

JOURNEY TO HEREAFTER

IN THE SHADE OF QURAN &
AUTHENTIC HADEETHS

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Reality of this World

We, the human race living on this earth, are under the perception that we belong here and that this is our residence. We don't want to know the fact that we are on a train. And the train is going through stations to another final destination. And that this world is only one of these stops on one of these stations. But we do not belong here.

We have a ticket that has three slips:

we live in the womb for nine months and then when we're born a slip is torn off. And then we live in dunya for awhile and when we die, the second slip from the ticket is torn out. Then we have one slip left. And that will be torn off in either hell or heaven. And that is the final destination.

We don't belong here. We are travelling. That is why the Messenger of Allah ﷺ said *"Be in this world as if you are a traveller."* And he said that the example or the analogy of me in this dunya is as if somebody is travelling in the desert and he saw a tree and he took some shade under this tree and then took some rest. And then he continued travelling.

That is World: we spend a few moments under this tree, and then we keep on travelling. Can you stop time? The movement of time is an erosion of our existence in this dunya. It is taking part of us with every second passing. We need to believe in the fact that we don't belong here. We need to prepare for death. And that is what this series is about: The Journey towards the Hereafter.

Why do we talk about al-Aakhirah? We have to have an objective for everything that we do.

1. It is a pillar of faith. It is part of Imaan.

2. Why do we have all of these problems around us? Why do we have a Muslim who drinks or deals with riba or lies or commits zina? What are we missing? 'Aa'isha radiyallahu anhu gives us a program in one short sentence for individual and social change:

"If the first thing revealed in Qur'an was 'do not drink', the people would have said 'we are never going to stop drinking.' And if the first thing that was revealed in the Qur'an was telling the people to not commit fornication and adultery the people would have said 'we're never going to stop committing fornication and adultery!' The first things that were revealed in the Qur'an were the Surah Al-Mufasssal that talked about and mentioned hell fire and paradise. Until the hearts were attached to Allah (swt), THEN the orders for halaal and haraam came down."

During the time in Makkah, there wasn't much law given. Most of the laws were revealed in Madinah. In Makkah, it was a preparation to receive the law and to fill the tank with imaan. That is why mentioning the Unseen and Jannah and Akhirah attaches the heart and lifts the veils of darkness.

We're not suffering from ignorance only (although that is a problem). Everyone knows khamr is haraam. Why do some people drink? Everyone knows riba is haraam. People know salah is fardh, but why do some people don't fulfil it? A major problem is: insufficient imaan. The heart is rough, like a rock. The hearts are not soft – what will soften these harsh hearts? Talking about akhirah and the unseen.

The Messenger of Allah ﷺ says: *"If you know what I know, you would cry a lot and laugh a little."*

‘Ali ibn Abi Talib said, “It wouldn’t make a difference if I see jannah, I wouldn’t love it more. And even if I see naar, I wouldn’t fear it more.” He is saying that he has absorbed the meaning of paradise and hellfire so much that it wouldn’t make a difference if he actually saw them. He is living as if he is seeing paradise and hellfire in front of them.

In 1930, the US decided that they should ban alcohol. SubhanAllah, it is in the fitra to know alcohol is bad for you. They passed the law and they tried to enforce it. During the process, about half a million people were thrown in jail. Millions and millions of dollars were spent to enforce the law; thousands of people were killed. The consumption of alcohol didn’t change – bootlegging was going on in people’s own houses. The process of making it is so unhygienic and dirty. Diseases were spreading. After four years, the ban was lifted. This is the mighty US. They couldn’t enforce a law banning alcohol. Look at 1400 years earlier:

Jibra’eel came to Muhammad saws saying that Alcohol (and other things) is forbidden and they are acts of shaytaan, STAY AWAY FROM IT. The ayah came down banning alcohol. The prophet saws conveyed the ayah to the sahabah with him. The sahabah went out carrying this news, saying that alcohol is now illegal. Anas ibn Maalik said that he was serving alcohol. They heard the announcement in the street and Anas threw the jug from his hand. Some of the sahabah had cups in their hands, they threw it. Some had it in their mouths, they spat it out. Some went as far as vomiting what was in their stomach. It was described as the streets of madinah having it flowing. There was IMMEDIATE obedience. There was no enforcement by throwing people in jail. How did it work in Madinah and not in US? The difference of waraa`. The sahabah were prepared for it.

Muslim (23/4889) Anas b. Malik reported: I was serving drink to Abu ‘Ubaida b. jarrah, Abu Talha and Ubayy b. Ka’b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: Anas, stand up and break this pitcher. I stood up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces.

We need to prepare ourselves by talking about Hereafter (al-akhirah).

DEATH

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

EVERY SOUL WILL TASTE DEATH

SURAH ALI 'IMRAN | AYAH 185

Death

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1. Death (Al-Mowt)

What is the minor day of judgement? It starts with al-mowt – death.

| Every soul shall taste death

AlBukhari narrates that some Bedouins came and asking the Messenger of Allah ﷺ about the Hour. RasulAllah would point at the youngest amongst them and say, “By the time he reaches his old age, your day of judgement will already have started.” When a person is dead, that’s it. He is counted on the other side.

Anas b. Malik reported that a person asked Messenger of Allah ﷺ: When would the Last Hour come? Thereupon Allah’s Messenger (may peace be upon him) kept quiet for a while. then looked at a young boy in his presence belonging to the tribe of Azd Shanilwa and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age daring those days. (Muslim 41/7052)

There is no way around death. Everyone will die. Allah subhaana wa ta’aala says: “Everything will perish save His Face. His is the decision and to Him you shall be returned.”

“Everyone on it will die and only the Face of Allah will remain.”

“Every soul shall taste death.” If anyone would be spared his life, then that would be Rasul Allah, but Allah says: “You shall die and they will die.” Everyone will die. The term is fixed for death. It is an appointed time. It cannot change. It cannot be later than the appointed time.

Allah says: “And no person can ever die, except by Allah’s leave and at an appointed term.”

“And every nation has an appointed term. When their term comes, neither can they delay it, nor can they advance it.” Allah is telling us not to try to run away from death.

Allah says: “Where so ever you may be, death will overtake you, even if you are in fortresses built up strong and high.”

Allah tells us a story of some people who tried to run away from death: “Did you not think of those who went forth from their homes in thousands, fearing death?” Allah is talking about a group from Bani Israel – an army was attacking them, so they wanted to save themselves. They ran from their town in thousands. Allah told them “die.” He raised them up again to show them His miracle on them. “Truly Allah is full of bounty to mankind, but most men thank not.”

Umm Habibah (the wife of RasulAllah) made a du’aa`. She said, “O Allah, give me pleasure by giving a long life to my husband RasulAllah and to my father Abu Sufyan and my brother Mu’awiyah.” RasulAllah said to her: “You are supplicating towards Allah in regards to fixed terms and counted days and ordained provisions that are already divided. If you would have asked Allah to save you from the Hell Fire and the punishment of the fire, that would have been better for you.” (Muslim)

Death will happen whenever and wherever Allah has decreed

In Riyadh: It is said that there was a construction that fell down from the seventh floor. He fell on solid concrete. Passersby were amazed to see that he stood up. He jumped up, happy that Allah didn't take his life. People were amazed. He was so happy that he told everyone, "I'm going to buy you some drinks." He was crossing the street, disoriented, and a car hit him and killed him. Why didn't he die from the seventh story? Allah had appointed for him a specific spot and a specific time of day. Allah wanted to bring him to his place of death. Now, this man, when he stood up, he thought that he was given a long life. The last thought on his mind was that he would die in the next moment. If he was saved from that death, then he must have a long life ahead of him.

There was an earthquake in Egypt. There was a man who survived for a very long period of time. They thought that no one could be saved in the rubble. They were amazed to find a man to be living, even though all of the means of dying existed. It wasn't time for him to die. There were two female relatives with him. They both died because of the unbearable conditions. It was not time for it.

Sometimes death comes so suddenly that you don't have time to prepare for it. There were two air planes that collided over India – it was a head on collision. They hit each other with a combined speed of 1600 miles per hour. Look at accidents on the freeway – how quickly a person can drive going 60 mph. This death was in a split second. There could have been a person who was lifting food to his mouth and before he could take the bite he died.

The Destroyer of Pleasures

"Frequently remember the destroyer of pleasures." RasulAllah described death as the destroyer of pleasures. RasulAllah says: "Al-Mowtu Haqq."

Hasan AlBasri says, "I have never seen anything that is certain with no doubt in it but people deal with it as if it is doubt, with no certainty like death." We are certain about death – Muslim and nonMuslim. Have you ever seen someone deny death? Hasan AlBasri said that we deal with death as if it is doubtful. Each of us knows we are going to die – how much have we prepared for it?

When you look at how people prepare for death, they only do it in terms of this world: the funeral, the cemetery, and the worldly arrangements. What is done for the other side of death? There are elaborate preparations for the funeral and the food, etc. What will happen on the other side?

On an interview with Isaac Azmoth, a very prominent fiction writer, a few months before he died, he was asked "What do you think will happen after you die?" He said, "Nothing." His knowledge and all of that intelligence and wealth makes him no different from the most ignorant Arab disbeliever 1400 years ago. His intelligence didn't move him up one notch.

Allah says about the nonbelievers, when they see the reality, they will say:

| *"If we had any understanding/intelligence, we wouldn't have been in the hell fire."*

What kind of a mind is that? Allah has told us why he has given us the mind: "We have given you the sights, ears and mind so that you may be grateful." – to worship Allah! The eyes and ears are sources of input and the mind processes it for us. If we used these three together, it would lead us to imaan.

Back to what Prophet ﷺ said: the destroyer of pleasures. If we talk about death and we realize the reality of it, this will take away the veils of ghaflah (unawareness) and we will see the truth and we will lose any appetite for whatever the dunya has to offer. We cannot see the truth, and that is why we have to talk about the death and akhirah.

2. Al-Ihtidaar

There is a period before death called al-ihthidaar. It is preparation for death. During this stage, the angels descend.

Allah says: “Until when death approaches one of you. Our Messengers take his soul and they never neglect their duty.” During this stage, angels descend and the person going through death can see them.

RasulAllah says: “If the believing soul is leaving this world and moving into alAakhirah [in the interface] angels will descend from the heavens. White, bright faces like the sun. They have with them a coffin from paradise and incense from paradise. So he can see them. And then the angel of death will descend. And then he will sit next to his face/head. He will say, ‘Oh you pure soul, come out to the forgiveness of Allah and His Pleasure.’ This soul will come out so smoothly, like a drop of water rolling out of a jug.

For the kaafir, if he is leaving the dunya and approaching akhirah, then dark angels will come down. They are carrying coffins made of harsh materials. The angel of death will come down, sit beside him and say, ‘O you evil soul! Come out to the anger of Allah subhaana wa ta’aala and His Wrath!’ When the angel of death will make that announcement, this soul will run around in the body. The angel of death will grab the soul and pull it out, as if you are pulling out wet wool from thorny branches.”

During this stage, there may be some discomfort for the believing soul. Allah gives comfort to the believer.

He says: “Verily, those who say that there Lord if Allah and then they stay firm. On them the angels will descend, saying ‘Fear not, nor grieve, but receive the glad tidings of Paradise which you have been promised.’” (41:30)

They did not say that ‘Allah is our Lord’ and then go on a crooked path. Not fasting one day and then drinking alcohol the next day. These people stayed firm, and the angels will give them glad tidings.

For the disbeliever,

Allah says, “And if you could see when the angels take away the souls of those who disbelieve. They smite their faces and their backs, saying ‘Taste the punishment of the blazing fire. This is because of that which your hands forwarded. Verily, Allah is not unjust to His slaves.’” Allah is not committing injustice to you. It is your actions that caused you this.

3. Benefits of remembering death:

Ataa' ibn Rabah says: "There are three benefits of remembering death:

1. Hastening repentance. You would prepare for akhirah and you would repent.
2. Content with the minimum. You will be happy with whatever Allah has given you because you know it is a temporary residence. This is not where we belong; therefore you wouldn't give it much concern and attention. Whatever Allah gives, Alhamdulillah.
3. Not fight and compete with people of this world over this world. And that would cause you to have tranquility in your heart. What makes people anxious and obnoxious is competing over material things. This world is large and our desires are large. Messenger of Allah ﷺ says that if the son of Adam has a valley of gold he would request another one and nothing would please the son of Adam except dirt. Nothing would satisfy this greed except the dirt. When you go back to the dirt, it will close all of those desires. This world is not worth fighting.

4. Stupor of death (Sakaraat al-Mowt)

The stupor of death. What is the meaning of it? Sakaraah is the dizziness and unconsciousness that is caused by pain. A person in the state of sakarah is going through stages of unconsciousness and dizziness caused by pain.

Allah says: "And the stupor of death will come in truth. This is what you have been avoiding." Death is true, and it will arrive even though you try to avoid it. It will happen to everyone. It happened to RasulAllah. RasulAllah had a pot of water. He would dip his hands in the water and then he would wipe his face and say "La ilaaha illallah. There is agony/stupor of death."

Even RasulAllah was feeling it. If Messenger of Allah ﷺ felt that, what would you and me feel? What would the non believers feel?

Allah says: "And if you could but see when the wrongdoers are in the agonies of death when the angels are stretching forth their hands saying 'This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth and you used to reject His ayaat with disrespect.' Taste the pain of death.

Although everyone goes through this pain, there are levels. The non believers go through the most. There is a category that feels almost no pain – the shuhadaa – Martyr'. RasulAllah says, "The Martyr (shaheed) feels the pain of death like one of you would feel the sting of an insect." Allah has honoured the shaheed with many honourings. Why would anyone want to run from this honour?

When man leaves this world, he desires to come back. If he's a kaafir, he wants to become a Muslim. If he's an 'Aasiy (a sinner), he wants to come back to make Tawbah.

Allah says: "Until, when death comes to one of them (those who join partners with Allah), he says: 'My Lord! Send me back, So that I may do good in that which I have left behind!' No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected." (23:99-100)

They were given a chance in this world, and they didn't take advantage of it. Now, when it's too late, they ask to come back to repent and do good. Allah says that there is a barrier between them and going back; it's too late. Right now, the door of opportunity is open and Tawbah will not be accepted later.

Allah says: "Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom." (4:17)

Ibn Katheer gives the explanation of this word close. When is it soon enough to make Tawbah. You have the opportunity of making Tawbah until the moment of al-gharghara – when the soul is preparing to leave the body.

Allah says: "And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent;' nor of those who die while they are disbelievers. For them We have prepared a painful torment." (4:18) When it's time for death, no Tawbah is accepted. That is what Fir'awn did.

"...he [Fir'awn] said: 'I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He, in whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).' Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil-doers, corrupts, etc.)." (10:90-91) Allah did not accept his Tawbah because it was too late. So Allah will accept the Tawbah, as long as it is spoken before this time when the soul is leaving the body.

Death comes suddenly – you are not given a notice. It comes unannounced and there is no way you can change it, or no matter how much you try to convince the angel of death or no matter how busy you are. The best time for Tawbah is NOW.

5. The Time for Tawbah is NOW!

"Isn't it time for those who believed that their hearts will soften from the remembrance of Allah?" (Qur'an) The time for Tawbah is NOW. Don't delay and procrastinate. If you read Qur'an, you will find that the majority of the screaming of the people of hell fire is because of procrastination. They will be saying, 'O Allah, let me go back so I may do such and such.' They procrastinated from good deeds.

"Whoever desires or looks forward to meeting Allah, Allah would love meeting him. Whoever dislikes meeting Allah, Allah dislikes meeting him."

'Aa'isha, whenever she didn't understand something, she would question it. So when she heard this, she said to the Prophet saw: "And who of us does not dislike death?" (Does disliking death mean we dislike meeting Allah?) Prophet saw said, "This is not what I meant. When the believer, he is about to die, he will be given the news that Allah is pleased with him. So that the most beloved thing to him would be his future. So he would love to meet Allah, and Allah would love to meet him. When the non believer is about to die, he is given the news that Allah is angry with him and will punish him. So he will dislike meeting Allah, and Allah will dislike meeting him."

The Prophet ﷺ said: "When the janaazah is placed and the men carry it on their shoulders, if it is a righteous person, it will say 'Go as fast as you can!' If it is otherwise, then he will be say: 'Woe to it! Where are you taking me?' Everyone would hear that sound except the human beings. And if the human beings would hear it, they would die due to that shock."

Prophet ﷺ says: “If it wasn’t for the fact that none of you would bury the dead, I would ask Allah to let you hear the sounds of the people in the graves.” He would be afraid of us not burying the dead because we hear the punishments they are going through in the grave.

6. Imam Ahmad’s Death

‘Abdullah ibn Imam Ahmad said that he was there when his father was passing away. His father was going into sakaarah, the state of unconsciousness. When you are going from world to afterlife, it’s a very difficult change. You’ve been in this world for 60 or 70 years and now you are going to a completely different world. That change between these two stages is difficult, sometimes it doesn’t happen immediately. Sometimes you’ll find that the person goes back and forth.

To simplify this, think of sleep, because sleep is the minor death. Allah says, “And He is the One who takes your souls when you are sleeping.” Sleep is a minor death.

You go through an interface in which you’re not awake and you’re not sleeping. The same thing happens before death; you are going through this interface between life and death. There are moments where you are on the other side and on this side [living].

‘Abdullah’s father started saying, “la ba’ad. la ba’ad” [meaning] “No, not yet... no, not yet”. ‘Abdullah was worried. Imagine you hear your father saying, “No, not yet... no, not yet,” [at the time of death]. What would you interpret it to mean? I don’t want to die yet, right? You would interpret it as meaning “I do not want to die yet.”

So ‘Abdullah asked his father (when he woke up), “O my father, why were you saying ‘No, not yet?’” Imam Ahmad said, “Shaytaan was standing right next to me, biting on his fingers and saying, ‘O Ahmad, you have slipped out of my hands. O Ahmad, you have slipped out of my hands.’ So I was telling him, “No, not yet. No, not yet...not until I die.”

The battle between me and you is happening. Not until I die will I be free from you. Shaytaan was biting his fingers, so angry and upset, thinking that Imam Ahmad had slipped out of his hands.

Look at the believer – how he keeps on fighting until the last moment. We never give up. If we were proud, we would say, “Yes, I won against you!” If this could happen [that you lose at the last moment], it is something extremely dangerous. Ibn Taymiyyah says that the reason this happens is because shaytaan realizes that this is his last chance with you. If he misses you in the last moment, he missed you. That is why shaytaan gives special attention to the last moments of your life.

Put a criteria to yourself – if you are losing to shaytaan now, while the battle is easy, what will happen to you in the last moments, when it gets tough? If you are already losing the battle now, when shaytaan is giving you half of his attention, what will happen when he gives you his full attention? These are the fitaan. That is why we say in our salaah, “We seek refuge in You from the fitna of life and death.”

7. Reasons for Evil Ending

Let's talk about the reasons for evil ending. The most important stage of your life is the ending. "Whoever dies on something will be resurrected on it." If you die in Hajj, with ihram, making talbiyah, RasulAllah sallallahu 'alayhi wa sallam said: "On the Day of Judgement, you will be resurrected saying labbayk Allahumma labbayk." "When you die on something, you will be resurrected on the same thing you were doing."

Prophet ﷺ said: "Oh Allah, make the best of my deeds, the last deeds."

Prophet ﷺ said: "One of you would do the deeds of the people of Paradise until only one foot [a short distance – transcribers' note] is between you and paradise, and then in the end he would do the deeds of the people of hell fire and he would die and he would enter into hell fire." And the opposite can happen to – you do the deeds of the people of hell all of your life and then you do the deeds of the people of jannah in the end and enter jannah.

