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The Hour shall come only when the  
worst type of people are left on the  
earth

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ،  
أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ  
اللَّهُ اللَّهُ " .



**It is narrated on the authority of Anas that verily the Messenger of Allah (ﷺ) said:**

**“The Hour (Resurrection) will not occur until ‘Allah, Allah’ is not said on earth.”**

**[Sahih Muslim: 148]**

**The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days.**



رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ عِصَابَةُ  
مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ قَاهِرِينَ لِعَدُوِّهِمْ لَا  
يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ  
" . فَقَالَ عَبْدُ اللَّهِ أَجَلٌ . ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ  
الْمِسْكِ مَسُّهَا مَسُّ الْحَرِيرِ فَلَا تَثْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ  
حَبَّةٍ مِنَ الْإِيمَانِ إِلَّا قَبَضَتْهُ ثُمَّ يَبْقَى شِرَارُ النَّاسِ عَلَيْهِمْ  
تَقُومُ السَّاعَةُ .

**I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) ‘Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of**



**silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.**

[Sahih Muslim: 1924]

وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارَجَ الْحُمُرِ فَعَلَيْهِمْ  
تَقُومُ السَّاعَةُ

**only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.**

[Sahih Muslim: 2937]



## From The Terrors Of The Day Of Resurrection

**This strange and wonderful universe in which we live, teeming with life and living things both visible and invisible, filled with constant motion that never stops or ceases, will remain like this until the Day comes on which Allah (SWT) will destroy all living things except what He wills.**

**The earth will shake with its inhabitants; every nursing mother will forget her nursling and every pregnant one will drop her load. Children will turn gray-haired, and people will fly, fleeing from the terror. The angels will meet them, striking them on their faces, and they will**



**return. Then they turn around, running away. They will have no protector from Allah. Some of them will call the others, and while they are upon that state, the earth will split into two cracks, from one region to another. Then they will see a tremendous matter, never having seen before something similar to it. And for that they will fall into such a state of terror and grief that only Allah has full knowledge thereof. They will look at the sky, and it will be like the boiling filth of oil, (or molten copper or silver or lead, etc.). Then the sky will be cleft asunder and the stars will be scattered. The sun and its moon will be eclipsed.**

**Allah SWT described that Day as being great. His description of it as such is**



sufficient for us to know that it is more serious than we can ever imagine.

- . *"Verily, these [disbelievers] love the present life of this world, and put behind them a heavy Day [that will be hard]."* (Qur 'an 76: 27)
- . *"Truly, that Day will be a Hard Day – Far from easy for the disbelievers"* (Qur 'an 74: 9-10)

The fear and terror which will befall mankind on that Day will be so great that the mother who would readily sacrifice herself for her infant will, on that Day, be heedless of him. Pregnant women will miscarry, and people will be like drunkards who have lost their senses.

*"O' mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of*



***the Hour [of Judgement] is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah” (Qur ‘an 22: 1-2)***

**Because of the intensity of the terror, on that Day eyes will be not blinking and not looking to the right or the left. Because of their great fear, their hearts will be empty, not comprehending anything at all.**

***“Consider not that Allah is unaware of that which the Zaalimoon [polytheists, wrongdoers] do, but He gives them respite up to a Day when the eyes will***





***stare in horror. [They will be] hastening forward with necks outstretched, their heads raised up [towards the sky], their gaze returning not towards them and their hearts empty [from thinking because of extreme fear].” (Qur ‘an 14: 42-43)***

**Because of their extreme terror, the hearts of the evildoers will rise to their throats, but they will not come out, neither will they settle back in their places**

***“And warn them [O’ Muhammad] of the Day that is drawing near [i.e. the Day of Resurrection], when the hearts will be choking the throats, and they can neither return them [hearts] to their chests nor***



***can they throw them out..” (Qur ‘an 40: 18)***

**The hair of the child who has never committed sin will turn grey because of the intense horror of what he is seeing:**

***“Then how can you avoid the punishment, if you disbelieve, on a Day [i.e. the Day of Resurrection] that will make the children grey-headed? Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished)” (Qur ‘an 73: 1 7-18)***

**Blood ties (bonds of kinship) will be severed on the Day of Resurrection, “Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another)” (Qur ‘an 23: 101)**



**On that Day, each person will care only about himself, and will not think of anyone else. Indeed, a man will run from those who are dearest to him, from his brother, his mother, his father, his wife and his sons:**

**On that Day, each person will care only about himself, and will not think of anyone else.**

**Indeed, a man will run away from those who are dearest to him, from his brother, his mother, his father, his wife and his sons. Ponder Allah's Words (which mean):**

- . {But when there comes the Deafening Blast. On the Day a man will flee from his brother. And his mother and his father. And his wife and his children.***



***For every man, that Day, will be a matter adequate for him.} [Quran 80: 33-37]***

- . {O mankind, fear your Lord and fear a Day when no father will avail his son, or will a son avail his father at all. Indeed, the promise of Allah is truth...} [Quran 31: 33]***

**Also Allah SWT describes what will happen to people's hearts and eyes on that Day:**

- . “ They fear a Day when hearts and eyes will be overturned [out of the horror of the torment of the Day of Resurrection]. (Qur ‘an 24: 37)***
- . “[Some] hearts that Day will shake with fear and anxiety. Their eyes will be downcast” (Qur ‘an 79: 8-9)***



**One of the greatest of these horrors will be the total destruction of this earth with its mountains, and the heaven with its stars, sun and moon.**

**Our Lord tells us that this earth will be shaken and turned to powder, that the mountains will be made to pass away and will be blown away, the seas will become as blazing fire or will overflow, the sky will be rent asunder and will shake with a dreadful shaking, the sun will be wound round and will disappear, the moon will be eclipsed, the stars will fall and their light will be extinguished, and the entire system (of the universe) will collapse.**

***“The Day that the sky will be like the boiling filth of oil, (or molten copper or***



***silver or lead, etc.). And the mountains will be like flakes of wool, and no friend will ask of a friend, though they shall be made to see one another ((i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)), – the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children. And his wife and his brother, and his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means! Verily, it will be the Fire of Hell! Taking away (burning completely) the head skin! Calling: “(O Kafir (O disbeliever in Allah, His angels, His Book, His Messengers, Day of Resurrection and in Al-Qadar – Divine***



***Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allah)) (all) such as turn their backs and turn away their faces (from Faith) (picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up food-grain from the earth with its beak and swallows it up). And collect (wealth) and hide it (from spending it in the Cause of Allah).” (Qur’an 70:8-18)***

**Because of their extreme terror, the hearts of the evildoers will rise to their throats, but they will not come out, neither will they settle back into their places, this is made clear in the following verse in which Allah Says (what means):**



- ***{And warn them, [O Muhammad ﷺ], of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.} [Quran 40: 18]***
- ***{... They fear a Day in which the hearts and eyes will [fearfully] turn about.} [Quran 24: 37]***
- ***{Hearts, that Day, will tremble. Their eyes humbled.} [Quran 79: 8-9]***
- ***{Then how can you fear, if you disbelieve, a Day that will make the children white-haired? The heaven will break apart therefrom; ever is His promise fulfilled.} [Quran 73: 17-18]***

**Anas ibn Maalik R.A reported that the Messenger of Allah ﷺ said, “As people will be raised on the Day of Resurrection,**





***the sky will Tatush upon them.” The Prophet’s saying, ‘Tatush upon them,’ has two possible meanings: rain will fall down upon them from the sky or the heat will be sweltering. And Allah knows best.***

**When people will rise from their graves, they will find the earth to be upon a different state than the one they had previously known: the mountains will be crushed and their peaks will be no longer. Its rivers will have ceased, its trees will be destroyed, and its seas will be aflame. All will be leveled, with its cities and towns being no longer. It will have shaken its tremors, and it will have expelled its burdens. And man will say, “What is the matter with it?” The same can be said for the sky, which will be cleft**



**asunder. And the Angels will be surrounding its sides. The sun and moon will be eclipsed; nay, they will have lost their light, both gathered in one place. Then they will be *Kuwwirat* (wound round, both losing their light).**

*People would be raised according to their last deeds*

**Jabir reported:**

**I heard Allah's Apostle (ﷺ) as saying. Every servant would be raised (in the same very state) in which he dies.**

**[Sahih Muslim: 2878]**

**Narrated Ibn `Umar:**



**Allah's Messenger (ﷺ) said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds**

[Sahih Bukhari: 7108]

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا  
عُمَرُ بْنُ رَاشِدٍ الْيَمَامِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ. "النَّيَّاحَةُ عَلَى الْمَيِّتِ مِنْ أَمْرِ الْجَاهِلِيَّةِ  
فَإِنَّ النَّائِحَةَ إِنْ لَمْ تَتُبْ قَبْلَ أَنْ تَمُوتَ فَإِنَّهَا تُبْعَثُ يَوْمَ  
الْقِيَامَةِ عَلَيْهَا سَرَابِيلُ مِنْ قَطْرَانٍ ثُمَّ يُعَلَى عَلَيْهَا بِدُرُوعٍ  
مِنْ لَهَبِ النَّارِ."



