

Before and After Al- Barzakh

*The Realm after Death
in the Qur'an and the Prophetic Sunnah*

In the Name of Allah, the Most Gracious the Most Merciful

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First Edition 2014

The deposit number at The National Library & Archives of Egypt

3942/2014

What is before and after Al-Barzakh

The Realm after Death in the Qur'an and the Prophetic Sunnah

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Preface

All praise is due to Allah, and Allah's Peace and Blessings be upon the Most honorable Messenger, our Prophet Muḥammad, all Prayers and Blessings of Allah be upon him.

I have reviewed the Book entitled "What is before and after *Al-Barzakh* (The Realm after Death in the Qur'an and the Prophetic Sunnah) written by Dr. Mohamed Nouh. I came across a very useful and well- arranged book. Hence, I invite all Muslims, both scholars and knowledge seekers to benefit from this great book.

Finally, Allah is the only One Who bestows success.

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Introduction

All praise is due to Allah, and Allah's Peace and Blessings be upon His Messenger, his pure family, his noble Companions.

The believer's heart may become softened and attracted to temptations and desires of life, forgetting the realm of after death and the advent of the hereafter; a matter which is an outline to the fifth pillar of faith: Believing in the Hereafter.

Strictly speaking, the details of the belief in the hereafter are a part of the belief in the unseen which is mainly based on knowledge on the verses of the Most-Glorious Qur'an, the authoritative Prophetic *Sunnah*, and the authentic sayings of the Companions, may Allah be pleased with him.

Creation

Allah the Exalted said: “*And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).*”(Adh-Dhariyat: 56)

And He the Exalted also said: “*(Remember) when your Lord said to the angels: Truly, I am going to create man from clay.*” (Sâd: 71)

Allah, may He be Exalted, created Adam from dust, and then, from Adam, He created his wife, then sons and offspring to worship Him because of the verse of Allah Almighty:

For He said: “*Who made everything He has created good, and He began the creation of man from clay. (7) Then He made his offspring from semen of despised water (male and female sexual discharge).*” (As-Sajda: 7-8)

He also said: “*And indeed, it is We who give life and cause death, and We are the Inheritor.*”(Al-Hijr: 23)

And He also said: “*45. And that He (Allah) creates the pairs, male and female, 46. From Nutfah (drops of semen male and female discharges) when it is emitted.*” (An-Najm: 45-46)

Then, Allah made his creatures as nations and tribes, so that they may know one another, and they reproduce to inhabit the land of Allah which He created for them: “*He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.*” (Hood: 61)

He, may He be Exalted, also said: “*O mankind! We have created you from a male and a female, and made you into nations and tribes, that*

you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)].

Verily, Allah is All-Knowing, All-Aware.” (Al-Hujuraat: 13)

He, may He be Exalted, also said: *“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.”* (Al-Furqan: 54)

So, Allah, may He be Exalted, created the sons of Adam to worship Him, and before that Allah created the *Jinn*.

However, the creation of human passes through several stages that Allah Almighty referred to in several verses.

Allah Almighty says: *“12. And indeed, We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). 14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, blessed be Allah, the Best of creators.”* (Al-Mu'minoon: 12-14)

He Almighty also said: *“20. Did We not create you from a worthless water (semen, etc.)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure, and We are the Best to measure (the things).”* (Al-Mursalaat: 20-23)

Then, the human, after creation, passes through stages in his age. The human becomes a child, youth, and then an aged man, as Allah, may He be Exalted said: *“He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you*

forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand.” (Ghafir: 67)

Does Man Get Wretched or Happy Due to his Deeds in Life?

Abdullah ibn Mas'ud (May Allah be pleased with him) reported the Messenger of Allah SAW (*salla Allah alaihi wa sallam*; meaning "may Allah's peace and blessings be upon him") saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes

the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Paradise until there is only one cubit between him and it (Paradise), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Paradise until he would enter it." [Al- Bukhari: 3208, Muslim: 2643, Ibn Majah: 76 and Abu Dawood: 4708].

Sahl ibn Sa`d reported the Prophet (SAW) saying: "Verily, (the rewards of) the deeds are decided by the last actions (deeds)". [Al- Bukhari 6607/493]

Stages of Creation

Allah the Exalted said: ***“He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?”*** (Az-Zumar: 6)

The three stages of fetus formation have only been discovered recently, nearly, 300 years ago.

Allah Most High said: ***“And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz) Surely, that is easy for Allah.”*** (Fatir: 11)

Anas ibn Malik narrated: “The Prophet (SAW) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So, all that is written while the child is still in the mother's womb." (Al-Bukhari: 318)

The spirit or the soul is one of the affairs of Allah Almighty.

Allah said: ***“And they ask you (O Muḥammad (SAW)) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord.”*** (Al-Isra’: 85)

‘Ubadah ibn As-Samit reported the Prophet (SAW) saying: “Verily

the first of what Allah created was the Pen. He said to it: "Write." So, it wrote what will be forever." (Musnad Ahmad ibn Hanbal 50/317, At-Tirmidhi: 2155 and Abu Dawood: 4300)

Ibn Mas'oud reported in his interpretation of the Prophet (SAW)'s *hadeeth* (prophetic saying): "The creation of any one of you is like this that (semen) is collected in the womb of the mother for forty nights."

He said: If the sperm drops in the womb, it permeates hair and nails, and it stays for forty days, and then it descends in the womb to be leech.

He said: this is the combination thereof.

His statement (SAW): "then it turns to be a leech like this" means: forty days and the leech is a piece of blood.

"Then, it turns to be something like chewed flesh": and the "*mud-hghah*" is a piece of flesh.

Then, Allah sends the angel to blow the spirit therein, and orders four words: his recompense, age, his deed, and whether miserable or happy.

This *hadeeth* indicates that it turns into three phases in one hundred and twenty days.

Allah the Exalted said: "***We have certainly created man in the best of stature.***" (At-Teen: 4)

He the Exalted also said: "***37. Had he not been a sperm from semen emitted? 38. Then he was a clinging clot, and [Allah] created [his form] and proportioned [him] 39. And made of him two mates, the male and the female. 40. Is not that [Creator] Able to give life to the dead?***" (al-Qiyama: 37-40)

And He also said: "***Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die.***" (Luqman: 34)

The aforementioned outlines that happiness, misery, provision, and age. Then, death, and what follows it has been destined by Allah, and everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created including the deeds which are the

causes of happiness or wretchedness.

Imran ibn Hussain narrated that a man said, "O Allah's Messenger (SAW)! Can the people of Paradise be known (differentiated) from the people of the Fire? The Prophet (SAW) replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet (SAW) said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created).

Allah the Exalted said: ***“64. Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful."65. Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.”*** (An-Naml: 64-65)

He the Exalted also said: ***“Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it].”*** (Saba’:30)

He also said: ***“O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.”*** (Al-Haj:5)

He also said: ***“Have they not considered how Allah begins creation and then repeats it?”*** (Al- ‘Anhabut:19)

He the Exalted also said: ***“Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful.”*** (An-Naml:64)

Death, life, provision, fate, in the hereafter, are in the hands of Allah Almighty, according to the verse of Allah Almighty: "***And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.***" (Ar-Room:26)

Abdullah ibn 'Amr narrated that the Prophet (SAW) said: "Allah decreed the measures fifty-thousand years before He created the Heavens and the earth." (Muslim: 2653 and At-Tirmidhi: 2156)

Allah the Exalted said: Say, "***It is He who has produced you and made for you hearing and vision and hearts; little are you grateful.***" (al-Mulk:23)

Ali ibn Abi Talib reported the Prophet (SAW) saying: "There is none among you, and not a created soul, but has a place assigned for him either in the Paradise or in the Hell, and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (SAW)! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person, and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet (SAW) said, "Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined

place) for which he has been created." Then he recited the Verses: "***As for him who gives (in charity) and is Allah-fearing (6) And believes in the Best reward from Allah.***" (Al-Lail: 5-6)

Allah the Exalted also said: "***77. Does not man see that We have created him from Nutfah (i.e. mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" 79. Say: (O Muḥammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"***" (Ya-seen: 77-79)

On the authority of Omar ibn al-Khattab, He asked the Prophet (SAW) that, we carry on doing good deeds for what is already destined or the matter will be resumed to be destined in the future? The Prophet (SAW) replied, nay, we carry on doing good deeds for what is already destined, everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." Then, Omar said: from now on we must make every effort. Muwatta' Malik

Allah the Exalted said: ***"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allah."*** (al-Hadeed:22)

He the Exalted also said: ***"Then ask them (i.e. these polytheists, O Muhammad SAW): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay."*** (As-Saaffat:11)

He also said: ***"17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From Nutfah (male and female semen drops) He created him, and then set him***

in due proportion; 20. Then He makes the Path easy for him; 21. Then He causes him to die, and puts him in his grave; 22. Then, when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him." (Ababsa:17-23)

Hatim al-'Aṣam said: "Whoever does not mention four risks is conceited and not safe from misery:

- 1- The risk of the Day of Covenant; when Allah, may He be Exalted said: Those are in the Paradise and I do not care, and those are in Hell and I do not care – in any of the two teams he will be.
- 2- When he is created in three veils of darkness and the Angel ordains wretchedness and happiness, he does not know whether he is among the wretched or the happy ones.
- 3- Mentioning of the horror of the day of resurrection. Hence, he does

not know whether he will be given tidings of the satisfaction or the discontent of Allah.

- 4- That Day, the people will depart separated (into categories), so he does not know in which of the two ways he should proceed.”

The believer is worried about himself of the minor hypocrisy, fearful of being overwhelmed by major hypocrisy at the end of his life, in this regard Allah Almighty says: “**2. Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful.**” (Al-Insan:2-3)

He the Exalted also said: “***And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."***” (Al-Kahf:48)

He also said: “***Allah (Alone) originates the creation, then He will repeat it, then to Him you will be returned.***” (Ar-Room:30)

This is why the most frequent supplication by the Prophet (SAW) was: “O Changer of the hearts, make my heart firm upon Your religion.” (Musnad Ahmad: 3/112-2572 and At-Tirmidhi: 2140)

Ibn ‘Omar reported the Prophet (SAW) also supplicating: “O Allah! Controller of the hearts, direct our hearts to Your obedience.” (Muslim: 2654)

Indeed, the Mercy of Allah to his creatures overwhelmed everything and His Omnipotence covered and exceeded all his creatures.

Allah the Exalted said: “***And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him).***” (Al-Qasas: 68)

Allah the Exalted said regarding creation and resurrection: “***The creation of you all and the resurrection of you all are only as (the cre-***

ation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.” (Luqman:28)

Abu Hurairah reported the Prophet (SAW) saying: "When Allah completed the creation, He wrote in His Book, which is with Him on His Throne, "My Mercy overpowers My Anger." (Al-Bukhari)

Death

Death is the present and absent fact. It is absent; as most people do not ponder over it, and it is present; because it is a witnessed ignored or denied reality. Hence, it is the reality that has been taken for granted by all creatures, and deeply believed by each man. It has been destined by Allah, may He be Exalted, to be a separator between two lives; the life and hereafter. The believer moves from the toil of life to the comfort of hereafter and its everlasting bliss. While the disbeliever moves from the pleasures of life to the torture and misery of the hereafter.

Thus, the sane person is the one who takes life as a passage to the blessed hereafter by doing good deeds and hastening to benevolent acts.

Allah the Exalted said: “***O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.***” (Ghafir:39)

Allah the Exalted also said: “***And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.***” (Al-Baqarah: 281)

The wretched unobservant is the one whose life kept him unmindful of his hereafter and proceeded to Allah with nothing but sins and evil deeds.

Allah the Exalted said: “***And take a provision (with you) for the journey, but the best provision is At-Taqwa (i.e. piety, righteousness, etc.).***” (Al-Baqarah: 196)

Ibn ‘Omar reported the Prophet (SAW) saying: “Be in the world like a stranger or a wayfarer.” (Al-Bukhari: 1470)

On that, Allah the Exalted said: “***Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you***

what you used to do.” (Al-Jum’ua:8)

Allah the Exalted also addressed His Messenger Muḥammad (SAW) saying: *“Verily, you will die and verily, they (too) will die.”* (Az-Zumar:30)

Abu Addarda' has been quoted as saying: “Never will Allah delay a self when its time has come. Nevertheless, "the increase of one's life includes: good offspring granted by Allah to his bond, praying for him in the aftermath of his death, so he receives their supplications in his grave. So, this is the increase of age ". (Al-Mu'jam Al-Awsat).

Allah the Exalted said: *“Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.”* (Al-Ambiya’:35)

He also said: *“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving”* (Al-Mulk:2)

Ibn Mas’oud reported the Prophet (SAW): “When the Prophet (SAW) was asked, ‘Which of the believers is the best?’ He (SAW) said: ‘He who has the best manners among them.’ The one who was asking said: ‘Which of them is the wisest?’ He (SAW) said: ‘The one who remembers death the most and is the best in preparing for it. Those are the wisest.” (Ibn Majah: 4259 and Al-Hakim in Al-Mustadrak: 4/450)

Whoever contemplates the Holy Book of Allah and its contained wisdoms and portents, he/she will not be preoccupied from memorizing death and hastening to do good deeds, putting in mind that death is not the far end, but it is the beginning of the real everlasting life which will be either permanent bliss or endless torture.

Allah the Exalted said: *“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is*

removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Aal-e- ‘Imran:185)

Ibn ‘Omar reported the Prophet (SAW) saying: “In the evening do not expect to live until the morning, and in the morning, do not expect to live until the evening. Take advantage of your health before times of sickness, and take advantage of your life before your death.” (Al-Bukhari: 471)

Allah the Exalted said: “*And if you could but see when the Zalimoon (i.e. polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (i.e. proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"*” (Al-An’aam:93)

How many sessions in which death is referred to or mentioned till we find who feels annoyed, soliciting to change this topic. However, we pass away, whether we mention it or we are oblivious thereof.

Man tends naturally to love life and enjoy its lusts. Yet, the virtue of mentioning death awakens us from the immersion in entertainment and excessive yearning to lusts.

Allah the Exalted said: “*1. The mutual rivalry for piling up of worldly things diverts you, 2. Until you visit the graves (i.e. till you die)*” (at-Takathur: 1-2)

Death and mentioning thereof urge us to account ourselves before being accounted in the Hereafter.

