

THE DAY OF RESURRECTION

A SNEAK PREVIEW



AYESHA KHAN

BASED ON THE TEACHINGS OF
SHAYKH HAYTHAM TAMIM



*In the name of Allah the most merciful the most kind.
Praise be to Allah the Lord of the worlds.
Peace and benediction upon our master Muhammad ﷺ, all his family
and his companions ﷺ and all those who follow in their footsteps till
the last day.*

Based on the teachings of Shaykh Haytham Tamim

Written by Ayesha Khan

Dedicated to my parents, Masood, Hana, Zayn, Hasan, Sara
and for Amina, who inspired it.

With thanks to Abu Shama



First published in Great Britain by Utrujj Foundation 2025.

Copyright © 2025 Utrujj Foundation. (Charity Reg. No. 1196901)

All rights reserved. No part of this publication may be reproduced, distributed or transmitted in any form or by any means, including photocopying, recording or other electronic or mechanical methods without the prior written permission of the publisher.

The Day of Resurrection

Contents

Introduction.....	1
From the Beginning to the End.....	2
The Day.....	2
Four stages of existence	4
Stage One: Before this World	4
Stage Two: Life of this World	5
Stage Three: The Intermediary Realm	6
Stage Four: Resurrection and Eternal Life.....	7
Belief in the Day of Resurrection.....	8
Pillar of Faith	9
Names of the Final Day	10
Previous Scriptures	12
Prophetic Evidence for the Day of Resurrection	13
Levels of Belief in the Last Day	14
When is the Day of Resurrection?	15
Signs before the Day of Resurrection	16
Before the Day of Resurrection	17
The First Blast of the Trumpet (Al-Soor)	18
Terror, Panic and Confusion	20
An Interval of Forty	21
Rain will Regrow Mankind.....	21
The Second Blast of the Trumpet	22
The First to Rise and the First to Be Clothed.....	22
The New Bodies of Believers and Disbelievers	23
The Gathering Plain	28
A Day that Feels Like 50,000 Years.....	28
Those Saved from the Terror of the Day.....	29
The Descent of the Angels	30
The Shade of Allah's Throne	31

Hell is Dragged Out	32
Paradise is Also Brought Near	33
The Great Intercession	34
Reckoning Begins.....	35
Receiving the Record of Deeds.....	36
Called by Our Fathers' Names	37
The Meaning and Nature of Al-Hisab.....	39
The Principles of Divine Judgment.....	40
The Veiling of Sins.....	40
The Order of Accountability	40
Questions.....	41
Alone with Allah.....	41
Faces on that Day.....	43
Those Whom Allah Will Not Look At	44
The Anguish and Disgrace of Disbelievers.....	45
True Friends and the Enemies.....	45
Bearing the Weight of Our Deeds	46
The Scales (Al-Mizan).....	48
What will be Weighed.....	48
What Makes the Scales Heavy.....	50
The Accuracy and Complete Justice of the Scales.....	51
The Bridge (Sirat)	52
Light and Dark	52
The Prophet's Pond (Hawd).....	55
Al-Araf	57
Al-Qantara - The Final Purification	59
The End of Death	61
Intercession	62
Definition of <i>Shafa'ah</i>	62
The Du'a of the Prophet ﷺ.....	63
The Last Man to be Taken Out of Hell	68
The Final Outcome	68
Hell - It's Nature and Reality	69

The Heat, Fury, and Depth of Hell.....	70
The Guardians and Inhabitants of Hell	71
The Seven Gates and Their People	72
The Scale of its Inhabitants.....	72
The Food, drink, and Garments of Hell	72
The Conversations and Despair of its People	73
Communities in Hellfire	74
The People of Hellfire Argue and Curse Each Other.....	75
The Khutbah and Disavowal of Shaytan	75
Importance of Intention.....	77
Leaders and Followers	78
Exchange between People of Jannah and Hellfire	79
The Regret of the Disbelievers	80
The Justice of Allah	81
The Finality of Hell.....	83
Purpose and Wisdom Behind Hell	83
Paradise: The Believers' Home	85
Nearly there.....	85
The Promise of Eternal Peace	87
Fragrance.....	87
Levels of Paradise	87
Being Elevated in Paradise	88
The Eight Gates of Paradise.....	89
The First to Enter Paradise.....	90
The Rivers, Gardens, and Palaces of Jannah	91
The Shade and Fruits	92
The Light and Beauty.....	93
Luxury and Entertainment	96
Radiance of the Believers	96
Whatever the Soul Desires.....	97
No Decay, No Night, No Fatigue, No Impurity	97
Companionship	98
Reunited with Loved Ones and Being with Good Company.....	99

The Everlasting Joy.....	100
The Greatest Reward - Seeing Allah.....	101
Allah will be pleased with them.....	102
How do we Earn Allah's Pleasure?	102
Truthfulness	104
Sacrifice	104
Commitment and conviction.....	104
Loyalty	105
Humility	105
Fear	105
Contentment.....	105
Fighting Shaytan	106
Make Du'a	106
Destiny and Dhikr	106
Two-way Street	106
Shaykh Haytham Tamim.....	107

Introduction

The Day of Resurrection, *Yawm al-Qiyamah*, is real. It is the Day when every soul will stand before its Creator and witness the reality of all that was promised. It marks the culmination of existence: the end of the world as we know it, and the beginning of eternal life.

This book is based on the teachings of Shaykh Haytham Tamim and seeks to present a clear and authentic account of the major events and stages that will unfold from the moment the Trumpet is blown until the final judgment and eternal destinations are realised. Each section draws upon the *Qur'an* and authentic *hadith*, to convey the awe and mercy of this monumental day.

The journey through these pages begins with the four stages of existence, of which the last day is when all souls will be brought back to life, gathered, sorted, assessed and allocated their final destinations. On that day, the universe will be levelled to a vast, white plain. Each believer and disbeliever will be brought back to life after the terrible blast of the *As-Soor* (Trumpet), witness the Great Intercession, have their deeds weighed, cross the *As-Sirat* (Bridge), and drink from the refreshing water of the Prophet's ﷺ *Al-Hawd* (Pond). It is the day when the believers' hearts will find peace with each other, and their souls will reach their final abode to live in eternal peace.

This work is not merely a description of future events, but an invitation to re-evaluate our current reality. It is an opportunity to reflect deeply on our purpose in this life when viewed through the lens of this day - the day, which is undoubtedly coming, and from which no one can escape. Understanding the reality of this day, should help us live our lives with greater clarity and purpose, as well as renew our trust in Allah's justice and mercy.

May it serve as a reminder for all who read it to prepare for that day, when every hidden deed will be revealed and every soul will see the truth of its actions.

From the Beginning to the End

The Day

It is not surprising that the Day of Resurrection is a huge topic, given that it is not actually a ‘day’ as we know it. It is not a period of 24 hours, nor does it bear any resemblance to what we have ever experienced.

We were not present to witness the birth of the universe, yet it must have been the most majestic manifestation of divine power - the transition from non-existence to existence itself. There would have been no sky, no earth, no sound, no direction, and no measure of time; only the will of Allah commanding, “Be,” and the universe beginning to unfold.

In that instant, the universe would have emerged as space itself would have stretched outward at extraordinary speed, carrying with it energy of unimaginable intensity. The laws of physics, which we now take for granted, would have been born in that very moment. There would have been no place to stand or air to breathe, only an overwhelming brilliance, a cosmic light so radiant that darkness could not yet exist.

The divine command that once caused the heavens and the earth to be “joined together” would separate them.¹ Clouds of incandescent gas would have filled the void, swirling and forming the raw material of galaxies and stars. The observer would see the fabric of the cosmos stretch, fold, and illuminate, as Allah measured and perfected every particle in precise proportion.

Moments that we now calculate in fractions of a second would have passed with indescribable grandeur. From the invisible subatomic world to the vast galaxies, order would emerge out of chaos, harmony from heat and pressure, each stage testifying to the verse,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

“He Who perfected everything which He created, and began the creation of man from clay.” (As-Sajdah 32:7)

To witness it would not merely have been to observe a physical event, but to perceive the birth of law, balance, and harmony. It would have been an experience beyond human comprehension.

While no human being witnessed the *birth of creation*, when the world comes to an end as we know it, some will be alive to see the dismantling of the universe, with its planets and stars hurtling out of orbit, and the fabric of world torn apart. As the mountains explode, and the seas

¹ “Do the disbelievers not realize that the heavens and earth were one mass then We split them apart? And We created from water every living thing. Will they not then believe?” (Al-Anbiya 21:30)

surge, time and space will collapse. The believers, by Allah's mercy, will be spared the terror of that moment; yet the event itself will remain beyond imagination in its scale and intensity.

What began with the word "Be" will end with a mighty blast that extinguishes life, silences time, and marks the transition from this fleeting world to an eternal realm. While the creation of the universe was glorious, the end of the world as we know it, will certainly be a tremendous scene as it unfolds.

On that Day, reality will become clear, truth will become apparent, and no falsehood will be able to deceive anyone. The tremendous weight of personal accountability will sink in. Every soul will come to know, with minute precision, what it earned or lost with every breath it took. We will not have the time to turn back the clock. We will not have the chance to repent, and we will not have anyone else to turn to for support or to be bailed out.

As the illusions of worldly life dissolve, each human being will stand alone before their Creator, confronted by the full measure of their deeds. Unlike the imperfect and unfair human constructs that shaped the transient life of this world, often leaving us unsatisfied and disappointed, the life that follows will be the essence of absolute justice and perfection. The Day itself unfurls on a vast scale with a succession of monumental stages - each one a demonstration of Allah's supreme power, at a personal level it will be filled with overwhelming emotion, as every soul is confronted with the comprehensive report of their life in its totality, down to the minutest details. Some will be filled with bitter regret, while others' hearts will rejoice as relief, gratitude and delight flood their beings.

This Day comprises several major moments, though we do not know the exact sequence of events, as they are mentioned in various places in the *Qur'an* as sneak previews of the Final Hour. Particularly in the *surahs* revealed in *Makkah*, which are towards the end of the *Qur'an*, where vivid descriptions of the Hereafter were cited to remind those who doubt the reality of this day, which is neither fictional nor metaphorical. The main stages include:

- The blowing of the Trumpet (*al-Soor*): the death of the last inhabitants of earth, and the end of the universe and time.
- Resurrection (*al-Ba'ath*): Allah will create new bodies for everyone and join with it, their soul.
- Spreading: People will scatter in fear.
- Gathering (*al-Hashr*): Everyone will be brought together on a vast white plain.
- Presenting and questioning (*al-Hisab*): Everyone will receive their book of deeds and be asked about their actions.
- The weighing at the scales (*al-Mizan*): People's bodies and books will be weighed.
- Crossing the narrow bridge (*al-Sirat*) over the blazing flames of Hell (*Jahannam*).

- Drinking water at the Pond (*al-Hawd*): The thirst of believers will be quenched forever, and people who introduced bad innovations into the religion will be taken away.
- Reconciliation at the Bridge of Reconciliation (*al-Qantara*): Before entering Paradise, believers will settle all grievances and grudges that marred their happiness in this life. It's a place of moral and emotional purification so that the believers enter Paradise with completely pure hearts.
- Entering Paradise (*Jannah*) or Hell (*Jahannam*). Eternal life will begin.

Four stages of existence

Before examining the Day of Resurrection, we need to understand where it fits in our timeline of creation. It is the final stage of our journey as human beings. Our life in this world is merely on part of a much longer continuum. There are four main stages of our existence, as follows.

Stage One: Before this World

Allah created all people long before we were born. The *Qur'an* tells us that Allah created every person who would ever live - from the first human to the last.

When Allah created Adam ﷺ, the first human, He also brought out from him all the souls of his children and grandchildren until the end of time. Prophet Muhammad ﷺ told us that He took out from Adam's ﷺ loins the souls of all his future descendants, and spread them before Him. Allah said:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

“[Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, ‘Am I not your Lord?’ and they replied, ‘Yes, we bear witness.’ So you cannot say on the Day of Resurrection, ‘We were not aware of this.’” (Al-Araf 7:172)

This event is known as the *Covenant of Alast* (the Promise). It means that every human being already knows deep inside that Allah is our Creator, because we all made that promise to Him before coming to Earth. This natural awareness of Him is called our *Fitrah*. Every soul is born with this innate recognition of His Creator, it is their environment, which cause this awareness to become clouded or even negate it.

The Prophet ﷺ said:

فَإِنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحْسِنُ فِيهَا مِنْ جَدْعَاءَ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

“‘No child is born but that he is upon natural instinct. His parents make him a Jew, or a Christian, or Magian. As an animal delivers a child with limbs intact, do you detect any flaws?’” Then, Abu Hurayrah رضي الله عنه recited the verse, ‘The nature of Allah upon which he has set people.’ (Ar-Rum 30:30)” (Bukhari and Muslim)

Allah created and designed each one of us Himself. He decided exactly when and where each soul would be born, how long each person would live and had it written in *Lawh al-Mahfuz* (the Preserved Tablet). Allah says in the *Qur'an*:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Indeed, all things We created with precise measure.” (Al-Qamar 54:49)

Stage Two: Life of this World

After that, each soul is sent into the world at the time Allah has decreed for it. Breathed into the body where it will reside in this life, it enters the foetus in the womb of its mother. As the Prophet ﷺ stated:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ.

“Indeed, the creation of each one of you is brought together in your mother’s womb for forty days as a drop, then he becomes a clinging clot for the same (period), then a lump of flesh for the same (period). Then the angel is sent to him and breathes the soul into him, and is commanded with four matters: to record his provision, his lifespan, his deeds, and whether he will be wretched or blessed.” (Bukhari and Muslim)

Thus our journey in this world begins. This world is a period of testing, in which we are assessed how we live through our choices, our intentions and our efforts, as well as how hard

we tried to gain knowledge about our purpose, our religion and how hard we tried to follow the guidance Allah sent through His prophets and messengers and His Books. As He stated:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

“He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All-mighty, the All-forgiving.” (Al-Mulk 67:2)

Stage Three: The Intermediary Realm

Once our decreed life-span has been lived, we die. Our bodies stop functioning, but our souls continue to live in a realm of the Unseen, called *Barzakh*. *Barzakh* literally means barrier, partition, or separation. In theology, it refers to the state of existence after death and before the Day of Resurrection - the grave life, *alam al-barzakh*. Allah mentions this realm of the *Barzakh* in two places in the *Qur'an*:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا
وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

“Until when death overtakes one of them, he says: Send me back, my Lord, send me back; haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier (barzakh) until the day they are raised.” (Al-Muminoon 23:99-100)

Every human being enters *Barzakh*, but the experience of *Barzakh* differs dramatically between people. The souls of martyrs are given special honours. Allah says about them:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Never think of those who are killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has granted them of His bounty, and they receive glad tidings about those who have not yet joined them - that there shall be no fear upon them, nor shall they grieve.” (Al-Imran 3:169-170)

Their souls reside in the bodies of green birds, and roam freely, flying in Paradise.

The Prophet ﷺ said about the souls of the martyrs:

إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي جَوْفِ طُيُورٍ خُضِرَ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطْلَعَ إِلَيْهِمْ رَبُّهُمْ، فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ قَالُوا: أَيُّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَا يُتْرَكُونَ مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ، نُرِيدُ أَنْ تُرَدَّ أَرْوَاحُنَا فِي أَجْسَادِنَا فَنُقَاتِلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى. فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرْكُوا.

“The souls of the martyrs are in the bodies of green birds which have lamps hanging from the Throne. They roam freely in Paradise wherever they wish, then return to those lamps. Their Lord looks at them and asks, ‘Do you wish for anything?’ They say, ‘What could we wish for when we roam freely in Paradise as we please?’ He asks them this three times, and when they see that they will not be left without being asked, they say, ‘O Lord, we wish that our souls be returned to our bodies so that we may be killed again for Your sake.’ When He sees that they have no other wish, they are left to enjoy (their state).” (Muslim)

The martyrs are exempt from the ordinary experience of *Barzakh* (no questioning, no grave punishment, no confinement or expansion). They are alive with Allah, enjoying the provision, freedom, and nearness to Him. They have entered Paradise in spirit before the Resurrection.

Being a martyr is among the greatest honours a believer can attain. It erases all sins (except debt)² and brings comfort and nearness to Allah in the next life.

Stage Four: Resurrection and Eternal Life

Finally, all souls will be extracted from their graves, recreated in a new bodily form to be judged and sorted, and allocated their final and eternal destination according to their belief, their sincerity and deeds during their lives.

² “The Messenger of Allah ﷺ said: *“The martyr is forgiven for every sin except debt”* (Muslim). Imam Nawawi, in his commentary on this *hadith*, explained: *“This hadith is a warning regarding debt - that the rights of human beings are not erased by martyrdom or other righteous deeds. Only the rights due to Allah, Exalted is He, are expiated by martyrdom and other acts of atonement.”* (Sharh al-Nawawi ala Sahih Muslim)

The principle derived here is that the rights of Allah (*huquq Allah*) may be forgiven through repentance, martyrdom, or Allah’s mercy. However, the rights of people (*huquq al-ibad*) remain binding until they are fulfilled - through repayment, restitution, or forgiveness from those wronged.

Belief in the Day of Resurrection

Allah swears by that day to remind us how real it is:

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ
وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
أَيَحْسَبُ الْإِنْسَانُ أَلَّن نَجْمَعَ عِظَامَهُ
بَلَى قَدِيرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ
بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ
يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ
فَإِذَا بَرِقَ الْبَصَرُ
وَحَسَفَ الْقَمَرُ
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

*“I swear by the Day of Resurrection,
And I swear by the self-reproaching person (a believer).
Does man think that We shall not assemble his bones?
Yes, We are Able to put together in perfect order the tips of his fingers.
But man desires to continue sinning.
He asks: "When will be this Day of Resurrection?"
So, when the sight shall be dazed,
And the moon will be eclipsed,
And the sun and moon will be joined together (by going one into the other)”*
(Al-Qiyamah 75:1-9)

The *Qur'an* repeatedly confirms the reality of resurrection. Countless verses provide proof of it by reminding us that Allah is the One who brings life out from the dead soil, and it is as easy for Him to bring the living out of their graves, after they have died and their bodies have decomposed. Repeatedly, He mentions:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ

“He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.” (Ar-Rum 30:19)

This is, as He keeps reminding us, a clear sign for anyone who wishes to contemplate upon resurrection. Allah uses different rhetorical styles throughout the *Qur'an* depending on the audience being addressed and the context of revelation to make this point.

Pillar of Faith

Believing in the Day of Resurrection is a pillar of our faith. Every school of thought (*Madhhab*) is united on this point: whoever denies the *Last Day* has nullified their faith, even if they uphold the other pillars.

This belief is established by the *Qur'an*, the *Sunnah*, and the consensus (*Ijma*) of the scholars.

In *Surat al-Baqarah*, Allah links belief in the Last Day to the very essence of *Imaan*:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books, and His messengers, saying, ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. Forgive us, our Lord, and to You is the final return.’” (Al-Baqarah 2:285)

In the *Makkan Surahs*, *Yawm al-Akhir* is mentioned extensively, as these verses were revealed to the Quraysh, who denied resurrection. Allah appealed to their intellect, reminding them that the One who created life the first time can bring it back again.

By contrast, in the *Madinan Surahs*, belief in the Last Day is mentioned alongside the other pillars of faith. These verses were revealed to the believers as a reminder and a warning to strengthen faith, avoid sin, and correct the distorted beliefs of the Jews and Christians regarding the Hereafter.

Names of the Final Day

The Day of Resurrection is known in the *Qur'an* by many names, each showing a different stage of that great event. Each name highlights a particular aspect about that Day, and that it will come suddenly, gather all people without exception, and establish perfect justice when every soul is shown the results of what it earned.

Yawm al-Qiyamah (the Day of Rising and Standing)

When all people are resurrected from their graves and stand before Allah for judgement.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ

“Indeed, you will be resurrected on the Day of Resurrection.” (Al-Mu'minun 23:16)

Yawm al-Hashr (the Day of Gathering)

When all of creation, humans, jinn, and animals, will be gathered together on one vast plain to await their fate.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا

“On the Day when Allah will gather them all together...” (Saba 34:40)

Yawm ad Din (the Day of Recompense)

When everyone will be repaid in full for their deeds, whether good or evil.

مَلِكِ يَوْمِ الدِّينِ

“Master of the Day of Recompense.” (Al-Fatihah 1:4)

Yawm al-Hisab (the Day of Reckoning)

When every deed will be brought to account, and no one will be wronged.

إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

“Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.” (Sa'd 38:26)

Yawm al-Fasl (the Day of Separation)

When truth is separated from falsehood, and the righteous are distinguished from the wicked.

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

“Indeed, the Day of Separation is an appointed time.” (An-Naba (78:17)

Yawm al-Jam’a (the Day of Assembly)

When all of creation will be gathered together.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ

“The Day He will assemble you for the Day of Assembly.” (At-Taghabun 64:9)

Yawm at-Taghabun (the Day of Mutual Loss and Gain)

When the disbelievers realise their loss and the believers rejoice in their reward.

ذَٰلِكَ يَوْمُ التَّعَابُنِ

“That will be the Day of Mutual Loss and Gain.” (At-Taghabun 64:9)

As-Saah (the Hour)

The sudden, terrifying moment when the Trumpet is blown, marking the end of the world and the beginning of the Hereafter.

أَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“The Hour has drawn near, and the moon has split.” (Al-Qamar 54:1)

Al-Waqiah (the Inevitable Event)

The great event that will certainly take place, with no possibility of denial or escape.

إِذَا وَقَعَتِ الْوَاقِعَةُ - لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

“When the Inevitable Event occurs, there is no denial of its occurrence.” (Al-Waqiah 56:1-2)

Al-Qari'ah (the Striking Calamity)

The mighty, shocking blow that will strike the hearts of people and bring the world to ruin.

الْقَارِعَةُ - مَا الْقَارِعَةُ

“The Striking Calamity! What is the Striking Calamity?” (Al-Qari’ah 101:1-2)

Previous Scriptures

The Old Testament (*Taurat*) does not explicitly mention the Last Day, and while the New Testament alludes to it, its meaning differs from what was revealed in Islam. Thus, the *Qur'an* clarified and corrected the lost understanding of the People of the Book.

In *Surat an-Nisa*, Allah makes disbelief in the pillars of faith, including the Last Day, an act of outright rejection:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“O you who believe, believe in Allah and His Messenger and the Book which He has sent down to His Messenger and the Scripture which He sent down before. Whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.” (An-Nisa 4:136)

Prophetic Evidence for the Day of Resurrection

The *Hadith of Jibril* provides the most comprehensive summary of *Islam*, *imaan*, and *ihsan*. Umar ibn al-Khattab رضي الله عنه narrated:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

“While we were sitting with the Messenger of Allah ﷺ there appeared before us a man whose clothes were exceedingly white and hair exceedingly black. No sign of travel was upon him, yet none of us knew him...”

The *hadith* continues until the man (Jibril) asks about faith:

فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

He said, “Inform me about faith.” The Prophet ﷺ replied, “It is that you believe in Allah, His angels, His Books, His Messengers, the Last Day, and in Divine Decree - both its good and its evil.”

When the man left, the Prophet ﷺ said, “That was Jibril. He came to teach you your religion.” (Muslim)

The Prophet ﷺ said, in varying narrations, that a person is not a believer unless he accepts the reality of resurrection:

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنِّي رَسُولُ اللَّهِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ وَالْقَدَرِ

“No slave of Allah is a [true] believer, until he believes in four things: [1] He bears witness that there is none worthy of worship, except Allah, and that I am the Messenger of Allah; and He has sent me with the Truth. [2] He believes in death. [3] He believes in the Resurrection after death. [4] He believes in destiny.” (Tirmidhi and Ibn Majah)

Levels of Belief in the Last Day

Belief in the Last Day exists on two levels:

- ***Al-iman al-mujmal*** (general belief): to affirm that resurrection, judgment, Paradise, and Hell are true.
- ***Al-iman al-mufasssal*** (detailed belief): to understand the stages of the Hereafter as described in the *Qur'an* and *Sunnah*, from the resurrection, gathering, reckoning, and the crossing of the bridge, to the eternal dwellings.

This matter belongs to the realm of the unseen (*al-ghayb*). Allah praises those who believe in it without having seen it:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“Those who believe in the Unseen, establish prayer, and spend from what We have provided them.” (Al-Baqarah 2:3)

The world of *al-ghayb* includes Allah Himself, the angels, and the life of the Hereafter. The believer's greatness lies in trusting what cannot yet be seen, for as Allah told the Prophet ﷺ:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“They ask you about the soul. Say, ‘The soul is of the affair of my Lord, and you have been given only a little knowledge.’” (Al-Isra 17:85)

Thus, to believe in the Last Day is to trust in the Unseen world, to prepare for the inevitable, and to live with awareness that every moment draws us closer to that eternal meeting with our Lord.

When is the Day of Resurrection?

Only Allah knows when the Day of Resurrection will come. Nobody else knows the exact time, not even the angels or the prophets.

Allah says in the *Qur'an*:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثُقُلَتْ فِي السَّمَوَاتِ
وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ

“They ask you [Prophet] about the Hour, ‘When will it happen?’ Say, ‘My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentous in both the heavens and earth. All too suddenly it will come upon you.’ They ask you about it as if you were eager [to find out]. Say, ‘God alone has knowledge of [when it will come], though most people do not realise it.” (Al-Araf 7:187)

Allah also says:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

“People ask you concerning the Hour. Say: ‘The knowledge of it is with Allah only. Perhaps the Hour is near!’” (Al-Ahzab 33:63)

This teaches us that the purpose of knowing about the day is not to predict when it will happen, but to prepare for it.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا
فِيمَ أَنْتَ مِنْ ذِكْرِهَا
إِلَىٰ رَبِّكَ مُنتَهَلُهَا
إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا
كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

“They ask you, O Muhammad, about the Hour - when will its appointed time be? You have no knowledge to say anything about it. To your Lord belongs the

knowledge of its term. You are only a warner for those who fear it. It will be, on the Day they see it, as though they had not remained except for an afternoon or a morning thereof.” (An-Naziat 79:42-46)

The Prophet ﷺ said:

الكيس من دان نفسه، وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها، وتمنى على الله

“A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfilment of his vain desires.” (Tirmidhi)

When the day finally arrives, people will realise how short their worldly life really was - how all their years, plans, and worries were only like a brief afternoon.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

“The day they see it, it will be as if they had not lived in this world except for an afternoon or a morning.” (An-Naziat 79:46)

This reminds us that the pleasures and struggles of this world are temporary, while the Hereafter is forever. Every person, rich or poor, strong or weak, will see that their time on earth was just a fleeting moment compared to eternity.

Signs before the Day of Resurrection

From the *Qur'an* and *hadith*, we know there will be many indications that the Day of Resurrection is about to come. Some are minor while others major. These signs remind us that the end of the world is certain. Most of the minor signs have already appeared.

Before the Day of Resurrection

Before the Trumpet is blown, the earth is shaken apart and the full horror of the Day of Resurrection is unleashed, Allah will show mercy to the believers by peacefully taking away their souls. The Prophet ﷺ said:

يُبْعَثُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ

“Allah will send a cold wind from every direction, and no one on the face of the earth with even the weight of a mustard seed of faith will remain; their souls will be taken gently.” (Muslim)

In another narration, he ﷺ said:

إِنَّ اللَّهَ يُرْسِلُ رِيحًا لَيِّنَةً، فَتَقْبِضُ كُلَّ مُؤْمِنٍ، وَلَا يَبْقَى إِلَّا شِرَارُ النَّاسِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ

“Allah will send a gentle wind that will take the soul of every believer, leaving only the worst of people, and the Hour will begin upon them.” (Muslim)

This wind will originate from the region of Sham, which includes Syria, Palestine, Jordan, and Lebanon, and spread across the earth. It will ensure that no believer remains to witness the catastrophic events that follow.

Prophet Muhammad ﷺ said:

حَتَّىٰ إِنَّ الرَّجُلَ لَيَدْخُلُ فِي الْكَهْفِ، فَتَدْخُلُ عَلَيْهِ الرِّيحُ فَتَقْبِضُهُ

“Even if a believer hides in a cave, the wind will reach him and take his soul.” (Muslim)

After this, only the worst and most corrupt people will remain, those who neither believe in Allah nor remember Him. They will live without any goodness or worship, and it is they will witness the horrors of the Day of Resurrection.

Once the Trumpet is blown by the Angel Israfil, they will experience the full destruction of the world - the mountains being torn apart, the seas boiling, and the sky splitting.

The First Blast of the Trumpet (Al-Soor)

The Day of Judgement will begin on a Friday. Prophet Muhammad ﷺ mentioned:

خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ ؛ فِيهِ خُلِقَ آدَمُ ، وَفِيهِ أُهْبِطَ ، وَفِيهِ تَيَّبَ عَلَيْهِ ، وَفِيهِ قُبِضَ ،
وَفِيهِ تَقُومُ السَّاعَةُ ، مَا عَلَى الْأَرْضِ مِنْ دَابَّةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيحَةً ، حَتَّى تَطْلُعَ
الشَّمْسُ ؛ شَفَقًا مِنْ السَّاعَةِ ، إِلَّا ابْنُ آدَمَ ، وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا مُؤْمِنٌ ، وَهُوَ فِي الصَّلَاةِ ، يَسْأَلُ اللَّهَ
فِيهَا شَيْئًا ؛ إِلَّا أَعْطَاهُ إِيَّاهُ

“The best day upon which the sun has risen is Friday. On it, Adam was created, on it he was sent down to earth, on it his repentance was accepted, on it he passed away, and on it the Hour will be established. There is no creature on earth except that it awakens on Friday listening attentively until the sun rises, in fear of the Hour, except the children of Adam. And on that day there is an hour in which no believing servant happens to ask Allah for something while praying except that He grants it to him.” (Nasa'i, Ibn Hibban and Al-Hakim)

The Angel Israfil, whose sole purpose is to blow the Trumpet, has been waiting since the creation of the world for the command to blow it. Though the world may have existed for billions of years, the fact he is poised with the Trumpet, is cautionary for us. The Messenger of Allah ﷺ said,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمَ وَقَدْ النَّقَمُ صَاحِبُ الْقَرْنِ
الْقَرْنِ وَحَتَّى جَبْهَتُهُ وَأَصْغَى سَمْعُهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ قَالَ الْمُسْلِمُونَ فَكَيْفَ نَقُولُ يَا
رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ رَبِّنَا

“How can I be comfortable while the holder of the Trumpet is holding it to his lips, his head lowered and waiting for the order to blow it?” The Muslims said, ‘What should we say, O Messenger of Allah?’ The Prophet said, ‘Say: Allah is enough for us, and excellent is the Caretaker. We trust in Allah, our Lord.’” (Tirmidhi)

The Day of Resurrection will thus begin with a mighty sound that will shake the entire universe.

Allah says:

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ
وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً
فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

“Then, when the Trumpet will be blown with one blowing, and the earth and the mountains shall be removed from their places and crushed with a single crushing, then, on that day, the Great Event will happen.” (Al-Haqqah 69:13-15)

At that moment, everything that once existed will collapse. The heavens will split apart, weak and torn, and the mountains, which once seemed so firm, will crumble into dust. Allah describes it:

وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ
وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ
يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

“And the heaven will split asunder, for that day it will be frail and torn apart. And the angels will be on its sides, and eight angels will, that day, bear the Throne of your Lord above them. That day, you shall be brought to Judgment; nothing about you will be hidden.” (Al-Haqqah 69:16-18)

The first blast of the Trumpet will cause every living being to die. Allah paints the scene in *Surat al-Infitar* when the sky splits open and the stars lose their light, everything in creation will seem to fall apart, and the realisation of what we did will strike us with sudden clarity.

إِذَا السَّمَاءُ انْفَطَرَتْ
وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ
وَإِذَا الْبِحَارُ فُجِرَتْ
وَإِذَا الْقُبُورُ بُعْثِرَتْ
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

“When the heaven is cleft asunder, and when the stars have fallen and scattered, and when the seas burst forth, and when the graves are turned upside down, then a person will know what he has sent forward and what he has left behind.” (Al-Infitar 82:1-5)

As every hill and valley is levelled, and darkness descends with the collapsing of the sun and stars, the wild animals will gather together in panic.

Allah says in *Surat At-Takwir*:

إِذَا الشَّمْسُ كُوِّرَتْ
وَإِذَا النُّجُومُ انْكَدَرَتْ
وَإِذَا الْجِبَالُ سُيِّرَتْ
وَإِذَا الْعِشَارُ عُطِّلَتْ
وَإِذَا الْوُحُوشُ حُشِرَتْ
وَإِذَا الْبِحَارُ سُجِّرَتْ

“When the sun is wound round and its light is lost, and when the stars fall, and when the mountains are made to pass away, and when the wild beasts are gathered together, and when the seas become blazing fire...” (At-Takwir 81:1-6)

Terror, Panic and Confusion

The *Qur'an* describes the horror of that day in many verses. One of the most powerful is in *Surat al-Hajj*:

يَوْمَ تَرُؤُنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“The day you shall see it, every nursing mother will forget her nursling, and every pregnant woman will drop her load, and you shall see mankind as if in a drunken state, though they are not drunk. But the punishment of Allah will be severe.” (Al-Hajj 22:2)

This means that the shock and fear will be so great that even a mother, who normally never forgets her baby, will be unable to think of it. People will be trembling, speechless, and confused, as though they have lost their senses, but in reality, it will be out of pure terror.

People will scatter in confusion like moths around a flame, unable to find safety.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

“It is a day when mankind will be like moths scattered about, and the mountains will be like carded wool.” (Al-Qariah 101:4-5)

An Interval of Forty

The Prophet ﷺ said:

بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ. قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَلَيْسَ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَلَيْسَ. قَالَ أَرْبَعُونَ شَهْرًا. قَالَ أَلَيْسَ

“‘Between the two Blowing of the Trumpet there will be an interval of forty.’ The people said, ‘O Abu Hurayrah! Do you mean forty days?’ He said, ‘I cannot say anything.’ They said, ‘Do you mean forty years?’ He said, ‘I cannot say anything.’ They said, ‘Do you mean forty months?’ He said, ‘I cannot say anything.’” (Bukhari and Muslim)

Rain will Regrow Mankind

Just as Allah created the human being is conceived from a drop of fluid, Allah will send recreate mankind again using fluid. Just rain causes seeds to germinate, a rain will fall. After we die, our bodies decay and turn to dust, but one small part of our body never disappears, no matter what happens. The Prophet ﷺ said:

كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ.

“Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.

From this bone, the water will cause the body to sprout like a plant until it is a fully formed body. Just as a foetus forms in the womb of its mother, the body, which was made of dust, will develop in the soil. Allah stated:

فِيهِ يُرَكَّبُ الْخَلْقُ، ثُمَّ يُنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ

“Then Allah will send down water from the sky and people will grow like green vegetables.” (Bukhari and Muslim)

The Second Blast of the Trumpet

The second blast of Trumpet will signal the next stage of resurrection. The souls will be sent into the bodies that have formed in the earth and then the earth will crack open. Allah says:

تَتَّبِعُهَا الرِّادَةُ

“The second blowing of the Trumpet follows it (and everyone will be raised up).”

(An-Naziat 79:7)

They will hardly believe what is happening until, with a single shout, they find themselves alive again, standing upon the earth after their deaths.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

فَإِذَا هُمْ بِالسَّاهِرَةِ

“It will be only one cry, and at once they will be standing, looking on.” (An-Naziat 79:13-14)

The First to Rise and the First to Be Clothed

When the Trumpet is blown for the second time, the first person to rise from his grave will be Prophet Muhammad ﷺ. He said:

أَنَا سَيِّدُ أَدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ أَدَمَ فَمَنْ سِوَاهُ إِلَّا
تَحْتَ لَوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ

“I am the master of the children of Adam on the Day of Judgement, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Adam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging.” (Tirmidhi)

Everyone will be barefoot, naked, and uncircumcised, just as they were created the first time. The Prophet ﷺ said:

تُحْشَرُونَ حَفَاءَ عُرَاءَ عُرْلًا قَالَتْ عَائِشَةُ فَقُلْتُ

“People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised.” (Bukhari)

يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ

“When his wife Aisha رضي الله عنها heard this, she asked, ‘O Messenger of Allah, will men and women look at each other?’ He replied: ‘The situation will be too serious for anyone to look at anyone else.’” (Bukhari and Muslim)

It will be such a terrifying and overwhelming time that people will be completely focused on their own selves.

The first person to be clothed on that Day will be Prophet Ibrahim عليه السلام. The Prophet Muhammad ﷺ said:

وَإِنَّ أَوَّلَ الْخَلْقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

“The first person to be clothed on the Day of Resurrection will be Ibrahim.” (Bukhari)

This is an honour for Prophet Ibrahim عليه السلام for his extraordinary faith and obedience to Allah throughout his life.

The New Bodies of Believers and Disbelievers

For the believers, their new bodies will be strong, beautiful, and youthful forever. The Prophet ﷺ said:

دَخُلْ أَهْلَ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرَدًّا مُكَحَّلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً

“The People of Paradise will enter Paradise hairless, beardless, and with their eyes anointed with kohl, aged thirty-three years old.” (Tirmidhi and Ahmad)

However, disbelievers and sinners will find their eyes will be cast down, unable to look up out of shame and fear.

خَشِيعَةً أَبْصَرُهُمْ تَرَهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ

“Their eyes will be humbled, and humiliation will cover them; they were invited to prostrate while they were sound, but they refused.” (Al-Qalam 68:43)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

أَبْصَرُهَا خَشِيعَةٌ

“Their hearts will tremble, and their eyes will be downcast.” (An-Naziat 79:8-9)

Everyone will crawl out of their graves, like locusts speeding and spreading about. They will travel quickly over a large distance. And they will be densely packed together - men and women, believers and disbelievers.

In *Surat al-Qamar* we are told:

خُشَّعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ
مُهِطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

“Their eyes humbled, they will emerge from the graves as if they were locusts spreading, racing ahead toward the Caller. The disbelievers will say, ‘This is a difficult Day.’” (Al-Qamar 54:7-8)

The day will be easy for believers, but in general there will be a high level of panic and anxiety. The Prophet ﷺ said that people will be so worried about their own situation that even close family members will avoid each other. Allah says:

فَإِذَا جَاءَتِ الصَّاعَةُ
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
وَأُمِّهِ وَأَبِيهِ

“But when there comes the Deafening Blast, on that day, a man will flee from his brother, his mother, his father, his wife, and his children.” (Abasa 80:34-36)

Sinners’ hearts will tremble in fear and shock. Allah describes their state:

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ

“Some hearts that Day will shake with fear, their eyes cast down, saying: ‘Shall we really be returned to our former state, even after we have become crumbled bones?’” (An-Naziat 79:8-11)

The disbelievers will come out saying ‘*hada yaum aseer*’ (This is a heavy day).

From *Surat Yaseen*, we know they will say:

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

“O woe to us who has raised us from our sleeping place?” (Yaseen 36:52)

People will emerge in different states. Imam al-Haddad in *Lives of Man*, writes that when the people are raised from their graves, their outward forms will reflect the realities of their deeds. The righteous will rise radiant and composed, while sinners will emerge in states of humiliation, deformity, or torment according to the nature of their sins. Each person's body will mirror the moral imprint of their life on earth, as Allah says:

يَوْمَ تُبْلَى السَّرَائِرُ

"The Day when the inner secrets will be exposed." (At-Tariq 86:9)

The Prophet ﷺ said:

مَكَانٍ كُلِّ مَنْ الذُّلُّ يَغْشَاهُمْ الرِّجَالِ صُورٍ فِي الذَّرِّ أَمْثَالُ الْقِيَامَةِ يَوْمَ الْمُتَكَبِّرُونَ يُحْشَرُونَ

"The people who are arrogant will be gathered on the Day of Resurrection like tiny ants in the form of men. Humiliation will cover them from every direction." (Tirmidhi)

The *Qur'an* explicitly mentions that those who consumed usury will rise as if having seizures and fits, as though driven mad by Satan. Allah says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

"Those who consume usury will not stand [on the Day of Resurrection] except as one whom Satan has driven to madness by his touch." (Al-Baqarah 2:275)

Their greed and exploitation in life will leave them staggering in confusion when they are resurrected, unable to stand straight. This is one of the few sins whose resurrection state is described so graphically in the *Qur'an* itself.

Those who neglected to pay *zakah* will also face a terrifying form of resurrection. Allah warns:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

يَوْمَ يُجْحَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

"Those who hoard gold and silver and do not spend it in the way of Allah - give them tidings of a painful punishment, on the Day it will be heated in the fire of Hell and their foreheads, sides, and backs will be branded with it." (At-Tawbah 9:34-35)

The Prophet ﷺ explained:

مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، لَهُ زَبَيْبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ أَنَا مَالُكَ، أَنَا كَنْزُكَ

“Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’” (Bukhari)

Imam al-Haddad draws upon these texts to illustrate how the miser’s hoarded possessions will cling to him in shame and pain on that Day.

