

Title: The Resurrection

Original Title: شرح العقيدة الواسطية ، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

T H E
Resurrection
A S U M M A R Y O F E V E N T S T O O C C U R

By:

Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

Translated selections from Muḥammad Ibn Ṣāliḥ al-'Uthaymīn's explanation of
"al-'Aqīdah al-Wāsiṭiyyah" by Ibn Taymiyyah and "Lum'ah al-'Itiqād" by Ibn Qudāmah al-Maqdisī

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TABLE OF CONTENTS

INTRODUCTION	3
<i>Life after Death: The Last Day</i>	3
THE FIRST EVENT: The Souls Return to Their Bodies	5
THE SECOND EVENT: Mankind Rises from Their Graves	14
THE THIRD EVENT: The Sun is Brought Near	19
THE FOURTH EVENT: The Sweat Rises	23
THE FIFTH EVENT: The First Intercession: The Greatest Intercession.....	25
THE SIXTH EVENT: The Scales are Placed & Deeds are Weighed.....	37
THE SEVENTH EVENT: The Books of Deeds are Distributed.....	51
<i>The Recording of Good Deeds</i>	52
<i>The Recording of Bad Deeds</i>	55
<i>Receiving the Books of Deeds</i>	58
THE EIGHTH EVENT: Allah Judges Creation.....	62
<i>A Believer's Judgment</i>	67
<i>A Disbeliever's Judgment</i>	68
THE NINTH EVENT: Muhammad's Pool (The <i>Haud</i>)	73
THE TENTH EVENT: The Bridge.....	79
<i>Crossing the Bridge</i>	81
THE ELEVENTH EVENT: The Second Intercession: For the People of Paradise to Enter	87
THE TWELFTH EVENT: The Third Intercession: For the People of the Fire to Escape It.....	91
THE THIRTEENTH EVENT: Entering Paradise.....	93
THE FOURTEENTH EVENT: A New Creation to Enter Paradise.....	102
THE FIFTEENTH EVENT: The Believers See Their Lord	104
CONCLUSION.....	114

INTRODUCTION

Life after Death: The Last Day

Belief in the last day is a mandatory belief – every human being is obligated by Allah to believe in it. And its place in Islam is that it is one of the core fundamental beliefs of a Muslim: believing in Allah, the angels, the scriptures, the prophets, the last day, and pre-decree.

Allah often associates the belief in him with belief in the last day, in the afterlife. Therefore whoever does not believe in the last day does not truly believe in Allah. And when people do not believe in the last day, they will not work for it like someone who does believe and, by his actions, hopes for honor on that day. Those who disbelieve in the last day also fear no retribution or punishment thus becoming just as Allah described them:

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ﴾

And they say, “There is nothing but our life in this world, we die and we live. And nothing destroys us but time.”¹

The Day of Resurrection, the Day of Judgment, is called the “last day” because it is a day after which there will be no other. It is the final stage. It is the end goal of all the

¹ The Quran, Sūrah al-Jāthiyah, 45:24.

stages through which we pass (i.e., nonexistence, creation in the womb, life, death and the grave, then the hereafter), and it is the end of our journey. Allah (تعالی) says:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ • ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾

Then, after that you will all certainly die. Then indeed you all, on the Day of Resurrection, will be resurrected.²

The resurrection is when mankind will rise from their graves to stand before the Lord of creation. Ibn Taymiyyah, in his book “al-‘Aqīdah al-Wāsiṭiyyah,” calls this “the greater resurrection” indicating there is also a lesser resurrection. This lesser resurrection is the one pertaining to each individual as they witness with their own eyes the beginning of the hereafter, their new life after their death. So each individual has his own resurrection; when he or she dies, his or her lesser resurrection has begun.

But as for the greater resurrection, these are the major events to occur...



² The Quran, Sūrah al-Muminūn, 23:15-16.

THE FIRST EVENT

The Souls Return to Their Bodies

The first event to occur on the Day of Resurrection is the souls' return to their bodies. This will occur after the second blast of the horn, after the souls have left their bodies at death. Yet this return of a soul to its body is not the same return that happens in the grave when the deceased is asked (by stern angels) who his Lord is, what his religion is, and who his prophet is. As for the first blow of the horn, Allah will command the angel Isrāfīl to blow into the horn, and at that instance, everyone in the heavens and earth, except whom Allah may will otherwise, will be shocked, terrified and fall dead. Isrāfīl will then blow the horn a second time from which all souls will scatter, returning back to their bodies. Allah says:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

And the horn will be blown and whoever is in the heavens and whoever is on earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.³

And he says:

﴿ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴾

³ Sūrah al-Zumar, 39:68.

And the horn will be blown, and at once from the graves to their Lord they will hasten.⁴

'Abdullāh Ibn 'Amr (رضي الله عنه) narrated a lengthy ḥadīth in which the messenger of Allah (صلى الله عليه وسلم) said:

« ثُمَّ يَنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْتًا وَرَفَعَ لَيْتًا ، وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ ، فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ، ثُمَّ يَرْسِلُ اللَّهُ أَوْ قَالَ : يَنْزِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ ، فَتَنْبِتُ مِنْهُ أَجْسَادُ النَّاسِ ، ﴿ ثُمَّ نَفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾ ثُمَّ يُقَالُ : يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ ﴿ وَقَفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴾ »

Then the horn will be blown and everyone who hears it will tilt his head in attention. And the first one to hear it will be a man repairing his camel's water trough, then he will be shocked and fall dead and the rest of mankind will also fall dead. Then Allah will send (or he said: will cause to descend) rain like dew from which people's bodies will grow. **﴿Then it will be blown again, and at once they will be standing, looking on.﴾⁵** It will then be said, "Oh mankind, come to your Lord!" **﴿But stop them. They are certainly going to be questioned.﴾^{6, 7}**

Ibn Taymiyyah says, "Then the souls will return to their bodies," and this indicates that the souls will not disperse from the horn's blow until after the bodies have become

⁴ Sūrah Yāsīn, 36:51.

⁵ Sūrah al-Zumar, 39:68.

⁶ Sūrah al-Ṣāffāt, 37:24.

⁷ Recorded by Muslim.

recreated and completed. So when they are created again, the horn will be sounded then the souls return to their bodies.

Also in the author's words is evidence that the resurrection is understood to be a kind of "return" or "remaking" and not a new creation. Rather, it is a return to something that has left or changed. The body turns to dust, the bones decay, and still Allah will bring together these separate particles back into a formed body. Then the souls will return back to these bodies. Whoever claims the bodies will be new creations, this is a false claim refuted by the Quran, the Sunnah, and the intellect.

As for the evidence from the Quran, Allah (عَزَّ وَجَلَّ) says:

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴾

And it is he (Allah) who begins creation; then he repeats it, and that is (even) easier for him.⁸

Meaning: He will repeat the creation that he first began. In a ḥadīth *qudsī*, Allah says:

« لَيْسَ أَوْلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ »

"The initial creation is no easier for me than remaking him."⁹

⁸ Sūrah al-Rūm, 30:27.

⁹ In the full ḥadīth, recorded by al-Bukhārī and al-Nasāī, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوْلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ. وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَلْحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ »

And everything is easy for Allah. He also says:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾

As we began the first creation, we will repeat it.¹⁰

And:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ • ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾

Then, after that you all will certainly die. Then indeed you all, on the Day of Resurrection, will be resurrected.¹¹

Allah also says:

﴿ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ • قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

He (man) asks, “Who will give life to bones while they are decayed, disintegrated?” Say: He will give them life who produced them the first time and he is, of all creation, knowing.¹²

Allah the almighty said, “The son of Adam denied me and he had no right to do so, and he insulted me and he had no right to do so. As for his denying me, it is his statement, ‘He will not remake me as he made me at first,’ but the initial creation (of him) is no easier for me than remaking him again. As for his insulting me, it is his statement, ‘Allah has a son,’ but I am the One, the Everlasting Refuge. I neither beget, nor was I begotten, and there is nothing comparable to me.”

¹⁰ Sūrah al-Anbiyā, 21:104.

¹¹ Sūrah al-Muminūn, 23:15-16.

¹² Sūrah YāSīn, 36:78-79.

As for the evidence from the Sunnah that the bodies will be a repeated re-creation and not a new creation, there are many ḥadīth in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explains this, for example:

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاءَ غُرُلًا »

Mankind will be resurrected barefooted, naked, and uncircumcised.¹³

The point in the ḥadīth is that mankind themselves is mentioned as being resurrected and not some other new creation. What is important is to know that the resurrection will be a return to the previous bodies.

The proof from an Islamic perspective that people's souls will return to their bodies and they will be brought back to life—and that the Day of Resurrection will occur in general—can be found in the Quran, the Sunnah, and in the consensus of mainstream Muslims, past and present.

As for evidence from the Quran, Allah (تَعَالَى) emphasizes this resurrection in his book, mentioning about it terrifying descriptions which should instill fear of it and the necessity to prepare for it. He says:

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ • لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴾

¹³ Recorded by al-Bukhārī and Muslim.

**Say: Indeed, the former and the later peoples will all be gathered together
for the appointment of a known day.¹⁴**

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ
وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

**Those who disbelieve claim they will never be resurrected. Say: Yes, by my
Lord, you will surely be resurrected. Then you will surely be informed of
what you did, and that is easy for Allah.¹⁵**

And describing that day, Allah says:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۗ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ • يَوْمَ تَرَوْنَهَا تَذْهَلُ
كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا
هُم بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾

**Oh mankind, fear your Lord. Indeed, the convulsion of the (final) hour is a
terrible thing. On the day you see it, every nursing mother will be distracted
from that (child) she is nursing, every pregnant woman will abort her
pregnancy, and you will see the people (appearing) intoxicated while they
are not intoxicated; but the punishment of Allah is severe.¹⁶**

Allah (تعالی) also says:

¹⁴ Sūrah al-Wāqī'ah, 56:49-50.

¹⁵ Sūrah al-Taghābun, 64:7.

¹⁶ Sūrah al-Ḥajj, 22:1-2.

﴿ الْحَاقَّةُ • مَا الْحَاقَّةُ • وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴾

The inevitable reality. What is the inevitable reality? And what can make you know what the inevitable reality is?¹⁷

﴿ الْقَارِعَةُ • مَا الْقَارِعَةُ • وَمَا أَدْرَاكَ مَا الْقَارِعَةُ • يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ • وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴾

The striking calamity. What is the striking calamity? And what can make you know what the striking calamity is? It is the day on which people will become like moths dispersed. And the mountains will become like fluffed wool.¹⁸

And similar descriptions and names for the last hour are numerous in the Quran, all of which are frightening because it will be a tremendous day. And if we did not believe in it and its serious consequences, then we would not act to prepare for it. We could not prepare for such a grave, serious event unless we believe in it correctly, and there would be no way to do this if its descriptions were not mentioned to us.

As for the evidence of the resurrection from the Sunnah, there are many ḥadīth in this regard. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made clear what will happen on that day, and these ḥadīth will be cited shortly in the sections on the “pool,” the “bridge,” the “books of deeds,” and other things which the messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained to us.

¹⁷ Sūrah al-Hāqqah, 69:1-3.

¹⁸ Sūrah al-Qāri'ah, 101:1-5.

As for the evidence according to the consensus of Muslims, the third type of evidence, Muslims have always been in absolute agreement that believing in the last day is part of faith. Because of this, whoever disbelieves in the Day of Resurrection is not a true believer. Of course if such an individual is new to Islam or totally uninformed, then he has an excuse, but after the correct belief is made clear to him, if he insists on disbelieving in the Day of Resurrection then he is a disbeliever.

There is also a fourth type of religious evidence of the resurrection, the previously revealed scriptures. All of them collectively confirm the last day of this life. Because of this, Jews and Christians have always believed in it and continue to do so today. You hear them say things like, “This person is forgiven,” or “May god forgive him,” and similar things that show they still believe in the hereafter and the last day.

There is even a fifth form of evidence which suggests a Day of Judgment – the intellect. The reasoning is that if such a day were not to occur, then there will be little meaning to creation; it would be vain and foolish. But Allah is high above any faults of foolishness and play. What wisdom would there be in creating people who are instructed (to believe and behave a certain way), prohibited from things, and required to endure things but yet then they simply die, vanish with no accounting for any of that, no reward or punishment for any of it? About this, Allah (تعالى) asks:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ • فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ
ط لا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴾

Then did you think that we created you meaninglessly, without purpose and that you would never be returned to us? So exalted is Allah, the King, the Truth. There is no (true) god except him, Lord of the noble throne.¹⁹

And he says:

﴿ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ﴾

Indeed, he who imposed upon you the Quran will surely bring you back to a place of return.²⁰

Why would Allah instruct mankind with the Quran, instructing them to act according to it all the while knowing there would really never be a time when people return to him, never a day on which we would be held accountable or rewarded for our compliance with this Quran he has imposed on us? So those are five types of evidence confirming or implying the Day of Resurrection and that people will be brought back to life as their souls return to their bodies. After the souls join their bodies, mankind will then rise from their graves.



¹⁹ Sūrah al-Muminūn, 23:115-116.

²⁰ Sūrah al-Qaṣaṣ, 28:85.

THE SECOND EVENT

Mankind Rises from Their Graves

Ibn Taymiyyah says, “Mankind will then rise from their graves barefooted, naked, and uncircumcised to stand before the Lord of all creations.” His statement, “from their graves,” is based on the fact that most people are buried in graves in the ground although it is obvious that other people died and were not buried in the earth. He said, “to stand before the Lord of all creations,” because Allah (عزَّ وجلَّ) will have called them forth at that time. Allah says:

﴿ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ • يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ
يَوْمَ الْخُرُوجِ ﴾

And listen on the day when the caller will call out from a place that is near, the day they will hear the blast (of the horn) in truth. That is the Day of Rising (from the graves).²¹

And in the ḥadīth that has preceded (pg. 6), the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« ثُمَّ يَنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْتًا وَرَفَعَ لَيْتًا ، وَأَوَّلُ مَنْ يَسْمَعُهُ
رَجُلٌ يَلُوطُ حَوْضَ إِبْلِهِ ، فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ، ثُمَّ يُرْسِلُ اللَّهُ أَوْ قَالَ : يُنْزِلُ اللَّهُ
مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ ، فَتَنْبِتُ مِنْهُ أَجْسَادُ النَّاسِ ، ﴿ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ

²¹ Sūrah Qāf, 50:41-42.

قِيَامٌ يَنْظُرُونَ ﴿ ثُمَّ يُقَالُ : يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَىٰ رَبِّكُمْ ﴿ وَقِفُوهُمْ ۚ إِنَّهُمْ
مَسْئُولُونَ ﴿﴾

Then the horn will be blown and everyone who hears it will tilt his head in attention—and the first one to hear it will be a man repairing his camel's water trough—then he will be shocked and fall dead and the rest of mankind will also fall dead. Then Allah will send (or he said: will cause to descend) rain like dew from which people's bodies will grow. **﴿Then it will be blown again, and at once they will be standing, looking on.﴾** It will then be said, "Oh mankind, come to your Lord!" **﴿But stop them. They are certainly going to be questioned.﴾**²²

All people will rise to this momentous call, emerging from their graves to present themselves to the Lord of all creations.

Allah (تبارك وتعالى) says:

﴿ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ • لِيَوْمٍ عَظِيمٍ • يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾

Do they not think that they will be resurrected for a tremendous day? The day when mankind will stand before the Lord of the worlds.²³

The prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

²² Recorded by Muslim.

²³ Sūrah al-Muṭaffifin, 83:4-6.

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ ، لَيْسَ فِيهَا مَعْلَمٌ
لِأَحَدٍ »

The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like a loaf of pure white bread. There will be no signs or markings on it for anyone.²⁴

People will rise from their graves barefooted, wearing neither shoes nor socks; they will have no clothing at all on their legs or feet. They will be naked, having no clothing on the rest of their bodies, and they will be uncircumcised. On the Day of Resurrection, their original creation will not be diminished in anyway. Even the foreskins of those who were circumcised in life will return just as Allah says:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾

As we began the first creation, we will repeat it.²⁵

So they will return to their first creation having nothing taken away from their bodies, and they will be all together, men and women. Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاءَ غُرُلًا »

Mankind will be resurrected barefooted, naked, and uncircumcised.

²⁴ Recorded by al-Bukhārī and Muslim.

²⁵ Sūrah al-Anbiyā, 21:104.