What are the reasons for evil ending? We ask Allah subhaana wa ta'aala for a blessed ending.

7.1 Corruption and defect in the Belief.

Analogy: You buy a computer and work on that computer. It works fine for a few months. Then you put it through a rigorous application; it fails and breaks down. You find that it had a defect from day one. This defect didn't show up because it was being dealt with gently. When you put it through a rigorous test, this defect showed up. You thought that it was brand new and nothing was wrong with it. There was a hidden defect.

Similarly, you can think that you're fine now and your aqeedah is fine. You have some doubts in the corner of your heart – about Allah, about the ambiya, for example. Death approaches and shaytaan comes and puts you through a test. That defect or problem shows up. When you find out that there is a corruption in your belief, you give up your whole belief. You would lose it all. You lose the whole battle.

That's why Ibn AlQayyim says, "We believe that out of the mercy of Allah, Allah will not mislead the person if he was of true righteousness." There must be something wrong with that person.

Allah says: "Say (O Muhammad SAW): Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds." (18:103-104) The biggest losers are the ones who think they are doing right, but they are doing wrong. You find that someone is very righteous, but he is not doing things the way of the Prophet sallallahu 'alayhi wa sallam. It is all unaccepted.

7.2 Diversion from the straight path.

A person could be on the straight path, but then he decides to take a turn. When this person takes this short turn (onto the wrong path), it's like a fork – it starts out as a small turn, but the further you go, the farther you become [from the straight path]. Iblees was one of the righteous. He did that small mistake out of a great problem – kibr (arrogance). He became the worse of creation.

Allah says: "And recite to them the story of him to whom we gave our ayaat, but he threw them away so shaytaan followed him up and he became of those who became astray. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires."

This man received the ayaat of Allah, but he detached himself from the ayaat of Allah and followed his own desires. This person had the knowledge, but he was misguided because of his attachment to world because he followed his own desires.

This is contrary to Islam. Islam is submission to Allah. You submit to Allah, even if it's against your own will and desires. You give up your desires for Allah. We do not custom make Islam to serve us. We change ourselves to fit into Islam. We change our own characters to fit Islam. Islam is COMPLETE submission. Submission to Allah. This man had the knowledge, but it didn't do him any good because he followed his own desires.

The Prophet ﷺ said: "The thing that I fear most on you is a man who memorizes Qur'aan until the light of Qur'aan shows up on his face and then he detaches himself from the ayaat of Allah. Then he carries the word on his neighbor and accuses him of shirk."

Hudhayfah ibn AlYamaan asked RasulAllah sallallahu 'alayhi wa sallam, "Who is the mushrik among them? The accuser or the accused?" RasulAllah sallallahu 'alayhi wa sallam said, "The accuser." The man fell into fitna and accused his neighbor of shirk – and he himself has become a mushrik.

The Story of Barsisa

Another story: Barsisa. He was a man from children of Israel was a famous worshipper. He was an 'aavid. He had his temple and devoted himself to worship. Three men from the children of Israel had to go for a battle. They didn't know where to leave their sister. They couldn't leave her alone; they looked around and found that the best place to leave her was with the 'aavid. They said they would leave him with that 'aavid and would leave her with him because he is the most righteous and trustworthy.

They went to the 'aavid, Barsisa, and told him the situation and said, "Can you please take care of our sister?" The 'aavid said, "I seek refuge in Allah from you." Shaytaan came to him [Barsisa] and said, "Who are you going to leave her with? If you don't take care of her, an evil person may take care of her, and you know what will happen. How can you let this good slip out of your hands?" Shaytaan is encouraging him to do good. The 'Aavid called the brothers back and said that he would take care of her, but she is going to stay in that house over there and I will stay in my temple.

So she would stay in that house and Barsisa would bring food and leave it on his doorstep. He didn't even want to see her. She would come out and get the food. Shaytaan came to him and said, "What are you doing? Don't you know that if she walks out from her room and comes to your temple, people can see her? You have to deliver the food to her doorstep." Barsisa said, "Yes, that's true." Shaytaan is not speaking to him face to face; this is wasa (inspiration). Barsisa started to take the food and leave it on her doorstep. That continued for awhile.

And then shaytaan told him, "She's coming out to get the plate and somebody can still see her. You have to deliver the plate into her own room." Barsisa would take the food in the room and leave it there. This continued for awhile.

The three brothers were late. This gazwa took awhile. So shaytaan came to him and said, "Are you going to leave her alone? There's nobody to take care of her. She's been in there [so long]; it's like she's in prison, speaking to no one. Why don't you take that responsibility and speak to her a little? She can go out and speak to another man and have a relationship with him." So Barsisa would go outside of her and speak to her from there.

He would talk from outside and she would talk from inside her room and they would be screaming to hear one another. Shaytaan told him, "Why don't you make it a little convenient for each other? Don't scream to each other. Sit in the same room." So Barsisa would go inside the room and slowly they spent more and more time with each other. And they started getting closer and closer until the great 'aabid committed zina.

She became pregnant. She delivered a child. Shaytaan came to him and said, "What have you done? Do you know what the brothers will do when they come back? They're going to kill you. Even if you say 'This is not my son', they're going to say that he was supposed to take care of her and you were responsible for her. The only solution is that you murder the child and bury it." The 'aabid chopped off the head of the infant and buried him.

Shaytaan came to him and said, "Do you think the mother will keep the secret after you have killed her son? You're a fool if you think so. You should kill her too." And so Barsisa killed her and buried them both in that room.

The brothers came back and said, "Where is our sister?" Barsisa said, "Inna lillahi wa inna ilayhi ra ji'oon. She was ill and she died. She is buried in that place." And he went and showed them a fictitious grave. They said, "Inna lillahi wa inna ilayhi ra ji'oon" and they made du'aa' for her.

At night time, one of the brothers saw a dream. Who came to him in that dream? Shaytaan. He said, "Did you believe Barsisa? He's lying! He committed zina with your sister and then he killed her and her son. The evidence is that she is not buried in the place that he showed you, but he is buried in her room, under the rock." So he woke up and he told his brothers about the dream. They said, "We saw the same dream. It must be true." So they went to the fictitious grave and dug it up. They went to her room and uncovered the earth. They found their sister buried with an infant.

They grabbed Barsisa and told him, "You Liar! This is what you have done!" They took him to the king. While they were taking him, Shaytaan came to Barsisa. Now shaytaan didn't come in the form of inspiration. He came in human form. He said, "Do you know who I am, Barsisa? I am shaytaan. I caused you all of that mess. And I am the only one who can deliver you out of it. If you want me to save you, I can." Barsisa said, "Please save me!" Shaytaan said, "Make prostration for me." Barsisa made prostration for shaytaan. What did shaytaan say? He said, "Thank you very much! It was a pleasure meeting you." And then he never saw him.

Barsisa made prostration for shaytaan and that was the last thing he did in his life because shortly afterwards, he was executed. The last thing he did in his life was make sujood for shaytaan. This was an 'aabid on the straight path. He took a small turn – in the name of maslaha, the benefit – look at where he ended. That is the danger of following desire. Sometimes we feel confident because of our knowledge or the Qur'aan that we know or the 'ibaadah that we do. We should always be afraid and never be over confident. That is the true knowledge – "The ones that have khashiy (fear) of Allah are the scholars." Otherwise, it is just memorization of words. A side note: what policy was shaytaan using on Barsisa? If shaytaan came to Barsisa and the first thing he said was "make sujood to me", would Barsisa have done that? No. He wouldn't. Shaytaan took a step-by-step policy.

Abu ibn ‘AbdurRahim

Ibn AlJowzee says that (in the year 270 Hijra) there was a man named Abu ibn ‘AbdurRahim. He was a fighter in the armies that were fighting in the Roman Empire. On one of their battles, they were surrounding a Roman fortress. While they were surrounding, this man saw a woman. It was a fitna for him. He started corresponding with her (she was a Roman woman in that city). He asked her, “How can I get in?” She told him, “Become a Christian and I’ll let you in.” So he became a Christian, and the next day, suddenly, his comrades found him on the opposite side. This thing depressed them a lot.

This man has been with them for a long time, he knew a lot of Qur’aan, he had a lot of knowledge, and suddenly he left the religion and became a Christian to run after that woman. Ten years passed and some Muslims, who knew that man, passed that Roman village/fort again. They saw him and they told him, “Come with us.” He said, “No, I cannot come with you, I’m settled and married. And I have children and business.” So they told him, “What happened to your knowledge? What happened to your Qur’aan?” He said, “I forgot all of that. I forgot all of Qur’aan except for one verse. Perhaps those who disbelieve will wish that they had been Muslim. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know. (15:2-3).” [Another translation: One day the non-believers will desire that they were believers...]

When you diverge from the straight path, this is what happens. This man was so knowledgeable, but he didn’t stick to the straight path. Allah tells RasulAllah sallallahu ‘alayhi wa sallam to follow the straight path after receiving guidance. One of the Sahabah asked RasulAllah sallallahu ‘alayhi wa sallam to give him one advice that would be sufficient for him. RasulAllah sallallahu ‘alayhi wa sallam said, “Qul AmantuBillah thumma istaqim” meaning “Say ‘I believe in Allah’ and then stay on the straight path.”

Because we can say that we believe, but the important thing is that we stay on the straight path – that is where the test is. That’s where a lot of people fail. They start on the straight path, but then the winds of change in this world take them from right to left.

That is the fear of Allah – you know the truth, and you are so worried that you are asking Allah 17 times a day: “Oh Allah, we seek assistance from You and we seek assistance from You, so guide us to the straight path.” We ask Allah 17 times in the faraa'idh to keep us on the straight path. And then we repeat it in the nawaafil. Why are we repeating this ayah over and over? Because it is very important to stay on the straight path.

7.3 Insistence on Sinning

A person may be committing a small sin, but the scholars say that insisting on a small sin makes it a major sin. When you keep on doing it again and again, it becomes a major sin.

Adh-Dhahabi, in his book AlKabaa’ir, talks about evil ending. There was a man who was obsessed with chess. They kept on telling him to say la ilaaha illallah, but he couldn’t. At the end, he kept on repeating, “Checkmate, checkmate” until he died.

He mentioned another man. He kept saying, “Give me the bottle.” Because he was obsessed with drinking and he kept asking for that.

There was another man who was an accountant and he just kept saying, “ten, eleven, twelve” and he kept saying numbers.

Ibn AlQayyim mentioned the story of a man who they told to say la ilaaha illallah, but he said, “I can’t.” He didn’t have a problem with his tongue; he could speak fluently. He couldn’t say la ilaaha illallah, because Allah didn’t give him the tawfeeq.

Think about it this way – when you go to bed, what are the things you dream about? They’ll most likely be what you were thinking about during the day. If you keep thinking about something all day, you’ll most likely dream of it at night.

Another way to know what’s on your mind is to look at what you think of first thing in the morning?

Death is similar to sleep. Sleep is called “the minor death.” When you go from sleep to the state of awakening, it is similar to sakaraat al mowt. That is why the thoughts that are on one’s minds are most likely going to show up in the last moments of life.

We always think that we can live how we want and sin as much as want. Then, five minutes before we die, we will take the shahaadah and be guaranteed jannah. It’s not that easy. You are making a plot against Allah. Why? Because you are making the intention to not worship Allah until the last moments of your life. Allah is telling us to worship Him day and night. We are saying that we want to outsmart Allah and make tawbah in the end. “They are plotting and Allah is planning and Allah is the best of planners.”

A scholar mentioned that they visited a man who was dying. When they came in the house, everyone in the house was listening to loud Umm Kulthum music (a singer). The tape recorder was high. The shaykh said, “Fear Allah! This man is dying and you are listening to songs?” So they turned it off and put on Qur’aan instead. When the old man heard the Qur’aan, he said, “Turn that off and turn Umm Kulthum back on because she soothes my heart!” And he died. When you grow up on something, you are going to die on that thing.

Never think that you can outsmart Allah. You have to have fear of Allah. The ones who are the greatest losers are those that feel safe or secure of the punishment of Allah. “Only the losers are the ones who feel secure from the punishment of Allah.” Khashya (Fear) is an integral quality of a Muslim. To be a Muslim you have to have fear of Allah in your heart.

7.4 Weak Faith

Sulayman ibn Abdil Malak, a khalifah of the Muslim world, visited Makkah and Madinah. He was asking, “Is there anyone here who has met the companions of RasulAllah sallallahu ‘alayhi wa sallam?”

They said, “Yes, Abu Hazim.” He said, “Call him.” So they bought Abu Hazim. Sulayman ibn Abdul Malik asked him, “How come we dislike death?”

He said, “Because you have built and established this world and you have destroyed your afterlife. So you hate to go from what is established, to what is destroyed.” If you’re not preparing for afterlife, why would you want to go there? When we love this world, we don’t want to go to the afterlife. Scholars have said, if somebody has the love of the world at heart, then just before their death – when the person realizes they are leaving world for afterlife – they will become attached to the thing he loves (to world). And then that person will start hating Allah because Allah is the One who wants to take him away. If that happens, this is khulood fin naar – eternal punishment in Hell, because you are hating to meet Allah, so Allah will hate meeting you.

When Mu'aadh ibn Jabal was passing away. He said, "Welcome to death. I have been waiting for you for a long time. I have been waiting for the Promise of Allah to me. Welcome to death." He's happy. He said, "O death, don't think that I ever wanted to live in this world because the love of this world. The reason I wanted to live in this world was to fast in the hot summer days and pray in the long, cold winter nights. So as long as it is time for me to leave, I welcome you. Take my soul." He wants to meet Allah, so Allah will want to meet him.

Prophet ﷺ says, "Every Prophet, before he dies, is shown his place in Paradise and then he is given the choice to stay in this world or die." So the prophets are given the choice.

This hadith is narrated by 'Aa'isha. When RasulAllah sallallahu 'alayhi wa sallam was dying, he had his head on my lap, she said. Then he fell unconscious, then he woke up. He started staring at the sky and he said, "O Allah, with the highest companion. (Allah)." 'Aa'isha said that she knew at that moment that the Prophet was being given the choice, and he was not choosing us. RasulAllah was given the choice by the angel of death, and the Prophet ﷺ was saying that he wanted to be with Allah. And that was the last thing he said. [Bukhari]

8. The Soul Leaving the Body

Prophet ﷺ tells us in a long hadith about the story of the soul leaving the body – the trip that the soul takes.

He says that when the believer is dying, the angels come down with a coffin from jannah and some scent from jannah. They sit in front of the person. Then the angel of death descends and tells the believer, "Be happy and pleased with the promise of Allah for you. O you tranquil soul, come out to the pleasure that will be provided to you by Allah swt."

RasulAllah said that the soul will come out so easily, like a drop of water that is flowing down from a jug; it slides so easily out of the body. As soon as the angel of death takes that soul, all of the angels will jump – everyone one of them wants to take the honour of holding that soul and wrapping it in the coffin. And then they will carry it to the heavens.

Whenever they would pass a group of angels, the angels would smell a beautiful smell and ask, "Whose soul is this?" And the angels would say, "This is the soul of so-and-so" and they would call him by his best names. They would seek permission at the gates of lowest heaven, and then the gates of that heaven will open up. And whenever this soul is being carried through a heaven, the angels of that heaven would accompany it until it reaches Allah swt. Then Allah will deliver the promise of Jannah to that soul and then Allah will say,

"Take that soul back to earth, because that is where I created from, and that is where they will return and that is where they will be resurrected from." So the soul would then descend down to the earth from Allah swt.

What happens to the soul of a non-believer, or an evil doer?

Prophet ﷺ said that the angels come down to him with a coffin from Hell Fire. The angel of death will say to him, “O you evil soul! Come out to the punishment of Allah and His Anger!” So that soul would disperse around the body and cling to every nerve and muscle. That soul doesn’t want to leave the body. So the angel of death is pulling that soul out.

RasulAllah said that the pain of that soul is like a branch filled with thorns being pulled out of a wet ball of wool. The person’s nerves and muscles would be tearing. As soon as that soul comes out, all of the angels would jump and cover that soul with the coffin from Hellfire and carry it up.

Prophet ﷺ said it has a stinking rotten smell. Whenever the soul passes by some angels they would curse that soul and say, “Whose soul is this?” So the angels would call him with his worse names. They would carry the soul to the first heaven and seek permission, but the door of that heaven would not open. Then Allah swt would say, “Throw that soul down to the lowest earth!” So that soul would be thrown down with the disgrace of Allah swt.

Now the soul is in the grave...



GRAVE

COMPETITION IN
[WORLDLY] INCREASE DIVERTS YOU,
UNTIL YOU VISIT THE
GRAVEYARDS.

(102: 1-2)

Grave

1. The Grave

2. Trials in the Grave (Fitna al-Qabr)

3. Believer in the Grave

4. Non Believer in the Grave

5. Specific Reasons for Punishment of the Grave

5.1. Theft and Stealing

5.2. Slander and Neglecting Purity

5.3. Neglecting Qur'aan, the Adulterers, Interest and Liars

5.4. Debt

5.5. Excessive Weeping

6. What saves from the Punishment of the Grave?

7. Who are the ones that are saved from the punishment of the grave?

1. Grave

Whenever ‘Uthmaan ibn ‘Affaan went to a grave, he would cry. So they asked him, “How come when you remember jannah and naar that wouldn’t affect you like when you remember the grave?” ‘Uthmaan ibn ‘Affaan said, “I heard Prophet ﷺ say, ‘The grave is the first step of akhirah. If you make it through it, whatever comes after will be easier. And if you do not make it through the grave, whatever will happen after it is. And that is why I cry whenever I remember the grave.’”

RasulAllah said, ‘Everything horrific that I have seen – the grave is more horrific.’” Pretty soon we will be there – everyone will be there. We will leave the comfort of this world behind. Every single one of us will be put in that hole in the earth.

There was an old woman who used to clean the masjid. She was ill and then she died late at night. The sahabah buried her. They did not wake up RasulAllah because it was night. Later Prophet ﷺ asked, “Where is that old woman?” The Sahabah said, “She became ill and we buried her.” Prophet ﷺ said, “Why didn’t you call me?” Prophet ﷺ was the father for this Nation; he cared about every single one of them: the weak and the strong; the old and the young. He Prophet ﷺ said, “Show me her grave.” He visited her grave and said, “These graves are dark, but Allah swt will give them light because of my salah on them.” [Bukhari]

And the grave, as soon as it meets you will squeeze you painfully. Prophet ﷺ said, “The grave squeezes. If anyone would have been saved from this squeeze, it would have been Sa’ad ibn Mu’adh. Even Sa’ad ibn Mu’adh, the waliy of Allah, the grave squeezed him.” Prophet ﷺ said, “this is the man whom the ‘arsh of Allah [Throne of Allah] shook for his death. This is the man whom the gates of heaven open for. This is the man, who had 70,000 angels accompany his janazah, but the grave squeezed him, but then it released him. Sa’ad ibn Mu’adh was one of the leaders of Ansar; he was a leader in welcoming Prophet ﷺ; he was the best host to RasulAllah sallallahu ‘alayhi wa sallam. He defended Prophet ﷺ until he died.

Once, a child was being buried. Prophet ﷺ said, “If anyone would have been saved from the squeezing of the grave, it would have been this child, but even it is squeezed.”

2. Trials in the Grave

Prophet ﷺ told us that two angels will descend on the person that is in the grave – munkar and nakir. They would scream at him and they would shock that person and surprise him. Their way of conversation is not very polite. They are very tough and strong. They expect a straight and immediate answer from you. Whether you are a believer or not, they will come in that fashion. These two angels will come down and ask three questions: “Ma rabbuk? Wa ma deenuk? Wa man nabiyyuk?” Who is your Lord? What is your religion? And who is your Prophet?

