring to Doomsday or the Last Day, The Quran says in Surat Az-Zalzalah:

- ❖ When the earth is rocked in her convulsion; when the earth shakes off its burdens and man asks, 'What may this mean?' On that day it will proclaim its tidings, for your Lord will have inspired it. On that day mankind will come in scattered groups to be shown their labours. Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it also. (Az-Zalzalah 99:1-8)

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا (5) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)

When the earthquake of Doomsday comes, it will be a proclamation of the termination of the period of trial. This will mean that the freedom which people had been given for the sole purpose of testing them, has been taken away.

Man is deluded by his worldly position. He thinks that what he owns in this world will always be his. Nothing that he has, will last. Everything will be taken away from him. He will be stripped of even the most basic of the worldly amenities which he used to enjoy. He will be brought before the Lord of the Universe to be judged.

All disparity between men will disappear on the Day of Judgment. Fear of God will seal everybody's tongue. Injustice will benefit no one; truth will be inescapable. Man will stand alone, answerable for his actions.

Referring to the concept of accountability, the Quran says:

- ❖ When the sky is cleft asunder; when the stars scatter and the oceans burst beyond their bounds; when the graves are overturned; each soul will know what it has sent ahead and it has left behind. O man! What evil has enticed you away from your gracious Lord who created you, gave you an upright form, and well-proportioned you? In whatever shape He willed, He moulded you. Yet, you deny the Last Judgement. Surely there are guardians watching over you, noble recorders who know of all your actions. The righteous shall surely dwell in Bliss. But the wicked shall burn in a blazing fire on the Judgement Day; which they shall not be able to evade. Would that you knew what the Day of Judgment is! Oh, would that you knew what the Day of Judgment is! A Day when no soul shall be of the least avail to another soul; for on that Day all sovereignty is God's alone (Al-Infitar 82:1-19).

إِذَا السَّمَاءُ انْفَطَرَتْ (1) وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ (2) وَإِذَا الْبِحَارُ فُجِّرَتْ (3) وَإِذَا الْقُبُورُ بُعْثِرَتْ (4) عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (5) يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (6) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7) فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (8) كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ (9) وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (10) كِرَامًا كَاتِبِينَ (11) يَعْلَمُونَ مَا تَفْعَلُونَ (12) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (14) يَصْلَوْنَهَا يَوْمَ الذِّينِ (15) وَمَا هُمْ عَنْهَا بِغَائِبِينَ (16) وَمَا أَدْرَاكَ مَا يَوْمَ الذِّينِ (17) ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الذِّينِ (18) يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19)

Linked to the belief in the Day of Judgment is the belief that man is accountable to God. He is being watched by God and his actions are being recorded by God's angels. Though he is free in this world, in the next, he will be held accountable for every thought, speech and action that he made.

When this period of trial has run its course, God will destroy the present world and create another one. There, the righteous and the wicked will be separated from one another. The former will reside in paradise and the latter in hellfire.

If man is fully convinced of this reality, he will be shaken completely even before the shaking of the world. Before the all-encompassing earthquake of Doomsday, he will experience an earthquake in his own soul which will change him completely. As a

result, he will become his own keeper. He will use his powers as guided by the command of God, instead of acting independently.

1.2 Names of the Day of Judgment

(Main source: <http://www.islamiceschatology.com/names-of-qiYa mah/4575231821>)

- Yawmud-Deen [Day of Judgment] (Al-Fatiha 1:4)
- Yawmul-Akhir [Last Day] (Al-Baqara 2:8)
- Yawmul-Qiyamah [Day of Resurrection] (Al-Baqara 2:85)
- Yawmul Laa Rayba Feeh [A Day about which there is no doubt] (Al-Imran 3:9)
- Yawmu Aljam'a [A Day where mankind will be gathered together] (Hud 11:103)
- Yawmun Mashhood [A Day when all will be present] (Hud 11:103)
- Yawmul Laa Bai'un Feehi Wa Laa Khilaal [A Day on which there will be no mutual bargaining nor befriending] (Ibrahim 14:31)
- Yawmu Alwaqt Al-Ma'loom [Day of Appointed Time] (Al-Hijr 15:38)
- Yawmu Al-Hasrah [Day of Distress] (Maryam 19:39)
- Yawmun-'Aqeem [Day of Disaster] (Al-Haj 22:55)
- Yawmun-Laa Maradda Lah [A Day which none can avert it] (Ar-Rum 30:43)
- Yawmul-Ba'th [Day of Resurrection] (Ar-Rum 30:56)
- Yawmul-Fath [Day of Conquest] (As-Sajdah 32:29)
- Yawmul-Fasl [Day of Sorting Out] (As-Saff 37:21)
- Yawmul-Hisab [Day of Account] (Sad 38:16)
- Yawmul-Aazifah [The Day That Is Drawing Near] (Ghafir 40:18)
- Yawmu At-Tanaad [The Day of Calling] (Ghafir 40:32)
- Yawmu At-Talaaq (Day of Gathering) (Ghafir 40:15)
- Yawmu Al-Jam' [Day of Gathering] (Ash-Shura 42:7)
- Yawmu Al-wa'eed [Day of Warning] (Qaf 50:20)
- Yawmu Al-Khulood [Day of Eternal Life] (Qaf 50:34)
- Yawmu Al-Khurooj [Day of Coming Out] (Qaf 50:42)

- Yawmu Nahsin Mustamirr [A of Contentious Misfortune] (Al-Qamar 54:19)
- Yawmu At-Taghabun [Day of Day of Deprivation] (At-Taghabun 64:9)
- Yawmun-'Aseer [A Hard Day] (Al-Muddathir 74:9)
- Yawmu Al-Haqq [Day of Truth] (An-Naba 78:39)
- Yawmu Al-Maw'ood [Promised Day] (Al-Buruj 85:2)
- As-Saa'ah [The Hour] (Al-Ana'am 6:31)
- Al-Waaqi'ah [The Event] (Al-Waqi'ah 56:1)
- Al-Haqqah [The Reality] (Al-Haqqah 69:1)
- Al-Qaari'ah [The Striking Hour] (Al-Haqqah 69:4)
- At-Taammatu Al-Kubra [The Greatest Catastrophe] (An-Nazi'at 79:34)
- As-Saakhkhah [The Trumpet Blast] (Abasa 80:33)
- Al-Ghaashiyah [The Overwhelming] (Al-Ghashiyah 88:1)
- Yawmu Al-Inshiqaq [The Day of Sundering](Al-Inshiqaq 84:1)
- Yawmu At-Takweer (The Day of Overthrowing)(At-Takweer 81:1)
- Yawmu Al-Inkidaar (At-Takweer 81:2)
- Yawmu Al- Hshar (Al-Kahf 18:47)
- Yawmu At- Tasjeer (At-Takweer 81:6)
- Yawmu As- Sua'al (At-Takweer 81:8)
- Yawmu An-Nushoor (Al-Mulk 67:15)
- Yawmu At-Tase'er (At-Takweer 81:12)
- Az-Zalزالah (Az-Zalزالah 99:1)
- Alqari'ah (Al-Qari'ah 101:1)

1.3 The Day of Judgment is inevitable

(Main source: <http://www.dayofjudgment.com/judgment1.htm>)

Allah Says in the Quran:

- ❖ And the Hour (Qiyamah) is coming without any doubt, and Allah will raise up all those in the graves. (Al-Hajj 22: 7)

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (7)

Death is coming closer by the day. Whether you are young or old, death approaches closer to you by each day and by each minute. You cannot resist time or prevent death's approach. Nothing you do can change the fact that you and those close to you are only "temporary" beings. Like every other living being, you are advancing towards the day on which your life will end.

Humanity is not the only part of creation that is subject to death. All other creatures, the earth itself and the entire universe, have a day of death fixed for them. The Day of Judgment is a day of terror and unimaginable fear. But at the same time, it is most wondrous. Everything on Earth will be flattened, the stars will be extinguished and fall in rapid succession, and the Sun will be wrapped up in darkness. Every human being who has ever lived, will be gathered and made to witness this Day. This Final Day will be dreadful for the disbelievers, where they will be held accountable by Allah, Who owns all that exists.

The Day of Judgment, contrary to many people's belief, is not in the distant future; it is fast approaching. When it arrives, Earth and everything in it will be destroyed. Ambitions, desires, anger, expectations, lusts, enmities, and pleasures will cease. Plans made for the future will become meaningless. For those who had forgotten that they will be returned to Allah, preferring this world over the eternal life and its misleading wealth, beauty, and pleasures, will have met their end. On this Day, everyone will witness, clearly, Allah's existence and will come face to face with the death that they had tried so hard to forget. Their attempt to neglect Allah and the Hereafter is futile, and a new beginning, one which will be eternal and bring no happiness to the disbelievers, is awaiting them. From the very first moment of this eternal life, the punishment is so fearsome that those who experience it will beg for "death" and "annihilation." The beginning of the eternal life is the Day of Judgment and indeed, "the Hour is coming" without doubt.

1.4 Life on earth is temporary, and death is a certain reality

(Main source: <http://www.dayofjudgment.com/judgment1.html>)

From childhood onwards, you head for certain goals or are guided by others. You probably will have a family and a job. Most likely you will try to earn more in order to have a better life and educate your children; you hope that they will have a better life than yours. Once a week you meet the other members of your extended family. You take vacations, go to work, and spend the rest of your time at home. Except for a few hiccups on the way, your life progresses orderly and you usually encounter nothing outside of the ordinary.

Everything in your life seems to be premeditated, and everyone's life is similar to everyone else's. You need to work to realize these goals, and you need to have a family

to continue your lineage. According to this worldview, what else could you possibly want besides "a good job" and "a nice family"? Having achieved these goals, you expect to lead a happy life. In this way, everything is wonderful and you will live happily ever after.

However, some important changes are happening in your body and environment. Many cells with diverse functions fulfil their purpose and die. As you age, it becomes harder to replace them. Your body is ageing visibly, as seen through your illnesses and weaknesses. Time moves fast, and the impossibility of reversing it becomes clearer every day. Thinking that you were going to live happily and comfortably forever, you are in fact nearing death. Thus, this worldly life can never give the sense of contentment and peace you expect. When this "satisfying" life ends, you will come face to face with the real truth. Given this fact, none of your life ambitions should become your true purpose in life. This life is a temporary trial to distinguish the righteous from the evildoers. Allah reveals this reality in the following verse:

- ❖ He Who created death and life to test which of you is best in action. He is the Almighty, the Ever-Forgiving. (Al-Mulk 67: 2)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (2)

The true purpose of life is not to attain a decent job and / or to have a nice family. Rather, everybody has been created for one purpose: to serve Allah. We become attached to our children, rank, and status, but with the first instance of death, these worldly pleasures lose their value and importance. Everybody knows this, but many choose to ignore it. We must reflect carefully and realize what is the real purpose and the true gain. Allah reveals the true purpose of our creation, as follows:

- ❖ I only created jinn and man to worship Me. (Adh-Dhariyat 51: 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (56)

Only by fulfilling this responsibility can we expect the bounties of the Hereafter. Most people have some unfounded expectations and comfort themselves with them. But this is a great error. If one has nothing to expect from the Hereafter, there is only one possibility left: To become nothing with death, a possibility that is scarier than all the others. Due to their extreme fear, the non-believers tend to develop several ways in which they continue to be in denial about the possibility of death. Among these methods are, not talking about, discussing, or remembering death, even though it is a certainty for everyone. Everybody acts as if it does not exist. That most people behave in such a way might be reassuring to some extent, but in reality, they are all misguided. People know about death, the Last Day, and the Hereafter, but refuse to ponder upon them. They are satisfied with this worldly life, or at least make

themselves believe that they are. However, Allah confirms that death will find everyone:

- ❖ Say: "Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible, and He will inform you about what you did." (Al-Jumu'a 62: 8)

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (8)

The universe and all of its contents, not just humanity, will die on the Day of Judgment, for on that Day, the trial will end. Many people will recognize its coming by its signs. The events leading up to the universe's death will be literally hair-raising. Finally, on that Day, Allah will awaken all those in their graves and everyone will be called to account. Those who did not expect to experience such a Day will no longer be able to deny it, and so they will bow to Allah's will, whether they want to or not. Allah has prepared a spectacular end for the universe, and despite most people's attempts to deny this reality, the Day of Judgment will come at its appointed time.

1.5 A brief summary of the stages of the Day of Judgment

(Main source: <http://www.islamhelpline.net/node/1685>)

The events of the Day of Judgment can be broken into five basic stages:

Stage-1: Everything as we see and know today will come to an end

Everything, absolutely everything; that we see and know today will be brought to an end by One Command of Allah (SWT). The first blowing of the Trumpet will take place, and every life form will taste its death. The men, the jinn, the animal life, the sun, the moon, the mountains, the earth, the planets and everything else will be brought to an end! Everything in existence will cease to exist, except the Being of the One, Majestic, All Mighty, and All Powerful Allah Subhanah!

Stage-2: Life will be created again

With the second blowing of the Trumpet, all the souls will be returned back to their bodies and every single one of the humans and jinn will be given life again, and gathered on a single plain (flat) land to be presented before the Lord of the Worlds!

Stage-3: Day of Accounting

Every single soul will be given a full hearing and will be required to give a full accounting of their deeds in the previous life. This will be done in the Just Court of Allah Subhanah and Allah Subhanah will be the Sole Judge on this tumultuous Day of Reckoning!

Stage-4: Due Rewards and Punishment

Each human being and jinn will be judged by the All Just Allah; whoever believed and did righteous good deeds in the life gone by, in accordance with the guidance sent by Allah, will pass His test and will be rewarded generously by the Generous and Bounteous Lord.

Whoever denied the guidance of Allah, and lived his life according to his whims and fancies, will fail the test, and will deserve Allah's Wrath and Anger and he will then be punished according to his deeds.

Stage-5: Entry and the Eternal Abode of Paradise or Hell Fire.

All those who passed the test, will be allowed entry into the Magnificent Gardens of Paradise to live, therein, in bliss for eternity.

And all those who failed the test, will be thrown into the everlasting torture and punishment of the terrible Fire of Hell. Therein, they will live an eternal life of ignominy, disgrace, and pain forever.

The Quran is full of details of what exactly will transpire on this Tumultuous Day of Reckoning! And if one reads, especially the Last Chapters of the Holy Quran, from Surah 98 till the end of the Quran, a full picture is drawn by Allah Subhanah, of the advents and happenings of this Inevitable Day! In addition, if one reads Chapter 56 Surat Al-Waaqi'ah, Chapter 69 Surat Al-Haaqah, Chapter 75, Surat Al-Qiyamah, and Chapter 76, Surat Ad-Dahr; one will get a very good understanding of the happenings of this Promised Day of Judgment!

Allah Subhanah describes this Eventful Day in Chapter 69 of the Holy Quran:

- ❖ Then, when the Trumpet is blown once (signalling the start of the Day of Judgment), and the earth and the mountains are lifted up and crushed into pieces with a single stroke, on that Day shall the Inevitable (Day of Judgment) happen. On that Day the heavens shall split asunder, and its system shall loosen! The angels shall be on its sides and eight angels on that Day, shall be upholding the Throne of your Lord, above them. That will be the Day when you shall be brought forth (for accounting) and no secret of yours shall remain hidden (from Allah).

Then whoever is given his Book of Conduct in his right hand, shall say (to all around him), Read my Book of Conduct! I knew that I would certainly be getting my account. So he shall be in a state of bliss, in a High Garden, whose clusters of fruit shall be hanging within his easy reach. To such people it will be said: Eat and drink with relish as a reward for the works you did in the days gone by!

As for him whose Book of Conduct is given in his left hand, he will say, Alas! Would that I had not been given my Book of Conduct, nor known what my account was! Would that the death (that I suffered in the world) were the final death! Today my wealth has availed me nothing, and my power has perished from me! (It will be ordered): Seize him in a chain, seventy cubits (appx 105 ft.) long. For he did not believe in Allah, the Most High, nor urged the feeding of the poor. So he has neither any true friend here today, nor any food, except the corruption from the washing of wounds, which none but the sinners shall eat! (Al-Haaqah69: 13-37)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (13) وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (14) فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (15) وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (16) وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (17) يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (18) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَّةً (19) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ (20) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (21) فِي جَنَّةٍ عَالِيَةٍ (22) قُطُوفُهَا دَانِيَةٌ (23) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيَّةً (25) وَلَمْ أَدرِ مَا حِسَابِيَّةٍ (26) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (27) مَا أَغْنَى عَنِّي مَالِيهَ (28) هَلْكَ عَنِّي سُلْطَانِيَّةٍ (29) خُدُوهُ فَعُلُوهُ (30) ثُمَّ الْجَحِيمَ صَلُّوهُ (31) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (32) إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (33) وَلَا يَحْضُرُ عَلَى طَعَامِ الْمُسْكِينِ (34) فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (35) وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينَ (36) لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ (37)

The Qur'an reveals that the Day of Judgment is the Day that mankind will stand before the Lord of all the worlds. It is a fierce day of events, never seen before. A day during which, the universe and all of its contents will be destroyed. On that Day, everyone will witness and understand Allah's power. The disbelievers will suffer great fear and terror. They will experience remorse, fear, and debasement on that Day.

The Qur'an presents several allegories of this event. This chapter provides a general description of this Day's events and explores their meanings. Allah knows best, and only His knowledge is infinite. We, on the other hand, can comprehend and relate only what He has revealed and taught.

Everything related in this chapter comes from the Qur'an and Sunnah, and therefore; is beyond doubt. Given that; only Allah knows how all of these events will occur, things might happen differently than we expect. We only know the following facts for certain: His promised events will take place; people on the Day of Judgment will come face to face with a spectacular scene unlike anything seen before; and that the universe and all of its contents will be completely destroyed. People will not have the

opportunity to escape or save themselves. Everyone will realize, then, that Allah and the Hereafter exist.

SECTION 2: THE ORDER OF THE EVENTS OF THE DAY OF JUDGMENT

We believe that the souls will return to their bodies after death, and people will stand before the Lord of the worlds barefooted, naked and uncircumcised. On that Day, the sun will be drawn close to them.

This is what will occur after the blowing of the horn and after the people come out of their graves. And this is known as Al-ba'ath (meaning the return or the resurrection) and it is the return of the souls back to their bodies.

This belief was rejected by the pagans. The Messenger of Allah (PBUH) used to mention the Day of Resurrection, the stage after the grave and before entering the two eternal abodes. So that is the time period and arena that we are referring to (i.e. the plains of Yawmul-Qiyamah). It is when the souls will be returned back to the bodies, the Mushriks and the Atheists reject this. The Mushriks at the time of the Prophet (PBUH) and the Atheists (the Godless people), reject that the souls will return back to the bodies.

There are many proofs and evidences for this resurrection from the Qur'an and the Sunnah. From these, there are intellectual proofs that have been mentioned in the Qur'an. Thus, they are intellectual and textual. From these proofs, it is stated that the one capable of beginning and originating the creation, is even more capable of returning it. This is intellectual evidence as well as textual evidence, that the one who created you in the first place, is the One who will bring you out of your graves, and raise you for the Day of Resurrection. Additionally, from the proof it is also stated that the one capable of giving life to the earth after its death is capable of giving life to the bodies after their death. Also, from the proof, is that Allah, the Most Perfect and far removed from amusement and mockery, is free from injustice of any sort. Knowing this about our Lord, we should know that He did not create the heavens and the earth in jest. There is no doubt that from the justice of Allah, He will establish fairness between his servants and this will take place on Judgement Day - not in this world, but, after the death and after the grave stage.

Below is the order of the events of the Day of Judgment. It is worth-mentioning that the scholars may differ in this regard.

2.1 The first blowing of the Trumpet of death (Sa'iqa)

Main source: <http://www.dayofjudgment.com/index1.html>

Allah SWT stated in the Quran:

- ❖ The Trumpet will be blown. That is the Day of the Threat. (Qaaf 50: 20)

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (20)

- ❖ “And the horn will be blown, and whoever is in the heavens and the earth shall fall dead.” (Az-Zumar 39: 68).

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ (68)

The ‘Sa’iqa’ that Allah mentions refers to death. This is the blowing of the horn of death, and everyone in the heavens and earth will die except whom Allah wills. The scholars have spoken about who will not die when the horn is blown, and they differed with regard to what will perish and what will not. Some of the Scholars have said that the angels will not die, and some have said it refers to the Hur-ul-E’en (the women of Paradise), whilst others have said “Ahlul Jannah will not die.” Why will the people of Jannah not die? Because whomsoever enters paradise and whatever is in paradise is eternal and will never perish. Shaykhul-Islam Ibn Taymiyyah said that there is no definitive evidence as to what will survive and what will die at the blowing of the Horn.

The sounding of the trumpet proclaims that the Day of Judgment, as promised by Allah, has finally come. It signifies that this world has ended, and that the Hereafter has begun. Everyone has been informed of this great Day and what it holds. Everyone has been warned that they would be brought to account. Now, they are face to face with this promised reality. This unexpected sound, which is unlike anything ever heard before, will cause people to realize that their time is up. It indicates the beginning of infinite fear, terror, and hopelessness for the disbelievers - a very challenging Day for them indeed. Allah says:

- ❖ For when the Trumpet is blown, that Day will be a difficult day, not easy for the disbelievers. (Al-Muddaththir 74: 8-10)

فَإِذَا نُفِخَ فِي النَّافُورِ (8) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (9) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ
(10)

Those who are fooled by the world’s temporary attractions and attach themselves tightly to such things are blind to the reality of Allah’s existence and unity. They are supposedly happy and content with this illusion, and live without any consideration for the Creator or for His creation and its progress towards its end. In reality, since Allah created this order, He will cause this spectacular system to cease, by giving a single command, in a mind-blowing fashion. Those who do not think that they will meet such a day will awake from their slumber immediately when the trumpet sounds. However, their new state will be of no benefit to them, for by this time it will be far too late to do anything for Allah and the Hereafter.

But why is it too late? Allah informs us that the reason behind this is that such people wasted their lives and ignored the trial and also the reality of the Hereafter. Such an

attitude engenders a severe punishment, for its source is the individual's satisfaction with this limited world and ignoring the possibility of a past and future. People maintaining this attitude crave this life's temporary pleasures and disregard the creation's purpose, and so they spend their lives without wondering why they live, or why they were created, what the Creator expects of them, and why they will die. They know about death, and are also aware that its reality raises questions that beg for answers. Therefore, they turn away and try to distance themselves from these thoughts as much as possible. In reality, however, the sole purpose for each person's creation and short life on Earth is to serve Allah. People who are aware of death's proximity, the shortness of this life, and that whatever happens to them is part of their trial, are also aware that they will meet with what the Qur'an reveals to them. Therefore, they understand that their sole purpose for being alive is to live for Allah. Realizing this while being alive is a great benefit, for it causes people to distance themselves from the deceptive world and turn to their real home: the Hereafter.