His wife, 'Āishah, asked, "Messenger of Allah, women and men together (like that) looking at each other?" He replied:

« يَا عَائِشَةَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ »

'Āishah, the circumstances will be more serious than for people to be looking at one another.²⁶

Every single person will have enough to be concerned with about himself:

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ • وَأُمِّهِ وَأَبِيهِ • وَصَاحِبَتِهِ وَبَنِيهِ • لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴾

On the day a man will flee from his brother, and his mother and his father, and his wife and children. Everyone that day will have enough to make him careless of others.²⁷

Neither will men be looking at women, nor women at men. Even a person's own son and father will flee from him, afraid he may seek justice for rights they may not have fulfilled during their lives. If the circumstances that day will be as grave and terrifying as that, then men and women will not care at all about looking at one another's bodies. The situation will surely be extremely severe and frightful.

²⁶ Recorded by Muslim.

²⁷ Sūrah 'Abasa, 80:34-37.

Title: The Resurrection

Original Title: شرح العقيدة الواسطية، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

However, after that (the initial rising from the graves naked, as they were first created), people may then be clothed. And the first of creation to be clothed will be Prophet Abraham (صلى الله عليه وسلم) as has been confirmed by our prophet (صلى الله عليه وسلم).²⁸

After mankind rises from their graves, the sun is brought near to them.



²⁸ The ḥadīth confirming this is recorded by al-Bukhārī, Muslim, and others. The text is:

«إِنَّكُمْ مَحْشُورُونَ حُفَاةٌ عُرَاةٌ غُرُلَا ﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾ وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ»

You will all be resurrected barefooted, naked, and uncircumcised. (He then recited) « **As we began the first creation, we will repeat it.** » And the first one of all creation to be clothed on the Day of Resurrection will be Abraham.

THE THIRD EVENT

The Sun is Brought Near

The sun will be brought near to mankind, as close as a “mile,” the Arabic word used for mile here being *مِيل* (*mīl*). Whether it is the mile we know to be the common unit of distance or the eye-pencil to apply kohl (as the word could imply in Arabic), whatever the case the sun will be very close to people.²⁹ If the sun’s heat is as we know it here in this life while there is such a great distance between it and us, then how will it be when it is a “mile” above our heads?

Here is a question: It is well-known that if the sun were to move even a hair from its position, it would burn the earth, incinerating it completely. So how is it possible on that day for the sun to be that close and not burn creation? The answer is that although people will be resurrected on that day with their previous bodies, they may not be recreated in the same exact state and with the same capability as they have now. Rather, they will be stronger and greater in what they can withstand.

For example, if people were to remain for fifty days in direct sunshine with no shade, no food, and no water, they would be unable to do so; they would die. But on the Day of

²⁹ The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in the ḥadīth recorded by Muslim confirming this:

« تَدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمَقْدَارِ مِيلٍ »

On the Day of Resurrection, the sun will be brought close to creation so much that it will be a “mile” from them.

One of the narrators of the ḥadīth, Sulaym Ibn ‘Āmir, said, “By Allah, I do not know if he meant by *mīl* the distance of land or the *mīl* that is used to apply kohl to the eye.”

Resurrection, they will remain in such a state for fifty thousand years³⁰ without food, water, or shade except those to whom Allah (عَزَّ وَجَلَّ) shades. In addition, they will witness other terrifying events but they will be made to withstand them.

As an example of this greater capability to bear situations without dying, look at how the people of the fire will withstand such seemingly unbearable circumstances:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا تَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ﴾

Indeed, those who disbelieve in our verses, we will drive them into a fire. Every time their skins are roasted through, we will replace them with other skins so they may taste the punishment.³¹

Will anyone be saved from the heat of the sun on the Day of Resurrection? Yes, there are types of people whom Allah will shade from the sun. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

³⁰ The scholar is perhaps alluding to the verse in Sūrah al-Ma'ārij (70:4) in which Allah says,

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

The angels and the spirit will ascend to him during a day the extent of which is fifty thousand years.

Also, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a ḥadīth recorded by Muslim:

« مَا مِنْ صَاحِبٍ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيَجْعَلُ صَفَانِحَ فَيَكْوَى بِهَا جَنْبَهُ وَجَبِينَهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ بَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ »

There is no owner of treasure who does not pay its *zakāh* (obligated charity), but it will be heated in the fire of Hell and made into plates with which his sides and forehead will be branded until Allah passes judgment between his slaves on a day the length of which will be like *fifty thousand years*. Then he will be shown his path, whether it leads to Paradise or to Hell.

³¹ Sūrah al-Anbiyā, 21:104.

« سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ »

There are seven (types of people) whom Allah will shade in his shade on a day when there will be no shade except his shade: a just ruler; a youth who grew up in the worship of Allah; a man whose heart is attached to the mosques; people who love each other for Allah's sake, meeting for his sake and parting for his sake; a man who is called by a woman of beauty and position (for adultery), but he says: "(No) I fear Allah;" a man who gives in charity and hides it so much so that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private so much that his eyes shed tears.³²

There are also other types of individuals Allah will shade on that day. And by, "when there will be no shade except his shade," it means no shade except the shade Allah creates. And it is not as some people think that it is the shade of Allah himself because that would necessitate that the sun would be above Allah (عزَّ وجلَّ).

³² Recorded by al-Bukhārī, Muslim, and al-Tirmidhī.

Title: The Resurrection

Original Title: شرح العقيدة الواسطية ، شرح لمعة الاعتقاد

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In this life, we can take shelter in shade ourselves, but on the Day of Resurrection, there will be no shade except the shade Allah (سبحانه وتعالى) makes so that whoever he wills can take shelter in his shade when the sun is brought near.

Due to the closeness of the sun, people will sweat so much that it will rise.



THE FOURTH EVENT

The Sweat Rises

Because of the sun's heat, people will sweat profusely in proportion to their deeds. For some, the sweat will rise to their ankles, some to their knees, some to their waists, and for some, the sweat will rise up to their mouths. So individuals will be at different levels regarding their sweat. They will sweat from the intense heat and the extremely uncomfortable situation: crowdedness, extreme hardships, and at close distance to the sun. Still, although people will sweat from the circumstances of that day, their sweat will only be according to their deeds in this life.³³

Here is a question: How will they be of varying degrees in sweat if people are all together in one place? To answer, we must return to a basic principle of belief. It is that when dealing with affairs of the unseen, events that authentic texts confirm will take place in the future, it is incumbent upon us to believe in them, trusting them to be true without persisting in asking, "How? Why?" These are things beyond the extent of our own intellects; it is not yet possible for us to perceive or fully understand it.

³³ This is established by the ḥadīth recorded by Muslim in which the prophet (صلى الله عليه وسلم) said:

« فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَمَامًا »

The people will be in sweat in accordance with their deeds. For some, it will rise to their ankles, some to their knees, some to their waists, and for some of them, the sweat will reach their mouths.

Imagine two people buried in a single grave, one a believer and the other a disbeliever. The believer will still experience the enjoyment that he deserves, and the disbeliever will experience the punishment he deserves even though they are in the same grave. Likewise, we believe the sweat will rise on the Day of Judgment as foretold.

Now are we saying that Allah (سبحانه وتعالى) will gather together someone whose sweat will reach his mouth in a particular place, someone with sweat to his ankles in a different place, and others with sweat rising to their knees or waist in other places? No, not necessarily but Allah knows best. What we are saying is that it is possible for the individual with sweat reaching only to his ankles to be next to someone with his sweat up to his mouth because Allah is capable of doing anything. This is comparable to the fact that light will encompass believers all around them, yet at the same time, disbelievers in Allah will be surrounded by darkness.

So regarding the Day of Resurrection, we must believe in it and all that is to occur on that day. As for the “How?” and “Why?” of the exact nature, that is not our right to know.

As people suffer on the Day of Resurrection, standing in their own sweat, they will anxiously wait for judgment to begin. And this will only occur by “The Greatest Intercession.”



THE FIFTH EVENT
The First Intercession:
The Greatest Intercession

Intercession is when someone acts as a mediator between Allah and another person in order to request from Allah some benefit or ask for pardon from some harm or punishment for the other person.

Intercession can be classified into two categories: false intercession and real intercession.

As for a false intercession, it is the type that idol-worshippers expect from their idols. They often worship them claiming they do so because their idols will intercede for them with Allah. Allah says:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

And they worship other than Allah that which neither harms them nor benefits them, and they say, “These are our intercessors with Allah.”³⁴

And they say:

³⁴ Sūrah Yūnus, 10:18.

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ ﴾

“We only worship them so they may bring us closer to Allah.”³⁵

But this false intercession will never benefit them as Allah (تعالی) tells us:

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

So there will not benefit them the intercession of (any) intercessors.³⁶

As for the real intercession, it is any intercession that has met the following three conditions:

1. Allah is pleased with the intercessor, the person requesting from Allah the benefit or safety from harm for another.
2. Allah is please with the person for whom intercession is being made. The exception here is “The Greatest Intercession” which occurs on the Day of Resurrection for all mankind, those Allah is pleased with and those he is not.
3. Allah gives permission for the intercession to happen.

Allah’s permission is not given unless he is pleased with the intercessor and the person for whom intercession is made. These three conditions are mentioned in the verse:

³⁵ Sūrah al-Zumar, 39:3.

³⁶ Sūrah al-Mudaththir, 74:48.

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى ﴾

And how many angels there are in the heavens whose intercession will not benefit at all except (only) after Allah has permitted it to whom he wills and is pleased with.³⁷

Two of the conditions (1, 3) are mentioned in this verse:

﴿ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴾

That day, no intercession will benefit except (that of) one to whom the Most Merciful has given permission and has accepted his word.³⁸

And one condition (2) is mentioned in this one:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى ﴾

And they will not intercede except on behalf of someone whom he is pleased with.³⁹

Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will be permitted three types of intercession:

1. "The Greatest Intercession:" This is the first intercession.
2. The intercession for the people of Paradise to enter it.

³⁷ Sūrah al-Najm, 53:26.

³⁸ Sūrah ṬāHā, 20:109.

³⁹ Sūrah al-Anbiyā, 21:28.

3. The intercession for those believers who deserve the fire not to enter it, and for those who enter it to be taken out.

“The Greatest Intercession,” as it is known, is when Muhammad (صلى الله عليه وسلم) will intercede on behalf of everyone standing on the Day of Resurrection for judgment to begin. This request, for someone to plead with Allah to begin the judging, will be made to several other prophets but each of them will refuse to do so and will direct people to the next prophet. This is explained in the ḥadīth narrated by Abū Hurayrah (رضي الله عنه) in which the prophet (صلى الله عليه وسلم) said:

« أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ ؟ يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ ، يُسْمِعُهُمُ الدَّاعِيَ ، وَيَنْفِذُهُمُ الْبَصْرَ ، وَتَدْنُو الشَّمْسُ ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ ، فَيَقُولُ النَّاسُ : أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ : عَلَيْكُمْ بِآدَمَ !

فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ : أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ ، اشْفَعْ لَنَا إِلَى رَبِّكَ ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا ؟ فَيَقُولُ آدَمُ : إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ ، نَفْسِي نَفْسِي نَفْسِي ! اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى نُوحٍ ،

فَيَأْتُونَ نُوحًا ، فَيَقُولُونَ : يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ ، وَقَدْ سَمَّاكَ
اللَّهُ عَبْدًا شَكُورًا ، اشفَعْ لَنَا إِلَى رَبِّكَ ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فَيَقُولُ : إِنَّ رَبِّي
عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنَّهُ
قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي ، نَفْسِي نَفْسِي نَفْسِي ! اذْهَبُوا إِلَى غَيْرِي ،
اذْهَبُوا إِلَى إِبْرَاهِيمَ ،

فَيَأْتُونَ إِبْرَاهِيمَ ، فَيَقُولُونَ : يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ ،
اشفَعْ لَنَا إِلَى رَبِّكَ ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فَيَقُولُ لَهُمْ : إِنَّ رَبِّي قَدْ غَضِبَ
اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ
ثَلَاثَ كَذَبَاتٍ ، نَفْسِي نَفْسِي نَفْسِي ! اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى مُوسَى ،

فَيَأْتُونَ مُوسَى ، فَيَقُولُونَ : يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ
عَلَى النَّاسِ ، اشفَعْ لَنَا إِلَى رَبِّكَ ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فَيَقُولُ : إِنَّ رَبِّي قَدْ
غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنِّي قَدْ قَتَلْتُ
نَفْسًا لَمْ أُؤْمَرْ بِقَتْلِهَا ، نَفْسِي نَفْسِي نَفْسِي ! اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى عِيسَى
ابْنِ مَرْيَمَ ،

فَيَأْتُونَ عِيسَى ، فَيَقُولُونَ : يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحُ
مِنْهُ ، وَكَلَّمْتَ النَّاسَ فِي المَهْدِ صَبِيًّا ، اشفَعْ لَنَا إِلَى رَبِّكَ ، أَلَا تَرَى إِلَى مَا نَحْنُ
فِيهِ ؟ فَيَقُولُ عِيسَى : إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ وَلَنْ

يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي! اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا
إِلَى مُحَمَّدٍ،

فَيَأْتُونَ مُحَمَّدًا، فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتِمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ
لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟
فَأَنْطَلِقُ، فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ
مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَيَّ أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ
رَأْسَكَ سَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعْ، فَارْفَعْ رَأْسِي، فَأَقُولُ: أُمَّتِي يَا رَبُّ أُمَّتِي يَا رَبُّ
أُمَّتِي يَا رَبُّ، فَيُقَالُ: يَا مُحَمَّدُ ادْخُلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ
الْأَيْمَنِ مِنَ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنَ مِصْرَاعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ
وَحَمِيرَ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى «

I am the chief of mankind on the Day of Resurrection. Do you know why that is? Allah will gather all people, the first and last of them, in a single area. They will all be able to hear a caller and they will all be seen. The sun will come so close and people will suffer such distress and hardship that they will be unable to bear it. Some people will say, "Don't you see what state you have reached? Will you not look for someone who can intercede for you with your Lord?" Some people will say to others, "Go to Adam."

So they will come to Adam (عليه وسَلَّمَ), saying to him, "You are the father of humanity. Allah created you with his own hand, he blew into you a soul from him,

and he commanded the angels so they bowed down to you. Intercede for us with your Lord. Do you not see in what state we are? Do you not see what condition we have reached?” He will reply, “My Lord has indeed become angry today like he has never become before and like he will never become again. He forbade me from a particular tree but I disobeyed him.⁴⁰ (I am concerned for only) myself, myself, myself! Go to someone else; go to Noah.”

So they will come to Noah and say, “Oh Noah, you are the first of all messengers sent to the people of earth, and Allah has called you a grateful servant.⁴¹ Intercede for us with your Lord. Do you not see our condition?” He will say, “Indeed my Lord (عزَّ وجلَّ) has become angry today like he has never become before and will never again become. I had (in the world) the right to make one accepted prayer, and I made it *against* my nation.⁴² Myself, myself, myself! Go to someone else; go to Abraham.”

⁴⁰ About this, Allah said in Sūrah al-'Arāf, 7:19:

﴿ وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾

And Adam, live, you and your wife, in Paradise and eat thereof as you both wish, but do not approach this tree or you will both be wrong-doers.

And in Sūrah ṬāHā, 20:120-121:

﴿ فَوَسَّسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى • فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۗ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴾

Then Satan whispered to him; he said, “Oh Adam, shall I direct you to the tree of eternity and a kingdom that will never waste away?” So they both ate of it and their private parts became apparent to them, and they began to place over themselves the leaves of Paradise. And Adam disobeyed his Lord and erred.

⁴¹ Allah said in Sūrah al-Isrā, 17:3:

﴿ ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴾

The descendants of those whom we carried (in the ship) with Noah; he was surely a grateful servant.

⁴² About the prayer of Noah, Allah said in Sūrah Nūḥ, 71:26-27:

So they will come to Abraham, saying, “Oh Abraham, you are the prophet of Allah and his close friend of all the people of earth. Intercede for us with your Lord. Do you not see in what condition we are?” He will tell them, “Indeed my Lord has become angry today like he has never become before and like he will never again become, and I told three lies. Myself, myself, myself! Go to someone else; go to Moses.”

So they will come to Moses and say, “Oh Moses, you are the messenger of Allah. Allah favored you with his message and his speech over all other people. Intercede for us with your Lord. Do you not see our condition?” He will reply, “My Lord has certainly become angry today like he has never become before and like he will never again become, and I killed someone whom I was not permitted to kill. Myself, myself, myself! Go to someone else; go to Jesus, the son of Mary.”

So they will come to Jesus, saying, “Oh Jesus, you are the messenger of Allah, his word he bestowed upon Mary, and a (special) soul from him. You spoke to people while you were still a baby in the cradle. Intercede for us with your Lord. Do you not see in what condition we are?” Jesus will say, “Indeed my Lord has become angry today like never before and like he will never again become”—and he will not mention any sin. “Myself, myself, myself! Go to someone else; go to Muhammad.”