Only three questions. This is the test we should prepare for. We study years for tests. How much time are we giving for this most important test? We know the questions, and we know the answers.

The believer would say, “My Lord is Allah. And my religion is Islam. And my Prophet is Muhammad sallallahu ‘alayhi wa sallam.” They would hear a sound coming from above, “Qad saddaqa ‘abdi” –

“My servant is saying the truth.” So Allah swt is verifying the answer. That is why Allah says in the Qur’aan: “Allah sets firm the believers on the firm statement in this world.” And what is the firm statement? No God beside Allah (La ilaaha illallah.) Allah will set the believer firm on La ilaaha illallah.

When the angels ask the non-believer, “Who is your prophet?” He would say, “Huh? What? I don’t know. I heard the people say this and I said it.” The angels would smash him with a hammer that would turn him into dust.

That person is saying what he heard the people say about the Prophet (saws) – what Abu Jahl said, what newspapers wrote, etc. This is not the answer the angels are looking for. It needs to be clear that They want to hear you say, “Prophet ﷺ is my nabi.” It is not sufficient to say that there is one God. You have to believe in God’s representatives, His Messengers – Muhammad, ‘Eesa [Jesus], Musa [Moses], Ibraheem [Abraham]. They are the ones conveying the Message of Allah to the people of the earth.

| Prophet ﷺ said that this is the last test the believer will go through, the last ibtilaa’.

Al-Bulkhari narrates that Asmaa` bint Abi Bakr narrated that Prophet ﷺ stood in the masjid and gave a Khutbah. He started talking about the fitna of the grave until there was an uproar in the masjid – loud noises. What was that noise? The Sahabah radiyallahu anhum were crying. Asmaa` said, “I couldn’t hear the Khutbah. And I waited until the noise calmed down and then I asked a man next to me, ‘BarakAllahu feek. What was the last thing RasulAllah sallallahu ‘alayhi wa sallam said?’ Prophet ﷺ said, ‘It has been revealed to me that you will go through fitna in the grave similar to the fitna of ad-dajjal.’”

They were crying and weeping because their hearts were soft. For us – we are not affected. If we are, it is a very temporary affect. One of us could witness a janazah, and we can see the grave with our eyes and see the end of the human being as he is dumped in a hole, and in the cemetery we can be joking and laughing. This is qaswat al-qalb, hard hearts, similar to rocks.

The sahabah just heard Prophet ﷺ talking about the grave and Asmaa` said she couldn’t hear what Prophet ﷺ was saying. We are suffering from a disease that needs to be cured. This disease is worse than a medical heart problem. If we were suffering from a medical heart problem, we would spend our time and efforts to cure it. But if we are suffering from diseases like this, we let them go and don’t even worry about it.

Prophet ﷺ said, “This Ummah will go through tests in the grave. And if it wasn’t for the fact that you would not bury your dead, I would have asked Allah subhaana wa ta’aala to allow you to hear what is happening underground.”

Ibn Taymiyyah says that not only did Prophet ﷺ hear this, but we know of some people who hear the punishment of the grave and people seeing dead bodies coming out from the graves and being punished and they are screaming and the scars are on their bodies.

Ibn Taymiyyah says that when you sleep, your soul is separate from the body. Nevertheless, sometimes the dreams can be so intense that your body can start moving and acting upon that dream, even though your eyes are closed and your soul is gone from the body. Ibn Taymiyyah says that similarly, the punishment can be so severe, that the body starts acting upon that punishment, and you can see dead people coming out of the graves, running, and the angels are torturing them.

3. Believer in the Grave

After the questioning of the believer, when the believer has given the right answers, a voice cries from the heaven, “An sadaqa ‘abdi” – “My servant is telling the truth. So furnish his grave from paradise, and provide him clothes from paradise and open for him a gate to paradise.” This grave on earth is hooked up to jannah. It is directly connected to paradise. This person in the grave is able to see his place in Jannah. He is not able to go there, but he can see it. Then a very handsome person will walk into the grave. The dead person would say, “Who are you?” That person would say, “I am your good deeds and I came to spend time with you until the day of judgement.” So the believer would not be alone.

One of the tabi’een said to one of his students, “You have studied under me for 30 years. Tell me what you have learned.” The student said, “I learned eight things. [One of these things is that] every one of us have some loved ones and some loved things. Some of these loved things we are going to leave in the dunya; some we will leave at home; some of these loved things will come with us to our graves. But then when we are in our grave, none of the loved things will be with us, except four things. That is why I have taken my good deeds to be the most beloved to me.”

Prophet ﷺ says that the believer will have window showing paradise, and a window showing hell. And he will be told, “This is where you could have been if you were not a believer. And this is what you have got because of your imaan.” When he sees that, he would say, “Ya rabb, ‘aqi mis sa’ah.” – “O Allah, start the day of judgement so that I can go to my family and my wealth!” His family and wealth is in jannah; he does not go back to what is in the world.

4. Non Believer in the Grave

After the corrupt, or evil person, is questioned, an announcement will be made from the heavens, “He is a liar! Furnish his grave from hellfire, give him clothes from hell fire and open for him a gate to hell fire.” We have graves under the surface of the earth that we think are part of this world, but we don’t know that the people of jannah see jannah from their graves and the people of hellfire see an-naar from their graves. And an evil, ugly person will come to him in the grave. The person will ask, “Who are you?” The person will say, “I am your evil deeds and I will be with you until the day of judgement.” That man will have stinking, rotten smell.

Two windows will be opened – a window to jannah and a window to hell fire. He will be told, “This is where you could have been if you were a believer.” Not only is he suffering physically, but he’s suffering psychologically because of regret. “This is where you will be in hellfire.” He will say, “Ya rabb, do not let the day of judgement start.”

Can the Muslim be punished in the grave? Yes. Al-Qurtubi says, “Realize that the punishment of the grave is not solely for the nonbelievers and is not only for the hypocrites. It could also happen to the believer for the shortcoming in their deeds.”

What are some of the reasons that could cause the punishment of the grave? The general reason is the shortcoming in deeds. There are some specific reasons:

5. Specific Reasons for Punishment of the Grave

5.1 Theft and Stealing

Theft/stealing: taking something that does not belong to you and cheating. There was a servant with Prophet ﷺ. They were out in battle. This servant was preparing the saddle for the Prophet ﷺ and he was hit by a stray arrow. The sahabah began to say, “Congratulations for him! He has got jannah.” Because he died on the battlefield.

The Prophet ﷺ said, “No, in the Name of Allah! The cloak which he stole in khaybar is wrapped around him and is burning him in the grave.” It was just a piece of cloth; he took it without permission. SubhanAllah – for a cloak! What about the ones who steal millions of dollars? What about the ones who cheat and abuse the rights of the Muslims by cheating? What will happen to these people? It is for what – a temporary enjoyment in this life? Allah will inflict you with diseases and disasters which you will have to spend your money on, because that money has no barakah.

Monetary transactions are something that can cause you something great reward or punishment; it depends on how you use it. It is a test and Allah subhaana wa ta’aala wants to see if you will be grateful or ungrateful.

5.2 Slander and Neglecting Purity (tahaarah)

Prophet ﷺ passed by two graves and said that the two men in these graves were being punished. Prophet ﷺ said “they are not suffering because of something major. One of them used to slander and the other would not purify and clean himself from urine (make taharaarah properly). And they were being punished in their graves for that. [Bukhari]

5.3 Neglecting Qur’aan, the Adulterers, Riba (Interest) and Liars

Narrated Samura bin Jundub: Allah’s Apostle very often used to ask his companions, “Did anyone of you see a dream?” So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said, “Last night two persons came to me (in a dream) [we know that the dreams of the ambiya are true] and woke me up and said to me, ‘Proceed!’

I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, ‘Subhan Allah! Who are these two persons?’ They said, ‘Proceed!’

So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man’s mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man’s face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, ‘Subhan Allah! Who are these two persons?’ They said to me, ‘Proceed!’

So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven there was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. [it was cone-shaped, and if they tried to escape, they would slide down because of the cone-shape] I asked them, 'Who are these?' They said to me, 'Proceed!'

And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!'

And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!'

So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!'

So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up' and I went up. The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape."

The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I rose up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).'

I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you:

As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Quran and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers.

As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world.

And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses;

The man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba)

The bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra [children who died in young age].” The narrator added: Some Muslims asked the Prophet, “O Allah’s Apostle! What about the children of pagans?” The Prophet replied, “And also the children of pagans.”

The Prophet added, “My two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.’” (Bukhari 9/87/171)

5.4 Debt

There are a few other things that can cause punishment of the grave, such as debts. There is a hadith in which one of the sahabah passed away. The Prophet sallallahu ‘alayhi wa sallam told his brother, “Go and pay the debt of your brother because your brother is being held from Jannah [because of] his debt.” He couldn’t go to Jannah because of the debt.

5.5 Excessive Weeping

If you pass away and your family weeps excessively on you, that can cause some pain to you. When ‘Umar ibn AlKhattab was injured and was passing away, Suhayb came and saw ‘Umar ibn AlKhattab and started crying. ‘Umar said, “The dead person would suffer because of the crying and weeping of his family.” He didn’t want anyone crying for him. Tears falling down and crying is ok, but you should not be excessive. Allah subhaana wa ta’aala wants us to be patient.

Tears would fall from the Prophet’s eyes when a loved one would pass away, but he wouldn’t allow himself or any of the Sahabah to cry excessively.

6. What saves from the Punishment of the Grave?

6.1 The good deeds

Prophet ﷺ said, “When the dead person is buried, he is able to hear the footsteps of the people when they are leaving the cemetery. Then his good deeds will surround him.

*So Salah would come next to his head;
fasting would come on his right side
Zakah would come on the left side.
The other good deeds would come next to his feet.*

So whenever this person would be attacked from the head, the salah would say, ‘No you cannot come from this side.’ And whenever the attack is from the right side, the siyaam [fasting] would say, ‘No, you cannot come from this side.’ The Zakah would say, you cannot come from this side. And the other good deeds would say, you cannot come from the feet. And they would be making a shield, surrounding this person from every side and protecting this person.”

6.2 Seeking refuge in Allah from the punishment of the grave

Prophet ﷺ said, “When you make tashahud in Salah, seek refuge in Allah from four things: from punishment of the hell fire, from the punishment of the grave, from the fitna of life and death, and from the fitna of ad-dajjal (the false messiah). It is a sunnah to say this [Du’aa`] during salah, after tashahud (before salaam).

7. Who are the ones that are saved from the punishment of the grave?

7.1 The Martyrs (shuhadaa`)

The Prophet ﷺ said, “There are six qualities for the shaheed:

He would be forgiven with the first drop of blood that comes from his body; He would see his place in paradise;

He would be saved from the punishment of the grave;

He would be saved from the fear of the most fearful day;

The crown of tranquility will be placed on his head – one emerald in it is worth the world and everything in it;

He would be married to 72 hoor al ‘ayn;

He would be given shafa’aa (intercession) for 70 of his relatives.”

One of the sahabah said, “O RasulAllah, how come the believers go through the trials of the grave, but the shaheed doesn’t?” The Prophet ﷺ said, “The shining of the swords over his head is enough of a fitna for him.” When you see death in every moment, during battle, that is enough fitna for him. So Allah will give him pleasure and tranquillity to him.

7.2 A Soldier Guarding Muslim Land (Al muraabit)

They are the soldier who is positioned in a station away from home, guarding the Muslims, waiting for instructions to fight. It comes from rabat – when you tie something. Al muraabit is someone who is tied to that post – they cannot leave. That guard/soldier has to guard day and night. It is a very difficult job. Because of that, Allah gives him a special reward.

The Prophet ﷺ said, “Everyone’s deeds would be terminated they die, except for the one who dies as a muraabat. Allah would continue his deeds for him, and they would keep growing until the day of judgement, and he would be saved from the punishment of the grave.”

7.3 Those who die on Friday

In a hasan hadith, “Any Muslim who dies on Friday, Allah will save him from the punishment of the grave.”

” May Allah subhaana wa ta’aala protect us, our families and all of the Muslims from the punishment of the grave. ” Ameen.

MINOR SIGNS



THE **HOUR** HAS
COME NEAR, AND THE
MOON HAS SPLIT
[IN TWO].
54:1

Minor Signs

- The Signs of the Day of Judgment
- Types of Signs
- Minor Signs of Day of Judgment
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 5. The Abundance of Wealth
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 - The Beginning of the Fitna: Assassination of 'Uthmaan
 - The Battle of Al-Jamal
 - Al-Khawaarij
 - Death of Al-Husain ibn Abi Taalib
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 8. The Spread of Peace
 9. The Appearance of a Fire in Hijaaz
 10. The Wars with the Turks
 11. Loss of Trust
 12. Knowledge will Subside & Ignorance will Prevail
 13. The Increase of Security Forces
 14. Zina Prevails
 15. The Spread of Riba
 16. The Decoration of AlMasaajid
 17. Construction of Tall Buildings
 18. The Slave Woman gives birth to her Owner
 19. Bloodshed Spreads
 20. The Shrinking of Time
 21. The Proximity of Markets
 22. Spread of Trade
 23. Appearance of Shirk

Minor Signs..

24. Zalzaal (Earthquakes)
25. Sinking, Stoning and Turning into Animals
26. Rise of the Low
27. You will give Salaam only to those you know
28. Women who are dressed, but naked
29. Cars
30. True Dreams of the Believers
31. Spread of Qalam قلم
32. Expansion of the Crescent (Hilaal)
33. Lies and Fabrication in Religion
34. Shayateen Coming out of Sea
35. False Witnessing
36. The Woman to Man Ratio will Increase
37. Sudden Death
38. Hostility between the People
39. The Arabian Peninsula becomes Green with Rivers Again
40. Lots of Rain, but Nothing Grows
41. Euphrates Uncovers a Mountain of Gold
42. Animals and Objects Speaking
43. Desire of Dying
44. Population of the Romans Increases
45. Opening of the Constantinople
46. Reign of Qahtaan
47. Madinah Expelling the Evil
48. A Blessed Wind Taking the Souls of the Believers
49. Destruction of the Ka'bah
50. Al Mehdi

The Signs of the Day of Judgment

The signs of the Day of Judgment which translate as ashrat as-sa'aa. These are indications or milestones in our path towards the Day of Judgment. As sa'aa means the Hour, or the beginning of the Day of Judgment.

No one knows it but Allah. This is 'ilm al-ghayb. That's why in the hadith of jibreel, when he asked about the Hour, Prophet ﷺ said, ***"The one who is asked does not know any better than the one who is asking."*** Meaning, neither of us knows when the Day of Judgment is, but Prophet ﷺ has told us many of its signs. In the area of the signs of the Day of Judgment, there are many weak ahadith and many strong ahadith.

It's one of the areas where you have to sift through to find the authentic ones. It's a very laborious job. Alhamdulillah there is a book that was written – there are a few (by Ibn Kathir and other scholars) – but there was a master's degree or a PhD dissertation (Wallahu 'Alam) on the authentic ahadith of the signs of the day of judgement, which was done by a scholar by the name of Yusuf Al Wabil This is the primary source that is used. He has about more than 50 signs of the Day of Judgment.

Types of Signs

Some of the signs of the Day of Judgment are actual events that can only happen once. You would have accurate knowledge that it happened. For example, the Prophet ﷺ said that there will be a fire that will come out of hijaaz, and the light of it will reach Ash-Shaam. And you would be able to see the necks of the camels at night. This is an event that you will know when it will happen (and this one did happen).

There are other signs which can happen more than once. Or you think that it already happened, but it really didn't. For example, one of the signs is that there will be a lot of massacre and killing. If you look at the situation today, you might think it already happened. But maybe it will get worse than it is now. There are some signs where it could happen to a certain extent in one time, but they didn't happen to the full extent. Sometimes they grow gradually.

There are some signs that are complete opposites. For example, there is one sign that says peace will spread. And there is another sign that says insecurity and conflict will spread. They are contradicting each other, so they must happen in a different chronological order.

Minor Signs of Day of Judgment

1. The Coming of Prophet ﷺ

The first sign is the message of Prophet ﷺ. Because, RasulAllah sallallahu 'alayhi wa sallam said, ***"I was sent as close to the day of judgment like these two fingers are close to each other."***

Prophet ﷺ is telling us that compared to the life of humanity on the face of the earth, he is so close to the day of judgment, that it's like these two fingers are close to each other. He was sent so close to the Hour that it's like he is in the afternoon of the day of humans on the earth.

2: The Death of Prophet ﷺ

‘Auf ibn Maalik narrated that Prophet ﷺ told him of six signs of the day of judgment; the first was his death. The death of Prophet ﷺ is a sign of the day of judgment and it is the biggest disaster that afflicted the Muslim Ummah. There is a hadith in which the Prophet ﷺ said that whenever you are afflicted with a problem, then remember your problem in losing me and your problem will seem insignificant.

At-Tirmidhi narrates that Anas ibn Maalik said, “When Prophet ﷺ came to Madinah, Madinah was all light. And when Prophet ﷺ passed away, Madinah was dark. And as soon as we buried Prophet ﷺ and the dirt was on our hands, we felt our hearts change.” The mere presence of Prophet ﷺ meant something to them, and as soon as he passed away, they felt something missing. The tranquillity was felt in the hearts when Prophet ﷺ was around.

3: The Opening of Jerusalem

This sign happened during the time of ‘Umar ibn AlKhattaab. Abu ‘Ubaydah ibn AlJarrah was the leader of the Muslim army; they had surrounded Jerusalem. They had to surrender; they had no chance of fighting. They sent a message to Abu ‘Ubaydah, saying that they were willing to surrender, but they wanted to give the keys of Jerusalem to the khalifah of the Muslims (because the town was so important).

‘Umar ibn AlKhattaab made shoorah and asked the Sahabah what he should do – go out or stay? Some of the Sahabah told him that it was dangerous and to stay in Madinah; other Sahabah said to go – tawakal Al-Allah.

‘Umar ibn AlKhattaab went out with his servant. They were taking turns on the camel – ‘Umar would ride for awhile, the servant would ride for awhile and then they would give the camel a break. When ‘Umar rode into Jerusalem, it was his turn to pull the camel and the servant’s turn to ride the camel. They passed next to a pool of mud. ‘Umar had to go through it; he picked up his clothes and passed through it. There was mud on his clothes and legs. This was happening in front of the people of Jerusalem.

Abu ‘Ubaydah (one of the ten promised Jannah) felt that this was not appropriate – not because the leader shouldn’t be humble, but he felt that the Romans were living in a culture where the leaders are surrounded by guards and he thought that they wouldn’t given him the respect he deserved.

‘Umar deserved respect more than anyone else on earth, at that time. Abu ‘Ubaydah gave him a few suggestions regards to dress and appearance of Umar but ‘Umar ibn AlKhattaab hit him in the chest and said, “I wouldn’t expect this to come from you. We were people who were humiliated; we were nothing. Allah honored us with Islam. If we seek honor any other way, Allah will humiliate us.” Meaning, our honor is not based on the entourage and the motorcade or the extravagance. Our honor is in Islam, not the clothes that we wear.