The greatest desire of those who chase after pleasure and lust is that this order will go on forever. But even that sometimes does not make them content, for life always contains problems and difficulties. Moreover, Satan has countless tactics to keep them from believing in the infinite sufferings of the Hereafter and has them prefer this life of hardship and sadness over faith. But when such people hear the trumpet sound, maybe while driving to work or while getting ready for bed, they will realize that all of their postponed ambitions and expectations are for naught, and thus, they will fall into a state of utmost despair. The order that they had hoped would go on forever will ended, as will their own lives. Everything that they refused to believe in, despite being aware, now has now caught up with them. Those people who lived in the shadow of false powers that were *protecting them* now have nowhere to seek refuge, because everyone except the believers are in the same hopeless situation. They have surrendered to the inevitable, and everyone is now assembled together in Allah's presence:

❖ The Trumpet will be blown, and at once they will be sliding from their graves towards their Lord. (Ya Sin 36: 51)

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ (51)

For the disbelievers, this day is the day that they would meet the very thing from which he or she ran away from. It would also be the end of the last opportunity to correct one's errors. The fear of that moment is indescribable, for such panic and terror has never been heard of or seen before. The trumpet's sound signifies the end of time. On that Day, this sound will bring great fear to the disbelievers, and everybody will surrender to this reality. Allah reveals that:

- ❖ On the Day the Trumpet is blown and everyone in the heavens and everyone on Earth is terrified—except those Allah wills, everyone will come to Him abject. (An-Naml 27: 87)

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ (87)

Everyone is aware of this Day, for Allah has warned people with His messengers and verses about a 'day of no return.' Moreover, He has reminded them to turn to Him and has told them that those who refuse to do so will receive no help after death. The Qur'an expresses the feeling of regret experienced by those who met with punishment when they least expected it, and the reality that they will not be helped, in the following way: Turn to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped. Follow the best that has been sent down to you from your Lord before the punishment comes upon you suddenly, when you are not expecting it, lest anyone should say:

- ❖ "Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers. Or [lest] it say, "If only Allah had guided me, I would have been among the righteous. Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good. But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers. And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?(Az-Zumar 39: 56-60)

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّآخِرِينَ (56)
أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (57) أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ
لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (58) بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
وَكَُنْتَ مِنَ الْكَافِرِينَ (59) وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (60)

This life of temporary pleasure comes to an end when the trumpet sounds. Everyone has come face to face with what was promised. The fear and terror that they experience when confronted with such events is beyond what words can describe. Everyone is following the same call and realize that they have met with a reality from which they cannot escape.

According to the most preponderant opinion of the scholars, may Allah have mercy upon them, the blowing of the Trumpet will take place twice, as Allah (SWT) says:

- ❖ {And the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.}[Az-Zumar 39:68]

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68)

Allah (SWT) also says:

- ❖ {On the Day the blast [of the Trumpet] will convulse [creation]. There will follow it the subsequent [one].}[An-Naazia'at 79:6-7]

يَوْمَ تَرْجُفُ الرَّاجِفَةُ (6) تَتْبَعُهَا الرَّادِفَةُ (7)

Moreover, in the hadeeth it is narrated:

- ❖ "Abu Huraira (May Allah be pleased with him) said: The Prophet (PBUH) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Huraira! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'." [Al-Bukhari and Muslim].

وعنه عن النبي صلى الله عليه وسلم قال: " بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبيت، قالوا: أربعون سنة؟ قال: أبيت، قالوا: أربعون شهراً؟ قال: أبيت" ويبلى كل شيء من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" (متفق عليه).

So, the Prophet (PBUH) informed us that there will be two blows of the horn. In regards to this, Allah (SWT) says:

- ❖ {And [warn of] the Day the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills.}[An-Naml 27:87]

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ (87)

This does not necessitate that it is a separate blow; rather, it is the same blow that will cause those alive on earth to become very terrified and then, they will all fall dead, except whom Allah wills. Ibn Hajar, may Allah have mercy upon him, said:

- ❖ “The fact that falling dead is different from being terrified does not mean that both things will not take place together in the first blow.”

Furthermore, Al-Qurtubi, may Allah have mercy upon him, said in his book entitled “At-Tathkirah”:

- ❖ “The blow that will cause the people to be terrified is the same blow that will cause them to fall dead, as both matters are collateral events after the blow of the Trumpet i.e. the people will be very terrified to an extent that they will die because of it.”

Therefore, the people who will then be alive on the face of the earth will hear the blow that will cause the end of the world, and all of a sudden they will be struck insensible and will fall dead. Allah says:

- ❖ {They do not await except one blast, which will seize them while they are disputing. And they will not be able [to give] any instruction, nor to their people can they return.}[Yaa Seen 36:49-50]

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (49) فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ (50)

A sound hadeeth, narrated by Muslim pertaining to the blowing of the trumpet, reads:

- ❖ “Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) 'Isa (Jesus), son of Maryam (Mary). 'Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaytan (Satan) will come to them in the garb of a man and will say: 'Will you not obey

me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. **Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious.** Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rabb.' Then there will be a command: 'Make them stand there.' After it, they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Muslim].

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "يخرج الدجال في أمتي فيمكث أربعين لا أدري يوماً أو أربعين شهراً، أو أربعين عاماً، فيبعث الله تعالى عيسى بن مريم. صلى الله عليه وسلم، فيطلبه فيهلكه، ثم يمكث الناس سبع سنين ليس بين اثنين عداوة، ثم يرسل الله عز وجل، ريحاً باردة من قبل الشام، فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته، حتى لو أن أحدكم دخل في كبد جبل، لدخلته عليه حتى تقبضه، فيبقى شرار الناس في خفة الطير، وأحلام السباع لا يعرفون معروفاً، ولا ينكرون منكراً، فيتمثل لهم الشيطان، فيقول: ألا تستجيبيون؟ فيقولون: فما تأمرنا؟ فيأمرهم بعبادة الأوثان، وهم في ذلك دار رزقهم، حسن عيشهم، ثم ينفخ في الصور، فلا يسمعه أحد إلا أصغى ليتها ورفع ليتها، وأول من يسمعه رجل يلوط حوض إبله فيصعق ويصعق الناس، ثم يرسل الله -أو قال: ينزل الله - مطراً كأنه الطل أو الظل، فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون، ثم يقال: يا أيها الناس هلم إلي ربكم، وقفوهم إنهم مسئولون، ثم يقال: أخرجوا بعث النار فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين، فذلك يوم يجعل الولدان شيباً، وذلك يوم يكشف عن ساق" (رواه مسلم).

Moreover, the Prophet (PBUH) told us about the speed of the death of the people when the Hour will take place:

- ❖ "Narrated Abu Huraira: Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be

following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance, ---- such that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man, when passing by a grave of someone, will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (Al-Ana'am 6.158) **And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."** (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتَلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَوْتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُفْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتْنُ، وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ، وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ، حَتَّى يُهَمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَغْرُسَهُ فَيَقُولَ الَّذِي يَغْرُسُهُ عَلَيْهِ لَا أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ، وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانُهُ. وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ - يَعْنِي - آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِفْحَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلْبِطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا ". (البخاري)

Thus, the above are details of the textual evidence about the blowing of the Trumpet that will cause people to die. As for what will happen between the two blows of the Trumpet, the people will not be aware of it. Then, the second blow of the Trumpet will happen, and people will stand before the Lord of the Worlds. At this time, the sun will be wrapped up [in darkness], the stars will fall dispersing, the seas will be filled with flame, and the mountains will be blown away. The great horrors that will take place on that Day, and which will be seen by all the humans, will cause their glance to not come back, their hearts will reach their throats, and the people will face an intense anguish on that Day such that the children will become white-haired.

- ❖ Narrated Abu Huraira: The Messenger of Allah (PBUH) said: The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place. On Friday, every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him. Ka'b said: That is one day every year. So I said: It is on every Friday. Ka'b read the Torah and said: The Messenger of Allah (PBUH) has spoken the truth. Abu Huraira said: I met Abdullah ibn Salam and told him of my meeting with Ka'b. Abdullah ibn Salam said: I know what time it is. Abu Huraira said: I asked him to tell me about it. Abdullah ibn Salam said: It is at the very end of Friday. I asked: How can it be when the Messenger of Allah (PBUH) has said: "No Muslim finds it while he is praying...." and this is the moment when no prayer is offered. Abdullah ibn Salam said: Has the Messenger of Allah (PBUH) not said: "If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it." I said: Yes, it is so. ". Sunan Abi Dawud/ Sahih)

حَدَّثَنَا الْفَعَنْبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تَبَّ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَقَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ حَاجَةً إِلَّا أَعْطَاهُ إِيَّاهَا " . قَالَ كَعْبٌ ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ . فَقُلْتُ بَلْ فِي كُلِّ جُمُعَةٍ . قَالَ فَقَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ صَدَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ أَبُو هُرَيْرَةَ ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَحَدَّثَنِي بِمَجْلِسِي مَعَ كَعْبٍ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَدْ عَلِمْتُ آيَةَ سَاعَةِ هِيَ . قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ فَأَخْبِرْنِي بِهَا . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ . فَقُلْتُ كَيْفَ هِيَ آخِرُ سَاعَةٍ

مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي " . وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّي " . قَالَ فَقُلْتُ بَلَى . قَالَ هُوَ ذَلِكَ . (سنن أبي داود/ صحيح (الألباني)

- ❖ Narrated Anas: A man asked the Prophet (PBUH) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (PBUH) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (PBUH) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs." (Bukhari)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ " وَمَاذَا أَعَدَدْتَ لَهَا " . قَالَ لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ " أَنْتَ مَعَ مَنْ أَحَبَبْتَ " . قَالَ أَنَسٌ فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْتَ مَعَ مَنْ أَحَبَبْتَ " . قَالَ أَنَسٌ فَأَنَا أُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحَبِيئِ إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ. (البخاري)

2.1.1 Earth disgorges its charges

Main source: <http://www.dayofjudgment.com/index1.html>

Allah SWT says:

- ❖ And Earth then disgorges its charges, and man asks: "What is wrong with it?" on that Day it will impart all of its news, because your Lord has inspired it. (Az-Zalzalah 99: 2-5)

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُخْبِرُهَا (4)
بِأَنَّ رَبَّكَ أَوْحَى لَهَا (5)

Earth's core, beginning at a depth of 5,000-6,000 km (3,000-3,700 miles) from the surface, consists of highly pressurized magma that has an estimated temperature of 5,000°C (9,000°F). The lava flows from volcanic eruptions come from areas close to the core. Throughout history, volcanic eruptions have caused terror, brought death to many people, and, in some cases, buried whole cities. Lava emerges from cracks of Earth's crust and, the higher the pressure, the higher it spurts into the sky. The main

factor in this process is the presence of various gases that separate from the liquid substance on the way to the surface, for they form a layer above the magma and increase the pressure. The higher the proportion of gases, the greater the force of the resulting explosions. The boiling lava turns the area's surface into a quasi-Hell. Such localized eruptions affect only a limited area. Researchers can anticipate such calamities and ensure that the necessary precautions are taken.

The Qur'an states that "Earth will disgorge its charges," indicating that in addition to the many other things underground, the magma will spill over. The rocking tremors that are cracking the planet's crust on a global level, will prepare the ground for such a disaster. On the Day of Judgment, devastating earthquakes will turn Earth upside down, and people trying to escape the debris falling on them will get caught in the lava spilling out of Earth's cracked surface. Once again, they will realize that there is no escape from death. Disaster will follow disaster, and people will get caught in one or the other - Allah (SWT) knows best.

Earth bows to Allah's will. Allah (SWT) says in the Quran:

- ❖ When Earth is flattened out and disgorges what is inside it and empties out, hearkening to its Lord, as it is bound to do! (Al-Inshiqaq 84: 3-5)

وَإِذَا الْأَرْضُ مُدَّتْ (3) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (4) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (5)

The Final Day has arrived, humanity's time is up, and everything has ended. No living thing can escape this day, for when it finally ends, there will be nothing left: no seed, plant, microorganism—not even Earth itself.

Magma is not the only load that will be emptied out on that Day. Magma conducts heat and chemical reactions to the outer layer (the mantle) and between the mantle and the crust. Therefore, it probably will carry intense heat and many other subterranean substances to the surface, thereby increasing the surface temperature to previously unknown levels. Such events will cause Earth to spew forth all of its contents: minerals, coal, crude oil, fossils, corpses, ruins, and so on. Earth will be turned upside down, for:

- ❖ When the graves are emptied out, each self will know what it has sent ahead and left behind. (Al-Infitar 82: 4-5)

وَإِذَا الْقُبُورُ بُعْثِرَتْ (4) عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ (5)

Ground water will emerge from the cracks and, due to its highly pressurized nature, will cause damage in the vicinity and flood the entire planet.

2.1.2 Mountains will be uprooted and scattered as dust

Volcanic eruptions will send pollutants into the higher atmosphere. History dictates that following such eruptions, dust and ash rain down on the affected area and sometimes even bury it. Allah (SWT) says:

- ❖ "The mountains become scattered dust in the air" (Al-Waaqi'ah 56: 6)

فَكَانَتْ هَبَاءً مُنْبَثًّا (6)

Based on this, it is highly probable that such explosions and eruptions will happen everywhere on Earth on the Day of Judgment.

People will be met by a devastating punishment. The dust and smoke clouds blanketing everywhere, as well as the gases spreading out all at once, will suffocate people and cause great suffering. All of these events will make the disbelievers realize the scale of the eternal suffering awaiting them in Hell. Allah ends the lives of people with such a shocking spectacle, and for the disbelievers, He has prepared for them an unspeakable spiritual and physical suffering. In the face of such overpowering events, a devastating fear of death will cover the planet, and nothing but fear and remorse will be left.

Allah SWT says in the Quran:

- ❖ When the mountains are pulverized. (Al-Mursalat 77: 10)

وَإِذَا الْجِبَالُ تُسْفَت (10)

As we know, mountains act as quasi shock absorbers. The Qur'an says:

- ❖ He cast firmly embedded mountains on Earth so it would not move under you, and rivers and pathways so that hopefully you would be guided. (An-Nahl 16: 15)

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (15)

- ❖ Have We not made the Earth a resting place and the mountains as stakes? (An-Naba' 78: 6-7)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا (6) وَالْجِبَالَ أَوْتَادًا (7)

The most severe earthquake ever recorded measured 9.5 on the Richter scale. Such an earthquake devastates the surrounding area in a matter of seconds. The tremors of the Day of Judgment, unless Allah decrees otherwise, will be of a force never seen before. Even the mountains, which usually reduce the effects, will be unable to withstand it.

The most solid buildings and rock-solid mountains will be shaken up and begin to slide, as is suggested in the following:

- ❖ And the mountains shift about. (At-Tur 52: 10)

وَتَسِيرُ الْجِبَالُ سَيْرًا (10)

- ❖ And the mountains are removed and will be [but] a mirage. (An-Naba' 78: 20)

وَسَيَّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (20)

- ❖ On the Day We make the mountains move and you see the Earth laid bare, and We gather them together, not leaving out a single one of them. (Al-Kahf 18: 47)

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (47)

A great part of our planet is covered by mountains. Without a doubt, seeing all of them shaken from their places, pushed across Earth's face, and smashed up against one another, thereby flattening the whole planet, will be one of the most shocking scenes one ever could see.

Imagine that the Himalayas, the Alps, and the Taurus mountains, which people consider unshakable and climbers struggle to ascend, all of a sudden, were rocked and began to collapse and flatten themselves, as well as the surrounding towns.

Building roadways through mountainous areas require great technological means, machines, and tools. But even then, they are often used to no avail. Using dynamite to make a path is of little use, because it has only a local effect, or sometimes no effect at all. For this reason, many mountainous areas cannot be reached. On the Day of Judgment, all mountains will be pulverized. This is a very effective example of the destruction that will be wrought on that Day. Simultaneously, all mountains will be reduced to dust and spectacular buildings will collapse—a truly awe-inspiring situation. These events help us understand Allah's infinite power. The Qur'an says:

- ❖ On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down. (Al-Muzzammil 73: 14)

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَهِيلًا (14)

The Qur'an also states that Earth will be devoid of hills and craters, for the destruction of the mountains will cause the planet's surface to become level:

- ❖ They will ask you about the mountains. Say: "My Lord will scatter them as dust. He will leave them as a barren, level plain on which you will see no dip or gradient." (Ta Ha 20: 105-107)

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (105) فَيَذَرُهَا قَاعًا صَفْصَفًا (106) لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (107)

The uneven ground we see today will be flat on that Day, for all people will be assembled on an endless plain:

- ❖ On the Day We make the mountains move, you see the earth laid bare, and We gather them together, not leaving out a single one of them. (Al-Kahf 18: 47)

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (47)

Mountains will be scattered like coloured fluffs of wool. On that Day, the mountains, together with all of the plants, flowers, vegetation, minerals, and differently coloured soils will be scattered around together. The mountains, having become dust and smoke, will be dispersed. This colour scheme is described in the verse:

- ❖ [On the Day] the mountains [will be] like tufts of coloured wool. (Al-Qaari'ah 101: 5)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (5)

On that Day, the Subduer's command will have everything under its control both living and the nonliving. A great fear will dominate every scene. People who panic at the slightest tremor, and who, fearing for their lives, cannot return to their homes for hours afterwards, will be in an unbearable situation when they see the mountains shaken from their places, the ground spitting out everything that it had concealed, graves being turned inside out, disaster chasing disaster, and everyone being gathered together. There will be no one left to trust, and no safe refuge. The event's terror will pass far beyond their limits of endurance. There will be nothing that they can do, no starting over, and no place left to go. The new beginning is in the Hereafter, which is endless and full of suffering and remorse for those who did not seek Allah's good pleasure while they were alive. All of their worldly pleasures, ambitions, and life have ended. The terror they encounter will reflect Allah's infinite power.

In truth, Allah's Messengers and the believers have informed them of these facts. But this devastating Day seemed far off, and so they relied on temporary possessions and themselves. Allah reveals that the disbelievers have been warned, as follows:

- ❖ Warn mankind of the Day when the punishment will reach them. Those who did wrong will say: "Our Lord, reprieve us for a short time. We will respond to Your call and follow the Messengers." [But it will be said] "But did you not swear to Me before that you would never meet your downfall, even though you inhabited the houses of those who had wronged themselves, and it was made clear to you how We had dealt with them, and We gave you many examples?" (Ibrahim 14: 44-45)

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ (44) وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ (45)

Now, they are all alone amidst the danger. Everybody fears for their own lives, and no one cares for anyone else. No one can escape, for Allah's promised day has arrived. Fleeing one's house will be of no use, for everything is being destroyed, and the ground and mountains are shifting all at once. There is no refuge, no protector, and no preventive action. The Qur'an describes the mountains' destruction on the Day of Judgment, as follows:

- ❖ And the Earth and the mountains are lifted and crushed with a single blow, on that Day, the Occurrence will occur. (Al-Haqqah 69: 14-15)

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (14) فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (15)

2.1.3 The Inferno of the Oceans

Main source: <http://www.dayofjudgment.com/index1.html>

We should remind ourselves of an important point when describing all of these scenes, which are based upon Qur'anic verses: All of these events will take place according to Allah's will, for He has promised that they will occur. No doubt, Allah can destroy and then level everything in a spectacular manner, for:

- ❖ That is Allah's promise. Allah does not break His promise. But most people do not know it. (Ar-Rum 30: 6)

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (6)

People who were proud of themselves will be worth nothing. Human beings, who considered themselves great and powerful before Allah, who denied Him out of self-conceit, will be forlorn and weak amid these events. Everything that people considered greater than themselves will surrender on this Day, as decreed by Allah. Mountains, oceans, the whole universe; all will lose their rock-solid appearance and bow to Allah's

will. Everything will end by Allah's command, "Be!" for they have obeyed Allah's order and fulfilled their roles as His submissive servants. When the mountains are destroyed and scattered like coloured wool, and when the ground gives up its contents, Allah's infinite greatness will be reflected. The Qur'an reveals that the oceans will be ablaze and boil over on that Day.

It is almost impossible to imagine the oceans, which cover three-fourths of Earth's surface, coming to a furious boil all at once. Even when forcing the limits of their minds, people can have only a vague idea of just how terrifying that event will be. So far, our personal experience probably consists of images of erupting volcanoes or burning crude oil tankers seen on television or in photographs. However, the descriptions given in the verses are beyond comparison. Only our knowledge of Allah's infinite greatness, power, and might can give an idea about the scale of these expected calamities, for He can alter or overturn the universe's order as part of the greater scheme of things.

Along with everything else being spewed out of the ground, hot lava, having an estimated temperature of 5,000°C (9,000°F) will spill over wherever it can, including into the oceans. Those who have seen lava emerging from the bottom of the ocean in documentaries have witnessed something really amazing. The scenes on the Day of Judgment, however, will be very different, for they will be all-encompassing and far more terrifying. The oceans will burn, and an inescapable wall of fire will engulf people. On that Day, all oceans will be set alight as Allah SWT says in the Qur'an:

❖ When the seas are filled with flame. (At-Takwir 81: 6)

وَإِذَا الْبَحَارُ سُجِّرَتْ (6)

As a result of this, all aquatic life, as well as all terrestrial life on Earth will cease. The oceans, usually soothing and cooling, suddenly will spread an incredible heat. Instead of huge waves of water, there will be waves of fire, and oxygen will be replaced by smoke. The scene of oceans burning ferociously, boiling over and spewing forth their contents, will dominate a great part of the world and bring vast devastation.

The oceans will spill their contents. The oceans will also rise, as mentioned in the following verse:

❖ When the oceans flood and overflow. (Al-Infitar 82: 3)

وَإِذَا الْبَحَارُ فُجِّرَتْ (3)

By Allah's will, calamities also will come from the oceans. As Allah is the All-Mighty and the Creator of Earth and all of its contents, all He has to do is utter the command 'Be!' and whatever He wills, occurs. The probable circumstances (only Allah knows the

exact ones) leading up to these events serve to remind us of Allah, as we draw closer to Him.

Some of the probable events have to do with the rising of the oceans. As we know, earthquakes on the ocean floor cause tidal waves on the surface. The resulting tremors can send waves racing towards the shore at speeds of up to 750 km (466 miles) per hour. Waves that start out as less than a meter (3 feet) high in the open sea can be 60 meters (200 feet) high by the time they reach the shore. A 25-35 meters (80 to 100 feet) high tidal wave created by a strong earthquake in Japan in 1896 swept over the town of Honshu, killing 25,000 people.

Volcanic eruptions are another cause of tidal waves. The tidal wave created by the eruption of the volcano on Krakatoa in 1883 caused Krakatoa Island, located between Java and Sumatra, to submerge suddenly and unleash a tidal wave that hit one of the most densely populated stretches of Java's coastline. The wave, which destroyed 165 villages and killed 36,000 people, was more than 35 meters (110 feet) high when it reached the shore. Such events demonstrate that underwater earthquakes or volcanic eruptions can have a localized effect and cause flooding and widespread death. On the Day of Judgment, every place on Earth, whether underground or underwater, will be shaken. The violent tremors on the ocean floor will awaken the oceans and cause tidal waves and flooding on a global scale, something that we can hardly imagine.

The oceans will rise for other reasons as well. Their calm nature depends on the laws of nature. On that Day, however, these laws will be overturned, just like all the other laws upon which the delicate scales of the heavens, Earth, and people rest. The pillars of this perfect equilibrium, all of which were created by Allah's will, will be destroyed at once, again; by His will. Moreover, it is quite probable that the underground heat will increase the atmospheric temperature, thus melting the ice at both poles and raising the water levels.

We also know that landslides can cause unusually high waves on a lake or bay. On the Day of Judgment, not one mountain will be left standing, and Earth's surface will be levelled. Rocks rolling down the mountains will fill the ocean beds and cause floods.

Once Allah's appointed time has come, such fear-inspiring events will unfold one after another: a deafening blast; the pulverizing of mountains; lava erupting from under people's feet; dust, gas, and smoke clouds suffocating Earth's surface; and scalding hot water overflowing onto people. A sudden remorse befalling those who did not contemplate Allah's existence or His might. An overwhelming torment that subdues everyone indiscriminately, exposing people's helplessness, the worthlessness of all that they valued. The people's fear and the terror will be inexplicable. They will be running from place to place, hunting for cover and salvation, knowing that there is no escape.