The adulterers and fornicators will rise in disgrace, bearing the marks of their sin. The *Qur’an* says:

وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

“They do not commit adultery; whoever does so shall meet a penalty. The punishment will be multiplied for him on the Day of Resurrection, and he will remain in disgrace.” (Al-Furqan 25:68-69)

In the long narration of the Prophet’s night-journey vision in *Sahih al-Bukhari*, he saw adulterers and adulteresses punished in a pit of fire during *Barzakh*. Imam al-Haddad extends this meaning: when the Trumpet is blown, they will rise disgraced, their shame visible to all creation.

Liars, slanderers, and gossipers will come forth with their tongues extended or cut as a sign of their sin. The Prophet ﷺ said:

إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِئُ مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالتَّمِيمَةِ

“They are being punished, and they are not being punished for something considered great. One of them did not protect himself from urine, and the other used to spread gossip.” (Bukhari)

He also said:

لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ

“The tale-bearer will not enter Paradise.” (Muslim)

Other reports describe their tongues being hung or torn, symbolising how the tongue that sowed discord will itself testify against them.

Some people will be resurrected blind, deaf, or with bent limbs. Allah says:

وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا
قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

“We shall raise him on the Day of Resurrection blind. He will say: ‘My Lord, why have You raised me blind when I used to see?’ He will say: ‘Thus did Our signs come to you, but you forgot them, and so today you are forgotten.’” (Ta Ha 20:124-126)

Early scholars added that some will rise crawling on their faces or with their legs bent, reflecting their pride and refusal to bow to Allah in prayer. Allah says:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا

“We shall gather them on the Day of Resurrection upon their faces, blind, dumb, and deaf.” (Al-Isra 17:97)

The Prophet ﷺ was asked how people could walk on their faces, and he replied:

الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يَمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ

“Is not the One who made them walk on their feet able to make them walk on their faces?” (Bukhari, Muslim)

Such people will rise in these distorted states for their arrogance on earth turned into humiliation in the Hereafter.

Imam al-Haddad’s descriptions combine authentic verses and *hadiths* with other moral illustrations preserved by early scholars such as al-Qurtubi. The central point is that a person will rise in the likeness of their deeds, and their body itself will bear witness to the life they lived and the state in which they died.

Martyrs will come out with blood on them. The slave of Allah will be resurrected in the way he died. I.e. singing if they were a singer, or if they were a worshipper they will be worshipping. In ihram. The person in the state of *ihram* was mentioned specifically, and he will come out saying the *talbiya*. The one who died in *sujood* will be in *sujood*.

From that tiny piece, Allah will rebuild each person's body perfectly, just as He created it the first time. Then the soul will be returned to its body, and every person will stand again, alive and fully aware.

This is a reminder of Allah's power, He created us from nothing once, so bringing us back is even easier for Him.

The Gathering Plain

The Prophet (peace be on him) will be the first person to reach *al-muaqif* - the gathering place. Everyone will arrive on the vast open land, a plain unlike anything we have ever seen, which Prophet Muhammad ﷺ described as flat and level. It has no trees, no hills, no valleys. This is the Great Gathering (*Al-Hashr*)

He said:

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ نَقِيٍّ

"People will be gathered on the Day of Resurrection upon a white plain, smooth and even, like a clean piece of bread with no landmarks for anyone." (Bukhari and Muslim)

A Day that Feels Like 50,000 Years

Allah tells us that the Day of Resurrection will be very long. He says:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"The angels and the Spirit (Jibril) will ascend to Him in a Day, the measure of which is fifty thousand years." (Al-Ma'arij 70:4)

Prophet Muhammad ﷺ reiterated this, but adding that the experience of believers will be different:

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ مِقْدَارَ نِصْفِ يَوْمٍ مِنْ خَمْسِينَ أَلْفَ سَنَةٍ فَيَهُونُ ذَلِكَ الْيَوْمُ عَلَى الْمُؤْمِنِ
كَتَدَلَّى الشَّمْسُ لِلْغُرُوبِ إِلَى أَنْ تَغْرُبَ

"The people will stand before the Lord of the worlds for the length of half of a day, which is like fifty thousand years. That day will be made easy for the believer like the sun lowering itself until it has set." (Musnad Abi Ya'la)

This shows how intense and difficult that Day will be, time will feel extremely slow because of fear, worry, and the weight of what's happening. Though it will be a day filled with terror, people's level of fear will vary. For the believers, Allah will make that Day easy.

Those Saved from the Terror of the Day

The Prophet ﷺ said that for a true believer, this long day will feel at short as the time between praying *Dhuhr* and *Asr*.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْقِيَامَةِ عَلَى الْمُؤْمِنِينَ كَقَدْرِ مَا بَيْنَ الظُّهْرِ وَالْعَصْرِ

“The Day of Resurrection for the believers will be like the length of time between noon and afternoon prayers.” (al-Firdaws lil-Daylami)

Towards the end of *Surat al-Anbiya*, Allah Almighty mentions a group of people who believe in Allah, and what is waiting for them in *akhirah* - they are far from hellfire, so far from it, that they will not hear the sound of its blazing fire.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ

“Surely those for whom We have destined the finest reward will be kept far away from Hell, not even hearing the slightest hissing from it. And they will delight forever in what their souls desire. They will not be grieved by the greatest terror, and the angels will meet them, [saying], “This is your Day which you have been promised.” (Al-Anbiya 21:101-103)

Allah Almighty informs us that they won't be sad. They will not experience the terror and the Great Fear, instead they will be received like VIPS by the angels and told this is the day they were waiting for.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ

The Supreme Horror (of that Day) will not disturb them, and the angels will greet them, saying, “This is your Day, which you have been promised.” (Al-Anbiya 21:103)

The Descent of the Angels

When the sky splits open, lines upon lines of angels will descend, surrounding the plain of resurrection in majestic ranks.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

“And your Lord will come, and the angels in rows upon rows.” (Al-Fajr 89:22)

They descend in unimaginable numbers, filling the horizon, perfectly visible with their enormous forms and their numerous wings. Some will carry the Throne of Allah; others will surround it in perfect formation, glorifying and praising their Lord.

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

“And you will see the angels surrounding the Throne, glorifying their Lord with praise.” (Az-Zumar 39:75)

The Shade of Allah's Throne

On that Day, the sun will be brought very close and the intense heat will cause unbearable thirst and agonising discomfort. The Prophet ﷺ said:

تُذْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُمُ الْعَرَقُ الْجَمَامَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ. رَوَاهُ مُسْلِمٌ

“On the day of resurrection the sun will come near created beings till it is about a mile. from them, and mankind will sweat according to what they have done, the sweat reaching the ankles of some, the knees of others, the waists of others, while some will have their mouths covered by the sweat,” and God's messenger pointed his hand at his mouth.” (Muslim)

But Allah, out of His mercy, will give shade to certain people when there will be no other shade except His. The Prophet ﷺ said:

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ 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 under His Throne on the Day when there will be no shade but His:

1. *A just ruler*
2. *A young person who grew up worshipping Allah*
3. *A person whose heart is attached to the mosque*
4. *Two people who love each other for the sake of Allah*
5. *A man who is tempted by a woman of beauty and status but says, ‘I fear Allah’*
6. *A person who gives charity so secretly that their left hand does not know what the right hand has given*
7. *A person who remembers Allah in private until their eyes fill with tears.”*

(Bukhari and Muslim)

These are the people who will be safe and honoured under Allah's shade while others suffer in the heat and fear.

Hell is Dragged Out

Then Hellfire is brought forth, dragged by seventy thousand reins, each held by seventy thousand angels, a scene of dread beyond imagination.

People who recite *Surat al-Baqarah* and *Surat al-Imran* will have a cloud. In the *hadith*, the Prophet ﷺ said:

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَءُوا الزَّهْرَ الْوَاحِدَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَابَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَتٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا

“Recite the Qur’an, for on the Day of Resurrection it will come as an intercessor for its reciters. Recite the two brightly illuminated chapters, Surat al-Baqarah and Ali ‘Imran, for on the Day of Resurrection, they will come as two clouds, or two shades, or two flocks of birds pleading for their companions.” (Muslim)

In another *hadith*, the Prophet ﷺ said:

يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ رِمَامٍ، مَعَ كُلِّ رِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا

“On that Day, Hell will be brought forth. It will have seventy thousand reins; with every rein there will be seventy thousand angels pulling it.” (Muslim)

Its roar will shake the plain; its sparks rise like palaces; its breath will cause the prophets and righteous to say: “Myself, myself.”

وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى

“And Hellfire will be made visible to all who can see.” (An-Nazi‘at 79:36)

Imagine the size and terror of Hell being pulled forward by millions of angels, roaring and raging with fire as people witness it. Its flames will burst forth and make disbelievers and sinners tremble.

Paradise is Also Brought Near

While Hell is brought forth to strike fear, Paradise is brought near (*uzlifat al-Jannah*) to comfort and honour the believers. The *Qur'an* repeatedly uses this phrase:

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

“And Paradise will be brought near to the righteous.” (Ash-Shu‘ara 26:90)

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

“And Paradise will be brought near to the righteous — not far away.” (Qaf 50:31)

According to Ibn Kathir, this means that Paradise itself will be made visible, drawn close to the place of judgment so that the believers can see their reward even before entering it.

It is not dragged out like Hell; rather, it is brought gently and honourably near, to elevate the faithful and increase their longing for it.

The record of everyone’s deeds, good and bad, will be opened.

وَإِذَا الصُّحُفُ نُشِرَتْ

وَإِذَا السَّمَاءُ كُشِطَتْ

وَإِذَا الْجَحِيمُ سُعِّرَتْ

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

“And when the written pages of deeds are laid open, when the heaven is stripped away, when Hell is kindled, and when Paradise is brought near, then every person will know what he has brought forth of good or evil.” (At-Takwir 81:10-14)

The Great Intercession

As all humanity wait for reckoning to begin, the Prophet ﷺ told us:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ مَاجَ النَّاسِ بَعْضُهُمْ فِي بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ. فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ. فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا. فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذِنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخْرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشَفَّعَ. فَأَقُولُ يَا رَبِّ أُمْتِي أُمْتِي. فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ. فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخْرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشَفَّعَ. فَأَقُولُ يَا رَبِّ أُمْتِي أُمْتِي. فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ، فَأَخْرِجُهُ مِنَ النَّارِ

"On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Ibrahim as he is the Khalil of the Beneficent.' They will go to Ibrahim and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.'

So they will go to Musa and he will say, 'I am not fit for that, but you'd better go to Isa as he is a soul created by Allah and His Word.' (Be: And it was). They will go to Isa and he will say, 'I am not fit for that, but you'd better go to Muhammad.'

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him.

Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him." (Bukhari)

Reckoning Begins

Once the intercession of Prophet Muhammad ﷺ has been accepted, the great judgment begins. People will be sorted into groups. Their groups will be according to the company they kept and the deeds they did. The Prophet ﷺ said we will be gathered with those we love.

أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ " وَمَاذَا أَعَدَدْتَ لَهَا". قَالَ لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ " أَنْتَ مَعَ مَنْ أَحَبَبْتَ ". قَالَ أَنَسُ. فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“A man asked the Prophet ﷺ about the Hour (i.e. Day of Judgment) saying, ‘When will the Hour be?’ The Prophet ﷺ said, ‘What have you prepared for it?’ The man said, ‘Nothing, except that I love Allah and His Apostle.’ The Prophet ﷺ said, ‘You will be with those whom you love.’ We had never been so glad as we were on hearing that saying of the Prophet ﷺ” (Bukhari)

This means a person will be with those whose path they followed in this life. The righteous will be gathered with the righteous, the truthful with the truthful, and the wicked with the wicked. Allah also says,

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

“The Day when the Trumpet will be blown, And you will be [assembled] in groups.” (An-Naba 78:18)

And:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

“So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.” (Al-Muminoon 23:101)

In this great sorting, the ties of lineage and worldly friendship will no longer matter, only the bonds of faith and character will remain. As the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

“A person is upon the religion of his close friend, so let one of you look at whom he befriends.” (Tirmidhi)

This shows us the importance of the environment - if your environment is good then it will rub off on you and vice versa. In the wrong company you will acquire their thinking even if you are not a bad person.

Thus, every soul will be placed among those it resembled in belief, intention, and action.

Receiving the Record of Deeds

Every person will be handed a book of their deeds, a complete record of everything they did, said, and even intended in their life. Nothing will be missing from it. Those whose good deeds outweigh their bad will receive their record in their right hand, as a sign of honour and safety. They will be overjoyed and proud to show it to others. Allah says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَآؤُمُ اقْرَءُوا كِتَابِيهِ
إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
فِي جَنَّةٍ عَالِيَةٍ

“Then as for him who is given his record in his right hand, he will say, ‘Here, read my record! I was sure that I would meet my account.’ So he will be in a life of pleasure, in a high garden.” (Al-Haqqah 69:19-22)

But the one whose bad deeds outweigh his good will receive his book in his left hand - a mark of shame and loss. Out of terror, he will wish that he had never been given it.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ
وَلَمْ أَدْرِ مَا حِسَابِيهِ
يَلَيْتَنِي كُنْتُ الْقَاضِيَةَ
مَا أَغْنَىٰ عَنِّي مَالِيهِ
هَلَكَ عَنِّي سُلْطَانِيهِ
خُذُوهُ فَغُلُّوهُ

But as for him who is given his record in his left hand, he will say, ‘I wish I had not been given my record, and had not known what my account was! My wealth has not helped me, my power has vanished from me.’ [Allah will say], “Seize him and shackle him.” (Al-Haqqah 69:25-30)

The record will contain every single deed - large or small, public or secret. Even things we forgot will appear before us. Allah says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

“And the Book will be placed, and you will see the criminals fearful of what is in it, and they will say, ‘Woe to us! What is this book that leaves nothing small or great except that it has recorded it?’ And they will find what they did present before them. And your Lord does not wrong anyone.” (Al-Kahf 18:49)

For the believers, this moment will be full of, whereas for those who lived in arrogance or heedlessness, this will be the day when their excuses disappear and their own hands and feet bear witness against them.

Called by Our Fathers’ Names

When each person is called to receive their record and face Allah’s judgment, they will be identified by their own name and the name of their father. Prophet Muhammad ﷺ said:

إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ

“You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names for yourselves.” (Abu Dawud and Ahmad)

This *hadith* reminds us that our names will live with us not only in this world but also in the next. They are part of our identity before Allah.

A believer’s name will be mentioned with honour and mercy, while others may hear their names called with fear and disgrace.

The scholars explained that Allah will call each soul personally — no one will be lost or forgotten among the billions gathered. Every person will recognise their own name when it is spoken, and they will know that their turn has come to stand before their Creator.

At that moment, the people of faith will walk forward humbly, with light on their faces, hoping for Allah’s mercy. Others will hang their heads in regret, trembling as their records are opened and read aloud before all creation.

Every person will be shown their deeds, nothing will be forgotten or hidden. Allah says:

يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيمِينِهِ
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ
 فَسَوْفَ يَدْعُوا ثُبُورًا
 وَيَصْلَىٰ سَعِيرًا
 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
 إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ
 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا
 فَلَا أُفْسِمْ بِالشَّفَقِ

“O man! You are returning towards your Lord with your deeds, a sure returning, so you will meet the result of what you did. Then, as for him who will be given his record in his right hand, he will receive an easy reckoning, and will return to his family in joy. But whoever is given his record behind his back will cry out for destruction and enter a blazing fire. Indeed, he had [once] been among his people in happiness; Indeed, he had thought he would never return [to Allah]. But yes! Indeed, his Lord was ever of him, Seeing.” (Al-Inshiqaq 84:6-12)

Each of us will be handed a record, a book that contains everything we ever did, said, or intended. Some will receive it in their right hand, a sign of success and Allah’s mercy. Others will receive it in their left hand or from behind their back, showing shame and loss.

Allah divides humanity into three groups on that Day:

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً
 فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ
 وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ
 وَالسَّابِقُونَ السَّابِقُونَ
 أُولَٰئِكَ الْمُقَرَّبُونَ
 فِي جَنَّاتِ النَّعِيمِ

“And you will be in three kinds, those on the right hand, who will be the people of Paradise; those on the left hand, who will be the people of Hell; and those foremost (in faith and righteous deeds), who will be the nearest to Allah. In the Gardens of Pleasure.” (Al-Waqiah 56:7-12)

Those on the right will smile, their faces glowing with relief and happiness. This includes the foremost, the prophets, the truthful, and the martyrs, these will be close to Allah, honoured in His presence.

By contrast, those on the left will hang their heads in regret. They will wish they could disappear rather than face what they have done.

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَيْنَ الْمَفْرُ
كَلَّا لَا وَزَرَ
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ
يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ
بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ

“On that Day man will say: ‘Where can I run?’ No! There is no refuge. To your Lord alone will be the place of rest that Day. On that Day, man will be told what he sent forward and what he left behind. Nay! Man will be a witness against himself, even though he puts forth his excuses.” (Al-Qiyamah 75:10-15)

The Meaning and Nature of Al-Hisab

Al-Hisab means accountability, the informing of Allah’s slaves about their deeds and the judgment passed upon them. There will be two types of accountability: easy and difficult. Both are for the believers. The easy reckoning is when Allah merely presents a believer’s deeds and pardons them with mercy. The difficult reckoning is when every detail is questioned, every action weighed. Allah will ask them if what they find in their records is true, giving sinners the chance to put their case across, however they will not be able to lie, or conceal the truth in the slightest.

Even if their lips try to deny what they did, their own body will testify against them - their hands, skin, eyes and limbs will speak about what they did.

The Principles of Divine Judgment

The first principle of judgement is that Allah is Ar-Rabb, the Lord who created, owns, and governs His creation.

الْخَلْقُ وَالْمُلْكُ وَالتَّذْيِيرُ لِلَّهِ

“Creation, ownership, and control belong to Allah alone.”

He has the power to do anything with what He created. This is the essence of rububiyyah, His absolute Lordship.

The second principle is that Allah is *Al-Adl*, the Most Just. His judgment is perfect and His system flawless. He wrongs no soul the weight of a dust mote.

The third principle concerns the rules of judgment. No one will bear the sin of another.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“No soul shall bear the burden of another.” (Al-An‘am 6:164)

However, responsibility exists for those under one’s care. A parent, spouse, or leader who neglects to teach or guide their family and followers will share in their wrongdoing, for they failed in the *amanah* entrusted to them. Ignorance (*jahl*) may excuse one who truly did not know, but negligence cannot.

The Veiling of Sins

On that Day, every deed will be shown. Allah, out of His mercy, will not expose His believing servants in this world, but will veil their faults and then forgive them in the Hereafter. He will multiply their good deeds. Allah will establish witnesses even over the sins of the wicked — the earth, the limbs, and the very places where sin occurred will testify.

All will stand before Him, and the *Ummah* of Muhammad ﷺ will be brought forth first for accountability. As Imam al-Bukhari recorded, “We are the last of nations in the world, yet the first to be judged on the Day of Resurrection.”

The Order of Accountability

The first matter a believer will be questioned about is the prayer (*salah*). It will determine one’s success or ruin. The Messenger of Allah ﷺ said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ. فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ عَزَّ وَجَلَّ: انْظُرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ

“The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. If there is something defective in his obligatory prayers, then the Almighty will say: ‘See if My servant has any voluntary prayers to complete what is deficient.’ The rest of his deeds will be judged in the same way.” (Tirmidhi)

To avoid failing the first test, we have to ensure we fix our *salah* in this lifetime. And boost our grade by adding voluntary prayers to fill in the gaps we have. After prayer, all other deeds will be examined. Allah will say to His servant, “Did you do such and such?” and the servant will not deny it. Allah will then say, “*I concealed it for you in the world, and today I forgive you.*”

Questions

When each person stands before Allah and is personally questioned, they will be asked how they spent their time and wealth on earth. Scholars such as Imam al-Ghazali and Ibn Rajab commented that this is a warning to value one’s youth before old age, since it is the stage of greatest potential for both good and sin. The Messenger of Allah ﷺ said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فَيَمَّا أَفْنَاهُ وَعَنْ عِلْمِهِ فَيَمَّا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفَيَمَّا أَنْفَقَهُ وَعَنْ جِسْمِهِ فَيَمَّا أَبْلَاهُ

“The feet of the servant will not move on the Day of Resurrection until he is asked about four (or five) things: about his life - how he spent it; about his knowledge - how he acted upon it; about his wealth - how he earned it and how he spent it; and about his body - how he used it.” (Tirmidhi)

And in another narration:

وَعَنْ شَبَابِهِ فَيَمَّا أَبْلَاهُ

“...and about his youth - how he spent it.” (Tirmidhi)

Alone with Allah

In *Surat al-Baqarah*, Allah Almighty says:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“Be fearful of a day when you shall return to Allah and you will receive your reward fully for what you have done, and you won’t be wronged.” (Al-Baqarah 2:281)

Even though we often live in a crowd, some people are living in isolation. But here, Allah Almighty is drawing our attention to the fact that though we live among so many people in dunya, our reality on the most important day of our lives, is that we will be alone - *farda* with just our deeds. And there will be no translator between us and Allah Almighty:

In *Surat Luqman*, in the penultimate ayah Allah Almighty says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver (Shaytan).”
(Luqman 31:33)

Generally, we feel cushioned by our family and friends, or positions of authority and leadership in our lives, but they will be nothing in the *akhirah*. Children, parents, wealth, nothing will protect us on that day. Why did Allah Almighty mention our parents before our children? It is a parent’s natural instinct to sacrifice even their life to protect their child.