﴿ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دِبَّارًا • إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فُلجِرًا كَفَّارًا ﴾

And Noah said, “My Lord, do not leave even one of the disbelievers on earth. If you leave them, they will mislead your servants, and they will beget none but wicked disbelievers.”

So they will come to (me), Muhammad. They will say, “Oh Muhammad, you are the messenger of Allah and the last of all prophets. Allah had already forgiven your past and future sins. Intercede for us with your Lord. Do you not see our condition?” I will then go beneath the throne and bow down before my Lord (عَزَّ وَجَلَّ). Then Allah will guide me to such words of praise and glorification of him as he has never guided anybody else before me. Then it will be said, “Oh Muhammad, raise your head. Ask, you will be granted. Intercede, your intercession will be accepted.” So I will raise my head and say, “My nation, oh my Lord! My nation, oh my Lord! My nation, oh my Lord!” It will be said, “Oh Muhammad, enter from your nation those who will have no reckoning or judgment through the right-side gate of the gates of Paradise.” They will also share the other gates with other people. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) further said, “By him in whose hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Himyar (in Yemen) or like the distance between Mecca and Busra (in Syria).

As for the “three lies” of Abraham, they have been explained by the narration of Abū Hurayrah (رضي الله عنه) recorded in “Ṣaḥīḥ al-Bukhārī” and “Ṣaḥīḥ Muslim” in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا ثَلَاثَ كَذَبَاتٍ ثُنْتَيْنِ فِي ذَاتِ اللَّهِ قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ ، وَوَاحِدَةً فِي شَأْنِ سَارَةَ »

Prophet Abraham never lied except on three occasions, twice for the sake of Allah, his statements: ﴿ “I am sick.” ﴾⁴³ and: ﴿ “No, this one, the biggest of them (idols) did it.” ﴾⁴⁴ and one (lie) regarding Sarah.^{45, 46}

In his comments about the previous “Greatest Intercession” ḥadīth, Imam Muslim mentioned the third lie as being the time when Abraham said about a star, ﴿ “This is my Lord.” ﴾⁴⁷ and he did not mention the story of Sarah.

Ibn Ḥajr said in “Fath al-Bārī” (6/391) about the differences in what these three lies were, “It seems apparent that it is just an issue of mistaken transmissions from some of the ḥadīth narrators.”

Abraham (عليه السلام) called these statements lies out of his humbleness because in reality, he only intended to show the truth by saying them and they were appropriate for those situations; they were simply to insinuate something apparent. And Allah knows best.

So this is the Greatest Intercession and it is for no one other than Muhammad (صلى الله عليه وسلم). It is the greatest of the three types of intercession because it is to relieve all mankind from the greatest ordeal, the greatest distress and hardship they will ever encounter.

⁴³ In Sūrah al-Ṣāffāt, 37:89. He said this only as an excuse to not to accompany them to a pagan feast.

⁴⁴ In Sūrah al-Anbiyā, 21:63. He said this when his people asked him who broke the idols after Abraham broke them all but the largest one. He said this only to show them the error of believing in a statue that can actually do nothing.

⁴⁵ He said, “She is my sister” (meaning his sister in faith) although Sarah was his wife, and he only did so to protect her from being seized by an oppressive ruler.

⁴⁶ The ḥadīth is recorded by al-Bukhārī and Muslim.

⁴⁷ Sūrah al-An‘ām, 6:76.

The messengers mentioned in the intercession ḥadīth are the most significant and most determined among all messengers of Allah, and Allah has mentioned them together in two places in Quran, in Sūrah al-Aḥzāb and Sūrah al-Shūrā.

In Sūrah al-Aḥzāb, Allah (تعالی) says:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴾

And (remember) when we took from the prophets their covenant and from you, Noah, Abraham, Moses, and Jesus, the son of Mary. And we took from them a solemn covenant.⁴⁸

And in Sūrah al-Shūrā, he says:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ﴾

He has ordained for you of religion what he enjoined upon Noah and that which we have revealed to you and what we enjoined upon Abraham, Moses, and Jesus.⁴⁹

⁴⁸ Sūrah al-Aḥzāb, 33:7.

⁴⁹ Sūrah al-Shūrā, 42:13.

As for Adam, he is also a prophet because Allah (تعالى) inspired him and revealed to him a legislation of commands and prohibitions. There has also come a narration reported by Ibn Ḥibbān (2/77) which Abū Dharr reportedly asked the prophet (صلى الله عليه وسلم), "Was Adam a prophet?" to which he replied, "Yes."

So Adam was the first prophet to receive revelation, but as for the first messenger, it was Noah as indicated by the previous ḥadīth of intercession and by the Quran in the verses:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

We have certainly inspired you (Muhammad) as we inspired Noah and the prophets after him.⁵⁰

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ﴾

And we have already sent Noah and Abraham and placed among their descendants prophethood and scripture.⁵¹



⁵⁰ Sūrah al-Nisā, 4:163.

⁵¹ Sūrah al-Ḥadīd, 57:26.

THE SIXTH EVENT

The Scales are Placed & Deeds are Weighed

In one of the verses that proves the scales will be setup on the Day of Resurrection, Allah says:

﴿ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

And those whose scales are heavy (with good deeds), it is they who will be successful.⁵²

The verse contains a conditional clause; the condition is ﴿ **those whose scales are heavy** ﴾, and if that condition is met, the consequence is ﴿ **it is they who will be successful.** ﴾ By ﴿ **scales are heavy** ﴾, what is meant is that one's good deeds outweigh his bad. ﴿ **Successful** ﴾ here describes an individual who achieves what he hopes for and is saved from what he fears. So he is given safety from what he hates and rewarded with what he loves. Allah also says:

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾

But those whose scales are light, it is they who have lost their souls. In Hell they will abide forever.⁵³

⁵² Sūrah al-Muminūn, 23:102.

⁵³ Sūrah al-Muminūn, 23:103.

Those who do not believe in Allah will ﴿ **have lost their souls.** ﴾ They will lose themselves, their families, and the possessions they hold dear:

﴿ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ ﴾

Say: Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the clear loss.⁵⁴

But as for a believer in Allah whose behavior was righteous, he will have succeeded, gaining his soul, his family, and his possessions, having benefited from all of them.

People who do not believe in Allah (or disbelieve in Allah's "oneness") will lose themselves because they will have not benefitted from their very existence in life. In fact such people, despite what they presumably achieve in life, actually achieve no true benefit and gain only harm (in the hereafter). In a sense, they even lose their wealth in life as they gain no real benefit from it. Even when they may share it with others among creation, such charity does not benefit the givers. Allah (تعالی) says:

﴿ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ﴾

And nothing prevents their spending from being accepted from them except that they disbelieved in Allah and in his messenger.⁵⁵

⁵⁴ Sūrah al-Zumar, 39:15.

⁵⁵ Sūrah al-Tawbah, 9:54.

They also lose their families because their families will either be in the fire with them, or if their families are in Paradise, such disbelievers will still have lost them because they themselves will be in the fire. Any individual who dies while disbelieving in Allah will never again enjoy the company of his family. Such enjoyment will be locked out from a disbeliever as soon as he is locked in his coffin, and each one will imagine no one else is receiving a harsher punishment than he.

As for ﴿ **whose scales are light** ﴾, this means his bad deeds will outweigh his good or he will have no good deeds whatsoever. This is the meaning if we accept the position that disbelievers will have their deeds weighed which seems apparent from the verse in Sūrah al-Muminūn, 23:103 (see page 37) and others like it. And this position is one of the two held by religious scholars. The other opinion, that disbelievers will not have their deeds weighed, is the second position and it is based on the verses:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا • الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا • أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴾

Say: Shall we inform you of the greatest losers as to (their) deeds? Those whose effort is lost in the worldly life while they thought they were doing good work. Those are the ones who disbelieve in the verses of their Lord and in (their) meeting him. So their deeds have become worthless, and we will not assign to them on the Day of Resurrection any weight.⁵⁶

⁵⁶ Sūrah al-Kahf, 18:103-105.

As for the two positions, whether disbelievers will have their deeds weighed or not, Allah knows best which is correct.

The Arabic word for scales used in some verses, مَوَازِين (mawāzīn), has been reported in other texts in both the singular and plural forms.

As for the plural form, Allah (تعالى) says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ﴾

And we place the *scales* of justice for the Day of Resurrection, so no soul will be treated unjustly in any way.⁵⁷

And:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ • وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴾

And the weighing (of deeds) that day will be true. So those whose *scales* are heavy, it is they who will be successful. And those whose *scales* are light, they will lose themselves for what injustice they were doing toward our verses.⁵⁸

⁵⁷ Sūrah al-Anbiyā, 21:47.

⁵⁸ Sūrah al-'Arāf, 7:8-9.

As for the singular form, the prophet (صلى الله عليه وسلم) said:

« كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ : سُبْحَانَ
اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ »

There are two statements beloved to the Most Merciful, light on the tongue but heavy on the *scale*: “Glorified is Allah and all thanks are for him,” and “Glorified is Allah the greatest.”⁵⁹

In this ḥadīth, the prophet (صلى الله عليه وسلم) mentioned the singular form, *مِيزَان* (*mīzān*), “scale.” So how do we understand the Quran verses which mention “scales” and this ḥadīth which mentions “scale?”

Perhaps it is mentioned in the plural form only as a way of speaking about what is weighed – deeds – which is plural. Then it is mentioned in the ḥadīth in singular form because the scale is actually one. It could also be because perhaps there is one scale

⁵⁹ Recorded by al-Bukhārī and Muslim. The transliteration of these two statements:

سُبْحَانَ اللَّهِ الْعَظِيمِ
SubḥānAllahi al-'Aẓīm
Glorified is Allah the greatest

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ
SubḥānAllahi wa biḥamdihi
Glorified is Allah and all thanks are for him

Another ḥadīth which mentions “scale” in the singular form and indicates the greatness of this scale is classified as authentic by al-Albānī in “Silsilah al-Aḥādīth al-Šaḥīḥah” (no. 941). In it, the prophet (صلى الله عليه وسلم) said:

« يُوَضَعُ الْمِيزَانُ يَوْمَ الْقِيَامَةِ فَلَوْ وَزَنَ فِيهِ السَّمَوَاتُ وَالْأَرْضَ لَوَسَعَتْ فَتَقُولُ الْمَلَائِكَةُ : يَا رَبِّ لِمَنْ يَزَنُ هَذَا ؟ فَيَقُولُ اللَّهُ تَعَالَى : لِمَنْ
شِئْتُ مِنْ خَلْقِي . فَتَقُولُ الْمَلَائِكَةُ : سُبْحَانَكَ مَا عَبْدْنَاكَ حَقَّ عِبَادَتِكَ . وَيُوضَعُ الصِّرَاطُ مِثْلَ حَدِّ الْمَوْسَى فَتَقُولُ الْمَلَائِكَةُ : مَنْ تَجِيزُ عَلَيَّ
هَذَا ؟ فَيَقُولُ : مَنْ شِئْتُ مِنْ خَلْقِي . فَيَقُولُونَ : سُبْحَانَكَ مَا عَبْدْنَاكَ حَقَّ عِبَادَتِكَ »

The *scale* will be set up on the Day of Resurrection, and if the heavens and the earth were to be weighed in it, it would be sufficient to hold them. The angels will ask, “Oh Lord, who is this for?” Allah will reply, “For whomsoever I want among my creations.” The angels will then say, “Glory to you, we have not worshipped you as you rightfully deserve to be worshipped.” And the bridge will be placed (over Hell) and it will be like the edge of a razor. The angels will ask Allah, “Who will be saved from this?” to which Allah will again reply, “Whomsoever I want among my creations.” They will say, “Glory to you, we have not worshipped you as you rightfully deserve to be worshipped.”

for each nation or even that the prophet meant “heavy in weight” when he said, “heavy on the scale.”

However, what is apparent—and Allah knows best—is that the scale is actually one but is mentioned in plural form with regards to what is weighed (i.e., deeds). This linguistic usage can also be seen in the verse:

﴿ فَمَنْ تَقَلَّتْ مَوَازِينُهُ ﴾

So those whose scales are heavy...⁶⁰

In this verse, it is not actually the scales that are heavy, rather it is a form of Arabic speech in which one word (e.g. scales) is used to mean another word relating to the former (e.g. deeds).

There is a related issue but one into which people have not delved: Will there be a single scale setup for all nations, all mankind, or will there be one for each nation (e.g., one for Muhammad’s nation, one for Jesus’ nation, one for Moses’, etc.)? This question may be relevant because some texts indicate the rewards for deeds vary for different nations.⁶¹

⁶⁰ Sūrah al-A’rāf, 7:8.

⁶¹ One example of such texts is the ḥadīth recorded by al-Bukhārī in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said comparing Muslims to Jews and Christians:

« مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أَجْرَاءَ فَقَالَ: مَنْ يَعْمَلْ لِي مِنْ غُدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيْبَ الشَّمْسُ عَلَى قِيرَاطَيْنِ؟ فَأَنْتُمْ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى فَقَالُوا: مَا لَنَا أَكْثَرَ عَمَلًا وَأَقَلَّ عَطَاءً؟ قَالَ: هَلْ نَفَصْتُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا، قَالَ: فَذَلِكَ فَضْلِي أُوتِيَهُ مَنْ أَشَاءُ »

These texts, taken at face value, are apparent in that the scale will be real and tangible as this is exactly how the word “scale” is commonly understood. This is because the principle of understanding religious texts reported in the Quran or Sunnah is that they are to be understood upon the commonly known, real and actual meanings of their words unless there is clear evidence that they should be understood differently (i.e. metaphorically). The commonly understood meaning to all Muslim teachers, writers, and lecturers ever since the Quran was revealed up until today is that the scale is real.

However, some misguided sects have differed in understanding. For example, those who incorrectly believe any texts can be figurative, having metaphorical meanings instead of what the words actually mean, they claim that there will not be a real scale setup on the Day of Resurrection. They insist that there is really no need for an actual scale to weigh actions because Allah already knows the deeds of his servants and their worth. Instead, they claim that “scale” is allegorical and it really means Allah’s “fairness” or “justice.”

No doubt, the claim of such people is incorrect because it contradicts the outward, apparent meaning of the word and the consensus of all the righteous predecessors who understood the word to mean what the word actually means – scale. If we say the meaning is figurative and it really means fairness or justice, then there is little meaning

Your example compared to those of the two former scriptures can be likened to a man who hires a number of laborers. He asks, “Who will work for me from morning until midday for a certain sum?” The Jews are the ones to work at this time. Then he asks, “Who will work from midday to the late afternoon for the same sum?” The Christians are the ones to work at this time. Then he asks, “Who will work from the late afternoon until sunset for double that sum?” You (Muslims) are these people. This angers the Jews and Christians who ask, “Why did we have to work more only to receive less?” He answers, “Have you been cheated of any of your rights?” They answer, “No.” He then says, “This is my favor that I give to whom I please.”

in the several texts which mention “scale,” they would simply say “justice” (as other texts do) because the characteristics of fairness and justice are closer to and speak more directly to people’s souls than the word “scale” anyway. For this reason, Allah says:

﴿ إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ﴾

Indeed, Allah orders justice and good conduct.⁶²

The correct understanding is to take the word “scale” on its intended, actual meaning. We say that the correct understanding is the same one revealed – scale. The “Ḥadīth of the Card” (to be mentioned soon) also proves that it is a real, actual scale with weighing pans. This ḥadīth mentions that scrolls of bad deeds placed in one pan will be lighter than a single card placed in the other pan which will be heavier. So it is clear, what is correct is what was revealed – the scale is real.

The actions of the servants will then be weighed. And with that, there are two points of discussion.

The first point is this: How will deeds be weighed when it is known that a deed is simply a description or action of the one who performed it, and a deed has no physical form? The answer is that Allah (سبحانه وتعالى) will make these deeds into actual, physical forms. This should not be unbelievably strange when considering the capability of Allah (عزّ وجلّ). As an analogy, death will be made into the form of a ram on the Day of

⁶² Sūrah al-Naḥl, 16:90.

Judgment and it will be slaughtered between Paradise and Hell⁶³ while death now is simply a concept and not a physical form. And to clarify a side-note, the Angel of Death is not the one slaughtered here; it is actually death that Allah (تعالی) will make into a physical form everyone will witness and see. Similarly, Allah (عز وجل) will turn deeds into actual forms that will be actually weighed with this actual scale.