2.1.4 The destruction of the skies, the moon, the sun, the stars and the planets

The Day of Judgment's terror and destruction is not limited to just the events taking place on Earth. On that Day, all beings as well as all that we consider to be habitual and familiar will be destroyed. It is the final day of the universe, the scale of which has defied human comprehension throughout history. It will perish along with the incredibly huge stars that we only began to understand in the last century. The sky, the moon and the sun, stars and the planets will all be destroyed, in accordance with what Allah has revealed:

- ❖ What you are promised will certainly happen. When the stars are extinguished, when Heaven is split open. (Al-Mursalat 77: 7-9)

إِنَّمَا تُوعَدُونَ لَوَاقِعَ (7) فَإِذَا النُّجُومُ طُمِسَتْ (8) وَإِذَا السَّمَاءُ فُรِجَتْ (9)

For those who can sense just how extraordinary everything is and wish to perceive the absolute Creator's existence, many signs, in the form of objects and events that He has created since time began, lead them to have faith in Him. Allah created the stars, planets, and all other objects in the infinite universe with a single command and He sustains all of them in perfect equilibrium. This origination and scale preserves its mystery and continues to occupy people's minds. In reality, people who are looking for answers find only one truth: The existence of Allah. The events of the Final Day will reflect the Creator's greatness, for Allah has prepared a unique and spectacular end for the heavens, just as he has for everything in existence.

The sky has always been like a ceiling to people: certain to exist and persist; a glorious ceiling raised and sustained without pillars by Allah; a fabulous screen between the vast universe and them.

This ceiling has protected our world and its inhabitants from countless dangers (e.g., ultraviolet radiation, meteorites, and the freezing temperatures of space) without fail for ages, and remains an absolute necessity for the continuation of life. The light coming through the darkness of space is distributed on Earth as it is because of the atmosphere's qualities, and warms and lights up the planet. The delicate scale of the atmosphere's oxygen content enables humanity to breathe and live. However, on that Day; the sky will no longer fulfil its functions, for it will have reached its end. The Qur'an reveals these events, as follows:

- ❖ On the Day when Heaven sways to and fro. (At-Tur 52: 9)

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا (9)

- ❖ The Heaven will be split apart therefrom; His promise will be fulfilled. (Al- Muzzammil 73: 18)

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا (18)

- ❖ And Heaven will be split apart, for that Day it will be very frail. (Al-Haqqah 69: 16)

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (16)

Air, so essential for life, also will lose its function, for the laws that apply on that Day will be different from the usual laws. The atmosphere, so delicately sustained in a stable equilibrium by the laws of physics, will just melt and flow away. The end of the heavens is described, as follows:

- ❖ On the Day the sky will be like murky oil. (Al-Ma'arij 70: 8)

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (8)

The atmosphere will melt and be ignited, and people will see the usual blue sky as flame-red, split apart, molten, and just like oil:

- ❖ When Heaven is split apart and goes red, like dregs of oil. (Ar-Rahman 55: 37)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (37)

The Day of Judgment is a day of great remorse for those who did not acknowledge Allah's greatness and power. It will be a great remorse for those who knowingly turned away from Him. This regret will be eternal, for there will be no more time for reflection, learning, or redemption. Every person will have to realize that Allah, Who has infinite power and might, is the only friend, helper, and protector. No person will be able to persist in denying Allah and the Day of Judgment at such a time, as the Qur'an reveals:

- ❖ They do not measure Allah with His true measure. The whole Earth will be a mere handful for Him on the Day of Resurrection, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe! (Az-Zumar 39: 67)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (67)

On that Day, all of the familiar rules and laws of nature will disappear. The heavens and Earth, which responded to Allah's command of "come willingly or unwillingly"

with "we come willingly" upon their creation, will again submit to their true Owner and Creator: Allah. The Qur'an reveals Allah's call to the heavens and Earth:

- ❖ Say: "Do you reject Him Who created Earth in two days, and make others equal to Him? That is the Lord of all the worlds." He placed firmly embedded mountains on it, towering over it, blessed it and measured out its nourishment in it, laid out for those who seek it—all in four days. Then He turned to Heaven when it was smoke, and said to it and to Earth: "Come willingly or unwillingly." They both said: "We come willingly." (Fussilat 41: 9-11)

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ (9) وَجَعَلَ فِيهَا رَوَاسِي مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمِئِذٍ (10) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (11)

One of materialists' most prominent claims is that matter formed by itself. All of the beauty they behold in their environment is ascribed to nature. The remaining details or how the intelligent designs could possibly be formed a lifeless nature, when nature itself did not even exist, are ignored. According to this irrational claim, nature created everything. In other words, the wonder of harmony and scale is inherent in the soil, stones, air, and water. But on the Day of Judgment, people will see what happens to the mountains, rocks, and soil, and finally they will realize that nature in itself has no power. On that day, although nature was thought to be the source from which everything living or nonliving was created, nature will be unable to save itself. Allah will demonstrate that everything exists only by His will and power and depends upon His protection and sustenance. Many will remember at that very moment of all the truths which they ignored despite their conscience, and thus they will feel great regret. Allah reveals the events of the Day of Judgment, as follows:

- ❖ When the sky bursts open, hearkening to its Lord as it is bound to do! When Earth is flattened out and disgorges what is inside it and empties out, hearkening to its Lord as it is bound to do! O Man! You are toiling laboriously towards your Lord, but meet Him you will! (Al-Inshiqaq 84: 1-6)

إِذَا السَّمَاءُ انشَقَّتْ (1) وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ (2) وَإِذَا الْأَرْضُ مُدَّتْ (3) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (4) وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ (5) يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (6)

Contrary to space's cold darkness, Earth has an atmosphere that accommodates the Sun's light and an average temperature that supports life. In other words, the

atmosphere, our planet's protective ceiling, has light and heat diffusing properties that allow the rays of sunlight to reach, heat, and light our world. Like everything else that exists, on the Day of Judgment the heavens will split apart and lose their functions, melt, and flow. The phrase "When the Sun is compacted in blackness" (Surat At-Takwir, 1) refers to this Day. From this expression, we understand that the Sun's light will no longer be of benefit to the world.

On the Day of Judgment, the Sun and the Moon, Earth's two sources of light, will be darkened one after the other. The disappearance of the atmosphere is not the only reason why there will be no light on Earth on that Day; rather, the Qur'an reveals that not only will the heavens, Earth and everything in between be destroyed, but that it is the final day for the entire universe. As the first few verses of Surat At-Taghabun state that Allah is the One Who creates everything complete and perfect, and He has the power to bring about anything He wills, when He wills. He created the universe, which contains billions of stars in each of the billions of galaxies, and He will destroy it again just by uttering the command "Be!", when He wills.

It is quite impossible for the human mind to truly grasp the vastness of the mysterious universe. However, we can try to estimate its scale. The Sun is one of the predicted 200-250 billion stars in our Milky Way galaxy. Considered one of the smaller stars, even though it is 333,000 times as massive as our own Earth, it is located 28,000 light years away from the centre of the Milky Way, which itself is 100,000 light years across (one light year is equal to 9,460,800,000,000 km or 5,879,000,000,000 miles.) Earth rotates around its axis at a speed of 1,670 km (1,040 miles) per hour, and weighs 6,000 quintillions of metric tons (6×10^{21}). The Sun moves around the centre of the galaxy at a speed of 792,000 km (492,000 miles) per hour, and the Milky Way spins through space at around 2.1 million km (1.3 million miles) per hour. But on the Day of Judgment, this magnificent universe will be destroyed, and stars of indescribable proportions will be extinguished.

Every inch of the universe is a sign of Allah's Existence, Greatness, and Power. They have existed until now only by His will and permission, and for the duration that He wills for them. Certainly Allah, Who creates and sustains this scale, can destroy it whenever He wills. The universe's death will occur only when and where He wills. Everything that awed people with its greatness will be destroyed, for all planets and stars, the Sun and the Moon, will leave their orbits. Stars will fall, and all that exists will die out one by one as in:

❖ "When the stars are strewn about." (Al-Infitar 82: 2)

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ (2)

The Sun is a star that diffuses significant energy. Many other stars are far larger and hold much more energy. But on the Day of Judgment, all of them will lose their power, fade, and fall, as the Qur'an relates:

- ❖ When the stars fall in rapid succession. (At-Takwir 81: 2)

وَإِذَا النُّجُومُ انْكَدَرَتْ (2)

- ❖ When the stars are extinguished. (Al-Mursalat 77: 8)

فَإِذَا النُّجُومُ طُمِسَتْ (8)

The Sun, which has been this planet's source of life and energy forever, will darken, as will the stars that have decorated the heavens. And people will once again realize that Allah, their true owner, maintained their orbits and made them shine until that Day, for they existed only by His will.

Moreover, He will not help the disbelievers, and no other power will be able to do so. Even though technological advances enables us to travel to the far corners of the universe, people will not be able to avoid Allah's punishment, because the Day of Judgment will envelope the whole universe and everything, bowing to His will, will be destroyed. The Qur'an describes humanity's helplessness on that Day, as follows:

And the Moon is eclipsed, and the Sun and the Moon are fused together. On that Day man will say:

- ❖ "So when vision is dazzled. And the moon darkens. And the sun and the moon are joined, Man will say on that Day, "Where is the [place of] escape?" No! There is no refuge. To your Lord, that Day, is the [place of] permanence. Man will be informed that Day of what he sent ahead and kept back. (Al-Qiyamah 75: 7-13)

فَإِذَا بَرِقَ الْبَصَرُ (7) وَخَسَفَ الْقَمَرُ (8) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (9) يَقُولُ الْإِنْسَانُ
يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (10) كَلَّا لَا وَزَرَ (11) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (12) يُنَبِّأُ الْإِنْسَانُ
يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (13)

2.1.5 People's fear on the Day of Judgment

Main source: <http://www.dayofjudgment.com/index1.html>

All of the events discussed so far begin with the hearing of a previously unrecognizable sound, at an unexpected time. Everyone who has thought, until that moment, that everything would remain unchanged and undamaged will be proven wrong.

Everything that takes place just before the trumpet sounds is no different from the day before. Earth is revolving at the same pace, the Sun is illuminating our planet, life goes on, and many people continue to live according to their habitual routines without wondering why and by whom they were created and what end they will meet. People will be thinking about the meal to be served that night, focusing on an upcoming business meeting, shopping, or sleeping, and many will be denying Allah's existence. When they hear this sound, everything will begin and end in an instant.

Their bodies, of which people think as strong and brag about, will unexpectedly be gripped by death from every side. Their only concern will be survival. Out of sheer terror, people will cease to care about the things that they so valued, craved, and took risks for while alive.

All of this fear, terror, and shock result from their living in ignorance. The Day's unbearable hardship will never cease to pursue the disbelievers. Each unfolding event will increase their panic and terror, and each passing moment will bring fresh suffering and peril. The significant events they encounter will demonstrate Allah's Majesty, which they had denied until then. Humanity, will be utterly weak and helpless in the face of this power. They will be able to do nothing but feel remorse, helplessness, and fear. As the seconds pass, their realization of the frightening punishment that Allah has prepared for them in the Hereafter will only increase. During these frightening minutes, they will encounter only a fraction of the suffering awaiting them. The Qur'an recounts this fear in some detail.

Allah tells people that although they passionately cling to the worldly life; their passion will not benefit them in the Hereafter. All of the things that they value, hold dear, and take risks for will bring nothing but loss if they were not done to win Allah's good pleasure. Every worldly attraction has been created as a test for humanity. The true life is in the Hereafter as the Qur'an reveals:

- ❖ To mankind the love of worldly appetites is painted in glowing colours: women and children, heaped-up mounds of gold and silver, horses with fine markings, and livestock and fertile farmland. All of that is merely the enjoyment of the life of this world. The best homecoming is in the presence of Allah. (Al 'Imran 3: 14)

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ
(14)

People desperately desire the worldly attractions mentioned in the verses, and can spend their entire lives pursuing them. The Qur'an says the following about the worldly life:

- ❖ Know that the life of this world is merely a game and a diversion, and ostentation and a cause of boasting among yourselves, and trying to outdo one another in wealth and children: like the plant-growth after rain, which delights the cultivators, but then it withers and you see it turning yellow, and then it becomes broken stubble. In the Hereafter, there is terrible punishment but also forgiveness from Allah and His good pleasure. The life of this world is nothing but the enjoyment of delusion. (Al-Hadid 57: 20)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلٍ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (20)

For some, one of life's biggest ambitions is to show off one's wealth, sons and daughters, and other valuables. One of the most highly prized possessions is children. This is true for all societies and is pointed out specifically in the Qur'an. The desire to have children is learned at a young age. Children are simultaneously a cause for unnecessary competition between people as well as a source of reassurance for their future.

Another ambition is the craving for property and wealth. As we know, people's aims, plans and efforts centre on these ambitions. The craving for money and wealth clouds people's vision; moral values lose their importance, and materialism becomes the defining factor for their character. The Qur'an's morality, together with its commands and prohibitions, lose their precedence; amassing wealth becomes a goal itself, and personal gain becomes preeminent in relationships.

On the Day of Judgment, however, everything will be reversed. People will forget all about what they used to value, for now they will realize that the objects of their desires have no meaning. Their values will alter in moments, for wealth and children will have no value and parental emotions will lose their meaning. In the face of this Day's terror, they will forget their most loved people: their children. No one will remember his or her children, much less inquiring about their well-being. In every way, this will be a very hard Day for the disbelievers.

- ❖ On the Day, the sky is like murky oil and the mountains like tufts of coloured wool. No good friend will ask about his friend, even though they can see each other. An evildoer will wish that he could ransom himself from the punishment of that Day by means of his sons, his wife, his brother, or his family who sheltered him or everyone else on Earth, if that only meant that he could save himself. (Al-Ma'arij 70: 8-14)

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (8) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (9) وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (10) يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ (11) وَصَاحِبَتِهِ وَأَخِيهِ (12) وَفَصِيلَتِهِ الَّتِي تُتَوِيه (13) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (14)

- ❖ The Day when Heaven is split apart in clouds, and the angels are sent down rank upon rank. The Kingdom that Day will belong in truth to the All-Merciful. It will be a hard Day for the disbelievers. (Al-Furqan 25: 25-26)

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (25) الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (26)

Families will desert infants, and people will be confused as to what to do. The fear will strike so suddenly and so forcefully that pregnant women will miscarry and mothers will forget about their breast-feeding children:

- ❖ On the day they see it, every nursing woman will be oblivious of the baby at her breast, and every pregnant woman will abort the contents of her womb. And you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe. (Al-Hajj 22: 2)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (2)

All those people who rejected the appeals to believe and so became oblivious to their only true creator, Allah, will want to avoid one another. They will be so preoccupied with themselves that friendship, lineage, and family bonds will cease to exist:

- ❖ The Day a man will flee from his brother and his mother and his father, and his wife and his children. On that Day every man among them will have concerns enough of his own. ('Abasa 80: 34-37)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) وَأُمِّهِ وَأَبِيهِ (35) وَصَاحِبَتِهِ وَبَنِيهِ (36) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37)

People Will Act as if Drunk. People will lose all their calmness, self-control, and, self-confidence. When death is met, everything loses its value. Facial expressions, behaviour and speech simultaneously all change.

We witness people's fear and terror in the face of death in films. Their responses are enough to explain their state of mind. In most scenarios, people have hope, no matter

how slim, of escaping. Even those who realize that death has come are not aware of what is awaiting them, or they simply believe that they will become in a state of nothingness. However, this Day's events will cement in people's mind that escape is impossible, even before death has come to them. The disbelievers will find themselves confronted with a Day that they did not expect to meet, despite being warned of it, a Day on which the existence of the Creator of the universe will become clear for everyone to see, but also on which everything will be destroyed in submission to His will.

They never reflected on what comes after death, because they did not believe in Allah or the Hereafter's existence, but they will come to realize clearly Allah's Existence and Power. They also will realize that there is no hope for salvation and that their new life is eternal. Their eternal suffering and sorrow will be incomparably worse than that Day's events, and the Qur'an says that the disbelievers will prefer death over such a life:

- ❖ “We have warned you of an imminent punishment on the Day when a man will see what he has done, and the disbeliever will say: Oh, if only I were dust!” (An-Naba' 78: 40)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي
كُنْتُ تُرَابًا (40)

People's panic, terror and astonishment will make them appear drunk, for:

- ❖ . . . And you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe. (Al-Hajj 22: 2)

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (2)

The physical and behavioural changes in people experiencing extreme fear are very similar to those of drunken people. In such instances, dizziness, hysteria, and impeded sight are common.

As we see from what has been revealed so far, people will experience great panic on that difficult day. Allah compares this chilling fear and the resulting behaviour to drunkenness, for people will display uncontrolled behaviour and run from place to place as though they are drunk. Allah makes a comparison in the Qur'an:

- ❖ It is the Day when mankind will be like scattered moths. (Al-Qaari'ah 101: 4)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (4)

The eyes are the first organs to reveal people's fear. The eyes of people who witness the fearful events of that Day will spring from their sockets in terror. The phrase "the eyes of those who did not believe will be transfixed" describes the scale of their fear. Instantly, the pupils widen, the whites of the eyes are exposed, and they freeze. Everyone will taste this fear, and nothing can prevent what is coming in the face of hair-raising events. The only thing they feel will be terror.

- ❖ And [when] the True Promise is very close, the eyes of those who did not believe will be transfixed: "Alas for us! We were unmindful of this! No, rather we were definitely wrongdoers." (Al-Anbiya ' 21: 97)

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ
مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ (97)

This fear will even grip small children. Children who do not understand this Day's true nature and that this is the first day of eternal damnation for disbelievers will have a different kind of fear. People will be full of remorse for their wrongdoings during their temporary worldly lives; but children, who lack the capacity to comprehend what is happening, will have their hair turned grey. Such a physical change is an important illustration of that Day's severity. People have seen many calamities, and they have instilled a deep fear into their hearts and affected them severely. But none of these, when compared to this Day's events, were shocking enough to turn children's hair grey.

- ❖ How will you safeguard yourselves, if you disbelieve, against a Day that will turn children grey. (Al-Muzzammil 73: 17)

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (17)

2.1.6 Animals on the Day of Judgment

Main source: <http://www.dayofjudgment.com/index1.html>

Imagine the wild animals: leopards, lions, wolves, jackals, bears etc. All of these animals will cease to fight with one another and come together due to these events. It is clearly an awe-inspiring sight to see thousands of wild animals like this. Allah reveals in many verses that major changes will affect Earth and humanity on the Day of Judgment. Likewise, wild animals will be completely affected, as the Qur'an relates:

- ❖ When the camels in foal are neglected, when the wild beasts are all herded together. (At-Takwir 81: 4-5)

وَإِذَا الْعِشَارُ عُطِّلَتْ (4) وَإِذَا الْوُحُوشُ حُشِرَتْ (5)

2.1.7 After the universe dies

Main source: <http://www.dayofjudgment.com/index1.html>

On the Day of Judgment, everyone will see reality clearly. The disbelievers will be face to face with the reality of the Hereafter in which they never believed, refrained from pondering, and rejected. They will see the consequences of their error and will desperately seek a way out; however, they will not find one. They will have met a disastrous end and will be full of remorse. The Qur'an relates their psychology in great detail.

Confronted by the Day of Judgment, whether they like it or not, they will witness the unique events after the trumpet is sounded: the devastation of Earth and the heavens, and the destruction of the universe and all of its contents. After this is accomplished, Allah will recreate the heavens, the world, and humanity anew. Allah, Who created the heavens, Earth, and all the worlds, certainly has the power to create the likes of them, for:

- ❖ Do they not see that Allah, Who created the heavens and Earth, has the power to create the like of them, and has appointed fixed terms for them of which there is no doubt? But the wrongdoers still spurn anything but unbelief. (Al-Isra' 17: 99)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا (99)

- ❖ Do they not see that Allah—Who created the heavens and Earth and was not wearied by creating them—has the power to bring the dead to life? Yes indeed! He has power over all things. (Al-Ahqaf 46: 33)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْْي بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (33)

The events of the Day of Judgment will bring new heavens and a new world, for such is His will. People will be brought to His presence to account for all that they have done, for:

- ❖ On the Day Earth is changed to other than Earth, and the heavens likewise, and they parade before Allah, the One, the All-Conquering. (Ibrahim 14: 48)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ (48)

This difficult Day is termed the "Day of Recompense," "Doomsday," or "Last Day" in the Qur'an. The newly created Earth and heavens will be eternal, and humanity will be resurrected. Believers and disbelievers will be separated and sent to their respective places in the eternal life. No one will be a stranger to this day.

The believers, who prepared for their life in the Hereafter, will find this Day's events exactly as the Qur'an foretold them. They will have the comfort of receiving what Allah has promised them. On the other hand, the disbelievers will experience inexplicable fear, remorse, and apprehension, for they spent their lives opposing Allah's system. But at this moment, they will be painfully aware of their mistakes. They will be face to face with the truth that they once pondered in terms of "what if it is true" in uncertainty and apprehension. They will begin the first few moments of their eternal condemnation, which cannot be prevented or deflected, and are doomed to experience this condition forever.

2.2 The second blowing of the Trumpet: Earth will be shaken by quakes

Friday will be the day on which the Trumpet will be blown:

- ❖ Abu Huraira reported the Messenger of Allah (PBUH) as saying :The best day on which the sun has risen is Friday; on it Adam was created. On it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday ". (Muslim)

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْجَزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ ". (مسلم)

Angel Israfeel will be commanded to blow for the second time, and the people will stand up from their graves for the Lord of the worlds. Their souls will fly into their bodies (at the second blowing), just as Allah has stated:

- ❖ "Then it will be blown for the second time, and at once they will be standing, looking on." – (Az-Zumar 39 : 68)

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68)

And the earth will break away from them:

- ❖ "On the Day the earth breaks away from them (and they emerge) rapidly." – (Qaaf 50 : 44)

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ (44)

- ❖ When Earth is convulsed with its quaking, and Earth then disgorges its charges, and man asks: "What is wrong with it?" on that Day it will impart all of its news, because your Lord has inspired it. (Az-Zalzalah 99: 1-5)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4) إِنَّ رَبَّكَ أَوْحَىٰ لَهَا (5)

On the Day of Judgment, an ear-shattering sound will follow the sounding of the trumpet, and an unequalled tremor will rock Earth. Massive mountains, trees, skyscrapers, buildings—in fact every place on Earth—will begin to rock at the same time. People will panic and be gripped by a great fear. The most fear-inspiring aspect is that no one can escape it or find any sort of refuge, for this tremor is not like the ones with which we are familiar; rather, this tremor will continue until Earth has been flattened. Allah describes these tremors, as follows:

- ❖ On the Day the first blast shudders, and the second blast follows it, hearts that Day will be pounding and eyes will be cast down. (An-Naazia'at 79: 6-9)

يَوْمَ تَرْجُفُ الرَّاجِفَةُ (6) تَتْبَعُهَا الرَّادِفَةُ (7) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (8) أَبْصَارُهَا خَاشِعَةٌ (9)

Try to imagine how much the tremors known to us affect those who experience them. These tremors lasted only for seconds, but the results were, nevertheless, devastating. Hundreds of thousands died in or under collapsed buildings, and survivors were left destitute. Homes, properties, earnings, and savings were destroyed in a matter of seconds. These calamities were seen by everyone and, in those seconds, no person or force could resist them. The tremors of the Day of Judgment will have no equals in terms of severity, consequence, and the size of area affected. When it is over, there will be no ruins or life left on this planet.

Notwithstanding the severity of the tremor, people who are prepared for such an event often find a way to survive. However, upon hearing the trumpet sound, even they will realize that this is no ordinary tremor and that there is no possibility of escape.

The Qur'an warns of this event and of the tremors, as follows:

- ❖ Mankind, heed your Lord! The quaking of the Hour is a terrible thing. (Al-Hajj 22: 1)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (1)

At that moment, nothing on Earth will have any meaning. Everything that led people astray (e.g., luxurious houses, gigantic skyscrapers, 5-star hotels, ambitiously accumulated life savings, houses, decorations, palaces, bridges, all of the most famous buildings, the Pyramids that have survived all natural disasters so far, historic castles, and whole cities) will crumble like sand castles on the beach. Everything that makes people proud to possess, as well as their fame, honour, prestige, and power will be destroyed instantly and become meaningless, for:

- ❖ No indeed! When Earth is crushed and ground to dust, and your Lord arrives with the angels rank upon rank, and that Day Hell is produced, that Day man will remember. But how will the remembrance help him? (Al-Fajr 89: 21-23)

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (21) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (22) وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى (23)

When the entire planet gives way, those who found all kinds of excuses to deny Allah and who did not engage in any acts of worship, despite knowing what was required, finally will realize that there is refuge only in Allah. However, it now is too late for them to make amends, and their remorse is of no use either.