‘Umar was wearing a dress with 14 patches. He’s teaching Abu ‘Ubaydah that Allah will put our honor in their hearts. If we try to honor ourselves in any superficial fashion, Allah will take it away. And

SubhanAllah – ‘Umar was right. When the people of Jerusalem saw him in that fashion, they started crying. The people were standing on the roofs of their houses, looking at him. They had heard of ‘Umar, but they had never seen him. They couldn’t believe their eyes at the simplicity of Islam. They gave the keys to ‘Umar ibn AlKhattaab. Allah knows that it mentions in the book of Ibn Kathir, that they had in their books the signs of the one who would take the keys of Jerusalem, and one of the signs was that he would have 14 patches in his clothes.

4: Plague

Prophet ﷺ said, a death that will eat you away like a certain illness that afflicts goats. This is referring to plague. It occurred in 18H, after the opening of Jerusalem, in Ash-Shaam. It was a major disaster for the Muslims and a great loss for the Ummah because more than 25,000 Muslims died. Among them were Abu ‘Ubaydah and Mu’aadh ibn Jabl. Many sahaabah died during that plague. For them, it’s a blessing because ta’oon is a shahadah.

5: The Abundance of Wealth

Prophet ﷺ said, “Wealth will be so abundant that a man will be handed 100 dinar (a small weight of gold) and they wouldn’t be satisfied.” Meaning, “What is this? This is nothing.” There will be so much wealth. This happened to a certain extent during the time of ‘Umar ibn ‘Abdul-Aziz. There are a few stories. One is that the state of Africa sent ‘Umar ibn ‘Abdul-Aziz some money. ‘Umar said, “What is this? Why is the state of Africa sending me this money? This money – take it from the rich of that area and give it to the poor of that area.” In other words, the money did not go to the federal government. It goes to the local government, to be spent on the same area. They told him that they didn’t find any poor in that area. He said to send it back to that area and use it to pave roads or to free slaves. And also, during his time, the zakah of Yemen was sent. He said the same thing – to send it back. This was because Allah put blessing in their rizq (provisions).

This sign could also refer to the end of time. There will truly be an abundance of wealth all over the world. Prophet ﷺ said, “A time will come when a man will go out with zakah/sadaqah (gold) and nobody will want to take it.” (Muslim) There will be so much money and everyone will be content. This hadith tells us two things: the people will have enough money and they are not greedy. There are rich people who will still take sadaqah.

Prophet ﷺ said, ***“The earth would vomit gold and silver. The murderer would come and say, ‘I used to murder for this.’ And the thief will come and say, ‘I used to steal for this.’ And the one who betrayed my family and cut his ties would say, ‘I betrayed and fought my family for this.’ And then nobody will take it.”*** Allahu ‘Alam, it might also be because they have suffered so much.

There is a hadith that the river of Euphrates will uncover a mountain of gold. Prophet ﷺ said that if you see it, leave it alone, because out of every 100 that go there, 99 will be killed.

This hadith, in Muslim, is a warning for us.

Prophet ﷺ said, “I was given the keys of the treasures of the earth. I’m not concerned that you would be poor. I’m worried that you would compete on this world and that would destroy you.”

If we compete on material gains of this world, that would destroy us. The poverty that is now is not because of a lack of resources. The problem is unfair distribution and oppression (not giving zakah and sadaqah). If you look at the world, the dependency is not on resources. It is the human being that is the greatest asset. Take a place like the Silicon Valley – it's nothing but dirt, but it's the richest place on the face of the earth. There's no oil there, no gold and silver, not much agriculture. It is the human resources there. Unfortunately, we have a lot of resources in the Muslim world, but we don't have the ability to make use of it. And Allah will not give us barakah unless we follow the terms of shari'ah in business law. A person could have money, but if it doesn't have barakah, then there is no good in that money.

6: Times of Trials and Tribulations

Prophet ﷺ says in the hadith narrated by Muslim: *“Do good deeds before the times of trials and tribulations that are like the darkness of night.”* Do the good deeds before the trials and tribulations are like darkness of night, spreading all over. Then Prophet ﷺ said that during those times, a man would be a believer in the morning, but a disbeliever by night time. And a man would be a believer at night time, but a disbeliever by the morning. Prophet ﷺ said because they are selling their religion for a worldly benefit.

In another hadith by Ahmad (it is the same hadith, but AlHasan alBasri is giving an explanation): *“In the name of Allah, I have seen these people. Forms, but no minds; bodies without any conscious. Like moths attracted to a fire; and flies attracted by greed. They would go for two dirhams, and a person would be willing to sell their religion for the small price of a goat.”* AlHasan alBasri said this at the time of the tabi'een [transcriber's note: tabi'een are the students of the Sahabah]. I wonder what he would have said if he lived today.

In another hadith narrated by Imam Ahmad, and this may be talking about a different time. Prophet ﷺ said (the hadith is similar to the other one, but it just says in the end), *“[...] the one who is sitting is better than the one who is standing. And the one who is standing is better than the one who is walking is better than the one who is running. So break your bows and stay home. And if anyone enters your home, be like the best of the two sons of Adam.”* This means it is better to stay away from those trials. Everything is so mixed up that you cannot separate truth from falsehood. Everything is in the gray area.

Prophet ﷺ is saying to withdraw. ***‘The one who is sitting is better than the one is standing’ means that if you're away from it, than you are better than the one who is standing.*** Meaning, don't get involved. Have the least involvement and stay home. If somebody comes into your house, be like the best of the two sons of Adam. Qaabil killed Haabil. Haabil had said that ‘If you extend your hand forward to kill me, I'm not going to fight back.’ This is not talking about now; this is referring to when times are extremely difficult and you cannot distinguish between truth and falsehood.

In terms of fitan, there are many that happened, and many that did not happen. Prophet ﷺ pointed towards the east (when he was in Madinah) and said, ***“The fitaan come out from here.” And he said, “That's where the horn of shaytaan comes out.”*** We find out that the source of some of the greatest trials and tribulations was east of Madinah. That doesn't mean all of the fitaan come out of there, but that is the primary area of fitan. We find that some of the greatest trials for the Ummah came from the east (of Madinah). Examples of that: many of the deviants came from the east. Political unrest came from there. The Tataar – the Mangolians – came from there. Ad-Dajjal will come from the east. Yajuj and Majuj will come from there as well. Some of the fitan that already appeared:

6.1 The Beginning of the Fitna: Assassination of ‘Uthmaan

The assassination of ‘Uthmaan. This was the beginning of the fitna. It opened the door for every fitna after. There is a narration from Bukhari between Hudhayfah and ‘Umar ibn AlKhattaab. ‘Umar ibn AlKhattaab was in a meeting/gathering with many of the sahabah. He asked them, “Who among you can tell me the hadith of the fitna?” Hudhayfah said, “I will.” He mentioned to him some hadith, but that wasn’t what ‘Umar wanted to hear. He said, “I am not asking you about this. I am asking you about the trial that will move like the waves of the ocean.” Hudhayfah said, “Don’t worry about it, because between you and those trials is a closed door.” ‘Umar asked him, “Will the door be opened or broken?” Hudhayfah said, “It will be broken.” ‘Umar said, “If it will be broken, it will never be locked again.” If you open a door – you can lock it again, but if it’s broken, it can’t be locked again. When Hudhayfah finished, they asked him, “Did ‘Umar ibn AlKhattaab know who the door was?” Hudhayfah said, “Yes, he knew, because I told him.” And then Hudhayfah left. They sent someone to go and ask Hudhayfah, “Who was the door?” Hudhayfah said, “‘Umar was the door.” ‘Umar was a door between this Ummah and fitna. During his time, there was stability and security. There were no trials and tribulations during his time. During his time, it was expansion. After ‘Umar passed away, that’s when the fitan started.

Then ‘Uthmaan ibn Affaan became the khalifah. ‘Uthmaan was assassinated. The difference between the assassination of ‘Umar was done by a disbeliever, but the assassination of ‘Uthmaan was done by people under the name of Islam. That is why it opened the door of disunity. In the case of ‘Umar ibn AlKhattaab, it was an enemy of Islam. Over here, it’s Muslims amongst themselves.

‘Uthmaan was the khalifah, and some issues happened during his khilaafah. It was a fitna, and in the end, some Muslims gathered and they surrounded his house and they wanted him to give up khilaafah. They wanted him to step down. ‘Uthmaan was told by the Prophet sallallahu ‘alayhi wa sallam, “Allah will give you a cloak, and if the people ask you to take it off, don’t.” ‘Uthmaan had no idea what this meant. He understood what it meant when the people were asking him to step down. Allah gave him this khilaafah, and these people were telling him to give it up, so he refused. At the same time, he refused to fight them.

‘Ali ibn Abi Taalib and his sons were guarding ‘Uthmaan. He told ‘Uthmaan, “Give me your orders, we will fight them.” ‘Uthmaan said, “I don’t want one drop of blood to be shed for my cause. I don’t want any killing to happen to safeguard me.” He told ‘Ali not to fight for him. ‘Ali ibn Abi Taalib told his sons – Hassan and Hussain – to guard ‘Uthmaan. Eventually they came in. These people were in thousands. They were in Madinah and surrounding the house of the khalifah. In the end, they came in and killed ‘Uthmaan ibn Affaan. That caused the fitan after that.

Prophet ﷺ had mentioned that ‘Uthmaan would die a shaheed. Prophet ﷺ was with Abu Bakr, ‘Umar and ‘Uthmaan on the mountain of Uhud and it shook – it was an earthquake. Prophet ﷺ told the mountain, “Stay stable, because on top of you is a Prophet, a siddeeq and two martyrs.”

6.2 The Battle of Al-Jamal

When ‘Uthmaan ibn Affaan was killed, there was no replacement of khalifa. Some of the Muslims came to ‘Ali ibn Abi Taalib and told him that they will give him bay’ah [t.n: pledge]. ‘Ali ibn Abi Taalib said No; He said do not give me bay’ah until the Muslims make a shoorah and they decide. They told ‘Ali that ‘Uthmaan was killed, there is a fitna and the killers of ‘Uthmaan will spread all over and the problems will get bigger and bigger. Therefore, you must be the khalifa. They kept insisting until ‘Ali agreed. They had to have a leader. They needed somebody to go and unite the Muslims. They gave ‘Ali bay’ah. Az-Zubayr and Talha gave ‘Ali bay’ah also.

The killers of ‘Uthmaan infiltrated the army of ‘Ali. They were in the hundreds, and maybe even thousands. Talha, AzZubayr and ‘Aa’isha wanted the killers of ‘Uthmaan to be brought to justice. [Note – remember that ‘Ali, Talha and AzZubayr were all given glad tidings of Jannah by Prophet ﷺ.]

Because the killers of ‘Uthmaan had infiltrated ‘Ali’s army, they went to ‘Ali and told him that he had to set a court for the ones who killed the khalifah. ‘Ali ibn Abi Taalib said, “The awliya of ‘Uthmaan have to come forth and ask for his revenge.” And the awliya are the closest relatives of the deceased. In the Islamic shari’ah, if someone is murdered intentionally, then their closest relatives are the ones who ask for justice. And they have the decision of either asking for execution or accepting the financial compensation (also known as diya). The family decides this, not the court.

Talha, AzZubayr and ‘Aa’isha agreed with ‘Ali and everything was fine at that time. At night time, some of these killers of ‘Uthmaan, which were in ‘Ali’s army, attacked the army of Talha, AzZubayr and ‘Aa’isha. Talha, AzZubayr and ‘Aa’isha did not come out there to fight; they came out in a big army to ask for justice. AzZubayr and Talha thought that ‘Ali ibn Abi Taalib attacked and that is how the fighting started. It was a very brief fight. In the end, ‘Ali ibn Abi Taalib was able to convince them that he didn’t attack and that he is right in his opinion and they agreed.

‘Ali ibn Abi Taalib was once told by Prophet ﷺ that something will happen between you and ‘Aa’isha. This is narrated by Imam Ahmad. ‘Ali ibn Abi Taalib said, “Between me and ‘Aa’isha?” RasulAllah sallallahu ‘alayhi wa sallam said, “Yes.” ‘Ali ibn Abi Taalib said, “Then I am the most unfortunate of people.” (Something happening between me and the mother of the believers? I must be a very unfortunate person.) RasulAllah sallallahu ‘alayhi wa sallam said, “No. And when that happens, then take her back to safety.” ‘Ali ibn Abi Taalib went to ‘Aa’isha and told some of his army’s officers to accompany her back to Madinah. This was a fulfillment of the prophecy of RasulAllah sallallahu ‘alayhi wa sallam.

6.3 The Battle of Siffeen

This was a big fitna. Prophet ﷺ mentions in a hadith narrated by Bukhari and Muslim, “There will be a war between two big armies of Muslims and they are fighting for the same cause.” (Both of them want the same thing, but they are still fighting.) This is a contradiction. How could you fight for the same reason? Usually, you fight for different reasons. The interpretation for this is as follows:

The murderers of ‘Uthmaan were in thousands in ‘Ali’s army. Mu’awiyah was the waliy of ‘Uthmaan; he was his relative. He had the authority to ask for justice in the case of ‘Uthmaan. He asked ‘Ali to hand them over. ‘Ali said, “I will, but I need to establish my authority first. The ones that killed ‘Uthmaan are

in the hundreds. I cannot just hand them over like that; a fitna will happen. You have to give me bay'ah first. Everyone in the ummah has to give my bay'ah first. When I have the authority given to me by the Muslims, then I will hand them over. I can't hand them over without authority." Mu'awiyah said, "I will not give you bay'ah until you hand them over."

The right side, obviously, was 'Ali's. Mu'awiyah made an ijtihaad and it was a wrong ijtihaad. He is still a sahabi of Prophet ﷺ and a katab al-wahiy (writers of the revelation). RasulAllah sallallahu 'alayhi wa sallam entrusted him with writing down the Qur'an. And he is the brother-in-law of Prophet ﷺ. Umm Habeebah bint Abi Sufyaan (the wife of RProphet ﷺ) was his sister.

The ones who were on the right track were the ones with 'Ali. There was an indication: Prophet ﷺ told Ammaar ibn Yaasir that he will be killed by the transgressing side. Ammaar ibn Yaasir was fighting on the side of 'Ali and was killed by people from the army of Mu'awiyah. We cannot accused Mu'awiyah, because RasulAllah sallallahu 'alayhi wa sallam said that two groups of Muslims will fight each other. And this hadith is in Bukhari and Muslim.

6.4 Al-Khawaarij

When 'Ali and Mu'awiyah fought, 'Ali's army had the upper hand. Mu'awiyah's army surrendered by putting the musaahif (Qur'aans) on their swords. When 'Ali saw this, he stopped fighting. There were people in the army of 'Ali that were benefitting from war and bloodshed; they wanted the war to continue. Some of them were leaders of tribes; they were the ones inflaming this problem. They existed on both sides.

They said, "How can 'Ali give up? This is the hukm of Allah. 'Ali is putting the opinion of men over the order of Allah subhaana wa ta'aala." Initially, they accused 'Ali of making a mistake, and eventually they accused him of kufr. They obviously accused Mu'awiyah of kufr before. They broke off from the army of 'Ali and that is where they got their name of khawarij from. Khawarij means people who broke off. 'Ali ibn Abi Taalib sent 'Abdullah ibn Abbaas to have a talk with them. 'Abdullah ibn Abbaas convinced 4,000 of them to come back. This was the beginning of the formation of the sect of Khawarij.

The source of khawarij existed during the time of RasulAllah sallallahu 'alayhi wa sallam. The major characteristic of khawaarij is extremism.

Abu Saeed AlKhudri says that when Prophet ﷺ was dividing the booty of war, a man from Banu Taneem, called AlKhuwaysarah, came to Prophet ﷺ, with pride and arrogance, and said to Prophet ﷺ, "Be just." Look at the rudeness of this man, ordering RasulAllah sallallahu 'alayhi wa sallam to be just. Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar ibn AlKhattaab said to Prophet ﷺ, "Let me chop off his head." Prophet ﷺ told him, "Leave him alone. He will have followers/descendants whom you would see and your prayer compared to theirs will be as if it is nothing. And your fasting compared to theirs will be as if it is nothing."

Prophet ﷺ is telling him that the way that they worship, you will think that the fasting and praying of the sahabah will seem like nothing compared to theirs. "They read Qur'aan, but it doesn't go past their throats." Meaning that the Qur'aan is not in their actions; in the inside, there is no Qur'aan. You hear Qur'aan, but there is not Qur'aan in the heart. "They will leave religion like the arrow will leave the

target.” Sometimes an arrow can hit a target so hard that it can leave the target (through). It went so fast that it didn’t leave any blood.

They are so fast at leaving religion, because of their extremism, that you don’t even remember when they left it. Prophet ﷺ was telling that the sources of people like this were people like AlKhuwaysarah. The roughness and rudeness is the source of the sect of khawaarij. These were the same people that killed ‘Uthmaan; they caused these wars between the Sahabah; and when they saw peace between the Muslims, they broke off.

How do we know that the ones who broke off from ‘Ali’s army were the ones that Prophet ﷺ was talking about? Prophet ﷺ gave us a sign in a hadith narrated by AlBukhari. Abu Saeed alKhudri said Prophet ﷺ said that one of the men will be a dark man and one of his arms is like the breast of a woman, meaning that there is no bone in his arm.

Khawarij said to ‘Ali that you have betrayed the order of Allah. ‘Ali ibn Abi Taalib said, “Then I would give you a few things: you can pray with us in the masaaajid, if you wish; I will give you your share of the booties of war when it is split amongst the Muslims [look at ‘Ali’s forgiveness]; I will leave you alone as long as you leave the Muslims alone.” But they did not leave the Muslims alone.

The son of Khabbaab ibn Arath, a Sahabi of Prophet ﷺ, was travelling with his wife. The khawarij stopped him. He identified himself as the son of a sahabi. They asked him, “Whose side are you on?” He said, “I’m not against you, but I’m with the truth.” They killed him. His wife was pregnant. They opened up her stomach and killed the fetus. They killed her. After that, ‘Ali ibn Abi Taalib opened up war against them. Because the deal was: as long as you leave the Muslims alone, I’ll leave you alone. Because of the execution of this sahabi’s son and the brutal execution of his wife, he waged war against them.

‘Ali ibn Abi Taalib defeated them and killed many of them. Abu Saeed AlKhudri, the narrator of this hadith, said that ‘Ali told us to go and search for this man whom Prophet ﷺ described. He (Abu Saeed) said that he saw the man; he was of the exact description that Prophet ﷺ described and he was laying with the dead. And that is a sign that Prophet ﷺ was talking about these particular people. (one of the men will be a dark man and one of his arms is like the breast of a woman)

‘Ali ibn Abi Taalib said about them that there is a great reward for the one who kills them. Prophet ﷺ said that, “If I live until that time, I would kill them like the people of ‘Aad were eliminated.” Complete elimination. Why? Because such a mentality – there is no way to deal with except by elimination. You cannot reason with such extremism. These people want bloodshed; they won’t settle for peace. If you leave them alone, they won’t leave you alone.

They have caused the Muslims so many problems. Some of the biggest fitan were caused by them. The scholars of hadith say that they never find khawaarij that fabricate hadith. Many of Ahl us-Sunnah did. Khawaarij never lie, but their minds are very stubborn and they don’t mind killing.

The fitna of khawaarij was not temporary to that era. Prophet ﷺ said that whenever one generation of them leave, another generation of them will come up again, until the time of ad-Dajjaal. The continuation is not linear. They cannot continue. Why? Because they end up fighting themselves and they destroy themselves. They kill each other or they are killed by outside forces. Extremism comes into the minds of other people, and then they fight each other and cause bloodshed...and so on.

They have a saying in Yemen: “He didn’t find anybody to disagree with, so he disagreed with his own people.” That is the mentality of the khawaarij.