Allah the Exalted said: “*And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving*

(living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).” (An-Nahl:61)

He the Exalted also said: “*26. Whatsoever is on it (the earth) will perish. 27. And the Face of your Lord full of Majesty and Honor will*

abide forever.” (Ar-Rahman: 26-27)

Anas ibn Malik reported the Prophet (SAW) saying: “Death is sufficient as an admonisher”. (Ibn al-Mubarak in Az-Zuhd by ibn Abi ad-Dunia)

Allah the Exalted said: “**26. So, Lout (Lot) believed in him (Ibrahim’s (Abraham) Message of Islamic Monotheism). He (Ibrahim (Abraham) said: "Everyone shall taste the death. Then unto Us you shall be returned.**” (Al- ‘Ankaboot:57)

Anas ibn Malik reported the Prophet (SAW) saying: “Death is a relief for the Believer. (Ahmad ibn Hanbal in his Musand)

The most beneficial way to remember death is mentioning the peers, relatives, and friends who had passed away before him, so he mentions their death and fates under the dust in the grave, and then he deems himself as one of them.

So, love of life, its lusts, and enjoyments gets the heart addicted to them, leading it to oblivious of remembering death and acting for the Hereafter.

Abi Sa’eed Al-Khudry reported the Prophet (SAW) saying: “The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.” (At-Tirmidhi: 2648)

Yet, thinking well of Allah when one passes away should overwhelm the worshipper more than in his state of being healthy, and that Allah

Almighty will be merciful with him, condone his evil deeds and forgive him. His companions have to remind him thereof so that he will be included in the statement of Allah, may He be Exalter in the *Qudsi Hadeeth*: “**I am just as My slave thinks of Me, so he thinks of me as he desires.**” (Al-Bukhari, Muslim: 7405 and, the Musnad 3/491)

Ibn Jabir reported the Prophet (SAW) saying: “None of you should die but hoping only good from Allah.” (Muslim: 2877 and Al-Bukhari)

Allah the Exalted said: “But to Allah belongs the last (Hereafter) and the first (the world).” (An-Najm: 25)

Abi Sa'eed Al-Khudry reported the Prophet (SAW) saying: "Urge those who are dying to say '*La ilaha illallah*' (i.e. there is none worthy of worship except Allah)."

Allah the Exalted said: "**83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not**". (Al-Waqi'a)

Mu'az ibn Jabal reported the Messenger of Allah (SAW) saying: "He whose last words are: '*La ilaha illallah*' (i.e. There is no true god except Allah) will enter Paradise." (*Saheeh* Al-Jame' 6479 and Al-Albany 687)

On the authority of Al Hasan, he said: "I have been informed that the Prophet (SAW) said: "Your Lord said: I will not bring for my servant two times of fear and two times of safety; if he fears Me in this world I will protect him on the Day of Resurrection, but if he felt safe from me in the world I will cause him to fear in the Hereafter" (Ibn Hebban: 640)

Allah, may He be Glorified, sends what may remind the worshipper of the nearness of his death, according to the statement of Ibn Al Jawzi: "Allah Almighty has various messengers, including illnesses, diseases, hoariness, change of hearing and sight."

Abu Hurairah reported the Prophet (SAW) saying: "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (Al-Bukhari: 6419)

On the authority of Ibn 'Abbas, 'Ekremah, and Sufia al-Thawri, Wake' Ibn Al Fudail, and Al-Tabari, they said: "It is the hoariness (the state of being grey-haired with age) as it comes for old aged people. Hence, it is a sign of departing the youth age which is the age of pastime and play."

Allah the Exalted said: "***Yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth)***" (Fatir: 42)

A Prophetic tradition stated that: "Whomsoever reached the state of being grey-haired with age while being a Muslim, it will be light for him in

the day of resurrection.” (Saheeh Al-Jami’, al-Albany)

Allah the Exalted said: “**99. Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!"**.” (Al-Mu'menoon: 99-100)

Abu Hurairah reported the Prophet (SAW) saying: “The lifespan of my *Ummah* (nation; referring to the Muslim people) is between sixty to seventy, and the least of them are those who surpass that.” (Ibn Habban)

Allah the Exalted said: “**And spend (in charity) of that with which We have provided you, before death comes to one of you.**” (Al-Munafiqoon: 10)

He the Exalted also said: “**27. (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!"**” (Al-Fajr: 27-28)

Abu Dhar reported the Prophet (SAW) saying: “Whoever amongst my *Ummah* dies without having worshipped others besides Allah, will enter Paradise.” (Al-Bukhari)

‘Obada ibn Al-Samit reported the Prophet (SAW) saying: “He who loves to meet Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors to meet him.” (Muslim)

Death, as stated by some scholars, is another phase, another type of evolution, and another kind of birth and transference from one world to another. As well, death is neither absolute nihility nor pure evanescence, but it is the state of the spirit's departure of the body and transfer from a domicile to another. It is a call for the everlasting life and an introduction for the eternal life.

The word "*Maut*"; i.e. death, has been mentioned in the Holy Qur'an (165) one hundred and sixty-five times, and the word "*Wafah*", i.e. "taking one's soul", has been mentioned in the Holy Qur'an (25) twenty-five times. Hence, "*Wafah*" in the worldly meaning is larger than "*Maut*".

We find in the Holy Qur'an in Surat Az-Zumar, Allah the Exalted

said: ***“It is Allah Who takes away the souls at the time of their death.”*** (Az-Zumar: 42)

"*Wafah*" in the worldly meaning is larger than "Death", so we find in the Holy Qur'an in Surat Al-Baqarah: ***“Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So, Allah caused him to die for a hundred years.”*** (Al-Baqarah: 259)

Allah, may He be Glorified, said: ***"kept his soul with Him"*** and He did not say ***"take them to death"*** as the soul taking is irrevocable because of the verse of Allah, may He be Glorified: ***“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think***

deeply.” (Az-Zumar: 42)

In the interpretation of this verse, Al-Qurtubiy said: “Ibn Abbas and others said: The souls of living and dead people meet in dreams and they get familiar to each other as Allah wills. If he wills to return them to the bodies, Allah keeps the souls of dead people with him and sends the souls of living people to their bodies.”

Said ibn Jubair said: “Allah takes the souls of dead people if they die, and the souls of living people if they sleep, and they get familiar to each other as Allah wills. Then, Allah keeps those destined to die and sends the others; i.e. returns them back.”

Umm Salamah reported the Prophet (SAW) saying: “When one of you is afflicted with a calamity, he should say: "We belong to Allah, and to Him we do return." O Allah, I expect reward from You from this affliction, so give me reward for it, and give me a better compensation.” (Sunnan Abi Dawood)

'Ata' Ibn Yaser said: “In the middle night of Sha`ban, the Angel of death is given a Small book and is told: ‘this year, you are to seize the soul of the people whose names are recorded on the small book.’ A man may

sow crops, marry women and build constructions while his name is written in the small book while he knows not.”

On the authority of Me'kal ibn Yasar, he said: The Prophet (SAW) said: In dictating the dead people: "Recite the *Surat Yaseen* on your dead people" (Sunan Abu Dawood)

Allah the Exalted said: “***Everyone shall taste the death. Then unto Us you shall be returned.***” (Al- ‘Ankaboot: 57)

Anas reported the Prophet (SAW) saying: “The dead person is followed by three: His family, his wealth and his deeds. Then two of them come back: His family and his wealth, and there remain only his deeds.” (Al-Bukhari 6514 and Muslim: 2960)

Abu Hurairah reported the Prophet (SAW) saying: “When a man dies all his good deeds come to an end except three: Ongoing charity, beneficial knowledge and a righteous son who prays for him.” (*Saheeh* Ibn Habban)

Allah the Exalted said: “***But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter.***” (Al-Qassas: 77)

Jabir reported the Prophet (SAW) saying: "Shall I inform you of your righteous who are distinguished from the wicked among you, they said, yes! The messenger said the best among you are those who live longer and do good deeds. (Al-Bukhari and Muslim)

Allah the Exalted said: “***Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!***” (An-Nisa’: 78)

Anas reported the Prophet (SAW) saying: "When Allah wants good for a slave, He puts him in action." It was said: "How does he put him in action, O Messenger of Allah?" He (SAW) said: "By making him meet up with the righteous deeds before death."

Allah the Exalted said: “***Verily, We it is Who give life and cause death; and to Us is the final return.***” (Qaf: 43)

Abu Hurrairah reported the Prophet (SAW) saying: “Angels come to the dying person, and if the man was righteous, they say: ‘Come out, O good soul that was in a good body, come out praiseworthy and receive glad tidings of mercy and fragrance and a Lord Who is not angry.’ And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: ‘Who is this?’ They say: ‘So-and-so.’ It is said: ‘Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.’ And this is repeated until it is brought to the heaven above which is Allah. But if the man was evil, they say: ‘Come out Oh evil soul that was in an

evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,’ and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: ‘Who is this?’ It is said: ‘So-and-so.’ And it is said: ‘No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.’ So, it is sent back down from heaven, then it goes to the grave.” (*Sa-heeh al-Jami*, al-Albany: 1968)

Abi Dhar narrated that the Prophet (SAW) gave good tidings to his *Ummah*, saying: “He who dies without associating anything with Allah will enter Paradise.”

Ibn Mas’oud reported the Prophet (SAW) saying: “A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires.” (Musnad Ibn Hanbal 4/24, al-Hakim in al-Mustadrak: 1/57)

Ali Ibn Abi Talib reported the Prophet (SAW) saw the Angel of death over the head of one of al Ansar. The Prophet (SAW) said to him "Be lenient with my Companion as he is a believer". He said: Be rejoiced O Muḥammad. I am lenient with each Muslim. O Muḥammad, I do not take out the soul of the son of Adam, so if one of his family screamed, I said: What is this scream? By Allah, we have not oppressed him or immaturely end his age, or speed up his fate. We have committed no sin by taking his

soul. If you satisfy by Allah's fate, you will be rewarded, and if you disgruntle or feel pity, you will be sinful and your repentance will not be accepted and you will be blamed. Be careful. There is no place on earth ; whether a house or dwelling; but that the Angel of death encircles five times a day to the extent that I am familiar with the young and old people of them, and I know themselves more than them. By Allah O Muḥammad, if I want to take the soul of a mosquito, I will not be able to take it till Allah, may He be Glorified orders me to take it. (It is stated by al Sahmy in the

History of Jerjan).

Yet, no name was stated for the Angel of Death in the Holy Qur'an nor the Prophetic *Sunna*, and that the name Ezrael was quoted from the Israelites.

Abu Hurairah reported the Prophet (SAW) saying: “The world is a prison for the believer and Paradise for the disbeliever.” (Muslim)

Some scholars stated that: death is neither absolute nihilism nor pure evanescence, but it is the state of the spirit's departure of the body, separation between them, a change of a state, and transfer from a domicile to another. It is one of the gravest calamities, and it was dubbed by Allah as calamity in the verse of Allah, may Allah be Glorified.

They also said: What is greater than death is being oblivious, thereof, turning away from mentioning it, not contemplating it, and disserting acting upon it.

The Death of the Prophet (SAW)

Ibn Mas'oud said: "We came to Allah's Messenger (SAW) at 'Aishah's house while he was dying. He (SAW) looked at us with eyes full of tears and said: 'Welcome to you, may God grant you long life. May He give you refuge. May he help you. I give you my last instructions to fear God. I give you my last advice as a warner of God. Don't show pride over the dwellers of towns and cities and over God. Death is near. I shall have to return to God, to *Sidrat-ul-Muntaha* (lute-tree of the utmost boundary (beyond which none can pass)), to my resting place Paradise, to the full Fountain. Take my words to your people and to those people who enter your religion after me. Peace and God's Mercy be upon you. (At-Tabrani in al-Awsat 4/469)

Abdullah-bin-Zama'a said: "Bilal sought permission as to who will lead prayer. He said to him: 'Tell Abu Bakr to lead the prayer for the people'. I came out and saw nobody except 'Omar. I said: 'Omar, rise up and lead the prayer. Then 'Omar rose up and as soon as he uttered *Takbir* with his well-known loud voice, the Prophet (SAW) asked: Where is Abu Bakr? He (SAW) said thrice: 'Tell Abu Bakr to lead the prayer.' 'Aishah said: O Messenger of Allah, Abu Bakr is softhearted, when he stands in your place, his tears do not stop.' The Prophet (SAW) said: 'You are the companion of Joseph. Tell Abu Bakr to lead the prayer.'"

After 'Omar had prayed, Abu Bakr led the prayer. Then 'Omar told Abdullah-bin-Zam'a: "Woe to you! What treatment have you meted out to me? By God, I thought that the Messenger of Allah ordered you to ask me to lead the prayer." Abdullah said: "I found nobody better than you for this matter."

Aishah said: "On the first part of the day of his death, he looked somewhat better and the people left him, returned to their respective houses

and joined in their personal affairs. The Prophet (SAW) then remained alone with his wives. We remained then in hope and joy. Thereafter the Prophet (SAW) said: Leave me. An angel seeks to meet me. Everybody went out of the house except me, with his head reclined on my lap. He sat straight and I also went to a corner of the house. The angel talked with him secretly for a pretty long time. Then the Prophet (SAW) called me and placed his head again on my lap. He said to his wives: Enter the house. I said: He is not perhaps Gabriel. The Prophet (SAW) said: “O Aishah, he is the angel of death. He came to me and said: God sent me to you and advised me not to come to you without your permission. If you don't permit me, I will return; and if you give me permission, I will enter. God ordered me not to take your life until you give me permission. Now what is your permission? I said: Tarry a little till Gabriel come first, this is the time of when Gabriel comes.

Aishah said: Thereafter there appeared to us such an affair which was beyond our control. It seemed that we raise hue and cry and strike our hands and feet. The people of *Ahli-Bait* were all struck with awe and were silent. Nobody saw such an affair before.

Then Gabriel descended and saluted the Prophet (SAW) in his appointed time. I felt his advent. The people of the house went out. Gabriel said: The Almighty God tenders His *Salam* to you and enquires your health although He knows it. He has intended to make your honor and prestige perfect and wishes to establish it among your followers. The Prophet (SAW) said: I am in anxiety. He said: Give good news as God intends to take you to the place which He has prepared for you.

Gabriel said: “O Muḥammad, surely your Lord is longing to meet you. By God, the angel of death never sought permission of anybody to take his life and will never seek such permission.

Then the Prophet (SAW) called his wives and said to his daughter Fatima: Come close to me. Fatima went near him and he whispered

something in her ear. She raised her head and shed tears and could not talk further. Then he said: Come close to me. Fatima came close to him and he whispered again something to her. Then she raised her head and began to smile. We wondered at her weeping and smiling and asked her the reason.

Aishah asked Fatima about what the Prophet whispered to her and she said: He informed me that he will die today, so I began to weep at this. Then he said: I pray to God that you will be the first who will meet me and will be with me. I smiled at this. When Fatima took her two sons close to the Prophet (SAW), he showed affection and fondness for them.

Then the angel of death came and saluted the Prophet (SAW) and sought permission of the Prophet (SAW) to take this life to which he responded and gave permission. The angel of death said to him: O Muḥammad, what do you say to me? The Prophet (SAW) said: Yes, take me to my Lord. He said: Yes, your Lord is eager to meet you today, and then he went out.