The second point: Deeds will actually be weighed, both good and bad. This is the apparent understanding as Allah (تعالی) says in the Quran:

﴿ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ • فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ • وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

⁶³ The proof is the ḥadīth recorded by al-Bukhārī and Muslim in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ فَيَنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَسْرِعُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، ثُمَّ يَنَادِي: يَا أَهْلَ النَّارِ، فَيَسْرِعُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، فَيَذْبَحُ، ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ، ثُمَّ قَرَأَ: ﴿ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ ﴾ وَهَؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا ﴿ وَهُمْ لَا يُؤْمِنُونَ ﴾ »

Death will be brought in the form of a black and white ram and a caller will call out, “Oh people of Paradise!” and they will stretch their necks and look. They will be asked, “Do you know what this is?” to which they will answer, “Yes, that is death,” and each of them will be able to see it. Then it will be called out, “Oh people of Hell!” They will also stretch out their necks and look. They will be asked, “Do you know what this is?” and they too will say, “Yes, it is death,” and each of them will see it. It will then be slaughtered. Then it will be said, “Oh people of Paradise, eternity and no death. Oh people of Hell, eternity and no death.”

Then the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

﴿ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ ﴾

And warn them of the Day of Regret, when the matter will be concluded. And yet they are in heedlessness.

He then said, “And these people are headless, people of this life,” and finished the verse:

﴿ وَهُمْ لَا يُؤْمِنُونَ ﴾

And they do not believe.
Sūrah Maryam, 19:39

That day, people will depart, separated (into categories) to be shown their deeds. So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.⁶⁴

So it is clear that deeds will really be weighed whether they are good or bad. Also, as has previously been mentioned, the prophet (صلى الله عليه وسلم) said, "There are two statements beloved to the Most Merciful, light on the tongue but heavy on the scale..." This ḥadīth is also clear, even explicit, in that actions will actually be given form and weight and then weighed, and there are several other texts that prove this.

However, there are other reliable texts that indicate that it may not be the actual deeds weighed but rather the *records* of deeds. An example of this type is the "Ḥadīth of the Card" in which the prophet (صلى الله عليه وسلم) said:

« إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سَجَلًا كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ فَيَقُولُ: لَا يَا رَبُّ، فَيَقُولُ: أَفَلَاكَ عُدْرٌ؟ فَيَقُولُ: لَا يَا رَبُّ، فَيَقُولُ: بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضِرْ وَزَنِّكَ، فَيَقُولُ: يَا رَبُّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ؟ فَقَالَ: إِنَّكَ لَا تُظَلَمُ، قَالَ:

⁶⁴ Sūrah al-Zalzalah, 99:6-8.

فَتُوضَعُ السِّجِلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتْ السِّجِلَاتُ وَثَقُلَتْ الْبِطَاقَةُ فَلَا يَتَّقِلُ مَعَ اسْمِ اللَّهِ شَيْءٌ ۝

Allah will single out a man from my nation at the head of all the creations on the Day of Resurrection. Ninety-nine scrolls (of bad deeds) will be spread out before him, each as far as the eye can see. He will be asked, “Do you deny doing any of this? Did my recording, guardian angels wrong you in any way?” The man will answer, “No, my Lord.” He will be asked, “Do you have any excuse?” to which he will again reply, “No, my Lord.” It will then be said, “Rather you certainly do have a good deed with us and there will be no injustice on you today.” A card will then be brought out, written on it: “I testify there is nothing deserving of worship but Allah, and I testify that Muhammad is his servant and messenger.” The man will be told, “Present yourself for your weighing.” He will ask, “My Lord, what is this card compared to all these scrolls (of bad deeds)?” He (Allah) will tell him, “You will certainly not be wronged.” So the scrolls will be placed in one pan (of the scale) and the card in the other, and the scrolls will be lighter and the card heavier as nothing is heavier than the name of Allah.⁶⁵

From this ḥadīth, it is apparent that it is the written records of deeds weighed instead of the deeds themselves.

There are other texts that indicate what is weighed is the person who does the deeds. For example, Allah says:

⁶⁵ Recorded by al-Tirmidhī, Ibn Mājah, and Aḥmad. al-Albānī said it is authentic in his “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 2127).

﴿ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
الْقِيَامَةِ وَزْنًا ﴾

Those are the ones who disbelieve in the verses of their Lord and in (their) meeting with him, so their deeds have become worthless. And we will not assign to them on the Day of Resurrection any weight.⁶⁶

But it has been said that the meaning of ﴿ **weight** ﴾ in the verse could mean “significance” or “importance” instead of weight. Another indication that it may be the person himself that is weighed is the ḥadīth of Abū Hurayrah (رضي الله عنه) in which he narrated that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ »

A huge, fat man will be brought on the Day of Resurrection and he will not weigh in the sight of Allah even as much as a gnat's wing.⁶⁷

The understanding that it is the person who will be weighed is also indicated by the ḥadīth of Ibn Mas'ūd (رضي الله عنه) when he was once trying to break a *siwāk* branch from a tree. He used to have thin legs and the wind blew and started to move him. Because of this, other companions (رضي الله عنهم) began laughing at him. So the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked them, “What are you laughing at?” They answered, “At the skinniness of his legs.” The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said:

⁶⁶ Sūrah al-Kahf, 18:105.

⁶⁷ Recorded by al-Bukhārī and Muslim.

« وَالَّذِي نَفْسِي بِيَدِهِ ، لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ »

I swear by the one in who hand is my soul (Allah), they (his legs) are both heavier in the scale than Mt. Uḥud.⁶⁸

So to conclude, we have texts indicating three things that will be weighed in the scale: the deeds, the records of deeds, and the person who performed the deeds.

Some scholars said the way to understand these together is simply that some people will have their deeds weighed, some will have their records of deeds weighed, and others will be weighed themselves. Other scholars said that when texts mention deeds being weighed, what is really meant is the records of deeds, and as for a person being weighed, this is specific to certain individuals.

Other scholars have combined these texts with the understanding that in reality only the records of deeds are weighed, but they will be heavy or light based on the merit and greatness of the deeds written in them. So in essence, it is as if the deeds are weighed.

But after reflecting on the texts relevant to this issue, we find most of them indicate that it is the deeds that are weighed. Yet some people will be exclusively chosen to have their records of deeds weighed or even the individual himself. As far as the ḥadīth of Ibn Mas'ūd or the "Ḥadīth of the Card," it could be that these are specific situations for which Allah chooses whomever he wants from his servants.

⁶⁸ Recorded by Aḥmad (1/421) and al-Albānī classed its chain of narrators as *ḥasan* in "Sharḥ al-A'qīdah al-Taḥāwīyyah."

Title: The Resurrection

Original Title: شرح العقيدة الواسطية ، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

So the scales are placed, people's deeds are weighed, then the books of deeds are distributed.



THE SEVENTH EVENT

The Books of Deeds are Distributed

People's books of deeds will be distributed, open for them to read. An individual's book of deeds is the register with every action he did in life written inside. These deeds are being written now by the angels entrusted with recording the actions of all the children of Adam. Allah (تعالى) says:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ • كِرَامًا كَاتِبِينَ • يَعْلَمُونَ مَا تَفْعَلُونَ ﴾

And indeed, (appointed) over you are keepers, honorable recorders. They know whatever you do.⁶⁹

These angels record in a book everything a person does because they are always with him. And on the Day of Resurrection, Allah will bring forth this book, making it known to the person as he says:

﴿ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا •
اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾

⁶⁹ Sūrah al-Isrā, 82:10-12. In Sūrah Qāf, 50:17-18, Allah informs us that the angels are seated on the right and left of us:

﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدًا • مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

When the two receivers receive, seated on the right and on the left. Not a word does he utter but there is a watcher by him ready (to record it).

Every person, we have imposed his fate upon his neck. And we will produce for him, on the Day of Resurrection, a record which he will find spread open. (It will be said to him,) “Read your book. You are sufficient today as a reckoner against yourself.”⁷⁰

The Recording of Good Deeds

Both good deeds and bad deeds are written in these books. As for the good deeds, the actions a person actually does are recorded, as are his good intentions and even those deeds he intends to do but may not have actually done them. So there are three types of rewarded behavior: 1) good deeds performed, 2) good intentions, and 3) good deeds intended but not performed.

1. Good Deeds: It is clear that a person’s good deeds are written.

2. Good Intentions: Intending to do a good deed is also recorded in a person’s favor. But a reward is given for only the intention and not necessarily the action intended. This is based on the ḥadīth of a rich man who spends his wealth in charity and a poor man who says, “If I had wealth, I would do what he does.” About these two, the prophet (ﺻﻠﻰ) said:

« فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ »

⁷⁰ Sūrah al-Infīṭār, 17:13-14.

He is rewarded for his intention, and the reward is the same for both.⁷¹

So both the rich and poor are equally rewarded in intention but not in action. This is also confirmed by the narration in which the poor immigrants of Medina complained to the prophet (صلى الله عليه وسلم), saying, "Oh messenger of Allah, the wealthy have overtaken us (in reward)." The prophet (صلى الله عليه وسلم) said (as a way to catch up with the wealthy in rewards):

« تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً »

Glorify Allah, declare his greatness, and thank him after each prayer thirty-three times.

⁷¹ Recorded by al-Tirmidhī and Ibn Mājah and al-Albānī said it is authentic in "Ṣaḥīḥ Sunan al-Tirmidhī" (no. 1894). The full text of the ḥadīth is:

« ثَلَاثَةٌ أُفْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ عَبْدًا بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ - أَوْ كَلِمَةً نَحْوَهَا - وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ، وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيِّ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ، فَهُوَ بَيْنَيْتِهِ فَاجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخِيطُ فِي مَالِهِ بَغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ، فَهُوَ بَيْنَيْتِهِ فَوَزْرُهُمَا سَوَاءٌ »

There are three things that I attest to; I will mention them so remember them. 1) Charity will never decrease a person's wealth, 2) no servant is wronged and patiently endures that except that Allah will increase him in honor, and 3) no servant opens the door of begging except that Allah will open the door of poverty (or he said similarly). And I will mention something else so remember it. The world is for four types of people: 1) a person Allah has provided with wealth and knowledge so he is conscientious of his Lord regarding them and thus gains his mercy therewith. He knows Allah has a right upon him with regards to them, and this is the best of the (four) types. 2) A person Allah has provided with knowledge but not wealth, yet he is truthful in his intention when he says, "If I had wealth, I would do what so-and-so does (the first type of person)." So he is rewarded for his intention, and the reward is the same for both of them. 3) A person Allah has provided wealth but no knowledge so that he aimlessly wastes his wealth without knowledge. He is neither conscientious of his Lord with it nor does he achieve his mercy. He does not even know that Allah has a right upon him regarding it, and this is the worst of the (four) types. 4) A person Allah has provided no wealth and no knowledge. But he says, "If I had wealth, I would do what so-and-so does (the third type of person)." So he is also recorded for his intention, and the sin is the same for both of them.

But when this advice reached the wealthy, they too did likewise. So the poor returned, complaining to the prophet (صلى الله عليه وسلم) again that the rich are now doing both—giving charity and praising Allah after the prayers. He (صلى الله عليه وسلم) then said:

« دَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ »

That is the favor of Allah he gives to whom he wishes.⁷²

The prophet did not reply the second time that the poor, despite their sincere intentions, would have the same reward as the rich in deed. And this is fair because a man who does not perform a certain deed is not the same as the one who actually does it, yet he may still get a similar reward for the intention alone.

3. Good Deeds Intended but Not Performed: The third type of rewarded behavior which a person may find written in his book of deeds is the actions he may sincerely intend to do but did not actually do them. The difference between this type and the second is that for these intentions, he does receive a reward for the action itself. These are the deeds that an individual may intend to do and perhaps he does as much as he is able to of such deed. Then something prevents him from completing the deed. In such case, a full good deed will be recorded based on the statement of Allah:

﴿ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ﴾

⁷² Recorded by al-Bukhārī and Muslim.

And whoever leaves his home as an emigrant to Allah and his messenger and then death overtakes him, his reward has already become incumbent upon Allah.⁷³

In this is also good news for students of religious knowledge. For example, if someone intends to study religious knowledge for the purpose of benefiting others with such information, defending the Sunnah of the messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and spreading Allah's religion throughout the earth, yet he is unable to complete his studies—perhaps he dies in the process, for example—he will still have those good deeds recorded for him and he will achieve its rewards.

Even if a person has a habit of performing a particular good deed but for some reason he is unable to do it under certain circumstances, he still has the good deed recorded for him. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا »

When a servant becomes sick or travels, whatever he used to do while residing at home or healthy will still be recorded for him.⁷⁴

The Recording of Bad Deeds

⁷³ Sūrah al-Nisā, 4:100.

⁷⁴ Recorded by al-Bukhārī.

As for bad deeds, they are written against a person if: 1) he actually does a bad deed, 2) he intends and hopes to do the bad deed, and 3) he intends to do the bad deed and tries to commit it but for some reason he is unable to.

1. Bad Deeds: This is clear; if someone does a bad deed, he has it recorded against him.

2. Bad Intentions: Sins an individual intends or hopes to do are also written against him. But like good intentions, he has a bad deed recorded for the intention and not a full bad deed for the action intended. The proof of this is in the same ḥadīth mentioned about good intentions. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke about a person Allah had provided wealth but no knowledge so that he aimlessly wasted his wealth. A person Allah had given neither wealth nor knowledge then said, "If I had wealth, I would do what he does," admiring the former's wasteful spending. So the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« فَهُوَ بَيْنَتِهِ فَوَزَّرَهُمَا سَوَاءٌ »

He is recorded for his intention, and the sin is the same for both of them.⁷⁵

As for an individual intending to do a bad deed but refrains from it, this is of three types:

1) If the person does not do the deed because he was unable though he tried to do it, he is just like a person who actually did the bad deed, 2) If he refrains from doing the deed for the sake of Allah, he is rewarded, and 3) If he simply decides not to do it (but

⁷⁵ Recorded by al-Tirmidhī and Ibn Mājah and al-Albānī said it is authentic in "Ṣaḥīḥ Sunan al-Tirmidhī" (no. 1894). See page 53 for the full ḥadīth.

not for the sake of Allah) or even if committing the deed did not seriously cross his mind, then he has neither sin nor reward written for him.

3. Bad Deeds Intended but Not Performed: These are also recorded against a person as complete bad deeds if the person tried his utmost to do them based on the statement of the prophet (صلى الله عليه وسلم):

« دَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ »

If two Muslims face off with their swords (i.e. if they fight to the death), both of them are people of the fire.

After hearing this, the companions asked, “Messenger of Allah, we understand about the killer, but why the one killed too?” He replied:

« إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ »

He also wanted to kill his opponent.⁷⁶

Similarly, if someone wanted to drink alcohol but something happened so that he was unable to do it, it is still recorded against him as a bad deed because he tried as much as he could to commit it.

⁷⁶ Recorded by al-Bukhārī and Muslim.

To conclude this topic we must know that Allah rewards good deeds with rewards greater than the original good deed, but he recompenses a bad deed only equivalent to the original sin; he says (تعالى):

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

Whoever comes (on the Day of Judgment) with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof, and they will not be wronged.⁷⁷

Receiving the Books of Deeds

About the distribution of these books and the ways in which people will receive them, Allah (تعالى) says:

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ • فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا • وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا • وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وِرَاءَ ظَهْرِهِ • فَسَوْفَ يَدْعُو ثُبُورًا • وَيَصْلَىٰ سَعِيرًا ﴾

⁷⁷ Sūrah al-Anā'm, 6:160. Evidence from the Sunnah of a ten-fold reward for a good deed and only a single recompense for a bad deed is the ḥadīth recorded by Muslim in which the prophet (صلى الله عليه وسلم) said:

« يقول الله : مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ . وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا ، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا ، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً ، وَمَنْ لَقِينِي بِقُرَابِ الْأَرْضِ حَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا ، لَقَيْتُهُ بِمِثْلِهَا مَغْفِرَةً »

Allah says, "Whoever does a good deed will have ten times reward for it or even more. And whoever does a bad deed will have a single bad deed for it or I will forgive it. Whoever comes close to me a hand-span, I will come close to him an arm's length; and whoever comes close to me an arm's length, I will come close to him the distance of two outstretched arms. Whoever comes to me walking, I will come to him running. And whoever meets me with the earth full of sins but associated nothing with me in worship, I will meet him with as much forgiveness."