In a hadith by Ibn Maajah, ‘Abdullah Ibn ‘Umar said that he heard Prophet ﷺ say, “Whenever one generation of them comes out, it will be amputated. Then another generation will come out and it will be amputated.” ‘Abdullah ibn ‘Umar said that Prophet ﷺ repeated it more than 20 times. ‘Abdullah ibn ‘Umar said, “They are the worse of people, because they took the ayaat referring to the non-believers and they applied them on the believers. They accused the Muslims of disbelief.” They are very easy in accusing people of disbelief – that is their major characteristic.

6.5 Death of Al-Husain ibn Abi Taalib

Prophet ﷺ was once presented with red dirt by Jibra’eel ‘alayhis sallaam. Jibra’eel told Prophet ﷺ that your grandson – Al-Husain – will be killed, and this is the dirt of the area that he will be killed in. He gave Prophet ﷺ a little bit of the dirt.

Al-Husain was killed in Karbala. Al-Hasan had the khilaafah for six months; he gave it up. After him, Al-Husain was given the bay’ah. Some tribes of Iraq promised him support, and a large group of ahl al-bayt (his relatives from the house of Prophet ﷺ). They fought with the army of Banu Umayyah, and these tribes which promised them support betrayed them. In the end, it was just Al-Husain and his relatives from ahl al-bayt. And they fought until the last person. They were all killed in the end. It was a big bloodshed of the family of Prophet ﷺ. This was a dark point in the history of the Ummah, that the Ummah would do this to the family of Prophet ﷺ. This happened during the time of Yazid ibn Mu’awiyah.

He also committed a massacre in Madinah. He attacked for days and killed many of the descendents of the Ansaar and the Ansaar. Prophet ﷺ said that he saw rain of trials falling on the houses of Madinah. Both massacres happened during the time of Yazid ibn Mu’awiyah’s khilaafah.

7: False Prophets

Abu Hurayrah raiyallahu ‘anhu narrated that Prophet ﷺ said, “The day of judgement will not occur until 30 false prophets arise. Every one of them is claiming that he is a messenger.” If we would sum up all of the people who claim to be prophets in this ummah, we will find that they are more than 30 (in the past 1400 years). The explainers of hadith say that this is talking about the false prophets who end up having a sizable following and become famous and well known. This is not talking about the crazy people here and there claiming to be prophets. This is referring to people who actually had a group following them.

Among the most famous are two who claimed to be prophets during the time of Prophet ﷺ. These two were: Musaylimah Al-Kadhaab [which means Musaylimah The Liar] and Al-Aswad al-Unsi in Yemen. This happened towards the end of the life of Prophet ﷺ.

Musaylimah was from the Bedouins of Banu Haneefah. This is a big tribe, in the area of Yamamah. He was playing on the tribalism: Prophet ﷺ is from Quraysh and I am from Banu Haneefah.

They are the city dwellers, we (Musaylimah's people) are the rural people. You'll find that false prophets always try to use deceptive ways to attract people. Musaylimah knew that the hearts of the people had nationalism, so he played on that. One of his right hand supporters would clearly say: "The Liar of Banu Haneefah is better than the Truthful of the Quraysh!" Many of his followers knew he was lying. His "Qur'aan" was funny.

This is a miracle. You will find people who are intelligent and good at poetry, but if they try to imitate Qur'aan, they come up with something that is not believable and miserable.

One of the most well-known and eloquent poets of the Arabs, a blind man, sat down for awhile to produce a Qur'aan. He was so arrogant and had a big ego. After awhile, the people started asking, "Where is that Qur'aan that you promised?" He said, "Forget about it. I couldn't do it."

Musaylimah had a huge following – hundreds of thousands of people. It was a big fitna, and this fitna was not extinguished until the time of Abu Bakr as-Siddeeq. This was one of the worse battles; tens of huffaadh (Who Memorized Quran) were being killed. That's how the process of collecting Qur'aan began. Abu Bakr started the process of bringing the mushaf together. And the project continued into 'Uthmaan's time. The famous battle of Al-Hadeeqah was when Musaylimah was finally killed.

Prophet ﷺ saw a dream where he was wearing two bracelets of gold. He said, ***"I was concerned. Allah told me to blow on them, so I blew on them and they flew away." They asked Prophet ﷺ, "What is the ta'weer (interpretation) of that dream?" He said, "I interpreted the two liars that will come up in my Ummah."*** He was talking about Musaylimah and Aswad AlUnsi.

Musaylimah was killed. He got married to a woman named Sajah, who claimed to be a prophet too. She had a certain following, Musaylimah had a certain following. They married for political reasons. When Musaylimah was killed, she saw that this prophethood thing was not giving her any advances, so she forgot about it and became Muslim again. AlAswad alUnsi was killed by a man named Fayrooz. They assassinated him in his palace in Yemen. That was the end of AlAswad alUnsi.

Then there was Tulayhah alUsdi. He claimed to be a prophet, but he became Muslim later. They say he was [a] fine [Muslim] after that. Wallahu Alam, they say that either Tulayhah or Musaylimah, whenever they asked him to read Qur'aan, he would talk about ayaat describing food. So they said, "We don't know if the angel is revealing to your heart or your stomach!" AlMukhtaar Ibn 'Ubaid at-taqafi also claimed to be a prophet.

In modern times: there is Mirza Gulaam Ahmad, the founder of alQadiyaniyah. He can be counted as the one of the 30 because he has a sizable following. It is kufr by shari'ah and also by Pakistan's government as well.

8: The Spread of Peace

There is a hadith that says there will be a spread of peace and there's a hadith that says there will be a spread of Trials (fitna). And these two were mentioned in the same hadith, so they must be at different times. Whenever people follow Islam, there will be peace. Whenever there is a lack of religion, there will be corruption and a lot of killing.

Khabbaab came to Prophet ﷺ when he leaning on Al-Ka'bah. Khabbaab came to him and was complaining about the difficult situation that the Sahabah were going through in the early days of Islaam. He said to Prophet ﷺ, "Aren't you going to make du'aa' for us?"

Prophet ﷺ sat straight and anger was apparent on his face. He said, “The ones before you, they would put one of them in the ground and bring a saw and put it on their head and cut them into two pieces, and he wouldn’t give up his religion. They would bring another person (another Muslim) and they would comb him with combs of iron until they separated the flesh from the bones, and the person would not give up their religion. But you are a people who are in a hurry.”

Even though the Sahabah were suffering, Prophet ﷺ said, “You have to have patience. Don’t be in a hurry.” Prophet ﷺ said that there were people who went through more trials than what you went through. Then Prophet ﷺ says, “But Allah will complete this religion. Allah will give victory to this religion until the traveller will leave from Sam’aa to Hadramawt, and not fear anyone but Allah and the wolf on their sheep.” The area of Sam’ah and Hadra mowt was a tribal area, and there wasn’t a lot of security. Whenever any caravan would go, it would be accompanied by an army to protect it. This did happen, during the early years of Islam, and it will happen again in the future.

Prophet ﷺ said, ***“There will be a time when the land of the Arabs will be rivers and forests (it will be green). And the traveller would leave from Iraq to Makkah, fearing no one but getting lost.”***

There’s another narration, Bukhari. Prophet ﷺ was visited by ‘Adiyy ibn Haatim. ‘Adiyy was the leader of a big tribe in North Arabia, and they were Christian. He was a big figure. His father was the most famous in terms of generosity. He came in with a cross hanging from his chest. Prophet ﷺ said, “They have taken their priests and their rabbis as gods besides Allah.” And this caused a conversation between them. A person came in, asking for help. At that time, the Muslims were going through trials.

Prophet ﷺ was giving da’wah to ‘Adiyy. Many of the Muslims were slaves [not in good conditions, etc]. Maybe ‘Adiyy thought that Islam was for the poor. Prophet ﷺ noticed that and said, “Don’t base your opinions on what you see from the poverty and the difficulty of my people. A time will come when there will be so much wealth in this Ummah, and so much security, that a woman traveller would leave from Al-Heerah to Makkah, and she would not fear anyone but Allah.” ‘Adiyy said, when RasulAllah sallallahu ‘alayhi wa sallam was telling him that, he was thinking, “What about the burglars of Tayy?” And he knew his tribe; they would rob and kill people going through that area. These people are very corrupt. ‘Adiyy knew his tribe. How was this possible, he wondered? ‘Adiyy said that he lived and he saw that with his own eyes. [‘Adiyy became Muslim later on and was a Sahabah.] The complete spread of peace will be during the time of Mahdi and the time of ‘Eesa ‘alayhis sallaam.

9: The Appearance of a Fire in Hijaaz

RaProphet ﷺ said, “The Hour will not be established until a fire will come out of the land of hijaaz that will throw a light on the necks of the camels of Busra.” Busra is a town in Syria (different from Basra in Iraaq). Hijaaz is Makkah and Madinah – that area. Busra is hundreds of miles away. This sign actually occurred. The fire was a volcano that was close to Madinah.

In the time of An-Nawawi, it was seen. An-Nawawi says, “In 654 Hijri, a big fire came out in Madinah.” Ibn Katheer says, “The bedouins were able to see the spark of light in Busra, on their camels.” (They saw it like lightening.)

Ibn Hajar says, “We think that this volcano that happened in Madinah was the one RasulAllah sallallahu ‘alayhi wa sallam was talking about.” And it was discussed by Qurtubi, and other scholars.

10: The Wars with the Turks

This is not particularly talking about the people living in Anatolia or Turkey. The people of Turkey immigrated from Turkaman; it's an extension of tribes and people that go all the way to China. They have distinctive features.

In a hadith by Bukhari, Prophet ﷺ said, ***“The Hour will not be established until you fight with the Turks. People with small eyes, round, red faces and flat noses. Their faces will look like shields coated with leather. The Hour will not be established until you fight with people whose shoes are made of hair.”***

This is the description of the people of Mangolia, and the people of Tataristan. Their clothes were made out of wool and their shoes as well; this is the description of them. SubhanAllah, the Muslims fought people with the exact description Prophet ﷺ gave.

The battles with them started early on. Then the Mongolians, who are considered to be part of these people, swept through the Muslim world and destroyed it. They were under the leadership of Genghis Khan and Taymur Lang. These leaders just destroyed the world. They even went into Eastern Europe and Russia. They were a very strong and forceful people. They destroyed Baghdad.

They killed 2 million Muslims. They would take the skulls of Muslims and build pyramids out of it. They used the books of the libraries of Baghdad and made bridges in the rivers. This was the works of thousands of Muslim minds; there weren't printers. These were original manuscripts. They took everything in the biggest library of the world at that time (in Baghdad). It was said that the rivers were black from the ink of the books.

Prophet ﷺ says, “You're going to fight with the Turks... [then he gave the description]. You will find that some of the best people in this religion are people who were the worst enemies of this religion, until they enter Islam. And the best of you in the time of Jahiliyyah are the best in Islam, if you learn.” These Mongolians, if though they were victorious and the rulers, they adopted Islam. You will never find this in history – the rulers adopting the religion of the losers. The losing people follow the religion of the winners. People who are in defeat try to imitate the strong and victorious. The Maghuls were different. They ended up becoming Muslim, even though it took them a long time to change.

In the time of Ibn Taymiyyah, the Tatars that were fighting the Muslims were already Muslim, but they were still destroying the Muslim world. It took them awhile to get into the religion and understand the religion. Who are the Ottomans? Turkish people who emigrated from the Central Asian Area into the land of Turkey, which was the Byzantine Empire at the time.

It was the eastern, Roman, Byzantine Empire. This small tribe of Turks went and lived in Anatolia. Even though it was a small tribe, they began fighting with the Romans around them. Slowly, slowly they expanded their territory, until they completely destroyed the Byzantine Empire. It started with one tribe, but they took down the Byzantine Empire. They ruled all over the Muslim world.

11: Loss of Trust

There is a sign of the Day of Judgement, when the people are dishonest. This sign is talking about a particular type of trustworthiness. In a hadith narrated by Bukhari, Prophet ﷺ said, “If trust is lost, then wait for the Hour.” If there is no more trust, wait for the Hour; it’s the end of the Hour. The Sahabi asked Prophet ﷺ asked, “How will trust be lost?” Prophet ﷺ said, “When authority is given to those who do not deserve it, then wait for the Hour.”

When the leaders are sufahaa` (people with lack of understanding of religion). Prophet ﷺ said that if you appoint someone in a position of leadership and you know there is someone who can do a better job, then you have cheated the Muslims.

Leadership and positions of authority are an amanah. Whenever we find that the amanah is lost, and the leaders are people with no understanding, no religion and no rahmah, that is a sign of the day of judgement.

12: Knowledge will Subside & Ignorance will Prevail

Prophet ﷺ said, “Some of the signs of the Day of Judgement is that knowledge will be lifted up and ignorance will replace it.” [Bukhari]

Knowledge will be taken away and ignorance will be established in the hearts and minds of people. How does that happen? Does a knowledgeable person go to bed and then in the morning they’ve forgotten everything? No. Prophet ﷺ said, “Allah does not take away the knowledge by taking away by taking it from the hearts of the people, but takes it away by the deaths of the religious learned men, until none of the religious learned men remains. People will take as their leaders ignorant people. Who, when consulted, will give their verdict without any knowledge. So they will go astray and will lead the people astray.” The people will appoint others who have no knowledge as mufti. They will give out fatwas that are wrong and mislead the people and themselves.

We find that a lot of the bid’ah and mistakes today are caused by wrong fatawa given by scholars – or people who claim to be scholars.

The issue of fatwa, unfortunately, is taken very lightly these days. In the time of the sahabah, they would run away from giving fatwas. One of the tabi’een said, “I have seen more than 30 of the Sahabah of Prophet ﷺ sitting in the masjid. A person would come into the masjid asking a question and every companion of Prophet ﷺ would send him to the next person. ‘I don’t have the answer, ask the other sahabi.’” Now, the answers aren’t even asked of us, and we run to answer the question. And they used to run away from asking – the sahabah knew it was a big responsibility.

‘Umar ibn AlKhattaab was once asked a (hypothetical) question. ‘Umar ibn AlKhattaab said, “Did it happen?” The man said, “No, it didn’t happen.” ‘Umar said, “Then go back. When it happens, come and ask us. I will gather for it the ones who were in the battle of Badr (I will bring the sahabah who witnessed Badr) and then we’re going to consult – I’m not going to give you the fatwa myself. We’re going to make shoorah.”

They didn't even want to get into theoretical things: "If it didn't happen, don't ask me about it." Now, we ask a lot of the theoretical questions. We ask about things that have no practical use. And we answer them ourselves.

Imam Maalik was visited by a person who came all the way from alMaghrib – Morocco. Or it could have been AlAndalus, wAllahu 'Alam. He came to Imam Maalik with 40 questions. Imam Maalik responded with, "La 'Alam" (I don't know) to 36 questions. He only answered 4 questions. The man told him, "I came all the way from Morocco to hear you say 'I don't know'? What will I tell my people when I go back?" Imam Maalik said, "Tell them Imam Maalik says, 'I do not know.'"

We hear about situations where families are wrecked – big decisions in one's life – that were based on wrong answers. They get these wrong fatwas, that cause a disaster in their lives, and in the end, they find out it was wrong. They didn't even have to do it. They did it for the sake of Allah, and then they found out it was wrong. Look at the sin on the shoulder of the person [who issued the wrong fatwa].

It happened in the time of the sahabah. The sahabah were in a ghazwa (battle). One of the sahabah got injured in his head. He had a wet dream, so he was in a state of janabah (major impurity). He asked, "Do I have to take a shower now and wash my head?" They said, "Yes, you have to wash your head." When he washed his head, he died, because there was a deep injury in his head. When he washed his head, it may have caused an infection, wAllahu 'Alam. When they came back to Prophet ﷺ, they told him what happened. RProphet ﷺ said, "They killed him, may Allah kill them. It was enough for him to wipe on the bandage (the tissue wrapping the injury). Why don't they ask if they do not know? "Because the cure for ignorance is asking." These hadith are talking about the decrease in the knowledge of religion – the knowledge of alAakhirah, the knowledge of AlShari'ah.

There will be a time when things are worse than this. There is a hadith in Ibn Maajah: Hudhayfah said that Prophet ﷺ said, "Islam will erode like the marks on your clothes would erode or wash away." At that time, the colouring of the clothes was not permanent. When you would wash your clothes frequently, it would fade away until it was gone. This is what will happen to Islam – it will slowly fade until people will not know about sawm, salah and ibaadah.

Prophet ﷺ said, "*And Allah will take all of the Qur'aan from the earth and there will not be one verse left. And there will be people left – old men and women – who will say, 'We used to hear our forefathers say La ilaaha illallah and we're saying it now.'*" That is all they would remember of Islam. They wouldn't know anything of salah, etc. Silah was a tabi'ee [a student of the Sahabah], studying under Hudhayfah. When he heard this hadith, he said, "What will la ilaaha do for them when they don't know anything about praying, fasting, hajj or charity?" Hudhayfah turned away from him. He asked the question again. Hudhayfah turned away from him again. When he asked him the third time, Hudhayfah said, "O Silah! La ilaaha illallah will save him from Hell fire! La ilaaha illallah will save him from Hell fire! La ilaaha illallah will save him from Hell fire!" Those people, Allah will excuse them because of their ignorance and will accept from them la ilaaha illallah, even though it's just a word that they say. If the knowledge was there, then they have to pray, make hajj, give sadaqah, etc.

Things will get even worse than this. Anas said that Prophet ﷺ said, "They will come a time when the name of Allah will not be mentioned on the earth." [Muslim] Ibn Katheer says that there are two interpretations of this hadith. One interpretation is that there will not be any prevention of evil, because when you prevent people from evil, you remind them of Allah. The other interpretation takes the meaning of the hadith literally: you will not hear the name of Allah on the earth. This is towards the absolute end of time, and the day of judgement will occur on these people.

In a hadith narrated by Ahmad: Prophet ﷺ said, “The day of judgement will not occur until Allah will take all of the righteous people away from the face of the earth. Allah will take their souls and the people that remain will not prevent evil and will not do good.” Ibn Mas’ood said, “In this time, all of the Qur’aan will be taken away from the earth; it will not be in the hearts of people.” Ibn Taymiyyah says, “Allah will take it away to the extent that not one ayah will remain in the hearts of people and not one letter will remain in the mushaf, because people are so bad and evil that they do not deserve it.”

13: The Increase of Security Forces

In a hadith by AtTabarani: Prophet ﷺ said, *“There will be a time when there will be security forces, they leave in the morning with the wrath of Allah on them, at night they come home with the wrath of Allah on them. Be careful, don’t be one of their associates.”*

This hadith is talking about the security forces that are spying on the people, preventing them from worshipping Allah, spying on them if they are going to the masajid and making da’wah. This is talking about the ones that are oppressing the people. Prophet ﷺ is saying to not even help them.

This has happened during the time of some of the khulafaa`. It’s oppression of the people and it’s a test of the Ummah. Every one of the four Imams [Ahmad, Maalik, Abu Haneefah and Shafi’ee] has been through a trial. Imaam Maalik’s shoulder was dislocated. Imam Ahmad was tortured. Imam Shafi’ee was about to be thrown in jail. Ibn Taymiyyah was thrown into jail and he died there. Many of the current scholars also undergo trials.

14: Zina Prevails

Prophet ﷺ said, “Zina will prevail.” [Bukhari]

In another hadith, which is a scientific miracle, Prophet ﷺ said, “If zina will prevail until people will advertise for it in public, then Allah will inflict on them diseases which did not exist before.” Not just committing zina – but zina in public and advertised.