Aishah said: Gabriel came and said: O Messenger of Allah, peace be upon you. This is my last descent in the earth. Revelation came to an end and the earth came near. I have no need of this earth except for you I will stay in my own place. She said: I went close to the Prophet (SAW) and placed his head upon my bosom. He fainted and perspiration came out profusely on his forehead. I began to remove the perspiration the fragrance of which I smelt. When he came around, I said to him: May my parents, my life and my family be dedicated to you, why do you perspire so much? The Prophet (SAW) said: O Aishah, the life of a believer goes out with excessive perspiration and the life of a non-believer goes out of the two sides like that of an ass. At the time, we hastened to run and send for the members of our families. The first man who came to us was my brother. I sent him for my father. Before anybody could come, the Prophet (SAW) breathed his last. When he fainted, he recited: “To the Blessed Companionship on High.” When he talked, he said: Prayer, prayer, you will never be routed if you continue to pray. He left instruction for prayer up to the last moment of his life. (Ibn Zama'a, Al-Bukhari, Muslim and Abo

Dawood 4/471:472). This was on Monday of Rabi' Al-Awal in 13 A.H. at the age of 63.

Ibn al-Qaiyyim said: “His honorable soul exists in the most sublime companion, in the highest level with the souls of Prophets. There, the soul is connected to the body in *Al-Rawdah Al-Sharifah* (the Holy Garden: is the spot located between the house of the Prophet (SAW), i.e. the house of ‘Aishah, God Bless her, and the Holy *Minbar* –rostrum-), attached to the

body, where he performs prayers in *Al-Rawdah* and says back *Salam* to those who salute him. There is no contradiction between the two matters; as the affairs of souls are different from the affairs of bodies.

Abi 'Ubaida Ibn Mas'oud reported the Prophet (SAW) saying: "Owe *Haya'* (The term "*Haya'*" covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and scruple, etc.) to Allah as is His due." They said: "O Prophet of Allah! We have *Haya'*, and all praise is due to Allah." He (SAW) said: "Not that, but having the *Haya'* for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So, whoever does that, then he has indeed fulfilled *Haya'*, meaning the *Haya'* which Allah is due." (Al-Tabbarani, al-Mu'jam al-Sagheer)

Is There Torment Before the Day of Judgment?

Torment of Grave

Al-Bara'a Ibn 'Azib reported the Prophet (SAW) saying: "Seek refuge in Allah from the punishment of the grave" two or three times. (Narrated by at-Tirmidhi 3604, Munad Ahmad ibn Hanbal: 4/287 and at-Tabreezi in Meshkat al-Masabeeh: 1630).

On the authority of 'Uthman ibn 'Affan, May Allah be pleased with him, stood at a grave and cried. He was asked: "Paradise and hell do not make you cry, but mentioning the grave put you into tears, why?" He answered: "The grave is the first step to the Hereafter, if you survive the grave, what follows is lesser, if you do not survive, what follows is more difficult". (Al-Bukhari in Al-Tareekh Al-Kabeer 8/229. Musnad Ahmad ibn Hanbal 1/63, Al-Hakeem in Al-Mustadrak 4/330)

Allah the Exalted said: "***And if you could but see when the Zalmoon (i.e. polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"***" (Al-An'aam: 93)

Aishah said: "I did not know the torture of the grave till a Jewish woman came begging from me, then I gave her. The Jewish woman said: 'May Allah grant you refuge from the punishment of the grave.' 'Aishah thought that it is one of the Jew's vanities, so 'Aishah asked Allah's Messenger (SAW) when he entered, and he (SAW) told her that the punishment of the grave is true." (Al-Bukhari and Muslim)

It was narrated from Abu Hurairah that the Prophet (SAW) said: "Indeed there is a *Surah* in the Qur'an of thirty *Ayat* (verses), which inter-

cedes for a man until he is forgiven. It is (*Surah*) “*Tabāarak Alladhi Biyadihil-Mulk.*” (i.e. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.)” (*Surat Al-Mulk*) (al-Tirmidhi, 2891; Abu Dawood, 1400; Ibn Maajah, 3786)

Ibn Abbas (may Allah be pleased with them) narrated that the Prophet (SAW) said, “It is a protector; a rescuer; saving from the torment of the grave.” (At-Tirmidhi)

Allah the Exalted said: “***The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'auns (Pharaoh) people to enter the severest torment!"***” (Ghafir: 46)

Thus, the Muslim should be ready to seek refuge to Allah from the torment of grave and making good deeds in this worldly life, because if he enters the grave, he will wish to be permitted to make good deed, and he will not be permitted and he will remain remorseful. Thus, O Muslim, do not lose your days because they are your capital by which you will earn in your Hereafter after making good deeds in your worldly life.

Allah the Exalted said: “***And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent"***.” (An-Nisa’: 18)

He also said: “***99. Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (i.e. a barrier) until the Day when they will be resurrected.***” (Al-Mu’menoon: 99-100)

The believer should avoid lying, treachery, gossip, and non-keeping one's self safe from being defiled by urine due to the *Hadeeth* of the

Prophet (SAW): “Turn away from the urine, most of the torment of the grave is because of urine. (Ad-Darqutni and al-Albani in al-Irwa al-Ghaleel and al-Mundhri in at-Targheeb and at-Tarhib)

Al-Bara' ibn 'Azib narrated that the Prophet (SAW) said: “When the

Muslim is asked in his grave, then he testifies that there is no god deserves to be worshiped but Allah and Muḥammad is Allah's Messenger, that corresponds to Allah's statement: “***Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter.***” (Ibraheem: 27)

Some scholars said: “Believer's keeping firm takes place in four states: in time of death, in the grave in the questioning of Munkar and Nakir till he answers fearlessly, in the reckoning on the Day of Judgment, then on the *Sirat* (a slippery bridge over the Hell) till he passes as the snatching lighting.”

Likewise, Allah misguides the disbeliever, so he is not granted success to say the right answer when he asked about his religion and his Prophet, then he says, “I have no knowledge”, so the angels beat him with a gavel that all what is between the heavens and earth will hear except the Jinn and humans. (Al-Baihaqi in His Sunan al-Kubra and al-Hakim in al-Mustadrak and al-Haithami in Mujma az-Zuaid)

Ibn Mas’oud said, "When the disbeliever dies, he will sit in his grave and asked: Who is your Lord? He will reply, “I have no knowledge.” Then the grave will be narrowed, then Ibn Mas’oud recited: “***And whoever turns away from My remembrance, then indeed, for him (is) a life straitened and We will gather him (on the) Day (of) the Resurrection blind.***” Then he said, "The strained life is the torment of the grave”.

On the authority of ibn 'Abbas in the interpretation of the verse of Allah Almighty: “***And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.)***

prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).” (As-Sajda: 21) Ibn ‘Abbas said: “The near torment is the torture of the grave.”

Aishah narrated that the Prophet (SAW) said: “The grave has a squeezing, if somebody is saved therefrom he would be Saad ibn Muaaz.” (al-Abani in al-Jami’e as-Sagheer:5306)

On the authority of Abu Hurairah, he said: “Allah's Messenger was supplicating: ‘O Allah, I seek refuge in You from trials and punishment of the grave, and from the trial of the False Messiah. (Ibn Qutaibah in *Taw'eel Mukhtalif al-Hadeeth*)

Abdullah ibn Omar reported the Prophet (SAW) saying: “When a person dies, he is shown his place in the morning and the evening. If he is one of the people of Paradise; he is shown his place among the people of Paradise, and if he is one of the people of the Fire; he is shown his place among the people of the Fire.” (Al-Bukhari)

Abu Hurairah reported the Prophet (SAW) saying: “This world is a prison for the believer and a paradise for the disbeliever.” (Muslim 3/202)

Osama ibn Zayd reported the Prophet (SAW) saying: “Once while I was with the Prophet (SAW) and Sa`d, Ubai ibn Ka`b and Mu`adh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet (SAW) told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward." (Al-Bukhari)

Ibn ‘Abbas narrated that the Prophet (SAW) used to teach them this *dua`a* (i.e. supplication) as he would teach them a *Surah* (i.e. Chapter) of the Qur'an: “O Allah! I seek refuge with You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in

You from the tribulation of the *Al-Maseekh-al-Dajjal* (Anti-christ), and I seek refuge with You from the trials of life and death.” (Muslim)

Al-Barzakh

Allah the Exalted said: “*And behind them is Barzakh (i.e. a barrier) until the Day when they will be resurrected.*” (Al-Mu'menoon: 100)

What is Al-Barzakh?

Linguistically, *Al-Barzakh* is: what is between two things or the barrier between two things, as Allah the Exalted said: “*19. He has let loosed the two seas (the salt water and the sweet) meeting together. 20. Between them is a barrier (barzakh) which none of them can transgress.*” (Ar-Rahman: 19-20)

It means the hidden barrier, as Allah the Exalted said: “*And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.*” (Al-Furqan: 53)

According to the *Shari'ah* terminology, it is a term that expresses a specific period between life and the Hereafter and a different work that the creatures live after death and evanescence. It was expounded by Imam at-Tabari as a barrier between the creatures and their return to life, staying therein till their resurrection from their graves. Barzakh, barrier, and deadline were deemed close in meaning.

While Wakee' said: It is between death and resurrection.

Al-Shu'bi said: If it is said he dies, then he is neither in life nor hereafter.

Allah Almighty destined that the sons of Adam exist in this life to be justly tested to be held accountable for their deeds, so their thanks or

disbelief will appear. This is the tribulation which Allah willed for his servants and clarified in the verse of Allah Almighty: “*Who has created*

death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving” (Al-Mulk: 2)

This tribulation is verified through two phases destined by Allah, may He be Glorified, to have special particularity. Life is limited, it is a passage to the eternal hereafter.

The journey of creatures between them is long and tedious. Allah, may He be Exalted, made an intermediate phase between the two stations of life and hereafter, so that the creatures can see worlds that they have never been able to comprehend or behold in life, such as the life of Angels with its diverse types, and by passing by diverse phases, such as the journey of the soul to heaven and honoring the souls of believers, and restraining the souls of disbelievers, torment of grave, and its bliss for the believers, so he beholds his place in Paradise. As well, his sight is extended and the living people do not feel anything, while the disbeliever's grave is tightened and a gate to the Hell is opened, so he feels the agony of its heat and poisons, and the living people do not realize the torture he is suffering.

Allah the Exalted said: ***“The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’auns (Pharaoh) people to enter the severest torment!””*** (Ghafir: 46)

He also said: ***“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.”*** (Al-Furqan: 23)

This is the life of *Barzakh* that our Lord informed us about in His Holy Book and detailed by our Messenger (SAW) in his *Sunna*, and he informed us of its conditions and news, and if it was not contained in *Shari'a*, we would not be knowledgeable thereof.

It is the period before resurrection, Doomsday, and reckoning.

Allah the Exalted said: ***“They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!””*** (Yaseen: 52)

Barzakh is: The separator between death and resurrection, it is related to life and hereafter. It commences with the soul taking and ends with the beginning of the hereafter and it is the resurrection of the dead people for the Day of Judgment.

Ibn Katheer said: “Whoever dies will be deemed in the hereafter”, and some says: “Who dies will be deemed in the Judgment Day.”

Imam Ibn Al-Qayyem said: Allah, may He be Glorified, made two appointments and two resurrections for the sons of Adam in which the wrongdoers are requited for their acts and good doers are rewarded for their deeds.

The first resurrection: The departure of soul from the body and its fate to the home of the first requital.

The second resurrection: The day on which Allah will return the souls to its bodies and resurrected from its graves, either to Paradise or Hell.

The life of graves and resurrection are two of the several *Ayat* (signs) of Allah Almighty in which we note around us everywhere. In the beliefs, the brain is freed from the restrictions of human logic to be promoted by pondering over the familiarity with Allah Almighty upon seeing his Signs in the universe and in selves.

Allah the Exalted said: “***We will show them Our Signs in the universe, and in their ownelves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?***” (Fussilat: 53)

Thus, if Man is haunted by doubt in one of the pillars of faith, such as the Day of Judgment, Resurrection, grave life, or the question of Munkar and Nakeer, he should gaze around him in the Signs of Allah, may He be Exalted, to behold His omnipotence, and then refer to the Holy Qur'an to see a recorded registry of what he had seen in the horizons and what he had not noted.

The Holy Qur'an and horizons are a theatre for man to contemplate

and an immense entrance for his certainty.

Regarding the meeting of the souls of living and dead people in the dream:

Allah the Exalted said: *“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.”* (Az-Zumar: 42)

Sleeping

Death – Soul taking

Ibn 'Abbas (may Allah be pleased with him) said in the interpretation of this verse: “I have been informed that the souls of living and dead people meet in the dream, so they ask each other. Then, Allah Almighty keeps the souls of the dead people, and sends the souls of living people to their bodies.”

Al-Sudai said in the expounding of the verse of Allah, may He be Exalted: “*and those that die not during their sleep.*” (Az-Zumar: 42)

He said: Allah takes its souls while sleeping, so the soul of the living meets the soul of the dead, and they remember their situations and get familiar to each other. Then, the soul of the living returns to his body in life till the remaining age, and the soul of dead returns to his body and to be kept.

The examples and evidences of the meeting of the souls of living and dead are numerous. How many narrations tell that a person saw a dead person in his dream and was familiar to him.

The living person's sight of the dead person's soul in his dream was not made in vain by Allah, may He be Exalted. On one hand, it rests the heart of the believer to the life after death.

On the other hand, it plays an important role in the march of our spiritual life. How many dreams changed man's life from corruption and bawdiness to rectitude and piety, or alerted him of odious thing, or warned him of sedition, or abnormal behavior.

Abi Sa'eed al-Khodri heard the Prophet (SAW) saying: "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank

Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him." (Al-Bukhari 6985, Kitab al-Ta'beer)

Ibn Jabir reported the Prophet (SAW) saying: If anyone sees a dream which he does not like, he should spit on his left side three times, and seek refuge with Allah from the Satan three times, and let him turn over from the side on which he was sleeping. (Muslim, Kitab al-Ro'ya: 2262)

Resurrection

It is the Doomsday and the approaching of the reckoning time, when people stand to the Lord of Worlds, and it is the day of determination of Allah's creatures, may He be Glorified, and it is a distressful day. It is described by Allah Almighty by His verse: “***The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.***” (Al-Hajj: 2)

Allah the Exalted also said: “***17. Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)? 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.***” (Al-Muzzammil: 17-18)

What did we do for this Day [The Day of Judgment], when the sky breaks apart, when the stars fall, scattering, losing their luster, when the sun is wrapped up [in darkness], when mountains are moved away, when the wild beasts are gathered, when the seas are made to overflow, when the souls are paired, when the hellfire is set ablaze, when the Paradise is brought near, when the mountains are blown away, when the earth is spread, the people will depart separated [into categories], none will be asked about his sin among men or jinn, when the earth is shaken. It is a Day visualized by Allah, may He be Glorified, in the Holy Book, and depicted therein enormities and descriptions for the torture of sinners and disbelievers, and in which the believers will be rewarded for the deeds which they committed.