**It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said:**

**“Wailing over the dead is one of the affairs of the Days of Ignorance and if the woman who wails does not repent before she dies, she will be resurrected on the Day of Resurrection wearing a shirt of pitch (tar), over which she will wear a shirt of flaming fire.”**

**[Sunan Ibn Majah 1582](#)**

## **THE LAND OF GATHERING**

**The land on which mankind will be gathered on the Day of Resurrection is other than this earth of ours. Allah says:**



﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ  
الْوَّاحِدِ الْقَهَّارِ﴾

**On the Day when the earth will be  
changed to another earth and so will be  
the heavens, and they [all creatures] will  
appear before Allah, the One, the  
Irresistible)**

(Qur 'an 14: 48)

The Messenger (ﷺ) has told us about how  
this new earth, on which the gathering will  
take place, will be. In Bukhari and Muslim,  
it is narrated that Sahl ibn Sa'd said: "I  
heard the Messenger of Allah (ﷺ) say:

**'On the Day of Resurrection, mankind will  
be gathered on an earth that is reddish**



**white, like a fine loaf of bread (made from pure fine flour).'**

**It is also narrated in Muslim from Thawbaan that one of the Jewish rabbis asked the Messenger of Allah (ﷺ), “Where will the people be on the Day of Resurrection when the earth is changed to another earth and so will be the heavens?” The Messenger of Allah (ﷺ) said,**

**“They will be in darkness just before the bridge.”**

**Ibid, Kitaab al-If ayq, Baab Bayaan Sifat Maniy ar-Rajal wal-Mar ‘ah, 1/252, hadith no, 315.**



**where will the people be, O' Messenger of Allah?" He said,**

**"On the \$iraat. "**

Muslim, Kitaab Sifaat al-Munaajiqeen,  
Baab al-Ba 'th wan-Nushoor, 4/2 1 50,  
hadith no. 2791.

**On the Day of Judgement, 'Eesa ibn Maryam (Jesus) (ﷺ) will disown those who took him as god and worshipped him instead of Allah:**

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ  
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ  
أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ



**Never did I say to them aught except what You [Allah] did command me to say: ‘Worship Allah, my Lord and your Lord.’ ..**

(Qur ‘an 5: 11 7)

**On that Day, each person will care only about himself, and will not think of anyone else. Indeed, a man will run from those who are dearest to him, from his brother, his mother, his father, his wife and his sons:**

فَإِذَا جَاءَتْ الصَّآخَّةُ . يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ . وَأُمِّهِ  
وَأَبِيهِ . وَصَاحِبَتِهِ وَبَنِيهِ . لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ  
يُّغْنِيهِ ﴿

**Then when there comes A[f-\$aakhkhah  
[the second blowing of the Trumpet on**





**the Day of Resurrection] -That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others)**

(Qur 'an 80: 33-37)

## *STATE OF THE PEOPLE ON THE DAY OF RESURRECTION*



## The gathering (on the Day of Resurrection):

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُخْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ، رَاغِبِينَ رَاهِبِينَ وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلَاثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشْرَةٌ عَلَى بَعِيرٍ وَيَخْشَرُ بَقِيَّتَهُمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا ."

**Narrated Abu Huraira:**

**The Prophet (ﷺ) said, "The people will be gathered in three ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), (The second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time**



**of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.”**

[\[Sahih al-Bukhari 6522\]](#)

**PEOPLE’S POSITIONS (CASES) WILL VARY ON THE DAY OF RESURRECTION**

**The positions in which people will find themselves on the Day of Resurrection will vary clearly.**

- I – The disbeliever,
- II – The Sinners among those who believed in Tawheed, and
- III – Those who would be righteous and pious.



## I – The State of the Kuffaar

- They will quickly come forth from their graves on that Day, rushing towards the source of the voice as if they are rushing towards the ansaab (stone altars) which they used to worship in this world. But on that Day they will not be rushing with joy and exuberance as they used to do when they approached their ansaab; on the contrary, they will be humble, with their eyes lowered and with their pride brought low, as Allah has warned them in this world.
- The disbelievers will say: ‘This is a hard Day
- The kuffaar will bewail their fate.
- The resurrection would make them lose their minds with terror.
- Their eyes will be staring in horror



- . Their hearts will be filled with fear of the terror that surrounds them**
- . Unable to breathe, as if their hearts will be distressed and will apply pressure to their throats, making them hold their breath and unable to express their pain and fear.**
- . They will be brought to the Lord and Creator bound together in fetters, wearing garments of pitch and with their faces covered with fire.**
- . The sun will be brought close to the people's heads on that Day, until the distance between it and them will be no more than one mile. If it were not for the fact that they will be re-created in a form that will not die, it would melt them and cause them to evaporate.**



- . Their sweat will flow until it drenches the earth, then it will start to rise until it reaches a depth that will vary according to their actions.**
- . When the kuffaar see the punishment and humiliation that befalls the disbelievers and polytheists, they will be filled with grief and regret.**
- . On that Day, the kuffaar will know for sure that their sins are not forgiven and that their excuses are not accepted. So they will despair of the mercy of Allah.**
- . On that Day, the kuffaar will wish that Allah would destroy them and turn them into dust**
- . The rejection of their deeds, those which they think will earn them something from Allah, such as charity, freeing slaves, upholding ties of**



**kinship, spending for good purposes. But Allah has coined likenesses of such actions in His Book. He likens them to mirages which a person thinks are water, but when he comes to them, hoping that he will be able to quench his thirst, he does not find anything.**

### **The dispute of the People of the Fire**

**When the kuffaar – disbelievers – the enemies of Allah, see with their own eyes the torment that Allah has prepared for them, and the horrors that surround them, they will hate themselves and will hate those who were their loved ones and close friends in this world. All love that was based on anything other than faith will turn to enmity.**



The worshippers will dispute with the objects of their worship,

**With regard to good and righteous people who were worshipped without their knowledge, or were worshipped without their approval or consent, such as the angels and righteous people, they will disown their worshippers and show the claims of those worshippers to be lies and fabrications.**

The followers will dispute with the leaders of misguidance & the weak with the leaders:

**Allah says: *“It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! They will say: ‘Woe to us! This is the Day of Recompense!’ [It will be said]:***





***‘This is the Day of Judgement which you used to deny. ‘ [It will be said to the angels]: ‘Assemble those who did wrong, together with their companions [from the devils] and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire [Hell]; but stop them, verily, they are to be questioned. What is the matter with you? Why do you not help one another [as you used to do in the world]?’ Nay, but that Day they shall surrender. And they will turn to one another and question one another. They will say: ‘It was you who used to come to us from the right side [i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islamic Monotheism and from every good deed]. ‘ They will reply: ‘Nay, you yourselves were not***



***believers. And we had no authority over you. Nay! But you were Taaghoon [transgressing] people [polytheists, and disbelievers]. So now the Word of our Lord has been justified against us, that we shall certainly [have to] taste [the torment]. So we led you astray because we were ourselves astray.’ Then verily, that Day, they will [all] share in the torment. Certainly, that is how We deal with A l-Mujrimoon [polytheists, sinners, disbelievers, criminals, the disobedient to Allah]. Truly, when it was said to them: Laa ilaaha ill-Allah [none has the right to be worshipped but Allah], they puffed themselves up with pride [i.e. denied it].” (Qur ‘an 3 7: 19-35)***

**What is mentioned in these verses is the way the people of Hell will blame one**



**another on the Day of Resurrection. The followers will say to the leaders of misguidance, you are the ones who made falsehood attractive to us, and tempted us to go against the truth.**

**But the leaders and thinkers will reject that and will say to them: “You have to bear the consequences of your own actions; you chose kufr, we had no power over you; it was your own transgression and arrogance that brought you to this end.”**

**Also is important to note that the weak followers will accuse their leaders, saying: you prevented us from believing; were it not for you, we would have been among those who followed that which was sent down to us from our Lord. But**



**the arrogant will reject this accusation and will say to them, you are the evildoers, all that happened is that we called you and you responded; we had no power over you. The fact of the matter is that all of them are wrong, and they will have no excuse for their misguidance and kufr.**

**From here we Muslims should take this as a lesson for ourselves, like we see that men say no I cannot follow this go for prayer because my manager doesn't allow me or that I cannot follow this Sunnah because my family will not like it; similarly women say I shape my eyebrows because my husband wants me to, I cannot wear proper hijab because my job etc *we will have no excuses to make on that day!***



## The dispute of the kaafir with his own limbs

**When they see with their own eyes the severe torment that Allah has prepared for them. They will resort to lies and denials, claiming that they were righteous people, and that the testimony of the angels, Messengers and righteous people who testified against them is false. At that point, Allah will place a seal over their mouths and their hands and feet will speak of what they used to do. Then they will say to their own limbs,**

**“Away with you! It was for your sake that I was arguing!”**

**Again we Muslims should take heed, our limbs will testify against us for all the sins that we have committed!**



***May Allah make us amongst the believers and make us a source of guidance for many especially our families (whose families are not Muslims or are indulged in Shirk).***

## **II – THE STATE OF SINNERS WHO WERE BELIEVERS**

**Some of the believers may have committed sins which mean that they will be faced with horrors and difficulties. Here we will look at the cases of some sinners and the trials that will befall them on the Day of Judgement.**

### **1) Those who did not pay zakah**

**One of the greatest rights that Allah has over people is zakah, which is what is due from one's wealth. Their punishment may take various forms.**



1. a) A man's wealth will appear to him in the form of a huge bald snake with two black spots above its eyes. It will seize him around his neck, saying, "I am your wealth, I am your treasure."
2. b) The wealth on which zakah is withheld will be brought forth, and if it was gold and silver, it will be made into plates of fire with which its owner will be tormented. If the wealth was in the form of livestock, camels or cattle or sheep, they will be sent to torment their owner.