Then as for he who is given his record in his right hand, he will be judged with an easy reckoning, and he will return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction, and he will burn in a blaze.⁷⁸

And he says:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ﴾

But as for he who is given his record in his left hand, he will say, “Oh, I wish I had never been given my record.”⁷⁹

On the Day of Judgment, people will receive their books of deeds in different ways. Some will be given their books in their right hands – these are the believers. In this is also an indication that the right hand is more honorable and so a believer is given his book in his right hand. When the believer receives his book of deeds, he will take it with his right hand, rejoice, then cry out:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أقرءوا كِتَابِيَهٗ﴾

So as for he who is given his record in his right hand, he will say, “Here, read my record!”⁸⁰

⁷⁸ Sūrah al-Inshiqāq, 84:7-12.

⁷⁹ Sūrah al-Hāqqah, 69:25.

⁸⁰ Sūrah al-Hāqqah, 69:19.

But as for a disbeliever in Allah, he receives his book of deeds in his left hand or from behind his back. He will then cry out for destruction:

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ • وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴾

But as for he who is given his record in his left hand, he will say, “Oh, I wish I had never been given my record and had never known what my account was.”⁸¹

So the manner in which people receive their books of deeds is of three types: in the right hand, in the left hand, and behind the back. But these three types are only different in description and are not three separate ways books will be distributed. This is because if an individual receives his book of deeds from behind his back, he is at the same time given his book in his left hand—he takes it with his left hand, reaching his hand behind him. And since he receives his book with his left hand, he is known as one of the “People of the Left.”⁸² He receives his book behind his back because during his life, he turned his back on the book of Allah. So it is only befitting that in return, he is given his book of deeds from behind his back, and Allah knows best.

To conclude, Allah (سبحانه وتعالى) says:

⁸¹ Sūrah al-Hāqqah, 69:25-26.

⁸² A similar description is used in the Sūrah al-Wāqī'ah, 56:8-9:

﴿ فَاصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ • وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴾

The Companions of the Right – what are the Companions of the Right? And the Companions of the Left – what are the Companions of the Left?

- ﴿ وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا •
اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴾

And for every person we have imposed his fate upon his neck, and we will produce for him on the Day of Resurrection a book which he will find wide open. “Read your book. Your own self is sufficient as a reckoner against you today.”⁸³

As for his fate (i.e. his deeds) imposed on his neck, this is the most befitting attachment for a person’s deeds – bound to his neck – because he will never be separated from them until he dies. He will find his book open; he neither expends effort nor does he find difficulty in opening it. ﴿ **Read your book.** ﴾ Read what has been written for or against you. ﴿ **Your own self is sufficient as a reckoner against you today.** ﴾ This is the perfection of justice and fairness – that the individual will be responsible for taking himself to account.

We have in front of us now a door we may close on every bad deed, every sin: repentance. Regardless of how great a sin may be, when someone repents to Allah, he will forgive him. Even if a person continuously repeated the same sin but he repents, Allah will forgive him. The matter is still within our hands, so we must ensure that nothing is written in this book except righteous deeds before Allah judges creation.



⁸³ Sūrah al-Isrā, 17:13-14.

THE EIGHTH EVENT Allah Judges Creation

The Arabic word commonly used here, مُحَاسَبَةٌ (*muḥāsabah*) or حِسَابٌ (*ḥisāb*), “judging,” “reckoning,” or “taking to account” is when people will be called to recollect, admit, and be judged on the Day of Resurrection for the actions they did in this life. As far religious evidence for this event, it is confirmed by the Quran, the Sunnah, the consensus of mainstream Muslims, and even suggested by one’s intellect.

In the Quran, Allah (تعالی) says:

﴿ إِنَّ إِلَيْنَا إِيَابَهُمْ • ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴾

Certainly, to us is their return, then certainly upon us is their reckoning.⁸⁴

And:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ • فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾

**Then as for he who is given his record in his right hand, he will be judged
with an easy reckoning.**⁸⁵

⁸⁴ Sūrah al-Ghāshiyah, 88:25-26.

⁸⁵ Sūrah al-Inshiqāq, 84:7-12.

As for the Sunnah, numerous ḥadīth have been authentically reported from the prophet (صلى الله عليه وسلم) that Allah will judge his creations. For example, the prophet (صلى الله عليه وسلم) used to say in some of his prayers:

« اللَّهُمَّ حَاسِبِي حِسَابًا يَسِيرًا »

Oh Allah, call me to account with an easy reckoning.

Upon hearing this, 'Āishah (رضي الله عنها) asked, “What is an easy reckoning?” He answered:

« أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزُ عَنْهُ »

That he looks into his book but pardons him (or finds in his book that he has been pardoned).⁸⁶

As for the consensus among mainstream Muslims, the entire nation of believers has always agreed that Allah will judge creation.

And as for the intellect, it is understood that Allah will judge us because we have been made responsible for actions: obligated to do some, obligated to avoid some, and obligated to hold certain beliefs. Intellect and wisdom dictates that anyone made responsible for something will be held accountable for it and judged for it.

⁸⁶ Recorded by Aḥmad (6/48) and Ibn Abī 'Āṣim in “Kitāb al-Sunnah” (no. 885). al-Albānī said it is authentic in his checking of “Kitāb al-Sunnah” (2/429).

There are, however, some people who will be exempt from being judged; they will be allowed to enter Paradise without judgment or punishment. This has been confirmed in “Ṣaḥīḥ al-Bukhārī” and “Ṣaḥīḥ Muslim.” The prophet (صلى الله عليه وسلم) said:

« عُرِضَتْ عَلَيَّ الْأُمَمُ فَأَخَذَ النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةُ وَالنَّبِيُّ يَمْرُ مَعَهُ النَّفَرُ وَالنَّبِيُّ يَمْرُ مَعَهُ الْعَشْرَةُ وَالنَّبِيُّ يَمْرُ مَعَهُ الْخَمْسَةُ وَالنَّبِيُّ يَمْرُ وَحْدَهُ ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ قُلْتُ : يَا جِبْرِيْلُ هَؤُلَاءِ أُمَّتِي ؟ قَالَ : لَا وَلَكِنْ اُنْظُرْ إِلَى الْأُفُقِ ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ ، قَالَ : هَؤُلَاءِ أُمَّتِكَ وَهَؤُلَاءِ سَبْعُونَ أَلْفًا قَدَّمَاهُمْ لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ ، قُلْتُ : وَلِمَ ؟ قَالَ : كَانُوا لَا يَكْتُبُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ »

I was shown the nations (of prophets) and I saw a prophet with an entire nation with him, a prophet with only a single follower, a prophet with ten followers, a prophet with five, and a prophet with none. I then saw a huge crowd and asked, “Oh (Angel) Gabriel, is this my nation?” to which he replied, “No, but look to the horizon.” I then looked and saw a huge nation (of followers). Gabriel said, “This is your nation and in front of them are seventy thousand who will have no judgment and no punishment.” I asked, “Why?” He answered, “They did not practice cauterization, did not seek *ruqyá* (incantations, healings with Quran recitations), did not believe in good or bad omens, and they relied exclusively on their Lord.”

After hearing this, a companion named 'Ukkāshah Ibn Miḥṣan stood and said to the prophet, “Pray to Allah to make me one of those.” So the prophet said:

« اللَّهُمَّ اجْعَلْهُ مِنْهُمْ »

Oh Allah, make him one of them.

Then another man stood and he too asked, “Pray to Allah to make me one of them,” but the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied:

« سَبَقَكَ بِهَا عُكَّاشَةُ »

‘Ukkāshah beat you to it.⁸⁷

There is even a narration recorded by Imam Aḥmad (5/280, 281) in which these seventy thousand will each have with them an additional seventy thousand, and all of them (70,000 x 70,000) will enter Paradise without judgment or punishment.

The creations to be judged will also include the *Jinn*, the creatures created by Allah that are unseen by mankind, because they too are held accountable for their beliefs and actions. So like a human, a disbelieving Jinn will enter the fire:

﴿ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ ﴾

(Allah) will say, “Enter among nations which had passed on before you of Jinn and mankind into the fire.”⁸⁸

⁸⁷ Recorded by al-Bukhārī and Muslim.

⁸⁸ Sūrah al-A'rāf, 7:38.

...and a believing Jinn will enter Paradise according to the opinion of most scholars, and this position is correct as indicated by the statement of Allah about two particular gardens given to those who will enter paradise:

﴿ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴾

In them are women limiting (their) glances, untouched before them by man or Jinn.⁸⁹

Here is a question: Will animals be judged and held accountable? The answer is as far as judging between them to establish justice and fairness for what occurred between them, then yes, they will be judged because the prophet (صلى الله عليه وسلم) said:

« لَتُؤَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ »

The rights of justice will be established among those who deserve them on the Day of Resurrection so much so that a ram *without* horns will be given its rights taken from it by a ram *with* horns.⁹⁰

But again, this is only for ensuring that complete fairness and justice is finally established. As far as being judged for actions they were responsible for carrying out, then no, animals will not be held accountable as they are not responsible for such actions. They will have neither reward nor punishment.

⁸⁹ Sūrah al-Raḥmān, 55:56.

⁹⁰ Recorded by Muslim.

A Believer's Judgment

Describing the manner in which Allah will judge a believer and take him to account, Ibn 'Umar (رضي الله عنهما) narrated that the prophet (صلى الله عليه وسلم) described the private counsel to be held between a true believer and his Lord:

« إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتَرُهُ ، فَيَقُولُ : أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا ؟ فَيَقُولُ : نَعَمْ أَيُّ رَبِّ ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ : سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ »

Allah will draw a believer close, placing him under his care and screening him. Allah will say to him, “Do you remember this sin and that sin?” The person will answer, “Yes, my Lord.” After he is made to confess all of his sins and he sincerely believes he is ruined, Allah will say, “I concealed them for you in life and I forgive you for them today.”⁹¹

While speaking with his servant, Allah (سبحانه وتعالى) will screen him so that no one will see or hear him during their private conversation. This is a way of Allah (عزَّ وجلَّ) favoring and showing kindness to a true believer in him. When people make someone confess their crimes publicly in front of everyone, even if they pardon the individual for them, there is still an aspect of scandal and humiliation that remains. Yet if such proceedings were held privately, then this would be a better way of concealing and protecting people from that.

⁹¹ Recorded by al-Bukhārī and Muslim.

A Disbeliever's Judgment

Describing a disbeliever's judgment, Ibn Taymiyyah, said:

As for a disbeliever, they will not be judged in the same manner as someone who has his good and bad deeds weighed. This is because those who disbelieve in Allah have no good deeds at all. Still, their deeds will be counted and they will be held responsible for them; they will be made to confess them and will be humiliated.

The meaning of this has come in the same ḥadīth of Ibn 'Umar previously mentioned in which the prophet spoke about how Allah will conceal a believer and speak privately with him. The prophet (صلى الله عليه وسلم) then said:

« وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَىٰ بِهِمْ عَلَىٰ رُءُوسِ الْخَلَائِقِ : هَؤُلَاءِ الَّذِينَ كَذَّبُوا
عَلَى اللَّهِ »

But as for the disbelievers and hypocrites, they will be publicly called out in front of all creation and it will be announced, “These are the ones who lied against Allah.”⁹²

Also in “Ṣaḥīḥ Muslim,” Abū Hurayrah narrated that the messenger of Allah (صلى الله عليه وسلم) said:

⁹² Recorded by al-Bukhārī and Muslim.

« فَيَلْقَى الْعَبْدَ فَيَقُولُ : أَيُّ فُلٍ أَلَمَ أُكْرِمَكَ وَأُسَوَّدَكَ وَأَزَوَّجَكَ وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ ؟ فَيَقُولُ : بَلَى ، قَالَ : فَيَقُولُ : أَفَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ ؟ فَيَقُولُ : لَا ، فَيَقُولُ : فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي ،

ثُمَّ يَلْقَى الثَّانِيَّ فَيَقُولُ : أَيُّ فُلٍ أَلَمَ أُكْرِمَكَ وَأُسَوَّدَكَ وَأَزَوَّجَكَ وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ ؟ فَيَقُولُ : بَلَى أَيُّ رَبِّ ، فَيَقُولُ : أَفَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ ؟ فَيَقُولُ : لَا ، فَيَقُولُ : فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي ،

ثُمَّ يَلْقَى الثَّلَاثَ ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ ، فَيَقُولُ : يَا رَبِّ آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرِسْلِكَ وَصَلَّيْتُ وَصَمْتُ وَتَصَدَّقْتُ وَيَثَنِي بِخَيْرٍ مَا اسْتَطَاعَ ، فَيَقُولُ : هَاهُنَا إِذَا ، قَالَ : ثُمَّ : يُقَالُ لَهُ : الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ ، وَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ ، فَيُخْتَمُ عَلَى فِيهِ ، وَيُقَالُ لِفَخِذِهِ وَلِحِمِّهِ وَعِظَامِهِ : انْطِقِي ، فَتَنْطِقُ فَخِذُهُ وَلِحِمُّهُ وَعِظَامُهُ بِعَمَلِهِ ، وَذَلِكَ لِيُعَذِّرَ مِنْ نَفْسِهِ وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ »

Allah will meet with a servant, asking, “Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Then Allah will meet with a second person and ask, “Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses

and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did, my Lord.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say, “My Lord, I believed in you, in your book, and in your messengers. I prayed, fasted, and gave charity.” And he will continue praising the good (he did) as much as he can. Allah will say, “(Stop) then. Now we will bring forth our witness against you.” The person will think to himself about who this witness could be to testify against him. His mouth will then be sealed and his legs, his flesh and bones will be told, “Speak.” His legs, flesh, and bones will then speak about what he did. That is the person who will have no excuse for himself; that is the hypocrite, and that is the one with whom Allah is angry.⁹³

On the Day of Judgment, the first people to be judged will be this nation, the Muslims who followed Muhammad (صلى الله عليه وسلم), based on the prophet's statement:

« نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ الْمَقْضَىٰ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ »

We are the last ones (in this life) but the first ones on the Day of Resurrection to have their accounts settled before the rest of creation.⁹⁴

⁹³ Recorded by Muslim.

⁹⁴ Recorded by al-Bukhārī and Muslim. In a similar ḥadīth, also recorded by them both, the prophet (صلى الله عليه وسلم) said:

Similarly, Ibn 'Abbās (رضي الله عنهما) narrated that the prophet (صلى الله عليه وسلم) said:

« نَحْنُ آخِرُ الْأُمَّمِ وَأَوَّلُ مَنْ يُحَاسَبُ ، يُقَالُ : أَيْنَ الْأُمَّةُ الْأُمِّيَّةُ وَنَبِيِّهَا ؟ فَنَحْنُ
الْآخِرُونَ الْأَوَّلُونَ »

We are the last religious nation (in this life) but the first to be judged. It will be said, "Where is the illiterate nation and its prophet?" So we are the last ones yet the first ones.⁹⁵

The first thing for which a worshipper of Allah will be judged and called to account regarding the rights of Allah will be his prayer based on the statement of the prophet (صلى الله عليه وسلم):

« أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ ، فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ ،
وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ »

The first thing for which a worshipper will be judged on the Day of Resurrection will be prayer. If it is sound, the rest of his deeds will be sound, but if it is bad, the rest of his deeds will be bad.⁹⁶

« نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ فَعَدًّا لِلْيَهُودِ
وَبَعْدَ غَدٍ لِلنَّصَارَى »

We are the last ones but the first ones on the Day of Resurrection. They were given the scripture before us and we were given it after them. So this is the day they differed about, but Allah has guided us. So tomorrow is for the Jews, and the day after is for the Christians.

⁹⁵ Recorded by Ibn Mājah, Aḥmad, and al-Bayhaqī. al-Albānī said it is authentic in "Ṣaḥīḥ Sunan Ibn Mājah" (no. 3463).

⁹⁶ Recorded by al-Tirmidhī, al-Nasāī, Ibn Mājah, and al-Ṭabarānī. The text is from al-Ṭabarānī and al-Albānī said it is authentic in "Ṣaḥīḥ al-Targhīb wal-Tarhīb" (1/185).

However, the first crimes to be judged regarding the rights of other people will be those pertaining to bloodshed as he (صلى الله عليه وسلم) said:

« أَوَّلَ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ »

The first thing to be settled between people on the Day of Resurrection will be (crimes of) bloodshed.⁹⁷

This is because prayer is the best bodily act of worship related to the rights of Allah, and bloodshed is the greatest violation of communal rights related to mankind.



⁹⁷ Recorded by al-Bukhārī and Muslim.