AIDS was a disease that did not exist before. Allah sent it on the people because zina is public and it is advertised for in movies, on billboards, etc. Even advertisement of cigarettes or cars, there is nudity – this is also advertisement of zina. People should not think that if they find the cure for AIDS, it’ll be ok, because Allah will send another disease that didn’t exist before. This is one of the signs that will happen partially, and in the end it will prevail.

Prophet ﷺ said in a hadith narrated by Muslim, at the time of ‘Eesa ibn Maryam, Allah will take away the souls of the believers, and then in the end, the evil people would remain. They would have sexual relations just like donkeys – everything is legal. Promiscuity will be just like donkeys – everything will be in public. “This Ummah will not end until a time will come when a man will approach a woman and will sleep with her in the middle of the road (in front of everyone). The best amongst them at that time, the most righteous, will go to them and say, ‘If you could please go behind that wall.’” This man is not preventing them, or shouting at them. He’s just asking them to go behind a wall – and this is the best amongst them.

Zina is widespread now, even amongst Muslims. We need to wake up to the fact that the culture of Hollywood is a world-wide culture. People in the most holy places are doing these things.

The satellite dish is now over huts and houses in some parts of the worlds that are so secluded that da'wah has not reached them in decades. You will find that movies and nudity has reached them. One of the reasons is that we are promoting that. We have made halaal difficult, and haraam easy. Look at how difficult marriage is. Muslims have made marriage so difficult – the responsibility on the man and woman before marriage is so difficult: the man has to be a doctor, etc. The requirements are so specific.

Prophet ﷺ said, ***“If a man comes to you and wants to marry your daughter, and you are pleased with his religion and his character, and you refuse to marry him, then there will be fitna and corruption on the earth.”***

This is talking about social corruption. We are all raising our daughters in the same environment. If we don't rectify the situation, then we are going to have to pay for it. The term Prophet ﷺ used is the deen and the character. Character is very important as well. There can be a religious person with bad character and vice versa. The two things have to be together.

One of the scholars was saying that the rich people would do a great sadaqah if they would help poor couples get married by sponsoring marriage, rather than giving money to the beggars at the doors of the masjid.

You find a lot of people giving them money. A lot of these people are business people. We need to re-evaluate how we give sadaqah. There are a lot of people who are in real need of sadaqah and they don't get it. For example, a young couple that needs money to get married.

Al-Qurtubi said that this is a sign that Prophet ﷺ talk about that is happening especially during our times (the hadith about zina in public). Al-Qurtubi was describing the situation in his era in AlAndalus. What caused the Muslims in Spain to lose this strong hold of Islam, that was at one point a khilafaa in itself? The Muslims, for a long time, didn't agree with the concept of more than one khilafaa. Even though the Muslims were independent of Khilafaa Abbasiyya, they didn't call themselves a khilafaa. They became so rich, confident and strong that they began to say that they formed a khilafaa. This is the first time that there were two khilafaas – a khilaafa in Qurtuba and a khilafaa in Baghdad. Spain was so wealthy and rich. There was social corruption. There was a prostitute that wrote on her forehead one line of a poem, inviting others. Qurtubi was describing that these things (open zina) happened during his time.

15: The Spread of Riba

We can translate it as interest, financing, mortgage – but it is the same thing. Usury was the translation of the word, but that word isn't used anymore.

Riba is one of the major sins. It is one of two sins where Allah has announced that He will wage war against the person who does that sin; one is riba, and the other is the person who takes Allah's awliya (friends) as enemies. Allah subhaana wa ta'aala says in the Qur'aan: “Allah will wage war against you.” Ibn Abbaas radiyallahu 'anha says, in the tafsir of this ayah that on the day of judgement, the one who deals with riba will be resurrected as if the devil is obsessing the person, and he will be given weapons. And he will be told, “Prepare for war.” They will tell him to fight Allah subhaana wa ta'aala.

Prophet ﷺ said, “Approaching the day of judgement, approaching the hour, riba would be widespread.” [AtTabarani]

At the time of Prophet ﷺ, there were two types of riba:

One was riba nasiya – Riba based on time.

Then Riba alfadl, which is when you trade gold for gold, silver for silver, but you add an amount. The second type still exists. The branches of riba (today) are mostly underneath riba nasiya. In the time of Prophet ﷺ, the traditional form was by time (riba nasiya). It's basically very similar, or the same, as a credit card: If you pay during a certain time, it's ok; otherwise you incur charges. Nowadays, it comes in many forms. You can rarely find any company that doesn't have a loan. Everyone in America is living in some kind of debt that is incurring some form of riba.

Prophet ﷺ really exemplifies the current times when he says, ***“A time will come when everyone will deal with interest. And whoever is not dealing with riba, the dust of riba would befall him.”***

Riba is so widespread that almost everyone dealing with it. Even the exceptions, who are not, the dust of riba will befall them. This hadith would mean that the transactions are based on riba, and if you try to get away from it – Alhamdulillah you'll get away from it, but you'll be affected by it because it's a worldwide economy. Some checking accounts don't pay you interest, but you are still affected by the dust of riba because you're leaving your money with an institution that is based 100% on riba. (The “dust” is figurative). Try to be clean as much as you can, but the dust will come over you – just like a person driving on a dusty road.

Allah will destroy riba, therefore there is no blessing in riba. We are all harmed by it, even if we're not using it. It's almost everywhere. SubhanAllah, it's as if the whole world is immersed in riba. So these are evil times, in this sense. Islam is a comprehensive system – it even tells how to deal with money. If we separate money, social life, etc from Islam, then what will we have left?

Prophet ﷺ says, ***“A time will come when people will not care where they get their money from. (If it's halaal or haraam).”*** People's objective will be just to get money. They won't care where they get it from. They'll try to abide by the legal systems of their country, but when it comes to the laws of Allah, they won't care.

But they will be asked on the day of judgement. This is one of the four questions that you will be asked: “How did you make your money and how will you spend it?”

16: The Decoration of Al Masaajid

This is a sign that has occurred. In a hadith by Ibn Maajah: Prophet ﷺ said, ***“A time will come when people will be proud of – or will compete – in building masaajid.”***

This is narrated by Bukhaari, but it's not a hadith, it's an order of 'Umar ibn AlKhattaab. Abu Sa'eed alKhudri says that the roof of the masjid of Prophet ﷺ in Madinah was from the leaves of palm trees. They would pack the leaves one over another, and that would be the roof. The point of their leaves was just for shade – it wasn't waterproof. So when it rained, the whole masjid would be soaked. That was the situation of the masaajid in the time of Prophet ﷺ and in the time of Abu Bakr.

That masjid was where da'wah came out of; so the criteria for masaajid is never how beautiful it is. The masjid of Prophet ﷺ was the most blessed in the world, and it didn't even have a waterproof roof. In the time of 'Umar ibn AlKhattaab, he bought a builder in and told him, ***“Build a roof that would be waterproof. And beware – do not use red or yellow, because then you would distract***

poeples.” [SubhanAllah, look at what we have come to! ‘Umar radiyallahu ‘anhu was saying not to use red and yellow colors – because they were bright! We’re far from being cautioned against red and yellow. If you told someone building a masjid that today, they would think you were crazy!]

Anas ibn Maalik said, **“A time will come when people will be proud of the the masaaqid, but people will not revive them.”** So they would be proud of the masjid, but the masjid would be dead. Ibn Abbaas said, **“A time will come when you will decorate the masaaqid like the Jews and the Christians did.”** And now we are way beyond the issue of using red and yellow. Now it’s gold and crystal chandeliers, every kind of calligraphy. When ‘Umar said to not use red or yellow, it wasn’t particularly because of the colours; it was for the issue of distraction. He said: **“So you do not distract the people.”** These were the two colours that existed, Allahu ‘Alam, at that time, that they used for painting. Now, there’s a company in Turkey that invented a sujaajah that has lights bordering, a built in alarm that beeps when you forget a rak’ah, etc. The Scholars said that it is too distracting for you during salah.

Abu Dardaa` says (a companion), **“If you decorate your mushaf (Qur’aan) and your masaaqid, then destruction will befall you.”** That is a sign of destruction. And that is exactly what you see today.

The mushaf are very expensive – decorated with gold and special, velvet cloth. The masaaqid are built, using huge amounts of money, by people who don’t even pray (kings and presidents). You’ll find all of the people are in the market, right next to the masjid, but no one is going to pray there at the prayer time. Sometimes you’ll find the masjid is so beautiful that it’s used as a museum, but at the time of salah, no one prays. It is just there for people to be impressed by the architecture. SubhanAllah Look at the wisdom of Abu Dardaa` – this is a sign that people are going for the symbolism and not looking at the substance.

17: Construction of Tall Buildings

Prophet ﷺ said, **“You will find the barefoot, naked, poor shepards of goats and sheep competing in building tall buildings.”** [Muslim] Naked does not mean that they don’t have any clothes. It means that they are so poor that they could barely cover their private parts. Allahu ‘Alam, this hadith are describing the Muslim Ummah and not the disbelievers. In many of the signs of the day of judgement, Prophet ﷺ was talking about things that would happen to his Ummah. There are some signs, obviously, talking about the world in general or a particular people. In the situations where the hadith does not indicate a particular people, it is about the Muslims. This hadith is talking about people that were really poor and suddenly become rich. They are not building for the need of building, but they’re building in competition.

You’ll find this in the Gulf – because of the oil boom. People suddenly have money. Before, they couldn’t afford a house, and now there’s competition in building tall buildings. These tall buildings are built in areas that could easily afford horizontal expansion. It’s not like its NY, where you have to make tall buildings. These areas are desert. You can go as horizontal as you want – all you’ll hit is a sand dune.

SubhanAllah, this was one of the attributes of the people of ‘Aad. In the Qur’aan, Allah tells us that their Nabi, Hud, told them in the Qur’aan, **“You’re building monuments on top of mountains for no use.”**

18: The Slave Woman gives birth to her Owner

This is the famous hadith of Jibreel, in Bukhari and Muslim. Jibreel asked Prophet ﷺ about the signs of the day of judgment. Prophet ﷺ said that one of the signs is that the woman would give birth to her master, or that the slave would give birth to her master.

The scholars give a few interpretations for this. One of the interpretations is that the children would become so rude, disobedient and aggressive in their dealings with their mothers, to the extent that it becomes like a slave and master relationship.

The child is like a master and the mother is like a slave. This is the opinion adapted by Ibn Hajar. He says, “This is the most preferable opinion, because it is the most general.” I think we are seeing this. Before, in Muslim and non Muslim cultures, there was a lot of respect for parents. This was even in America (which is only 200-300 years old). Just a few generations ago, there was a lot more respect for parents. Now, you’ll find that at the age of 18, or even earlier, children would break off from the family; they wouldn’t see that they have any obligation towards the parents. This is by law. If the son or daughter is 18 years old, the parents cannot get anything from them. The practice and actions of the people are even worse. You hear horrific stories of how the children treat their parents.

This is a teaching of Islam – and common sense – that the parents have done so much for the child, and therefore, they come second after Allah subhaana wa ta’aala in terms of obligations. Allah has done the most for us – we owe Him everything and He owes us nothing. That’s why our gratitude should be to Allah. Second are the parents.

Allah says in the Qur’aan, **“Allah has decreed/ordered/prescribed that you worship nobody but Allah and that you be dutiful towards the parents.”** The parents are second – immediately after Allah mentioned Himself, He mentioned dutifulness parents.

The suffering that the parents – mother and father – go through for the child. The child was helpless, with no one to help them but the parents. The only way the child could survive was from the help of the parents, from the ability that Allah gave them. SubhanAllah, at the age of 15, the child does not pay anything back. This is the ultimate degree of ungratefulness.

19: Bloodshed Spreads

Prophet ﷺ says, **“A time will come when haraj will be widespread.”** The Sahabah asked, “What is haraj?” Prophet ﷺ, **“It is an Abyssinian word (from habasha). It means killing.”** [Bukhari]

Here, Prophet ﷺ is using the word haraj. This hadith doesn’t mean that Muslims would be fighting non Muslims. That is the impression the Sahabah got.

In another hadith, narrated by Ahmad, same as the one above, the Sahabah asked Prophet ﷺ, “There will be more killing than the killing that exists now?” Prophet ﷺ said, “It will not be you killing the disbelievers. It will be you killing each other (i.e. Muslims killing Muslims).” The Sahabah asked, “Will we have our minds then? (Where will our brains be?)” SubhanAllah, look at how the Sahabah think. Prophet ﷺ said, “The mind of the people in that time will be taken away. And they will be lowly people and they will think that they are following something (the religion), but they will be following nothing.”

In a hadith by Muslim, Prophet ﷺ said, “A time will come when the killer will not know why he is killing and the killed will not know why he was killed.” Prophet ﷺ was asked, “How can that happen?” Prophet ﷺ said, “That will be the time of haraj (widespread killing). Then he said, “The one who was killed and the killer will both be in hell fire.” Why? Because everyone is going out for the same thing – to kill each other. The killed had also intended on killing. This is a time of fitna. Things will be unclear and things take the soul lightly. Even though, that in itself is a great sin, we need to keep in mind the conversation between ‘Abi Burdaa and one of the Ansaar:

Abu Burdaa` says, “I was in the market place in the time of ziyaad, and I clapped my hands together (in amazement). One of the Ansaar, whose father was a Sahabi, asking him, “Why are you so amazed?” Abi Burdaa` said, “I am amazed because these are people who have the same religion, the same prophet, the same da’wah, the same hajj, ... , and they are killing each other. How could that happen?” This Ansaari said, “Don’t be astonished.

I heard my father say that he heard Prophet ﷺ say that **Allah has mercy on this Ummah; they would not be punished in askhirah, but their punishment is in this life. That will be through killing and trials and tribulations and zalaazil (earthquakes).**” This means that the Ummah’s sins are being washed away by the things that befall them in this world.

20: The Shrinking of Time

In a hadith by Bukhari, Abu Hurayrah said that Prophet ﷺ said, “**Approaching the day of judgement, time will shrink.**”

Prophet ﷺ said, “**The Day of the judgement will not occur until time shrinks. The year will be like a month, and a month will be like a week, and a week will be like a day, and a day will be like an hour and an hour would be like burning a leaf.**”

What does it mean for time to shrink? There are a few interpretations:

1. A lack of Baraka in time. Time will be missing blessing. We can see that now: years and days will pass by, but we don’t accomplish anything. Our days are 24 hours – like Abu Bakr’s, ‘Umar’s and the scholars’, but we don’t accomplish as much as they do. For example, Ibn AlJowzee (a great scholar of Islam) had blessing in his time. When he died, they counted all of the books he wrote and said he must have written 11 pages a day, on average. [Transcribers note: Remember that in those days writing was much harder and they did not have the luxury of computers or even a type writer!] Ibn Taymiyyah wrote a book one time – A Treatise in Aqueedah (AlAqueedah waasitiyya) – between dhuhur and ‘Asr. This book is now studied in universities over a semester or even a year, and still the students complain that it is too much! Our lifestyle also makes time feel as if time is too short. In the US, there is too much free time. Everything is rushed. In rural areas, life is at a much slower pace. SubhanAllah, time is an amazing thing. One hour is the same amount of time, but in two different areas there is a difference of how much can be done in that time and how long it feels.

2. Some scholars say that this will be during the time of Mahdi. The luxurious lifestyle will make it seem like time is passing by very fast.

3. The shrinking of time due to new forms of communication and transportation. In terms of transportation, it is so easy to go from one side of the globe to the other. Now, all you have to do is

spend a few hours in a plane and you're there. In the olden days, it would take years to make such a trip. In terms of communication – we have such fast communications today, such as the telephone and email. So these new forms of transportation and communication have “shrunk time.”

4. The literal shrinking of time. The earth will start to rotate faster, etc. There is a strong theory amongst scientists of the big bang. Some say that the universe started as a big bang and will end as a big crunch. Allah says in the Qur'aan that the moon and the earth will come together. We cannot use this as proof, but these are the ayaat of Allah talking about the Day of Judgment.

21: The Proximity of Markets

Prophet ﷺ said, ***“One of the signs of the Day of Judgment is that markets will be close to each other.”*** SubhanAllah, this has already happened.

In the old days, they would have one market for every town and small grocery stores for every neighbourhood. Look at how it is today – every neighbourhood has a mall. In Yemen, there used to be a “market of Thursday” and a “market of Friday”, etc. Towns would have a market once a week. Nowadays, they are open all the time. There is huge construction everywhere.

In the recent past – just decades back – markets were very rare. Now, they are everywhere.

22: Appearance of Shirk

Prophet ﷺ said, ***“One of the signs of the day of judgement is that some tribes would follow disbelievers and some would worship idols (pagan worship).”*** Forms of this have already occurred, Allahu 'Alam if there is any left. The idol worshipping can be seen today in the worshipping of graves (of righteous people).

23: Spread of Trade

Prophet ﷺ said, ***“Business and trade will be so widespread.”*** People are moving out of different jobs into business. The computer age is bringing with it new opportunities. Different forms of business have been invented. This is causing a big business boom. However, this causes a big strain. Before, the man used to go and work on the farm and the woman used to stay at home and take care of the house. Now, because business is so demanding, both parents work in the store and the kids are in the day care.

Prophet ﷺ said, ***“Businesses will be so widespread, to the point where the woman will be helping her husband with the business.”*** Is that ok or not? wAllahu 'Alam.

Prophet ﷺ says, in a hadith narrated by Bukhari, ***“In the name of Allah, I'm not worried about poverty for my Ummah. My concern is that they would become wealthy and you would compete in this world like the people before you competed, and it would destroy you like it destroyed them.”*** Competing in this world leads to destruction. Unfair distribution of wealth is a problem, but this Ummah has many resources and wealth.

24: Zalzaal (Earthquakes)

Linguistically, zalzal can mean earthquakes and great trials and tribulations.

Prophet ﷺ said in a hadith, “Earthquakes will be frequent.”

In another hadith by Ahmad, Prophet ﷺ said, “O son of Hawaala (a companion), if you see khilafaa approach the holy land (Palestine), then the time for earthquakes and disasters and great issues is approaching. And the Hour, at that time, will be closer to the people than my hand to your head.” What is meant by the khilafaa being close to the holy land? Allahu ‘Alam that is still to come. That is where Mehdi and ‘Eesa ibn Maryam will come. Those will be times of peace and security, but after that will be the worse disasters and the end of time.

25: Sinking, Stoning and Turning into Animals

In a hadith by At-Tirmidhi, Prophet ﷺ said, ***“In the end of this Ummah, there will be sinking, stoning and turning into animals.”***

The sinking refers to the earth being swallowed. ‘Aa`isha asked Prophet ﷺ, “Will we be destroyed even though there will be righteous ones amongst us?” Prophet ﷺ said, “Yes, if evil prevails.” So even if there are righteous people in the Ummah, they will be destroyed.

Most scholars say that Maskh, transformation into animals, is literal transformation. Some scholars (a minority opinion) say that this means the transformation of the heart.

26: Rise of the Low

In a hadith by Ibn Maajah, Abu Hurayrah said that Prophet ﷺ said, ***“There will be tricky (wicked) years, where the liar will be believed and the truthful will not be believed. The untrustworthy will be trusted and the trustworthy will not be trusted. The Ar-Ruwaybadah will speak.”*** The Sahabah asked, “Who are the Ar-Ruwaybadah?” Prophet ﷺ said, ***“The low person.”***

All of these things are happening today. The worse is that the low person will speak. This does not mean low, as in the sense of a caste system. This is referring to the people who are low in religion and who have no morals and ethics. This person should not be listened to to start with, but they will be the ones teaching and leading the affairs of the people.