## 2) The arrogant

Arrogance is a major sin according to the laws of shari'ah. Allah hates the arrogant very much, and when He resurrects His slaves, He will gather the arrogant in a humiliating image ﷺ said, "*The arrogant*



***will be gathered like small ants in the form of men on the Day of Resurrection, overwhelmed by humiliation from all sides.” (Tirmidhi)***

**Small ants are something to which people pay no attention; they step on them without even realizing.**

**3) Sins for which Allah will not speak to a person or praise him**

**There are many texts which discourage sins by warning that on the Day of Resurrection, Allah will not speak to those who commit them, nor will He praise them, and theirs will be a painful torment. (We will discuss these in the next class)**





#### 4) The rich who are living in the lap of luxury

The Messenger ﷺ told us that those who indulge heavily in worldly luxuries and wealth will not be able to overcome the obstacles and terrors of the Day of Resurrection. Those who are content with the life of this world, and who enjoy a great deal of luxury, will have a hard time on the Day of Resurrection.

He ﷺ also told us that the one who frequently has a full stomach in this world will feel hungry for a long time on the Day of Resurrection.

And he told us that those who own a lot of wealth and worldly luxuries will have the least reward on the Day of



**Resurrection, unless they spent their wealth in good ways.**

**He ﷺ said, *“Those who have the most will have the least on the Day of Resurrection, except for those upon whom Allah bestowed wealth, and they started giving it away left and right, front and back, and used it to do good.”***  
**(Bukhari & Muslim)**

### **5) Exposure of the betrayer**

**The Messenger of Allah ﷺ said: *“When Allah gathers the first and the last on the Day of Resurrection, a banner will be raised for every betrayer, and it will be said, ‘This is the betrayer of So and so the son of So and so.’”*** (Bukhari Muslim)

**The betrayer is the one who makes a promise then does not fulfil it. So a large**



**banner will be erected for the betrayer, on which his betrayal will be written, and he will be exposed on the Day of Resurrection. This banner will be placed at his backside. The greater the act of betrayal, the higher the banner will be raised.**

#### **6) Al-Ghalool:**

**Stealing from war booty before it is distributed Ghalool means stealing from the war booty, before it is distributed. This is a sin which involves some measure of selfishness and greed. Ghalool also includes the stealing of rulers, employees, workers and governors from the public coffers. They will be bellowing camel on their shoulders.**



## 7) One who seizes land by force

The Prophet ﷺ said: ***“Whoever seizes any portion of land unlawfully will be swallowed up by it on the Day of Resurrection, and will sink to the seventh earth.”*** (Bukhari)

## 8) One who is two-faced

The most evil of people on the Day of Resurrection will be the one who is fickle, who is not consistent in his attitude, but presents one face to some people and another face to others.

The Messenger of Allah ﷺ said:  
***“Whoever is two-faced in this world, will have a tongue of fire on the Day of Resurrection.”*** (Bukhari)



## 9) Spitting towards the Qiblah

The direction of the Qiblah is sacred and holy, hence a number of ahaadeeth forbid facing the Qiblah or turning one's back towards it when urinating and defecating.

One of the things that the Prophet ﷺ forbade was spitting in the direction of the Qiblah. The Messenger of Allah ﷺ said: *"Whoever spits towards the Qiblah will come on the Day of Resurrection with the spit between his eyes."* (Abu dawood)

## 10) One who lies about his dreams

The one who lies about his dreams will be punished on the Day of Resurrection by being told to tie together two grains of barley.



11) The one who eavesdrops on people when they dislike that will be punished by having molten lead poured into his ears on the Day of Resurrection.

Bukhari narrated in his Saheeh from Ibn 'Abbaas that the Prophet ﷺ said:

*“Whoever speaks of a dream that he did not see will be told to tie two grains of barley together, and he will never be able to do it. And whoever eavesdrops on people’s conversations when they do not like that or they try to move away from him, will have molten lead poured into his ears on the Day of Resurrection. “*

12) The ruler who stays aloof from his people

Abu Dawood, Ibn Maajah and Al-Haakim narrated with a saheeh isnaad that Abu



**Maryam al-Azdi related that the Messenger of Allah ﷺ said: *“Whoever is put in charge of any of the affairs of the Muslims and remains aloof from them and pays no attention to their needs and poverty, Allah will remain aloof from him on the Day of Resurrection, and will pay no attention to his needs and poverty.”***

**Remember this is not only for the kings and government, we as employers are responsible for our employees, men are responsible for their children even they have divorced the mother of the children. We need to be just and be concerned about fulfilling their needs be it financial, spiritual or emotional.**



13) The one who begs when he has the means of being independent

### III – THE STATE OF THE PIOUS

1) The people will be terrified on the Day of Resurrection, but the pious will not be terrified.

**Allah says:**

- “Verily, those for whom the good has preceded from Us, they will be removed far therefrom [Hell]. They shall not hear the slightest sound of it [Hell], while they abide in that which their ownelves desire. The greatest terror [on the Day of Resurrection] will not grieve them, and the angels will meet them, [with the greeting]: ‘This is your Day which you were promised.’ (Qur ‘an 21: 101-103)***





- . ***“... But He gives them respite up to a Day when the eyes will stare in horror” (Qur ‘an 14: 42)***

**The reason for this feeling of security which Allah will bestow upon His pious slaves will be that in this world their hearts were filled with fear of Allah, so they stood in prayer at night and fasted by day, and they made preparations for the Day when they would stand before Allah.**

## **2) Those whom Allah will shade with His shade**

**When the people are standing in that vast arena, beneath the harsh glare of the sun, tasting a torment which even the mighty mountains could not bear, a group of the best among them will be at**



peace in the shade of the Throne of the Most Merciful, and they will be spared the distress suffered by the rest of the people. *(We will discuss about them in the next class)*

### 3) Those who strive to meet their brothers' needs

The Prophet ﷺ said: ***“Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein,***



***Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.” (Sahih Muslim).***

**4) Those who show leniency to those who are in difficulty**

**The Prophet ﷺ said: “A man used to lend money to people, and he used to say to his servant, ‘When you come to one who is in difficulty, let him off, perhaps Allah**



***will let us off.’ And when he met Allah, Allah let him off. ” (Bukhari & Muslim)***

**And today we see our brothers and sisters are doing the exact opposite, making things difficult for each other whether it is financially or to practice their deen or to maintain kinship ties almost everyone we see around is somehow or other making things difficult for others. May Allah give us the hidayah to be lenient.**

**5) Those who are just in their judgements**  
**The Messenger of Allah (ﷺ) said, “*The just will be seated upon pulpits of light.*” Those who are fair with regards to their judgement and their family and those who are under them.” [Muslim].**



**SubhaanAllah... this should be a special reminder for men who are good outside but very rude with their wives or their womenfolk at home. And for women especially who are Mother in laws who take their daughter in laws as under them and treat them unjustly. The same applies to the managers for their employees. May Allah guide us all.**

## **6) The shuhada' (martyrs) and the muraabitoon**

**When the people will be filled with terror on the Day of Resurrection, the shaheed (martyr) will feel no fear. In Sunan at-Tirmidhi and Sunan ibn Maajah it is narrated that Al-Miqdaam ibn Ma'di Karb related: The Messenger of Allah ﷺ said:**



***“Before Allah, the shaheed has six virtues: he is forgiven from the first drop of blood shed; he will be shown his place in Paradise; he will be protected from the torment of the grave; he will be safe from the greater terror (of the Day of Resurrection); a crown of dignity will be placed on his head, of which one ruby is better than this world and all that is in it; he will be married to seventy two of Al-Hoor al- Ayn; and he will intercede for seventy of his relatives.”***

**The pertinent point in this hadith is that the shaheed will be safe from the greater terror, the terror of the Day of Resurrection. Similar to the shaheed (martyr) is the muraabif, who guards the borders of Islam for the sake of Allah. If he dies whilst he is guarding the borders**



**of Islam, Allah will keep him safe from the greater terror. As mentioned in a Hadeeth.**

**7) Those who free Muslim slaves**

**8) Those who control their anger**

**There are many difficult situations in which a person is subjected to annoyance. These may be caused by a relative, a friend or someone to whom one has done a favour. Undoubtedly the annoyance, whether it is something that we hear, see or feel, is something that causes us pain in our hearts and provokes all kinds of feelings that may motivate us to confront them openly. Self-control in such situations is something that only the strongest can achieve.**