In *Surat Maryam*, Allah says:

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

“And every one of them will come to Him on the day of resurrection alone.”
(Maryam 19:95)

Allah is saying that every single person will come to Allah alone (*fardan*). This is very scary. At that time, you will have nothing with you. None of the props that make you feel safe or important in this world. You will be standing without the status which made you feel proud in dunya, the health, the wealth, the followers, and the authority you once enjoyed.

You will stand before Allah alone with just the Book of your Deeds. We will all meet Allah alone. As the Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ

“There is none of you but Allah Almighty will speak to him. There is no translator between him and Allah Almighty.” (Bukhari and Muslim)

In the memorable verse in *Surat al-Kahf*, Allah Almighty says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوتِلَتُنَا مَالٌ هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

“And the record ‘of deeds’ will be laid ‘open’, and you will see the wicked in fear of what is ‘written’ in it. They will cry, ‘Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?’ They will find whatever they did present ‘before them’. And your Lord will never wrong anyone.” (Al-Kahf 18:49)

Everything you have done will be before your eyes. All your life’s deeds captured in a single HD clip. Allah will ask if you have anything to comment on, if anything is inaccurate, but you will be unable to deny that it is true. Imagine this scenario - being alone with Allah. Have you prepared for that moment?

The Messenger of Allah ﷺ said:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

“Whoever loves to meet Allah, Allah loves to meet him. Whoever hates to meet Allah, Allah hates to meet him.” (Bukhari)

Faces on that Day

The *Qur’an* describes those who will be successful on that day. Their faces will be bright:

وُجُوهٌُ يَوْمَئِذٍ نَّاصِرَةٌ

إِلَىٰ رَبِّهَا نَاظِرَةٌ

وُجُوهٌُ يَوْمَئِذٍ بَاسِرَةٌ

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ

“Some faces that Day shall be shining and radiant, looking at their Lord. And some faces that Day will be dark, gloomy, and sad, thinking that some calamity is about to strike them.” (Al-Qiyamah 75:22-25)

The believers will look joyful and full of light, as they experience the tremendous mercy of Allah and the reward they were promised. The disbelievers and wrongdoers will have dark and frowning faces, filled with fear and shame.

Allah describes them saying:

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

“The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.” (Ta Ha 20:102)

These verses show how clearly the difference between truth and falsehood will appear, it will be visible on people’s faces themselves.

Those whom Allah will not look at

Yet, there are people whom Allah will neither look at, nor speak to, nor purify. They will be deprived of His mercy and face a painful punishment. Among them, the Prophet ﷺ mentioned:

ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ، فَمَنَعَهُ مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ، فَقَالَ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ أُعْطِيتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ
{إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا}

“There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: (1) A man possessed superfluous water, on a way and he withheld it from travellers. (2) A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. (3) And man displayed his goods for sale after the Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them). The Prophet ﷺ then recited: ‘Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths.’ (3:77)” (Bukhari)

In another *hadith*, he ﷺ said:

ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ

“There are three people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor will He look at them, and they will have an agonising punishment: an old man who commits adultery, a king who lies, and an arrogant dependent.” (Muslim)

And he ﷺ also said:

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: أَشْيَمُ زَانٍ، وَعَائِلٌ مُسْتَكْبِرٌ، وَرَجُلٌ
جَعَلَ اللَّهُ لَهُ بَضَاعَةً، فَلَا يَبِيعُ إِلَّا بِبَيْعِهِ وَلَا يَشْتَرِي إِلَّا بِبَيْعِهِ

“There are three to whom Allah will not speak on the Day of Judgment, nor will He purify them, and they will incur a painful punishment: an aged person who commits adultery, a poor person who is arrogant, and a man whom Allah has given a commodity, yet he does not sell except by swearing an oath, nor buy except by swearing an oath.” (Tabarani)

Such are the faces that will be turned away from Allah’s mercy. On that Day, the honour is to be seen and spoken to by Him, and the greatest disgrace is to be ignored by the Lord of the Worlds.

The Anguish and Disgrace of Disbelievers

Those who were filled with arrogance, blindly following traditions, followed the crowd, and allowed Shaytan to play them, will now find they have to face the reality which they ignored all their lives. They will realise Allah and the Messenger had stated the truth.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ
شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

“On the Day that warning is fulfilled, those that have neglected it before will say: ‘The Messengers of Our Lord did indeed bring forth the truth. Are there any intercessors who will now plead on our behalf? Or, can we be restored to life that we might perform differently from that which we did? ‘They surely ended in utter loss, and the lies they had fabricated failed them.’ (Al-Araf 7:53)

Allah creates an audio-visual scene of the *akhirah* and what the sinners will say. It is a clip from the Hereafter. They will search for intercessors to save them, as they are under the mistaken impression their idols will come to their aid, but no one will intercede for them.

Then they will plead with Allah to give them another chance and send them back to the dunya. They will be experience bitter regret, and realise they cannot rewind their lives and change their choices, they will.

True Friends and the Enemies

When the Hour arrives, many people will realise too late that their worldly friendships were based on sin, pride, or disbelief. Allah says:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

“Do they only wait for the Hour to come upon them suddenly, while they are unaware? Friends on that Day will become enemies to one another, except for those who were righteous (al-Muttaqun).” (Az-Zukhruf 43:66-67)

This means that even the closest friends will turn against each other, blaming one another for misguidance, except for those whose friendship was built on faith and goodness.

To the believers, Allah will say:

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

الَّذِينَ ءَامَنُوا بِحَايَاتِنَا وَكَانُوا مُسْلِمِينَ

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

“My servants! Today you will have no fear, nor will you grieve, you who believed in My signs and submitted to Me. Enter Paradise, you and your spouses, in happiness.” (Az-Zukhruf 43:68-70)

Sometimes we rely on our friends too much and trust them too much, but some friends deceive us. They benefit from us and when there is no benefit to them, they desert us. Your parents may keep telling us these are not the right people to spend time with. Then one day we realise we were deluded and we liked them because they kept praising us though deep down, we know they were fake we wished they were not. When they desert us, we realise we deceived ourselves.

Bearing the Weight of our Deeds

On that Day, everyone will bear the weight of their own deeds. No one can carry another person's burden unless they led them astray. Those who misled others and encouraged them to sin, will carry their sins in addition to their own, and those who followed them will be sinful for what they did. Allah warns those who encourage others to sin:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ

“They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear.” (An-Nahl 16:25)

This means that those who encouraged others to sin or spread false beliefs will not only face their own punishment, but will also share in the sin of those they misled. Teachers, leaders, or influencers who used their position wrongly will carry double responsibility.

Then Allah says:

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْرِجُهُمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

“On the Day of Resurrection, He will disgrace them and will say: ‘Where are My so-called partners, the ones you used to claim?’ Those who were given knowledge will say: ‘Indeed, disgrace and misery this Day are upon the disbelievers.’” (An-Nahl 16:27)

On that day, the idols and false gods that people worshipped will be helpless, and the truth of Allah’s oneness will be made clear to all.

Those whose lives were cut short will seek their rights:

وَإِذَا النُّفُوسُ زُوِّجَتْ
بِأَيِّ ذَنْبٍ قُتِلَتْ

“When the souls are joined, and when the female infant buried alive shall be questioned, for what sin was she killed?” (At-Takwir 81:7-9)

The Scales (Al-Mizan)

When judgment begins, Allah will set up the scales of justice so that every deed is weighed with complete fairness.

Al-Mizan (The scales) of the Day of Resurrection are real and physical, not metaphorical. Prophet Muhammad ﷺ told us that-They will have two pans (*kiffatan*), just like ordinary scales, but their size and precision are beyond human imagination.

Imam al-Qurtubi wrote:

“The scales have two pans and a tongue (a balance beam), and they will be placed before the Throne, measuring deeds with absolute justice. Allah can make the smallest thing heavy if He wills, and can make the greatest thing light if He wills.”
(Tafseer Qurtubi)

The Prophet ﷺ said that the scales are so vast that even the heavens and earth could fit within them. He mentioned:

تُوضَعُ الْمَوَازِينُ يَوْمَ الْقِيَامَةِ فَلَوْ وُزِنَ فِيهَا السَّمَاوَاتُ وَالْأَرْضُ لَوَسِعَتْهُمَا، فَقَالُوا الْمَلَائِكَةُ: يَا رَبِّ، لِمَنْ يَزِنُ هَذَا؟ فَيَقُولُ اللَّهُ تَعَالَى: لِمَنْ شِئْتُ مِنْ خَلْقِي. فَقَالُوا الْمَلَائِكَةُ: سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

“The scales will be set up on the Day of Resurrection. If the heavens and the earth were to be weighed in them, they would fit. The angels will say: ‘O Lord, for whom are these scales?’ Allah will say: ‘For whomever I will from among My creation.’ The angels will say: ‘Glory be to You, we have not worshipped You as You deserve to be worshipped.’” (Ibn Majah, Hakim)

This shows that the scales are not symbolic, they are real instruments of divine measurement, built by Allah’s power.

What will be Weighed

1. Deeds themselves:

Allah can make deeds appear in forms that can be weighed.

The Prophet ﷺ 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, but he will not weigh the wing of a mosquito with Allah.” (Bukhari and Muslim)

This means deeds, not bodies, carry true weight, only faith and righteousness give value.

2. Books of Deeds:

Some narrations say the scrolls of deeds will be placed on the scales.

إِنَّ اللَّهَ سَيَخْلُصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجْلًا كُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَنْتَ كَرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتَنِي الْخَافِظُونَ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ أَفَلَاكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ . 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 احْضُرْ وَزَنَكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ . قَالَ فَتَوَضَّعَ السِّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجَلَاتُ وَثَقَلَتِ الْبِطَاقَةُ فَلَا يَنْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

“Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: ‘Do you deny any of this? Have those who recorded this wronged you?’

He will say: ‘No, O Lord!’

He will say: ‘Do you have an excuse?’

He will say: ‘No, O Lord!’

So He will say: ‘Rather you have a good deed with us, so you shall not be wronged today.’ Then He will bring out a card (Bitaqah); on it will be: “I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger.”

He will say: ‘Bring your scales.’

He will say: ‘O Lord! What good is this card next to these scrolls?’

He will say: ‘You shall not be wronged.’ He said: ‘The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.’” (Tirmidhi, Ahmad)

3. People themselves:

Others will be weighed by their faith and sincerity.

سَمِعْتُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَضْحَكُونَ؟ لَرَجُلٍ عَبْدٍ اللَّهِ أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ.

The Messenger of Allah ﷺ once commanded Ibn Mas’ood ؓ to climb a tree to get something from the tree top. While climbing, his legs became exposed and the Companions saw how thin they were and this caused them to laugh.

The Messenger of Allah ﷺ said: ‘What are you laughing at? At the legs of ‘Abdullah that will heavier on the scale on the Day of Qiyamah than the weight of mount

Uhud. 'The Prophet ﷺ said: "On the Day of Resurrection, a man will be brought, and he will be placed on the scale - and nothing will be heavier than his faith." (Ahmad)

So the *mizan* can weigh deeds, records, and people, according to Allah's wisdom.

What Makes the Scales Heavy

The Prophet ﷺ told us many things that add weight to the scales.

Dhikr

لِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

"Saying Subhanallahi wa bihamdihi and Subhanallahil Azim: Two words are light on the tongue, heavy on the scales, and beloved to the Most Merciful." (Bukhari)

Good character

ما من شئ أثقل في ميزان المؤمن يوم القيامة من حسن الخلق، وإن الله يبيغض الفاحش البذي

"Nothing will be heavier on the believer's scale on the Day of Resurrection than good manners." (Tirmidhi)

Sincerity and intention

Small acts become great when done sincerely.

The scales will stand before the Throne of Allah, shining with His justice. Every deed, even a smile, a prayer, or a word of kindness, will appear in full measure. Not a single atom's weight will be ignored.

Allah warns of people whose actions appear vast and impressive, yet will amount to nothing when weighed on the scales. He says:

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

"And We will regard what they have done of deeds and make them as dust scattered in the wind." (Al-Furqan 25:23)

These are the deeds done without sincerity, or those tainted by showing off, arrogance, or disbelief. Though outwardly great, they carry no spiritual weight because they were not done for Allah's sake. This is one of the scariest ayahs in the *Qur'an*, which reminds us to ensure that whatever we do, if we want it to count on the Day that matters, it must be done with purity of intention.

The Accuracy and Complete Justice of the Scales

Allah says:

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَ
فِي بِنَا حَاسِبِينَ

“We shall set up the scales of justice for the Day of Resurrection, so no soul will be wronged in anything. Even if it be the weight of a mustard seed, We will bring it forth.” (Al-Anbiya 21:47)

If a person sincerely repents for a sin in this world, they will not be questioned about it in the Hereafter. True repentance wipes the sin completely from their record, as if it never occurred.

The Prophet ﷺ said:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

“The one who repents from sin is like the one who has no sin.” (Ibn Majah)

يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. وَيَقُولُ عَمِلْتُ كَذَا وَكَذَا. فَيَقُولُ نَعَمْ. فَيَقْرَرُهُ ثُمَّ يَقُولُ إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ .

“On the Day of Resurrection, such a person will not be questioned or held to account for that sin, for Allah has promised to conceal and forgive it. As the Prophet ﷺ narrated, “Allah will draw His servant close, conceal him, and say: ‘Do you remember this sin?’ until He says: ‘I concealed it for you in the world and I forgive you today.’” (Bukhari and Muslim)

When repentance is genuine, filled with regret, resolve, and reform, Allah not only forgives but even replaces the bad deeds with good ones, as He says:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Except for those who repent, believe, and do righteous deeds - for them Allah will replace their evil deeds with good.” (Al-Furqan 25:70)

The Bridge (Sirat)

After the judgment, the disbelievers will have been thrown in hell. The believers will have to cross the Bridge (*Sirat*), which is placed over the top of Hellfire. The Prophet ﷺ described it as:

بَلَّغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعْرَةِ وَأَحَدُ مِنَ السَّيْفِ

“It is thinner than a hair and sharper than a sword.” (Muslim)

Every person will cross according to the sincerity and goodness of their deeds and the quality of their faith. Some will pass like lightning, some like the wind, and others will walk or crawl. Hooks and thorns will snatch people according to what they deserve.

The Prophet ﷺ said:

مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَالَالِيبُ وَحَسَكَةٌ مُفْلَطَحَةٌ، لَهَا شَوْكَةٌ عُقِيقَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالْوَيْحِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرَّكَّابِ، فَنَاجٍ مُسَلِّمٌ وَنَاجٍ مَخْذُوشٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ أَجْرُهُمْ يُسْحَبُ سَحْبًا

“Then the bridge will be brought and set up over Hell. We said: ‘O Messenger of Allah, what is the bridge?’ He said: ‘A smooth and slippery place, in which there are hooks and spikes and broad iron-hooks with curved thorns like the seed found in Najd called as-Sa’daan. The believer will cross over it like the blink of an eye, or like lightning, or like the wind, or like powerful horses or camels. Thus one will be safe, another will be scratched, and another will plunge into the fires of Hell, until the last one will be dragged across it.’” (Bukhari and Muslim)

Light and Dark

On that Day, believers will have light, but disbelievers and hypocrites will not. The light will be according to the believers’ good deeds. Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ

“On the Day you will see the believing men and women, their light running before them and on their right; [it will be said:] Glad tidings for you this Day of Gardens beneath which rivers flow.” (Al-Hadid 57:12)

Abdullah bin Mas’ud ؓ explained that this means they will pass over the *Sirat* according to their deeds: some of them will have a light as large as a mountain, some as a date tree, some as

big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times."

In contrast, the hypocrites and disbelievers will be without light. Allah says:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا
نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

"On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment." (Al-Hadid 57:13)

Ad-Dahhak commented on this ayah that when they arrive at the *Sirat*, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah. *"O our Lord! Perfect our light for us."*

Others reported from Ibn Abbas ؓ that when the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say to the believers *"Wait for us! Let us get something from your light."* The believers will reply by saying, *"Go back to your rear to the dark area you were in, and look for a light there!"* Allah will erect a wall between them, with a gate in it.

Some scholars say that the wall is the partition between Paradise and Hell (7:46) - one contains mercy and the other torment. The hypocrites will call the believers: "Were we not with you" meaning: *"Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount Arafah during Hajj, participate in battle by your side and perform all types of acts of worship with you"*.

The believers will reply, "Yes, you were with us, but you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes. They looked forward to destruction of the truth and its people, they doubted resurrection and they were deceived by false hopes. They remained in this state until they died, deceived by Shaytan. They were present by their hearts were devoid of *imaan* and they were there to show off. The hypocrites lived among the believers, married among them but were betraying them even when they were associating with them.

They will be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall. They will be complete darkness. Those who sinned will be desperate for light. Meanwhile, each believer will carry a light that reflects the strength of their *imaan*. Some will have brilliant light stretching far ahead, while others will have only a faint glow that flickers on and off as they walk.

This means that a person's actions, from their worship such *salah*, *zakah* and fasting, as well as truthfulness, and patience, will all turn into light on that Day. Those who lived with strong *imaan* will walk steadily and briskly, while others will move slowly, stopping whenever their light dims.

The believers will cross onward, guided by their light, while the others will remain behind in darkness and regret.

The Prophet's Pond (Hawd)

Believers will reach the Pond of the Prophet Muhammad ﷺ. They will arrive thirsty from the heat of the gathering, and before them will be the blessed pond that Allah has granted to the Prophet Muhammad ﷺ. Its water will be whiter than milk, sweeter than honey, and its fragrance finer than musk.

The cups will be glittering like stars, and each believer will drink from one of them, and whoever drinks once will never feel thirst again.

The Prophet ﷺ said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَبِيْئُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَكِبِهَا إِلَّا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْصِحَةِ
أَنْبِيَاءُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ .

“By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty.” (Muslim)

Imagine the pond glimmering with light and rows of cups sparkling like the night sky. The Prophet ﷺ will be there, welcoming his followers with kindness and saying, *“Come and drink!”*

The Prophet ﷺ will recognise members of his *Ummah* by the shining marks of *wudu* on their hands, faces, and feet

لَكُمْ سِيمًا لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ تَرِدُونَ عَلَى غُرَا مُحَجَّلِينَ مِنْ أَثَارِ الْوُضُوءِ

“You will have a mark which will not be possessed by anyone belonging to other peoples. You will come down to me with a white blaze on your foreheads and white marks on your hands and feet because of the trace of ablution.” (Muslim)

The Prophet ﷺ said:

وَحَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجَمَحِيُّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ
عَمْرٍو بْنُ الْعَاصِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ وَمَاؤُهُ
أَبْيَضُ مِنَ الْوَرَقِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِبْرَانُهُ كَنُجُومِ السَّمَاءِ فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ
أَبَدًا " .

إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَى مِنْكُمْ وَسَيُؤَخِّدُ أَنْاسٌ دُونِي فَأَقُولُ يَا رَبِّ مَنِّي وَمِنْ أُمَّتِي .
فَيَقَالُ أَمَا شَعَرْتَ مَا عَمِلُوا بِعَدِّكَ وَاللَّهِ مَا بَرَحُوا بِعَدِّكَ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ

"My Cistern (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed around it) are like stars in the sky; and he who would drink from it would never feel thirsty after that.