After fear, the next most-felt emotion on that Day will be incapacity. Humanity, who took precautions against every possible calamity and deadly disaster (e.g., severe earthquakes, fierce hurricanes, and even nuclear war), will be unable to hide from or survive this event. Nothing and nobody, regardless of how they were perceived while alive, will be able to guide them to safety.

2.3 The rising of the dead – Al-Ba'ath Wan-Nushur (Resurrection)

- ❖ The Trumpet will be blown, and those in the heavens and those in the earth will all lose consciousness, except those Allah wills. Then it will be blown a second time, and at once they will be standing upright, looking on. (Az-Zumar 39: 68)

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68)

As this verse states, when the trumpet is sounded for a second time, the graves will be emptied out. Since no one or force can withstand or delay our Lord's command, every person in the ground will be resurrected, despite their denial that such a thing would ever happen. The Qur'an says:

- ❖ Among His Signs is that heaven and Earth hold firm by His command. Then, when He calls you forth from the earth, you will emerge at once. (Ar-Rum 30: 25)

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ (25)

- ❖ They will say, "Are we to be restored to how we were when we have become perished, worm-eaten bones?" They say: "That will clearly be a losing restoration!" There will be but one Great Blast, and at once they will be on the surface, wide awake! (An-Nazi'at 79: 10-14)

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ (10) أَيْنَا كُنَّا عِظَامًا نَجْرَةً (11) قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ (12) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ (13) فَإِذَا هُمْ بِالسَّاهِرَةِ (14)

People act as if this world will exist forever. This is one of the greatest mistakes of their lives, for it causes them to think that the world's amazing order, created by Allah, is self-sufficient and eternal. But after they die, they will see that death does not end everything; rather, it is the beginning of their eternal lives. Having believed that they would enter a realm of nothingness, they are suddenly gripped by terror when they hear the trumpet's second sounding. The scrolls of their deeds are not yet unfolded, nor have they had a taste of what is in store for them. Nevertheless, they say, "Woe to us!", and rise from their graves. In reality, they knew that this day would come. The Qur'an describes their fear on that Day, as follows:

- ❖ They will say: "Woe to us! Who has raised us from our resting place? This is what the All-Merciful promised us. The Messengers were telling the truth." (Yaa Sin 36: 52)

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (52)

Now it is too late, for their lives on Earth yielded neither true pleasure nor true comfort, and everything they had done until then, only prepared them for the hardest of all days.

- ❖ How can you reject Allah, when you were dead and then He gave you life, then He will make you die and then give you life again, then you will be returned to Him? (Al-Baqarah 2: 28)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28)

Allah Says in the Quran:

- ❖ {And the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.}[Az-Zumar 39:68]

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68)

- ❖ And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.(Al-A'araf 7:57)

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ (57)

When we die, the body disintegrates and vanishes, apart from the tailbone, which is a bone at the base of the spine. When Resurrection commences, Allah will cause the bodies to grow by means of rain from the earth. This will make these bones grow until each person's body is restored to the way it was before he died.

- ❖ Abu Huraira (May Allah be pleased with him) said: The Prophet (PBUH) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Huraira! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'." [Al-Bukhari and Muslim]

وعنه ابي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبيت، قالوا: أربعون سنة؟ قال: أبيت، قالوا: أربعون شهراً؟ قال: أبيت" ويبلغ كل شيء من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" (متفق عليه).

The phrase, “the little bone at the end of the coccyx”, refers to the small bone at the base of the spine - the end of the coccyx. This is the first part of a person that is created, and it is what will be left of him so that he will be created anew from it. (Sharh Muslim, 18/92)

When a person comes forth from his grave and is gathered and brought to account, his body will remain the same as it was before he died. Then when the people of Paradise enter Paradise and the people of Hell enter Hell, Allah will change their forms.

However, when Allah SWT resurrects us, we will be according to the following description:

- will not die again;
- will be able to see the jinn and the angels;
- will not need to use toilets and do not spit;
- The size of our bodies will be huge and different from them in this life

People will be standing naked, barefooted and uncircumcised. The Prophet described to us what will happen, he said: “You will be gathered, barefooted, naked, and uncircumcised (as God says):

- ❖ “Narrated Ibn ‘Abbas: The Prophet (PBUH) stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it.' (Al-Anbiya 21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them, indeed it is You who is the Exalted in Might, the Wise' (Al-Ma'idah 5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam). (Bukhari)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ

فَقَالَ " إِنَّكُمْ مَحْشُورُونَ حُفَاءَ عُرَاءَ {كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ} الْآيَةِ، وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، وَإِنَّهُ سَيَجَاءُ بِرَجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ يَا رَبِّ أَصِحَّاحِي. فَيَقُولُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بِعَذَابِكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ. إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} قَالَ فَيَقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ " (البخاري).

The first human being to emerge from the earth on the Day of Resurrection will be our beloved Prophet Mohammad PBUH. The great companion, Ibn Abbas, may Allah (SWT) be pleased with him, said that the Prophet (PBUH) said:

- ❖ “A'isha reported that she heard Allah's Messenger (PBUH) as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (PBUH) said: 'A'isha, the matter would be too serious for them to look to one another!’” (Muslim)

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرْلًا " . قُلْتُ يَا رَسُولَ اللَّهِ النَّسَاءُ وَالرَّجَالُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ " . (مسلم)

As humankind awaits the decree of Almighty God, they would be standing under the sun, which would be brought close to them. Al-Miqdad b. Al-Aswad, one of the companions, said: ‘I heard the Messenger of God saying:

- ❖ “Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by " mile" the mile of the (material) earth or the instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (PBUH) pointed his hand towards his mouth” (Muslim)

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنِي الْمِقْدَادُ بْنُ الْأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ " . قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَذْرِي مَا يَعْنِي بِالْمِيلِ أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تُكَتَحِلُّ بِهِ الْعَيْنُ . قَالَ " فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَامَا " . قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ . (مسلم)

If anyone of us, today, was to sweat on a sunny day, they wouldn't be able to wait to hit the showers... the Day of Resurrection will be 50 000 years long. The Prophet said:

- ❖ “Abu Huraira reported Allah's Messenger (PBUH) as saying: No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised **till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell.** And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fifty thousand years, and he would see the paths leading to Paradise or to Hell. Suhail said: I do not know whether he made mention of the cows. They said: Messenger of Allah (PBUH), what about the horses? He said: The horses have goodness in their foreheads (or he said) or goodness is ingrained in the foreheads of the horses (Suhail said: I am in doubt as to what was actually said) up till the Day of Judgment. The horses are of three kinds. They are a source of reward to a person, they are a covering to a person, and they are a burden to a person. As for those which bring

reward is that a person would get reward who rears them for the sake of Allah and trains them for Him, and nothing disappears in their stomachs but Allah would record for him a good deed. And if they were to graze in the meadow, they would eat nothing but Allah would record for him a reward. And if they were to drink water from the canal, with every drop that, would disappear in their stomachs there would be reward (for the owner). He went on describing till a reward was mentioned for their urine and dung. And if they pranced a course or two, there would be recorded a reward for every pace that they covered. As for one for whom they are a covering, he is the man who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity, As regards one for whom they are a burden, he is that who rears them for vainglory and showing off to the people; for him they are, the burden. They said: Messenger of Allah, what about asses? He said: Allah has not revealed to me anything in regards to it except this one comprehensive verse:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (Muslim)

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا سُهَيْلٌ، بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيُجْعَلُ صَفَائِحُ فَيَكُوزُ بِهَا جَنْبَاهُ وَجَبِينُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ إِبِلٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا بُطِحَ لَهَا بِقَاعُ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ تَسْتَنُّ عَلَيْهِ كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا بُطِحَ لَهَا بِقَاعُ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ فَتَطْوُهُ بِأُظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جَلْحَاءٌ كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعْدُونَ ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " . قَالَ سُهَيْلٌ فَلَا أَدْرِي أَذَكَرَ الْبَقَرِ أَمْ لَا . قَالُوا فَالْخَيْلُ يَا رَسُولَ اللَّهِ قَالَ " الْخَيْلُ فِي نَوَاصِيهَا - أَوْ قَالَ - الْخَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا - قَالَ سُهَيْلٌ أَنَا أَشْكُ - الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ ثَلَاثَةٌ فَهِيَ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَلِرَجُلٍ وَزْرٌ فَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ وَيُعِدُّهَا لَهُ فَلَا تُغَيَّبُ شَيْئًا فِي بُطُونِهَا إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا وَلَوْ رَعَاها فِي مَرْجٍ مَا أَكَلَتْ مِنْ شَيْءٍ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا أَجْرًا وَلَوْ سَقَاها مِنْ نَهْرٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيَّبُها فِي بُطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الْأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاتِهَا - وَلَوْ اسْتَنْتَتْ شَرْفًا أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خَطْوَةٍ تَخْطُوهَا أَجْرٌ وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَالرَّجُلُ يَتَّخِذُهَا تَكْرُمًا وَتَجَمُّلاً وَلَا يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا فِي عُسْرِهَا وَيُسْرِهَا وَأَمَّا الَّتِي هِيَ لَهُ وَزْرٌ فَالَّذِي يَتَّخِذُهَا أَشْرًا وَبَطْرًا وَبَذْخًا

وَرِيَاءَ النَّاسِ فَذَلِكَ الَّذِي هِيَ عَلَيْهِ وَزُرَّ " . قَالُوا فَالْحُمُرُ يَا رَسُولَ اللَّهِ قَالَ " مَا أَنْزَلَ اللَّهُ عَلَىٰ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ { فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ } " . (مسلم)

Peoples' hearts will be pounding, not knowing what would become of them. God describes to us the horrors of that day. He says:

- ❖ "On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe." (Al-Hajj 22:2)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (2)

Even the believers who believed in the truth will be severely worried. God says:

- ❖ "And they who give what they give while their hearts are fearful because they will be returning to their Lord." (Al-Muminun 23:60)

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ (60)

- ❖ Narrated 'Abdur-Rahman bin [Sa'eed bin] Wahb - that is Al-Hamdani: that 'Aishah the wife of the Prophet (PBUH) said: "I asked about the Messenger of Allah (PBUH) about this Ayah: And those who give that which they give with their hearts full of fear... (Al-Mu'minin 23:60)" 'Aisha said: "Are they those who drink Khamr and steal?" He said: "No, O daughter of As-Siddiq. They are those who fast, perform Salat, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good deeds, and they are the foremost of them (23:61)." (Jam'i At-Tirmithi / Hasan)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ وَهْبٍ الْهَمْدَانِيِّ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ : (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ) قَالَتْ عَائِشَةُ أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ قَالَ " لَا يَا بِنْتُ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ أُولَٰئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ " . قَالَ وَقَدْ رَوَىٰ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا . (جامع الترمذي/ حسن)

All creatures including the human beings, the Jinn, Angels, and animals will be resurrected on that day.

2.3.1 People will turn to a caller

- ❖ On that day they will follow the Summoner, who has no crookedness in him at all. Voices will be humbled before the All-Merciful, and nothing but a whisper will be heard. (Ta Ha 20: 108)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (108)

When people emerge from their graves and begin to run towards a call, the like of which they have never heard before, they will not stop running until they reach the place from where they were called. The believers will arrive contented and peaceful, whereas the disbelievers will arrive as if they had sensed what is awaiting them, saying over and over again:

- ❖ "Racing ahead towards the Caller. The disbelievers will say, "This is a difficult Day."!" (Surat Al-Qamar 54: 8).

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ (8)

It is now time to assemble, and nothing can prevent it. Everyone who has ever lived will be gathered and begin to move rapidly, in surprise and submission to Allah, towards their punishment. Escape and returning to Earth is impossible, and all remorse is useless. Fear and terror will grip their whole being, for:

- ❖ The Day they will emerge swiftly from their graves, as if rushing to rally to the flag, eyes downcast, darkened by debasement that will be the Day which they were promised. (Al-Ma'arij 70: 43-44)

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَى نُصْبٍ يُوفِضُونَ (43) خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ (44)

- ❖ [They say:] "When we are dead and turned to dust and bones, will we then be raised up again alive? And our earlier ancestors as well?" Say: "Yes, and you will be in a despicable state." (As-Saffat 37: 16-18)

أَيُّدًا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنِنَا لَمَبْعُوثُونَ (16) أَوَابِلُونَا الْأَوَّلُونَ (17) قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ (18)

Disbelievers, who did not observe Allah's boundaries and who were arrogant and disobedient on Earth, will now become very obedient and submissive. They will follow

the call unconditionally, for they will not be able to act out of their own volition. They will have surrendered to Allah and will bow to His will, whether they like it or not, because the ego-driven life that they led in the world is now over. They will clearly understand their incapacity in front of Allah, the severity of His punishment, and the truth thereof:

- ❖ Turn away from them then. On the Day the Summoner summons them to something unspeakably terrible. (Al-Qamar 54: 6)

فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكْرٍ (6)

Every person will finally realize that they have no option but to obey Allah and bow to His will. They will be unable to do otherwise, even if they wanted to.

This promised Day is an exceedingly tragic one for the disbelievers. The terror of the Day of Meeting and the frightening experience of rising from the graves are indisputable. People will see their predecessors facing the same reality as they are and that Allah has kept His promise.

Given this fact, every description given in the Qur'an enables us to visualize the Day of Judgment and the people's situation. No doubt, Allah's promise is true and every example and depicted scene will become true. For instance, the Qur'an likens people rising from their graves to swarming locusts, as follows:

- ❖ They will emerge from their graves with downcast eyes, like swarming locusts. (Al-Qamar 54: 7)

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ (7)

This allegory enables us to visualize that moment in the best way. The swarming of locusts is unique. Migrating locusts travel in huge swarms and cause damage on a massive scale. Swarms can fly between 1,500 and 1,800 meters (4,900-5,900 feet) above the ground and they descend in a cloud formation. Locust swarms can migrate great distance very rapidly and remain airborne for long periods. Some swarms cover an area as large as 75 x 15 miles (120 x 25 km), and contain about as much as 150 billion locusts. Numbering in the billions, they literally appear out of the blue, cover huge areas, and strip away all vegetation wherever they go.

As the verses state, billions of people will suddenly appear on the ground after hearing the trumpet and, like locusts, will begin to move together towards the caller. The Qur'an mentions that:

- ❖ Among His Signs is that heaven and Earth hold firm by His command. Then, when He calls you forth from the earth, you will emerge at once. (Ar-Rum 30: 25)

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ (25)

It is a mind-blowing scene, for every person who has ever lived will emerge from their graves, assembled all at once, and await the judgment foreseen for them.

2.3.2 Holding their heads up, they will run to one point

On that Day, the disbelievers' heads will be up in the air, their eyes fixated on one point only, and they will run as if hypnotized. They are only moving in the way prescribed by Allah and facing the call's direction. According to Allah's will, everybody except the believers, who are safe, will be gripped by a great fear:

- ❖ Each of them will come to Him on the Day of Resurrection all alone. As for those who believe and do right actions, the All-Merciful will bestow His love on them. (Maryam19: 95-96)

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (95) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا (96)

The disbelievers will run in fear and astonishment, unable to look at others or themselves. It does not even occur to them to do so. On the Day of Judgment, wealth, children, or worldly ambitions will lose their value. Everybody will be in a state of unconditional obedience, and the only thing of value is faith. Allah describes the disbelievers' state at that moment in the following way:

- ❖ Do not consider Allah to be unaware of what the wrongdoers perpetrate. He is merely deferring them to a Day on which their sight will be transfixed, rushing headlong—heads back, eyes vacant, hearts hollow. (Ibrahim 14: 42-43)

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ
(42) مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنِدْتُهُمْ هَوَاءً (43)

- ❖ What is the matter with those who do not believe? They run about in front of you, with outstretched necks and staring eyes, on the right and on the left in scattered groups! Does each one of them aspire to be admitted into a Garden of Delight? (Al-Ma'arij 70: 36-38)

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (36) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (37) أَيُطْمَعُ
كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ (38)

The disbelievers will not be able to attempt their own rescue or to even consider it. Their hearts will be void, and they will be aware of the end awaiting them. People's rising from their graves to be judged and their running will end with them congregating in the Lord's presence, as follows:

- ❖ And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment." (Al-Kahf 18: 48)

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَنَّ لَنَا نَجْعَلُ
لَكُمْ مَوْعِدًا (48)

A great majority of people did not believe that this meeting would ever take place. But on that great Day, they will be captured and realize its truth and that they cannot escape it.

2.3.3 The nature of the land of Resurrection

Allah has mentioned this affair in the Qur'an:

- ❖ "And they ask you about the mountains, so say, "My Lord will blow them away with a blast. And He will leave the earth a level plain. And you will not see therein a depression or an elevation. That Day, everyone will follow (the call of) the Caller (with) no deviation therefrom, and (all) voices will be stilled before the Most Merciful, so you will not hear except a whisper (of footsteps)." (Ta Ha 20:105-108)
وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (105) فَيَذَرُهَا قَاعًا صَفْصَفًا (106) لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا (107) يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (108)
- ❖ Narrated Sahl bin Sa'd: I heard the Prophet (PBUH) saying, "The people will be gathered on the Day of Resurrection on reddish white land, like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of). (Al-Bukhari)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، قَالَ سَمِعْتُ
سَهْلَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُخْشَرُ النَّاسُ يَوْمَ

الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ نَقِيٍّ . قَالَ سَهْلٌ أَوْ غَيْرُهُ لَيْسَ فِيهَا مَعْلَمٌ
لَأَحَدٍ. (البخاري)

It's not like what we have in this world, where you can say, "that's the mountain that will take us that way" or "I remember seeing that tree when I reached here." There are no sign posts, hills or mountains. Just as the Messenger of Allah has been commanded to say:

❖ "My Lord will blow them away with a blast." (Ta Ha 20 : 105).

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (105)

Allah says in the Qur'an:

❖ "On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible." (Ibrahim 14:48)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ (48)

Abdullah ibn 'Abbas (RAA) said,

❖ "Somethings will be added to it and somethings will be taken away on the day when the earth will be changed to another earth, and so will the heavens. Its hills, its mountains, its valleys and its trees will disappear, and then it will be spread out like a carpet of Ukadh."

Bukhari (4651) and Muslim (2955) narrated that Abu Huraira said:

❖ Abu Huraira (May Allah be pleased with him) said: The Prophet (PBUH) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Huraira! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'." [Al-Bukhari and Muslim]

وعنه عن النبي صلى الله عليه وسلم قال: " بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبيت، قالوا أربعون سنة؟ قال: أبيت، قالوا: أربعون

شهرًا؟ قال: أبيت" ويبلَى كل شئ من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" (متفق عليه).

The first one to be resurrected on that Day is the Messenger of Allah (PBUH).

- ❖ It was narrated from Abu Sa'eed that the Messenger of Allah (PBUH) said: "I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast." (Sunan Ibn Majah / Sahih)

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، وَأَبُو إِسْحَاقَ الْهَرَوِيُّ إِبرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ قَالَا حَدَّثَنَا هُشَيْمٌ، أَنَّنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ وَلَا فَخْرَ وَلَوْاءُ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ ". (سنن ابن ماجه / صحيح)

2.4 Gathering for the Judgement

Allah has designed this moment of truth, befitting His power and glory of which the disbelievers disregarded and evaded all their lives. Whereas the believers, on the other hand were preparing themselves for it. Jibril and all the angels will assemble in rows for the judgment, everyone will be judged fairly, and those who speak will only be able to speak the truth:

- ❖ On the Day when the Spirit and the angels stand in ranks, no one will speak, except for him who is authorized by the All-Merciful and says what is right. (An-Naba' 78: 38)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا
(38)

As Allah reveals, He will show His glory to His servants at the highest level, and eight angels will bear His throne:

- ❖ The angels will be gathered round its edge. On that Day, eight will bear the Throne of their Lord above their heads. On that Day you will be exposed—no concealed act you did will stay concealed. (Al-Haaqah 69: 17-18)

وَالْمَلَائِكَةُ عَلَى أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (17) يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (18)

All those emerging from their graves will enter Allah's presence in multitudes:

- ❖ The Day of Decision is a fixed appointment: the Day the Trumpet is blown, and you come in droves. (An-Naba'78: 17-18)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا (17) يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا (18)

The Qur'an reveals that the disbelievers' faces will be radiant and they will be gazing at their Lord, whereas the disbelievers will not even raise their heads because of their shame. Their behaviour at that moment will be as follows:

- ❖ Faces will be humbled to the Living, the All-Sustaining, and anyone weighed down with wrongdoing will have failed. (Ta Ha 20: 111)

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (111)

When we add the billions of people who are living now to all of the people who lived in the past and will live in the future, we can get an impression of the astonishing scene of the vast mass of people rising from their graves. People will gather, see, and comprehend, clearly, one another's past actions and what is happening, what they have done, as their sight will be sharp:

- ❖ [On the Day of Threat, they will be told:] "You were heedless of this, so We have stripped you of your covering and today your sight is sharp." (Qaaf 50: 22)

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (22)

On that day, everyone ever known to us will be there. Famous or ordinary, rich or poor, the entirety of humanity will assemble in Allah's presence, without any signs of their worldly fame or their status. Only the believers will not feel remorse. Every person, even if they marked an era or wrote history, will be distressed and will experience the same fear due to the severity of their punishment in His presence. They may have been presidents, musicians, artists, or rich. But such "superiority" no longer matters, as money, status, and other marks of worldly distinction will lose their value. Both the admired as well as the admirer will be in the same situation, for:

- ❖ On the Day We gather them all together... (Yunus 10; 28)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا (28)

- ❖ Say: "Allah gives you life, then causes you to die, and then will gather you together for the Day of Resurrection, about which there is no doubt. But most people do not know it." (Al-Jathiya 45: 26)

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (26)

On that Day, worldly status and wealth will have no value, no one will follow in the footsteps of another, and no one will try to impress anyone else. Aristocrats, the rich, the rulers, and the bosses will be held accountable for their sins in the same way as any other ordinary person. The only superiority will be one's closeness to Allah. Everyone will understand clearly that nothing but one's effort to win Allah's approval and good pleasure will have any value, and they will know with certainty that Allah is the sole possessor of everything. And, as the Qur'an relates, the disbelievers who encounter this reality will be unable to return to their former lives to make amends or to help one another:

- ❖ Then when the Trumpet is blown, that Day there will be no family ties between them; nor will they ask about one another. (Al-Mu'minun 23: 101)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (101)

They will come out of their graves on that day, and will travel to the place of assembly as if they were spread out locusts, flying to the place of gathering.

- ❖ "So leave them, (O Mohammad). The day the caller calls to something forbidding. Their eyes humbled, they will emerge from the graves as if they were locusts spreading." –(Al-Qamar 54 : 6-7)

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكْرٍ (6) خَشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ (7)

So the earth will be covered and concealed by their abundant numbers that come rushing out of their graves.

- ❖ "Racing ahead towards the caller." – Al-Qamar 54: 8.