**Islam counts controlling anger as a noble Islamic characteristic, for which a person deserves to be honoured with Paradise as wide as the heavens and the earth, which has been prepared for the pious. Controlling anger is one of the foremost characteristics of the pious.**

***“And march forth in the way [which leads to] forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqoon [the pious]. Those who spend [in Allah’s Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinoon [the good-doers]” (Qur ‘an 3: 133-134)***

**The Messenger of Allah ﷺ said:**

***“Whoever controls his anger when he is***





***able to act upon it, Allah will call him before all of creation on the Day of Resurrection, and will let him choose whichever of Al Hoor al- 'Iyn he wants. ”***  
**(Tirmidhi & Abu Dawood)**

### **9) The muadh-dhins**

**(who calls to prayer) Among those whose virtue will be made manifest on the Day of Resurrection will be the muadh-dhins. They will have the longest necks on that Day.**

### **10) Those who go grey (grow old) in Islam**

**The Messenger of Allah ﷺ said:**

***“Whoever turns grey in Islam, his grey hair will be a light for him on the Day of Resurrection.”*** (Tirmidhi and Sunan an-Nasaa ‘i)



**These those who grew old being a practising Muslim.**

### 11) The virtue of Wud,oo' (ritual cleansing)

**Those who respond to the Messenger ﷺ establishing regular prayer and doing wudoo ' as their Prophet commanded them, will be called on the Day of Resurrection with their faces and limbs shining with the traces of wudoo '.**

**Messenger of Allah ﷺ said: *"On the Day of Resurrection, my ummah will be called Al-Ghurr al Muhajjaloon because of the traces of wudoo'"* (Bukhari)**



Whoever turns away from My Reminder:

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا. وَنَحْشُرُهُ  
يَوْمَ الْقِيَامَةِ أَعْمَى. قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ  
بَصِيرًا. قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ  
تُنْسَى﴾

**But whoever turns away from My  
Reminder will certainly have a miserable  
life,<sup>1</sup> then We will raise them up blind on  
the Day of Judgment.”**

**They will cry, “My Lord! Why have you  
raised me up blind, although I used to  
see?”**

**Allah will respond, “It is so, just as Our  
revelations came to you and you  
neglected them, so Today you are  
neglected.”**



## [Surah Taahaa: 20: 124-126]

The people will be gathered barefooted, naked, and uncircumcised

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا  
، حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ  
قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ، أَنَّ عَائِشَةَ .  
رَضِيَ اللَّهُ عَنْهَا . قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ " تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا " قَالَتْ عَائِشَةُ فَقُلْتُ  
يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى  
بَعْضٍ . فَقَالَ " الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ . "

**Narrated `Aisha:**

**Allah's Messenger (ﷺ) said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Messenger (ﷺ)! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."**



## Sahih al-Bukhari 6527

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا " . فَقَالَتْ امْرَأَةٌ أَيْبَصِرُ أَوْ يَرَى بَعْضُنَا عَوْرَةَ بَعْضٍ قَالَ " يَا فُلَانَةُ: (لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ) " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا . وَفِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا .

**Ibn Abbas narrated that :**

**the Prophet said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."**



[Tirmidhi: 3332]

Everyone will have enough concern of their own:

**And no close friend will ask 'about' their friends,**

**'although' they will be made to see each other. The wicked will wish to ransom themselves from the punishment of that Day by their children,**

**their clan that sheltered them,**

**and everyone on earth altogether, just to save themselves.**

**But no! There will certainly be a raging Flame**



**ripping off scalps.**

**It will summon whoever turned their backs 'on Allah' and turned away 'from the truth',**

**and gathered and hoarded 'wealth'.**

**Indeed, humankind was created impatient:**

**distressed when touched with evil.**

**[Surah Mu'arij:70: 10-18]**

**Then, when the Deafening Blast<sup>1</sup> comes to pass—**

**on that Day every person will flee from their own siblings,**

**and 'even' their mother and father,**

**and 'even' their spouse and children.**



**For then everyone will have enough concern of their own.**

**[Surah Abbasa:80: 33-37]**

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ  
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ  
أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
حِينَ أَنْزَلَ اللَّهُ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} قَالَ ” يَا مَعْشَرَ  
قُرَيْشٍ . أَوْ كَلِمَةً نَحْوَهَا . اشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ  
مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ  
شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ  
شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ  
شَيْئًا وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مَا شِئْتَ مِنْ مَالِي، لَا  
أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا ” . تَابَعَهُ أَصْبَغُ عَنْ ابْنِ وَهْبٍ  
عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ .

**Narrated Abu Huraira:**

**Allah’s Messenger (ﷺ) got up when the Verse:—‘And warn your tribe of near kindred....’ (26.214) was revealed and**





**said, “O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah’s Messenger (ﷺ)) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad ! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).**

**[Sahih Al Bukhari: 4771]**



The people will sweat so profusely on the Day of Resurrection :

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

**Miqdad b. Aswad reported:**

**I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b.**



**Amir said: By Allah, I do not know whether he meant by” mile” the mile of the (material) earth or dn instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their. knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah’s Apostle (ﷺ) pointed his hand towards his mouth.**



[Sahih Muslim: 2864]

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَغْرُقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانُهُمْ ".

**Narrated Abu Huraira:**

**Allah's Messenger (ﷺ) said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."**

[Sahih Al Bukhari: 6532]

عَنْ ابْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. {يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ " يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ ".

**Narrated Ibn `Umar:**

**The Prophet (ﷺ) said (regarding the Verse), "A Day when all mankind will stand before the Lord of the Worlds,"**



**(that day) they will stand, drowned in their sweat up to the middle of their ears.”**

[Sahih Al Bukhari: 4938; 6531]

All Will be returned to Allah:

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

**Be mindful of the Day when you will ‘all’ be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged.**

[Surah Baqarah:02: 281]

*May Allah make us all amongst the pious and save us from the terrors of that day.*

*How to save ourself from the hardships & Sufferings of the Day of Resurrection*



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
“ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ  
عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ  
يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي  
عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ  
لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ  
اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ  
السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ  
اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ” .

**Abu Huraira reported Allah's Messenger**

**(ﷺ) as saying:**

**He who alleviates the suffering of a  
brother out of the sufferings of the  
world, Allah would alleviate his suffering  
from the sufferings of the Day of**



**Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels**



would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead.

[Sahih Muslim: 2699]

عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُوسِرًا فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ " .

**Abu Mas'ud (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:**





**A person from people who lived before you was called to account (by Allah at the Day of Judgment) and no good was found in his account except this that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to the straitened ones. Upon this Allah, the Exalted and Majestic, said: We have more right to this, so overlook (his faults).**

**[Sahih Muslim: 1561]**



عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ، طَلَبَ غَرِيماً  
لَهُ فَتَوَارَى عَنْهُ ثُمَّ وَجَدَهُ فَقَالَ إِنِّي مُعْسِرٌ . فَقَالَ اللَّهُ  
قَالَ اللَّهُ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ " مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبٍ يَوْمَ  
الْقِيَامَةِ فَلْيُنْفَسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ " .

**Abdullah b. Abu Qatada reported that  
Abu Qatada (Allah be pleased with him)  
demanded (the payment of his debt)  
from his debtor but he disappeared; later  
on he found him and he said:  
I am hard up financially, whereupon he  
said: (Do you state it) by God? He said: By  
God. Upon this he (Qatada) said: I heard  
Allah's Messenger (ﷺ) as saying: He who  
loves that Allah saves him from the  
torments of the Day of Resurrection**



**should give respite to the insolvent or remit (his debt).**

[Sahih Muslim: 1563]

عَنْ حُذَيْفَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَاتَ رَجُلٌ ، فَقِيلَ لَهُ قَالَ كُنْتُ أَبَايُعُ النَّاسَ ، فَأَتَجَوَّزُ عَنِ الْمُوسِرِ ، وَأُخَفِّفُ عَنِ الْمُعْسِرِ ، فَغُفِرَ لَهُ " . قَالَ أَبُو مَسْعُودٍ سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

**Narrated Hudhaifa:**

**I heard the Prophet (ﷺ) saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of**



**the poor.’ So he was forgiven (his sins.)”  
Abu Mas`ud said, “I heard the same  
(Hadith) from the Prophet.”**

[Sahih Al Bukhari: 2391; 3451]

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “  
سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ  
الْعَادِلُ، وَشَابُّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي  
الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا  
عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي  
أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا  
تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ.”

**Narrated Abu Huraira:**

**The Prophet (ﷺ) said, “Allah will give  
shade, to seven, on the Day when there  
will be no shade but His. (These seven  
persons are) a just ruler, a youth who has**



**been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."**

**[Sahih Al Bukhari: 660; 1423]**



## *ASH-SHAFAA 'AH – INTERCESSION*

When the distress of the people in that great gathering grows intense, they will search for a long time among those of high status for someone to intercede for them with their Lord.