In a hadith by Ahmad, Prophet ﷺ said, ***“A time will come when this world will belong to the wicked son of the wicked.”*** AlManaawi, in his explanation of this hadith, said, “The wealth will belong to the wicked. The position (of power) will belong to the wicked. And the honour will belong to the wicked.” And if you want to see who they are – look at the rich and famous.

You’ll find very young people singers and famous. If you ask people what they think about this singer or actor, they will say that they’re “cool”. This is the exact description that Prophet ﷺ gave of these people. He said, “A time will come when it will be said about a man, ‘How intelligent is he?’ People will say, ‘Look at how cool he is.’ And there is not a single grain of imaan in their hearts.”

[SubhanAllah, I think this is a big problem with our youth today. They want to dress and act like all of these famous people. It's so nice to see when young people get excited about listening to certain shaykh speaking, etc. So I do think things are changing, but I think we need to tell our children more about the Sahabah. I want to hear the day that children say, "I wanna be like Abu Bakr! I want to be like 'Umar ibn AlKhattaab!"]

27: You will give Salaam only to those you know

Prophet ﷺ said, *"One of the signs of the day of judgement is that you will give salaam only to those you know."*

Before, Muslims would give salaam to whichever Muslim they passed – in the marketplace, in the masaa'id, etc. Now, you see people giving salaam only to those that they know. If you give salaam to someone you don't know, they might frown at you. [We've said salaam to people and they kind of look at you funny, like, 'Do I know you?' But Alhamdulillah, there are still people that will burst into a huge smile and return your smile.]

28: Women who are dressed, but naked

In a hadith by Muslim, Prophet ﷺ said, *"One of the signs of the day of judgement is that there will be women who are dressed, but naked. Their heads are like the humps of camels [referring to the hairstyle]. They will not enter jannah or even smell it, enough though the smell of jannah can be smelled from a long distance (in another hadith: a distance of 70 years)."*

These women will be Muslims, because it says in the hadith that "they will not enter Jannah." We already know that disbelievers will not enter jannah, so these are sinning believing women. Prophet ﷺ described them as dressed but naked. This means that they are wearing clothes, but it's as if it is nothing.

The women nowadays wear see through clothes and tight clothes. They are covering the skin, but you see everything else. You just don't see the colour of the skin [sometimes that too!] These fashions come out of the western world and some of the Muslims follow the trend.

29: Cars

This hadith can be interpreted as the transportation of cars. In a hadith by Ahmad, Prophet ﷺ said, *"In the future, there will be men of my Ummah sitting over surooj [saddle] on things that are similar to camels, but not exactly camels. And they descend from these vehicles at masaa'id but their wives are dressed, but naked. Curse them, for they are cursed."*

In another hadith, the Prophet ﷺ described the vehicles as having "wide seats." Prophet ﷺ was describing cars, but there were not cars at that time, so he gave this description. In the Qur'aan, Allah subhaana wa ta'aala refers to them by saying, "camels, donkeys and things you do not know." Wallahu 'Alam, there will be more forms of transportation that we don't know about, in the future.

30: True Dreams of the Believers

Prophet ﷺ said in a hadith narrated by At-Tirmidhi, ***“Towards the end of time, the dream of the believer almost never lies.”***

One reason that the scholars give for this is that this Ummah will have no more ambiya (prophets and messengers). And the ambiya receive the Revelation (wahi) Allah will support the believers by dreams.

Be careful, though. Dreams can never be a form of shari'ah. Shari'ah was revealed to Prophet ﷺ. They are just glad tidings. An example of dreams being glad tidings is when Imaam Bukhari rahimahullah saw a dream of Prophet ﷺ approving his work. Also, when 'Uthmaan was going to be martyred, he saw a dream in which the Prophet ﷺ was telling him to break his fast with him. In another case, Imaam Suyuti saw that Prophet ﷺ was reviewing his work. This is just the glad tiding.

'Uthmaan ibn 'Affaan was fasting and he was going to be martyred that same day. Prophet ﷺ said to him, in a dream, that you ['Uthmaan] will break your fast with us.

Prophet ﷺ said that the ones who see true dreams are the truest in their words. True dreams come to a truthful heart. The more truthful you are, the more truthful you will be. Prophet ﷺ says, ***“And the dream of the believer is 1/46 part of prophethood.”*** Before receiving revelation from Jibreel, Prophet ﷺ would see a dream at night and then he would see it happen the next day. This happened to him for 6 months. Then Prophet ﷺ received revelation for 23 years. $6 \text{ months} / 23 \text{ years} = 1/46$.

Dreams are the only part of prophethood that is left. There are no more human beings who are receiving revelation. Jibreel will never descend on anyone after Prophet ﷺ.

31: Spread of Pens (Qalam قلم)

Prophet ﷺ said, ***“Approaching the day of judgement, the pen will prevail.”*** Anything written is called qalam, not just the pen. This sign has already occurred. People did not have written materials, libraries, books and magazines in their homes as we do today. There were societies that had only spoken language – there wasn't even a written form. Until today, there are languages that have no written form. During the Prophet's ﷺ time, you could count the ones who could write. After Islam, Muslims were the educated society. But even then, it wasn't very common for every house to have a mus'haf. Major Muslim towns had libraries (Damascus, Qurtuba, Basra, etc). The scholars and students of knowledge were the one with books.

It wasn't even until the 15th century, when Gutenberg invented the printing media, that these things began to be available to people. The active movement of print happened in the 15th century. Now, everyone has a library. In the most rural areas you will find books and schools. With the computer now, information is available to everyone. With the flick of the computer, you have access to millions of books. This does not mean that knowledge is prevailing. Most people rely on junk media. Just like there is junk food, there is junk media. True knowledge can be gained through valid books; it cannot be gained through TV. Unfortunately, the masses get their information through TV; it doesn't give you knowledge.

32: Expansion of the Crescent (Hilaal)

Prophet ﷺ said, ***“One of the signs of the day of judgement is that the crescent will be bloated.”***

This does not necessarily mean that the crescent will literally grow; it will just appear that way. The crescent will look bigger than before. RasulAllah sallallahu ‘alayhi wa sallam said, “To the extent that it will be one night old, but people will say it looks two days old.”

Allahu ‘Alam [Allah knows best] why this happens, but if you look at the moon when it’s close to the horizon, it looks larger than when it’s up in the sky. If you look at the moon in San Diego, it looks almost as big as the sun. When it’s in the centre of the sky, it looks smaller. This isn’t because the moon is getting farther away. When the moon is down in the horizon, there’s more nitrogen, more carbon dioxide – more pollution. The atmosphere of the earth makes it look larger than it is. Maybe, Allahu ‘Alam, it will look larger in the future.

33: Lies and Fabrication in Religion

Prophet ﷺ said, ***“Approaching the end of time, there will be dajjaloon (people who pretend to be something they’re not – imposters). They present you with talk that you did not hear and your fathers never heard before. Beware of them. Don’t let them mislead you and misguide you.”***

These are people who might come in the cloak of religion and they attribute things to Islam that don’t belong to it. They make these things up. That is why they are called dajjaloon; they lie.

The linguistic meaning of dajjaal is extreme lie. It is important to verify things in religion. Don’t be a blind follower. No matter how knowledgeable or great the shaykh is, information of the religion must be verified.

Imaam Maalik said, ***“Everyone, you take and leave from their words, except Prophet ﷺ.”***

Verification of the religion is very important, especially when there is fabrication of hadith. The Qur’aan is not fabricated. Hadith are fabricated. Even the hadith are protected, if you put the effort in to verify them.

In a narration by Muslim, Ibn Mas’ood said, “Shaytaan would present himself in the form of a man; he would speak to the people and they leave and they would convey.” So it is very important to verify where we get our information from. Ridiculous things are circulating in the Muslim Ummah that has no basis in the religion.

34: Shayateen Coming out of Sea

In a hadith by Muslim, ‘Abdullah ibn ‘Amr ibn Al ‘Aas said, “There are some devils imprisoned in the ocean. They were imprisoned by Sulaymaan ‘alayhis salaam. A time will come when they will come out and they will recite to people Qur’aan [and here RasulAllah sallallahu ‘alayhi wa sallam used the word “Qur’aan” but it means “recitation” here – that is it’s linguistic meaning] and they are going to claim that it is Sacred Books.”

Allah says, “We are going to reveal Qur’aan and we are going to protect.” This is a guarantee from Allah (in the Qur’aan) that He will protect it.

35: False Witnessing

Prophet ﷺ says, in a hadith narrated by Imam Ahmad, ***“Approaching the day of judgement will be false witnessing and concealing the true witness.”***

People will go the court and lie, make false witness. People who know the truth will conceal it. When this happens, it is the destruction of the society. Justice is the fabric of the society. The less justice there is in life, the worse life is – even if you have money!

Because Islam values justice so much, false witnessing is one of the seven major sins. When Prophet ﷺ was talking about the seven major sins, he was leaning, and then he sat up straight and said, *“False witness, false witness.”* He kept repeating it until the sahabah said that they wished he would stop. Prophet ﷺ put so much emphasis on it. When you know the truth and conceal it, you are also sinning.

36: The Woman to Man Ratio will Increase

In a hadith by Bukhari, Prophet ﷺ said, *“One of the signs of the day of judgement is that the the number of women would increase and the number of men would decrease so there would be 50 women for 1 man.”*

In the explanation for the hadith by An-Nawawi, he says that the reason will be during the time of trials and tribulations, the men will be killed in battles. Therefore, the number of men will go down and the ratio will increase.

37: Sudden Death

In a hadith by At-Tabarani, Prophet ﷺ said, ***“One of the signs of the day of judgement is that sudden death would occur frequently.”*** Sudden death means they are not accidents. There is some internal reason for these deaths.

Nowadays, so many people die from heart attacks and strokes. These things may have happened in the past, but rarely. These are diseases of modern society; it is an epidemic now. Our lifestyle now is very bad – we are a very lazy people. We were in offices and have a very stationary lifestyle. Before, the people were very active. They got their exercise done during their daily work. Now we have to incorporate exercise in our lives by recreation, to make up for our lack of activity. One of the biggest businesses in the US is the fitness business, because of the lifestyle of the people. In the past, people were naturally strong. They didn’t have cars and airplanes.

38: Hostility between the People

Prophet ﷺ was asked about the Hour. he said, *“Only Allah know, but I will tell you some of the signs. There will be fitna and haraj.”* The Sahabah asked, “What is haraj?” Prophet ﷺ said, “It means, in the language of Abyssinia, Killing.” Then he said, “People would not know each other.” During that time, it will be the law of the jungle. People would know each other [in the technical sense], but they would act like they don’t in their treatment of one another. There would be hostility between people. People would treat others as if they are nothing.

The Sahabah knew about this, and they would advise each other. In a narration by At-Tabarani, Mu'aadh ibn Jabal and Abu 'Ubaydah advised 'Umar ibn AlKhattab [when he was khalifa] in a letter and they gave him advice. Amongst the advice they gave him, they said: "We were talking amongst ourselves about the end of time for this Ummah and the people will be like brothers in public, but be enemies in private." 'Umar responded to them and said, "You sent me a letter, warning me of a time when the people will act like brothers in public, but be enemies in private, but I am telling you that this is not talking about you or this age and time. These people would have interests and fear. They have interests among themselves only for benefit in the world. Nothing will be for the sake of Allah."

We find this a lot now – it is rare to find people who know each other and love each other for the sake of Allah alone. Whatever is based on the interest of this world will not continue. And whatever is based on the akhirah will continue. The only unified direction is the direction towards the hereafter. In dunya, people's interests will also conflict, in one place or another; they cannot agree on everything.

39: The Arabian Peninsula becomes Green with Rivers Again

Imam Muslim narrates that the Prophet ﷺ said, ***"The Day of judgement will not occur until the land of the Arabs becomes gardens and rivers again."***

Again is the keyword.

A day will come when the Arabian Peninsula will become green, with rivers flowing. These areas include the lands of 'Aad and other parts of Arabia. The Prophet ﷺ said that it will return to that state. This is a scientific miracle. At the end of the Ice Age, the north and south were capped with ice. Now, scientists are finding out that in some areas – such as the eastern parts of Yemen – there were basins and rivers. How can this happen – that the Arabian Peninsula will once again become green? Wallahu 'Alam if it's through climate change or not. It has not happened yet. Some people say that it has happened because of the development going on in certain Arab cities, such as Dubai. They say that because of the agricultural development, these lands are going back to being green. Wallahu 'Alam, it has not happened yet.

40: Lots of Rain, but Nothing Grows

Prophet ﷺ said, ***"The day of judgement will not occur until a widespread rain will fall over the people, but nothing will grow."***

It is not a lack of rain, but a lack of plants. Why would this be? Maybe because the people will have corrupted the earth so much and there is no blessing in the land. Wallahu 'Alam.

41: Euphrates Uncovers a Mountain of Gold

The Prophet ﷺ said, ***"Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it."*** [Bukhaari, V.9/B.88/#235].

Abu Hurayrah narrated that the Prophet ﷺ said, "The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold.)" [Muslim B.41/#6918]

42: Animals and Objects Speaking

Prophet ﷺ said, ***“The day of judgement will not occur until the beasts will speak to you and your legs would speak to you.”***

In the time of Prophet there was a shepherd with his sheep. A wolf attacked and took one of the sheep. The shepherd followed it and took his sheep back. The wolf sat back, with his legs in the air – like a person – and said, “Itiqillah (fear Allah). You are taking away food from me that was sent to me by Allah.” The shepherd said, “What an amazing thing! A wolf sitting like a man and speaking to me!” The wolf said, “I will tell you something more amazing. The Prophet ﷺ is in Yathrib [what Madinah was called at the time], and he is teaching the people about the nations before.” The shepherd, who was not Muslim at the time, went to Madinah and went to Prophet ﷺ and told him what happened. Prophet ﷺ gathered all of the Sahabah and told the shepherd, “Tell them what you heard.” The shepherd told them and then the story. Allahu Alam, we usually take the literal meaning unless there is evidence otherwise. For the animals speaking, we take the literal meaning.

43: Desire of Dying

The said Prophet ﷺ, ***“The Hour will not be established till a man passes by a grave of somebody and says, ‘Would that I were in his place.’”*** [Bukhaari, 9/88/231]

In a hadith narrated by Muslim, the Prophet ﷺ said, “A time will come when a man will pass next to a grave and put his face in it and say, ‘I wish I were in his place.’” The Prophet ﷺ said that this is not because of debt. People want to kill themselves if they are in serious debt.

Ibn Mas’ud said, “A time will come, when if death were sold, people would buy it.”

Al-Haafidh al-Iraaqi has an interesting commentary on this. He says that it is not unusual to find people desiring death in any time, but when people see death, and cemeteries and a grave, they don’t feel like dying anymore. When you see death in your face, we naturally hate death. Al-Iraaqi says that if they see death in front of their eyes and still desire death. That really tells you that they are going through miserable time. We ask Allah for security from this. These trials and tribulations are either a test or a punishment for the people.

44: Population of the Romans Increases

In a hadith narrated by Muslim, the Prophet ﷺ said, ***“The day of judgement will occur and the Romans are the largest nation, in terms of number.”*** Who are the Romans? They are the Europeans, which extends to Latin America, Canada, the US, etc – the Caucasians.

What does this hadith mean? Is it a negative or a positive sign? Allahu ‘Alam. Are they Muslim or nonMuslim? Allahu knows.

Now we find that there is a great decline in the population of Europe. The growth in some countries of Europe that is negative. SubhanAllah, this is a change that has not happened yet. Ar-Room does not mean that they are non-Muslim. Allahu ‘Alam, they can be Muslims.

45: Opening of the Constantinople

Abu Huraira reported Prophet ﷺ saying, “You have heard about a city the one side of which is in the land and the other is in the sea (Constantinople).” They said: “Allah’s Messenger, yes.” Thereupon he said: “The Last Hour would not come unless seventy thousand persons from Bani Isra’eel [descendants of Ishaq] would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: “There is no god but Allah and Allah is the Greatest,” (La ilaaha illallah wallaahu Akbar) that one side of it would fall. Thaur (one of the narrators) said: I think that he said: “The part by the side of the ocean.” Then they would say for the second time: “There is no god but Allah and Allah is the Greatest” that the second side would also fall. And they would say: “There is no god but Allah and Allah is the Greatest” then the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves that a noise would be heard and It would be said: “Verily, Dajjal has come.” And thus they would leave everything there and would turn to him. [Muslim, B.41, #6979]

Who are these 70,000 descendants of Ishaq? The Jews are descendants of Ishaq. The scholars of hadith, like Ibn Katheer and Nawawi and others, say that this is talking about Romans that are Muslims. The early Muslim historians say that the Romans are the descendants of Al ‘Ees ibn Ishaq. They could be Romans part of the general Muslim army. They could also be Jews who became Muslim. They are going to open Constantinople with dhikr, so they are Muslim. They could also be Muslims who are living in that area. As we said, the land of Turkey (Asia Minor) used to be part of the Byzantine Empire; maybe they will open Istanbul again. Wallahu ‘Alam.

When we are talking about signs of the Day of Judgment, we are talking about ghayb – the unknown. The scholars’ interpretation could be right or wrong. The purpose of these ahaadith are not to draw a map and show exactly what’s going to happen. The purpose of these ahaadith is:

To show the miracle of Islam; the miracle of the hadeeth of the Prophet ﷺ.

They serve as glad tidings for the believers. They are good news for us. They give us confidence and strength. Things will get tough and difficult; therefore these ahaadith will serve as guidance for us during that time. We can never know exactly what they mean until they happen – for example, the fire that would come out of Madinah. We didn’t know what it meant, but when it happened, we found out for sure that it was talking about a volcano.

46: Reign of Qahtaan

Abu Hurayrah reported that the Prophet ﷺ said, “**The Hour will not be established until a man from Qahtaan appears, driving the people with his stick.**” [Bukhaari V.9, B.88, #233]

The hadith may sound as if the man is evil because he is described as “driving the people with his stick”, but another hadith explains that he is righteous and one of the khulafaa’. So he is righteous, but strict and tough. Ibn Abbaas commented and said, “....all of them are righteous.”

Qahtaan is the ancestor of the Arabs of Yemen. He will be a khaalifa. He is very righteous, but he’s strict and tough. That means he will be very severe in his punishment as evil. That is why he is described as “pushing the people with a stick.” Allahu ‘Alam, this could be before Mehdi, but most likely it will be after.

47: Madinah Expelling the Evil

Prophet ﷺ said, in a hadith by Bukhaari, ***that a time would come when a man would call his cousin and his relative, telling him, “Come to the luxurious life. Come to the luxurious life.”***

This is talking about people from Madinah, who would go to other lands where life is more luxurious and they would call their relatives to leave Madinah and come and enjoy life where there is a ‘better standard.’

Prophet ﷺ said, “Madinah is better for them, if they know.” Then the Prophet ﷺ said, “In the name of the One in Whose Hand is my soul Allah], anyone who leaves Madinah and gives it up, Allah subhaana wa ta’ala will replace in Madinah someone better than him.” Then the Prophet ﷺ said, “AlMadinah is like a furnace that separates the impurities and Madinah will expel all of the impurities out.”

Imagine it like the people who come from other countries in the world and come to America. Then they call their family because of the better standard of living. Similarly, these people will leave Madinah and call their relatives to a more luxurious life. The Prophet ﷺ said that Madinah is better for them. Is this hadith talking about all times or a specific time? There are few opinions, and each of them has their evidence:

1. AlQaadi Iyaad says that this hadith is specific to the time of the Prophet ﷺ.

AlQaadi’s evidence is this hadith in Bukhari [3/30/107]: Jaabir ibn ‘Abdillah narrates that a bedouin came to the Prophet ﷺ and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to the Prophet), “Please cancel my pledge (of embracing Islam and of immigrating to Medina).” The Prophet refused (that request) three times and said, “Medina is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect.”