Allah the Exalted said: “***12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment.***” (Al-Muzzammil: 12-14)

Evidences and Signs of the Day of Judgment

There are conditions and signs before the Judgment Day, according to the *hadeeth* of the Prophet (SAW) to Huzaifa ibn Al-Yaman: The Prophet said: “What are you discussing?” They (the companions) said: “We are talking about the last hour.” Thereupon he said: “It will not come until you see ten signs before it, He made a mention of the Smoke, the *Dajjal*, the Beast, the Rising of the Sun from the West, the Descent of Jesus, Son of Mary, the emergence of Ya’juj and Ma’juj, and Landsliding will occur in three places, One in the East, one in the West and one in Arabia at the end of which a fire would burn forth from Yemen, which would drive people to the place of their assembly.” (Musnad Ahmad ibn Hanbal)

Allah the Exalted said: “*Until, when Yajooj and Majooj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.*” (Al-Ambiya’: 96)

Some Signs of the Judgment Day:

It was narrated that Anas ibn Maik said, “Shall I not tell you a *hadeeth* that I heard from the Messenger of Allah (SAW), which no one will tell you after me? I heard it from him (saying): ‘Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women.’”

Allah the Exalted said: “*And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Quran and Prophet Muḥammad (SAW)).*” (An-Naml: 82)

He also said: “*10. Then wait you for the Day when the sky will bring forth a visible smoke. 11. Covering the people, this is a painful torment.*” (Ad-Dukhan: 10-11)

Abu Hurairah reported the Prophet (SAW) saying: “The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I was in his place.’” (Bukhari: 7115)

Among the verses of the approaching of the Judgment Day in the Holy Qur'an are:

“Draws near for mankind their reckoning, while they turn away in heedlessness.” (Al-Ambiya’: 1)

“The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.” (An-Nahl: 1)

“Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.” (Ash-Shura: 18)

Muqatel said in describing the Judgment Day: “Woe from a day whose length is fifty thousand years. It is the Day of Shivering and Approaching. It is the Day of regret and sorrow. It is the Day of reckoning and balancing, and it is the Day of questioning.” Allah said: **“The Day when (all) mankind will stand before the Lord of the Al-alameen (mankind, jinns and all that exists)”**

It is the Day of earthquake, cry, the inevitable reality, calamity, and resurrection.

Allah said: **“On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black.”** (Aali-Imran:

106)

He also said: **“A Day whose evil will be wide-spreading.”** (Al-Insan: 7)

He also said: **“(Remember) the Day when every person will come up pleading for himself.”** (An-Nahl: 111)

The signs of the Judgment Day include the *Hadeeth* of the Prophet

(SAW):

Anas ibn Malik reported the Prophet (SAW) said: “The *Dajjal's* eyes are deformed. He will have written across his forehead the word of unbelief. Then He spelled the work *Kafir* (Disbeliever) and said every Muslim will read thereof.” (Sahih Muslim)

Allah the Exalted said: “**1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens.**” (Az-Zalzala: 1-2)

He also said: “**8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.) 9. And the mountains will be like flakes of wool.**” (Al-Ma’arij: 8-9)

He also said: “**On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.**” (Al-Muzzammil: 14)

When is the Day of Resurrection?

Allah the Exalted said: ***"I swear by the Day of Resurrection."*** (Al-Qiyama: 1)

Only Allah knows the appointment of the Hour, as Allah the Exalted said: ***"People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!""*** (Al-Ahzab: 63)

Allah the Exalted also said: ***"Say (O Muḥammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."*** (Saba': 30)

He also said: ***"42. They ask you (O Muḥammad SAW) about the Hour, - when will be its appointed time? 43. You have no knowledge to say anything about it, 44. To your Lord belongs (the knowledge of) the term thereof?"*** (An-Nazi'at)

He also said: ***"Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allah, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfooz)"*** (Saba': 3)

He also said: ***"And with Whom is the knowledge of the Hour, and to Whom you (all) will be returned."*** (Az-Zukhruf: 85)

He also said: ***"Those who fear their Lord without seeing Him, while they are afraid of the Hour."*** (Al-Ambiya: 49)

He also said: ***"They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear***

their burdens on their backs; and evil indeed are the burdens that they will bear!” (Al-An’aaam: 31)

Allah’s Messenger also added to the portents of the Hour in the *hadeeth* (i.e. Prophetic tradition) narrated by Ibn Jabir: “I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.” (at-Tabarani-al-Mu’jam al-Awsat)

Allah the Exalted said: “***And to Allah belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.***” (An-Nahl: 77)

Ibn ‘Omar reported the Prophet (SAW) saying: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: ‘When the sun *Kuwwirat* (wound round and lost its light and is overthrown)’, and ‘When the heaven is cleft sunder’, and ‘When the heaven is split asunder.’” (Jami’ at-Tirmidhi: 3333)

Abu Hurrairah reported the Prophet (SAW) saying: “The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection.”

The Status of the Creatures in the Day of Resurrection

Here are some of the statuses of creatures on the Day of Resurrection from the Holy Qur'an, its verse, and authoritative and Purified *Sunna*.

Allah the Exalted said: ***“Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt.”*** (Aali-Imran: 9)

Allah the Exalted said: ***“49. Say (O Muḥammad SAW): “(Yes) verily, those of old, and those of later times. 50. “All will surely be gathered together for appointed Meeting of a known Day.”*** (Al-Waqi’a: 49-50)

He also said: ***“(And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise).”*** (At-Taghabun: 9)

He also said: ***“And they say: “When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?””*** (Al-Isra’: 49)

He also said: ***“That will be a Day of Decision! We have brought you and the men of old together!”*** (Al-Mursalat: 38)

He also said: ***“Say (to them): “Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.””*** (Al-Jathiya: 26)

He also said: ***“43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and***

humility, ignominy covering them (all over)! That is the Day which they were promised!” (Al-Ma’arij: 43-44)

He also said: “***And surely, all, every one of them will be brought before Us.***” (Ya-seen: 32)

He also said: “***It is a Day whereon mankind will be like moths scattered about.***” (Al-Qari’a: 4)

He also said: “***(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.***” (Al-Infitar: 19)

Ibn ‘Omar reported the Prophet (SAW) saying: “On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears.”

Allah the Exalted said: “***And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.***” (Al-Mo’menoon: 62)

He also said: “***On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there was a great distance between him and his evil.***” (Aali-Imran: 30)

He also said: “***Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?***” (Al-Mu’menoon: 115)

Abi Sa’eed Al-Khudry narrated: "The Prophet (SAW) recited: “***That Day it will declare its information***” and said: 'Do you know what its information is?' They said: 'Allah and His Messenger know best.' He said: 'In

deed its information is that it will testify against every servant, male and female, about what they did on its surface. It will say that he did such and

such on such and such a day.' He said: 'With this it shall be ordered.'

Allah the Exalted said: ***“They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!”*** (al-An’aam: 31)

He also said: ***“O you who disbelieve (in the Oneness of Allah - Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.”*** (At-Tahreem: 7)

He also said: ***“That Day shall you be brought to Judgement, not a secret of you will be hidden.”*** (Al-Haaqqa: 18)

He also said: ***“And they will find all that they did, placed before them, and your Lord treats no one with injustice.”*** (Al-Kahf: 49)

He also said: ***“Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?”*** (an-Nisa’: 87)

He also said: ***“And to Allah belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.”*** (An-Nahl: 77)

He also said: ***“On the Day when it comes, no person shall speak except by His (Allah’s) Leave. Some among them will be wretched and (others) blessed.”*** (Hood: 105)

Sahl Ibn Sa’d reported the Prophet (SAW) 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)". (Al-Bukhari: 6521)

Allah the Exalted said: ***“And those who disbelieve will not cease to be in doubt about it (this Quran) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection)”*** (Al-Hajj: 55)

Allah the Exalted also: ***“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.”*** (Ibraheem: 48)

He also said: ***“And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.”*** (Al-Ambiya: 104)

He also said: ***“On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).”*** (Al-Qiyama: 13)

Abu Hurrairah reported the Prophet (SAW) saying: ***““On the Day of Resurrection, Allah will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King; where are the kings of the earth?’”*** (Al-Bukhari: 7382)

Allah the Exalted said: ***“And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves.”*** (Al-Hajj: 7)

He also said: ***“Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!”*** (At-Takathur: 8)

He also said: ***“9. Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). 10. And that which is in the breasts (of men) shall be made known. 11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be well-acquainted with***

them (as to their deeds), (and will reward them for their deeds).” (Al-Adiyat: 9-11)

He also said: ***“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).”*** (Aali-Imran: 185)

He also said: ***“Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of***

Resurrection about which there is no doubt. And who is truer in statement than Allah?" (An-Nisa': 87)

Al-Miqdad narrated that he heard the Messenger of Allah saying: 'On the Day of Judgment, the sun will be drawn near the servants, until it has come a mile or two (away). The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it.' I saw the Prophet (SAW) indicating with his hand toward his mouth, meaning that one would be bridled with it." (Jami' at-Tirmidhi: 2421)

Allah the Exalted said: "***Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).***" (Al-Furqan: 11)

He also said: "***This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.***" (Ghafir: 17)

'Aishah reported the Prophet (SAW) saying: 'Whoever his account is questioned about, he shall be ruined.' I said: 'O Messenger of Allah! Indeed Allah [Most High] has said: '***Then as for him who shall be given his Record in his right hand, he surely will receive an easy reckoning.***' (Al-

Inshiqaq: 7-8) The Prophet (SAW) said: 'That is the presentation.'" (Jami' at-Tirmidhi: 2426)

Allah the Exalted said: "***35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse. 37. Woe that Day to the deniers (of the Day of Resurrection)!***" (Al-Mursalat: 35-37)

He, Most High, also said: "***Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).***" (Al-Baqarah: 210)

He, Most High, also said: ***“And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?”*** (Az-Zumar: 60)

He, Most High, also said: ***“1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens, 3. And man will say: "What is the matter with it?"”*** (Az-Zalzala: 1-3)

He, Most High, also said: ***“20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. 21. And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return.”*** (Fussilat: 20-21)

It was narrated that Anas ibn Malik said: "The Prophet (SAW) said: 'The most affluent of the people in this world, of the inhabitants of the Fire, (who will be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: 'O son of Adam, did you ever see anything good? Did you ever have any pleasure?' He will say: 'No, by Allah, O Lord!

Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: 'O son of Adam, did you ever see anything bad? Did you ever experience any hardship?' He will say: 'No, by Allah, O Lord! I never saw anything bad and I never experienced any hardship. (Muslim)

Allah, Most High, said: ***“Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.”*** (Ash-Shura: 20)

He, Most High, also said: ***“Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do.”*** (Al-Mumtahina: 3)

Mustawrid Ibn Shaddad reported Allah's Messenger saying: "The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let-him see what he brings forth." (Muslim: part3/page217)

Allah the Exalted said: "***Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.***" (Al-Qamar: 46)

Allah the Exalted also said: "***And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees).***" (Al-Isra': 58)

He, Most High, also said: "***8. Then, when the Trumpet is sounded (i.e. its second blowing); 9. Truly, that Day will be a Hard Day.***" (Al-Muddathir: 8-9)

Abu Ad-Darda' narrated that the Prophet (SAW) said: "Nothing is placed on the Scale that is heavier than Taqwa (i.e. fulfilling one's duty towards Allah, namely, doing what Allah commands and abstaining from what He prohibits) of Allah and good character." (Abu Dawood: at-Tirmidhi 3/49)

Allah the Exalted said: "***They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.***" (Ar-Room: 7)

He also said: "***And those who disbelieve will not cease to be in doubt about it (this Quran) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection)***" (Al-Hajj: 55)

Anas Ibn Malik asked Allah's Messenger to intercede for him on the Day of Judgment. Allah's Messenger said: 'I am the one to do so.' Anas asked: 'Then where shall I seek you?' Allah's Messenger replied: 'Seek me, the first time you should seek me is on the Sirāt (The bridge that will be

laid across Hell-fire for the people to pass over on the Day of Judgment)." Then Anas asked: 'What if I do not meet you upon the *Sirat* safely?' Allah's Messenger replied: 'Then seek me at the Mizan.' Anas asked: 'And if I do not meet you at the Mizan (the Scale)? Allah's Messenger replied: 'Then seek me at the Hawd (the watering-place; Cistern; Basin; Tank; Fountain; River of Prophet Muḥammad, whose pure drink will refresh the believers on the Day of Judgment), for indeed I will not be missed at these three locations.'" (Musnad Ahmad ibn Hanbal)

Allah the Exalted said: "**13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. 14. (It will be said to him): 'Read your book. You yourself are sufficient as a reckoner against you this Day.'**" (Al-Isra': 13-14)

He, Most High, also said: "***And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.***" (Al-Qasas" 88)

It was narrated that 'Aishah said: "I asked the Prophet (SAW) about the Verse: 'On the Day when the earth will be changed to another earth and so will be the heavens. (IbrâhIm: 48) - where will the people be on that Day, O Messenger of Allah?" He said: "On the Sirât." (Muslim: 7056)

Allah the Exalted said: "***And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.***" (An-Naml: 88)

He, Most High, also said: "***(And remember) the Day when We shall call together all human beings with their (respective) Imam (their Prophets, or their records of good and bad deeds, or their Holy Books like the Quran, the Taurat (Torah), the Injeel (Gospel), etc.). So, whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.***" (An-Naml: 71)

'Aishah reported that the Prophet (SAW) said: "O Allah, grant us an

easy reckoning.” ‘Aishah said, Messenger of Allah, what is an easy reckoning? The Messenger said Allah looks at the evil deeds and forgive thereof. Whoever is thoroughly taken to account will be destroyed. There is no Muslim who is afflicted with pain as much as the prick of a thorn or more but that Allah will expiate his sins al-Mustadrak on the Sahih’s”

Allah the Exalted said: “**124. "But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."** **125. He will say:"O my Lord! Why have you raised me up blind, while I had sight (before)."** **126. (Allah) will say:**

"Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)."” (Taha: 124-126)

Allah, Most High, also said: “***And on the Day that the Hour will be established, the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded (away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world))***” (Ar-Room: 55)

Allah, Most High, also said: “***And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).***” (Maryam: 95)

Abdullah Ibn Mass'oud reported the Prophet (SAW) saying on the interpretation of the verse: “***And there is none of you except will come to it***”: all will come to it then they will depart according to their deeds. (Musnad Ahmad ibn Hanbal)

Allah the Exalted said: “**25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.**” (Al-Ghashiya: 25-26)

He, Most High, also said: “***(Remember) the Day when every person***

will come up pleading for himself, and everyone will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.” (An-Nahl: 111)

Abu Huraira narrated: Muḥammad’s *Ummah* will be the first nation to be asked about their accounts, as the Prophet (SAW) said: "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. (The Two *Saheehs*)

In another narration" will be reckoned before all creatures"

Abu Hurairah reported the Prophet (SAW) saying: "There are seven whom Allah will shade in His shade on the Day when will be no shade but His: A just ruler; a young man who grows up worshipping Allah; a man whose heart is attached to the Masjid; two men who love one another for the sake of Allah, they meet and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allah'; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allah when he is alone and his eyes fill with tears." (Al-Bukhari: 660 and Muslim: 1031)

Abu Al-Darda’ reported Allah’s Messenger saying: "Nothing is placed on the Scale that is heavier than good character." (Musnad Ahmad)

Allah the Exalted said: “***And on the Day when the Hour will be established, the Mujrimoon (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.***” (Ar-Room: 12)

He, Most High, also said: “***19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last). 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.***” (Fussilat: 19-20)

Mo’az Ibn Jabal reported Allah’s Messenger saying: "The feet of the slave of Allah shall not move [on the Day of Judgment] until he is asked about four things: About his life and what he did with it, about his body and

for what did he wear it out, about his knowledge and what he did with it, and about his wealth and how he earned it and where he spent it on." (at-Tirmidhi: 2417)

Allah the Exalted: "***Whosoever desires (with his deeds) the reward***

of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter." (Ash-Shura: 20)

He, Most High, also said: "***Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. (i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet (SAW).***" (Al-Kahf: 7)

And He, Most High, said: "***The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets.***" (Taha: 52)

And He, Most High, said: "***and your Lord is never forgetful.***" (Maryam: 64)

And He, Most High, said: "***The Day whereon neither wealth nor sons will avail.***" (Ash-Shuara: 88)

Allah, may He be Exalted, said in *Qudsi hadeeth*: "By my Glory, I will get out of the Hell who said one day: No God deserves to be worshiped but Allah."