I would be on the Cistern so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Ummah, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels." (Muslim)

We see from this that true love for the Prophet ﷺ means following his *Sunnah*. And we have been taught to make the *du'a*:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَىٰ أَعْقَابِنَا أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا

"O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion." (Muslim)

Anas bin Malik ؓ served the Prophet ﷺ for 10 years and grew up in the prophetic house, so he was like one of his children. One day he asked the Prophet ﷺ to intercede for him on the Day of Judgment, and the Prophet ﷺ said he would. So Anas ؓ asked where he would find him on that day. The Prophet ﷺ said he would be at the *Sirat* (bridge), and if he did not find him there, he should seek him at the scales and if not there, then at the *Hawd* (pond). Saying that he would not be missed at these three locations. We do not know from this *hadith* whether this is the sequence in which these events will take place.

"I asked the Prophet ﷺ to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the Sirat.'" [He said:] "I said: 'If I do not meet you upon the Sirat?' He said: 'Then seek me at the Mizan.' I said: 'And if I do not meet you at the Mizan?' He said: 'Then seek me at the Hawd, for indeed I will not be missed at these three locations.'" (Tirmidhi)

Al-Araf

Who are the people of Al-Araf?

In *Surat Hadid* (57:13), Allah mentions there is a barrier partitioning the believers and disbelievers. In *Surat al-Araf*, Allah mentions people who are positioned in a high place, Al-Araf. This can be imagined as a plain or watchtower above the border that allows the people to witness to view what is happening below.

Scholars have suggested up to 12 different opinions on the meaning of the word *Al-Araf* and the identity of the people who are there. The most common opinion, which is based on some narrations in the *Sunnah*, is that they are the people, whose good deeds and bad deeds were equal. This is the opinion of scholars such as Ibn Abbas رضي الله عنه. Accordingly they do not go to hell or heaven until they receive Allah's mercy. This is the agreed upon opinion.

Another opinion is that prophets and messengers and righteous people go to the high place to supervise who is going to heaven and hell with Allah's permission. This is because they are people of high status, so they are given this honour. This opinion is held by Shias, who say this position will also be granted to the family of the عليه السلام and their Imams. There is no evidence for this.

Some books of *tafseer* say the people of *Araf* will be the angels, who will hold this supervisory role. This opinion is based on the fact that *Araf* is a high place, therefore if people have equal good and bad deeds, they would not be given this honourable place.

Some scholars say that it refers to those went to jihad without the consent of their parents.

Allah describes the scene of the people of *Al-Araf*, who are situated above both the people of Paradise and Hell. The people on *Al-Araf* will identify the believers and the disbelievers by their marks. They will call upon the people of *Jannah*, greeting them with peace and blessings, yearning to be with them, enjoying its bliss.

وَيَبْنِيهِمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

“A barrier divides the two groups with men on its heights recognising each group by their marks - they will call out to the people of the Garden, ‘Peace be with you’ they will not have entered but they will be hoping for it.” (Al-Araf 7:46)

Naturally, they will be repulsed by the disturbing and distressing scenes of hell and not wish to see them, but catching a glance of it, they will be utterly horrified. Since these people in *Al-*

Araf are not clear whether they will get into Jannah, they will make a plea to Allah Almighty to save them from hellfire.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“When their eyes turn toward the companions of Hell, they will say, “Our Lord, don’t put us with the evildoers.” (Al-Araf 7:47)

Recognising the oppressors amongst the people of the hellfire, the people of Al-Araf will remind them of the evils they committed on earth.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ

“And the people of the Heights will cry out to the men whom they would recognise by their marks, saying: ‘Neither your numbers nor the riches of which you were proud availed you.’ (Al-Araf 7:48)

The oppressors had boasted of their wealth and power, but they will not be saved by these now. There are two factors underlying the evil they used to commit:

1. The masses who kept them in power.
2. Their arrogance and disdain towards Allah, His commands and the poor and the weak.

Shaykh Jarra, a Palestinian Shaykh, suggests that the people of *Al-Araf* are in a position of honour, granted by Allah Almighty. It’s a position similar to the position of angels, as they can see both sides of the barrier and tell off the people of hellfire.

The majority opinion is that the people of *Araf* are those who have crossed the Bridge of *Sirat* and have reached *Araf*, therefore they are one step away from *Jannah*. Having had their reckoning, they now carry an equal number of good deeds and bad deeds.

Al-Qantara - The Final Purification

Although their deeds have been weighed and they have passed the *Sirat*, believers would still be carrying malice and grudges in their hearts against those who wronged them. This malice needs to be dealt with and a very simple and crude analogy of a carwash that people will go through for another cleansing and all their accounts will be settled for good.

Before entering Paradise, the believers will stop at *al-Qantara*, the bridge or arch which is passage between Paradise and Hell, where Allah will remove any anger or hatred that existed between believers in the world.

At this stage, Allah will ensure that any lingering grievances, grudges, or feelings of injustice between people are completely removed. The Prophet ﷺ said:

“When the believers have been saved from the Fire, they will be stopped at a bridge between Paradise and Hell, where they will settle the scores that existed between them in this world. When they are cleansed and purified, permission will be given to them to enter Paradise.” (Bukhari)

Imam al-Qurtubi and Ibn al-Qayyim mention that some will be shown their places in Jannah as an incentive to forgive those who wronged them. The meaning is that Allah will reveal to the wronged person what reward awaits them if they pardon and upon seeing it, they will say:

“O Lord, I forgive him.”

This purification is necessary because Paradise is a place of perfect peace, where no trace of hatred, jealousy, or resentment can exist. If people were allowed to enter Jannah still carrying the pain or discomfort caused by others, it would tarnish its perfection - one could not truly feel at ease standing beside those who had wronged them.

The Prophet ﷺ said:

فَتُحْ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ، فَيَقَالُ: (1) أَنْظِرُوا (2) هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا

“The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled.” (Muslim)

Thus, Allah, in His mercy and justice, grants believers this final purification at *al-Qantara*, so that they enter Jannah with hearts completely pure, reconciled, and free from all ill-will.

Some scholars have said that Allah Almighty will compensate the people that have been wronged by paying them back from the account of those who wronged them. However, those who have wronged others will not go into the hellfire, but their level in *Jannah* will be diminished. There are other opinions which say that Allah Almighty will put forgiveness in the hearts of those who have been wronged without reducing the good deeds of those who were on the wrong. However, the common view is that Allah Almighty will settle the accounts of both sides before they get into *Jannah*.

As the *Qur'an* says:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ
لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

“And We will remove whatever rancour may be in their hearts; rivers will flow beneath them, and they will say, ‘Praise be to Allah, who has guided us to this. Certainly the messengers of our Lord had come with the truth.’ And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’” (Al-Araf 7:43)

And:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

And We will remove whatever rancour may be in their hearts; [they will be] brothers, sitting on thrones facing one another.” (Al-Hijr 15:47)

Therefore, we have to do our best to clear any grudges we hold in our hearts. In *Surat al-Hashr*, Allah Almighty teaches us to make *du'a* to remove rancour from our hearts:

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا

“And do not place in our hearts any resentment (ghill) toward those who have believed.” (Al-Hashr 59:10)

The End of Death

Finally, after the people of Paradise have entered Paradise and the people of Hell have entered Hell, death itself will be brought in the form of a ram and slaughtered.

Allah's Messenger ﷺ said:

وَأَتَى بِالمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ فَيَنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ، فَيَشْتَرِي بُونًا وَيَنْظُرُونَ فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، ثُمَّ يَنَادِي يَا أَهْلَ النَّارِ، فَيَشْتَرِي بُونًا 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 {وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا} وَهُمْ لَا يُؤْمِنُونَ

“On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'” Then the Prophet, recited: 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)”
(Bukhari)

This means life in the Hereafter will never end. For the people of Paradise, it will be an everlasting joy without fear or sadness. For the people of Hell, it will be a never-ending punishment.

Intercession

Definition of *Shafa'ah*

Scholars defined *shafa'ah*, linguistically, as the opposite of '*witr*'. *Witr* is an odd number and *shafa* is even. In Arabic, *shafiyah* is the one who intercedes. *Al-Mushafaa* is the one who intercedes before Allah Almighty, i.e. the Prophet ﷺ.

Al-Mushaf'iq, with a '*qasra*' on the '*fa*' is Allah Almighty, because He gives permission to the Prophet ﷺ to do the intercession.

And Ibn al-Kathir, one of the scholars of *hadith*, wrote a beautiful book on *Gharib al-hadith*, the strange words or difficult words in *hadith*, explained in his book *Nihya al-Bidaya*, one of the great references in *hadith* and linguistics. He said, *shafa'ah* is that the Prophet (peace be on him) will ask Allah Almighty to forgive those who committed sins.

In another narration, the Prophet ﷺ recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim ؑ who said:

عن عبد الله بن عمرو بن العاص، رضي الله عنهما، أن النبي، صلى الله عليه وسلم، تلا قول الله عز وجل في إبراهيم، صلى الله عليه وسلم: {رب إنهن أضللن كثيراً من الناس فمن تبعني فإنه مني} (إبراهيم:36)، وقول عيسى، صلى الله عليه وسلم: {إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم} (المائدة: 118)، فرفع يديه وقال: 'اللهم أمتي أمتي' وبكى، فقال الله عز وجل: 'يا جبريل اذهب إلى محمد، وربك أعلم، فسله ما يبكيه؟'، فأتاه جبريل، فأخبره رسول الله صلى الله عليه وسلم، بما قال: وهو أعلم، فقال الله تعالى: 'يا جبريل اذهب إلى محمد فقل: إنا سنرضيك في أمتك ولا نسؤوك'

“‘O my Rabb! They have led astray many among mankind. But whosoever follows me, he verily, is of me’. (14:36) and those of 'Isa (Jesus) ﷺ who said: ‘If You punish them, they are Your servants, and if You forgive them, verily, You, only You, are the All Mighty, the All Wise.’” (Al-Maidah 5:118)

Then he ﷺ raised up his hands and said, ‘O Allah! My Ummah, my Ummah,’ and wept; Allah, the Exalted, said: ‘O Jibril (Gabriel)! Go to Muhammad ﷺ and ask him: ‘ (though your Lord knows it fully well): What makes you weep?

So Gabriel (peace be upon him) came to him and asked him, and the Messenger of Allah ﷺ informed him what he had said (though Allah knew it fully well).

Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We will please you with regard to your Ummah and would not displease you.’” (Muslim)

The Du'a of the Prophet ﷺ

The Prophet of Allah ﷺ said:

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

“There is for every prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.” (Bukhari and Muslim)

From this we see that previous prophets were hasty in using their special *du'a*. They made their *du'a* in their lifetime either against the people who were very oppressive, and wrongdoers, but the Prophet (peace be upon him), is commenting here, ‘I have however reserved by prayer for the intercession of my *Ummah* on the day of resurrection and it would be granted if Allah so wills in case of every one of my *Ummah* provided he died without associating anything with Allah’.

It means his *shafa'ah* is for everyone in his *Ummah*. It will reach everyone in his *Ummah* who passed away without committing shirk, in a state of *imaan*. This is the conclusion, if you want.

Allah Almighty has granted the Prophet (peace be upon him) this intercession as a special gift.

Ibn Rajab Hanbali (may Allah have mercy on him), one of the great scholars commented on this in his commentary on Bukhari though he passed away before he completed it. In the part which has been published from his manuscript, he elaborated it in a beautiful way that the special intercession is:

1. For reckoning to start for all creation. *Hisab* won't start for anyone (Muslim, non-Muslim) until he has interceded, and no other prophet can do this.
2. For the people of *Jannah* to enter *Jannah*. Without his intercession, no one can enter *Jannah*.
3. For people of major sins (*kabair*) who deserve punishment in hell. He ﷺ will intercede for them.
4. For the greatest number of people. No one can match the number of people his intercession be granted to.
5. For some of the disbelievers in hell, to reduce the amount of punishment they have, in particular his uncle Abu Talib.

For 70,000 who will enter *Jannah* without *hisab* (reckoning).

The believers will intercede for each other. Those who are a higher level they will ask for the others to be taken up with them. They will carry each other unlike the disbelievers who will drop each other.

The Prophet ﷺ isn't the only one who will intercede. Good friends will also be able to. He ﷺ said:

مَا مُجَادَلَةٌ أَحَدِكُمْ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا بِأَشَدِّ مُجَادَلَةٍ مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ
أُدْخِلُوا النَّارَ قَالَ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمْ
النَّارَ قَالَ فَيَقُولُ أَذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ قَالَ فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُورِهِمْ فَمِنْهُمْ مَنْ أَخَذَتْهُ
النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبِيهِ فَيُخْرِجُونَهُمْ فَيَقُولُونَ رَبَّنَا قَدْ أَخْرَجْنَا مَنْ أَمَرْتَنَا
قَالَ وَيَقُولُ أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الْإِيمَانِ ثُمَّ قَالَ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ
دِينَارٍ حَتَّى يَقُولَ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ ذَرَّةٍ

“None of you disputes more intensely for something that is rightly his in this world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: ‘Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have caused them to enter the Fire?’ He will say: ‘Go and bring forth whomever you recognise among them.’ So they will go to them, and will recognise them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: ‘Our Lord, we have brought forth those whom You commanded us (to bring forth).’ He will say: ‘Bring forth everyone in whose heart is faith the weight of a Dinar.’ Then He will say: ‘Everyone in whose heart is faith the weight of half a Dinar,’ until He will say: ‘In whose heart is faith the weight of the smallest speck.’”
Abu Sa’eed said: *“Whoever does not believe this, let him read the Verse: ‘Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills up to a tremendous (sin).’”*
(Nasa’i)

“The angels will intercede, the Prophets will intercede, and the believers will intercede. Then the Most Merciful will say: ‘Now remains My intercession,’ and He will take out of the Fire whomever He wills.” (Muslim and Ahmad)

Thus, intercession is hierarchical - first the Prophet ﷺ, then angels and Prophets, then righteous believers, and finally Allah Himself who will show mercy to whomever He wills.

The Prophet ﷺ said:

يُسَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ

“The intercession of a martyr will be accepted for seventy members of his family.”
(Abu Dawud and Ibn Majah)

This is the importance of having the right companions around you. They will intercede for you in Jannah. When they miss you, they will ask for you. So be careful in your friends and your decisions. We ask Allah to enable us to be among the righteous people and among the people of Jannah.

Other narrations mention that the righteous will be allowed to intercede for their family members and companions.

In another *hadith*, the Prophet ﷺ said:

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَائَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تَحَاجَّانِ عَنْ أَصْحَابِهِمَا

“Recite the Qur’an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surat Al-Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them.” (Muslim)

الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ يَقُولُ الصِّيَامُ أَيْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ قَالَ فَيُشَفَّعَانِ

“Fasting and the Qur’an will intercede for the servant. Fasting will say: ‘O Lord, I prevented him from food and desires by day, so allow me to intercede for him,’ and the Qur’an will say: ‘I prevented him from sleep by night, so allow me to intercede for him.’” (Ahmad and ibn Hakim)

Deceased children will come to fetch their parents and bring them to Paradise. It is recorded in Muslim that when one of them will meet their father or parent at the gates of Paradise and take hold of his garment, and they will not let go until Allah admits him to Paradise.

The Prophet ﷺ, the angels, and the righteous will only be allowed to speak or intercede if Allah gives them permission.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

“On that Day, no intercession will be of any use, except for the one for whom the Most Merciful has granted permission and whose word He accepts.” (Ta Ha 20:109)

This means no idol, saint, or leader can rescue anyone, only those whom Allah allows will be able to speak on behalf of others. Even then, they can only help those whom Allah chooses to forgive.

Allah reminds us of His perfect knowledge and justice:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

“He knows what is before them and what will be after them, but they will never encompass any part of His knowledge. All faces will be humbled before the Ever-Living, the One who sustains everything. Whoever carried wrongdoing will be lost, but whoever does good deeds while believing will have no fear of injustice or loss.” (Ta ha 20:110-112)

This shows that Allah’s judgment will be absolutely fair, no one will be wronged or have their reward reduced. Those who lived with faith and righteousness will be completely safe.

When all people are gathered and their records shown, everyone will realise that no one can help them except Allah. Despite its unimaginable horror, Allah’s mercy will prevail for some. After the prophets, angels, and righteous intercede, Allah Himself will say:

بَقِيَتْ شَفَاعَتِي. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدْ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُثُونَ فِي حَافَتَيْهِ كَمَا تَنْبُثُ الْجَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمُ اللُّؤْلُؤُ، فَيَجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمَ فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عَنَقَاءُ الرَّحْمَنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ. فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلَهُ مَعَهُ .

“Now remains My intercession.” So He will take a handful from the Fire and bring out people who have been completely burnt. They will be thrown into a river at the entrance of Paradise, called The Water of Life. They will grow on its banks just as a seed grows in the silt carried by a flood — you have seen how it grows next to a rock or near a tree: that which is exposed to the sun becomes green, and that which is in the shade becomes white.

They will come out shining like pearls, and rings will be placed on their necks, and they will enter Paradise. The people of Paradise will say, “These are the ones freed by the Most Merciful. He admitted them into Paradise without any good deed they

did or goodness they sent forth. ” It will then be said to them, “For you is what you see, and the like of it with it. ” (Muslim)

Thus they will be placed in the River of Life at the gates of Paradise, and they will grow anew at seeds grow on the banks of a river. Their bodies will be purified, their faces will shine, and they will enter *Jannah* - the eternal home of peace.

In the *Qur'an* there are also verses which talking about *shafa'ah* and you know many of these verses, especially in *Surat al-Baqarah*, in the *Ayatul Kursi*, Allah Almighty says:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede except with His permission. ” (Al-Baqarah 2:255)

This means that on the Day of Judgement, no one can intercede without Allah's permission.

In another ayah in *Surat Al-Anbiya*, Allah Almighty says:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

“He knows what is before them and what is behind them, and they cannot intercede without His permission - indeed they themselves stand in awe of Him. ” (Al-Anbiya 21:28)

No one can intercede unless Allah is pleased with them.

And some scholars, as well, commented the ayah in *Surah Adh-Duha* that it is a reference to intercession.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And your Lord will give you something that you will be pleased with. ” (Adh-Duha 93:5)

Imam al-Baghawi the great *Mufasssir* (scholar of *tafseer*) commented on this, on the authority of Ibn Abbas رضي الله عنه, that the ayah ‘Allah will give you something to satisfy you’ was referring to ‘*ash-Shafa'ah*’, that Allah will grant the Prophet ﷺ intercession for the *Ummah*, until he is satisfied.

And this is the narration of Ali رضي الله عنه and it is a *hasan* (good) *hadith*.

The Last Man to be Taken Out of Hell

The Prophet ﷺ described:

إِنِّي لَا أَعْلَمُ أَحَدًا أَهْلُ الْجَنَّةِ دُخُولًا الْجَنَّةَ وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا رَجُلٌ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ فَيَقَالُ
اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ فَيَقَالُ عَمِلْتَ يَوْمَ كَذَا
وَكَذَا كَذَا وَكَذَا وَكَذَا وَكَذَا فَيَقُولُ نَعَمْ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ وَهُوَ مُشْفِقٌ مِنْ كِبَارِ
ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ فَيَقَالُ لَهُ فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً فَيَقُولُ رَبِّ قَدْ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هَا
هُنَا

“Verily, I know the last of the people of Paradise to enter it and the last of the people of Hell to come out of it. He is a man who is brought on the Day of Resurrection and it will be said: Present his minor sins to him and withhold his major sins. Then the minor sins will be placed before him and it will be said: On this day you did this, and this day you did this. He will say yes. It is not possible for him to deny it, while he will be afraid that his major sins will be presented before him. It will be said: In place of every evil deed you will receive one good deed. He will say: My Lord, I have done other things I do not see here.” (Muslim)

The Final Outcome

When judgment is complete, every soul will know exactly where it stands. Allah says:

Those whose good deeds outweigh their bad will be welcomed into gardens of peace, safety, and joy, where they will never feel tired, afraid, or sad again. Those whose deeds were full of pride, cruelty, or disbelief will fall into the punishment they earned.

And through it all, Allah will be perfectly just. Not a single good deed will be lost, nor a single wrong deed forgotten. Every word, intention, and action will have its result.