THE NINTH EVENT

Muhammad's Pool (The *Ḥauḍ*)

The Arabic word حَوْض (Ḥauḍ), “cistern” or “pool,” is the pool of water given to Prophet Muhammad (صلى الله عليه وسلم) and located where people will stand on the Day of Resurrection. About it, the prophet (صلى الله عليه وسلم) said:

« إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ »

I will certainly precede you and meet you at the pool.⁹⁸

There are many descriptions of this pool, from them:

1. This pool exists now because it is confirmed that the prophet (صلى الله عليه وسلم) gave a sermon one day and during it he said:

« وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ »

And I am surely looking at my pool right now.⁹⁹

He (صلى الله عليه وسلم) also said:

« وَمِنْبَرِي عَلَى حَوْضِي »

⁹⁸ Recorded by al-Bukhārī and Muslim.

⁹⁹ Recorded by al-Bukhārī and Muslim.

And my pulpit is upon my pool.¹⁰⁰

From this, we can conclude that it is here in this place (where the prophet's pulpit was) yet we just do not see it because it is another matter of our belief in things unseen, or it could mean that the prophet's pulpit will be placed over the pool on the Day of Resurrection.

2. This pool is the place to where two streams from *al-Kawthar* drain, and *al-Kawthar* is a major river in Paradise that Allah has given to the prophet (صلى الله عليه وسلم).¹⁰¹ So these two streams drain into the pool as the prophet (صلى الله عليه وسلم) said:

« عَلَيْهِ يَشْحَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ »

Two streams from Paradise drain to it.¹⁰²

3. The pool will be before the bridge over Hell because the situation calls for that. People will desperately need a drink on the Day of Judgment before they cross the bridge.

4. The pool will be exclusively for the believers who believed in Allah and his messenger Muhammad (صلى الله عليه وسلم), those who followed his teachings.¹⁰³ As for those of this

¹⁰⁰ Recorded by al-Bukhārī and Muslim.

¹⁰¹ Allah says in Sūrah al-Kawthar, 108:1:

« إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ »

Indeed, we have given you *al-Kawthar*.

¹⁰² Recorded by Muslim.

¹⁰³ In a ḥadīth recorded by Muslim, the prophet (صلى الله عليه وسلم) said:

nation who were arrogant and refused to follow his teachings, they will be driven away from it.¹⁰⁴

5. As for the water contained in the pool:

« مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ »
Its water is whiter than milk...

This is the color; as for the taste:

« وَأَحْلَى مِنَ الْعَسَلِ »
...and sweeter than honey.¹⁰⁵

And as for its fragrance:

« وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ »
And its fragrance smells better than perfume.¹⁰⁶

6. Around the pool will be drinking vessels:

« هُوَ حَوْضٌ يَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ »

It is a pool my nation will come to on the Day of Resurrection.

¹⁰⁴ The evidence for this is recorded by al-Bukhārī and Muslim:

« فَيَخْتَلِجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي فَيُقَالُ: مَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ »

A servant will be moved among them and I will say, "My Lord, he is from my nation," but it will be said, "You do not know what they innovated after you."

¹⁰⁵ Recorded by al-Bukhārī and Muslim.

¹⁰⁶ Recorded by Muslim.

« وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ »

And the drinking vessels for it are as numerous as the stars in the sky.¹⁰⁷

This wording, “as *numerous* as the stars” has come in some narrations. Others, however, mention:

« وَكَيْزَانُهُ كَنُجُومِ السَّمَاءِ »

And its mugs are like the stars in the sky.¹⁰⁸

The second wording is more general and may mean the drinking vessels are like the stars both in number and in brightness. So the pool’s drinking cups are like the stars in number and in brightness.

7. The effect of drinking from this pool is:

« فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا »

So whoever drinks from it will never again be thirsty.¹⁰⁹

This is from the perfect wisdom of Allah (عزَّ وجلَّ); whoever drinks from the religious legislation in this life will never suffer.

¹⁰⁷ Recorded by al-Bukhārī.

¹⁰⁸ Recorded by Muslim.

¹⁰⁹ Recorded by Muslim.

8. As for the area of this pool:

« حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ »

My pool is as wide as a month's journey and all of its sides are the same
(distance apart).¹¹⁰

This indicates that the pool is round because each point could not be the same distance across unless it were round. As for the length, a month, this is measured by what was commonly known during the time of the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that it was the distance traveled a month by a camel walking normally.

9. Do other prophets have specific pools for them as well and their religious followers? Yes, there is a ḥadiīth recorded by al-Tirmidhī—though there are issues as to its authenticity—in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا ، وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً ، وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً »

There is for every prophet a pool, and they will boast as to which of them has the most visitors. And I hope that I will have the most visitors of them all.¹¹¹

So just as Allah, out of his wisdom and perfect justice, has given Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a pool to which the believers of his nation will visit, he has given every

¹¹⁰ Recorded by Muslim.

¹¹¹ Recorded by al-Tirmidhī and others, and al-Albānī said it is authentic and is in his "Silsilah al-Aḥādīth al-Ṣaḥīḥah" (no. 1589).

Title: The Resurrection

Original Title: شرح العقيدة الواسطية، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

other prophet a specific pool also. This is so that the believers and followers of past prophets can enjoy this benefit too. But the greatest pool is the one belonging to our prophet (صلى الله عليه وسلم).



THE TENTH EVENT

The Bridge

The Arabic word صِرَاط (Ṣirāṭ) is the bridge stretched over Hell over which people will cross to get to Paradise. About it, Allah (تعالی) says:

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴾

And there is none of you except that he will pass over it. This is with your Lord a decree which must be accomplished.¹¹²

'Abdullāh Ibn Mas'ūd, Qatādah, and Zayd Ibn Aslam explained this verse to mean the crossing of the bridge. Others, including Ibn 'Abbās, explained that it describes those who will enter the fire but will be saved from it.

The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« ثُمَّ يُضْرَبُ الْجِسْرُ عَلَى جَهَنَّمَ ، وَتَحِلُّ الشَّفَاعَةُ وَيَقُولُونَ : اللَّهُمَّ سَلِّمْ سَلِّمْ »

Then the bridge will be placed over Hell and intercession will be permitted. They (the messengers) will say, “Oh Allah, save (us), save (us).”¹¹³

¹¹² Sūrah Maryam, 19:71.

¹¹³ Recorded by al-Bukhārī and Muslim. The wording of Muslim is above; the wording of al-Bukhārī is:

« يُضْرَبُ جِسْرُ جَهَنَّمَ ، فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ ، وَدَعَاءُ الرُّسُلِ يَوْمَئِذٍ : اللَّهُمَّ سَلِّمْ سَلِّمْ »

The bridge of Hell will be placed and I will be the first to be permitted. The supplication of the messengers that day will be, “Oh Allah, save (us), save (us).”

Scholars have differed as to the exact nature of this bridge. Some say it is a wide path over which people will cross according to the deeds they did in this life. They say it is wide because the word “bridge,” taken at face value, means just that and because Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described it as being slippery and elusive. They understood that the bridge must be somewhat wide because a very narrow path would not be described with the specific Arabic words (slippery and elusive) that the prophet used. When asked about the bridge, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَدْحُضَةٌ مَزَلَّةٌ عَلَيْهِ خَطَاطِيفٌ وَكَالِإِبِّ وَحَسَكَةٌ مُفْلَطِحَةٌ لَهَا شَوْكَةٌ عُقِيْفَاءُ »

It is slippery, elusive with hooks and grapples, and broad spikes and curved thorns.¹¹⁴

And in the ḥadīth narrated by Abū Hurayrah, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« وَيَهُ كَالِإِبِّ مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرَ عِظْمِهَا إِلَّا اللَّهُ فَتَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ »

It has hooks like the thorns of *al-Sa'dān* (a place in Najd) except that no one but Allah knows the huge size of them. They will seize people according to their deeds.¹¹⁵

¹¹⁴ Recorded by al-Bukhārī and Muslim.

¹¹⁵ Recorded by al-Bukhārī and Muslim.

Other scholars said no, it is actually a very narrow bridge just as has come in a ḥadīth narrated by Abū Sa'īd al-Khudrī (رضي الله عنه) in which he said:

« بَلَّغَنِي أَنَّ الصِّرَاطَ أَحَدٌ مِنَ السِّيفِ وَأَدَقُّ مِنَ الشَّعْرَةِ »

He informed (or: It has reached) me that the bridge is sharper than a sword and thinner than a hair.¹¹⁶

Here we come to a question: How is it possible for people to actually pass over a bridge like this? The answer is that the events and things to occur in the hereafter cannot be compared to or measured based solely on what we know of things of this life. Allah is capable of anything, and we do not know exactly how people will cross it. Will they cross in groups or one at a time? Allah knows best.

But regarding this issue—whether the bridge is wide or narrow—it is not incumbent on people to accept one position over the other because both groups of scholars have strong points.

Crossing the Bridge

No one will cross the bridge except the believers. As for the disbelievers, they will be taken straight to the fire. The believers will cross it according to their deeds based on

¹¹⁶ Recorded by Imām Aḥmad in a *marfū'* form meaning some ḥadīth scholars accept it as being “raised” to the status of an actual statement of the prophet himself (صلى الله عليه وسلم). Imam Muslim also mentioned it in his authentic collection as a comment to another ḥadīth.

the ḥadīth narrated by Abū Sa'īd al-Khudrī (رضي الله عنه) that the prophet (صلى الله عليه وسلم) said:

« فَيَمُرُّ الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالرِّيحِ وَكَالطَّيْرِ وَكَاجَاوِيدِ الْخَيْلِ
وَالرُّكَّابِ فَتَنَاجٍ مُسَلَّمٌ وَمَخْدُوشٌ مُرْسَلٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ »

The believers will cross: some as fast as the blink of an eye, some like lightning, some like the wind, some like a bird, some like horses, and some as fast as camels. Some people will be safe a secure, some will be scratched but delivered, and others will fall into the fire of Hell.¹¹⁷

The speed at which a person crosses is obviously not by his choice. If it were, naturally everyone would want to cross quickly. Rather, the passage across is according to the speed at which he used to accept religious teachings in this life. So whoever was always quick to accept the teachings of the messengers, he will pass quickly over the bridge. Whoever was slow to accept them will pass slowly over the bridge. It is a suitable reward and the reward is according to the deed.

Some people will be seized by hooks that are on the bridge and, again, this will only be according to their deeds. As for the prophet's statement, "others will fall into the fire of Hell," it is understood that the fire into which sinners will fall is the same fire the disbelievers will be in. However, these believing sinners will still not experience the same punishment as disbelievers will. Some scholars have even said that this fire will

¹¹⁷ Recorded by al-Bukhārī and Muslim.

be cool and safe for them just as the fire was cool and peaceful on Prophet Abraham.¹¹⁸ However, what is more apparent is that this is not the case; the fire will likely be hot and painful but not as intense as the heat the disbelievers in Allah will experience.

As a side note, the points on the body upon which believers prostrate during prayer will never be touched by the fire just as it has been reported by the prophet in “Šaḥīḥ al-Bukhārī” and “Šaḥīḥ Muslim.”¹¹⁹ The places of prostration are those that touch the ground: the forehead, nose, palms, knees, and the toes.

In a ḥadīth in “Šaḥīḥ Muslim,” the prophet (صلى الله عليه وسلم) also said:

« تَجْرِي بِهِمْ أَعْمَالُهُمْ وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ وَسَلِّمْ حَتَّى تَعْجِزَ
أَعْمَالُ الْعِبَادِ حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا »

Their deeds will carry them (over the bridge) while your prophet is standing on the bridge saying, “My Lord, save (them), save (them).” Some servants’ deeds

¹¹⁸ This is when the disbelieving people attempted to burn Abraham for destroying their idols. About this, Allah says in Sūrah al-Anbiyā, 21:68-69:

« قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ • فَلَمَّا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ »

They said, “Burn him and support your gods if you are to act.” We (Allah) said, “Fire, be coolness and safety upon Abraham.”

¹¹⁹ The ḥadīth, recorded by al-Bukhārī and Muslim, is:

« إِذَا أَرَادَ اللَّهُ رَحْمَةً مِنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِأَثَارِ السُّجُودِ وَحَرَّمَ
اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ »

When Allah wants mercy for someone from the people of the fire, he commands the angels to take out whoever used to worship Allah. So they (the angels) will recognize them by the marks of prostration because Allah has forbidden the fire from destroying the marks of prostration.

will hinder them so much that a man will be unable to pass over except while crawling.¹²⁰

And in “Ṣaḥīḥ al-Bukhārī:”

« حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا »

...until the last of them crosses being dragged.¹²¹

The first of the prophets to cross the bridge will be Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the first of all religious nations will be his nation as the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُحْيِيهَا ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرَّسُلُ ، وَدَعْوَى الرَّسُلِ
يَوْمَئِذٍ : اللَّهُمَّ سَلِّمْ سَلِّمْ »

I and my nation will be the first to be allowed to cross it. On that day, no one will speak except the messengers and the prayer of the messengers that day will be, “Oh Allah, save (us), save (us)!”¹²²

Ibn Taymiyyah says, “After they cross, they will stop at a bridge/platform between Paradise and the fire and they will settle any unresolved issues between themselves.” This area is a small bridge or platform, and this settling of disagreements between them is not the major settling of affairs and retribution that occurs between people on the Day of Resurrection. Instead, this particular reconciliation is to resolve any bad feelings,

¹²⁰ Recorded by Muslim.

¹²¹ Recorded by al-Bukhārī.

¹²² Recorded by al-Bukhārī.

grudges, or anger that may still remain in people's hearts. So in a sense, this is a period of purification because the major settling of disagreements does not necessarily remove all feelings of resentment within people's hearts.

So this bridge or platform between Paradise and Hell is to purify the hearts so that the believers enter Paradise having no bad feelings for one another as Allah (تعالی) says:

﴿ ادْخُلُوهَا بِسَلَامٍ آمِنِينَ • وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴾

Enter it with peace, safe and secure. And we will remove whatever is in their breasts of resentment, (so they will become) brothers, on thrones facing each other.¹²³

About this bridge before Paradise, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ ، حُسُوبًا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ ، فَيَتَقَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا ، حَتَّى إِذَا نُقُوا وَهَدُّبُوا أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لِأَحَدِهِمْ بِمَسْكِنِهِ فِي الْجَنَّةِ أَدَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا »

When the believers are delivered from the fire, they will be detained at the bridge between Paradise and the fire to settle whatever injustices may have occurred between them in life. When they have all become refined and purified, entrance into Paradise will be granted. And I swear by the one in whose hand is

¹²³ Sūrah al-Hijr, 15:46-47.

Title: The Resurrection

Original Title: شرح العقيدة الواسطية ، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

Muhammad's life, each individual will recognize his home in Paradise even more so than he does his home in this life.¹²⁴



¹²⁴ Recorded by al-Bukhārī.

THE ELEVENTH EVENT

The Second Intercession:
For the People of Paradise to Enter¹²⁵

When the believers' hearts have become purified of any remaining feelings of disagreement or animosity and all disagreements are resolved, they will be permitted to enter Paradise. But although they will be granted permission to enter, they will not immediately find it open like the people of the fire will immediately find Hell open. Instead, the prophet (صلى الله عليه وسلم) will intercede with Allah, seeking permission from him for the gates of Paradise to be opened. Allah (عز وجل) indicates this by his statement:

﴿ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا ﴾

When they reach it and its gates will be opened.¹²⁶

He did not say, "...when they reach it, its gates will be open." In this – the usage of "and" in the verse – there is an indication that something is to occur before Paradise is opened and it is this second type of intercession granted to Prophet Muhammad (صلى الله عليه وسلم). As for the people of the fire, Allah says about them:

﴿ حَتَّىٰ إِذَا جَاءُوهَا فَتُحَّتْ أَبْوَابُهَا ﴾

¹²⁵ As for the exact, chronological order of the events mentioned in this work to occur on the Day of Resurrection, Allah knows best.

¹²⁶ Sūrah al-Zumar, 39:73.

When they reach it, its gates are opened.¹²⁷

This is because when the people of the fire arrive to it, they will find it open, prepared for their reception, and we seek Allah's protection from that.