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ (8)

So they are directed and driven along and no one is delayed, neither disbeliever nor Muslim. They are pushed and they are driven and no-one amongst them can hold back so that anyone can be late upon that day. Allah mentions in another Ayah:

- ❖ “The Day when they rush out of their graves quickly as if racing to an erected goal (nusub).” – (Al-Ma’arij 70 :43)

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ (43)

As the scholars have mentioned, “nusub” is a banner that the people will head towards rapidly. And the Angels will drive them there and no-one will be left behind. This is because when Allah wants to resurrect those in their graves, He will send down from the sky rain that cannot be prevented by anything, neither ceiling nor anything else. It penetrates the ground and it enters the bodies in the graves. Then, these bodies sprout just as seeds sprout (as mentioned in some hadiths) and the bodies become like they were. Allah has mentioned in the Qur’an:

- ❖ “And of His signs is that the heaven and the earth remain by His command. Then when he calls with a (single) call from the earth, immediately you will come forth.” (Ar-Rum 30 : 25)

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ (25)

And no-one is able to resist! Likewise, Allah has said:

- ❖ “And listen on the Day when the Caller will call out from a place that is near.” – (Qaaf 50 : 41)

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ (41)

The scholars of Qur’an and tafsir have mentioned that a Caller will call out to them saying:

- ❖ “O bundle of bones, O shredded flesh, O scattered hair! Allah commands you to come together for the Day of Judgment.” (Tafseer Imaam at-Tabaree).

The bones will be called, and the decomposed, shredded flesh will be called. Even the hair that is dispersed will come together at the command of Allah. So the person will be gathered together from the earth and he will be brought together just as he once was, except that he will not have a soul at that stage. He will not have a soul in his body. He will be such that if someone knew him upon the earth, they would go past him and say “O! That is so-and-so.” Nothing about his outward appearance is altered. Then Angel Israfeel will be commanded to blow the horn again and when he does, the souls will fly forth as they were gathered together in the horn – so they will fly forth in to their respective bodies and will be given life.

Then, they will be commanded to move onwards to the place of assembly (Mahshar). They will stand there, upon their feet, being tight and confined having only the place they have, there not being any space for anything else. They will suffer the sever heat of that day. The sun will come close to their heads and they will be overcome by sweat and severe crowding, because Allah will gather the first to the last of them upon one open ground. They will be gathered and they will sweat profusely due to the terror of that day, as is explained in various hadeeths (Prophetic narrations). They will be terrified and they will have no refuge on that day except for Allah. They will differ in terms of their sweating and perspiration, so there will be from them whose sweat will reach their ankles. Some people's sweat will reach their knees, others up to their waist and others up to their necks whilst others will be bridled across their mouth due to them sweating so profusely. The standing on that day will last 50,000 years. Those who will be standing, their eyes will be glazed over and their feet will be sore:

- ❖ “A'isha reported that she heard Allah's Messenger (PBUH) as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (PBUH) said: 'A'isha, the matter would be too serious for them to look to one another.” (Muslim)

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرْلًا " . قُلْتُ يَا رَسُولَ اللَّهِ النِّسَاءُ وَالرِّجَالُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ " . (مسلم)

Some scholars said that Allah has mentioned in the Qur'an three times of blowing of the horn; other scholars mention twice.

The first blowing of the horn is the blowing of the terror, which also has been mentioned in Surat an-Naml:

- ❖ “And (warn of) the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.” (An-Naml 27: 87)

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ (87)

The second blowing is the blowing of death, as mentioned in Surat Az-Zumar where Allah says:

- ❖ “And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills.” (Az-Zumar 39: 68)

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
(68)....

The third blowing is the blowing of the resurrection. Allah has stated:

- ❖ “Then it will be blown again, and at once they will be standing, looking on.” (Az-Zumar 39:68)

... ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ (68)

Scholars have stated in their books of Aqeedah based upon the statements of Allah and His Messenger (PBUH). It has been reported the following:

- ❖ “Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by " mile" the mile of the (material) earth or in instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their Knees, some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (PBUH) pointed his hand towards his mouth.” (Muslim)

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنَا الْمُقَدَّادُ بْنُ الْأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تَذْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ " . قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ أَمَسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تَكْتَحِلُ بِهِ الْعَيْنُ . قَالَ " فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا " . قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ . (مسلم)

Nevertheless, on that day the believers will be shaded. Allah mentions in the Qur'an:

- ❖ “Indeed the righteous will be among shades and springs.” (Al-Mursalat 77: 41).

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (41)

So the scholars say, because they will be in shades and springs, they will not experience the terror of that day. Allah mentioned in the Qur'an:

- ❖ “They will not be grieved by the greatest terror, and the angels will meet them.” (Al-Anbiya 21:103)

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ (103)

So when the Horn is blown, that day surely will be a difficult day especially for the disbelievers. May Allah give us shade on that Day! Sheikh al Fawzaan said:

- ❖ “This is the day of assembly, where they all will come upon one plain. They will hear the caller and the sight will penetrate – they will be on a singular plain that is level and equal without any elevations or depressions.”

2.5 Hawdh (Cistern)

The word kawthar in Arabic refers to great abundance. In Islamic terminology it has two meanings:

It is a river in Paradise which Allah has given to His Prophet (PBUH). This meaning is what is meant in the verse where Allah says:

- ❖ “Verily, We have granted you (O Mohammad) Al-Kawthar (a river in Paradise)” [Al-Kawthar 108: 1]

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1)

This is how the Prophet (PBUH) interpreted it:

- ❖ It was narrated that Anas in Malik said: "One day when he-the Prophet (PBUH)- was still among us, he took a nap, then he raised his head, smiling. We said to him: 'Why are you smiling, O Messenger of Allah?' He said: 'Just now this Surah was revealed to me: In the Name of Allah, the Most Gracious, the Most Merciful. Verily, We have granted you (O Mohammad) Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you, he will be cut off.' Then he said: 'Do you know what Al-Kawthar is?' We said: 'Allah and His Messenger know best.' He said:

'It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My Ummah will come to me, then a man among them will be pulled away and I will say: "O Lord, he is one of my Ummah" and He will say to me: 'You do not know what he did after you were gone.'" (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ قُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا - يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا لَهُ مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ " نَزَلْتُ عَلَى أَنْفَاءِ سُورَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَانْحَرْ * } إِنَّ شَانِكَ هُوَ الْأَبْتَرُ { " . ثُمَّ قَالَ " هَلْ تَذَرُونَ مَا الْكَوْثَرُ " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ نَهْرٌ وَعَذَنِيهِ رَبِّي فِي الْجَنَّةِ أَيْبُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاكِبِ تَرْدُهُ عَلَى أُمَّتِي فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ يَا رَبِّ إِنَّهُ مِنْ أُمَّتِي . فَيَقُولُ لِي إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ بَعْدَكَ " (سنن النسائي / صحيح)

- ❖ 'Abdullah bin 'Umar narrated that: the Messenger of Allah said: "Al-Kawthar is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk." (Jami' At-Tirmithi/ Hasanun Sahih)

حَدَّثَنَا هَنَادٌ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَافُوتِ تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ التَّلَجِّ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي)

Hawdh means also a great cistern – a tank for holding water – which will be set up in the place of gathering on the Day of Resurrection, to which the Ummah of Mohammad (PBUH) will come. The water of this cistern will come from the river of al-Kawthar, which is in Paradise, hence it is called the Cistern of al-Kawthar. The evidence for that is the hadeeth narrated by Muslim in his Sahih (4255) from Abu Dharr, that "into the Cistern will flow two pipes from Paradise." The apparent meaning of this hadeeth is that the Cistern will be next to Paradise so that the water from the river that is inside Paradise will be able to flow into it, as Ibn Hajar said in al-Fath 11/466. And Allah knows best.

But is it only for the Prophet (PBUH) to the exclusion of other Prophets, or not?

With regards to the river of al-Kawthar from which water will flow into the Cistern, there is no report of any other Prophets having anything like it, apart from our

Prophet (PBUH). Allah states that He has blessed him with it in Surat al-Kawthar, so it is likely that this is only for our Prophet (PBUH) and not for any other Prophet.

With regard to the Cistern of al-Kawthar, it is well known among the scholars that it is only for our Prophet (PBUH). Among those who stated this was al-Qurtubi in al-Mufahhim. The characteristics of the river of al-Kawthar that will be in Paradise include the following:

- ❖ Anas narrated [regarding Allah, Most High's saying] 'Verily We have granted you Al-Kawthar': that the Prophet (PBUH) said: "It is a river in Paradise." He said: "The Prophet (PBUH) said: 'I saw a river in Paradise, its banks had tents made of pearl. I said: "What is this O Jibril?"' He said: "This is Al-Kawthar which Allah has granted you." (Jami' At-Tirmithi/ Hasanun Sahih)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ : (إِنَّا، أَعْطَيْنَاكَ الْكَوْثَرَ) أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " هُوَ نَهْرٌ فِي الْجَنَّةِ " . قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رَأَيْتُ نَهْرًا فِي الْجَنَّةِ حَافَتَاهُ قِبَابُ اللَّوْلُؤِ قُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي قَدْ أَعْطَاكَ اللَّهُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (جامع الترمذي)

- ❖ Anas narrated that the Messenger of Allah said: "While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: 'What is this?' He said: 'This is Al-Kawthar, which Allah has granted you.'" He said: "Then he put his hand in the clay, and removed musk from it, then I was raised up to Sidrat Al-Muntaha so I saw a magnificent light at it." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عَرَضَ لِي نَهْرٌ حَافَتَاهُ قِبَابُ اللَّوْلُؤِ . قُلْتُ لِلْمَلِكِ مَا هَذَا قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ قَالَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى طِينَةٍ فَاسْتَخْرَجَ مِسْكَ ثُمَّ رَفَعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ . (جامع الترمذي / صحيح)

- ❖ Anas bin Malik narrated that the Messenger of Allah (PBUH) was asked: "What is Al-Kawthar?" He said: "That is a river that Allah has given me"- that is, in Paradise- 'whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump and luxurious then." So the

Messenger of Allah (PBUH) said, "Those who consume it are more plumb than it." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ " دَاكْ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَغْنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهَا طَبِيرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُرُزِ " . قَالَ عُمَرُ إِنَّ هَذِهِ لَنَاعِمَةٌ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكَلْتُهَا أَنْعَمُ مِنْهَا " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ . وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أَخِي ابْنِ شِهَابٍ الزُّهْرِيُّ وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ . (جامع الترمذي / صحيح)

With regard to the features of the Cistern that will be in the place of gathering, they include the following:

- ❖ Narrated 'Abdullah bin 'Amr: The Prophet (PBUH) said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty." (Bukhari)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حَوْضِي مَسِيرَةُ شَهْرٍ، مَآؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا " . (البخاري)

Muslim narrated the same above hadith but added to it “zawayaahu sawa’a : its width is equal to length):

- ❖ Muslim narrated that 'Abdullah ibn 'Amr said: The Prophet (PBUH) said: “My Cistern is (as big as) the distance of a month’s (journey). Its length and width are equal and its water is whiter than milk and its scent is better than musk. Its drinking vessels are like the stars of the sky and whoever drinks from it will never thirst again.” (Muslim)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ وَمَآؤُهُ أَبْيَضُ مِنَ الْوَرَقِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا (مُسْلِمٌ)

- ❖ Abu Huraira reported: Verily Allah's Messenger (PBUH) said: My Cistern has its dimensions wider than the distance between Ayla and

Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognise us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution." (Muslim)

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْقَرَارِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا مَرْوَانُ، - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، سَعْدُ بْنُ طَارِقٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةٍ مِنْ عَدَنِ لَهُوَ أَشَدُّ بَيَاضًا مِنَ التَّلَجِّ وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ وَلَا يَنْبُتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ " . قَالُوا يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ قَالَ " نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ " . (مسلم)

- ❖ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (PBUH) as saying: That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my cistern. (Muslim)

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدٍ، اللَّهُ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ غَاصِمٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي " . (مسلم)

- ❖ 'Abdullah reported Allah's Messenger (PBUH) as saying :There would be before you a Cistern (as extensive) as there is the distance between Jarba' and Adhruh and there would be jugs like stars in the sky; he who would come to that and drink from it would never feel thirsty after that. (Muslim)

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ فِيهِ أَبَارِيقُ كُنُجُومِ السَّمَاءِ مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا " . (مسلم)

- ❖ It was narrated from Abu Sa'eed Al-Khudri that the Prophet (PBUH) said: "I have a Cistern, (as large as the distance) between the Ka'bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection." Sunan Ibn Majah / Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا زَكَرِيَّا، حَدَّثَنَا عَطِيَّةُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ لِي حَوْضًا مَا بَيْنَ الْكُعْبَةِ وَبَيْتِ الْمَقْدِسِ أَبْيَضَ مِثْلَ اللَّبَنِ أَيْبُهُ عَدَدُ النُّجُومِ وَإِنِّي لَأَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ ". (سنن ابن ماجه / صحيح)

- ❖ Abu Dharr said: Allah's Messenger, what about the vessels of that Cistern? He said: By Him in Whose Hand is the life of Mohammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Ayla, and its water is whiter than milk and sweeter than honey." (Muslim)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَيْبُهُ الْحَوْضِ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَيْبُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاعِبِهَا أَلَا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِحَةِ آيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخَرَ مَا عَلَيْهِ يَشْخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ عَرَضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ ". (مسلم)

There is no doubt among the scholars that the hadeeths about the Cistern reach the level of being mutawaatir (i.e. narrated by so many people from so many people that it is inconceivable that they could all agree upon a lie). It was narrated from the Prophet (PBUH) by more than fifty of his companions. Al-Haafiz ibn Hajar listed the names of the Sahabah who narrated these hadeeths in al-Fath (11/468). And al-Qurtubi said in *Al-Mufahhim fii Sharh Saheeh Muslim*:

- ❖ "Every Muslim has to understand and believe that Allah has singled out His Prophet Mohammad (PBUH) to be given the Cistern, the name and features of which and its drink are mentioned in the well-

known sahih hadeeths which, when taken together, constitute definitive knowledge”.

With regards to where the Cistern will be located in the land of gathering:

The scholars differed in opinion concerning this matter. Some said that it will be after the Siraat (bridge across Hell). Others said that it will be before the Siraat. This is the view of the majority and is more likely to be correct. Some of those who come to it will be taken to Hell, and if it were after the Siraat they would not be able to reach it because they would already have fallen into Hell – we seek refuge with Allah.

We must also draw attention to a very important and serious matter which is that not everyone who belongs to the Ummah of Mohammad (PBUH) will attain the honour of drinking from the Cistern of the Prophet (PBUH). The hadeeths clearly state that there are some people among this Ummah who will be driven back harshly from the Cistern. We ask Allah to keep us safe from that. Who are the ones who will drink and who are the ones who will be pushed away?

- ❖ Abu Huraira reported Allah's Apostle (PBUH) as saying: I will drive away from my Cistern people just as the stray camels are driven away. (Muslim)

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمْعِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا دُونََ عَنْ حَوْضِي رَجُلًا كَمَا تُدَادُ الْغَرِيْبَةُ مِنَ الْإِبِلِ " . (مسلم)

- ❖ It was narrated that Kab bin Ujrah said: "The Messenger of Allah came out to us, and there were nine of us. He said; 'After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of hi, and he will come to me at the Cistern.'" (Sunan An-Nasai' / Sahih)

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمِ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةٌ فَقَالَ " إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مِنْ صَدَقْتَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَى الْحَوْضِ وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَى الْحَوْضِ " . (سنن النسائي / صحيح)

- ❖ Hudhaifa reported: The Messenger of Allah (PBUH) said: My Cistern is bigger than the space between Ayla and Aden. By Him in Whose

Hand is my life, I will drive away persons (from it) just as a person drives away unknown camels from his cistern. They (the companions) said: Messenger of Allah, would you recognise us? He said: Yes, you would come to me with white faces, and white hands and feet on account of the traces of ablution. None but you would have (this mark). Muslim)

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ حَوْضِي لِأَبْعَدُ مِنْ أُيْلَةٍ مِنْ عَدَنٍ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَدُودُ عَنْهُ الرِّجَالُ كَمَا يَدُودُ الرَّجُلُ الْإِبِلَ الْغَرِيْبَةَ عَنْ حَوْضِهِ " . قَالُوا يَا رَسُولَ اللَّهِ وَتَعْرِفُنَا قَالَ " نَعَمْ تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ " . (مسلم)

- ❖ It was narrated from Abu Huraira that the Prophet (PBUH) came to a graveyard and greeted (its occupants) with Salam, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allah wills." Then he said: "Would that we could see our brothers." They said: "O Messenger of Allah, are we not your brothers?" He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you." They said: "O Messenger of Allah, how will you recognize those of your nation who have not yet come?" He said: "If a man has a horse with a blaze on its forehead and white feet, don't you think that he will recognize it among horses that are deep black in colour?" They said: "Of course." He said: "On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution." He said: "I will reach the Cistern ahead of you." Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels.' So I will say: 'Be off with you!' (Sunan Ibn Majah / Sahih)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ الْعَلَاءِ بْنِ عَرْدٍ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ أَتَى الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ فَقَالَ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ تَعَالَى بِكُمْ لِأَجْفُونَ " . ثُمَّ قَالَ " وَبَدْتُ أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا " . قَالُوا يَا رَسُولَ اللَّهِ أَوَلَسْنَا إِخْوَانَكَ قَالَ " أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ " . قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ قَالَ " أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانِي خَيْلٍ دُهِمٌ بِهِمْ أَلَمْ يَكُنْ يَعْرِفُهَا " . قَالُوا بَلَى . قَالَ " فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ " . قَالَ " أَنَا فَرَطُهُمْ

عَلَى الْحَوْضِ " . ثُمَّ قَالَ أَلَا لَيَذَانُّ رَجُلٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّلَالُ
فَأَنَادِيهِمْ أَلَا هَلُمُّوا . فَيَقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ وَلَمْ يَزَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ .
فَأَقُولُ أَلَا سُحْقًا سُحْقًا " . (سنن ابن ماجه/ صحيح)

Al-Qurtubi (may Allah have mercy on him) said:

- ❖ Our scholars (may Allah have mercy on them) said: Everyone who apostatizes from the religion of Allah or who introduces innovations with which Allah is not pleased and did not give permission for is one of those who will be driven away from the Cistern. Those who will be most forcibly driven away will be those who differed from the majority of Muslims and split from them, such as the Khaarijis and Raafidis of all stripes, and the Mu'tazilis and anyone who followed their ways. The same applies to the evildoers and oppressors who tried to extinguish the truth and kill its followers and humiliate them, and those who openly committed major sins and took the matter of sin lightly, and all those who followed deviant whims and desires and innovation. Al-Tadhkirah by al-Qurtubi, 306.

So we must strive to follow the Prophet (PBUH) and not go against him in any way, in the hope that Allah will honour us by allowing us to drink from this blessed Cistern. Otherwise, what regret can be greater than the regret of the one who is pushed away from before the Prophet (PBUH) and suffers unbearable thirst but is not allowed to drink that cool water, then, his loss is further compounded by the prayer of the Prophet (PBUH) that he be driven far away? We seek refuge with Allah. Imagine this torment – what if you were actually to experience it?

2.6 The Intercession (to speed up the Hisaab)

Intercession is of two types:

The first type: Intercession that will take place in the Hereafter, on the Day of Resurrection.

The second type: Intercession concerning matters of this world.

With regards to the great intercession that will take place in the Hereafter, it is of two types:

The first type: exclusive intercession, which will be granted only to the Messenger (PBUH), and no one else in creation will have a share in that with him. This is of various kinds:

1 – The greater intercession. This is the station of praise and glory (Al-Maqaam Al-Mahmood) which Allah has promised to him, when He said (interpretation of the meaning):

- ❖ “And in some parts of the night (also) offer the Salaat (prayer) with it (i.e. recite the Qur’an in the prayer) as an additional prayer (Tahajjud optional prayer Nawaafil) for you (O Mohammad). It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)”[Al-Isra’ 17:79]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (79)

What this intercession means is that he will intercede for all of mankind when Allah delays the Reckoning and they have waited for so long in the place of gathering on the Day of Resurrection. Their distress and anxiety will reach a point where they can no longer bear it, and they will say, “Who will intercede for us with our Lord so that He will pass judgement amongst His slaves?” And they will wish to leave that place. So the people will come to the Prophets, each of whom will say, “I am not able for it,” until when they come to our Prophet (PBUH), he will say, “I am able for it, I am able for it.” So he will intercede for them, that judgement may be passed. This is the greater intercession, and it is one of the things that belong exclusively to the Prophet (PBUH).

There are many hadeeths which speak of this intercession as in al-Sahihayn such as the hadeeth narrated by al-Bukhari in his Sahih (1748) from Ibn ‘Umar (may Allah be pleased with him):

- ❖ “Narrated Anas: The Prophet (PBUH) said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the

mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Mohammad whose sins of the past and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Mohammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Mohammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Mohammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.' "The Prophet (PBUH) added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ' La ilaha illal-lah,'

and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illallah,' and has in his heart good equal to the weight of an atom (or a smallest ant). (Bukhari)

حَدَّثَنِي مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا آدَمُ أَمَا تَرَى النَّاسَ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، شَفِّعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ لَسْتُ هُنَاكَ - وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ - وَلَكِنْ انْتَوُوا نُوحًا، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَاكَمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ - وَلَكِنْ انْتَوُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ هُنَاكَمْ - وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا - وَلَكِنْ انْتَوُوا مُوسَى عَبْدًا أَتَاهُ اللَّهُ النَّوْرَةَ وَكَلَّمَهُ تَكْلِيمًا - فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ هُنَاكَمْ - وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ - وَلَكِنْ انْتَوُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَتَهُ وَرُوحَهُ. فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَاكَمْ وَلَكِنْ انْتَوُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ لَهُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يُقَالُ لِي ارْفَعْ مُحَمَّدٌ، وَقُلْ يُسْمَعُ، وَاسْأَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ. فَأَحْمَدُ رَبِّي بِمَحَامِدِ عِلْمِنِيهَا، ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يُقَالُ ارْفَعْ مُحَمَّدٌ، وَقُلْ يُسْمَعُ، وَاسْأَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَحْمَدُ رَبِّي بِمَحَامِدِ عِلْمِنِيهَا، ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجِبَ عَلَيْهِ الْخُلُودُ ". قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً ". (البخاري)

We will be asked on the Day of Judgment about five things: Prophet Mohammad (PBUH) said:

- ❖ "Abu Barzah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A person's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out." [At-Tirmithi / Hasan Sahih]

وعن أبي برزة -براء ثم زاي- نضلة بن عبيد الأسلمي، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيما أفناه، وعن علمه فيما فعل فيه، وعن ماله من أين اكتسبه، وفيما أنفقه، وعن جسمه فيم أبلاه" (رواه الترمذي وقال: حديث حسن صحيح).

2.7 The moment of Judgment

The Qur'an reveals the true purpose of human life in the following manner:

- ❖ Man! You are toiling laboriously towards your Lord, but you will meet Him! (Al-Inshiqaq 84: 6)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (6)

Such events like going to university, graduating, marrying, or having children are considered turning points in a person's life. People with worldly ambitions count the days, make plans, and prepare for the day when they will achieve their ambitions. They admit that their lives are geared towards these ends and that they live for such goals. But in reality, humanity was created to serve Allah. Even if they do not acknowledge it, deep down and subconsciously they know it. However, people consider this life to be eternal and spend it trying either to forget or completely ignore the reason for their creation. Regardless of what they do while alive, their final destination is Allah's presence: the moment of justice on the Day of Judgment.

Every passing day brings us a little closer to that Day. Every hour, minute, and second is a new step towards resurrection and judgment. This progress, which cannot be reversed or stopped, is followed by everyone, for:

- ❖ Certainly it is to Us they will return. Then their reckoning is Our concern. (Al-Ghashiya 88: 25-26)

إِنَّ إِلَيْنَا إِيَابَهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (26)

When that time comes, everything will reach its conclusion and there will be no way to go back and make amends. All of those who disregarded the truth, shown to them by their conscience, will experience a previously unknown degree of astonishment and panic. All of those who rejected Allah's existence and unity will undergo an unequalled punishment, for His Messengers warned and informed them how to live and invited them to the true religion.