Hell - It's Nature and Reality

Hell, *Jahannam*, is not a symbol or metaphor, but a real creation of Allah, already existing and blazing. The Prophet ﷺ said:

لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ فَقَالَ انْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا قَالَ
فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهِ قَالَ فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا
دَخَلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ فَقَالَ ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهَا فَإِذَا
هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ أَذْهَبَ إِلَى النَّارِ فَانْظُرْ
إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا فَإِذَا هِيَ يَرْكُبُ بَعْضُهَا بَعْضًا فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا
أَحَدٌ فَيَدْخُلُهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ فَقَالَ ارْجِعْ إِلَيْهَا فَرَجَعَ إِلَيْهَا فَقَالَ وَعِزَّتِكَ لَقَدْ خَشِيبْتُ أَنْ لَا
يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا

“When Allah created Paradise and Hellfire, He sent Jibril to Paradise saying: Behold it and what I have prepared therein for its people. Jibril came and looked at it and what Allah had prepared therein for its people, then he returned to Allah and he said: By Your might, no one will hear of it but that he will enter it. Allah ordered that it be surrounded by adversity and He said: Return to it and behold what I have prepared therein for its people. Jibril returned and found that it was surrounded by hardship, then he returned to Allah and he said: By Your might, I fear that no one will enter it. Allah said: Go to the Hellfire and behold it and what I have prepared therein for its people. Jibril found that it was in layers, one above another, then he returned to Allah and he said: By Your might, no one who hears of it will enter it. Allah ordered that it be surrounded by desires and He said: Return to it. Jibril returned and he said: By Your might, I fear that no one will escape it.” (Tirmidhi)

It stands as the eternal manifestation of Allah’s perfect justice, just as Paradise represents His mercy. Allah says:

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِينَ مَابَا

“Indeed, Hell lies in wait - a place of return for the transgressors.” (An-Naba 78:21-22)

It is described with many names in revelation, each portraying an aspect of its horror: *Jahannam* for its depth, *Jaheem* for its intensity, *Saqar* for its scorching fire, *Hutamah* for its crushing force, *Laza* for its flame, and *Hawiyah* for its abyss.

Allah says:

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ

“It has seven gates; for each gate is a portion assigned.” (Al-Hijr 15:44)

Classical commentators such as Ibn Kathir and Al-Qurtubi wrote that these gates correspond to levels of disbelief and sin, descending one below the other - the lowest reserved for the hypocrites.

The Heat, Fury, and Depth of Hell

Its heat is beyond imagination. The Prophet ﷺ said:

نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ

“Your (ordinary) fire that the sons of Adam kindle is one part of seventy parts of the fire of Hell.” (Bukhari)

Allah describes it as penetrating the hearts:

نَارُ اللَّهِ الْمَوْقَدَةُ الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ

“The Fire of Allah, kindled, which rises over the hearts.” (Al-Humazah, 104:6-7)

It is alive and enraged. The *Qur'an* says,

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَزَفِيرًا

“When it sees them from afar, they will hear its fury and roaring.” (Al-Furqan 25:12)

It has been narrated:

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ وَجِبَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذَرُونَ مَا هَذَا . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا

“We were with the Messenger of Allah ﷺ when he heard a thud. He said, ‘Do you know what that was?’ They said, ‘Allah and His Messenger know best.’ He said, ‘That was a stone thrown into Hell seventy years ago, and it has just reached its bottom.’” (Muslim)

The Prophet ﷺ described how scary Hell is

وان جهنم لتزفر زفرة لا يبقى نبي ولا صديق الا جثا على ركبتيه يقول نفسي نفسي حتى ان ابراهيم
ليقول نفسي نفسي لا اسالك الا نفسي

“Hell will exhale a single breath, and there will remain no prophet nor truthful person except that he will fall to his knees saying, ‘Myself, myself,’ even Ibrahim will say, ‘Myself, myself; I ask You only for myself.’” (Musnad Ahmad)

Hell even speaks and complains to its Creator. The Prophet ﷺ said:

اشتكت النار إلى ربها فقالت رب أكل بعضي بعضاً فأذن لها بنفسين نفس في الشتاء ونفس في الصيف فأشد ما تجدون في الحر وأشد ما تجدون من الرمهرير

“Hell complained to its Lord saying, ‘O my Lord, parts of me have consumed the other parts.’ So He allowed it two breaths: one in winter and one in summer - that is why you find extreme heat and cold.” (Bukhari and Muslim)

And in another narration:

لا تزال جهنم تقول هل من مزيد حتى يضع رب العزة فيها قدمه فنقول قط وعزتكم ويروى بعضها إلى بعض

“Hell will keep saying, ‘Are there any more?’ until the Lord places His Foot upon it, and it will say, ‘Enough! Enough!’ and it will contract.” (Bukhari and Muslim)

The Guardians and Inhabitants of Hell

Over Hell are angels so stern and unyielding that they never show weakness or disobedience. Allah says:

عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يؤمرون

“Over it are angels, harsh and severe; they do not disobey Allah in what He commands them but do as they are ordered.” (At-Tahrim 66:6)

Their chief is Malik. Allah says:

ونادوا يا مالِك ليقض علينا ربك قال إنكم ماكثون

“And they will call, ‘O Malik! Let your Lord make an end of us!’ He will say, ‘Indeed, you will remain.’” (Az-Zukhruf 43:77)

The disbelievers will dwell in Hell forever, while the hypocrites will be in the lowest depths:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

“Indeed, the hypocrites will be in the lowest depth of the Fire.” (An-Nisa’, 4:145)

As for sinful believers, they may enter temporarily, then be purified by Allah’s mercy and the intercession of the righteous.

The Seven Gates and Their People

Scholars such as Ibn Kathir, al-Qurtubi, and al-Suyuti have commented that the seven gates are for the following:

- **First gate:** for major sinners from the Muslim *Ummah* who delayed repentance.
- **Second:** for the Jews who rejected Isa عليه السلام.
- **Third:** for the Christians who worshipped him.
- **Fourth:** for the Sabians and Magians.
- **Fifth:** for idol worshippers.
- **Sixth:** for hypocrites.
- **Seventh (lowest):** for the worst disbelievers - those who knowingly opposed Allah and His Messenger.

The Scale of its Inhabitants

The Prophet ﷺ said:

ضِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَعَرْضُ جِلْدِهِ سَبْعُونَ ذِرَاعًا

“The tooth of the disbeliever on the Day of Judgment is like Mount Uhud, and the thickness of his skin is seventy arm lengths.” (Ahmad)

He also said:

مَا بَيْنَ مَنْكَبَيْ الْكَافِرِ فِي النَّارِ مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّكَّابِ الْمُسْرِعِ

“The distance between the two shoulders of the inhabitant of Hell will be the distance of a three-day journey for a fast rider.” (Muslim)

This enormity corresponds to the magnitude of their punishment — bodies made vast so they can experience torment fully, each cell tasting the heat.

The Food, drink, and Garments of Hell

Their food will be the cursed tree of *Zaqqum*:

إِنَّ شَجَرَتَ الرَّقُومِ طَعَامُ الْأَثِيمِ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

“Indeed, the tree of Zaqqum will be the food of the sinner - like molten brass, it will boil within their bellies.” (Adh-Dukhan 44:43-46)

Their drink will be scalding water and pus:

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

“They will be given to drink boiling water that tears apart their intestines.” (Muhammad, 47:15)

Their garments will be of molten tar:

سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ

“Their garments will be of pitch, and the Fire will cover their faces.” (Ibrahim 14:50)

And whenever their skins are burned away, Allah will renew them:

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

“Whenever their skins are burned, We will replace them with new skins so they may taste the punishment.” (An-Nisa, 4:56)

Even the least punished will suffer unbearably.

The Prophet ﷺ said,

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَىٰ أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمَرْجُلُ وَالْقَمْقُمُ

“The least punished man in Hell will have sandals and straps of fire, from which his brain will boil as if in a cauldron.” (Bukhari and Muslim)

The Conversations and Despair of its People

The Qur'an describes their cries for relief:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

They will cry out in Hell and say: "Our Lord, let us out so that we may act righteously, different from what we did before." (They will be told): "Did we not grant you an age long enough for anyone to take heed if he had wanted to take heed? Besides, there came a warner to you. So have a taste of the torment now. None may come to the help of the wrong-doers." (Fatir 35:37)

The people of the Fire will cry to the people of Paradise:

أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ

"Pour upon us some water or whatever Allah has provided you," (Al-Araf 7:50)

And they will be told,

إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ

"Indeed, Allah has forbidden them both to the disbelievers." (Al-Araf 7:50)

Their faces will be dragged along the Fire:

يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ

"They will be dragged on their faces into the Fire." (Al-Qamar, 54:48)

Communities in Hellfire

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَاهُمُ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ

"[Allah] will say, 'Enter the Fire along with the communities of jinn and humans who've passed away.' Whenever a community enters the Fire, it will curse its fellow community, up until each of them has followed all the others into it, and the last of them will say about the first of them, 'Our Lord, here are those who misled us, so double their punishment in the Fire.' He will say, "Each of you will have double the punishment, though you don't know it." (Al-Araf 7:38)

The People of Hellfire Argue and Curse Each Other

Sometimes you have to be shown the bitter reality as scary as it is, rather than having it sugar-coated. Those who rebelled from jinn and humans will go into hellfire. We see that multitudes of communities will enter the fire - such as the jinn, the people of Aad and Thamud. Each community which enters will curse the other communities. They blame them for leading them astray and those they followed will argue back.

The leaders and followers will squabble among each other and ask Allah to give each other a double punishment.

The Khutbah and Disavowal of Shaytan

In Surah Ibrahim, Allah highlights one of the very scary scenes from the Day of Judgement.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتُونُونَ عَنَّا مِنْ عَذَابِ آلِ
لَهُ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحْصِنٍ

“They will all appear before Allah, and the lowly ‘followers’ will appeal to the arrogant ‘leaders’, ‘We were your ‘dedicated’ followers, so will you ‘then’ protect us from Allah’s torment in any way?’ They will reply, “Had Allah guided us, we would have guided you. ‘Now’ it is all the same for us whether we suffer patiently or impatiently, there is no escape for us.” (Ibrahim 14:21)

In Imam al-Baghawi’s *tafseer*, he commented that this scene takes place in Hell, after the people of Jannah have got into Jannah, and the people of Hellfire have got into Hellfire. Allah also mentions this scene in *Surah Ghafir*, where He says:

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
أَنْتُمْ مُعْتُونُونَ عَنَّا نَصِيبًا مِنَ النَّارِ

“And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, ‘Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?’” (Ghafir 40:47)

Shaytan will say to them after their issues are settled:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

“Allah promised you a truthful promise while I gave you a promise and did not fulfil it. I had no authority over you, except that I invited you and you accepted my call. So, do not blame me, but blame yourselves. I cannot save you, nor can you save me. I reject your associating me with Allah in the past. Surely, there is a painful punishment for the unjust.” (Ibrahim 14:22)

Imam al-Baghawi says in his *tafseer* that Shaytan will have *mimbar*, and the second ayah will be the *khutbah* he delivers in Jahannam. You have no one to blame but yourselves. Don't blame me. You deceived yourselves and thought I had control over you, but I don't. It was your choice to accept my call. I can't do anything for you, you failed yourselves. I cannot help you in anything.

When we look at this scene from Surah Ibrahim, and Allah is warning us that it's all about our personal choices. Those who were blindly following their leaders, without questioning their actions, will end up in Hellfire and wonder how they got there. They will have been inspired by the believers, who had the Prophet ﷺ intercede for them, and ask who will intercede for them. They will go to their leaders from the dunya - and this is where the conversation in the first ayah will take place. The leaders will say they can't protect them. They did not benefit even themselves from the guidance of Allah, and stupidly, the people followed them. This is the consequence of their own choices.

When they have given up on the leaders, the people will go to Shaytan. He is the boss of all evil, maybe he can do something. Imam al-Baghawi says in his *tafseer* that Shaytan will have *mimbar*, and the second ayah will be the *khutbah* he delivers in Jahannam. You have no one to blame but yourselves. Don't blame me. You deceived yourselves and thought I had control over you, but I don't. It was your choice to accept my call. I can't do anything for you, you failed yourselves. I cannot help you in anything.

We see that Allah is teaching us that we are responsible for our own choices. Be careful who to follow. Be careful how to take your decisions. Because the people of Jahannam will regret it when it's too late.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

“And the companions of Paradise will call out to the companions of the Fire, ‘We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?’ They will say, ‘Yes.’ Then an announcer will announce among them, ‘The curse of Allah shall be upon the wrongdoers.’

Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers.” (Al-Araf 7:44-45)

Here, Allah Almighty defines three traits of the wrongdoers, *Sudoon*, those who diverted others from the straight path, *Yabghoona*, those who transgressed the boundaries, and *bil Aakhirati Kafiroon*, those who denied the hereafter.

Sudood means to divert somebody from the path. We discussed this in the story of Abu Lahab and his wife in *Surat al-Masad*, as well as in the example of Waleed bin Mugheera and how he conceived plots and plans to slander and tarnish the reputation of the Prophet ﷺ to deviate him from the path. They disbelieved and they wanted others to join in the campaign. They wished to distort the teachings of the Prophet ﷺ.

In modern times, this can be witnessed through the example of people in authority whether they be government leaders or the head of the clergy. In the Muslim world, there may be instances where the clergy follow the blind authority of the king or sultan irrespective of whether the sultan is right or wrong. This can lead to a distortion of the truth and changing Islamic rulings to make permissible what Allah deemed impermissible. A similar example can be seen in secular governments where the fear of being sacked or greed or hunger to climb the power ladder has lead members of government to change their position on issues of justice and leadership.

Finally, the disbelievers denied the hereafter which is the principle tenet of *imaan*.

Importance of Intention

In the *hadith Qudsi* one of the first three people to be thrown in hellfire are scholars who did not act upon the knowledge they had.

The Messenger of Allah ﷺ said:

ان اول الناس يقضى يوم القيامة عليه رجل استشهد فاتي به فعرفه نعمه فعرفها، قال فما عملت فيها؟ قال قاتلت فيك حتى استشهدت، قال كذبت ولكنك قاتلت لان يقال جريء فقد قيل، ثم امر به فسحب على وجهه حتى القي في النار، ورجل تعلم العلم وعلمه وقرأ القرآن فاتي به فعرفه نعمه فعرفها، قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن، قال كذبت ولكنك تعلمت العلم لي قال عالم، وقرأت القرآن لي قال هو قارئ فقد قيل، ثم امر به فسحب على وجهه حتى القي في النار، ورجل وسع الله عليه واعطاه من اصناف المال كله فاتي به فعرفه نعمه فعرفها، قال فما

عملت فيها؟ قال ما تركت من سبيل تحب ان ينفق فيها الا انفقت فيها لك، قال كذبت ولكنك فعلت
ليقال هو جواد فقد قيل، ثم امر به فسحب على وجهه حتى القي في النار

“The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who had studied [religious] knowledge and has taught it and who used to recite the Qur'an. He will be brought and Allah will make known to him His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Qur'an for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Qur'an that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.” (Muslim, Tirmidhi and Nasa'i)

Shaytan will pursue such people as they become tools to destroy the community from within it. He knows the community and can corrupt it. We have this in our society - some scholars who are so knowledgeable and famous, and appear on TV but are corrupt and using their knowledge to justify haram and oppression. It is completely against the *Shari'ah*, but they are stamping it as halal.

Leaders and Followers

Leaders enter hellfire before their followers. However, they will turn on their followers and say that their followers were no less evil than them and they did not force them to follow them, so they are no better than them. They will focus on the worse qualities in them, unlike the believers who will focus on the good things and erase the bad. These are painful scenes from *Jahannum*.

Allah says:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

“Those who deny Our signs and consider them beneath their dignity, the gates of Heaven will not open for them, nor will they enter Paradise until a camel can pass through the eye of a needle; that is how We punish sinners.” (Al-Araf 7:40)

Allah says the doors of Jannah will not open for those who refused His signs. The Arabic expression ‘til a camel can pass through the eye of a needle’ is the equivalent of the expression in English ‘pigs might fly’. It is impossible. The gates of mercy will be closed to sinners who did not repent.

In *Surat Fatir*, Allah Almighty says:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ أَلْسِنَاتٍ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوِّرُ

“Whoever desires honour [through power] - then to Allah belongs all honour. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.” (Fatir 35:10)

وَقَالَتْ أُولَئِكَ لَئِنْ كُنَّا لَفِي عَذَابٍ أَلْوَنَ لَوْلَا أَلَّيْنَاكَ اللَّهُ بَرِئْتَهُ لَوْلَا أَلَّيْنَاكَ اللَّهُ بَرِئْتَهُ لَوْلَا أَلَّيْنَاكَ اللَّهُ بَرِئْتَهُ

“Then the first to enter will say to the last, “You were no better than us, so taste the punishment for what you earned.” (Al-Araf 7:39)

Exchange between People of Jannah and Hellfire

Allah Almighty will speak on behalf of the people of Jannah. The people of hellfire used to say in the dunya that Allah has given them more wealth and followers so He will not punish them. Here, Allah Almighty challenges them.

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“Are these the ones about whom you swore Allah’s kindness would never reach?” The angels will say, “Enter Paradise. You shall neither fear nor grieve.” (Al-Araf 7:49)

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

“The companions of Hell will ask the companions of Paradise: “Give us some water or anything else Allah has provided you.” They will say, “Allah has forbidden both for the disbelievers.” (Al-Araf 7:50)

The people of the hellfire will experience extreme hunger and thirst. They will recognise the people of Jannah and call to them for help. However, on that day it will be too late to help the disbelievers.

Allah says:

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ ۖ فَادْعَنَّا مُؤَدِّنَ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“The people in Paradise will call out the people of the Fire: ‘We’ve found what our Lord promised to be true, have you found what your Lord promised you to be true?’ They will say, ‘Yes!’ So, an announcement will be made: ‘The curse of Allah is on the wrongdoer.’” (Al-Araf 7:44)

From such verses, we can attempt to explain that Jannah will possibly be positioned above hellfire.

People of Jannah will call to the people of the hellfire to confirm that they believed in the truth and they were rewarded for what they believed.

The Regret of the Disbelievers

Those who rejected Allah’s signs and lived in arrogance or disbelief, the scene will be very different.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ
الظَّالِمِينَ

“Indeed, the criminals will be in the torment of Hell, to remain there forever. The punishment will not be lightened for them, and they will be in deep despair. We did not wrong them, but they were themselves the wrongdoers.” (Az-Zukhruf 43:74-76)

When the punishment becomes unbearable, they will call out for relief:

وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِثُونَ

“They will cry, ‘O Malik (the keeper of Hell), let your Lord make an end of us!’ He will reply, ‘You will remain forever.’” (Az-Zukhruf 43:77)

This conversation shows that the greatest pain in Hell is not only the fire itself, but also the despair, the realisation that there is no escape and that they wasted their only chance in this world.

Those whose final destination was hell rejected Allah and disobeyed Him. They were:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
بِآيَاتِنَا يَحْكُمُونَ

“Those who took their religion as distraction and amusement, and were deluded by the worldly life. Today We will ignore them just as they ignored the meeting of this Day and denied Our revelations.” (Al-Araf 7:51)

Allah Almighty uses the words amusement and pastime to show how the disbelievers viewed the message and how they rejected it. Now, in this verse, Allah Almighty says on that Day, they will be treated just as they treated the revelation, because they were given many opportunities to reflect and rectify themselves, but they mocked the verses and a trivia of them.

The Justice of Allah

Through all of this, Allah's justice will be clear. He does not wrong anyone. Every reward and punishment will match what each person earned. Those who believed and did good will find a peace and happiness beyond imagination, and those who ignored the truth will face what they chose for themselves.

As Allah says:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

“Whoever works deeds of righteousness while believing will have no fear of injustice, nor of any loss.” (Ta Ha 20:112)

The good deeds of disbelievers. Allah says:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

“Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?” (Al-Araf 7:147)

The verse says that the deeds of those who deny the Hereafter will be worth nothing on the Day of Judgement. They will not be rewarded by for the good that they did. There are different

opinions on how the good deeds of disbelievers are treated. There is no doubt that their good deeds are rewarded during their lifetime, but scholars disagreed if they get any reward in the afterlife for them.

Scholars divide good deeds into two parts:

- **The first:** that requires intention.
- **Second:** that does not require intention like *sadaqa* and gifts.

What required intention is not valid from the disbeliever and does not benefit from it at all, neither in this world nor in the hereafter. As for what does not require the intention, he will benefit from it in this world, according to the correct view of most scholars.

As for the hereafter, he does not benefit from it in the sense that it does not save him from the Fire, there is consensus on this. They differed as to mitigating the punishment for him with these actions, according to two views:

- **The first:** He does not benefit from it, and this is the majority view, but some of them narrated it as *Ijma'* consensus.
- **The second:** It is possible for God to benefit him with His kindness. This is the view of Al-Hafiz Al-Bayhaqi, and Ibn Hajar inclined towards this in Al-Fath and Ibn Rajab and others.