Abu Hurrairah reported the Prophet (SAW) saying: "On the Day of Resurrection, Allah, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?'" (Muslim: 7051)

Allah the Exalted said: "***They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His***

Right Hand. Glorified is He, and High is He above all that they associate

as partners with Him!” (Az-Zumar: 67)

He, Most High, also said: ***“The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah’s the One, the Irresistible!”*** (Ghafir: 16)

Abu Mussa Al-Ash’ary reported the Prophet (SAW) saying: “This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed. (Sunnan Abi Dawood: 4278)

Trumpet - Resurrection – Gathering

The Trumpet:

Allah the Exalted said: “*when the trumpet will be blown. All-Knower of the unseen and the seen.*” (Al-An’aam: 73)

He, Most High, also said: “*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.*” (Al-Mu’menoon: 101)

Abu Sa’eed narrated: "The Prophet (SAW) said: 'How can I be comfortable when the one with the horn is holding it to his lips, his ears listening for when he will be ordered to blow, so he can blow.' It was as if that was very hard upon the Companions of the Prophet (SAW), so he said to them: 'Say: "Allah is sufficient for us and what a good protector He is, and upon Allah we rely."' (At-Tirmidhi: 2431)

Allah the Exalted also said: “*The Day when the Trumpet will be blown, and you shall come forth in crowds (groups).*” (An-Naba’: 18)

He also said: “*20. And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.*” (Qaf: 20-21)

What is the Trumpet? How Many Blows?

The trumpet is a horn blown by "Israfil" by the order of Allah, may He be Glorified. The first blow is the death blow for all the creatures of Allah, may He be Glorified after which all living creatures are destroyed.

For Allah, the Exalted said: “*They await only but a single Saihah*

(shout, etc.), which will seize them while they are disputing!" (Ya Seen: 49). They will dispute in their markets and needs.

Allah the Exalted said: ***"It shall not come upon you except all of a sudden."*** (Al-A'raf: 187)

Allah also said: ***"Then they will not be able to make bequest, nor they will return to their family."*** (Yaseen: 50)

Abdullah Ibn Omar narrated: "The Prophet (SAW) said: The trumpet is a blown horn. (Musnad Abu Dawood)

Allah the Exalted said: ***"It was but one Saihah (shout, etc.) and lo! They (all) were silent (dead-destroyed)."*** (Ya Seen: 29)

Then, the second blow that will return each soul to its body and they will get out of the graves to the caller due to the statement of Allah Almighty: ***"And when the souls shall be joined with their bodies."*** (At-Takweer: 7)

He, Most High, also said: ***"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will blown a second time and behold, they will be standing, looking on (waiting)."*** (Az-Zumar: 68)

Allah informed us about the disbelievers that they said: ***"Woe to us! Who has raised us up from our place of sleep."*** It will be said to them: ***"This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!"*** (Yaseen: 52) Then, the creatures will be dispatched to the gathering land.

As for the wild beasts of prairies, which are mixed with the creatures after its wildness, they will be servile because of the tenseness of the thunderbolt and horror of the blow. In this regards Allah Almighty said: ***"And when the wild beasts shall be gathered together."*** (At-Takweer: 5)

Then, the rebellious devils will be shackled after its rebellion and tyranny. It is referred to in the statement of Allah, may He be Glorified: ***"So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on***

their knees.” (Maryam: 68)

He also said: “*O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust.*” (Al-Hajj: 5)

He also said: “*And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him humbled.*” (An-Naml: 87)

He also said: “*The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimoon (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces).*” (Taha: 102)

The second blow is for all creatures of Allah Almighty and readiness for resurrection, then the gathering where all creatures will be gathered on one land.

Allah the Exalted said: “*And the Trumpet will be blown, and We shall collect them all together.*” (Al-Kahf: 99)

He also said: “*It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.*” (Al-Hajj: 66)

Resurrection

It means the standing (resurrection) of creatures in the aftermath of the second blow (the blow of revival after death).

Allah the Exalted said: ***“And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.”*** (An-Nahl: 38)

He also said: ***“The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad SAW): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.”*** (At-Taghabun: 7)

Abduallah Ibn ‘Omar reported Allah’s Messenger saying: “The Hour will not come except upon the most evil of people.” (Muslim: 2949)

Allah the Exalted said: ***“It is only those who listen (to the Message of Prophet Muḥammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).”*** (Al-An’aam: 36)

He Almighty also said: ***“Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”*** (Al-‘Araf: 25)

He also said: ***“It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.”*** (Al-An’aam: 60)

Al-Bara' Ibn 'Azib narrated that the Prophet (SAW) used to lay his head upon his right hand when going to sleep, then say: "My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (*Rabb Qini 'Adhābaka Yawma Tab'athu 'Ibādak*)." (At-Tirmidhi: 3399)

The life of graves "*Barzakh*" and the life of resurrection are two of the several Signs of Allah, may He be Exalted, which we see everywhere to have clarified thinking to be familiar with Allah, may He be Glorified and his omnipotence when seeing his signs in the universe and selves.

Allah the Exalted said: "*We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?*" (Fussilat: 53)

He also said: "*And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."*" (Ar-Room: 56)

He also said: "*Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.*" (Ar-Room: 50)

He also said: "*It is He Who gives life, and causes death, and to Him you (all) shall return.*" (Yunus: 56)

He also said: "*And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavyladen cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.*" (Al-A'raf: 57)

It was narrated that Abi Ruzin al-Uqaili said: "O Messenger of Allah, how Allah resurrects his creatures? The Messenger (SAW) said: 'Did not

you passed by a dry valley of your kinship then you passed there again to find it green?' He said: 'Yes'. The Messenger (SAW) said: 'This is exactly the Sign of Allah when resurrecting his creatures.' (Abu Dawood in his Musnad)

Allah the Exalted said: "***Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death.***" (Ar-Room: 50)

He also said: "***As such (will be) the Resurrection!***" (Fatir: 9)

Allah Almighty resurrects each slave in the state in which he died.

It was narrated that Jâbir ibn Abdullah said: "I heard the Prophet (SAW) saying: "Every slave (of Allah) will be raised in the state in which he died." (Muslim: 2878)

'Abdullâh ibn 'Umar said: "I heard the Prophet (SAW) saying: 'When Allah wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their intentions.'" (Al-Bukhari 7108 and Muslim 2879)

Gathering

The meaning of gathering is the same as assemblage. It is the gathering of creatures on the Day of Judgment according to the *Hadeeth* of the Prophet (SAW):

Allah's Messenger said: "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment). The second batch will be those who will gather riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be then, and will be with them in the afternoon, wherever they may be then." (Al-Bukhari 6522 and Muslim 2861)

In his book [Menhaj Al Deen], Al Hulaimy said: "It is probable the *Hadeeth* of the Prophet (SAW): People will be gathered in three ways: Righteous, people blended good and evil deeds, and disbelievers. The righteous are those who are aspired to reward provided by Allah. The overawed people are in a state between fear and hope, but the disbelievers and the wicked; they will be gathered by the Hell Fire.

Anas ibn Mâlik narrated that a man said: "O Messenger of Allah, how will the disbeliever be driven upon his face on the Day of Resurrection?" He said: "Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?" (Al-Bukhari: 2806 and Muslim 6253)

Allah the Exalted said: "***Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.***" (Al-Furqan: 34)

Allah also said: “***And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men, saints, Iesa (Jesus) son of Maryam (Mary), etc.)***” (Al-Furqan: 17)

Ibn ‘Omar reported Allah’s Messenger saying: "Every one of you will come close to his Lord, Who will screen him from the people and say to him, 'Did you do such and such (a deed)?' He will reply, 'Yes.' Then Allah will say, 'Did you do such and such (a deed)?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today.'" (Al-Bukhari: 7514)

Allah the Exalted said: “***Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."***” (Al-Mulk: 24)

He also said: “***And whether you die, or are killed, verily, unto Allah you shall be gathered.***” (Aali-Imran: 158)

He also said: “***Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).***” (Al-Baqarah: 210)

On the authority of Mu’awiyah ibn Haidah, may Allah be pleased with him- said: The Prophet (SAW) said: “You shall be assembled... men, mounted, and on your faces, here, and pointed with his hand towards Shaam. You are the seal of seventy nations, you are the best thereamong, and thigh is the first to give expression.” (Sahih al- Jame’, 2301-2302, al-Albani in Fadaail Aṣ Ṣhaam 13)

Abu 'Obaidah said: “They are prevented to speak till their thighs speak, and *al Ghedam*; means the strainer of the jug.”

The Prophet (SAW) said: “Every *Ummah* will follow what they were worshipping.” (Al-Bukhari and Muslim)

It was narrated from Abu Hurairah that the Prophet (SAW) said: "On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and

it will reach up to the people's mouths" or "ears." Thawr (a narrator) was uncertain as to which of them he said. (Muslim: 2863)

Allah the Exalted said: ***“But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”*** (Taha: 124)

It was narrated that 'Aishahh said: "I heard the Prophet (SAW) say: 'The people will be gathered on the Day of Resurrection barefoot, naked and uncircumcised.' I said: 'O Messenger of Allah, men and women together, looking at one another?' He said: 'O 'Aishahh, the matter will be too serious for them to look at one another.'" (Muslim 2859)

This is also in accordance with what Allah said: ***“And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time.”*** (Al-An'aam:94)

Allah, Most High, also said: ***“As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) (in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)).”*** (Al-A'raf: 29)

The Prophet (SAW) said, “You will be gathered (on the Day of Judgment), bare-footed, naked. He added, "The first to be dressed on the Day of Resurrection, will be Abraham. A chair will be brought and placed to the right of the Throne, and then I will be brought and clothed in a garment from Paradise, the like of which has never been seen, then a chair will be brought and placed on the leg of the Throne.” (Al-Baihaqi in al-Asmaa and *Sifaat*)

Allah the Exalted said: ***“And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.”*** (Al-Hijr: 25)

He also said: ***“O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (SAW) calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall***

(all) be gathered.” (Al-Anfal: 24)

He also said: ***“We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”*** (Al-An’aam:38)

He also said: ***“It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.”*** (Al-An’aam: 60)

He also said: ***“And on the Day when He will gather them (all) together (and say): “O you assembly of jinns! Many did you mislead of men,” and their Auliya’ (friends and helpers, etc.) amongst men will say: “Our Lord! We benefited one from the other.”*** (Al-An’aam: 128)

He also said: ***“The Day We shall gather the Muttaqoon (the pious and righteous persons who fear Allah much) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).”*** (Maryam: 85)

Ibn Mas’ud Reported: “The people will be gathered on the Day of Resurrection as naked, hungry, and thirsty as they ever were. So, whoever clothed someone will be clothed by Allah, whoever fed someone will be fed by Allah, and whoever quenched someone’s thirst will have his thirst quenched by Allah, and whoever do good deeds for the sake of Allah he will be sufficed by Allah, and whoever advocated for sake of Allah, he will

be relieved by Allah in the Day of Resurrection.” (Abu Bakr Ahmad ibn al-Khateeb)

Allah the Exalted said: ***“And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allah, and were not guided.”*** (Yunus: 45)

He also said: ***“We shall gather the Mujrimoon (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or***

blind eyed with black faces).” (Taha: 102)

Ibn Abbas reported Allah’s Messenger (SAW) saying: “O people! You will be resurrected barefooted, naked and uncircumcised.” (Al-Bukhari)

Allah the Exalted said: “*As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.*” (Al-Ambiya’: 104)

Reckoning (Exhibition for Judgment)

***Al-Meezan* (The Balance) – *As-Sirat* (The Path)**

After gathering creatures in the land of gathering, they will be exposed to their Lord in a sublime situation in which the children will become grey-haired till the sun gets nearer, sweat will increase till it reaches the mouths and ears of some people. People's sweat will be according to their deeds, in which it will be toughest for the disbelievers, then the grave sinners, etc. The Prophet (SAW), martyrs, and those whom Allah wills shall be excluded as they will not sweat. [The statement of Ali ibn Abi Jamra in

Al-Miqdad ibn Al-Aswad said: "The Prophet (SAW) said: The sun will be brought near to the people on the Day of Resurrection, until it is one Mil (it a measure of distance (mile) or the stick which is used to apply *kohl* (antimony eye powder) to the eyes) away from them. The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.' And the Prophet (SAW) pointed with his hand to his mouth." (Muslim 2864)

Allah the Exalted said: "***That Day shall you be brought to Judgment, not a secret of you will be hidden.***" (Al-Haaqqa: 18)

He also said: "***And they will be set before your Lord in (lines as) rows.***" (Al-Kahf: 48)

The reality of Exhibition for Judgment is realizing a thing by one of the senses to be familiar with his condition by hearing and sight. The creatures are still standing in a day whose length is fifty thousand years till

they are inspired or get interested, saying: We were seeking the intercession in life, so let's seek the intercession of our Lord, may He be Glorified, so they seek the intercession of Prophets, and they will say that they are not in a position to intercede, and they will say that Muḥammad (SAW) was singled out this day by Allah, may He be Exalted, and he will be forgiven his former and later sins.