Now the time is up and the moment of truth has arrived. Allah, Who has witnessed everything that each person has done during his or her life, is closer to each person than their jugular vein. And now everybody has become certain about their creator,

the reason and expectations for the creation and the reality that they will return to Allah. They chose to fool themselves with a devilish boldness, even though they knew about it, and so will be punished accordingly. On that Day, everybody will be told what they did and what they postponed:

- ❖ On the Day Allah raises up all of them together, He will inform them of what they did. Allah has recorded it while they have forgotten it. Allah is a Witness of all things. (Al-Mujadala 58: 6)

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (6)

- ❖ That Day people will emerge segregated to see the results of their actions. Whoever does an atom's weight of good will see it. Whoever does an atom's weight of evil will see it. (Az-Zalzalah 99: 6-8)

يَوْمَئِذٍ يَصْنَدِرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالُهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7)
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)

Allah calls everyone to prepare for the moment of truth:

- ❖ "... Whatever good you do, Allah knows it. Take provision; but the best provision is doing your duty (taqwa)..." (Al-Baqarah 2: 197).

... وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ (197)

- ❖ 'Adi bin Hatim (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)". [Al-Bukhari and Muslim].

In another narration 'Adi bin Hatim (May Allah be pleased with him) reported Messenger of Allah (PBUH) as saying: "Allah will surely speak with every one of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not find it, then with a kind word". (Riyad As-Salihin)

عن عدي بن حاتم رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: " اتقوا النار ولو بشق تمرّة " (متفق عليه) .
وفي رواية لهما عنه قال: قال رسول الله صلى الله عليه وسلم: " ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم، ينظر بين يديه فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرّة، فمن لم يجد فبكلمة طيبة " (رياض الصالحين)

Those who listened to their conscience and followed Allah's call will not know fear or sorrow on that Day, whereas the disbelievers will experience a remorse for which they cannot atone. As the Qur'an states:

- ❖ And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life." So on that Day, none will punish [as severely] as His punishment, (Al-Fajr 89: 23-25)

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى (23) يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (24) فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا (25)

2.7.1 No one will be wronged

- ❖ And Earth will shine with the Pure Light of its Lord, the Book will be put in place, the Prophets and witnesses will be brought, it will be decided between them with the truth, and they will not be wronged. (Az-Zumar 39:69)

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (69)

The immensity of this Day will reflect Allah's Greatness, Infallible Justice, and His attributes of Al-Jabbar (The Compeller), Al-Qahhar (The Subduer), and Al-Muntaqim (The Avenger). As on earth, His Justice will govern the questioning of deeds and their final reward or punishment. Everyone will receive justice based upon the placement of "just scales":

- ❖ We will set up the Just Scale on the Day of Resurrection, and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Al-Anbiya ' 21: 47)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ
خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (47)

Every deed will be put on these scales, which will decide one's eternal suffering or eternal salvation or happiness. Those whose good deeds weigh heavier will go to Paradise, but those whose good deeds weigh less will receive a fearsome punishment: being cast into Hell. The verses state:

- ❖ As for him whose scale is heavy, he will have a most pleasant life. But as for him whose scale is light, his motherland is Hawiya. And what will convey to you what that is? A raging Fire! (Al-Qaari'ah 101: 6-11)

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (6) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (7) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (8)
فَأُمُّهُ هَاوِيَةٌ (9) وَمَا أَدْرَاكَ مَا هِيَةٌ (10) نَارٌ حَامِيَةٌ (11)

2.7.2 The driver and the witness

Two angels will come with every person for their trial on the Day of Judgment, for:

- ❖ [On that Day] every self will come together with a driver and a witness. (Qaaf 50: 21)

وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ (21)

Every place will be bright with Allah's light on the Day of Reckoning. The witnesses and Messengers who will testify will be ready. Prophets who advised and reminded people of their duty to serve Allah and the other witnesses will be with those who will be questioned on that Day. These witnesses will do no wrong.

Nobody will be able to claim that they did not know that their duty was to serve Allah, for every member of humanity has been informed of this fact by Allah's Messengers. Nor will they be able to deny, in His presence, what they have done. All of their good as well as evil deeds will be exposed. Even if they deny the truth, the witnesses will be just and expose their lies. Every nation will be present with its own book and leader (imam) in this great order, in our Lord's presence. On this Day, where all nations since the time of Adam, peace be upon him, will be gathered. Allah's Great Wisdom and Infinite Justice will be manifest in the way that the trial is conducted, as follows:

- ❖ You will see every nation on its knees, every nation summoned to its Book: "Today you will be repaid for what you did." (Al-Jathiya 45: 28)

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٍ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ
(28)

2.7.3 Surprise witness

On that Day, the witnesses to the evil committed by the guilty sinners will be present. Besides the believers, the angels who recorded all of one's deeds, and the other witnesses brought there by Allah, surprise witnesses will do testify against the disbelievers. These are the astonishing signs of Allah's total rule, even when people thought that they were alone. Among those who will testify will be one's own senses of sight and hearing, as well as one's own skin. Each of these will speak, by His will, and state the truth. The fact that even their own senses and skin, which they considered their own, will betray them will only increase the disbelievers' psychological breakdown. Some of the verses pertaining to the above:

- ❖ On the Day We crowd the enemies of Allah into the Fire and they are driven in close-packed ranks, when they reach it [the Fire], their hearing, sight, and skin will testify against them concerning what they did. They will ask their skins: "Why did you testify against us?" and they will reply: "Allah gave us speech, as He has given speech to everything. He created you in the first place, and you will be returned to Him. You did not think to shield yourselves from your hearing, sight, and skin testifying against you, and you thought that Allah would never know much of what you did. It is that thought you had about your Lord that has destroyed you, so now you find yourselves among the lost." If they are steadfast, the Fire will still be their residence! If they ask for favour, no favour will be given. (Fussilat 41: 19-24)

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (19) حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (20) وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (21) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ (22) وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ (23) فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ (24)

People can find a plausible (as well as an implausible) explanation for whatever they do, and can even make themselves believe in it. The only thing wanted at such a moment is convincing oneself or the other party. In other words, they believe in what they want, devise logic in support thereof, and provide explanations based on that. For this reason, maybe the evidence they use to deny Allah's existence has become valid for them and caused them to put up a determined fight against the believers.

But none of these explanations or proofs will have any validity on the Day of Judgment. They will see just how invalid these arrogant explanations are, and will realize in the face of their own senses and skins' testimony that they can conceal nothing. The things they thought nobody had seen, the things done in utmost secrecy, will be revealed one by one and will be acknowledged by their own bodies.

2.7.4 They will be called to account alone

In addition, those who expected to receive their friends' help will find themselves giving account for their deeds "alone." This will cause the disbelievers to see the pointlessness of expecting anyone or anything other than Allah to help them. They will receive the due returns of such an error. The Qur'an reveals the reality of giving such an account alone, as follows:

- ❖ Each of them will come to Him on the Day of Resurrection alone. (Maryam19: 95)

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (95)

To be alone is one of the scariest thoughts for people, especially in times of hardship. It is painful to be lonely, even under the conditions of life on Earth. In the Hereafter, loneliness will not be the only problem. The worst will be the disbelievers' strong fear of the moment of justice, because they will be painfully aware of the evil they committed. Nobody in whom they can trust or from whom they can seek help and support will be nearby, and not even their most trusted and close family members will care about them. Everything will have turned upside down, and even their bodies will begin to testify against them. Such loneliness is hard to describe, let alone imagine.

Hoping that their false deities and friends would help them was one mistake; another one was their belief that their secret sins and evil deeds would not be exposed on the Day of Judgment. In reality, Allah witnesses all that they did while alive, for:

- ❖ On that Day you will be exposed—no concealed act you did will stay concealed. (Al-Haqqah 69: 18)

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (18)

- ❖ Every self will be repaid in full for what it did. He knows best what they are doing. (Az-Zumar 39: 70)

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (70)

All of the disbelievers' sins will be fully exposed. People who lied throughout their lives even to their families and closest friends, committed fraud and took every

conceivable risk to satisfy their self-interest, who denied Allah's Messengers and rejected their words, thinking that such things would never be exposed, will be called to account alone, for:

- ❖ On the Day when the secrets are sought out and man will have no strength or helper. (At-Tariq 86: 9-10)

يَوْمَ تُبْلَى السَّرَائِرُ (9) فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (10)

2.7.5 No friendship, family or closeness

On that Day, people will not have the strength or the opportunity to deal with anyone but themselves. People will not even think about their families, which they so cherished and trusted. Due to their terror, they are totally preoccupied with themselves. The bonds between them and their ancestors, of whom they were so proud, for whom they prepared family trees and learned their history, will be severed, for:

- ❖ Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another. (Al-Mu'minun 23: 101)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (101)

The strong forts in which they trusted and sought refuge, such as family wealth and their offices, all will be destroyed. Those who sought superiority and power from their ancestors' titles or inherited wealth, who thought that they would profit from a life removed from the morality of religion and even considered this a sign of superiority, will now realize their mistake. On this Day, only faith will have value.

In societies divorced from values of religion, the most important factor for friendship to develop and continue is self-interest. Self-interest seeks to invest in and guarantee one's future, obtain money, status, and connections. But on the Day of Judgment, no one will be in a state to seek pleasure, ambition, and lust, and so all friendships will be forgotten at once. The Qur'an says:

- ❖ [On that Day] no good friend will ask about his friend. (Al-Ma'arij 70: 10)

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (10)

The fear will be so great that everybody would forsake all they have - if only they could escape the fearsome punishment. Moreover, the wealth that they did everything to acquire will have lost its appeal. They would give all of Earth's wealth, if it belonged to

them along with their own wealth, as a ransom. All of the property that they possessed and guarded so closely will have lost its meaning. They would spend all of their wealth in the cause of Allah, without a second thought. But now it is too late.

Instead of using their wealth in the path of Allah, they used it during their short lives for temporary worldly gains and passions, in a futile attempt to ensure that their names, deeds, and status would be remembered and preserved after they died. And so they disregarded this difficult day. The Qur'an reveals this dead-end situation, as follows:

- ❖ If those who did wrong owned everything on Earth, and the same again with it, they would offer it as a ransom to save themselves from the evil of the punishment on the Day of Resurrection. What confronts them from Allah will be something with which they did not reckon. (Az-Zumar 39: 47)

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (47)

- ❖ He [Ibrahim] said: "You have adopted idols apart from Allah as tokens of mutual affection in this world. But then on the Day of Resurrection, you will reject one another and curse one another. The Fire will be your shelter. You will have no helpers." (Al-'Ankabut 29: 25)

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ (25)

Despite being party to much hypocrisy, no disbelievers will acknowledge that their friendships were false. For many, the friendships and love they experienced were "different from all others." In reality, they all made the same mistakes and did not experience true loyalty, not even on Earth. Furthermore, the offers that they will make on that Day to prevent their deserved punishment reveals their attitude towards friendship. Their families and friends, about whom they felt so strong while alive, will be considered a potential ransom. This fact is revealed in the Qur'an, as follows:

- ❖ [On that Day] no good friend will ask about his friend, even though they can see each other. An evildoer will wish that he could ransom himself from the punishment of that Day by means of his sons, his wife, his brother, or his family who sheltered him or everyone else on Earth, if that only meant that he could save himself. But no! It is a Raging Blaze. (Al-Ma'arij 70: 10-15)

وَلَا يَسْأَلُ حَمِيمٌ حَمِيماً (10) يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ
(11) وَصَاحِبَتَهُ وَأَخِيهِ (12) وَفَصِيلَتِهِ الَّتِي تُنْوِيهِ (13) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ
يُنْجِيهِ (14) كَلَّا إِنَّهَا لَأُتَى (15)

By making this ransom, the disbelievers will finally expose their true character. Everyone will realize that even the closest relationships on Earth were based on self-interest. And, due to the clear conflict of interest exposed by that Day, these friendships will have lost all their value. Allah gave them all of the blessings they had to try them for a predetermined time. The fact that they offer them as a ransom after the time is up implies the disbelievers' inability to comprehend reality yet again.

2.7.6 Those Allah will not look at

There are certain sins if committed, Allah will not look at the person on the day of resurrection:

1. One who had the knowledge and the truth, but concealed it;
2. Dragging ones cloths, lying during selling, breaking oaths, al-mannaan (who always reminds people of his favours);
3. One who prevents the traveller from surplus water, breaking oaths & breaking bay'ah;
4. An aged adulterer, a liar king & a proud destitute;
5. One who is cruel & Disobedient to their parents, the masculine woman & ad-dayooth (the one who accepts *fahisha* among his family).

1. In regards to the one who had the knowledge and the truth, but concealed it, Allah (SWT) says:

❖ “Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.” (Al-Baqarah 2:174-175)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174)

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ
(175)

Those are the ones who had the knowledge and the truth, but concealed it.

In another hadith, RasulAllah (PBUH) says that the one who is given knowledge and then conceals it, Allah (SWT) will conceal their mouths with fire on the Day of Judgment. Knowledge has been revealed by Allah (SWT) for the purpose of conveying it. So what use is the knowledge if one conceals it and doesn't convey it? There is a principle in fiqh which says: "It is not allowed to delay conveying the message past its time." For example, if you see a particular sin in front of your eyes, you need to bring awareness to the person that this is a mistake. If you do not, then you must have justification to delaying it. An acceptable excuse would be that you are afraid if you tell them the truth, their revolt against it will cause a greater munkar – evil. Otherwise, the general rule is that you cannot delay the message past its time. There's another Ayah:

- ❖ "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment." (Al-Imran 3:77)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (77)

This is the talking of those who sell their religion for a worldly benefit, return. That is, they compromise their religion to get something in return. An example of this would be the scholars of the sultan (a king or president) who would give a fatwa to please the king or president. They use their religion to justify the falsehood and evil. The punishment for this is that Allah will not look at them on the Day of Judgment and He will not purify them. Also included in this are those who make an oath in the name of Allah and they lie. For example, "In the name of Allah, I did such and such" and it is a lie. There are many hadith that Ibn Kathir mentions in the tafsir of this Ayah.

2. In regards to dragging ones cloths, lying during selling, and breaking oaths:

In a hadith recorded by Muslim, Abu Dharr said that he heard the Prophet (PBUH) said:

- ❖ "There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment." I said, "O Messenger of Allah! Who are they, may they gain failure

and loss.” He said, repeating this statement thrice, “The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it.” (Sunan Ibn Majah / Sahih)

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ خَرِشَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ خَرِشَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ " . فَقُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا . قَالَ " الْمُسْبِلُ إِزَارَهُ وَالْمَتَّانُ عَطَاءَهُ وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ " . (سنن ابن ماجه / صحيح)

There is another hadith which specifies that the punishment is for those who drag their clothes for pride and arrogance. The second person is the one who lies to sell, for example, he says, “wallahi [By Allah], this cost me \$10!” when it actually cost you \$5. Allah will not speak to this person. The third person is al-mannaan, who always reminds people of his favours. For example, “Remember, a year ago I did such and such for you.” This shows that this person is not doing it for Allah; rather they are doing it for a return of favour. [In part of a hadith narrated by Bukhari and Muslim].

3. Pertaining to one who prevents the traveller from surplus water, breaking oaths and breaking bay’ah:

In another hadith narrated by Ahmad, Abu Dawud and at-Tirmithi: Abu Huraira says that RasulAllah (PBUH) says:

- ❖ “Abu Huraira narrated on the authority of Abu Bakr that the Messenger of Allah (PBUH) said: Three are the persons with whom Allah would neither speak on the Day of Resurrection, nor would He look towards them, nor would purify them (from sins), and there would be a tormenting chastisement for them: a person who in the waterless desert has more water (than his need) and he refuses to give it to the traveller and a person who sold a commodity to another person in the afternoon and took an oath of Allah that he had bought it at such and such price and he (the buyer) accepted it to be true though it was not a fact, and a person who pledged allegiance to the Imam but for the sake of the world (material gains). And if the Imam bestowed on him (something) out of that (worldly riches) he stood by his allegiance and if he did not give him, he did not fulfil the allegiance.” (Muslim)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْقَلَاةِ يَمْنَعُهُ مِنْ ابْنِ السَّبِيلِ وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَخَلَفَ لَهُ بِاللَّهِ لِأَخَذِهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ " (مسلم)

As for the person who prevents the traveller from the surplus water that he has, RasulAllah (PBUH) says in another hadith that on the Day of Judgment, Allah will tell that person, how come you prevented something that did not belong to you? Water is something that belongs to everyone. If you have surplus water with you and someone else is in need of it, then that surplus water does not belong to you.

What does it mean to make an oath on your merchandise after 'Asr? Back in the days, the business day would end at 'Asr. If you didn't sell by 'Asr, then most likely it meant that you would take those things with you back home. At the end of the day, you are just trying to get rid of what you have. This person is trying to get rid of the additional merchandise they have, so they make oaths on it until they get it sold, but they are lying in their oaths.

On a side note, in the olden days, they used to work all day. Now, our days are shorter, yet we still use work as an excuse for not fulfilling our Islamic duties. People before, did not have shorter office hours – they used to work from fajr until *maghrib*. Nevertheless, they did all of the ibadaat. Allah put barakah in their time because they had taqwa of Allah.

As for the person who gives bay'ah – it is talking about the one who gives his allegiance as long as the imam pays them and takes care of them, but if he does not pay and take care of them, they give up their allegiance. That is the case of some of al a'raab, who became Muslim. They would just go to whoever paid them more; they change allegiance according to who pays more.

There is a similar hadith in Bukhari:

- ❖ Narrated Abu Huraira: Allah's Messenger (PBUH) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man possessed superfluous water, on a way and he withheld it from travellers. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And man displayed his

goods for sale after the 'Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them). The Prophet (PBUH) then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." [Bukhari]

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْأَعْمَشِ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُرَكِّبُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ، فَمَنَعَهُ مِنَ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ، فَقَالَ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ أُعْطِيتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ" ثُمَّ قَرَأَ هَذِهِ الْآيَةَ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا} (البخاري)

4. The aged adulterer, liar king & proud destitute:

- ❖ Abu Huraira (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person." [Muslim]

وعنه قال: قال رسول الله صلى الله عليه وسلم: "ثلاثة لا يكلمهم الله يوم القيامة، ولا يزكّيهم، ولا ينظر إليهم، ولهم عذاب أليم: شيخ زان وملك كذاب، وعائل مستكبر" (رواه مسلم)

What is the common thing among these three people? There is no need for them to commit these sins. The old man has passed the age of strong urges, nonetheless, he is committing zina. It is not a matter of shahwa – desire, but it's a matter of insisting on doing the falsehood. A king has the power, so he does not need to lie. The liar usually lies because he is in a position of weakness and wants to get out of it. And the other person mentioned is the poor person who is arrogant. All of these people show they have very little *wara'a* (righteousness).

5. One who is cruel and disobedient to their parents, the masculine woman and *ad-dayooth*:

RasulAllah (PBUH) says that the three Allah will not look at on the Day of Judgment are: ones who are cruel and disobedient to their parents, the masculine woman and *ad-dayooth*. *Addayooth* is any man who has no jealousy. For example, if a man has a

mother or a sister, etc. who is committing indecencies and he doesn't mind, he would be called ad-dayooth.

2.8 The distribution of the Books of Deeds

All deeds are recorded by two angels: one on the right and one on the left. Each person will receive his or her record on the Day of Judgment. Not a single deed can be denied, for nothing has been left out of this record. And, it is this record that will inform people of what they have prepared for themselves in the Hereafter. The believers will receive it in their right hands, and the disbelievers will receive it in their left hands. No one will be wronged, for each deed, no matter how small, will be accounted for. The believers receive their books in great joy and pass them to those who are nearby for them to read. Allah says in the Qur'an:

- ❖ On that Day you will be exposed—no concealed act you did will stay concealed. As for him who is given his Book in his right hand, he will say: "Here, come and read my Book! I counted on meeting my Reckoning." He will have a very pleasant life in an elevated Garden, its ripe fruit hanging close to hand. "Eat and drink with relish for what you did before in days gone by!" (Al-Haqqah 69: 18-24)

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (18) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ
أَقْرَأُوا كِتَابِيَهُ (19) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهُ (20) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (21)
فِي جَنَّةٍ عَالِيَةٍ (22) قُطُوفُهَا دَانِيَةٌ (23) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ
الْأَخْلَافِ (24)

- ❖ "Then as for him who will be given his Record in his right hand, He surely, will receive an easy reckoning, And will return to his family in joy!" [Al-Inshiqaq 84:7-9]

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (7) فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا (8) وَيَنْقَلِبُ إِلَى أَهْلِهِ
مَسْرُورًا (9)

- ❖ Anas b. Malik reported that Allah's Messenger (PBUH) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded. (Sahih Muslim).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِرُهَيْرٍ - قَالَا حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا ". (مسلم)

But the kaafirs, hypocrites and followers of misguidance will be given their books in their left hands, from behind their backs. Allah says:

- ❖ “But whosoever is given his Record behind his back, He will invoke (for his) destruction, And he shall enter a blazing Fire” [Al-Inshiqaaq 84:10-12]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) فَسَوْفَ يَدْعُو ثُبُورًا (11) وَيَصْلَى سَعِيرًا (12)

- ❖ “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! 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!’ (It will be said): ‘Seize him and fetter him; then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!’” [Al-Haqqah 69:25-32]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ (25) وَلَمْ أَدْر مَا حِسَابِيهِ (26) يَا لَيْتَنِي كَانَتِ الْقَاضِيَةَ (27) مَا أَغْنَى عَنِّي مَالِيهِ (28) هَلَكْتُ عَنِّي سُلْطَانِيهِ (29) خُدُوهُ فَعُلُّوهُ (30) ثُمَّ الْجَحِيمَ صَلُّوهُ (31) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (32)

The verse below reveals their fear and astonishment when confronted with this reality, as follows:

- ❖ The Book will be set in place, and you will see the evildoers fearful of what is in it. They will say: "Woe to us! What is this Book that does not pass over any action, small or great, without recording it?" They will find there everything they did, and your Lord will not wrong anyone at all. (Al-Kahf 18: 49)

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (49)

Not fearing Allah, associating partners with Him, putting other people's approval above His, lying, gambling, fornicating, and all other sins will be recorded in their books. As they have not assessed Allah with the assessment due to Him, they believe that they can live as they wish with their hypocrisy and that they can put forward some ostentatious good deeds they did as factors for forgiveness. Thus, fear and astonishment awaits those who did not worship Allah or who just appeared to worship Him, for their intentions are also recorded. The disbelievers' hopeless remorse is clearly understandable from what they say, as the Qur'an reveals:

- ❖ But as for him who is given his Book in his left hand, he will say: "If only I had not been given my Book and had not known about my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has vanished." (Al-Haqqa 69: 25-29)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ (25) وَلَمْ أَدْر مَا حِسَابِيهِ (26) يَا لَيْتَنهَا كَانَتِ الْفَاضِيَةَ (27) مَا أَغْنَىٰ عَنِّي مَالِيهِ (28) هَلَكَ عَنِّي سُلْطَانِيهِ (29)

Another verse describes the difference between the believers, who believed in Allah and the Hereafter with certainty and prepared for the moment of truth, and the disbelievers, who denied the Hereafter and turned away from Allah and the believers, as follows:

- ❖ As for him who is given his Book in his right hand, he will be given an easy reckoning and return to his people joyfully. But as for him who is given his Book behind his back, he will cry out for destruction but will be roasted in a Searing Blaze. He used to be joyful among his people. He thought that he was never going to return. But, in fact, his Lord was always watching him! (Al-Inshiqaq 84: 7-15)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (7) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (8) وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (9) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) فَسَوْفَ يَدْعُو ثُبُورًا (11) وَيَصْلَىٰ سَعِيرًا (12) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (13) إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ (14) بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (15)

After the agonizing wait and the Prophet's intercession, people's records of deeds will be handed out. God says:

- ❖ "Then as for he who is given his record in his right hand, he will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction and [enter to] burn in a Blaze." (Al-Inshiqaq 84:7-12)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (7) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (8) وَيَنْقَلِبُ إِلَى أَهْلِهِ
مَسْرُورًا (9) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) فَسَوْفَ يَدْعُو ثُبُورًا (11)
وَيَصْلَى سَعِيرًا (12)

This is further clarified by God in the following verses:

- ❖ “So as for he who is given his record in his right hand, he will say, ‘Here, read my record! Indeed, I was certain that I would be meeting my account.’ So he will be in a pleasant life – In an elevated Garden, its [fruit] to be picked hanging near. [They will be told], ‘Eat and drink in satisfaction for what you put forth in the days past.’ But as for he who is given his record in his left hand, he will say, ‘Oh, I wish I had not been given my record And had not known what is my account. I wish it [i.e., my death] had been the decisive one. My wealth has not availed me. Gone from me is my authority.’ [God will say], ‘Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.’ Indeed, he did not used to believe in God, the Most Great, nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend. Nor any food except from the discharge of wounds; none will eat it except the sinners.” (Al-Haqqah 69:19-37)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَهُ (19) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ
حِسَابِيَهُ (20) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (21) فِي جَنَّةٍ عَالِيَةٍ (22) قُطُوفُهَا دَانِيَةٌ (23)
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ
فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ (25) وَلَمْ أَدْر مَا حِسَابِيَهُ (26) يَا لَيْتَنهَا كَانَتِ الْقَاضِيَةَ
(27) مَا أَغْنَىٰ عَنِّي مَالِيَهُ (28) هَلْكَ عَنِّي سُلْطَانِيَهُ (29) خُدُوهُ فَعُلُّوهُ (30) ثُمَّ
الْجَحِيمَ صَلُّوهُ (31) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (32) إِنَّهُ كَانَ لَا
يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (33) وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ (34) فَلَيْسَ لَهُ الْيَوْمَ هَٰ هُنَا
حَمِيمٌ (35) وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ (36) لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ (37)

When the people have been given their books, it will be said to them:

- ❖ “This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds)” [Al-Jaathiyah 45:29]
هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ (29)
- ❖ “Read your book. You yourself are sufficient as a reckoner against you this Day” [Al-Isra’ 17:14]

أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (14)

Allah describes the one who is given his book in his right, saying:

- ❖ “Then as for him who will be given his Record in his right hand will say: “Take, read my Record!” (Al-Haqqah 69:19)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهٗ (19)

He will rejoice that his record was given in his right hand, showing it to the people saying:

- ❖ “Take, read my Record! Indeed, I was certain that I would be meeting my account.” (Al-Haqqah 69:19-20)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهٗ (19) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ
حِسَابِيَهٗ (20)

Meaning: in the world he was certain that this was going to happen. He knew that he was going to be held accountable on Yawmul Qiyaamah, thus, he prepared for it.