Some scholars like Qadi Iyad and Al-Zarkashi claim that there is a consensus *Ijma'* that disbeliever receive no reward for good deeds in the afterlife and they use this verse and others like it as evidence. However there is no consensus (*Ijma'*) on this even though they claim it and this is a famous opinion. It is very theological discussion. To cut a long story short, those who say there is no reward are following the literal meaning of verses without putting them together with other verses.

Imam al-Bayhaqi and ibn Hajar al-Asqalani have commented on this topic and mentioned that the good deeds of disbelievers would be rewarded but overall this is a disagreed issue. Imam al-Kashmiri in his commentary on Bukhari mentioned that the disbelievers will have different ranks in Jahannam. If Allah is the Lord of Justice and there are different levels of hell, then good deeds must have an impact in which level they will be.

Allah would not treat the disbeliever who did good in the same way He would treat an evil tyrant. Moreover a tyrant has control over others, whereas another disbeliever does not kill others or destroy nations, so it would not be justice to treat them in the same way; that would be oppression. In *Surat an-Nisa*, Allah Almighty describes that the lowest level of Jahannam is for hypocrites:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

“Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.” (An-Nisa 4:145)

The least severe (in torment) of its levels narrated by Nu'man ibn Bashir who said that the Messenger of Allah ﷺ said:

إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِبْرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمَرْجُلُ مَا يُرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا

“The least severely punished of the people of Hell will be a man who has two shoes and shoelaces of Fire - according to another version: two live coals will be placed on the soles of his feet - because of which his brains will boil as a pot boils. He will not think that anyone is being punished more severely than him, but he will be the one who is punished most lightly.” (Bukhari)

The Finality of Hell

For the people of Jahannam, there will be no escape and no end. Allah says:

لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا

“It will not be decreed for them to die, nor will its punishment be lightened for them.” (Fatir 35:36)

Hell is the embodiment of divine justice. Vast, deep, and alive, it will roar, rage, and consume, its flames fed by men and stones.

Its existence is both a warning and a mercy, and a call to reflection before it is too late. As the Prophet ﷺ said:

وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا، وَلَضَحِكْتُمْ قَلِيلًا

“If you knew what I know, you would laugh little and weep much.” (Bukhari)

Hell is a living, sentient creation, obedient to Allah's will, raging with His command but never exceeding His justice.

Purpose and Wisdom Behind Hell

Scholars like Ibn al-Qayyim and al-Ghazali highlight the wisdom of hell.

Hell exists to manifest Allah's attributes - Al-Adl (The Just), Al-Qahhar (The Subduer), Al-Muntaqim (The Avenger).

It proves that Allah does not wrong anyone, for every soul will see the truth of its own deeds.

Ibn al-Qayyim wrote that even in punishment, there is mercy, for the believer who is purified and saved is better off than if his sin remained.

The Fire of Jahannam is a creation of divine precision and truth. Its horror is not vengeance but justice; its terror is not cruelty but consequence. It was promised to those who turned away from light, mocked revelation, and preferred arrogance to humility. Yet even in its shadow, mercy is present for the believer who trembles at its mention, prays for safety, and seeks refuge in Allah has already begun his journey away from it.

The Prophet ﷺ would often say:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

“O Allah, protect me from the Fire.” (Abu Dawud)

Paradise: The Believers' Home

Nearly there...

The believers, having endured the wait for the reckoning to begin, some shaded beneath the Throne of Allah, others standing in sweat that reached their ankles, knees or even their necks, will have witnessed the intercession of the Prophet ﷺ until reckoning began. They would have been sorted into groups, had their deeds presented and have seen the Sirat bridge stretched over the depths of Hell. It will be finer than a hair, sharper than a sword, and beneath it the roaring of the Fire can be heard like a beast inhaling and exhaling in fury.

They would have been surrounded by utter darkness, except for the light that was generated by their prayers, charity, and their connection with the Qur'an during their lives. Each person's light will shine according to their deeds. Some will have a radiance stretching ahead of them, while others will have only a faint flicker at their feet, dimming and returning as they falter. The air will be filled with cries:

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا

"Our Lord, perfect our light for us and forgive us." (At-Tahrim 66:8)

The first of the believers will pass like lightning - a flash of brilliance across the darkness, then others like a gust of wind, like soaring birds, like galloping horses, some running, some walking, and some crawling, scraping across the bridge with trembling hands and knees, while the Fire lashes below. Hooks will snatch according to one's deeds, yet by Allah's mercy, the faithful will pass, one after another. The Prophet ﷺ said:

فَيَمُرُّ النَّاسُ مِثْلَ الْبَرْقِ وَآخَرُونَ مِثْلَ الرِّيحِ وَآخَرُونَ مِثْلَ الْفَرَسِ الْمُجْرَى وَآخَرُونَ يَسْعَوْنَ سَعْيًا
وَأَخَرُونَ يَمْشُونَ مَشْيًا وَآخَرُونَ يَحْبُونَ حَبْوًا وَآخَرُونَ يَرْحَفُونَ رَحْفًا فَأَمَّا أَهْلُ النَّارِ فَلَا يَمُوتُونَ وَلَا
يَحْيَوْنَ وَأَمَّا نَاسٌ فَيُؤْخَذُونَ بِذُنُوبِهِمْ فَيُحَرِّقُونَ فَيَكُونُونَ فَحْمًا ثُمَّ يَأْتِيهِمُ السَّقَاعَةُ فَيُؤْخَذُونَ
ضَبَارَاتٍ ضَبَارَاتٍ فَيَقْدَفُونَ عَلَى نَهْرٍ فَيَنْبَثُونَ كَمَا تَنْبُثُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ

"Some people pass like lightning, others like wind, others like galloping horses, others move briskly, others walk slowly, others crawl, and as for the people of Hell, they neither die nor live. As for the people, they will be taken by their sins and burned until they become charcoal. Then Allah will permit intercession, and they will be taken as dust particles and thrown into a river where they will grow like seeds in the rainy stream." (Musnad Ahmad)

When they finally reach the other side, their limbs trembling, hearts still pounding, the sound of the Fire will fade, replaced by a calm that descends like dawn after a storm. Before them

will flow the *Hawd*, the blessed reservoir of the Prophet ﷺ, vast and dazzlingly white. Its water will be whiter than milk, sweeter than honey, and more fragrant than musk. Just the cups to drink it will be as numerous as the stars.

Imagine the moment their parched throats finally taste this water - cool, smooth, and utterly refreshing, washing away the heat and dryness of the long wait, the fear, and the exhaustion of the crossing. Every drop quenches not only thirst but longing; a sweetness fills their souls that they have never known before. Tears of relief and gratitude flow as they receive their own individual cup from the hand of the Messenger ﷺ himself.

After drinking, they move towards the *Qantarah* bridge, between Paradise and Hell. Though their deeds have been weighed, people may still be holding grudges, jealousy, and bitterness from disputes and issues they had with others during their lives. Altercations, arguments, conflicts will be resolved. All negativity will be lifted from their hearts, until not a trace remains. The Prophet ﷺ said:

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقْتَضُونَ لِبَعْضِهِمْ مِنْ بَعْضٍ، حَتَّى إِذَا نَقُّوا وَهَدَّبُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ

“When the believers are saved from the Fire, they will be detained on a bridge between Paradise and Hell, where mutual wrongs will be settled among them, until they are purified and cleansed, and then permitted to enter Paradise.” (Bukhari)

Imagine the sight: those who have not spoken for decades, making up with each another, eyes softened, their hearts cleansed of old wounds. They will embrace and forgive each other from the bottoms of their hearts, and the love between them becomes pure, unlike any love in the world. Allah describes this moment:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

“And We will remove whatever is in their hearts of resentment; [so they will be] brothers, facing one another on thrones.” (Al-Hijr)

Tranquillity will descend upon them. Faces will shine. The angels will greet them with words sweeter than any sound they have ever heard:

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

“Peace be upon you; you have done well — so enter it, to abide eternally.” (Az-Zumar 39:73)

The Promise of Eternal Peace

Paradise is the place of complete serenity and safety. After the worries of dunya, the conflicts, pains, tensions, fears, and anxieties, paradise will be a place of complete peace and serenity. Every heart will be pure, every soul at ease, and the atmosphere filled only with harmony, kindness, and remembrance of Allah. Nothing will disturb the peace - no ugly sight, no irritating sound, no unpleasant smell and nothing that makes anyone feel sad, annoyed, or fearful. There will be no vicious gossip, no vulgar words, and no hurtful speech.

Fragrance

Around them, the fragrance of Jannah will fill the air, richer than any scent of musk or perfume from the world. Streams will be glistening in the distance, and their hearts will be overflowing with joy and relief.

The Prophet ﷺ said:

وَأَنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

“The fragrance of Paradise can be found from a distance of forty years.” (Musnad Ahmad)

Now purified, their thirst quenched, and their hearts reconciled, they will see Jannah before them. Each soul will look ahead in hope, and enter Jannah. At last.

Levels of Paradise

In Paradise there will be no injustice, as we experience in the world. Allah will ensure that everyone receives the rewards they were promised and even the tiniest good deeds that were carried out, will be rewarded beyond imagination. Allah said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

“Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.” (Al-Kahf: 18:30)

Entry to Paradise is not because of our deeds, it is through Allah’s mercy.

The Prophet ﷺ said:

لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ

“No one’s deeds will admit him to Paradise.” They said, “Not even you, O Messenger of Allah?” He said, “Not even me, unless Allah covers me with His mercy.” (Bukhari)

Yet this mercy is granted to those who believed, strived, repented, and loved their Lord. The Qur'an calls it Dar al-Salam, "*The Abode of Peace*", where sorrow, fatigue, and injustice does not touch anyone. However, deeds determine one's place and rank within Paradise.

Being Elevated in Paradise

Among the most honoured will be those who devoted themselves to the Qur'an. The Prophet ﷺ said:

قِيلَ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْقُ، وَرَبِّكَ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

"It will be said to the companion of the Qur'an: 'Recite and ascend, and recite as you used to recite in this world; for your rank will be at the last verse you recite.'"

(Abu Dawoud and Tirmidhi)

Thus, one's closeness to the Qur'an, through memorisation, recitation, and reflection will determine the degree of their elevation. The Prophet ﷺ described a special set of levels prepared for those who strive in Allah's cause:

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ،

مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

"In Paradise there are one hundred levels which Allah has prepared for those who strive in His cause; and the distance between each level and the next is like that between heaven and earth." (Bukhari and Muslim)

This does not mean there are only one hundred levels in total; rather, it illustrates the vastness of Jannah and the magnitude of reward for sincere effort and sacrifice. Classical scholars commented that there is no fixed number of levels in Jannah; rather, its degrees are as numerous as Allah wills. Some even said they correspond to the number of verses in the Qur'an.

Anyone who disseminates Allah's words is elevated and honoured by Allah.

The Messenger of God ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you is one who learns the Qur'an and teaches it." (Bukhari)

Those who learn and teach the Qur'an are elevated in the *akhirah* according to how many verses they memorised and delivered and practiced. Whenever we pray, we should ask Allah for the highest level.

The Prophet ﷺ said:

فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ

“When you ask Allah, ask Him for al-Firdaus, for it is the highest part of Paradise and from it flow the rivers of Paradise.” (Bukhari)

The Eight Gates of Paradise

The gates of Jannah will open wide to receive its people. Allah says:

جَنَّاتٌ عَذْنٌ مُفْتَحَةٌ لَهُمُ الْأَبْوَابُ

“Gardens of everlasting bliss, whose gates will be open for them.” (Sad 38:50)

The Prophet ﷺ said:

إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، فِيهَا بَابٌ يُسَمَّى الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ

“Paradise has eight gates, one of which is called Ar-Rayyan, through which only those who fast will enter.” (Bukhari and Muslim)

1. **Bab al-Salah (Prayer Gate)** - for those who were steadfast in their *ṣalah*.
2. **Bab al-Jihad (Gate of Striving)** - for those who strove in Allah’s cause.
3. **Bab al-Sadaqah (Charity Gate)** - for the generous and charitable.
4. **Bab al-Rayyan (Fasting Gate)** - for those devoted to fasting.
5. **Bab al-Hajj (Gate of Pilgrimage)** - for those who performed *Hajj* and *Umrah* sincerely.
6. **Bab al-Kwan al-Ghayṣ (Gate of Forgiveness)** - for those who restrained anger and forgave others.
7. **Bab al-Iman (Gate of Faith)** - for those strong in belief and reliance on Allah.
8. **Bab al-Dhikr (Gate of Remembrance)** - for those whose tongues were moist with Allah’s remembrance.

These names are drawn from various authentic narrations and the explanations of scholars such as al-Nawawi, Ibn Hajar, and al-Qurtubi.

Abu Bakr رضي الله عنه once asked:

مَنْ أَتَقَّ رَوْجَيْنِ فِي سَبِيلِ اللَّهِ يُودِي مِنْ أَبْوَابِ الْجَنَّةِ، يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ
دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ
دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ.
فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، هَلْ عَلَى أَحَدٍ مِنْهَا دَعْوَةٌ كُلُّهَا؟
قَالَ: نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ.

“Whoever spends two of anything in the way of Allah will be called from the gates of Paradise: ‘O servant of Allah, this is good.’ Whoever was devoted to prayer will be called from the Gate of Prayer; whoever was devoted to jihad, from the Gate of Jihad; whoever was charitable, from the Gate of Charity; whoever was fasting, from the Gate of al-Rayyan.”

Abu Bakr (may Allah be pleased with him) said, ‘O Messenger of Allah, will there be anyone called from all of them?’ He replied, ‘Yes, and I hope you will be one of them.’” (Bukhari and Muslim)

The First to Enter Paradise

The first to enter Jannah will be our beloved Prophet Muhammad ﷺ. He said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتَحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟
فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أُمْرٌ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ

“I will come to the gate of Paradise and ask for it to be opened. The gatekeeper will say, ‘Who are you?’ I will say, ‘Muhammad.’ He will say, ‘It is for you that I have been ordered not to open to anyone before you.’” (Muslim)

After him, his *Ummah* will be the first of all nations to enter, as he ﷺ said:

نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ

“We are the last (of the nations in this world), but we will be the first on the Day of Resurrection.” (Muslim)

Among this *Ummah*, the poor believers will enter before the rich. The Prophet ﷺ said:

يَدْخُلُ فَقَرَاءُ الْمُهَاجِرِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا

“The poor among the Muhajirun will enter Paradise forty years before the rich among them.” (Muslim)

In another narration:

يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ

“The poor will enter Paradise five hundred years before the rich.” (Tirmidhi)

This is because the wealthy will be delayed for questioning about how they earned and spent their wealth, while the poor will have little to account for. Thus, the first to enter will be the Prophet ﷺ, followed by the poor and humble believers, and then the rest of the righteous, each according to their deeds and closeness to Allah.

As the believers arrive, angels will welcome them with honour. The believers hearts will overflow with relief and gratitude. They will say:

الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

“Praise be to Allah, who has fulfilled His promise to us and made us inherit the land so we may dwell in Paradise wherever we wish.” (Az-Zumar, 39:74)

The Rivers, Gardens, and Palaces of Jannah

The Qur'an describes Paradise as a realm of unimaginable beauty:

فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى

“In it are rivers of water incorruptible, rivers of milk whose taste never changes, rivers of wine delightful to drinkers, and rivers of purified honey.” (Muhammad 47:15)

The Prophet ﷺ said that when he was taken in *Mi'raj*, he saw *Kawthar*, the great river granted to him, its banks lined with domes of hollow pearls and its soil of fragrant musk. (Bukhari)

Its dwellings are of gold, silver, and crystal, glittering palaces and tents that shimmer with light. Allah says:

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

“And He will admit them to Paradise which He has made known to them.” (Muhammad, 47:6)

The Prophet ﷺ said:

فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا

“By Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.” (Bukhari)

The Prophet ﷺ described:

إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا فِي السَّمَاءِ سِتُّونَ مِثْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَى بَعْضُهُمْ بَعْضًا.

“A tent in Paradise is a hollow pearl, sixty miles high; in each corner, a family will reside unseen by the others.” (Bukhari and Muslim)

The Qur'an repeatedly confirms that both men and women who believe and perform righteous deeds will be rewarded with eternal bliss:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

“Whoever does righteous deeds - whether male or female - while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.” (Nisa 4:124)

And Allah also says:

وَبَشِّرِ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

“Give glad tidings to those who believe and do righteous deeds that for them are gardens beneath which rivers flow, to dwell therein forever.” (At-Tawbah 9:72)

The Shade and Fruits

The trees of Paradise are vast beyond imagination. The Prophet ﷺ said:

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَفْطَعُهَا

وَفِي رِوَايَةٍ أُفْرَعُوا إِنْ شِئْتُمْ: وَظِلٌّ مَمْدُودٌ

“In Paradise there is a tree under whose shade a rider could travel for one hundred years without crossing it. And he recited: ‘And extended shade.’ (Al-Waqi‘ah 56:30)” (Bukhari and Muslim)

Its fruits hang low and within reach:

فُطُوفُهَا دَانِيَةٌ

“Its clusters of fruit will hang low and near.” (Al-Haqqah, 69:23)

The believers will recline on couches lined with silk, surrounded by companions purified from all worldly faults.

مُتَّكِيْنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ

“Reclining on arranged couches, and We will marry them to fair companions with large, beautiful eyes.” (At Tur 52:20)

The Prophet ﷺ said:

عُرْفٌ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا، جَنَّاتٌ تُغْرَسُ بِالذَّهَبِ، وَأَزْوَاجٌ لَا يَبْلَى حُسْنُهُنَّ وَلَا تَقْنَى شَبَابُهُنَّ.

“There will be chambers whose outside can be seen from their inside and their inside from their outside; gardens planted with gold; and spouses whose beauty will never fade, nor their youth ever vanish.” (Tirmidhi)

The more dhikr one did in their life, the more trees they will have in their gardens. Indeed, Ibrahim (peace be upon him) said to the Prophet ﷺ:

إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: أَقْرِئْ أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِبْعَانُ، وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

“Convey my greetings to your Ummah, and tell them that Paradise has pure soil and sweet water, and that it is a plain (barren land), and its plantations are: ‘Subhannallah, al-hamdu lillah, la ilaha illallah, and Allahu akbar.’” (Tirmidhi)

The Light and Beauty

Jannah will be filled with radiance unknown to this world. Its light will not come from sun or moon, but from the light of Allah.

The light of Allah, the Exalted, shines from the direction of His Throne. Scholars explain that its radiance is from the light of Allah Himself. The light of Allah is not a material or physical light, not photons, rays, or brilliance perceptible to the eye. It is the light of being and the light of knowledge, the illumination through which all things exist and are known. When Allah describes Himself as *Allahu nurus-samawati wal-ard:*

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

“Allah is the Light of the heavens and the earth.” (Surat Nur 24:35)

This is not a statement of physical luminosity, but of metaphysical reality. Just as all visible things are seen by means of light, all realities are known and sustained by means of His Light. Without it, nothing could be known, nothing could exist.

Imam al-Ghazali, in *Mishkat al-Anwar* (The Niche of Lights), explained that the term *nur* (نور) in the Qur'an has many levels of meaning. Physical light is the lowest and most tangible level, a mere symbol pointing to the higher truth. Above it lies the light of perception and understanding, then the light of faith, and beyond all is the divine light itself, the source of all manifestation and knowledge. Allah is called Light because He alone makes all things manifest, just as physical light reveals what is hidden by darkness.

When the fullness of this reality is unveiled, the heavens and the earth will be radiant, not with sunlight or flame, but with the awareness of His existence and the exposure of all truth. As Allah says:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

“And the earth will shine with the Light of its Lord.” (Az-Zumar 39:69)

This radiance is not a glow that can be measured or seen by the eyes; it is the unveiling (*kashf*) of reality, the moment when veils of heedlessness are lifted, and creation beholds the Absolute Truth (al-Haqq). It is like the break of dawn, when the world emerges from the darkness of ignorance into the brightness of recognition.

Every heart that was once veiled will come to know the reality without confusion or doubt. The light that once shone dimly through revelation and reason will then engulf all existence. Knowledge will no longer be inferred or sought, it will be. For in that unveiling, al-Haqq will reveal Himself as He truly is, not in form or colour, but in undeniable clarity, as the source of all that ever was and will be.

Thus, the light of Allah is the light of truth, the light of knowledge, and the light of existence itself, through which all things are and by which all are known. It is a light beyond the senses, yet the very foundation of perception. When the veils are lifted, it is this light that will dawn upon creation, and all will recognise that nothing ever existed except through Him.