It was narrated from Abu Hurairah that the Prophet (SAW) said: "Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection." (Muslim 334)

It was narrated from Abu Hurairah that the Prophet (SAW) said: "The Prophet (SAW) will come beneath the throne, I will be inspired with words of praise with which I will praise Him, words that I do not know now. So, I will praise Him with those words of praise and say O Allah have mercy

upon the miserable of my *Ummah*, You rendered your judgment and took vengeance on them, so accept my intercession. Then Allah says intercession will be granted to you, then I come to the fire and bring out each one who said There is no go deserves to be worshipped but Allah.” (Al-Bukhari and Musnad Ahmad ibn Hanbal)

O Allah, bestow us loving him, and loving those who love him, and make us drink from the water of his *Hawd* (Tank of *al-Kawthar*) so we will never again feel thirst.

On the Day of Resurrection, the people will fall on their knees, and every nation will follow its Prophet and they will say, "O so and-so! Intercede (for us with Allah)," till (the right of) intercession will be given to the Prophet (Muhammad SAW) and that will be the day when Allah will raise him to *Al-Maqam Al-Mahmood* (i.e. a station of praise and glory; the honor of intercession on the Day of Resurrection)". (Al-Bukhari: 4718)

Anas heard Allah’s Messenger (SAW) saying: "So I will go and take

them out of Hell (Fire) and let them enter Paradise, till none will remain in the (Hell) Fire except those whom the Qur'an will imprison (i.e., those who are destined for eternal life in the Fire)." The narrator then recited the Verse: **“It may be that your Lord will raise you to Maqaman Mahmoodan.”** (Al-Isra’: 79)

The narrator added: This is *Al-Maqam Al-Mahmood* which Allah has promised to your Messenger (SAW). (Al-Bukhari: 7439)

Abu Hurairah reported the Prophet (SAW) saying: “I will be the leader of the sons of Adam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.” (Muslim: 2278)

Anas ibn Malik reported the Prophet (SAW) saying: “My intercession is for those who committed major sins from among my followers, whomsoever denies thereof will not attain it.” (*At-Targheeb Wa at-Tarheeb* by al-Mundheri, *al-Ajluni* in *Kashf al-Khafa’* and al-Haithami in *Mujma‘ az-Zuaa‘id*)

Abu Hurrairah and Abu Sa'eed Al-Khudry narrated that some people at the time of Allah's Messenger asked him: "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)."

On the Day of Resurrection, a caller will announce: 'Let every nation follow that which it used to worship,' and there will be no one left of those who used to worship anything other than Allah [Glorious is He], such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allah, righteous and evildoers alike, and the remnants of the people of the Book.

"The Jews will be called and it will be said to them: 'What did you worship?' They will say: 'We used to worship 'Uzair (Ezra), the son of Allah.' It will be said to them: 'You are liars, for Allah has no wife nor son. What do you want?' They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire.

Then the Christians will be called, and it will be said to them: 'What did you worship?' They will say: 'We used to worship the Messiah, the son of Allah.' It will be said to them: 'You are liars, for Allah has no wife nor son. What do you want?' They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then, when there is no one left but those who used to worship Allah, both righteous and evildoers, the Lord of the Worlds [Glorious is He and Most High] will come to them with an appearance that is least to that which they know from before, and will say: 'What are you waiting for? Every nation has followed that which they used to worship.' They will say: 'O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.' He will say, 'I am your Lord.' They will say:

'We seek refuge with Allah from you, we do not associate anything with Allah,' (they will repeat this) two or three times. Then some of them will be on the verge of failing the test. He will say: 'Is there any sign between Him and you by which you will recognize Him?' They will say: 'Yes.' Then the Shin will be laid bare and there will be no one who prostrated to Allah of his own accord but Allah will grant him permission to prostrate, and there will be no one who prostrated out of fear of the people and to show off, but Allah will make his back unyielding, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the appearance that they knew from before. He will say: 'I am your Lord,' and they will say: 'You are our Lord.' Then Al-Jisr (the Bridge)

will be set up over Hell, and intercession will be permitted. They will say: 'O Allah, grant safety, grant safety!' (Al-Bukhari: 7439 and Muslim: 183)

Abu Hurairah reported Allah's Messenger saying: "Allah will gather all the first and the last (people) in one level ground." (Muslim: 194)

Allah the Exalted said: "(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so." (Al-Qalam: 42)

Abu Sa'eed Al-Khudry reported Allah's Messenger saying: "'Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik (I respond to Your Call and I am obedient to Your Orders), O my Lord!' Allah will say, 'Did you convey Our Message (of Islamic Monotheism)?' Noah will say, 'Yes.'"

His nation will then be asked, 'Did he convey Our Message of Islamic Monotheism to you?' They will say, 'No warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad SAW and his followers.' So, they (i.e. Muslims) will testify that he conveyed the Message. And the Messenger (Muhammad SAW) will be a witness over you, and that is what is meant by the Statement of Allah: "Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his *Sunnah* (legal ways)), a Wasat (just) (and the best) *Ummah*, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over

you.” (Al-Baqarah: 143) (Al-Bukhari: 4487)

Allah the Exalted said: “*And no bearer of burdens shall bear another’s burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.*” (Fatir: 18)

He also said: “*And they will find all that they did, placed before them, and your Lord treats no one with injustice.*” (Al-Kahf: 49)

He also said: “*And I am not unjust (to the least) to the slaves.*” (Qaf: 29)

He also said: “*Truly! Allah wrongs not mankind in aught.*” (Yunus: 44)

Jabir Ibn Abdullah narrated that Allah’s Messenger said: “Whoever after listening to the Adhan says, O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular Salat (prayer) which is going to be established! Kindly give Muḥammad (SAW) *Al-Wasilah* (highest position in Paradise) and *Al-Fadilah* (extra degree of honor) and raise him to *al-Maqam al-Mahmood*, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection”. (Al-Bukhari: 614)

Ibn ‘Omar reported Allah’s Messenger saying: “On the Day of Resurrection, the people will fall on their knees; and every *Ummah* will follow its Prophet and they will say, "O so-and-so! Intercede (for us with Allah)," till (the right of) intercession will be given to the Prophet (Muḥammad SAW) and that will be the day when Allah will raise him to *Al-Maqam Al-Mahmoud* ". (Al-Bukhari: 4718)

For Allah said: “*It may be that your Lord will raise you to Maqaman Mahmoodan.*” (Al-Isra’: 79)

Allah the Exalted said: “*4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust. 6. So that they will become floating dust particles. 7. And you (all) will be in three kinds (i.e. separate groups). 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the*

Right Hand? (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). 10. And those foremost (in Islamic

Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise). 11. These will be those nearest to Allah. 12. In the Gardens of delight (Paradise).” (Al-Waqia: 4-12)

Imam at-Tabary said in interpreting what Allah said, “***And you (all) will be in three kinds (i.e. separate groups)***”: these are ranks of people in the Day of Resurrection.

Qatadah said: "Those who are taken to the right will enter the Paradise, and those who are taken to the left will enter the Hell. The people of Paradise are those who were unprecedented to believe in Allah and His Messenger; they are the *Muhajiroon* (those who migrated from Makkah to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajiroon*).”

Allah, Most High, said: “***Then We gave the Book the Quran) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah’s Leave, foremost in good deeds. That (inheritance of the Quran), that is indeed a great grace.***” (Fatir: 32)

“***Some who wrong their own selves***”: If the good deeds are outweighed by the evil deeds.

“***Some who follow a middle course***”: If the good deeds equal the evil deeds.

“***Some who are, by Allah’s Leave, foremost in good deeds***”: If the good deeds outweighed the evil deeds.

Allah, Most High, said: “***O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your***

sins,

and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (SAW) (Muhammad SAW) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things."" (At-Tahreem: 8)

Jabir ibn Abdullah reported Allah's Messenger saying: "I have been given five (things) which were not given to any amongst the Prophet (SAW)s before me. These are: 1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. 2. The earth has been made for me (and for my followers) a *Masjid* (place for praying) and a thing to purify (perform *Tayammum*). Therefore, anyone of my followers can offer prayers wherever he is, at the time of a *Salat* (prayer). 3. The booty has been made Halal (lawful) to me (and was not made so to anyone else). 4. Every Prophet used to be sent to his nation only but I have been sent to all mankind. 5. I have been given the right of intercession (on the Day of Resurrection.)" (Al-Bukhari: 438)

Anas reported Allah's Messenger (SAW) saying: "I am the first intercessor in Paradise"

How to win the intercession of the Prophet (SAW) in the Day of Resurrection?

A Gift Offered by Allah to His Messenger (SAW) and his *Ummah*. Allah the Exalted said: “***And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.***” (Ad-Dhuha: 5)

O Allah, bestow us loving of your honorable Messenger and gather us under his banner, and make us drink from his honorable Hands a drink from his *Hawd*, so we will never again feel thirst.

Anas ibn Malik reported Allah’s Messenger saying about *Al-Kawthar*: “It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a *Hawd* (tank) to which my *Ummah* will come on the Day of Resurrection, its vessels like the number of stars.

Allah, Most High, said: “***1. Verily, We have granted you (O Muḥammad SAW) Al-Kawthar (a river in Paradise); 2. Therefore turn in prayer to your Lord and sacrifice (to Him only).***” (Al-Kawthar: 1-2)

Ibn Abbas reported Allah’s Messenger saying: “The word '*Al-Kawthar*' means the abundant good which Allah gave to Prophet Muḥammad (SAW).

Abdullah ibn ‘Omar reported Allah’s Messenger (SAW) saying: "My *Hawd* 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 again."

And so are the *Hawds* of the Prophets, may Allah's peace be upon

them, which exist before the *Sirat*.

It was narrated from Ibn Abbas that the Prophet (SAW) was asked about the *Hawd*, “Does it contain water?” He (SAW) said: “Yes, By Him in

Whose Hands my soul is, it does contain water. Indeed, the ‘*Awliaa*’ of Allah (Pious worshippers of Allah who enjoy an elevated degree of faith that exceeds that of the common people) will come to the *Hawd* of the Prophet (SAW). Allah will resurrect seventy thousands of the angels with a stick of fire to drive the disbelievers away from the Tanks of the Prophets.

Allah the Exalted said: “***And with Us is a Record which speaks the truth, and they will not be wronged.***” (Al-Mu’moon: 62)

He, Most High, also said: “***(Remember) the Day when every person will come up pleading for himself, and everyone will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.***” (An-Nahl: 111)

And He said: “***And the Book (one’s Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimoon (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.***” (Al-Kahf: 49)

Imam Abu Hamid says in His Book “*Kashf ‘Uloom al-’Aakhirah*” (Revealing the Sciences of the Hereafter): The caller will call on Allah’s Order: "No injustice today! Allah is swift in account! Then Allah will draw out a giant record that blocks the east and the west and contains all deeds of creatures; escapes nothing and leaves nothing; small or great except that it has enumerated it, and they will find what they did present, and Allah does injustice to no one. Hence, every day, the creatures' deeds are shown to Allah to order the honourable and obedient angels to transcript thereof in the record, then Allah will account everyone, in that case the feet and hand will

bear witness against them. This is the saying of Allah: “***On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.***” (An-Noor: 24)

Allah the Exalted also said: “*And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophet (SAW)s and the witnesses will be brought forward, and it will be judged between them with truth.*” (Az-Zumar: 69)

He, the Exalted, also said: “*On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).*” (Al-Qiyama: 13)

He, the Exalted, also said: “*Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfooz)*” (Ar-Ra’d: 39)

Al-Meezan (The Balance)

Scholars said: "If the reckoning ended, it will be followed by the weight of deeds, because the weight will be for the reward, and it should be after accounting to assess the deeds, and the weight will be for showing its amounts so that the reward will be accordingly".

Allah the Exalted said: "***And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.***" (Al-Ambiya': 47)

He also said: "***And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).***" (Al-A'raf: 8)

He also said: "***And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).***" (Al-A'raf: 9)

Allah, Most High, also said: "***6. Then as for him whose balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose balance (of good deeds) will be light, 9. He will have his home in Hawiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a hot blazing Fire!***" (Al-Qari'a: 6-11)

These noble verses inform about the weight of the disbeliever's deeds, since most of the concerned by the Saying of Allah; "***But as for one whose scales are light***" are the disbelievers.

'Odai ibn Hatem reported Allah's Messenger (SAW) saying: "And (no doubt) each one of you will stand in front of Allah, Most High, and there will be neither a screen nor an interpreter between him and Allah, and

Allah, Most High, will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah, Most High, will further ask, 'Didn't I send a Messenger to you?' And again, that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire, and then he will look to his left and will see nothing but Hell-fire. So, let each one of you save himself from the Hell-fire even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother)." (Al-Bukhari: 1413)

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

He also said: ***“102. Then, those whose scales (of good deeds) are heavy, - these, they are the successful. 103. And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide.”*** (Al-Mu’menoon: 102-103)

It was narrated from Abu Hurairah that the Prophet (SAW) said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat's wing before Allah. Recite: '...And on the Day of Resurrection, We shall assign no weight for them." (Al-Kahf: 105)” (Al-Bukhari: 4776)

In Musnad Ahmad ibn Hambal, Abu Al-Darda’ reported Allah’s Messenger saying: "Nothing is placed on the Scale that is heavier than good character."

Abu Hurairah reported Allah’s Messenger saying: “Whoever covers (the sin of) a Muslim, Allah will cover him (his sin) in this world and in the Hereafter.” (Sunan Ibn Majah: 2641)

After the balance where the eyes will stare (in horror) at the tip of the

balance whether it will tend to the side of good deeds or evil deeds?

As well, whether the records will be taken by the right or left hand

after the records scattering.

For Allah the Exalted said: ***“13. And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. 14. (It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.””*** (Al-Isra’: 13-14)

None will be rescued from the risk of the balance except those who held himself accountable in life. One’s accountability is summarized in repentance from committing any sin before death by an advisable repentance, correcting his faults and seeking to rectify of injustice one time after another. This man will join Paradise, God willing, without being held accountable. The sin or guilt between the worshipper and Allah is particular about which the forgiveness will be faster. However, whoever commits injustice and repents and it is hard to seek the forgiveness of those persons whom he oppressed, he should do good deeds as much as he can.

Al Qurtubi said: “Whoever commits good deeds slightly more than evil deeds, he will join Paradise, and whoever has evil deeds more than good deeds, he will be hellish unless Allah, may He be Glorified, forgives him. As for those whose good deeds equate their evil deeds will be among the people of A’raaf (heights).”