- ❖ “So he will be in a pleasant life – In an elevated garden, its [fruit] to be picked hanging near. [They will be told], “Eat and drink in satisfaction for what you put forth in the days past.”” (Al-Haqqah 69: 21-24)

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (21) فِي جَنَّةٍ عَالِيَةٍ (22) قُطُوفُهَا دَانِيَةٌ (23) كُلُوا وَاشْرَبُوا
هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24)

Meaning: in the days passed in this world, those are the days that have already passed so now, eat and drink in eternity, live in happiness and joy and there is no death for you.

- ❖ “But as for he who is given his record in his left hand, he will say, “Oh, I wish I had not been given my record! And had not known what my account is. I wish my death had been the decisive one.” (Al-Haqqah 69: 25-27).

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ (25) وَلَمْ أَدْر مَا حِسَابِيَهٗ
(26) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (27)

Sheikh Fawzaan explains the verse, “I wish my death had been the decisive one.” (69:27) to mean: Only if they had died and never brought back (resurrected). Allah informs them that the wealth amassed will not avail him.

- ❖ “My wealth has not availed me. Gone from me is my authority.” (Al-Haqqah 69:28-29)

مَا أَغْنَىٰ عَنِّي مَالِيهِ (28) هَلَكَ عَنِّي سُلْطَانِيهِ (29)

Even if he was the richest and most powerful of men on earth, it was no good for him. Then Allah SWT will say:

- ❖ “Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him. Indeed, he did not used to believe in Allah , the Most Great, Nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend. Nor any food except from the discharge of wounds.” (Al-Haqqah 69:30-36).

خُذُوهُ فَغُلُّوهُ (30) ثُمَّ الْجَحِيمَ صَلُّوهُ (31) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (32) إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (33) وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ (34) فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (35) وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ (36)

2.9 The Scales of Justice

The Scale will be set up to weigh people’s deeds. Al-Qurtubi said:

- ❖ “When the Reckoning is completed, then people’s deeds will be weighed, because the weighing has to do with reward and punishment. So it is apt that it should come after the Reckoning. The Reckoning is to evaluate the deeds, and the weighing is to determine the amount of reward or punishment.”

The texts indicate that the Scale is a real Scale, with two pans, in which people’s deeds will be weighed. It is a huge Scale, the size of which is known only to Allah. The scholars differed as to whether it is one Scale in which people’s deeds will be weighed, or whether there are numerous Scales, so that each person will have his own Scale. Those who said that there will be numerous scales quote as evidence the fact that the word appears in plural form in some verses, for example:

- ❖ “And We shall set up Scales 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 to take account” [Al-Anbiya ’ 21:47]

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ
خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (47)

Those who say that it will be one Scale quote as evidence the words of the Prophet (PBUH):

- ❖ “The Scale will be set up on the Day of Resurrection, and if the heavens and the earth were to be weighed in it, it would be sufficient to carry them. And the angels will say, ‘O Lord, who is this for?’ Allah will say, ‘For whomsoever I will from among My slaves. The Angels will say: Glory be to you, we have not worshipped you as you deserve’” (Al-Hakim, he said Sahih on the condition of Muslim. Al-Thahabi agree with that).

أخرج الحاكم وصححه عن سلمان رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: يوضع الميزان يوم القيامة، فلو وزن فيه السماوات والأرض لوسعهن، فتقول الملائكة: يا رب لمن وزن هذا؟ فيقول: لمن شئت من خلقي فتقول الملائكة: سبحانك ما عبدناك حق عبادتك (الحاكم / قال صحيح على شرط مسلم ووافقه الذهبي)

They interpret the verse in which the plural form is mentioned as referring to the large number of things to be weighed, namely words, deeds, records and people.

One of the things that indicate that words will also be weighed is the hadeeth narrated by Abu Huraira, according to which the Prophet (PBUH) said:

- ❖ “It was narrated from Abu Huraira that: the Messenger of Allah (PBUH) said: 'Two words which are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: Subhan-Allah wa bi hamdihi, Subhan-Allahil-'Azim (Glory and praise is to Allah, glory is to Allah the Almighty).'” (Bukhari).

حَدَّثَنَا أَبُو بَشِيرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ " . (البخاري)

The fact that deeds will be weighed is indicated by the saheeh hadeeth narrated from Abu'l-Darda' who said:

- ❖ The Messenger of Allah said: "Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer." (Jami' At-Tirmithi / Sahih)

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا قَبِيصَةُ بْنُ اللَّيْثِ الْكُوفِيُّ، عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةً صَاحِبِ الصَّوْمِ وَالصَّلَاةِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . (جامع الترمذي / صحيح)

Another thing that indicates that the books of deeds will be weighed is the hadeeth of al-Bitaaqah from 'Abd-Allah ibn 'Amr ibn al-'Aas who said, the Messenger of Allah (PBUH) said:

- ❖ "Allah will separate a man belonging to my ummah in the presence of all creatures and will spread ninety-nine scrolls for him, each scroll extending as far as the eye can see. Then He will say, 'Do you object to anything in this? Have my scribes who keep note wronged you?' He will say, 'No, my Lord.' He will ask him, 'Do you have any excuse?' He will say, 'No my Lord.' Allah will say, 'On the contrary, you have with Us a good deed, and you will not be wronged this Day.' A slip of paper will then be brought out, on which are the words 'Ashhadu an laa ilaaha ill-Allah wa ashhadu anna Mohammadan 'abduhu wa rasooluhu (I bear witness that there is no god but Allah, and I bear witness that Mohammad is His slave and His Messenger).' Allah will say, 'Bring your weight (i.e., the scrolls).' The man will say, 'O Lord, what is this slip of paper in comparison to these scrolls?' And He will reply, 'You will not be wronged.' The scrolls will then be put in one side of the Scale and the slip of paper in the other, and the scrolls will become light and the slip of paper heavy, for nothing could compare in weight to the name of Allah (At-Tirmithi, Ibn Majah, Ahmad / Hasan Gharib and Al-Albany said Isnaduhu Sahih)

عبد الله بن عمرو رضي الله تعالى عنهما، والذي اشتهر بحديث البطاقة، وفيه أن رسول الله صلى الله عليه وسلم قال: (يصاح برجل من أمتي يوم القيامة، فينشر له تسعة وتسعون سجلاً، كل سجل مد البصر، ثم يقول الله عز وجل هل تنكر من هذا شيئاً فيقول: لا يا رب فيقول أظلمك كتبتني الحافظون ثم يقول ألك عندنا حسنة فيهاب الرجل فيقول لا فيقول بلى إن لك عندنا حسنة وإنه لا ظلم عليك اليوم، فتخرج له بطاقة فيها أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله فيقول يا رب

ما هذه البطاقة مع هذه السجلات فيقول إنك لا تظلم. فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة. (الترمذي وابن ماجه واحمد/ حسن غريب وقال الالباني اسناد صحيح).

One of the things that indicate that people will be weighed is the hadeeth narrated from Abu Huraira (may Allah be pleased with him), according to which the Messenger of Allah (PBUH) said:

- ❖ Ali Ibn Abi Talib RAA reported that the Prophet PBUH asked Ibn Mas'ood to get him something from a tree. The companions looked at him and started to laugh at his thin legs. The Messenger of Allah (PBUH) said, "What are you laughing at?" "By the One in Whose hand is my soul, his legs will be heavier in the Scale on the Day of Judgment than Mount Uhud." (Ahmad / Sahih)

عن علي بن أبي طالب رضي الله عنه قال: أمر النبي صَلَّى الله عليه وسلم ابن مسعود فصعد على شجرة أمره أن يأتيه منها شيء فنظر أصحابه إلى ساق عبد الله بن مسعود حين صعد الشجرة فضحكوا من حُموشة ساقه فقال رسول الله صَلَّى الله عليه وسلم: ما تضحكون لرجل عبد الله أثقل في الميزان يوم القيامة من أحد. (مسند احمد/ صحيح)

Everyone's deeds will be weighed in an actual scale (but we do not know the nature of this scale) and if the good outweighs the evil, they will be successful but if the opposite occurs they will be among the losers. Allah SWT says:

- ❖ "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant." (Al-Anbiya 21:47)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (47)

- ❖ "Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life. But as for one whose scales are light, His refuge will be an abyss. And what will make you know what it is? It is a Fire, intensely hot." (Al-Qaari'ah 101:6-11).

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (6) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (7) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (8) فَأُمُّهُ هَاوِيَةٌ (9) وَمَا أَذْرَاكَ مَا هِيَةٌ (10) نَارٌ حَامِيَةٌ (11)

The scales will be set up on that day. The Salaf used to say:

“The scales for weighing the deeds will be set up and with them, will be weighed the deeds of the servants.” Allah says in this regard:

- ❖ “And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy – it is they who will be the successful. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell).” (Al-Araaf 7: 8-9).

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (8) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ (9)

- ❖ A'isha said that she thought of Hell and wept. The Messenger of Allah (May peace be upon him) asked her: What makes you weep? She replied: I thought of Hell and wept. Will you remember your family on the Day of resurrection? the Messenger of Allah (May peace be upon him) said: There are three places where no one will remember anyone: at the scale until one knows whether his weight is light or heavy; at (the examination of) the book when one is commanded: Take and read Allah's record, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back; and the path when it is placed across JAHANNAM. (Sunan Abu Dawud / Dai'f)

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، وَحُمَيْدُ بْنُ مَسْعَدَةَ، أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُمْ قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ عَائِشَةَ، : أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا يُبْكِيكِ " . قَالَتْ : ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا : عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيُّخَفُ مِيزَانُهُ أَوْ يَتَقَلُّ، وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ { هَاؤُمُ اقْرَءُوا كِتَابِيهِ } حَتَّى يَعْلَمَ أَيُّنَ يَقَعُ كِتَابُهُ أَفِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ، وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ " . قَالَ يَعْقُوبُ : عَنْ يُونُسَ وَهَذَا لَفْظُ حَدِيثِهِ . (سنن أبو داود / ضعيف)

2.10 People will be separated

The moment awaited by those who lived according to Allah's commands has arrived. The believers will experience the joy of receiving what they were promised, whereas the disbelievers will experience an indescribable and great fear, one that they have never known before. The believers will not experience this fear. The Qur'an reveals that the believers and the disbelievers will be separated on this Day, as:

- ❖ This is the Day of Distinction [between the true and the false] that you used to deny. (As-Saffat 37: 21)

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (21)

The Qur'an reveals that people will be separated into groups: the "Companions of the Right" (the believers) and the "Companions of the Left" (the disbelievers). Among the believers, are those who were at the forefront of the struggle on His path and were close to Him. The Qur'an refers to them as forerunners:

- ❖ [Some] faces that Day will be radiant, gazing at their Lord. And [some] faces that Day will be glowering, realizing that a back-breaking blow has fallen. (Al-Qiyamah 75: 22-25)

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ (23) وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (24) تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (25)

- ❖ The Companions of the Right: What of the Companions of the Right? The Companions of the Left: what of the Companions of the Left? And the Forerunners, the Forerunners. Those are the Ones Brought Near. (Al-Waaqi'ah 56: 8-11)

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (8) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (9) وَالسَّابِقُونَ السَّابِقُونَ (10) أُولَٰئِكَ الْمُقَرَّبُونَ (11)

2.11 Hellfire will be displayed

On that Day, everybody will give an account of what they have done. Those who realize that they are destined for Hell will be full of regret for preferring the short life to the eternal one. While they led lives of illusory comfort, believing that they would not be punished, that the Day of Judgment would not happen, and that Allah would not punish them, Allah caught them at an unexpected moment. Now it is all over, and everyone's place has been determined. The believers and the disbelievers, prior to being separated, will be shown Hell. On that Day, every person will kneel around Hell, hear its fearsome seething and rasping, and witness its hair-raising scenes. Then the believers will be saved, while the disbelievers will be left kneeling, as follows:

- ❖ Man asks: "When I am dead, will I then be brought out again alive?" Does not man recall that We created him before, when he was not anything? By your Lord, We will collect them and the devils together. Then We will assemble them around Hell on their knees. Then We will drag out from every sect the one among them who is the most insolent towards the All-Merciful. Then We will know best those most deserving to roast in it. There is not one of you who will not come to it. That is the final decision of your Lord. Then We will

rescue those who guarded against evil and will leave the wrongdoers in it on their knees. (Maryam: 66-72)

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِثُّ لَسَوْفَ أُخْرَجُ حَيًّا (66) أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا (67) فَوَرَّيْكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (68) ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْلًا أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (69) ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا (70) وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا (71) ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (72)

There is obviously much wisdom in showing Hell to the believers. When they see the state of Hell from close up, they will fully realize the distinction and beauty of the faith given to them by Allah. Because Hell is so frightening, their being saved from its suffering evokes their sense of sheer happiness and gratefulness. They are given the chance to compare Hell and Paradise, and thus are far more appreciative of the value of Paradise's eternal and beautiful gifts. Only by comparison can the value of what is given be fully understood. Accordingly, part of the wisdom of creating Earth as a testing place is education. On Earth, people learn right and wrong, beauty and ugliness, and the good and the bad by seeing it all and making comparisons. They are able to do this because Allah gave them the abilities to reason, to use their conscience, and, most of all, to be in awe of Him.

On the Day of Judgment, all believers, "the best of creatures" (Surat al-Bayyina 98: 7), will be separated eternally from the disbelievers, "the worst of creatures" (Surat al-Bayyina 98: 6), as follows:

- ❖ When the Messengers' time [for testimony] is appointed—until what day is that deferred? Until the Day of Distinction [between the true and the false]. And what will teach you what the Day of Distinction is? On that Day, woe to the disbelievers! Did We not destroy the earlier peoples, then succeed them with later ones? That is how We deal with evildoers. On that Day, woe to the disbelievers! (Al-Mursalat 77: 11-19)

وَإِذَا الرُّسُلُ أَقْبَتَتْ (11) لِأَيِّ يَوْمٍ أُجِّلَتْ (12) لِيَوْمِ الْفَصْلِ (13) وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ (14) وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (15) أَلَمْ نُهْلِكِ الْأَوَّلِينَ (16) ثُمَّ نُنْشِئُهُمُ الْآخِرِينَ (17) كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (18) وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (19)

This Day of Distinction begins with death, continues with the resurrection and judgment, and concludes with people being sent to their eternal abode. The Qur'an describes the journey of the believers and disbelievers to their eternal place of abode in the following terms:

The throes of death come revealing the truth. That is what you were trying to evade! The Trumpet will be blown. That is the Day of the Threat. Every self will come together with a driver and a witness. "You were heedless of this, so We have stripped you of your covering and today your sight is sharp." His inseparable comrade will say: "This is what I have ready for you." "Hurl into Hell every obdurate disbeliever, impeder of good, doubt-causing aggressor, who set up another deity together with Allah. Hurl him into the terrible punishment." His inseparable comrade will say: "Our Lord, I did not make him overstep the limits. He was, in any case, far astray." He will say: "Do not argue in My presence when I gave you advanced warning of the Threat. My Word, once given, is not subject to change, and I do not wrong My servants." On the Day He says to Hell: "Are you full?" it will ask: "Are there no more to come?" And the Garden will be brought up close to the heedful, not far away:

- ❖ [It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant] Who feared the Most Merciful unseen and came with a heart returning [in repentance]. Enter it in peace. This is the Day of Eternity." (Qaaf 50: 32-34)

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ (32) مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ
(33) ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ (34)

2.12 Crossing the bridge (the Siraat)

The Siraat is a bridge that will be set up over Hell – may Allah protect us from it – over which people will pass according to their deeds. Some will pass it in like the blink of an eye, like lightning, like the wind, or like swift horses.

Some will cross running, some walking, some crawling, and some will be snatched and thrown into the Fire, each according to their deeds.

- ❖ Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger (PBUH)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "what did you use to worship?' They

will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). **Then the bridge will be laid across Hell."** We, the companions of the Prophet (PBUH) said, "O Allah's Messenger! What is the bridge?' He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (PBUH) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day,

when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:-- 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' (Bukhari)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا ". قُلْنَا لَا. قَالَ " فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا - ثُمَّ قَالَ - يُنَادِي مُنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ. فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ إِلَهَةٍ مَعَ إِلَهَتِهِمْ حَتَّى يَنْقَى

مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُبِرَاتٍ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ فَيَقَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ فَمَا تُرِيدُونَ قَالُوا نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ ثُمَّ يُقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تُرِيدُونَ فَيَقُولُونَ نُرِيدُ أَنْ تَسْقِينَا. فَيَقَالُ اشْرَبُوا. فَيَتَسَاقَطُونَ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالُ لَهُمْ مَا يَحْسِبُكُمْ وَقَدْ دَهَبَ النَّاسُ فَيَقُولُونَ فَارْقَانَاهُمْ وَنَحْنُ أَحْوَجُ مِمَّا إِلَيْهِ الْيَوْمَ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا نُنْتَظِرُ رَبَّنَا - قَالَ - فَيَأْتِيهِمُ الْجَبَّارُ. فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبَّنَا. فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ فَيَقُولُونَ السَّاقُ. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ ". قُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجَسْرُ قَالَ " مَذْحُضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَالِإِبِ وَحَسَكَةٌ مُفْلَطَحَةٌ، لَهَا شَوْكَةٌ عَقِيقَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرَّيْحِ وَكَالْجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَتَنَاجٍ مُسَلَّمٌ وَنَاجٍ مَخْدُوشٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يَسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا. فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. وَيَحْرِمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا ". قَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَأُوا {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا} " فَيَسْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدْ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْجَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمْ اللَّوْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عِتَقَاءُ الرَّحْمَنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ. فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ ". (البخاري)

- ❖ Abu Sa'eed narrated that the Messenger of Allah (PBUH) said: "The Siraat will be placed across Hell, on thorns like the thorns of Sa'dan plant.* Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (Sunan Ibn Majah / Hasan)

حَدَّثَنَا أَبُو بَكْرِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ عَبْدِ الْعُثْوَارِيِّ، أَحَدِ بَنِي لَيْثٍ - قَالَ - وَكَانَ فِي حَجَرٍ أَبِي سَعِيدٍ قَالَ سَمِعْتُهُ - يَعْنِي أَبَا سَعِيدٍ، - يَقُولُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانِي جَهَنَّمَ عَلَى حَسَبِ كَحْسِكِ السَّعْدَانِ ثُمَّ يَسْتَجِيزُ النَّاسُ فَنَاجٍ مُسْلِمٌ وَمَخْذُوجٌ بِهِ ثُمَّ نَاجٍ وَمُحْتَبَسٌ بِهِ وَمَنْكُوسٌ فِيهَا " . (سنن ابن ماجه / حسن)

- ❖ It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (PBUH) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned you out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. So they would come to Mohammad (PBUH). He would then be permitted (to open the door of Paradise). Trustworthiness and kinship would be despatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell. (Muslim)

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ بْنُ خَلِيفَةَ الْبَجَلِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ عَنْ رَبِيعٍ، عَنْ خَدِيجَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ . فَيَقُولُ وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ - قَالَ - فَيَقُولُ إِبْرَاهِيمُ لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ اعْمِدُوا إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا . فَيَأْتُونَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ . فَيَقُولُ عِيسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَسْتُ بِصَاحِبِ ذَلِكَ . فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُومُ فَيُؤَدِّنُ لَهُ وَتُرْسَلُ الْأَمَانَةُ وَالرَّحْمُ فَتَقُومَانِ جَنَّتَي الصِّرَاطِ يَمِينًا وَشِمَالًا فَيَمُرُّ أَوْلَكُمْ كَالْبَرْقِ " . قَالَ قُلْتُ يَا أَبَايَ أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرَّ الْبَرْقُ قَالَ " أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ يَدَيْنِ ثُمَّ كَمَرَّ الرِّيحُ ثُمَّ كَمَرَّ الطَّيْرُ وَشَدَّ الرَّجَالُ تَجْرِي بِهِمْ أَعْمَالُهُمْ وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ رَبِّ سَلِّمْ سَلِّمْ حَتَّى تَعْجَرَ أَعْمَالُ الْعِبَادِ حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا - قَالَ - وَفِي حَافَتَي الصِّرَاطِ كَلَابِيبٌ مُعَلَّقَةٌ بِأُمُورَةٍ بِأَخْذٍ مَنْ أَمَرَتْ بِهِ فَمَخْذُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ " . وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنَّ قَعَرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا . (مسلم)

An-Nawawi said:

- ❖ The words “So some will be safe without any harm...” mean that they will fall into three categories: one category will be safe without experiencing any harm at all; another category will be scratched, then released and will be saved; and a third category will be snatched and thrown and will fall into Hell.” from Sharh an-Nawawi ‘ala Muslim (3/29)