**They will ask their father Adam A.S. to undertake this great mission, and they will remind him of his virtue and how Allah honoured him, but he will refuse and will make excuses. He will mention how he disobeyed his Lord by eating from the tree from which Allah forbade him to eat, and he will refer them to Nooh (Noah) A.S., the first Messenger**



**whom Allah sent to mankind, whom Allah called a grateful slave. But he will refuse and make excuses by referring to some of his shortcomings in his duties towards his Lord and Master. He will refer them to the Mighty Messengers who came after him, and each of them in turn will refer them to the one who came after him, until they come to the Last Messenger, Muhammad ﷺ, to whom Allah forgave all his past and future sins, so he occupies a position for which the earlier and later generations will praise him, and his great and high status will thereby be made manifest. He will ask his Lord for permission, which will be granted, and he will praise and glorify Him, and ask Him with regard to his ummah, and his prayer will be answered. That is because Allah has granted each**



**Prophet a prayer for his nation which will not be refused. Every Prophet hastened to offer that supplication in this world, but the Messenger ﷺ saved his prayer for that great gathering when his ummah will need his supplication. May Allah bless him and grant him peace, for he is kind and merciful towards his ummah, as his Lord described him. It is narrated in Bukhari and Muslim that Anas ibn Maalik R.A. said: The Messenger of Allah ﷺ said: *“Every Prophet asked for something or every Prophet was granted one supplication for his nation, but I have postponed my supplication in order to intercede for my ummah on the Day of Resurrection.”***





The Hadeeth about Ash-Shafaa'ah  
Bukhari, Muslim and Tirmidhi narrated  
that Prophet ﷺ said : –

**'I will be the leader of mankind on the Day of Resurrection. Do you know why that is? Allah will gather the first and the last in one arena, and they will all be seen and they will all hear the call of the caller. The sun will be brought close to them, and the people will suffer unbearable distress and grief. The people will say, 'Do you not see the state you are in and how bad it is? Why don't you look for someone who will intercede for you with your Lord? And the people will say to one another, 'Your father Adam A.S.' So they will go to him and say, ' O ' Adam, you are the father of mankind; Allah created you with His hand and breathed into you the soul (created by**



**Allah for you); He commanded the angels to prostrate to you and He caused you to dwell in Paradise. Why do you not intercede for us with your Lord? Do you not see the state we are in and how bad it is?' He will say, 'My Lord is angry today in a way that He has never been before and never will be again. He forbade me (to eat) from the tree, and I disobeyed him. Myself, myself, myself. Go to someone else, go to Nooh (Noah) A.S.' So they will go to Nooh and will say, 'O' Nooh, you were the first of the Messengers to the people of the earth, and Allah called you a grateful slave. Do you not see the state we are in and how bad it is? Why do you not intercede for us with your Lord?' He will say, 'My Lord is angry today in a way that He has never been before and never will be again. I**



**had one supplication and I prayed against my people. Myself, myself, myself. Go to someone else, go to Ibraaheem (Abraham) A.S.'**

**So they will go to Ibraaheem and will say: 'You are the Prophet of Allah, His Close Friend (Khaleel) among the people of the earth. Intercede for us with your Lord. Do you not see the state we are in?' He will say to them: 'My Lord is angry today in a way that He has never been before and never will be again, and I told three lies which he will mention – Myself, myself, myself. Go to someone else, go to Moosa (Moses) A.S.'**

**So they will go to Moosa and will say, 'You are the Messenger of Allah, and He favoured you above the people by sending you and by speaking to you. Intercede for us with your Lord. Do you**



**not see the state we are in?’ He will say to them: ‘My Lord is angry today in a way that He has never been before and never will be again, and I killed a soul whom I had not been commanded to kill. Myself, myself, myself. Go to someone else, go to ‘Eesa (Jesus) A.S.’**

**So they will come to ‘Eesa, and will say, ‘O’ ‘Eesa, you are the Messenger of Allah and His Word which He bestowed on Maryam, and a spirit created by Him, and you spoke to the people in the cradle.**

**Intercede for us with your Lord. Do you not see the state we are in?’ Eesa will say to them: ‘My Lord is angry today in a way that He has never been before and never will be again,’ and he will not mention any sin. ‘Myself, myself, myself. Go to someone else, go to Muhammad.’**

**So they will come to Muhammad ﷺ –**



**according to one report, they will come to me – and will say, ‘O’ Muhammad, you are the Messenger of Allah and the Seal of the Prophets. Allah forgave you all your past and future sins. Intercede for us with your Lord. Do you not see the state we are in?’ So I will set out and come beneath the Throne, where I will fall down prostrating to my Lord. Then Allah will inspire me to praise Him in a way that no one before me was ever inspired. Then it will be said, ‘O’ Muhammad, raise your head. Ask and you will be given, intercede and your intercession will be accepted. ‘ So I will raise my head and say, ‘My ummah, O’ Lord, my ummah O’ Lord, my ummah O’ Lord. ‘It will be said, ‘O’ Muhammad, admit to Paradise those among your ummah who will not be brought to**



**account, from the right-hand gate of the gates of Paradise.’ They will have the right to enter through the same gates as other people. Then he said: ‘By the One in Whose Hand is my soul, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar – or like the distance between Makkah and Busrah. “**

**SubhaanAllah! *`Allahumma salli `ala Muhammadin, wa `ala `ali Muhammadin, kama sallaita `ala `ali Ibrahima, innaka Hamidum Majid. Allahumma barik `ala Muhammadin, wa `ala `ali Muhammadin, kama barakta `ala `ali Ibrahima, innaka Hamidum Majid***



## Two important things to note from the Hadeeth: –

1. The intercession can only be made to those who Allah grants permission.
2. Another great thing to note in this Hadeeth is that all the Prophets (apart from Prophet Mohammad ﷺ) said.  
***“” ‘My Lord is angry today in a way that He has never been before and never will be again”*** SubhaanAllah this is a day where those who were amongst the best of the people the Prophets of Allah, the Khaleel of Allah, all of them, all of them are scared, what do you think you and I will feel? Prepare o my brothers and sisters, prepare for that day, repent and hasten to do good deeds, do your



**best to get a chance to be amongst the saved ones, the ones under His shade, those for whom our beloved Prophet ﷺ will intercede. Do your best, pray and remember the ummah in your prayers!**

## Types of Intercession on that Day

- **The greater intercession, which is the station of praise and glory (Al-Maqaam al-Mahmood). This is when the first and the last will approach the Messenger ﷺ to intercede with his Lord so that the people may find relief from the terrors of the gathering.**
- **Intercession for the sinners among the monotheists (believers in**





**Tawheed) who entered Hell (for their sins).**

**Intercession for sinners is not specific for the last Messenger ﷺ. The Prophets, martyrs and scholars may all be given the permission by Allah and will intercede. A man's deeds will also intercede for him. But our Messenger ﷺ will have the greatest share of this type of intercession.**

## *RECKONING*

**What is meant by the Reckoning and requital is that Allah will make His slaves stand before Him, and He will remind them of the deeds that they did, the words that they said, the faith or kufr**



**that they followed in this world, whether they followed the Straight Path or deviated from it, whether they were obedient or disobedient. He will tell them what rewards or punishments they deserve, and the slaves will be given their books (records of their deeds) in their right hands if they were righteous and in their left hands if they were evil.**

**The Reckoning includes what Allah will say to His slaves, what they will say to Him, the proof and evidence that will be established against them, the testimony of the witnesses and the weighing of their deeds.**

**Some of the Reckoning will be difficult, and some will be easy; some of it will involve honouring and some will involve**



**rebuking; some will involve generosity and forgiveness, and the One Who is in charge of that is the Most Generous.**

**Our Lord has described for us the scene of the Reckoning and requital on the Day of Reckoning. Allah (SWT) says: *“And the earth will shine with the light of its Lord [Allah, when He will come to judge among men], and the Book will be placed [open], and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged”* (Qur ‘an 39: 69)**

**The Messengers will be brought forth in the arena of judgement and reckoning, and will be asked about the matter with which Allah entrusted them, namely the**



**conveying of the Revelation of Allah to those to whom they were sent. And they will testify against their people concerning what they know about them.**

**On that great Day the witnesses will stand up and testify against the people, speaking of what they did. These witnesses are the angels who used to record everything that a person did. The Prophets and scholars will also testify against people, as will the earth, the sky, nights and days.**

**The sinners among them will be brought forth; these are the ones who rejected the Messengers and rebelled against their Lord, and were arrogant in the earth. They will be bound in fetters, wearing garments of pitch.**



**Because of the intensity of the horrors, the nations will be brought to their knees when the people are called for the reckoning, because of the enormity of what they are witnessing and the state they are in.**

**This is a great and majestic scene indeed. We ask Allah to save us by His grace, bounty and generosity.**

**The Principles according to which the People will be brought to Account**

**1) *Perfect justice which is not contaminated by any element of injustice. “Surely, Allah wrongs not even of the weight of an atom [or a small ant]” (Qur ‘an 4 : 40)***

**2) *No one will be responsible for the sin of another. Except those whom he***



***Misguides*** by his words and deeds, just as those who call people to true guidance will receive the reward for what they do as well as the like of the reward of those who follow their guidance and benefit from their knowledge. So the fact that those misguided people misguide others is an action on their part for which they will have to face the consequences.