Allah the Exalted said: ***“And others await Allah’s Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.”*** (At-Taubah: 106)

He also said: ***“And between them will be a barrier screen and on Al-A’raf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and***

Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces.” (Al-A’raf: 46)

Ibn Abbas said, *“Al-A’raf is a wall between Paradise and Hell.”*

Al 'Otaibi said on the authority of Hudhaifah ibn Al-Yaman (may Allah be pleased with him): The people of *A’raf* are people whose deeds get

them surpass the Hell, and those whose sins prevented them to join Paradise".

Allah the Exalted said: "***And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimoon (polytheists and wrongdoers)."***" (Al-A'raf: 47)

Whilst, their Lord have revealed to them and said: "Stay and enter the paradise, I forgave you."

If a group of believers is deemed to enter the Hell, so Allah, may He be Glorified, will accept the intercession of Prophets and righteous people for them.

Mo'az ibn Jabal narrated that the Prophet (SAW) said: "If anyone's last words are '*la ilah ila Allah*' (there is no god but Allah), he will enter Paradise. (Sunan Abi Dawood: 3116)

Ahmad ibn Hanbal narrated on the authority of Abder-Rahman ibn Ghazwan and Wahb ibn Munabih explaining the saying of Allah: "***And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all.***" (Al-Anbiyaa, 47)

He said: Only the conclusions (last parts) of deeds are weighed. If Allah, may He be Exalted, wills goodness for a slave, his concluding deeds will be destined to be good, and if Allah, may He be Exalted, wills evil for a slave, his concluding deeds will be destined to be good. [Stated by Abu Na'im].

Ibn 'Abbas reported that the Prophet (SAW) said: "On the day of resurrection, the scale shall set up for martyrs and charitable, but no scale or record shall be placed for the people who had befallen by calamities and they will heavily be poured by rewards. Yet, the people who were pardoned (in life), will wish that their skins had been cut off with scissors while they were in the worldly life after they have witnessed the good reward given to the tried people on the Day of Resurrection." (Al-Haithami in Mujma' az-Zuaed and at-Tabarani in al-kabeer)

As-Sirat (The Path)

What is the Path and what are the Descriptions thereof?

As-Sirat or the Path is a bridge over the Hell extended by its width and its end is the Gate of Paradise. It is thinner than the hair and sharper than the sword on which there are hooks as thorns that "hurt and scratch the foot" as expiation for minor sins that have been committed.

The hypocrites will be separated from the believers, so they fall in Hell and the believers proceed to its end to arrive to Paradise.

Allah the Exalted said: “*And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism).*” (Al-Mu'menoon: 74)

Al-Mughirah ibn Shu'bah narrated that the Prophet (SAW) said: “The sign of the believers upon the Sirat is: ‘O Lord, protect (us), protect (us).’” (at-Tirmidhi: 2432)

Anas Ibn Malek reported Allah’s Messenger saying: “A man will be turned away from it and I will say: "Lord, he is one of my *Ummah*." He will say: "You do not know what they innovated after you were gone." (Muslim: 2293)

Abu Hurairah reported the Prophet (SAW) saying: “Allah will gather mankind on the Day of Resurrection on a single plain, then the Lord of the Worlds will come to them and say: 'Let every person follow what they used to worship.' So, to the worshipper of the cross, his cross shall be symbolised to him, and to the worshipper of images his images, and to the worshipper of fire his fire. They will follow what they used to worship, and the Muslims will remain.” (at-Tirmidhi: 2557)

Sa’eed Al-Khudry reported the Prophet (SAW) saying: “*As-Sirat* 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.”

On the authority of Sufian Al 'Okaili said: “On the Day of Judgment, people pass on *as-sirat* as much as their belief and deeds. So, a man scurries, a man walks, and another one is rescued by creeping. [Al Zuhd – Ibn Al Mubarak].

On the authority of Ibn 'Abbas and Ka'b al Ahbar that they said: Al *Wurud* (passing over) means the passage over *As-Sirat*. (Narrated by as-Suddi on the authority of ibn Massu 'd, on the authority of the Prophet (SAW) in interpreting the saying of Allah: “***There is not one of you but will pass over it (Hell).***” (Maryam: 71)

Jabir ibn 'Abdellah reported Allah’s Messenger saying: “***Passing over is the entering; neither righteous nor wicked except shall enter the hell, for the believers it will be cool and peaceful as it was for Ibrahim.***” (Musnad Ahmad ibn Hanbal)

‘Abdullah ibn Mas’oud reported Allah’s Messenger saying: “The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightning, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking.” (At-Tirmidhi: 3159)

And in *Saheeh* Muslim: “And your Prophet (SAW) will be standing on the Bridge saying: 'O Lord, grant safety, grant safety.’” (Muslim: 7352)

Paradise

Abu Hurairah reported Allah's Messenger saying: "Allah said: 'I have prepared for My pious slave's things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.'" (Al-Bukhari: 3244)

Allah gave us some description of Paradise:

"Gardens under which rivers flow (Paradise)." (Al-Baqarah: 25)

"In them (both) will be every kind of fruit in pairs." (Ar-Rahman: 52)

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand." (Ar-Rahman: 54)

"25. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.). 26. But only the saying of: Salam! Salam! (greetings with peace)!" (Al-Waqi'a: 25-26)

"Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise)." (Fatir: 33)

"They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire." (Ad-Dukhan: 56)

It was narrated from Abu Sa'eed Al-Khudry that ibn Sayyad asked the Prophet (SAW) about the earth of Paradise. He (SAW) said: "Fine white flour, pure musk." (Muslim: 7352)

Allah said about those who will be admitted into Paradise: ***"73. And those who kept their duty to their Lord will be led to Paradise in groups,***

Still, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun Alaikum (peace be upon you)! You have done well, so enter here to abide therein." 74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"" (Az-Zumar: 73-74)

"40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. 41. Verily, Paradise will be his abode." (An-Naziat: 40-41)

"31. Verily, for the Muttaqoon, there will be a success (Paradise); 32. Gardens and grapeyards." (An-Naba': 31-32)

"Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them." (Sad: 50)

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqoon (the pious and righteous persons who fear Allah much)." (Aali-Imran: 133)

Hakeem ibn Mu'awiyah narrated from his father, that Allah's Messenger (SAW) said: "Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards." (At-Tirmidhi: 2571)

Allah the Exalted said: *"Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus, Allah rewards the Muttaqoon (the pious and righteous persons who fear Allah much)."* (An-Nahl: 31)

He also said: *"No person knows what is kept hidden for them of joy*

as a reward for what they used to do." (As-Sajda: 17)

And He said: *"Then as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, such shall be*

honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise)." (Ar-Room: 15)

Anas ibn Malik reported Allah's Messenger saying: "Whoever asks Allah for Paradise three times Paradise says: 'O Allah, admit him into Paradise,' and whoever seeks refuge from the Fire three times, the Fire says: 'O Allah, save him from the Fire.'" (at-Tirmidhi: 2572)

Allah the Exalted said: "*And those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.*" (Al-Ankaboot: 58)

He also said: "*And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.*" (Hood: 108)

Do you know what is the bounty's completion?

Mo'adh ibn Jabal narrated that Allah's Messenger (SAW) heard a man supplicating, saying: "O Allah! Verily, I ask You for the bounty's completion (Allahumma, Inni As'aluka Tamaman-Ni'mah)." So, he said: "What thing is the bounty's completion?" He said: "A supplication that I made, I hope for good by it." He said: "Indeed, part of the bounty's completion is the entrance into Paradise, and salvation from the Fire." (At-Tirmidhi: 3527)

Allah the Exalted said: "*And Allah will deliver those who are the*

Muttaqoon (the pious and righteous persons who fear Allah much) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve." (Az-Zumar: 61)

He also said: "*69. (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah - Islamic*

Monotheism). 70. Enter Paradise, you and your wives, in happiness.” (Az-Zukhruf: 69-70)

Jabir ibn 'Abdullah reported the Prophet (SAW) saying: 'The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allah as easily as breathing.' (Muslim: 7154)

Allah the Exalted said: “***Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamoo (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"***” (Fussilat: 30)

And He said: “***Verily, those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever.***” (Hood: 23)

Thirty verses make you enter the Paradise:

It was narrated from Anas ibn Malik that the Prophet (SAW) said: "There is a *Surah* (Chapter) in the Qur'an, with thirty *Ayat* (verses), which

will dispute for its companion (the one who recites it) until he enters Paradise; it is *Surat Tabarak*." (At-Tabarni in *al-Mu'jam As-Sagheer*)

Allah the Exalted said: “***Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them): Salamun Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world).***” (An-Nahl: 32)

He, Most High, also said: “***Truly! The Muttaqoon (pious and righteous persons) will be amidst Gardens and water-springs (Paradise).***” (Al-

Hijr: 45)

Anas ibn Malik reported the Prophet (SAW) saying: "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Al-Bukhari: 3251)

Allah the Exalted said: "And those who believed (in the Oneness of Allah and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein forever (i.e.in Paradise), with the permission of their Lord. Their greeting therein will be: Salam (peace!)." (Ibraheem: 23)

Allah the Exalted said: "***Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.***" (Al-Hashr: 20)

The Pure Faith Leads You to Enter Paradise

Mu'az ibn Jabal narrated that the Prophet (SAW) said: "Whoever says *la illaha ila Allah* (none has the right to be worshipped but Allah) sincerely and with a firm belief will enter Paradise. (At-Tabarani in *Al-Mo'gam Al-Kabeer* 5/223)

Allah the Exalted said: "***On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!***" (Al-Hadeed: 12)

He also said: "***Verily, for the Muttaqoon (pious and righteous persons) are Gardens of delight (Paradise) with their Lord.***" (Al-Qalam: 34)

Who will enter Paradise without being brought to account?

'Imran ibn Al- Hussain reported the Prophet (SAW) saying: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account.' They said: 'Who are they, O Messenger of Allah?' He said: 'They are the ones who did not use cauterization or ask others to perform Ruqyah for them, and upon their Lord do they rely'." (Muslim 218)

Allah the Exalted said: "***10. And those foremost (in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise). 11. These will be those nearest to Allah. 12. In the Gardens of delight (Paradise).***" (Al-Waqi'a: 10-12)

He also said: "***The description of Paradise which the Muttaqoon (pious) have been promised! Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqoon (pious), and the end (final destination) of the disbelievers is***

Fire.” (Ar-Ra’d: 35)

Anas narrated that the Prophet (SAW) said: “Paradise is surrounded with hardships and Hell is surrounded with desires.” (Muslim: 2822)

Allah, Most High, said: “**30. Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner. 31. These! For them will be Aden (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaqa (dwelling, resting place, etc.)!**” (Al-Kahf: 30-31)

Abu Hurairah narrated that the Prophet (SAW) said: “In Paradise, there are a hundred levels, between every two levels is (the distance of) a hundred years.” (At-Tirmidhi: 2529)

Allah the Exalted said: “**13. And when Paradise shall be brought near, 14. (Then) every person will know what he has brought (of good and evil).**” (At-Takweer: 13-14)

He, Most High, also said: “**Enter you therein in peace and security; this is a Day of eternal life!**” (Qaf: 34)

Mo’az narrated that the Prophet (SAW) said: “The people of Paradise shall enter Paradise without having body hair, *Murd*, with *Kohl* on their eyes, thirty years of age or thirty-three years.” (At-Tirmidhi: 2545)

Allah the Exalted said: “**Verily, those who believe (in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism), and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).**” (Yunus: 9)

He, Most High, also said: “**Say: (O Muḥammad SAW) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqoon (pious and righteous persons)?" It will be theirs as a reward and as a final destination.**” (Al-Furqan: 15)

Sahl ibn Sa'd reported the Prophet (SAW) saying: "Paradise has eight gates, and one of them is called Ar-Raiyyan through which none will enter but those who used to observe *Sawm* (fasts)." (Al-Bukhari: 3257)

Allah the Exalted said: "**49. This is a Reminder, and verily, for the *Muttaqoon* (pious and righteous persons) is a good final return (Paradise), 50. *Adn* (Edn) Paradise (everlasting Gardens), whose doors will be open for them.**" (Sad: 49-50)

Attributes of the People of Paradise

Abu Sa'eed Al-Khodri reported the Prophet (SAW) saying: "A caller will call out: 'You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable.'" (Muslim: 2837)

Allah the Exalted said: "**17. Verily, the Muttaqoon (pious) will be in Gardens (Paradise), and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.**" (At-Tur: 17-18)

He, Most High, also said: "**54. Verily, The Muttaqoon (pious), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Highest, the Owner of Majesty and Honor).**" (Al-Qamar: 54-55)

He also said: "**And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah), but only he (will please Us) who believes (in the Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.**" (Saba': 37)

Perseverance Allah's Remembrance Rescues from Hell

Mu'ādh narrates that the Prophet (SAW) said, "No action of man is more protecting against the Fire (of Hell) than remembrance of Allah." He said, "O Messenger of Allah, not even fighting in the way of Allah?" He said, "No, not even *jihad* even if you fight so much that your sword breaks, and then you fight again and that sword also breaks, and then you fight on until another sword breaks." (al-Kharaj, Abu Yousuf)

Allah the Exalted said: "**27. (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him! 29. "Enter you, then, among My honoured slaves, 30."And enter you My Paradise!"**" (Al-Fajr: 27-30)

Jabir reported the Prophet (SAW) saying: "None of you will ever enter Paradise by virtue of his deeds." A man said: "Not even you, O Messenger of Allah?" He said: "Not even me, unless Allah encompasses me with His mercy." (Muslim: 2817)

Allah, the Exalted, said: "**Eat and drink at ease for that which you have sent on before you in days past!**" (Al-Haaqqa: 24)

It was narrated that Anas ibn Malik said: "The Prophet (SAW) said: 'I will be the Prophet (SAW) with the greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.'" (Muslim: 196)

Allah said in describing the people of Paradise: "**38. Some faces that Day, will be bright (true believers of Islamic Monotheism). 39. Laughing, rejoicing at good news (of Paradise).**" ('Abasa: 38-39)

Abu Hurairah narrated that the Prophet (SAW) said: "Paradise and

the Fire debated. Paradise said: 'The weak and the poor shall enter me,' and the Fire said: 'The tyrants and the proud shall enter me.' So, He said to the Fire: 'You are My Punishment, I take vengeance through you from whom I will,' and He said to Paradise: 'You are My Mercy I show mercy through you to whom I will.' (At-Tirmidhi: 2561)

Allah, Most High, said: “*Verily, the Muttaqoon (pious) will be in Gardens (Paradise), and Delight.*” (At-Tur: 17)

He also said: “*8. (Other) faces, that Day, will be joyful, 9. Glad about their endeavor (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism). 10. In a lofty Paradise.*” (Al-Ghashiya: 8-10)

Abdullah ibn ‘Omar narrated that the Prophet (SAW) said: “When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.” (Muslim: 2850)

‘Aishah narrated that the Prophet (SAW) said: “Gabriel came to me and said Allah is shy to torture an old man whose hair turned grey in Islam. How a young man is not shy to disobey Allah.” (Al-Ajluni in *Kashf al-Khataya* 1/284)

Allah the Exalted said: “*They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.*” (Al-Ahqaf: 16)

Al-Hassan narrated that the Prophet (SAW) said: “If fear and hope are combined in the heart of a Muslim, Allah shall give him what he aspires and save him from what he fears. (Az-Zubaidy in al-Ithaf 9/169 and al-

Hindi in al-Kanz 5868)

Allah the Exalted said: “*Verily, those who believe (in the Oneness of Allah, and in His Messenger Muhammad SAW including all obligations ordered by Islam) and do righteous good deeds, they are the best of*

creatures.” (Al-Bayyina: 7)

Anas ibn Malik reported Allah’s Messenger saying: “Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them '*Al-Jahannamiyeen*' [the (Hell) Fire people].” (Al-Bukhari: 6559)

The Deeds that Lead to Paradise by the Will of Allah

Some knowledgeable people said that the believer attains the Paradise and dignity thereof by way of five things:

1- To restrain one's self from all sins, as Allah, may He be Glorified, said: “**40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. 41. Verily, Paradise**

will be his abode.” (An-Nazi’at: 40-41)

2- To be satisfied with the little of life as it was narrated that the price of Paradise is to abandon the pleasures of worldly life.