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

- ❖ The Siraat is a bridge that will be set up over Hell; it is narrower than a hair and sharper than a sword. People will pass over it according to their deeds. Whoever used to hasten to do good deeds in this world will pass quickly over the Siraat; whoever was slow to do good deeds and whoever used to mix righteous deeds with bad deeds, and his bad deeds were not forgiven by Allah, may slip into the Fire; may Allah protect us. People will vary in the ways in which they pass over the Siraat. Some will pass in the blink of an eye, some will pass like lightning, some will pass like the wind, some will pass like swift horses, some will pass like fast camels, some will walk, some will crawl, and some will be thrown into Hell. No one will pass over this Siraat except the believers only. As for the disbelievers, they will not

pass over it, because on the Day of Resurrection they will be driven directly to Hell.” from Sharh Riyaadh As-Saaliheen (1/470)

This has also been mentioned in the Qur'an,

- ❖ “So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence. Then, surely it is We who are most knowing of those most worthy of burning therein. And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.” (Maryam19:68-72)

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (68) ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (69) ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلِيًّا (70) وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا (71) ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (72)

Sheikh Fawzaan commented on this by stating “When they pass over the bridge, they will be stopped for settlements of disputes amongst themselves. When they are rectified and cleansed from that, they will be permitted to enter paradise.” Moreover, there is a hadeeth in Bukhari and Muslim,

- ❖ “Narrated Abu Huraira: Some people said, "O Allah's Messenger! 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 Messenger." 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 Messenger!" 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 Messenger (PBUH) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger." He added, "So the hooks over that bridge will be like the thorns of As-Sa'dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most

wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you." Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). (Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدٌ، وَعَطَاءُ بْنُ يَزِيدَ، أَنَّ
أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَحَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ
الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ،
قَالَ قَالَ أَنَسُ يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ " هَلْ تُضَارُونَ فِي الْقَمَرِ
الشَّمْسِ، لَيْسَ دُونَهَا سَحَابٌ " . قَالُوا لَا يَا رَسُولَ اللَّهِ. قَالَ " هَلْ تُضَارُونَ فِي الْقَمَرِ
لَيْلَةَ الْبَدْرِ، لَيْسَ دُونَهُ سَحَابٌ " . قَالُوا لَا يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ
كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ،
وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاعِيتَ، وَتَنَقَّى هَذِهِ الْأُمَّةُ فِيهَا
مُتَافِقُوهَا، فَيَأْتِيهِمْ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ نَعُودُ
بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا آتَانَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيهِمْ اللَّهُ فِي الصُّورَةِ
الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ وَيُضْرَبُ جِسْرُ جَهَنَّمَ " .
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ، وَدُعَاءُ الرُّسُلِ يَوْمَئِذٍ
اللَّهُمَّ سَلِّمْ وَسَلِّمْ، وَبِهِ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ " . قَالُوا بَلَى
يَا رَسُولَ اللَّهِ. قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ،
فَتَحْطَفُ النَّاسُ بِأَعْمَالِهِمْ، مِنْهُمْ الْمُؤَبَّقُ، بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدَلُ، ثُمَّ يَنْجُو، حَتَّى إِذَا
فَرَّغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ، وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ، مِمَّنْ
كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوهُمْ، فَيَعْرِفُونَهُمْ بِعَلَامَةِ آثَارِ
السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنْ ابْنِ آدَمَ أَثَرُ السُّجُودِ، فَيُخْرِجُونَهُمْ قَدْ
امْتَحَشُوا، فَيَصْبُ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُثُونَ نَبَاتَ الْجَبَّةِ فِي حَمِيلِ
السَّبِيلِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بَوَجْهِهِ عَلَى النَّارِ فَيَقُولُ يَا رَبِّ قَدْ قَسَبَنِي رِيحُهَا وَأَحْرَقَنِي
ذِكَاؤُهَا، فَاصْرِفْ وَجْهِي عَنِ النَّارِ فَلَا يَزَالُ يَدْعُو اللَّهَ. فَيَقُولُ لَعَلَّكَ إِنِ اعْطَيْتُكَ أَنْ
تَسْأَلَنِي غَيْرَهُ. فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ. فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ، ثُمَّ يَقُولُ
بَعْدَ ذَلِكَ يَا رَبِّ قَرِّبْنِي إِلَى بَابِ الْجَنَّةِ. فَيَقُولُ أَلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ،
وَيْلَكَ ابْنَ آدَمَ مَا أَغْدَرَكَ. فَلَا يَزَالُ يَدْعُو. فَيَقُولُ لَعَلِّي إِنِ اعْطَيْتُكَ ذَلِكَ تَسْأَلَنِي غَيْرَهُ.
فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ. فَيُعْطِي اللَّهُ مِنْ عُهُودٍ وَمَوَاقِيقَ أَنْ لَا يَسْأَلُهُ غَيْرَهُ،
فَيَقْرَبُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا رَأَى مَا فِيهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ رَبِّ
أَدْخِلْنِي الْجَنَّةَ. ثُمَّ يَقُولُ أَوَلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ، وَيَلَكَ يَا ابْنَ آدَمَ مَا
أَغْدَرَكَ فَيَقُولُ يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ. فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ، فَإِذَا
ضَحِكَ مِنْهُ أَذِنَ لَهُ بِالدُّخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا قِيلَ تَمَنَّ مِنْ كَذَا. فَيَتَمَنَّى، ثُمَّ يُقَالُ لَهُ

تَمَنَّ مِنْ كَذَا. فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الْأَمَانِيُّ فَيَقُولُ لَهُ هَذَا لَكَ وَمِثْلُهُ مَعَهُ ". قَالَ أَبُو هُرَيْرَةَ وَذَلِكَ الرَّجُلُ أَخْرَجَ أَهْلَ الْجَنَّةِ دُخُولاً. (البخاري)

Some believers will say after they have crossed the bridge safely: O Allah! Save our Muslim brothers for they used to pray with us, fast with us, and also do good deeds with us. Allah (SWT) will reply: "Go and take out (of Hell) any one in whose heart you find faith equal to the weight of one (Dinar). Allah (SWT) will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hellfire up to their feet, and some up to the middle of their legs, so they will take out those whom they will recognize and then they will return, and Allah will say to them: "Go and take out (of Hell anyone in whose heart you find faith equal to the weight of an atom (or smallest ant)." And so they will take out all those whom they will recognize.

This is a summary of what has been narrated concerning the passing of the people over the Siraat, which will vary according to deeds. Whoever used to hasten in this world, to obey and worship Allah, will be quickest in passing over the Siraat. Whoever was slow (to obey and worship Allah) will pass over it slowly.

2.13 Intercession to enter Jannah

What is intercession (shafaa'ah)? Are there different kinds of intercession? Will people intercede or only the Prophets? Are there any people whose intercession will not be accepted?

Intercession refers to mediating for someone else to gain some benefit or ward off some harm. This is the great intercession in the place of standing, and it is the intercession so that the judgement may be passed. Intercession on the Day of Resurrection is of two types: Intercession which will be accepted and Intercession which will be rejected.

A. Accepted intercession is of various types:

1. The greatest intercession - Al-maqaam al-Mahmood - where the earlier and later generations will ask the Prophet (PBUH) to intercede for them with their Lord so that He might relieve them of the horrors of the Day of Judgment. This has been explained above.
2. Intercession for those among the monotheists who committed major sins and entered Hell that they may be brought forth from it. It was narrated:

❖ Narrated Anas ibn Malik: The Prophet (PBUH) said: My intercession will be for those of my people who have committed major sins. (Sunan Abu Dawud / Sahih)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا بِسْطَامُ بْنُ حُرَيْثٍ، عَنْ أَشْعَثَ الْخُدَّانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي " . (سنن أبي داود / صحيح)

- ❖ It was narrated that Jabir said: "I heard the Messenger of Allah (PBUH) say: 'My intercession on the Day of Resurrection will be for those among my nation who committed major sins. '"(Sunan Abu Dawud / Hasan)

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي " . (سنن أبي داود / حسن)

3. The intercession of the Messenger for people whose good deeds and bad deeds are equal, that they may enter Paradise. And for those who had been ordered to Hell, that they may not enter it.

4. Intercession that some people may enter Paradise without being brought to account.

5. Intercession of the Prophet (PBUH) for his paternal uncle Abu Talib, so that the torment of the Fire be reduced for him. This applies only in the case of the Prophet (PBUH) and his paternal uncle Abu Talib.

6. The intercession of the Prophet (PBUH) that the believers might be granted permission to enter Paradise.

Intercession for those who committed sins will not be granted only to the Prophet (PBUH), rather the Prophets, the martyrs, the scholars, the righteous and the angels will also join in that. A man's righteous deeds may also intercede for him. But the Prophet (PBUH) will have the greatest share of intercession.

There follows a hadeeth which indicates that intercession will be granted to the Prophets and others:

- ❖ Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the

companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (PBUH) said, "O Allah's Messenger! What is the bridge?"

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as

lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (PBUH) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (An-Nisa'a 4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated

by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' (Bukhari)

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا ". قُلْنَا لَا. قَالَ " فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا - ثُمَّ قَالَ - يُنَادِي مُنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ. فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ إِلَهَةٍ مَعَ إِلَهَتِهِمْ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغَبَرَاتٍ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ فَيَقَالُ لِلْيَهُودِ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ فَمَا تَرِيدُونَ قَالُوا نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ ثُمَّ يُقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تَرِيدُونَ فَيَقُولُونَ نُرِيدُ أَنْ تَسْقِينَا. فَيَقَالُ اشْرَبُوا. فَيَتَسَاقَطُونَ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالُ لَهُمْ مَا يَحْسِبُكُمْ وَقَدْ ذَهَبَ النَّاسُ فَيَقُولُونَ فَارْقَنَاهُمْ وَنَحْنُ أَحْوَجُ مِنْهُ إِلَى الْيَوْمِ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا نَنْتَظِرُ رَبَّنَا. قَالَ - فَيَأْتِيهِمُ الْجَبَّارُ. فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبُّنَا. فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ فَيَقُولُونَ السَّاقُ. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجِسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ ". قُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجِسْرُ قَالَ " مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَلَالِيبٌ وَحَسَكَةٌ مُقْلَطَحَةٌ، لَهَا شَوْكَةٌ عُقِيَاءٌ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهِمَا كَالطَّرْفِ وَالْبَرْقِ وَالْكَارِبِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرَّكَابِ، فَتَاجُ مُسْلِمٍ وَتَاجُ مَخْدُوشٍ وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا. فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. وَيُحَرِّمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَيَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا ". قَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَعُوا {إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا} " فَيَشْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدْ امْتَحَشُوا، فَيُلْقُونَ فِي نَهَرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُثُونَ فِي حَافَتَيْهِ كَمَا تَنْبُثُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ

مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيَخْرُجُونَ كَأَنَّهُمُ النُّوُورُ،
فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عِتَقَاءُ الرَّحْمَنِ
أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ. فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلَهُ
مَعَهُ". (البخاري)

❖ Abu Sa'id al-Khudri reported:

Some people during the lifetime of the Messenger of Allah (PBUH) said: Messenger of Allah! Shall we see our Lord on the Day of Resurrection? The Messenger of Allah (PBUH) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'athin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; what are you looking for? Every

people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. And the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. **By One in whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar then they will take out a large number of people. Then they would say: O our Lord! We have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of**

good. Then they will take out a large number of people, and would say: O our Lord! Not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! Which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this." (Muslim)

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَعَمْ " . قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَا الشَّمْسِ بِالظُّهَيْرَةِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ وَهَلْ تُضَارُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةً الْبَدْرِ صَحْوًا لَيْسَ فِيهَا سَحَابٌ " . قَالُوا لَا يَا رَسُولَ اللَّهِ . قَالَ " مَا تُضَارُونَ فِي رُؤْيَا اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ إِلَّا كَمَا

تُضَارُونَ فِي رُؤْيَا أَحَدِهِمَا إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذَنٌ مُؤَذِّنٌ لِيَتَّبِعَ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ . فَلَا يَبْقَى أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ سُبْحَانَهُ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقُطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ وَغَيْرِ أَهْلِ الْكِتَابِ فَيَدْعَى الْيَهُودُ فَيَقَالُ لَهُمْ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ . فَيَقَالُ كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ فَمَاذَا تَبْعُونَ قَالُوا عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا . فَيُسَارُ إِلَيْهِمْ أَلَّا تَرُدُّونَ فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهُمَا سَرَابٌ يَحْطُمُ بَعْضُهَا بَعْضًا فَيَتَسَاقُطُونَ فِي النَّارِ . ثُمَّ يَدْعَى النَّصَارَى فَيَقَالُ لَهُمْ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ . فَيَقَالُ لَهُمْ كَذَبْتُمْ . مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ . فَيَقَالُ لَهُمْ مَاذَا تَبْعُونَ فَيَقُولُونَ عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا . - قَالَ - فَيُسَارُ إِلَيْهِمْ أَلَّا تَرُدُّونَ فَيُحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهُمَا سَرَابٌ يَحْطُمُ بَعْضُهَا بَعْضًا فَيَتَسَاقُطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ أَتَاهُمْ رَبُّ الْعَالَمِينَ سُبْحَانَهُ وَتَعَالَى فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا . قَالَ فَمَا تَتَنَظَّرُونَ تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ . قَالُوا يَا رَبَّنَا فَارْقِنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ . فَيَقُولُ أَنَا رَبُّكُمْ . فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ لَا نُشْرِكَ بِاللَّهِ شَيْئًا - مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ . فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا فَيَقُولُونَ نَعَمْ . فَيُكْشَفُ عَنْ سَاقٍ فَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تَلْقَاءِ نَفْسِهِ إِلَّا أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ وَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ اتِّقَاءَ وَرِيَاءَ إِلَّا جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً كُلَّمَا أَرَادَ أَنْ يَسْجُدَ حَرَّ عَلَى قَفَاهُ . ثُمَّ يَرْفَعُونَ رُءُوسَهُمْ وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ فَقَالَ أَنَا رَبُّكُمْ . فَيَقُولُونَ أَنْتَ رَبَّنَا . ثُمَّ يَضْرِبُ الْجِسْرَ عَلَى جَهَنَّمَ وَتَحِلُّ الشَّقَاعَةُ وَيَقُولُونَ اللَّهُمَّ سَلِّمْ سَلِّمْ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْجِسْرُ قَالَ " دَحْضٌ مَزَلَّةٌ . فِيهِ خَطَاطِيفٌ وَكَلَالِيبُ وَحَسَكٌ تَكُونُ بَنَاجِدٌ فِيهَا شَوْكَةٌ يُقَالُ لَهَا السَّعْدَانُ فَيَمُرُّ الْمُؤْمِنُونَ كَطَرَفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالْرِيحِ وَكَالطَّيْرِ وَكَالْجَاوِيدِ الْخَيْلِ وَالرَّكَابِ فَنَاجٍ مُسَلِّمٌ وَمَخْدُوشٌ مُرْسَلٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ . حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ قَوَالِذِي نَفْسِي بِيَدِهِ مَا مِنْكُمْ مَنْ أَحَدٍ بِأَشَدَّ مُنَاشِدَةً لِلَّهِ فِي اسْتِقْصَاءِ الْحَقِّ مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لِأَخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ . فَيَقَالُ لَهُمْ أَخْرِجُوا مِنْ عَرَفْتُمْ . فَتَحَرَّمَ صُورُهُمْ عَلَى النَّارِ فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقِيهِ وَإِلَى رُكْبَتَيْهِ ثُمَّ يَقُولُونَ رَبَّنَا مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ . فَيَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْتَنَا . ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا أَحَدًا . ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا " . وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ إِنْ لَمْ تُصَدِّقُونِي بِهَذَا الْحَدِيثِ فَافْرَعُوا إِنْ شِئْتُمْ { إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا } " فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ فَيُخْرِجُونَ كَمَا تَخْرُجُ

الْحَبَّةُ فِي حَمِيلِ السَّيْلِ أَلَا تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ مَا يَكُونُ إِلَى الشَّمْسِ أَصْفَرُ وَأَخْيَضُ وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضُ " . فَقَالُوا يَا رَسُولَ اللَّهِ كَأَنَّكَ كُنْتَ تَرَعَى بِالْبَادِيَةِ قَالَ " فَيُخْرِجُونَ كَالْوُلُوفِ فِي رِقَابِهِمُ الْخَوَاتِمَ يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عِتْقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ ثُمَّ يَقُولُ ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ . فَيَقُولُونَ رَبَّنَا أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ . فَيَقُولُ لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا فَيَقُولُونَ يَا رَبَّنَا أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا . فَيَقُولُ رِضَايَ فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا " (مسلم).

Intercession of the Day of Resurrection will only be granted if three conditions are met, as indicated in the verses (interpretation of the meaning):

- ❖ “And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with” [An-Najm 53:26]

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى (26)

- ❖ “On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him” [Ta-Ha 20:109]

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (109)

- ❖ “He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him” [Al-Anbiya ' 21:28]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُتَذَكَّرُونَ (28)

- ❖ “Who is he that can intercede with Him except with His Permission?” [Al-Baqarah 2:255]

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ... (255)

These conditions are:

- 1- The permission of Allah for the intercessor to intercede;
- 2- Allah being pleased with the intercessor;

3- His being pleased with the one for whom intercession is made.

It was narrated from the Prophet (PBUH) that the intercession of some people will not be accepted on the Day of Resurrection, including those who cursed a great deal. It was narrated the following:

- ❖ “Abud-Darda’ (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, “Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection.” [Muslim]

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يكون اللعانون شفعاء، ولا شهداء يوم القيامة" (رواه مسلم).

B. Intercession which will be rejected:

It is the one which does not meet the conditions required as stated above: permission from Allah or Him being pleased (with the intercessor or the one for whom intercession is made), such as the intercession which the people of shirk believe that their gods will achieve. They only worship them because they believe that they will intercede for them with Allah, and that they are mediators or the intermediaries between them and Allah. Allah (SWT) says:

- ❖ “Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Awliya’a (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allah.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever” [Az-Zumar 39:3]

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِيمَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ
(3)

Allah tells us that this kind of intercession is ineffective and of no benefit, as He says (interpretation of the meaning):

- ❖ “So no intercession of intercessors will be of any use to them”[Al-Muddaththir 74:48]

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (48)

- ❖ “And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will

compensation be taken from him nor will they be helped” [Al-Baqarah 2:48]

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ (48)

- ❖ “And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped” [Al-Baqarah 2:123]

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا
هُمْ يُنصَرُونَ (123)

- ❖ “O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the thaalimoon (wrongdoers)” [Al-Baqarah 2:254]

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (254)

Hence, Allah (SWT) did not accept the intercession of His Close Friend Ibrahim for his father Azar, who was a mushrik. It was narrated from Abu Huraira, that the Prophet (PBUH) said:

- ❖ “Narrated Abu Huraira: The Prophet (PBUH) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. Prophet Abraham (PBUH) will say to him: 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Thabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.” (Al-Bukhari)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ ابْنِ أَبِي ذُنُبٍ، عَنْ
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " يَلْقَى إِبْرَاهِيمُ أَبَاهُ أَرْزَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِهِ أَرْزٌ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ

إِبْرَاهِيمَ أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي فَيَقُولُ أَبُوهُ قَالِيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ يَا رَبِّ، إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خَزْيٍ أَحْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ يَا إِبْرَاهِيمُ مَا تَحْتَ رَجُلِكَ فَيَنْظُرُ فَإِذَا هُوَ بِذِيخٍ مُلْتَطِحٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ". (البخاري)

2.14 Al-Qantarah

Al-Qantarah is a small bridge after the Siraat which the believers will have to cross before entering Jannah. Allah (SWT) will ask the believers to settle their issues and disputes there.

- ❖ Narrated Abu Sa'id Al-Khudri: Allah's Messenger (PBUH) said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Mohammad's soul is, every one of them will know his dwelling in Paradise better than he knew his dwelling in this world." [Al-Bukhari]

حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، {وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ} قَالَ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقْصُ لِبَعْضِهِمْ مِنْ بَعْضٍ، مَظَالِمٌ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا". (البخاري)

- ❖ Anas Ibn Malik reported that: while the messenger of Allah (PBUH) was in a sitting position, we saw him smiling until his teeth were seen. Omar asked: what made you smile O Prophet of Allah. He replied: there will be two men from my Ummah who will come before Allah (SWT). One man will say, "so and so has transgressed against me and I want from his good deeds." Allah will tell him, but your brother has no good deeds left, what can you do about that? The man will say let him then take some of my sins. The prophet's eyes then were full of tears and he said: indeed people on that day need someone to take away their sins. Allah will say to the one who asked: raise up your head and look up. The man will say: My Rabb: I see cities of gold and palaces of gold crowned with pearl; to which prophet is this or to which trustworthy is this or to which martyr is this? Allah says to that who can afford the price. The man will say my

Rabb: who can afford that? Allah will say you can afford that. The man says: how? Allah will say: by forgiving your brother. He will then say: my Rabb I forgive him. Allah then says to him: take your brother's hand and enter Jannah. Rasulullah (PBUH) said, "safeguard yourselves from Allah, and reform and reconcile amongst yourselves, indeed Allah will reconcile between the believers (on the Day of Judgment)." (Mustadarak Al-Haakim / very weak - Al-Albany)

عن انس ابن مالك، قال: بينا رسول الله صلى الله عليه وسلم جالساً إذ رأيناه ضحك حتى بدت ثناياه فقال له عمر ما أضحكك يا رسول الله بأبي أنت وأمي قال رجلان من أمتي جثيا بين يدي رب العزة فقال أحدهما خذ لي مظلمتي من أخي فقال الله كيف تصنع بأخيك ولم يبق من حسناته شيء قال يا رب فليحمل من أوزاري وفاضت عينا رسول الله صلى الله عليه وسلم بالبكاء ثم قال إن ذلك ليوم عظيم يحتاج الناس أن يحمل من أوزارهم فقال الله للطالب ارفع بصرَكَ فانظر فرفع فقال يا رب أرى مدائن من ذهب وقصوراً من ذهب مكللة باللؤلؤ لأي نبي هذا أو لأي صديق هذا أو لأي شهيد هذا قال لمن أعطى الثمن قال يا رب ومن يملك ذلك قال أنت تملكه قال بماذا قال بعفوك عن أخيك قال يا رب إني عفوت عنه قال الله فخذ بيد أخيك وأدخله الجنة فقال رسول الله صلى الله عليه وسلم عند ذلك اتقوا الله وأصلحوا ذات بينكم فإن الله يصلح بين المسلمين. (مستدرک الحاكم / ضعيف جدا - الالباني)

If Allah (SWT) will reconcile among us on that Day, our role today should be to reconcile among ourselves.

Imagine a person standing at the Qantarrah, right before the gates of Jannah, then they are dragged back to Hell because they lost their good deeds. What would you call this person? Rasulullah (PBUH) called him a "muflis", one who is bankrupt.

- ❖ Abu Huraira (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do you know who the bankrupt is?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Sawm and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire". [Muslim]

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أتدرون من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار" (رواه مسلم).

Any sin that is related to someone else is very serious in Islam, so why would anyone with any bit of intellect allow themselves to become a mufliis? Remind yourself of the mufliis in the hadith. He had mountains of good deeds but because he wronged others, those good deeds did nothing for him. How about the few deeds we have? Why give them up when they are so little?

Imagine the pain of standing before Jannah, being able to see its gates after just having passed the Siraat, and yet being dragged back to Jahannam because you could not control your tongue or hand from causing harm to others. Surely, the Fire will be even more painful after having been so close to Jannah.

Seek forgiveness of those whom you have wronged today, before the Day comes when you will be bankrupted of the currency: your good deeds.

2.15 Paradise / Hellfire

After the intercession, they will head towards the gates of Jannah, then they will remain therein in eternity. And the people of Hell, from the disbelievers and the polytheists, will remain therein for eternity.

We ask Allah to grant us the opportunity to worship Him, and obey Him as He deserves. We ask Him to forgive us and show us His mercy and enter us in to the eternal Gardens of Paradise and to protect us from His punishment. And all praises are due to Allah, the Lord of all worlds.

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