***3) Showing the people the deeds that they had sent forth; (The Book).*** The way in which the people will be shown what they sent forth of deeds will be by means of their being given the books of their deeds, which they will read. Our Lord has told us that He has appointed two angels to each one of us, to record our righteous and evil deeds. When a person dies, a seal is placed on his book, and when the



**Day of Resurrection comes, each person will be given his book and will be told, *'Read your book; you are sufficient as a reckoner against yourself this Day.'* This is a book which includes all of a person's deeds, great and small alike.**

**4) Multiplication of Hasanaat (good deeds) but not of sayi'aat (bad deeds)**  
**Abu Dharr R.A. said: "The trusted truthful [i.e., the last Prophet ﷺ] told us that his Lord told him: *'The Hasanah is for ten like it or more, and the sayi'ah is one, or I will forgive it. And if you meet Me with sins nearly as great as the earth, so long as you did not associate anything in worship with Me, I will meet you with forgiveness nearly as great as the earth.'*" (Ahmed & Haakim, Authenticated by Sheikh Albani)**



What people will be Questioned about

**1) Kufr and shirk. The most serious matter about which people will be questioned is their kufr and shirk. Allah will question them about the partners and rivals which they used to worship instead of Allah. *“And it will be said to them: ‘Where are those [the false gods whom you used to set up as rivals with Allah] that you used to worship. Instead of Allah? Can they help you or [even] help themselves?’”* (Qur ‘an 26: 92-93)**

**They will be questioned about their worship of [false gods] other than Allah, when they offered sacrifices to the gods whom they used to worship. And they will be questioned about their rejection of the Messengers.**





**2) What they did in this world. On the Day of Resurrection, a man will be asked about all the deeds which he did in this world, as Allah says: “So, by your Lord, [O’ Muhammad], We shall certainly call all of them to account. For all that they used to do” (Qur’an 15: 92-93)**

**The Prophet ﷺ :dias *“The son of Adam will not be released from his Lord’s presence on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and spent it, and what he did with the knowledge he gained.”***  
**(Tirmidhi)**

**3) The luxuries that they enjoyed. “Then, on that Day, you shall be asked about the**



***delight [you indulged in, in this world”***  
**(Qur’an 102:8) That is, the delights of a full stomach, cool water, the shade of dwellings, an even-tempered nature and the joy of sleep. The delights referred to in the aayah are not limited to those mentioned in these interpretations, because the kinds of joy and delight are innumerable, food, health, sight, ability to hear, talk, family etc.**

**Some people do not realize the great blessings that Allah (SWT) has bestowed upon them. They do not appreciate the blessing of having, water to drink and food to eat, or the blessings that Allah has bestowed upon them in their homes, spouses and children. They think that luxury means having palaces, gardens and fancy means of transportation.**



**The Messenger of Allah ﷺ said: *“There are two blessings which many people do not appreciate: good health and free time.”* (Bukhari)**

**What this means is that they fail to appreciate these two blessings fully, and they do not fulfil the duties associated with them, and whoever does not fulfil the duties associated with a thing does not appreciate it fully.**

**The questioning about blessings and luxuries will be to question whether a person was grateful for the blessings that Allah bestowed upon him. And that these were used in the right way.**

**4) Promises and covenants, Every covenant among people that does not involve anything that is Haraam, Allah**



**will ask them whether they fulfilled it: “...  
*And fulfil [every] covenant. Verily, the  
covenant will be questioned  
about” (Qur’an 17: 34)***

**5) Hearing, sight and hearts, “*And follow  
not [O’ man, i.e., say not, or do not, or  
witness not] that of which you have no  
knowledge. Verily, the hearing, and the  
sight, and the heart of each of those ones  
will be questioned [by Allah].” (Qur’an  
17: 36)***

**Qataadah said: “Do not say, ‘ I saw’ when  
you did not see, or ‘I heard’ when you did  
not hear, or ‘I know’ when you do not  
know, for Allah will ask you about all of  
that. “**

**Ibn Katheer said: “The implication of  
what is mentioned in the aayah is that**



**Allah forbids us to speak without knowledge, i.e., conjecture or suspicion which is based on imagination.**

**The First of his Deeds for which a Person will be brought to Account**

**The first of his duties towards Allah for which a person will be brought to account will be his Salaah (prayer). If his prayer is good he will succeed and prosper, otherwise he will be a loser and doomed.**

**How the people will be given their Books (Book of Deeds)**

**At the end of the Reckoning, each person will be given his book containing a complete record of the deeds which he did in this life. The ways in which the people will be given their books will vary.**



**The believer will be given his book in his right hand, from the front, and his reckoning will be easy, then he will return to his family in Paradise in joy.**

**When the believer will look at what his record contains, of Tawheed and righteous deeds, he will be happy and will rejoice, and he will raise his voice to announce this joy. *“Then as for him who will be given his Record in his right hand will say: ‘Here! Read my Record! Surely, I did believe that I shall meet my Account! ‘So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!”* (Qur’an 69: 19-24)**



**As for the disbeliever, munaafiq (hypocrite) and people of misguidance, they will be given their books in their left hands from behind their backs. At that point the kaafir will raise his voice with cries of woe, praying against himself.**

***“But whosoever is given his Record behind his back, He will invoke [for his] destruction, And he shall enter a blazing Fire, and made to taste its burning.”***  
**(Qur'an 84:10-12)**

## **SUMMARY DESCRIBING THE SCENE OF THE RECKONING:**

**“When the people are resurrected from their graves to the place (of Judgement), they will stand therein for as long as Allah (SWT) wills, barefoot and naked. Then the time of reckoning will come when Allah wills to bring them to**



account. He will command that the books in which the honourable scribes (angels) recorded the deeds of mankind be brought forth. Among them will be some who will be given their books in their right hands. These are the blessed (those who are to enter Paradise). Others will be given their books in their left hands or from behind their backs. They are the doomed (those who are to enter Hell). At that point each person will read his book.

*Imagine yourself when the books fly forth* and the Balance is set up, and you are called by name before all of creation: where is So and so the son of So and so? Come to have your record examined before Allah. Angels will be dispatched to fetch you, and they will bring you closer to Allah. There will be no problem posed





**by the similarity of names to your name and your father's name. You will know that you are the one who is being called. Your heart will be filled with fear and your limbs will start to tremble. You will start to panic, your colour will change and your heart will sink. You will be taken through the ranks to your Lord, to be examined by Him and to stand before Him. The eyes of all creatures will be upon you, and you will be standing, before them all. Your heart will sink and you will be filled with intense terror, because you will know what is going to happen.**

***Imagine yourself, standing before your Lord, holding in your hands the book that speaks of your deeds. It will not overlook any terrible deed that you did and***



**concealed, or any secret that you kept. You will read the book's contents nervously, with a broken heart, faced with terrors from in front and behind. How many forgotten terrible actions will you remember now! How many bad deeds which you had concealed will be made known now! How many deeds which you took for granted were sincere and acceptable will now be thrown back at you in that place and cancelled out, after you had pinned such great hopes on them! How much regret will fill your heart and how sorry you will feel for your negligence in obeying your Lord!**

**The one who is given his book in his right hand will know that he is one of the people of Paradise, and will say, "Here, read my Record!" He will come forth and**



**a white book will be brought out for him, in the middle of which are his sayi 'aat and on the outside of which are his Hasanaat. He will start by reading the record of his sayi 'aat and he will be scared; his face will turn yellow and his colour will change. When he reaches the end of his book, it will say, 'These are your sayi'aat, and you are forgiven for them.' He will be filled with great joy, then he will turn the book over and will read his Hasanaat, and his joy will only increase further. At the end of the book, he will find the words, these are your Hasanaat, which are multiplied for you. Then his face will turn white, and a crown will be brought and placed on his head. He will be dressed in two garments and every joint of his body will be adorned. He will grow to a height of sixty cubits,**



**which was the height of Adam, and it will be said to him, ‘Go to your companions and tell them the glad tidings, tell them that each one among them will have the same.’**

**If a man was a leader of evil, who called others to evil and enjoined it upon them, and persisted in doing it regularly, he will be called by his name and the name of his father. He will come forth and a black book will be brought out for him, in the middle of which will be his Hasanaat and on the outside of which are his sayi’aat. The reckoning will start with his Hasanaat, which he will read and will think that he will be saved. When he reaches the end of his book, it will say, these are your Hasanaat, and they are rejected. Then his face will turn black,**



**and he will be overwhelmed with grief and despair. Then he will turn the book over and read his sayi 'aat. His grief will only increase further, and his face will turn even blacker. When he reaches the end of the book, he will find the words, these are your sayi'aat, which are multiplied for you – i.e., the punishment will be multiplied for him, it does not mean that things that he did not do will be added to his record. Then he will be taken to the Fire; his eyes will turn blue and his face will turn black, and he will be clothed in garments of pitch. 'Then fasten him' it is said, (this means) his neck will be fastened in it, then he will be dragged by it. If one link of this chain were to be placed on a mountain, it would melt.**



**He will call out to his companions, ‘Do you recognize me?’ They will say, ‘No, but we see the grief on your face. Who are you?’ He will say, ‘I am So and so the son of So and so, and each of you will have the same as I have.’**

***Imagine yourself, if you are one of the blessed,* going out before all of creation with a joyful face, having attained perfection and beauty, with your book in your right hand, seized under the arms by an angel who will call out before the people, ‘This is So and so the son of So and so, he has attained happiness and will never feel sorrow again.’ But if you are one of the doomed, your face will turn black and you will pass the people with your book in your left hand, or behind your back. You will utter cries of**



**woe and an angel will seize you under the arms and call out before all the people: ‘So and so is doomed to a state of misery and will never feel happy again! ““**

*May Allah give us the Hidaayah to work to be amongst the blessed ones, who get their books in their right hands by His Mercy!*

*There will be none among you but will be talked to by Allah on the Day of Resurrection*



“ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسَيَّكَلُمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَ اللَّهِ وَبَيْنَهُ تَرْجُمانٌ، ثُمَّ يَنْظُرُ فَلَا يَرَى شَيْئًا قُدَّامَهُ، ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ”.