This intercession of the prophet (صلى الله عليه وسلم) for Paradise to be opened is explicitly mentioned in the ḥadīth recorded by Muslim in which Ḥudhayfah and Abū Hurayrah (رضي الله عنهما) narrated that Allah's messenger (صلى الله عليه وسلم) said:

« جَمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ : يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ ، فَيَقُولُ : وَهَلْ أَخْرَجَكُم مِّنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ ؟ لَسْتُ بِصَاحِبِ ذَلِكَ ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ ، قَالَ : فَيَقُولُ إِبْرَاهِيمُ : لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ ، اعْمِدُوا إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا ، فَيَأْتُونَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ : لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَى عِيسَى كَلِمَةَ اللَّهِ وَرُوحِهِ : فَيَقُولُ عِيسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَسْتُ بِصَاحِبِ ذَلِكَ ، فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَيَقُومُ فَيُؤَدِّنُ لَهُ »

Allah (تبارك وتعالى) will gather mankind and the believers will stand until they come near Paradise. They will then come to Adam, saying, "Our father, open Paradise for us." Adam will reply, "And were you not expelled from Paradise before because of the sin of your father Adam? I am not the one for that. Go to my son

¹²⁷ Sūrah al-Zumar, 39:71.

Abraham, the friend of Allah.” Abraham will say similarly, “I am not the one for that. I was only the friend of Allah in the past. Proceed to Moses (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the one to whom Allah spoke directly.” So they will come to Moses (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but he will tell them, “I am not the one for that. Go to Jesus, the word of Allah and his soul (that he specially created).” Jesus (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say, “I am not the one for that.” They will then finally come to Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who will stand and it (the opening of Paradise) will be permitted for him.¹²⁸

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

« أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ »

I am the first to intercede for Paradise (to be opened).¹²⁹

This is one of Allah’s favors for Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The first intercession in which he will intercede with Allah to begin judgment on the Day of resurrection is for relief from hardship, worry, and distress, and the second intercession is for the attainment of happiness and pleasure. So he (عليه الصلاة والسلام) is the intercessor for all creation, asking for relief from what harms them and asking to bring about what pleases them.

So these two intercessions, interceding with Allah to begin judgment and interceding for permission to enter Paradise, are especially for Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). For this

¹²⁸ Recorded by Muslim.

¹²⁹ Recorded by Muslim.

Title: The Resurrection

Original Title: شرح العقيدة الواسطية ، شرح لمعة الاعتقاد

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

reason, Adam and the other messengers will excuse themselves and send people away when they ask them for judgment to begin and to enter Paradise.



THE TWELFTH EVENT

The Third Intercession: For the People of the Fire to Escape It

The third type of intercession will be when Prophet Muhammad (صلى الله عليه وسلم) intercedes with Allah for the believing sinners who deserve to go to the fire. This intercession is from two different perspectives: 1) he will intercede with Allah for those who deserve the fire, asking him not to send them to the fire, and 2) for those believers who have already entered the fire, asking Allah to free them from it.

Regarding the prophet's intercession with Allah to free believers who have entered the fire, there are many ḥadīth about this. This type of intercession is not exclusively for Prophet Muhammad (صلى الله عليه وسلم); other prophets, angels, and even other believers may be permitted this type of intercession based on the ḥadīth of Abū Sa'īd that the prophet (صلى الله عليه وسلم) said:

« فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ قَدْ عَادُوا حُمَمًا »

Allah (عزَّ وجلَّ) says, "The angels have interceded, the prophets have interceded, and the believers have interceded, and no one remains except the most merciful of those who show mercy." He will then grab a single handful from the fire and

take out people who have never done any good. They will have been burnt to coal.¹³⁰

Regarding the prophet's intercession for those who deserve to go to Hell, asking Allah not to enter them into it, this is understood from the general prayers the messenger (صلى الله عليه وسلم) made for believers to be forgiven or, for example, when he prayed for mercy during their funeral prayers. From such supplications, it is understood that these people will not enter the fire. For example, the prophet (صلى الله عليه وسلم) prayed for his companion, Abū Salamah, when he died, saying:

« اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْغَائِرِينَ
وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ »

Oh Allah, forgive Abū Salamah, raise his status among the guided ones, replace him with his remaining descendants, and forgive us and him, oh Lord of the worlds, and make his grave spacious and brighten it for him.¹³¹

Again, this type of intercession is not specific to the prophet (صلى الله عليه وسلم). Rather, it is for other prophets as well who will intercede with Allah for the believing sinners among their followers. Other believers may intercede for their believing relatives and other righteous people may intercede for their family, neighbors, or others.



¹³⁰ Recorded by al-Bukhārī and Muslim.

¹³¹ Recorded by Muslim.

THE THIRTEENTH EVENT

Entering Paradise

The Arabic word for Paradise is *جَنَّة* (*jannah*) and linguistically it means a garden with thick, lush trees. The religious meaning, however, is the eternal home in the hereafter that Allah has prepared for his righteous believers. It is the land he has prepared for his close friends. In it is whatever a soul desires, whatever eyes delight in. Within Paradise there are delights that no eye has ever seen, no ear has ever heard of, and what has never been imagined by a human heart.¹³²

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

And no soul knows what has been hidden for them of comfort for eyes as a reward for what they used to do.¹³³

Paradise has already been created and is in existence now based on the statement of Allah (تعالى):

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

¹³² The prophet (صلى الله عليه وسلم) said in a ḥadīth recorded by al-Bukhārī:

« قَالَ اللَّهُ : أَعَدَّتْ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ »

Allah said, "I have prepared for my righteous servants what no eye has seen, no ear has heard of, and what has never been imagined by a human heart."

¹³³ Sūrah al-Sajdah, 32:17.

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.¹³⁴

We also understand that it exists even now based on what the prophet (صلى الله عليه وسلم) said once after praying during an eclipse; he said:

« إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَّاوَلْتُ عَنْقُودًا وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا ، وَأُرَيْتُ النَّارَ فَلَمْ أَرَ مَنظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ »

I certainly saw Paradise and ate from a grape bunch. If I had picked it, you would have all eaten from it for as long as this life lasts. And I certainly saw the fire, and until today, I had never seen a sight as horrible.¹³⁵

Paradise is also eternal, lasting forever based on Allah's statement:

﴿ وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴾

And those who are blessed, they will be in Paradise, abiding therein for all the time the heavens and the earth endure, except as your Lord should will – a gift without end.¹³⁶

Allah's words, ﴿ **abiding therein forever** ﴾ occur in several verses of the Quran.

¹³⁴ Sūrah Āli-'Imrān, 3:133.

¹³⁵ Recorded by al-Bukhārī and Muslim.

¹³⁶ Sūrah Hūd, 11:108.

The first person for whom the doors of Paradise will be opened will be Prophet Muhammad (صلى الله عليه وسلم). The proof for this is the authentic ḥadīth in “Ṣaḥīḥ Muslim” in which the prophet (صلى الله عليه وسلم) said:

« أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ »

I will have the most followers of all the prophets on the Day of Resurrection, and I will be the first to knock on the door of Paradise.¹³⁷

He (صلى الله عليه وسلم) also said:

« آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَاسْتَفْتِحُ ، فَيَقُولُ الْخَازِنُ : مَنْ أَنْتَ ، فَأَقُولُ : مُحَمَّدٌ ، فَيَقُولُ : بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ »

I will come to the door of Paradise on the Day of Resurrection and ask for it to be opened. The keeper will ask, “Who are you?” and I will answer, “Muhammad.” He will then say, “I was commanded not to open for anyone before you.”¹³⁸

The first of all religious followers to step into Paradise will be Prophet Muhammad’s nation and the proof is again in “Ṣaḥīḥ Muslim.” Abū Hurayrah (رضي الله عنه) narrated that Allah’s messenger (صلى الله عليه وسلم) said:

« نَحْنُ الْأَخِيرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ »

¹³⁷ Recorded by Muslim.

¹³⁸ Recorded by Muslim.

We are the last (religious nation in this life), the first on the Day of Resurrection,
and we are the first to enter Paradise.¹³⁹

And he (صلى الله عليه وسلم) said:

« نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ »

We are the last but the first on the Day of Resurrection.¹⁴⁰

“First on the Day of Resurrection” includes every time and place on the Day of Resurrection; see Ibn al-Qayyim’s book, “Ḥādī al-Arwāḥ” for more details.

As for the gates of Paradise, they are well-known to be eight. Allah (تعالى) says:

﴿ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا ﴾

When they reach it and its gates will be opened.¹⁴¹

More specifically about the number of gates, the prophet (صلى الله عليه وسلم) said about the people who wash for prayer and they perfect the washing:

¹³⁹ Recorded by Muslim.

¹⁴⁰ Recorded by al-Bukhārī and Muslim.

¹⁴¹ Sūrah al-Zumar, 39:73.

« مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ أَوْ فَيَسِغُ الْوَضُوءَ ، ثُمَّ يَقُولُ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ »

Anyone of you who washes for prayer (makes *wuḍū*) and completes it or perfects it and then says, “I testify that nothing is worthy of worship but Allah and that Muhammad is his servant and messenger,” the *eight* gates of Paradise will be opened for him to enter through whichever of them he wants.¹⁴²

These eight gates are each related to specific deeds. For example, those who were constant in prayer will be called to the gates of prayer; people who gave charity often will be called to the gates of charity, the people of jihad will be called to the gates of jihad, and those who fasted often will be called to the gate of fasting known as *al-Rayyān*.

Allah will have personally favored some people, blessing them in this life to have constantly performed righteous deeds of all types so they will be called to all of the gates. In “*Ṣaḥīḥ al-Bukhārī*” and “*Ṣaḥīḥ Muslim*,” Abū Hurayrah (رضي الله عنه) narrated that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ : يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ

¹⁴² Recorded by Muslim.

الْجِهَادِ ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ ، وَمَنْ كَانَ مِنْ أَهْلِ
الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ «

Whoever gives two types (of wealth, property, etc.) in charity for the sake of Allah, will be called from (the gates of) Paradise, “Oh worshipper of Allah, this (gate) is better for you!” So those who frequently pray will be called from the Gate of Prayer; those who perform jihad will be called from the Gate of Jihad; those who frequently give charity will be called from the Gate of Charity; and those who often fast will be called from al-Rayyān Gate.

After hearing this, his closest companion, Abū Bakr (رضي الله عنه) said, “Messenger of Allah, if someone is called from even one of those gates, it is sufficient for him, but will there be anyone called from all of the gates?” The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered:

« نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ »

Yes, and I hope you are one of them.¹⁴³

Here's a question: If the gates are each specific to a certain act of worship then anyone who does those deeds should be called by each of the respective gates, right? The answer is people will be called to enter through a specific gate only if they constantly performed that specific deed often in their lives. For example, if a man was always praying, offering the mandatory prayers and many extra prayers, then he would be called to the Gate of Prayer and likewise the one who fasted often to al-Rayyān. Not everyone happens to be constant in every single good deed. Rather, you may find that

¹⁴³ Recorded by al-Bukhārī and Muslim.

you prefer doing more of a certain good deed, some that you are more energetic to perform over others. Still, Allah has blessed some people who are strong and constant in performing all righteous deeds as was the case with Abū Bakr (رضي الله عنه).

About the pleasures to be attained in Paradise, Allah says:

﴿ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴾

There they will have all that they desire and with us is even more.¹⁴⁴

﴿ **There they will have all that they desire** ﴾ meaning: In Paradise they will have anything they want. It has also been reported in an authentic ḥadīth that a man once asked the prophet (صلى الله عليه وسلم), “Messenger of Allah, will there be horses in Paradise? I love horses.” He answered:

« إِنَّ أُدْخِلْتَ الْجَنَّةَ أُتَيْتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحَمَلْتَهُ عَلَيْهِ ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ »

If you are admitted into Paradise, you will be given a horse made from a ruby having two wings. You will ride it and it will fly you wherever you want.¹⁴⁵

In the same narration but with different wording, a Bedouin then asked, “Messenger of Allah, are there camels in Paradise? Because I like camels.” The prophet (صلى الله عليه وسلم) is reported to have said:

¹⁴⁴ Sūrah Qāf, 50:35.

¹⁴⁵ Recorded by Imām Aḥmad (5/352), al-Tirmidhī (2543), and al-Baghawī in “Sharḥ al-Sunnah” (15/222). It is in al-Albānī’s “Silsilah al-Aḥādīth al-Ṣaḥīḥah” (no. 3001).

« يَا أَعْرَابِيُّ إِنَّ يَدْخِلُكَ اللَّهُ الْجَنَّةَ أَصَبْتَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَدَّتْ عَيْنُكَ »

Oh Bedouin, if Allah admits you into Paradise you will have therein whatever your soul desires, whatever delights your eye.

Anything you desire, it will really be in Paradise. Some scholars even say that if someone wanted a child he would have a child in Paradise. So whatever people want they will have, just as Allah (تعالی) says:

﴿ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴾

And therein is whatever the souls desire and (what) delights the eyes, and you will abide therein forever.¹⁴⁶

As for the earlier verse, ﴿ **There they will have all that they desire but with us is even more** ﴾, one meaning of ﴿ **even more** ﴾ is that Allah has even more to give them than what they wish for themselves. In other words, if a person wishes for anything, he will be given what he wants and even more of it. Similarly, there has come in an authentic ḥadīth the story about the last person to enter Paradise. Allah will give him so many things until he says, “I am pleased, my Lord!” But Allah will then tell him:

« هَذَا لَكَ وَعَشْرَةٌ أَمْثَالِهِ »

“This is for you and ten times as much like it.”¹⁴⁷

¹⁴⁶ Sūrah al-Zukhruf, 43:71.

¹⁴⁷ Recorded by Muslim. The full ḥadīth to which perhaps Shaykh Ibn al-'Uthaymīn refers are:



« سَأَلَ مُوسَى رَبَّهُ: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، فَيَقَالُ لَهُ: ادْخُلِ الْجَنَّةَ، فَيَقُولُ: أَيُّ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخْدَاتِهِمْ؟ فَيَقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيْتُ رَبِّ، فَيَقُولُ: لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَقَالَ فِي الْخَامِسَةِ: رَضِيْتُ رَبِّ، فَيَقُولُ: هَذَا لَكَ وَعَشْرَةٌ أَمْثَالَهُ وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَكِنَّ عَيْنَكَ، فَيَقُولُ رَضِيْتُ رَبِّ، قَالَ: رَبُّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولَئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ »

Moses asked his Lord, "Who is the lowest in status of the people of Paradise?" He replied, "It is a man who will come after the people of Paradise have been admitted into Paradise. He will be told, 'Enter Paradise,' but the man will ask, 'My Lord, how when all the people have settled into their homes and taken their possessions?' He will be told, 'Would you be happy if you had like the kingdom of one of the kings of the worldly life?' The man will answer, 'I would be pleased, my Lord.'" He (Allah) will say to him, "That is for you and as much like it, and as much like that, and as much like that, and as much like that." On the fifth time (that Allah doubles his kingdom), the man will say, "I am pleased, my Lord!" Allah will then tell him, "This is for you and ten times as much like it, and you will have whatever your soul desires and whatever delights your eye." The man will say, "I am pleased, my Lord." He (Moses) asked, "And who is the highest of them in status?" Allah will answer, "They are those I want. I have planted, set their honor with my own hand and sealed it. So no eye has seen it, no ear has heard of it, and it has never been imagined by a human heart."

The prophet (صلى الله عليه وسلم) also said in a ḥadīth also recorded by Muslim:

« إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا، فَيَقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، فَيَقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيَقَالُ لَهُ: تَمَنَّ، فَيَتَمَنَّى، فَيَقَالُ لَهُ: لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةٌ أَضْعَافَ الدُّنْيَا، قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟ »

I surely know of the last person of the fire to get out of it. It is a man who will come out of the fire crawling. He will be told, "Go and enter Paradise." He will go, enter Paradise and find that people have already settled in their homes. He will be asked, "Do you remember the time you were just in?" and he will answer, "Yes." The man will be told, "Wish," and he will wish for things. It will then be said, "You will have whatever you wish for and ten times as much as the worldly life." The man will then ask, "Are you making fun of me while you are the King?"

The prophet (صلى الله عليه وسلم) then smiled so much that his back teeth could be seen. When asked why, he said, "Because the Lord of all creations then smiled."