3- To persist on doing good deeds so he is clung to each pious deed as it may be a reason for forgiveness and entering Paradise, for Allah said: **“This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).”** (Az-Zukhruf: 72)

4- Love of the righteous and good people, mixing, and sitting with them, as one of them is forgiven, he will intercede for his companions.

5- To implore much and supplicate Allah, may He be Glorified, to grant him the Paradise and to conclude his life in the best way.

Allah the Exalted said: **“Verily, those who believe Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimoon (criminals, polytheists, sinners, etc.)”** (Al-A’raf: 40). He also said: **“Verily, the Mut-taqoon (pious) will be in the midst of Gardens and Springs (in Paradise).”** (Adh-Dhariyat: 15)

Piety and Fear of Allah is One of the Reasons of Entering Paradise

Abu Sa'eed Al-Khodri narrated that the Prophet said: "A man who had never done any good deed told his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea. When the man died, they did what he had told them. Then Allah commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): 'Why did you do so?' He replied: 'For fear of You'. So, Allah forgave him." (Muslim: 2756)

Allah the Exalted said: "***Verily, the dwellers of Paradise, that Day, will be busy in joyful things.***" (Ya Seen: 55)

He also said: "***Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.***" (Al-Burooj: 11)

'Aishah narrated that the Prophet (SAW) said: "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (SAW)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me. And know that the acts most pleasing to Allah are those which are done continuously, even if they are small."

Allah the Exalted: "***And make me one of the inheritors of the Paradise of Delight.***" (Ash-Shuara: 85)

He also said: "***And Paradise will be brought near to the Muttaqoon (pious)***" (Ash-Shuara: 90)

Abu Hurrairah reported the Prophet (SAW) saying: "All my followers will enter Paradise except those who refuse They (the people) asked, "O

Allah's Messenger! Who will refuse?" He said, "Whoever obeys me will

enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” (Al-Bukhari: 7280)

‘Omar reported Allah’s Messenger saying: “Allah will admit into Paradise any Muslim whose good character is attested by four persons.’ We asked Allah’s Messenger, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness.” (Al-Bukhari: 2643)

It was narrated from Abu Hurairah that the Prophet (SAW) said: “People will enter Paradise whose hearts are like the hearts of birds.” (Muslim: 2840)

Scholars preferred to interpret this *Hadeeth* as: Their hearts are clear from every sin and defect.

Jubair ibn Mut'im narrated from his father, that the Prophet (SAW) said: “The one who severs ties will not enter Paradise.” Ibn Abi 'Omar said: Sufyan said: ‘Meaning: Ties of the womb.’ (Al-Bukhari: 5984 and Muslim: 2556)

Narrated Abu Huraira that Allah's Messenger (SAW) said: When Allah created heavens and earth, He divided Mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to the earth, and because of that, it's one single part, His Creations are merciful to each other, when the day of resurrection Allah will return this part to the Ninety Nine parts to complete One hundred to forgive his slaves in the day of resurrection so as far as the Satan will to have the audacity to think that Allah may forgive him. (Al-Bukhari 6000 and Muslim 2752)

Hell

Abu Hurairah narrated that the Prophet (SAW) said: "This Fire of yours, which the sons of Adam kindle, is one part from seventy parts of the heat of Hell." (At-Tirmidhi: 2589)

Allah the Exalted said: "*And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.*" (Al-Mulk: 6)

He also said: "*5. And what will make you know what the crushing Fire is? 6. The fire of Allah, kindled, 7. Which leaps up over the hearts.*" (Al-Humaza: 5-7)

And He said: "*And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers."*" (Al-A'raf: 50)

Abu Sa'eed narrated regarding Allah's statement: "*Kal Muhl*", Allah's Messenger SAW said: "Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it." (At-Tirmidhi: 2584)

Allah the Exalted said: "*49. And you will see the Mujrimoon (criminals, disbelievers in the Oneness of Allah Islamic Monotheism, polytheists, disobedient to Allah, etc.) that Day bound together in fetters; (Muqarranoon in fetters; mean: with their hands and feet tied to their necks with chains.) 50. Their garments will be of pitch, and fire will cover their faces.*" (Ibraheem: 49-50)

Allah also said: "*And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimoon (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the*

Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the

drink, and an evil Murtafaqa (dwelling, resting place, etc.)!" (Al-Kahf: 29)

He also said: *"The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"*" (Al-Qamar: 48)

He also said: *"15. But they (the Messengers) sought victory and help (from their Lord (Allah)), and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction. 16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water."* (Ibraheem: 15-16)

Abu Hurairah narrated that the Prophet (SAW) said: "The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black." (At-Tirmidhi: 2591)

Allah the Exalted said: *"But the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together."* (As-Sajda: 13)

He also said: *"6. Verily, You shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!"* (At-Takathur: 6-8)

And He said: *"36. And Hell-fire shall be made apparent in full view for (every) one who sees, 37. Then, for him who Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah). 38. And preferred the life of this world (by following his evil desires and*

lusts), 39. Verily, his abode will be Hell-fire." (An-Naziat: 36-39)

Imam Ahmad ibn Hanbal said in his *Musnad* on the authority of Abu Hurairah that the Prophet (SAW) said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water

twice, you would not have been able to benefit from it.” (Musnad Ahmad)

Allah the Exalted said: **“Verily, those who disbelieve (in the religion of Islam, the Quran and Prophet Muhammad SAW) from among the people of the Scripture (Jews and Christians) and Al-Mushrikoon will abide in the Fire of Hell. They are the worst of creatures.”** (Al-Bayyina: 6)

He also said: **“Verily, the Mujrimoon (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.”** (Az-Zukhruf: 74)

He also said: **“It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.”** (Al-Hijr: 44)

An-Nu'man ibn Basheer narrated that the Prophet (SAW) said: “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water.”

Allah the Exalted said: **“19. But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.”** (Al-Balad: 19-20)

He also said: **“55. This is so! And for the Taghoon (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire), 56. Hell! Where they will burn, and worst (indeed) is that place to rest!”** (Sad: 55-56)

And He also said: **“19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last). 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.”** (Fussilat: 19-20)

It was narrated from Anas bin Malik that the Prophet (SAW) said: "Allah, Glorified and Exalted is He, will say to the least severely punished person in Hell: 'If you had the world and everything in it, would you

ransom yourself with it?' He will say: 'Yes.' He will say: 'I asked you for something less than that when you were in the loins of Adam: (I asked you) not to associate anything with Me" - I think he said - "and I would not cause you to enter the Fire, but you insisted on Shirk (associating others with Allah)." (Muslim: 2805)

Allah the Exalted said: ***“As for those who are wretched, they will be in the Fire, sighing in a high and low tone.”*** (Hood: 106)

He also said: ***“30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers.”*** (Al-Muddathir: 30-31)

Allah also said: ***“21. Truly, Hell is a place of ambush. 22. A dwelling place for the Taghoon (those who transgress the boundry limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hyprocrites, sinners, criminals, etc.)”*** (An-Naba': 22-23)

He also said: ***“Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allah and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.”*** (Taha: 74)

Degrees of Hell

Al Qurtubi stated that Scholars said: "The highest level of Hell is designated for the sinners from Muhammad's *Ummah*, and it will be voided of its people and the winds will shake its gates. Then, *Ladha* (Blazing Fire), (Consuming Fire), *as-Sa'eer* (Blaze), *Saqar* (Hellfire), *al-Jaheem* (Abyss) and *al-Hawiyah* (Abyss)".

Allah the Exalted said: "***And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?***" (Az-Zumar: 60)

He also said: "***Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire.***" (Al-Burooj: 10)

Abi Saeed al-Khudri narrated that the Prophet (SAW) said: "*Wayl* - is an abyss of hell, into which non-believer will fall for forty autumns (i.e. years) before he reaches its bottom. And *As-Su'ud* is a mountain of fire in which the disbeliever will ascend for seventy autumns (i.e. years) then it will fall down forever." (Musnad of Abdullah ibn al-Mubarak)

Allah the Exalted said: "***14. And verily, the Fujjar (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell), 15. In which they will enter, and taste its burning flame on the Day of Recompense.***" (Al-Infitar: 14-15)

He also said: "***So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees.***" (Maryam: 68)

He also said: "***74. Verily, the Mujrimoon (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged***

into destruction with deep regrets, sorrows and in despair therein.” (Az-Zukhruf: 74-75)

He also said: “**24. (And it will be said): "Both of you throw (Order from Allah to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allah, in His Messengers, etc.) 25. "Hinderer of good, transgressor, doubter.”** (Qaf: 24-25)

He also said: “***They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His slaves: "O My slaves, therefore fear Me!"***” (Az-Zumar: 16)

He also said: “***(It will be) a Day when they will be tried (i.e. burnt) over the Fire!***” (Adh-Dhariyat: 13)

‘La Ilah Illa Allah’ Rescues from Hell

It was narrated from ‘Otban ibn Malik al-Ansari that the Prophet (SAW) said: “On the Day of Resurrection, the recompense of a slave who says ‘La ilah illa Allah’ (No God deserves to be worshiped but Allah) is to be rescued from the Hell. (Musnad of Abdullah ibn al-Mubarak)

Allah the Exalted said: “**92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism), 93. Then for him is entertainment with boiling water. 94. And burning in Hell-fire.**” (Al-Waqi’a: 92-94)

He also said: “**55. This is so! And for the Taghoon (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire), 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it, a boiling fluid and dirty wound discharges.**” (Sad: 55-57)

He also said: “**And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Allahs Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).**” (Ar-Room: 16)

He also said: “**Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.**” (Al-Ambiya: 98)

He also said: “**Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: ‘Taste the torment of burning!’**” (Al-Hajj: 22)

Anas narrated that the Prophet (SAW) said: "Allah will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a

state of sinning." (At-Tirmidhi: 2594)

Allah the Exalted said: ***"71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. 72. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)."*** (Maryam: 71-72)

He also said: ***"The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"***" (An-Najm: 48)

He also said: ***"But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus, do We requite every disbeliever!"*** (Fatir: 36)

He also said: ***"And as for those who are Fasiqoon (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.""*** (As-Sajda: 20)

Abu Sa'eed Al-Khodri narrated that the Prophet (SAW) said: "Whoever had the weight of a speck of faith in his heart will depart from the Fire." (At-Tirmidhi: 2598)

Allah the Exalted said: ***"Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!"***" (Al-Hajj: 72)

He also said: ***"49. And you will see the Mujrimoon (criminals, disbelievers in the Oneness of Allah Islamic Monotheism, polytheists, diso-***

bedient to Allah, etc.) that Day bound together in fetters; (Muqarranoon in fetters; mean:- with their hands and feet tied to their necks with chains.) 50. Their garments will be of pitch, and fire will cover their faces." (Ibraheem: 49-50)

He also said: ***"They will long to get out of the Fire, but never will***

they get out therefrom, and theirs will be a lasting torment.” (Al-Ma’eda: 37)

He also said: *“Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.”* (At-Tauba: 68)

It was narrated from Abi ‘Omar that the Prophet (SAW) said: “After the people of Paradise is submitted to the Paradise and the people of Hell is entered thereof, Death is brought to be placed between Paradise and Hell then Death will be Slaughtered, then a call maker will call, ‘O people of Paradise!’ There is no Death, ‘O people of Hell, No death, so, the people of Paradise will be happier and people of Hell will be griever. (Musnad of Abdullah ibn al-Mubarak)

Allah the Exalted said: *“106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.”* (Hood: 106-107)

It was narrated from Abu ‘Omar that the Prophet (SAW) said: “There is a valley in Hell named *Lamlam*; a valley in Hell from which valleys of Hell seek refuge with Allah from. (Musnad of Abdullah ibn al-Mubarak)

Allah the Exalted said: *“28. ”Those whose lives the angels take*

while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds).” Then, they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allah is All-Knower of what you used to do. 29. ”So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.”” (an-Nahl: 28-29)

He also said: ***“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.”*** (At-Tahreem: 6)

Abu Sa’eed Al-Khodri reported the Prophet (SAW) saying: “The Prophet (SAW) SAW said: 'When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’” (Al-Bukhari: 3259 and Muslim: 615)

Allah the Exalted said: ***“They will go between it (Hell) and the boiling hot water!”*** (Ar-Rahman: 44)

He also said: ***“14. Therefore, I have warned you of a Fire blazing fiercely (Hell); 15. None shall enter it save the most wretched, 16. Who denies and turns away.”*** (Al-Lail: 14-16)

‘Aishah narrated that the Prophet (SAW) said: "Fever is from the heat of Hell, so cool it with water."

Allah the Exalted said: ***“On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"”*** (Qaf: 30)

He also said: ***“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.”*** (An-Nisa’: 145)

‘Odai ibn ‘Omar narrated that the Prophet (SAW) said: “Whoever

among you can save himself from the Fire, should do so, even with half of a date (to give in charity).” (Al-Bukhari: 6539 and Muslim: 1016)

It was narrated that 'Abdullah said: “The Prophet (SAW) SAW said: ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.’” (Muslim: 2842)

It was narrated that Abu Hurairah said: "We were with the Prophet (SAW) when he heard *Wajbah* (it is the sound of the falling of a heavy thing). The Prophet (SAW) said: 'Do you know what that was?' We said: 'Allah and His Messenger know best.' He said: 'It was a stone that was

thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it." (Muslim 2844)

Abu Hurairah narrated that the Prophet (SAW) said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allah, and the image makers.'" (At-Tirmidhi: 2574)

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