**Narrated `Adi bin Hatim:**

**The Prophet (ﷺ) said, “There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity).**





[Sahih Bukhari: 6539]

Are we prepared for that certain day? Are we busy getting ready for it as we would for an inescapable travel or an impinging test, or are we too engrossed in our worldly pleasures? Allah says:

﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ  
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ  
مِّنَ الصَّالِحِينَ﴾

**And spend of that with which We have provided you, before death comes to one of you and he says, “My Lord! If only You would defer me for a little while, then I should give sadaqah and be among the righteous.” But Allah defers no soul when**



**its appointed term arrives. Allah is well acquainted with all that you do.»**

**Al-Munafiqun 63:11.**

***SETTLING SCORES AMONG ALL  
CREATURES***

**On the Day of Resurrection, Allah the Just, will settle the score between the oppressed and his oppressor, so that there will be no outstanding wrongs among people. Scores will be settled even among the animals. If two sheep butted heads, and one had no horns and the other did, then the score will be settled between them. Muslim narrated**



from Abu Hurayrah (رضى الله عنه) that the Prophet (ﷺ) said:

**“All creatures’ rights will be restored to them on the Day of Resurrection, to such an extent that the hornless sheep will settle its scores with the homed sheep.”**

Muslim: 1997, hadith no. 2582.

“ مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ ”.

**Narrated Abu Huraira:**

**Allah’s Messenger (ﷺ) said, “Whoever has wronged his brother, should ask for**



**his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).**

**[Sahih Bukhari: 6534]**

**Scores will be settled:**



عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَذَرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ " إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ " .

**Abu Huraira reported Allah's Messenger (ﷺ) as saying:**

**Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on**



**the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.**

**[Sahih Muslim: 2581]**



**They are threatened because of their failure to pay zakah. And Allah tells us that it will be said to them:**

مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ . وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ . وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

**‘What has caused you to enter Hell?’  
They will say: ‘We were not of those who used to offer the Salaah [prayers], Nor we used to feed Al-Miskeen [the poor]; And we used to talk falsehood [all that which Allah hated] with vain talkers. And we used to belie the Day of Recompense.’It**



(Qur 'an 74: 42-46)

**The dispute of the kaafir with his own limbs This dispute will reach its peak when a man argues with his own limbs:**

وَيَوْمَ يُحْشَرُ أَعْدَاؤُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ. حَتَّىٰ إِذَا  
مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ. وَقَالُوا لِمَ لُجُودِنَا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا  
أَنْطَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ  
وَالِيهِ تَرْجَعُونَ

**And [remember] the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. Till, when they reach it [Hell-fire], their hearing [ears] and their eyes and their skins will testify against them as to what they used**





**to do. And they will say to their skins,  
'Why do you testify against us?' They will  
say: 'Allah has caused us to speak. ' He  
causes all things to speak, and He created  
you the first time, and to Him you are  
made to return)**

**(Qur 'an 41: 19-21)**

Muslim, Tirmidhi, Ibn Mardawayh and Al-Bayhaqi narrated that Abu Sa'eed and Abu Hurayrah (may Allah be pleased with them both) stated: The Messenger of Allah (ﷺ) said:

**"The slave will meet his Lord, and Allah will say, 'Did I not honour you and make you a leader and give you a spouse, and subjugate horses and camels for your**



**use, and let you become a leader?’ He will say, ‘Yes indeed, O’ Lord. ‘ (Allah) will say, ‘Did you think that you would meet Me?’ He will say, ‘No.’ (Allah) will say, ‘I will forget you as you forgot Me.’ Then a second slave will meet Him, and He will say something similar to him. Then a third slave will meet Him, and He will say something similar, but he (the third slave) will say, ‘I believed in You and in Your Book and Your Messenger.**

**I prayed, fasted and gave in charity.’ He will praise himself as much as he can. Then (Allah) will say, ‘Shall We not send Our witness against you?’ and he will wonder who that witness could be. Then a seal will be placed over his mouth, and it will be said to his thigh, ‘Speak!’ So his thigh will speak, as will his mouth and his**



**bones, of what he used to do, and thus he will be left with no excuse. That is the munaafiq (hypocrite), and that is the one with whom Allah will be angry.”**

**Muslim, 4/2280, hadith no. 2969.**

**Also among the witnesses will be the earth, and days and nights; they will testify about what was done to them and against them. Wealth will testify against its owner. Ququbi devoted a chapter to this subject in his Tadhkirah, in which he mentioned the hadith narrated by Tirmidhi from Abu Hurayrah (رضي الله عنه), who said: The Messenger of Allah (ﷺ) recited this aayah**

**يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا**



**That Day it [the earth] will declare its information [about all that happened over it of good or evil].**

**(Qur 'an 99: 4)**

**In Sunan at-Tirmidhi it is narrated that 'Aa'ishah said: "A man came and sat in front of the Messenger of Allah (ﷺ), and said, 'O' Messenger of Allah, I have two slaves who tell me lies, betray and disobey me, and I insult them and beat them. What is my position with regard to them?' The Messenger of Allah (ﷺ) said:**

**'On the Day of Resurrection, their betrayal, disobedience and lying will be measured against your punishment of them. If your punishment is commensurate with their wrongs, then**



there will be no score to settle. If your punishment of them was less than their sins deserved, then this will count in your favour. If your punishment of them was more than their sins deserved, then the score will be settled against you.’ The man turned away and started to weep. The Messenger of Allah (ﷺ) said to him, ‘Have you not read the words of Allah?’

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard



**seed, We will bring it. And Sufficient are  
We to take account.**

**(Qur ‘an 21: 47).”“**

**The first people to be judged who  
followed Muhammad (صلى الله عليه وسلم)**

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

**نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ الْمَقْضَى بَيْنَهُمْ قَبْلَ  
الْخَلَائِقِ**



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

Recorded by al-Bukhārī and Muslim. In a similar ḥadīth, also recorded by them both,

**the prophet (صلى الله عليه وسلم) said:**

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَذَا اللَّهُ فَعَدَّا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى

**We are the last ones but the first ones on the Day of Resurrection. They were given the scripture before us and we were**



**given it after them. So this is the day they differed about, but Allah has guided us. So tomorrow is for the Jews, and the day after is for the Christians.**

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

**نَحْنُ آخِرُ الْأُمَمِ وَأَوَّلُ مَنْ يُحَاسَبُ ، يُقَالُ : أَيْنَ الْأُمَّةُ الْأُمِّيَّةُ وَنَبِيِّهَا ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ**

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





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

**The first thing for which a worshipper of Allah will be judged and called to account regarding the rights of Allah will be his prayer based on the statement of the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)**

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

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



**deeds will be sound, but if it is bad, the rest of his deeds will be bad.**

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

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

أَوَّلَ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

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



Recorded by al-Bukhārī and Muslim

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

## ***WITNESSES ON THE DAY OF RESURECTION***

### ***1. THE BODY PARTS ARE GOING TO BEAR WITNESS ON THE DAY OF JUDGEMENT:***

**Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say,**



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

**RECORDED BY MUSLIM.**



﴿مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ . وَلَمْ  
نَكُ نُطْعِمِ الْمِسْكِينَ . وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ . وَكُنَّا  
نُكَذِّبُ بَيَّوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ﴾

**“What has landed you in Hell?”- They will  
reply, “We were not of those who  
prayed,- nor did we feed the poor.-**

**We used to indulge ‘in falsehood’ along  
with others,- and deny the Day of  
Judgment,- until the inevitable came to  
us.”**

**So the pleas of intercessors will be of no  
benefit to them.**

**[Surah Mudasir:74: 42-48]**



الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ  
بِمَا كَانُوا يَكْسِبُونَ

**On this Day We will seal their mouths,  
their hands will speak to Us, and their  
feet will testify to what they used to  
commit.**

[Surah Yaseen:36: 65]

وَيَوْمَ يُخْشَرُ أَعْدَاؤُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ. حَتَّىٰ إِذَا  
مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ . وَقَالُوا لِمَ لُجُودِنَا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا  
أَنْطَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ  
وَالِيهِ تَرْجَعُونَ



**‘Consider’ the Day ‘when’ the enemies of Allah will be gathered for the Fire, all driven in ranks.**

**When they reach it, their ears, eyes, and skin will testify against what they used to do**

**They will ask their skin ‘furiously’, “Why have you testified against us?” It will say, “We have been made to speak by Allah, Who causes all things to speak. He ‘is the One Who’ created you the first time, and to Him you were bound to return.**



## [Surah Haa Meem Sajdah:41: 19-21]

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ " هَلْ تَدْرُونَ مِمَّ أَضْحَكُ " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بَلَى . قَالَ فَيَقُولُ فَإِنِّي لَا أَجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ الْكَاتِبِينَ شُهودًا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لَأَرْكَانِهِ انْطِقِي . قَالَ فَتَنْطِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ - قَالَ - فَيَقُولُ بُعْدًا لَكَنَّ وَسُحْقًا . فَعَنَّاكَ كُنْتُ أَنَاضِلُ " .