As the Prophet ﷺ said,

حِجَابُهُ النُّورُ لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ

“His veil is light; if He were to remove it, the radiance of His Face would burn everything His sight reaches.” (Muslim)

When the veil is lifted, the people of Paradise will behold their Lord, and that will be the greatest light and joy they ever experience. As Ibn Taymiyyah summarised:

“Paradise is illuminated by the Light of its Lord; there is no sun and no moon.”

Everything within *Jannah* shines and sparkles, and each person’s beauty will increase day by day. The Prophet ﷺ described the endless youth, beauty, and joy of Paradise:

مَنْ يَدْخُلِ الْجَنَّةَ يُنْعَمُ لَا يَبْئَسُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى سَبَابُهُ

“Whoever enters Paradise will enjoy bliss; he will never be miserable, his clothes will never wear out, and his youth will never fade.” (Muslim)

The Qur’an speaks of gardens beneath which rivers flow, adorned with shade, fountains, and trees whose branches are heavy with fruits:

فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى

“Therein are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delightful to drinkers, and rivers of purified honey.” (Muhammad 47:15)

The garments of Paradise are woven from silk, brocade, and the leaves of the blessed Tuba tree.

أَنَّهُ قَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَا طُوبَى قَالَ

شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَةُ مِائَةِ سَنَةٍ ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمامِهَا

“A man said to the Messenger of Allah ﷺ ‘What is Tuba (13:29)?’ The Prophet ﷺ said, ‘It is a tree in Paradise as wide as a hundred years of travel. The clothes of the people of Paradise will come from its flowers.’” (Ibn Hibban)

Luxury and Entertainment

These radiant youths will serve the people of Paradise with honour and joy, carrying cups and trays of fine drink. Everything will be the height of luxury. Allah describes the attendants of Paradise:

وَيُطَوِّفُ عَلَيْهِمْ وَلَدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا

“Immortal youths will circulate among them — when you see them, you would think them scattered pearls.” (Al-Insan 76:19)

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

“Plates of gold and cups will be passed around them. In it will be everything their hearts desire and their eyes delight in, and you will live there forever. This is the Paradise you have inherited because of what you used to do. There will be abundant fruits for you from which you will eat.” (Az-Zukhruf 71-73)

It is also narrated that the believers will have markets to visit, not for trade, but for pleasure and discovery. In one narration, the Prophet ﷺ said:

إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَنْهَبُ رِيحُ الشَّمَالِ فَتَنْحَثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ اِزْدَادُوا حُسْنًا وَجَمَالًا

“There is a market in Paradise to which the people will come every Friday. A north wind will blow and scatter fragrance on their faces and clothes, increasing them in beauty and handsomeness.” (Muslim)

When they return to their companions, their families will say, *“By Allah, you have increased in beauty!”* and they will reply, *“And you too, by Allah, have increased in beauty since we left.”*

Radiance of the Believers

The believers' faces will be radiant with light and joy. Allah says:

وُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ لِّسَعْيِهَا رَاضِيَةٌ فِي جَنَّاتٍ عَالِيَةٍ

“Faces that Day will be glowing — pleased with their striving — in an elevated Garden.” (Al-Ghashiyah, 88:8-10)

Whatever the Soul Desires

In Paradise, every wish is fulfilled at soon as it crosses the heart. Allah says:

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

“Therein you will have whatever your souls desire and whatever delights your eyes, and you will dwell therein forever.” (Az-Zukhruf 43:71)

And He says:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

“No soul knows what delight is hidden for them - a reward for what they used to do.” (As-Sajdah 32:17)

The Prophet ﷺ said:

يُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيَصْنَعُ صَبْعَةً فِي الْجَنَّةِ، فَيَقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ مَا رَأَيْتُ بُؤْسًا قَطُّ

“The most miserable person in the world among the people of Paradise will be dipped once into Paradise, and it will be said: ‘O son of Adam, did you ever experience misery?’ He will say, ‘No, by Allah, my Lord, I never experienced misery at all.’” (Muslim)

No Decay, No Night, No Fatigue, No Impurity

In Paradise, not only with every wish of the heart will be granted instantly, but its wonders are beyond anything we can imagine. The Prophet ﷺ said:

“In Paradise there is what no eye has seen, no ear has heard, and what no human heart has ever conceived.” (Bukhari and Muslim)

Such is the overwhelming joy of *Jannah* that even the memory of pain is erased by a single glimpse of its beauty.

There is no fatigue, sleep, or decay in Paradise. The people of *Jannah* neither grow tired nor fall ill, and their youth is everlasting. There is no sun or moon, no day or night — the light comes from the Throne of Allah, and the ambience remains serene and radiant forever. The inhabitants will be thirty-three years old, tall and perfect, as in the *ḥadith*:

The Prophet ﷺ said:

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكَحَّلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً

“The people of Paradise will enter it hairless, beardless, and of one age — thirty-three years.” (Tirmidhi)

No heat, hunger, or fatigue will touch them. The climate will be perfect:

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

“They will see neither burning sun nor bitter cold.” (Al-Insan, 76:13)

The Prophet ﷺ said:

يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يُبُولُونَ، وَلَكِنْ طَعَامُهُمْ ذَلِكَ جُشَاءٌ
كَرِيحِ الْمِسْكِ

“The people of Paradise will eat and drink, but they will not pass any excrement, blow their noses, or urinate. Their food will be digested as belching that smells like musk.” (Muslim)

This *hadith* shows that Jannah is completely pure, the pleasures of eating and drinking exist, but without any impurity or discomfort.

The Prophet ﷺ also described the beautiful fragrance of the people of Paradise:

عَرَفُهُمْ مِسْكَ

“Their sweat will be of musk.” (Bukhari and Muslim)

This indicates that even their bodily functions in Jannah are sources of delight and fragrance, not discomfort.

Companionship

Anas ibn Malik رضي الله عنه reported:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟
قَالَ وَمَاذَا أَعَدَدْتُ لَهَا؟
قَالَ مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ ﷺ
فَقَالَ أَنْتَ مَعَ مَنْ أَحْبَبْتَ

“A man came to the Prophet ﷺ and said, “O Messenger of Allah ﷺ, when is the Hour?” He replied, “What have you prepared for it?”

The man said, “I have not prepared much in the way of prayer, fasting, or charity, but I love Allah and His Messenger.” The Prophet ﷺ said, “You will be with those whom you love.” (Bukhari and Muslim)

Anas ؓ said afterwards:

فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ ﷺ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ

“We were never as happy about anything as we were upon hearing the Prophet ﷺ say: ‘You will be with those whom you love.’” (Bukhari)

He added:

So I love the Prophet ﷺ, Abu Bakr ؓ, and Umar ؓ, and I hope that I will be with them because of my love for them, even though I have not done deeds like theirs.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا إِلَّا قِيلًا سَلَامًا سَلَامًا

“They will not hear therein ill speech or sinful talk - only the saying, ‘Peace, peace.’” (Al-Waqi‘ah 56:25-26)

This highlights the purity of speech and the atmosphere of complete peace in Jannah — no idle or harmful words, only greetings of peace and goodness.

Reunited with Loved Ones and Being with Good Company

Inhabitants will be united with those they loved - their righteous family, friends, as well as the righteous predecessors who came before them:

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

“Those who believed, and whose descendants followed them in faith — We will join them with their descendants.” (At-Tur 52:21)

They will visit each other, recall the life of the world, and rejoice that Allah saved them.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ
فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ

“They will turn to one another, asking: ‘We were afraid when we were among our families, but Allah has been gracious to us and has saved us from the torment of the scorching fire.’” (At-Tur 52:25-27)

One of the greatest blessings of Jannah is being in the company of the Prophet ﷺ. The Qur'an and hadith both affirm that-The righteous will be united with those they love.

Allah says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا

“And whoever obeys Allah and the Messenger — they will be with those whom Allah has blessed: the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.” (An-Nisa 4:69)

The Prophet ﷺ also said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ

“A person will be with those whom he loves.” (Bukhari and Muslim)

This means that sincere love for the Prophet ﷺ and striving to follow his way will, by Allah's mercy, make one his companion in Paradise, the most honourable company of all.

The Everlasting Joy

The Prophet ﷺ said:

يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّوْا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا.

“It will be announced: O people of Paradise, you will live forever and never die; you will be healthy and never fall ill; you will be young and never grow old; you will be joyful and never be sad.” (Muslim)

Each day will bring greater beauty and joy than the one before, as Allah says:

وَلَدَيْنَا مَزِيدٌ

“And with Us is more.” (Qaf 50:35)

That “more” is the eternal increase of joy, light, and nearness to Allah.

Paradise is the perfection of love, mercy, and reward, the home of peace that every soul yearns for. It is the ultimate contrast to the fleeting, fragile world we know. In it are rivers that never dry, laughter that never fades, and reunion without parting.

The Greatest Reward - Seeing Allah

Every blessing of Paradise is a prelude to the greatest of all - seeing Allah Himself. Allah says:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

“Faces that Day will be radiant, looking toward their Lord.” (Al-Qiyamah 75:22-23)

That vision of the Allah is the pinnacle of all joy, filling the onlooker with peace, joy and fulfilment beyond imagination.

The Prophet ﷺ said:

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

“When the people of Paradise enter Paradise, Allah, Blessed and Exalted, will say: ‘Do you wish for anything more?’ They will say: ‘Have You not brightened our faces? Have You not admitted us to Paradise and saved us from the Fire?’ Then He will remove the veil, and they will not be given anything more beloved to them than looking at their Lord, the Mighty and Majestic.” (Muslim)

Allah says

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

“On that Day, faces will be radiant, looking toward their Lord.” (Qiyamah 75:22-23)

The scholars explain that *nadhirah* means both shining and looking, signifying both inner joy and the external light of those blessed to behold Allah.

Ibn al-Qayyim and Ibn Taymiyyah explain that:

The highest dwellers (*A‘la ‘Illyyin*) will see Allah morning and evening, as implied by the verse:

لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

“For them therein is their provision, morning and evening.” (Maryam 19:62)

This has been interpreted as referring to the times they will see their Lord.

Others will see Him once a week on Fridays, during the gathering at-The market of Jannah, each according to their rank and closeness.

Allah will be pleased with them

The joy of seeing Allah is accompanied by the satisfaction that He is pleased with the inhabitants of Paradise. The People of Jannah experience layers upon layers of pleasure - and Allah Almighty reveals the pinnacle of their pleasure.

The Messenger of Allah ﷺ said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ' إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. يَقُولُونَ لَنَبِيِّكَ رَبَّنَا وَسَعْدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا '. متفق عليه.

“Allah will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbaik (at your service), O our Lord, and Sa`daik!’ (pleasure after pleasure to respond to you).

Allah will say, ‘Are you pleased?’ They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creation?’

Allah will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’

Allah will say, ‘I will bestow My pleasure and contentment upon you so that I will never be angry with you after forever.’” (Bukhari and Muslim)

Why is Allah’s pleasure so important? If you do something without your parent’s approval because you want to and no one can stop you, the enjoyment of it is marred. Even though you followed your dreams, deep down you don’t enjoy it, because you feel there is something missing, which is the pleasure of those you love.

When you have the approval of those you love on your side, you feel you have the whole world and you don’t need anything more. This is the power of their pleasure. Even though it is a simple example without comparison to the love and approval of Allah, it shows us that we wouldn’t enjoy Jannah fully until we are assured of Allah’s pleasure.

How do we Earn Allah’s Pleasure?

Of course it goes without saying, we get Allah’s pleasure through obedience. However, Allah tells us exactly what pleases Him in the *Qur’an*.

In *Surat al-Maidah* Allah Almighty says:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْرُ الْعَظِيمُ

“Allah will say, ‘This is a Day when the truthful will benefit from their truthfulness.’ They will have Gardens beneath which rivers flow, wherein they will remain forever. Allah is pleased with them, and they are pleased with Him. That is the great attainment.” (Al-Maidah 5:119)

In Surat At-Tawbah, Allah Almighty says:

وَالسَّابِقُونَ السَّابِقُونَ
الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“The Pioneers - The first of the Migrants and the Supporters, and those who followed them in righteousness. Allah is pleased with them, and they are pleased with Him. He has prepared for them Gardens beneath which rivers flow, where they will abide forever. That is the sublime triumph.” (At-Tawbah 9:100)

In Surat al-Fath, He says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ
فَتْحًا قَرِيبًا

“Allah was pleased with the believers, when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity upon them, and rewarded them with an imminent conquest.” (Al-Fath 48:18)

In Surat al-Mujadilah, He says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ

“You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even if they were their parents, or their children, or their siblings, or their close relatives. These—He has inscribed faith in their hearts, and hat supported them with a spirit from Him. And He will admit them into Gardens beneath which rivers flow, wherein they will dwell forever. Allah is pleased

with them, and they are pleased with Him. These are the partisans of Allah. Indeed, it is Allah's partisans who are the successful." (Al-Mujadilah 58:22)

In Surat al-Fajr, He says:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

*As for you, O tranquil soul. Return to your Lord, **pleased and accepted**.*

Enter among My servants. Enter My Paradise." (Al-Fajr 89: 27-30)

In Surat al-Bayyinah, He says:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ

"Their reward is with their Lord: Gardens of Eternity beneath which rivers flow, where they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for whoever fears His Lord." (Al-Bayyinah 98:8)

Truthfulness

In Surat al-Maidah, how did those people attain that level of Allah's pleasure? They were the *sadiqueen*, the truthful. The simplest way to earn Allah's pleasure is to be truthful, cling to the truth, and defend it.

Truthfulness is the sign of *iman*, contrary to *kufir* (disbelief) and *nifaq* (hypocrisy), because the *munafiq* (hypocrite) is always lying. Truthfulness is therefore key.

Sacrifice

In Surat At-Tawbah, Allah Almighty is referring to those who were first to migrate, and support the Prophet (peace be on him) - they were the pioneers. The ones who put themselves forward first.

The main feature of the *Muhajireen* and the Ansar is that they sacrificed their wealth, their rest, their link with their families, their businesses and properties, and the cities they loved. Sacrifice won them Allah's *rida*. If we want Allah's pleasure, we need to sacrifice our pleasures and likings for Allah's - such as waking up at *Fajr* time, even though our mattress is warm and cosy. It is an example of a small sacrifice.

Commitment and conviction

In Surah Fath, those who made *bay'aa* to the Prophet (peace be on him) under the tree, when he was going to perform *umrah*, but was prevented, and resulted in the Treaty of Hudaibiya.

They had taken the pledge of allegiance under the tree to fight till the death, because Uthman ؓ had not returned from negotiations, so they thought he had been killed.

It was not easy for them to make this pledge, but they made a commitment to Allah Almighty and this is what led to the *fath* (conquest) of Makkah. Because of this Allah facilitated their victory. Deep conviction opens the way to be closer to Allah and have more tranquillity (*khushoo*).

Loyalty

In *Surat al-Mujadilah*, those who get Allah's *rida*, are not those who betray, or spy on, or deceive their people. Allah Almighty wants to protect the community from the inside.

People who believe in Allah and the Last Day do not oppose His Messenger ﷺ; they do not give away secrets or prefer their enemy above their people. This is not the characteristic of those whom Allah is pleased with.

Humility

When you enter Allah's servitude, and do not rebel, you will be admitted to *Jannah*. Whoever has arrogance will not be admitted to *Jannah*. As long as you are in this category of *ibaadi*, (My servants) who submit to Allah and obey Him and repent and act with humility, you will be admitted to *Jannah*.

Jannah is the final destination, if you fulfil all the requirements on the list you may enter *Jannah*. Otherwise not.

Fear

In *Surat al-Bayyinah*, Allah is pleased with those who fear (*khashiya rabbah*) their Lord. They fear Him even though they cannot see Him, and this fear prevents them from doing wrong. Having this feature gives you Allah's *rida*. It brings you closer to Allah.

Contentment

Those who are content with what Allah has destined for them, will get His pleasure. This is why the Prophet ﷺ taught us how to deal with adversity. When they are afflicted by atrocities and calamities they say 'to Him we shall return', or 'Allah is sufficient for us'. They know He is the one looking after us.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Those who, when a calamity afflicts them, say, ‘To God we belong, and to Him we will return.’” (Al-Baqarah 2:256)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those to whom the people have said, ‘The people have mobilized against you, so fear them.’ But this only increased them in faith, and they said, ‘God is enough for us; He is the Excellent Protector.’” (Al-Imran 3:173)

Fighting Shaytan

These are the mechanisms with which we fight shaytanic whispers. Shaytan will fill your ears with ‘Why me? Why now? Why this? Why that.’ Tell yourself you are pleased with what Allah has destined for you, but ask Him to relieve you of it, and ease your way, give you good health, and halal rizq, and protect you from evil and oppression.

Make Du’a

We need to always ask Allah for His pleasure, say: *Allahumma inni asaluka ridak*

Allah is calling upon the tranquil soul, the *nafs mutmaina* to return to Him. This is in the context of death, but also metaphorically in terms of coming back to Him with all your mistakes, with repentance.

It is an honour to be called by Allah Almighty, and it’s a call from Allah to all of us to keep coming back no matter what challenges and issues we have.

Destiny and Dhikr

We need to have *rida* (contentment). Be satisfied with what Allah has destined for you, it is your *qadar*, and part of the 6 pillars of *imaan* to accept *qadar*. You will not accept *imaan*, until you are pleased with the *qadar* of Allah.

From the *Sunnah* we have the training of doing our morning adhkar. One of the duas from this is:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

“I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad ﷺ as my Prophet.” (Tirmidhi)

The Prophet (peace be upon him) mentioned in the *hadith* whoever said this in the morning would be granted Jannah.

Allah’s pleasure comes from softening the heart through *dhikr*. This establishes *rida*.

Two-way Street

When we are pleased with Allah, we have a *nafs ul mutmaina* (tranquil soul) and in return He is pleased with us (*raditun mardiyya*). The two are interlinked and flow from each other.

The people who enter Paradise will be immensely grateful.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

“They shall say, ‘Praise be to Allah, Who guided us to this, and we wouldn’t be guided had Allah not guided us. Certainly the messengers of our Lord had come with the truth.’ And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’” (Al-Araf 7:43)

May Allah gather us under the shade of His Throne, make us among the people of Paradise, and guide us to be among those with whom He is pleased. May we live in eternal bliss, near the Prophet ﷺ and be the ones who see Him every day.

Shaykh Haytham Tamim



Shaykh Haytham Tamim, the founder and main teacher of the Utrujj Foundation, has provided a leading vision for Islamic learning in the UK, which has influenced the way Islamic knowledge is disseminated. He has designed and delivered of over 200 unique courses since Utrujj started in 2001.

His extensive expertise spans over 30 years across the main Islamic jurisprudence schools of thought and different Islamic denominations through highly advanced classical and religious texts. With 29 links in his chain, Shaykh Haytham’s unbroken chain of scholarship goes back the Prophet (peace be on him). Mashallah he was blessed with the opportunity to study with some of the

foremost scholars in their expertise. He holds some of the highest *Ijazahs* (certificates) in *Qur'an*, *hadith* (the Prophetic traditions) and Fiqh (Islamic rulings).

His own gift for teaching was evident when he gave his first sermon to a large audience at the age of 17, after which he studied in Damascus and returned to serve as a senior lecturer of Islamic transactions and comparative jurisprudence at the Islamic University of Beirut (Shari'ah College).

His passion is teaching and in 2015, he won the BISCA award (*British Imams & Scholars Contributions & Achievements Awards*) for Outstanding Contribution to Education and Teaching. In 2019 he was chosen to be in the Emerald 100 List³⁴ of inspiring Muslims.

Shaykh Haytham Tamim serves on various boards and panels and is the leader of the Lebanese Sunni community in the UK under Dar Al-Fatwa in the UK.

He takes a keen interest in promoting love and tolerance within the Muslim community as well within wider society and voicing the need for social justice.

Often consulted by his students for his wise, compassionate, and balanced stance, he loves spreading knowledge of the *Qur'an* and *Sunnah* in a way that is authentic, relevant, and down to earth.

Ayesha Khan

Ayesha has been a student of Shaykh Haytham's for 13 years and is also his scribe. She loves learning, capturing, collating and preserving sacred knowledge and hopes that others may also benefit. She holds a Masters in English Language and Literature from Oxford University and an *ijazah* from Shaykh Haytham.



³ <https://www.utrujj.org/signs-of-the-end-of-times/>

⁴ <https://www.emeraldnetwork.co.uk/emerald-100/>