THE FOURTEENTH EVENT

A New Creation to Enter Paradise

After the believers of this life have all entered Paradise, there will still be room for more. Although Paradise is as expansive as the heavens and earth and the believers have been admitted to it, it will still not be full. But Allah has guaranteed that both Paradise and Hell will eventually be filled.¹⁴⁸

As for the fire, the prophet (صلى الله عليه وسلم) said:

« لا تَزَالُ جَهَنَّمُ تَقُولُ : ﴿ هَلْ مِنْ مَزِيدٍ ﴾ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَتَقُولُ :
قَطُّ قَطُّ وَعِزَّتِكَ ، وَيُزَوِّي بَعْضُهَا إِلَى بَعْضٍ »

Hell will continue to ask, « **Are there more?** »¹⁴⁹ until the Lord of Might places his foot in it. It will then cry, “Enough, enough, by your might!” and each part of it will then be compressed together.¹⁵⁰

¹⁴⁸ About this guarantee, the prophet (صلى الله عليه وسلم) said in a ḥadīth recorded by Muslim:

« حَلَجَّتْ الْجَنَّةُ وَالنَّارُ فَقَالَتْ النَّارُ : أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ ، وَقَالَتِ الْجَنَّةُ : فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَغَرَّتُهُمْ ؟ قَالَ اللَّهُ لِلْجَنَّةِ : إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي ، وَقَالَ لِلنَّارِ : إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا »

Paradise and the fire argued. The fire said, “I inherit the arrogant and proud.” Paradise said, “What is wrong with me that only weak people enter me, the lowly ones, and those who others disregard?” So Allah said to Paradise, “You are only my mercy; I show mercy with you to whom I want of my servants,” and he said to the fire, “You are only my punishment; I punish with you whom I want of my servants, and each one of you will be full.”

¹⁴⁹ Allah says in Sūrah Qāf, 50:30:

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴾

On the day we say to Hell, “Are you filled?” and it answers, “Are there more?”

As for Paradise, a new creation will be made, brought into existence and admitted into Paradise solely by the grace and mercy of Allah. This has been confirmed by ḥadīth in “Šaḥīḥ al-Bukhārī” and “Šaḥīḥ Muslim.”¹⁵¹ And this—that Allah fills Hell with his foot yet creates a new creation to fill Paradise—is by virtue of his statement:

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

Your Lord has decreed upon himself mercy.¹⁵²

And as the prophet (صلى الله عليه وسلم) narrated from his Lord (سبحانه وتعالى):

« إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي »

“My mercy surely precedes my anger.”¹⁵³



¹⁵⁰ Recorded by al-Bukhārī and Muslim.

¹⁵¹ For example, the prophet (صلى الله عليه وسلم) said in a ḥadīth recorded by Muslim:

« فَأَمَّا النَّارُ فَلَا تَمْتَلِي حَتَّى يَضَعَ اللَّهُ تَبَارَكَ وَتَعَالَى رِجْلَهُ تَقُولُ: قَطُ قَطُ قَطُ، فَهَذَا كَ تَمْتَلِي وَيُرْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلَا يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا خَلْقًا »

As for the fire, it will not be filled until Allah (تبارك وتعالى) puts his leg (over it). It will say, “Enough, enough, enough,” and it will then be full, each part of it compressed into the other. And Allah does no injustice to any of his creation. But as for Paradise, Allah will bring into existence a new creation for it.

Also in “Šaḥīḥ Muslim,” the prophet (صلى الله عليه وسلم) said:

« وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا فَيَسْكِنُهُمْ فَضْلَ الْجَنَّةِ »

There will continue to be more space in Paradise until Allah creates a new creation and allows them to live in the extra space in Paradise.

¹⁵² Sūrah al-Anā‘m, 6:54.

¹⁵³ Recorded by al-Bukhārī and Muslim.

THE FIFTEENTH EVENT

The Believers See Their Lord

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ • إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

(Some) faces that day will be radiant, looking at their Lord.¹⁵⁴

To explain the verse, ﴿ **faces that day** ﴾ means on the last day, the Day of Resurrection. ﴿ **radiant** ﴾ here includes beauty because the word used in the verse comes from the Arabic word نَصَارَةٌ (*naṣārah*) which means beauty. This meaning is also indicated in the statement of Allah (in which a similar form of the same word is used):

﴿فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾

So Allah will protect them from the evil of that day and give them radiance and happiness.¹⁵⁵

In other words: beauty in their faces and happiness in their hearts.

As for ﴿ **looking at their Lord** ﴾, it is real sight which occurs from the faces and by the eyes. This is different from insight that may occur within the heart (similar to the English usage, "I will look into it.") which means thinking about or considering something. Here,

¹⁵⁴ Sūrah al-Qiyāmah, 75:22-23.

¹⁵⁵ Sūrah al-Insān, 76:11.

however, the looking occurs from the faces and is directed toward the Lord (عَزَّ وَجَلَّ) just as is explicitly indicated by ﴿ **at their Lord** ﴾.

This noble verse means that these radiant, beautiful faces will be looking directly at their Lord (عَزَّ وَجَلَّ) and, consequently, will increase in beauty. Look at how these faces were prepared, made ready to look at Allah (عَزَّ وَجَلَّ) – they will have been made bright and beautiful in preparation to look upon the face of Allah.

This verse is a clear proof that Allah will actually be seen with actual eyes and this is the position of mainstream Muslims who follow the Sunnah (*Ahl al-Sunnah wal-Jamā'ah*). They have proven this with the same verses mentioned herein and they also learn this from the numerous statements of the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) transmitted to the companions and to their followers and so on. So these texts are explicitly clear as evidence confirming this (the believers seeing Allah in the hereafter) because they are within the book of Allah (تَعَالَى) and the Sunnah of his messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they are reported by many different chains of narration.

So mainstream Muslims who follow the Sunnah hold the belief that the looking, the sight mentioned here, is real. It does not mean “perception” or “complete awareness” because Allah says:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

Vision does not perceive him.¹⁵⁶

¹⁵⁶ Sūrah al-An'ām, 6:103.

Just as knowing with one's heart does not necessarily equate to perceiving his true reality. Allah (تعالی) says:

﴿ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

But they do not encompass him with knowledge.¹⁵⁷

We know our Lord with our hearts yet we still do not know exactly how he is. Similarly, on the Day of Resurrection we will see our Lord with our own eyes, yet our sight will still not completely perceive him.

The second verse indicating that believers will see their Lord is the statement of Allah:

﴿ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴾

On thrones, looking.¹⁵⁸

Allah did not mention in this verse specifically what they are looking at so it is general, including anything that is pleasing to look at. The greatest and most pleasing sight is to look upon Allah (تعالی) as he says in the very next verse:

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴾

You will recognize in their faces the radiance of pleasure.¹⁵⁹

¹⁵⁷ Sūrah ṬāHā, 20:110.

¹⁵⁸ Sūrah al-Muṭaffifīn, 83:23.

¹⁵⁹ Sūrah al-Muṭaffifīn, 83:24.

So the context of the verse is similar to the first one, ﴿ **faces that day will be radiant, looking at their Lord** ﴾ and they will be looking at everything that pleases them.

The third verse regarding the believers looking at Allah is:

﴿ **لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ** ﴾

For those who have done good is the best (reward) and even more.¹⁶⁰

As for ﴿ **the best** ﴾, it is Paradise and ﴿ **even more** ﴾ is the believers looking at the face of Allah. This is how the prophet (صلى الله عليه وسلم) explained this verse as is confirmed in the ḥadīth recorded by Muslim and others:

« إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ ، قَالَ : يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى : تُرِيدُونَ شَيْئًا أَزِيدُكُمْ ؟ فَيَقُولُونَ : أَلَمْ تُبَيِّضْ وُجُوهَنَا ؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ ؟ قَالَ : فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ »

When the people of Paradise have entered Paradise, Allah (تبارك وتعالى) will ask, “Do you want me to give you something more?” They will say, “Have you not brightened our faces? Have you not already admitted us into Paradise and saved us from the fire?” He will then remove the covering and they will not have been given anything more beloved to them than looking at their Lord (عزَّ وجلَّ).¹⁶¹

¹⁶⁰ Sūrah Yūnus, 10:26.

¹⁶¹ Recorded by Muslim.

After saying that, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited the verse, ﴿ **For those who have done good is the best (reward) and even more.** ﴾ So this verse is evidence of seeing Allah as the messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has explained, and no doubt, he is the most knowledgeable person of the Quran's meanings. He explained that it means looking at the face of Allah and this is the ﴿ **even more** ﴾ reward the believers will be given in addition to the previous delights of Paradise.

Therefore, this blessing is not the same types of blessing as are well-known of Paradise. Many of the delights of Paradise are physical in nature: rivers to enjoy, physical rewards, fruits, pure spouses, etc. Then the blessings and pleasures of the heart follow. But looking at Allah is a direct delight pleasing to the heart. The people of Paradise will have never seen anything more enjoyable or satisfying than that. We ask Allah to make us those who see him.

This blessing is in no way comparable to anything else, not the fruits of Paradise, its rivers, or anything else. Because of this, Allah said ﴿ **For those who have done good is the best (reward) and even more.** ﴾ because it is in addition to even the best rewards of Paradise.

The fourth verse is:

﴿ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴾

There they will have all that they desire and with us is even more.¹⁶²

¹⁶² Sūrah Qāf, 50:35.

Many scholars have explained ﴿ **but with us is even more** ﴾ just how the prophet (صَلَّى) explained it – that it is looking at the face of Allah.

So those are the four verses the author (Ibn Taymiyyah) mentions as proof of the believers seeing Allah. There is also a fifth verse from which Imam al-Shāfi'ī deduced that the believers will see Allah. It is the statement of Allah (تعالی) about the wicked sinners:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

No! Surely, they will be veiled from (seeing) their Lord that day.¹⁶³

The point he makes from the verse is that since such people will be veiled from Allah due to his anger with them, then it can be understood that those with whom he is pleased will not be veiled. So if the people who gain his anger are veiled from Allah then the people who gain his pleasure will see him (عزَّ وجلَّ).

This deduction of Imam al-Shāfi'ī is definitely very strong because if everyone was going to be veiled, prevented from seeing their Lord, then there would have been no reason to specifically mention only the wicked people in the verse.

¹⁶³ Sūrah al-Muṭaffifīn, 83:15.

We also believe that seeing Allah in this life is impossible. This is because the current nature and condition of humans is one that cannot bear looking at Allah (عز وجل). How could it when the prophet (صلى الله عليه وسلم) told us about his Lord:

« حِجَابُهُ النُّورُ ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ »

His veil is light. If he were to remove it, the splendor of his face would burn his creation, consuming it as far as his sight reaches.¹⁶⁴

But as for seeing Allah in the hereafter, it is certainly possible because people that day will be in a different world. Their nature and condition will be different than they are in this life. And this is known from all the texts of the Quran and Sunnah that tell about how people will be, what they will experience during the events of the resurrection and of their final abode in either the home of bliss or Hell.

About the believers seeing their Lord, the prophet (صلى الله عليه وسلم) was once with his companions on a night when the full moon was out. He looked up at the moon and said:

« إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ ، لَا تُضَامُونَ فِي رُؤْيَيْهِ ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَافْعَلُوا »

You will certainly see your Lord just as you can see this moon; you will have no trouble in seeing him. So if you can avoid missing a prayer before the sun rises and a prayer before it sets, then do so.¹⁶⁵

¹⁶⁴ Recorded by Muslim.

¹⁶⁵ Recorded by al-Bukhārī and Muslim.

The statement, “You will certainly see your Lord” is addressed to the believers. As for “just as you can see this moon,” this is a real, actual seeing because when we see the moon, it is actual sight with our eyes. The comparison here is between the *sight* of the moon and the *sight* of Allah, and it is not a comparison between the moon and Allah because there is nothing like or comparable to Allah.

The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes try to bring the meaning of what he is talking about closer to people by mentioning what they understand of perceptible things. For example, Abū Razīn al-'Uqaylī, a companion of the messenger, once asked him, “Messenger of Allah, will each one of us see his Lord, individually on the Day of Resurrection? And what is a sign similar to that among his creation?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« يَا أَبَا رَزِينِ ، أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِياً بِهِ ؟ »

Abū Razīn, do you not each individually see the full moon?

Abū Razīn answered, “Yes.” The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then told him:

« فَاللَّهُ أَعْظَمُ ، فَإِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللَّهِ ، فَاللَّهُ أَجَلُّ وَأَعْظَمُ »

Allah is even greater. That (the moon) is only a single creation from Allah's creation, but Allah is even more exalted and greater.¹⁶⁶

¹⁶⁶ Recorded by Imām Aḥmad (4/11) and Abū Dāwūd (no. 4731). al-Albānī said it is authentic in “Ṣaḥīḥ Sunan Abī Dāwūd” (3957).

As for “you will have no trouble in seeing him” in the earlier ḥadīth, different wordings have come in similar narrations, but the point is that no one will prevent another from seeing Allah due to crowding or anything else. Each person will see him (سبحانه وتعالى) while he is in the utmost state of tranquility and peace.

As for “So if you can avoid missing a prayer before the sun rises and a prayer before it sets, then do so,” the prayer before sunrise is *Fajr*, the morning prayer, and before sunset is *'Aṣr*, the afternoon prayer. *'Aṣr* is even better than *Fajr* because it is the middle prayer which Allah has specifically told us to safeguard after mentioning prayers in general.¹⁶⁷ But *Fajr* is better than *'Aṣr* from a different perspective in that it is the prayer that is specifically witnessed by the angels as Allah says:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

Keep up prayer from the declining of the sun till the darkness of night and the morning recitation; surely the morning recitation is witnessed.¹⁶⁸

There also occurs in an authentic ḥadīth:

¹⁶⁷ This occurs in Sūrah al-Baqarah, 2:238:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Attend constantly to prayers and (in particular) to the middle prayer, and stand up truly obedient to Allah.

¹⁶⁸ Sūrah al-Isrā, 17:78.

« مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ »

Whoever prays the two cool ones will enter Paradise.¹⁶⁹

The two cool prayers are Fajr and 'Aṣr.

What practical benefit do we gain from knowing these verses (and ḥadīth) about the believers seeing their Lord in Paradise? There is no greater effect on a person's behavioral approach and direction in life than this. When anyone realizes that his main objective, the height of his reward is to look upon the face of his Lord, this life and everything in it then becomes almost worthless to him in comparison. Nothing else would compare or be as precious to him as reaching that moment of seeing Allah (عَزَّ وَجَلَّ). It is the goal of every seeker; it is the final achievement.

If you know that you will one day see your Lord with your own eyes, then by Allah this life would not mean a thing to you.

Everything of this world is nothing in comparison because the sight of Allah's face is the prize for which the competitors compete, the goal to which the racers race, and it is the greatest triumph of everything.

So if you know this, will you strive to reach it or not?



¹⁶⁹ Recorded by al-Bukhārī and Muslim.

C O N C L U S I O N

Mankind is certain to be resurrected. They will rise from their graves after their death, and this is one of the core beliefs of mainstream Muslims who follow the Sunnah. It is a belief confirmed by the Quran, the Sunnah, and the consensus of Muslims. Even Jews and Christians hold this belief as well. Part of their faith is to believe that there will come a day on which all people will be given life after their death to be judged.

Allah (عزَّ وجلَّ) says in the Quran:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Those who disbelieve claim they will never be resurrected. Say: Yes, by my Lord, you will surely be resurrected. Then you will surely be told what you did, and that, for Allah, is easy.¹⁷⁰

And (عزَّ وجلَّ) he says:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ • ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾

Then after that you will certainly die. Then surely, on the Day of Resurrection, you will be resurrected.¹⁷¹

¹⁷⁰ Sūrah al-Taghābun, 64:7.

¹⁷¹ Sūrah al-Muminūn, 23:15-16.

Muslims have always believed they will be brought back to life after death on the Day of Resurrection and meet their Lord who will judge them for their beliefs and deeds.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ • وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of bad will see it.¹⁷²

﴿ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴾

Oh mankind, surely you are working towards your Lord, work that you will meet.¹⁷³

Remember this meeting constantly so you will act with it always in mind, fearing to stand in front of Allah (عز وجل) on the Day of Resurrection having no good deeds. Look at what you have prepared for the day of your death. What have you prepared for the meeting day? Most people today are concerned more so with what they have prepared for their future in this life, knowing full well that that which they prepare for they may never even see. People have planned out what they will do tomorrow or the day after but they never reached tomorrow. What is certain, however, is that most people are unaware, totally unconcerned with this meeting:

﴿ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا ﴾

¹⁷² Sūrah al-Zalzalah, 99:7-8.

¹⁷³ Sūrah al-Inshiqāq, 84:6.

But their hearts are covered with confusion over this.¹⁷⁴

Allah (تعالى) tells us:

﴿ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا ﴾

Indeed you were heedless of this...¹⁷⁵

Meaning: of the Day of Resurrection. He then says:

﴿ فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴾

...now we have removed your covering, and your sight today is clear.¹⁷⁶



والحمد لله ربّ العالمين على الإتمام ، ونسأل الله أن يتمّ ذلك بالقبول والثواب ، وصلى الله وسلّم
على نبيّنا محمّد وعلى آله وصحبه وسلّم أجمعين

¹⁷⁴ Sūrah al-Muminūn, 23:63.

¹⁷⁵ Sūrah Qāf, 50:22.

¹⁷⁶ Sūrah Qāf, 50:22.