**Anas b. Malik reported:**

**We were in the company of Allah's Messenger (ﷺ) when he smiled, and said: Do you know why I laughed? We said: Allah and His Messenger, know best. Thereupon he said: It was because**





**(there came to my mind the) talk which the servant would have with his Lord (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would be the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the hands and feet): Be away, let**



**there be curse of Allah upon you. It was for your safety that I contended.**

[Sahih Muslim: 2969]

## *2. LAND, GROUND WILL BE A WITNESS:*

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا . بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

**on that Day the earth will recount everything,**

**having been inspired by your Lord ʾto do soʾ.**

[Surah Zilzal:99: 4-5]



### 3. WEALTH WILL BE A WITNESS:

(( إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ ، وَنِعَمَ صَاحِبُ الْمُسْلِمِ هُوَ  
لِمَنْ أَعْطَى مِنْهُ الْمِسْكِينِ وَالْيَتِيمِ وَابْنَ السَّبِيلِ - أَوْ كَمَا  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّهُ مَنْ يَأْخُذْهُ  
بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ  
الْقِيَامَةِ )

**No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”**



[Sahih Al Bukhari: 1465; 2842]

#### 4. EVERYTHING WILL BE A WITNESS ON THE DAY OF RESURRECTION

“ إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ  
بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا  
يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا  
شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ”. قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

**Narrated `Abdur-Rahman:**

**Abu Sa`id Al-Khudri told my father, “I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a**



**jinn or any other creature, will be a witness for you on the Day of Resurrection.” Abu Sa`id added, “I heard it (this narration) from Allah’s Messenger (ﷺ).”**

**[Sahih Al Bukhari: 609]**

(( لَا يَسْمَعُهُ جِنٌّ وَلَا إِنْسٌ وَلَا شَجَرٌ وَلَا حَجَرٌ إِلَّا شَهِدَ لَهُ ))

**It was narrated from ‘Abdullah bin ‘Abdur-Rahman bin Abu Sa’sa’ah that: His father who was under the care of Abu Sa’eed said: “Abu Sa’eed said to me: ‘If you are in the desert, raise your voice when you say the Adhan, for I heard the Messenger of Allah say: ‘No jinn, human,**



**tree or rock will hear it, but it will bear witness for you.'"**

**[Ibn Majah: 723]**

### ***5. UMMAH OF PROPHET MUHAMMAD (PEACE BE UPON HIM) – YOU AND I***

**It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) said:**

**"A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say:**



‘Yes.’ Then his people will be called and it will be said: ‘Did he convey the message to you?’ They will say: ‘No.’ Then it will be said: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ So the nation of Muhammad will be called and it will be said: ‘Did this man convey the message?’ They will say: ‘Yes.’ He will say: ‘How did you know that?’ They will say: ‘Our Prophet told us that the Messengers had conveyed the message, and we believed him.’ This is what Allah says: “Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (ﷺ)) be a witness over you.” [2:143] *WITNESSES ON THE DAY OF RESURECTION*



## *1. THE BODY PARTS ARE GOING TO BEAR WITNESS ON THE DAY OF JUDGEMENT:*

**Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say, “My Lord, I believed in you, in your book, and in your messengers. I prayed, fasted, and gave charity.” And he will continue praising the good (he did) as much as he can. Allah will say, “(Stop) then. Now we will bring forth our witness against you.” The person will think to himself about who this witness could be to testify against him. His mouth will then be sealed and his legs, his flesh and bones will be told, “Speak.” His legs, flesh, and bones will then speak about what he did. That is the person who will**





**have no excuse for himself; that is the hypocrite, and that is the one with whom Allah is angry.**

**RECORDED BY MUSLIM.**

﴿مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ . وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ . وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ . وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ﴾

**“What has landed you in Hell?”- They will reply, “We were not of those who prayed,- nor did we feed the poor.-**

**We used to indulge ‘in falsehood’ along with others,- and deny the Day of Judgment,- until the inevitable came to us.”**



**So the pleas of intercessors will be of no benefit to them.**

[Surah Mudasir:74: 42-48]

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ  
بِمَا كَانُوا يَكْسِبُونَ

**On this Day We will seal their mouths,  
their hands will speak to Us, and their  
feet will testify to what they used to  
commit.**

[Surah Yaseen:36: 65]



وَيَوْمَ يُحْشَرُ أَعْدَاؤُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ. حَتَّىٰ إِذَا  
مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ. وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا  
أَنْطَقْنَا اللَّهَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ  
وَأَلَيْهِ تَرْجَعُونَ)

**‘Consider’ the Day ‘when’ the enemies of Allah will be gathered for the Fire, all driven in ranks.**

**When they reach it, their ears, eyes, and skin will testify against what they used to do**

**They will ask their skin ‘furiously’, “Why have you testified against us?” It will say, “We have been made to speak by Allah, Who causes all things to speak. He ‘is the One Who’ created you the first time, and to Him you were bound to return.**



## [Surah Haa Meem Sajdah:41: 19-21]

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ " هَلْ تَدْرُونَ مِمَّ أَضْحَكُ " .  
قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بَلَى .  
قَالَ فَيَقُولُ فَإِنِّي لَا أَجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ  
فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ  
الْكَاتِبِينَ شُهودًا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لَأَرْكَانِهِ  
انْطِقِي . قَالَ فَتَنْطِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يُخَلَّى بَيْنَهُ  
وَبَيْنَ الْكَلَامِ - قَالَ - فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا . فَعَنَكُنَّ  
كُنْتُ أَنَا ضِلُّ " .

**Anas b. Malik reported:**

**We were in the company of Allah's  
Messenger (ﷺ) when he smiled, and  
said: Do you know why I laughed? We**



**said: Allah and His Messenger, know best. Thereupon he said: It was because (there came to my mind the) talk which the servant would have with his Lord (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would be the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say**



**(to the hands and feet): Be away, let there be curse of Allah upon you. It was for your safety that I contended.**

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## ***2. LAND, GROUND WILL BE A WITNESS:***

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا . بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

**on that Day the earth will recount everything,**

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[Surah Zilzal:99: 4-5]

### 3. WEALTH WILL BE A WITNESS:

(( إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ ، وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ  
لِمَنْ أُعْطِيَ مِنْهُ الْمِسْكِينُ وَالْيَتِيمَ وَابْنَ السَّبِيلِ - أَوْ كَمَا  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّهُ مَنْ يَأْخُذْهُ  
بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ  
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**No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and**



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“ إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ فَارْفَعَ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنَّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ”. قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

**Narrated `Abdur-Rahman:**

**Abu Sa`id Al-Khudri told my father, “I see you liking sheep and the wilderness. So whenever you are with your sheep or in**





**the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection.” Abu Sa`id added, “I heard it (this narration) from Allah’s Messenger (ﷺ).”**

**[Sahih Al Bukhari: 609]**

**(( لَا يَسْمَعُهُ جِنَّ وَلَا إِنْسٌ وَلَا شَجَرٌ وَلَا حَجَرٌ إِلَّا شَهِدَ لَهُ ))**

**It was narrated from ‘Abdullah bin ‘Abdur-Rahman bin Abu Sa’sa’ah that: His father who was under the care of Abu Sa’eed said: “Abu Sa’eed said to me: ‘If**



**you are in the desert, raise your voice when you say the Adhan, for I heard the Messenger of Allah say: ‘No jinn, human, tree or rock will hear it, but it will bear witness for you.’”**

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## ***5. UMMAH OF PROPHET MUHAMMAD (PEACE BE UPON HIM) – YOU AND I***

**It was narrated from Abu Sa’eed that the Messenger of Allah (ﷺ) said:**

**“A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will**



**come) with more or less than that. It will be said to him: ‘Did you convey the message to your people?’ And he will say: ‘Yes.’ Then his people will be called and it will be said: ‘Did he convey the message to you?’ They will say: ‘No.’ Then it will be said: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ So the nation of Muhammad will be called and it will be said: ‘Did this man convey the message?’ They will say: ‘Yes.’ He will say: ‘How did you know that?’ They will say: ‘Our Prophet told us that the Messengers had conveyed the message, and we believed him.’ This is what Allah says: “Thus We have made you, a just (and the best) nation, that you be**



**witnesses over mankind and the Messenger (Muhammad (ﷺ)) be a witness over you.” [2:143]**

[Ibn Majah: 4284]