Madinah has a rough environment, even with the standard of the area. It’s very hot and dry. When the Sahabah went from Makkah to Madinah, they couldn’t handle it. The muhajireen [the ones who migrated] had a lot of fever and different types of diseases. The Ansaar handled it; they were used to it. The news got back to the Quraysh that the Muslims had lost their health and become weak. The Prophet ﷺ wanted the sahabah to show the Quraysh that they were strong and that the fever didn’t harm them, so he told them to run the first 3 times when they made Umrah and did the tawaaf. That’s why it is sunnah to do the first three rounds of tawaaf running. The Prophet ﷺ made du’aa` to push the fever out of Madinah. So the fever was pushed out of Madinah by the barakah/blessing of the du’aa` of Prophet ﷺ.

2. Al Imaam AnNawawi says that this hadith is specific for the time of ad-Dajjaal.

What is the evidence of AnNawawi? His evidence is the hadith in Bukhaari [3/30/105]: narrated by Anas ibn Maalik that the Prophet ﷺ said: “There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allah will expel all the nonbelievers and the hypocrites from it.”

3. Ibn Hajar al-Askalaani says that this hadith is talking about the time of Prophet ﷺ and Ad-Dajjaal both.

4. **Some of the scholars of hadith say that it is general and applies to all times.** But then one would ask the question: Why did many of the great Sahabah leave Madinah? We know many great Sahabah left Madinah, such as Mu'aadh ibn Jabl, Abu 'Ubaydah ibn AlJarrah and 'Ali ibn Abi Taalib left Madinah. 'Ali made his capital outside of Madinah, in Iraaq. If it applies to all time, how did these great Sahabah leave Madinah to go other places?

During these times, the evil people would leave Madinah, but there would come a time when Madinah will be deserted. This is towards the end of time – after Mehdi, after the blessed time of 'Isa [Jesus].

Prophet ﷺ said, in a hadith by Bukhaari [3/30/98]: narrated by Abu Hurayrah: I heard Allah's Apostle saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wadaa', they will fall down on their faces dead."

Yahya related to me from Malik from Ibn Himas from his paternal uncle from Abu Hurayra that the Prophet ﷺ said, "Madina will be left in the best way that it is until a dog or wolf enters it and urinates on one of the pillars of the mosque or on the mimbar." They asked, "Messenger of Allah! Who will have the fruit at that time?" He replied, "Animals seeking food, birds and wild beasts." [Malik's Muwatta, Book 45, #45.2.8] "Who will harvest the crop?" Madinah was known for its dates and fruits. This shows that Madinah is deserted.

Ibn Katheer says that AlMadinah would be revived and alive and strong during the time of Ad-Dajjaal and in the time of 'Isa, until 'Isa dies. He will die and be buried in Madinah. After that, Madinah will be deserted and destroyed. But this is at the end of time, when there are no more righteous people any more.

How long will Madinah be deserted? For 40 years. The reason it will be empty is because there will be no 'ibaadah during that time. What is making Madinah alive today? It is not commerce or business – it is the worship of Allah and the Ummah establishing the rituals of Islam in these two places [Makkah and Madinah].

48: A Blessed Wind Taking the Souls of the Believers

It is narrated on the authority of Abu Huraira that Prophet ﷺ said: ***"Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who has faith equal to the weight of a grain."*** [Muslim, 1/212]

After that, the only people left will be those who have no imaan. So the holy places will be deserted. That will lead to the destruction of the Ka'bah.

49: Destruction of the Ka'bah

Prophet ﷺ said, ***“The ones who will transgress against the sanctity of Al-Ka’bah will be its people (meaning the Ummah).”***

No enemy can destroy the Ka’bah. The only transgression against it will be when this Ummah transgresses it. Prophet ﷺ says, “When that happens, don’t ask about the perishing of the Arabs.” Then Prophet ﷺ says, “Abyssinian would come and they would destroy al-Ka’bah and they would take out the treasures of the Ka’bah.”

Prophet ﷺ told us exactly who would destroy the Ka’bah in a hadith in Bukhaari. Abu Hurayrah narrated that Prophet ﷺ said, “DhusSuwaiqatain (the thin legged man) from Ethiopia will demolish the Ka’bah.” [2/26/666]

Ibn Abbaas narrated the Prophet ﷺ said, “As if I were looking at him, a black person with thin legs plucking the stones of the Ka’ba one after another.” [Bukhaari, 2/26/665]

50: Al Mehdi

Mehdi comes before the destruction of the Ka’bah, but we’re listing him after because he relates the major signs of the day of Judgement, like ‘Isa and Ad-Dajjaal, etc.

The ahadith leave no doubt about the truth of the coming of AlMehdi. We, as the Ummah of Muhammad, believe that there is someone who is called AlMehdi, who will come at the end of time and rule this Ummah with justice, after it was ruled with oppression. And he is from Ahl Al-Bayt, the house of Prophet ﷺ. His name will be Muhammad ibn ‘Abdillah, or Ahmad ibn ‘Abdillah. He will be a descendant of Hasan ibn Abi Taalib and Faatimah az-Zahra, the daughter of Prophet ﷺ. He will rule over this Ummah for 7 or 8 years.

Some hadith about AlMehdi:

Prophet ﷺ said, ***“There will be a group of this Ummah, fighting on truth, prevailing until the day of judgement.”*** [Muslim]

This Ummah will always have a group that is fighting for truth. Even during the lowest times, [Muslim] said that there will be people fighting for truth, for the sake of this religion. Therefore, there will always be good in his Ummah. What happened to other nations before will not happen to this Ummah. What happened to the other nations is that they received the message from the messengers and stayed on it for awhile, and then they kept declining and declining until they were absolutely gone and astray from the religion. There is no good in them anymore, and that is why Allah sent another Prophet. But with this Ummah, there isn’t any other Prophet after Prophet ﷺ.

Therefore, the ones who will revive this Ummah are members of this Ummah. They will survive until the end of time because of the Qur’aan that Allah has protected and because of the good in this Ummah.

Prophet ﷺ says, My Ummah is like rain, you don't know where the benefit is. When the rain falls down, you have sudden bursts of rain where a lot of waterfalls. (In areas where a lot of waterfalls, you don't have the same amount all of the time. You have different bursts of amount.) Therefore, you don't know if the blessing is going to be in the beginning or the end. Prophet ﷺ said that my Ummah is like this – you think the Ummah is going down, and then you see a big wave of righteousness that shows up again. You think that the Ummah is dead and cannot be arrived, but Allah subhaana wa ta'aala revives it again.

Another hadith: Prophet ﷺ says that there will be one of your khulafaa` that will give out money without counting. And this khalifa will be AlMehdi. He's not going to count money and give you a specific amount. There will be so much blessing during his time that he will just hand it out.

The next hadith is in Muslim and Imam Ahmad. Abu Sa'eed AlKhudri reported that the Prophet ﷺ said, "I am giving you the good news of AlMehdi, who will be sent to Ummah during times of disputes. And there will be a lot of earth problems (they could be earthquakes or other catastrophes). He will replace the oppression and injustice of the world with justice."

Prophet ﷺ is saying that the world will be filled with oppression and injustice, and he will come and fill the world with justice. "The dwellers of this earth will be pleased with him and the dwellers of the heaven will be pleased with him." So not only will the humans be pleased with him, but the angels will be pleased with him as well. "He will divide money sihaahan." One of the companions asked, "What does sihaahan mean?" Prophet ﷺ said, "He will give out money equally to the people." One of the biggest injustices that exist today in the Muslim world is the way money is handled – if you have the right connections, you get what you want. If you are someone who is righteous, trustworthy and honest, you get thrown aside. And we find that the wealth of the Ummah is plundered and abused and used for reasons against what Allah subhaana wa ta'aala has willed for the wealth to be spent.

One of the most important roles of a government is to hand over money in the right way. When we're talking about injustice in money, it's not a simple thing. When people in high positions take the money and use it as they want and wish, that is one of the greatest abuses of power and one of the greatest injustices. This is not something we can overlook; it is a great sin.

"And he will fill the hearts of the Ummah of Prophet ﷺ with satisfaction and content." It is not only the bodies pleased. SubhanAllah, you will find people who are 'bought off' with money, but their hearts and minds are not happy. "And his justice will encompass all of them. And he will announce to the public, 'Who needs money?' and no one would respond, except one man would stand up and say, 'I.' AlMehdi will tell him, 'Go to the treasurer and tell him that AlMehdi is telling him to give you money. (The order of AlMehdi was to throw money on him and not count.) The man goes and conveys that to the treasurer, so he fills all of his clothes with money. When that man sees all of that money and leaves, he regrets it. He says, 'I was the most greedy of the Ummah of Muhammad. Why wasn't I content as they were?' So he would go back and try to return the money. The treasurer would say, 'There are no returns.'" SubhaanAllah, you beg the treasurer to take the money back and he tells you that there is no return policy! "It will be like that for seven or eight or nine years and then there will be no good in living after that."

In another hadith by Ahmad, 'Ali ibn Abi Taalib said that Prophet ﷺ said, "AlMehdi belongs to us, the household of Prophet ﷺ, and Allah would guide him in one night." When something is broken and you fix it, it's called islaah. When something is brought to its best condition, it's called islaah.

When something is improved, it's called islaah. What it means by Allahu 'Alam. It could mean that Allah would give him the strength and the power in one night. It could mean that Allah would guide him and give him understanding of religion in one night. Whatever the case, it happens in one night.

In the next hadith by Abu Dawood, Prophet ﷺ said, "If there was only one day left in the world, Allah would make it longer until he sends a man from my household, his name is like my name and the name of his father is like the name of my father. He would fill the world with justice like it was filled with injustice and oppression." Therefore, the name of AlMehdi would be either Muhammad or Ahmad and his father's name would be 'Abdullah.

These are the descriptions of AlMehdi, and now we are done with the minor signs of the day of judgement.

MAJOR SIGNS

A dramatic photograph of a volcanic eruption. A thick, dark plume of ash and smoke billows upwards from a mountain, filling much of the sky. The texture of the smoke is highly detailed, showing various folds and billows. The overall tone is dark and ominous, with a greyish-blue sky in the background.

THEN WATCH FOR **THE DAY**
WHEN THE **SKY** WILL BRING
A **VISIBLE SMOKE.**

(44:10)

Major Signs

The Major Signs of the Day of Judgment

1. Ad-Dajjaal

- 1.1. Physical Description
- 1.2. Ad-Dajjaal: Alive?
- 1.3. Where does Ad-Dajjaal Appear From?
- 1.4. How to Protect Yourself from Ad-dajjaal
- 1.5. Death of Ad-Dajjaal

2. The Descending of 'Eesa 'alayhis salaam

- 2.1. Location of Descending
- 2.2. An Article of Faith
- 2.3. When He Descends
- 2.4. Which Law Would He Apply?

3. Ya'jooj and Ma'jooj [Gog and Magog]

4. Sinking of the Earth in East

5. Sinking of the Earth in West

6. Sinking of the Earth in Arabian Peninsula

7. The Smoke

8. Rise of the Sun from the West

9. The Beast

10. The Fire

The Major Signs of the Day of Judgment

There are ten major signs of the Day of Judgment. The minor signs occur over a period of centuries; the first of them was the coming of Prophet ﷺ.

The major signs are very close to the Day of Judgment itself. Whenever one of them happens, the rest are going to follow very soon. The minor signs can be decades apart.

Prophet ﷺ says, “The major signs are deeds in a string. When the string is cut, all of them would fall down.” [Ahmad] If you have beads on a string and you cut the string, all of the beads would fall.

What are the ten signs? This hadith is in Muslim. These signs are not in chronological order.

Hudhaifa ibn Usaid Ghifari reported: Allah’s Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: “What do you discuss about?” They (the Companions) said, “We are discussing about the Last Hour.” Thereupon he said:

“It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings [earthquakes or earth slidings] in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly [the land of mahshar].” [Muslim 41, 6931] There’s a hadith that says that the first sign is the rise of the sun from the west. The scholars still say that ad-Dajjaal is the first. How can they say this if there is a hadith? They say that there are signs of the Day of Judgment that relate to changes in the universe, and the first from these signs is the rise of the sun from the west.

The rising of the sun from the west is a cosmological change. The other signs – ad-Dajjaal, the smoke, the beast – are things happening on the earth.

1. Ad-Dajjaal

Linguistic Meaning : We’ll just talk about the meaning of ad-Dajjaal first. His name is al-Maseeh ad-Dajjaal. It is a name made out of two words: Al-Maseeh and Ad-Dajjaal.

One of the scholars says the word **al-Maseeh** can have 50 meanings. It is a word rich in meaning.

- Some of the meanings of al-Maseeh are something that is wiped out. Ad-Dajjaal is called al-Maseeh because one of his eyes is wiped out – there’s no eye.
- Maseeh could mean someone who travels all over the earth. Prophet ﷺ says that ad-Dajjaal would travel all over the world in 40 days.
- Interestingly enough, the word Al-Maseeh could have two opposite meanings: as-Siddeeq (the truthful) and Al-Khadhaab (the liar). The Arabic language is like that – it can have one word that can have two opposite meanings. The word Adam has two meanings as well – one of them is the original and the other came later. The original meaning is dark and the other meaning is something that is fair. Adam can be used to describe someone who is dark-skinned, and it can be used to describe someone who is fair-skinned. When it is used to describe Adam ‘alayhis salaam, it is being used to describe a dark-skinned person. When it is used to describe ‘Eesa, it means fair-skinned. So Al-Maseeh means truthful and liar. Allah subhaana wa ta’aala has created two Maseehs – one is Al-Maseeh Ad-Dajjaal and the other is Al-Maseeh ‘Eesa ibn Maryam. ‘Eesa ibn Maryam is the truthful messiah and the ad-dajjaal is the liar messiah.
- Al-Maseeh means anointed (and this would apply to ‘Eesa ibn Maryam ‘alayhis salaam). Now we are going to take a look at the word **Ad-dajjaal**.
- There are some words in Arabic that described something physical, and then they started picking up other connotations and meanings. Dajjal means painting the colour of the camel with qataraan. Qataraan is a dye; black paint. For some reason, some of the Arabs used to dye the camel with that color. Allahu ‘Alam why – to heal it or something. The camel would become coloured;

therefore it is concealing something – the colour of it. And that meaning applies to ad-dajjaal because he is not telling the truth. He is covering up something.

- When you use the word as dajjalal hadeet, for example, it means coating something with gold. When you coat something with gold, it's called dajjal. Those watches that are electroplated, for example. If something is cheap and then you coat it with gold, that is called dajjal. So it looks like gold – beautiful from the outside – but inside it's nothing. That is ad-dajjaal. He's showing one thing, but in reality he's evil. He's claiming that he's God. He is claiming that he is bringing peace to the world, but he's evil. He is a disbeliever.
- It also means deception, lying, imposter, etc. All of these meanings apply to ad-dajjaal.

1.1 Physical Description

Narrated ibn 'Umar radiyallahu 'anhu: Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed." [Bukhari, 4/55/553]

Prophet ﷺ says that there is no fitna, from the creation of Adam until the day of judgement that is greater than the trial and the tribulation of ad-dajjaal.

Narrated 'Ubadah ibn As-Samit: The Prophet ﷺ said: *"I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed."* [Abu Dawood, B.37, #4306]

Why did Prophet ﷺ say that Allah is not one-eyed? Because, eventually ad-dajjaal will claim he is god. Prophet ﷺ is saying that he is not your God. This is a very important description of ad-dajjaal – he is one-eyed.

In a hadith by Bukhaari, Prophet ﷺ says that every prophet has warned his people from the one-eyed liar. He is one-eyed and your Lord is not one-eyed. And between his eyes is written 'kaafir.'

In another hadith in Muslim, Prophet ﷺ says that '**kaafir**' is written between his eyes and it can be read by the literate and the illiterate. Therefore, it crosses the boundaries of language and literacy. If a person is a mu'min (believer), they will be able to recognize the sign, that this man is a disbeliever. Now we are going to talk about a hadith in Muslim. These are not the words of Prophet ﷺ, but he approved of them.

Tamim ad-Daari, a Sahaabah of Prophet ﷺ, saw ad-Dajjaal. He said that we never saw a man that was bigger/larger than him. Ad-dajjaal is very huge.

Keep in mind that in the other hadith by Abu Dawood, it said that ad-Dajjaal was short. This can be problematic at time when we read about his description; it gets very confusing. The hadith of Prophet ﷺ are sufficient for us for when he does appear. We might not be able to have an exact perception of what he is now, but when he does come out, we'll understand. Looking at these ahaadith, they may seem contradictory, but they are not; they are describing different things about ad-dajjaal.

Abu Sa'eed reported: I accompanied Ibn Sayyad to Mecca and he said to me: "What I have gathered from people is that they think that I am Dajjal. Have you not heard Prophet ﷺ as saying: 'He will have no children?'" I said: "Yes, of course." Thereupon he said: "But I have children. Have you not heard Allah's Messenger (may peace be upon him) as saying: 'He would not enter Mecca and Medina?'" I said: "Yes, of course." Thereupon he said, "I have been once in Medina and now I intend to go to Mecca." And he said to me at the end of his talk: "By Allah: I know his place of birth his abode where he is just now." He (Abu Sa'eed) said: "This caused confusion in my mind (in regard to his identity)." [Muslim, B.41, #6994] This is another description of ad-dajjal – he will have no children.

1.2 Ad-Dajjal: Alive?

Let's ask a question: Is ad-Dajjal alive now? Was he alive at the time of Prophet ﷺ; is he alive now? *The answer is yes.* He is alive. Where is he exactly? This is what we are going to talk about next. Regarding a man called Ibn Sayyaad and whether or not he was actually ad-Dajjal. Some companions swore by Allah that he was. Prophet ﷺ himself never said clearly whether Ibn Sayyaad was ad-Dajjal or not.

Fatima bint Qais says, [...] I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed).

So I set out towards that mosque and observed prayer along with Prophet ﷺ and I was in the row of the women which was near the row of men. When Prophet ﷺ had finished his prayer, he sat on the pulpit smiling and said: "Every worshipper should keep sitting at his place." He then said: "Do you know why I had asked you to assemble?" They said: "Allah and His Messenger know best."

He said: "By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about the Dajjal.

He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of this) they could not distinguish his face from his back. They said: *Woe to you, who can you be?* Thereupon it said: *I am al-Jassasa.* They said: *What is al-Jassasa?* And it said: *O people! Go to this person in the monastery as he is very much eager to know about you.* He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil.

Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: *Woe be upon thee, who are you?* And he said: *You would soon come to know about me. But tell me who are you.* We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: *Woe be to thee, who are you?* It said: *I am al-Jassasa.* We said: *What is al-Jassasa?* And it said: *You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil.* He (that chained person) said: *Tell me about the date-palm trees of Baisan.* We said: *About what aspect of theirs do you seek information?* He said: *I ask you whether these trees bear fruit or not.* We said: *Yes* Thereupon he said: *I think these would not bear fruits.* He said: *Inform me about the lake of Tabariyya [a lake in Palestine]* we said: *Which aspect of it do you want to know?* He said: *Is there water in it?* They said: *There is abundance of water in it.* Thereupon he said: *I think it would soon become dry.*

He again said: Inform me about the spring of Zughar. They said: Which aspect of it do you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes.

Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two.

An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it;" then,

Prophet ﷺ striking the pulpit with the help of the end of his staff said: ***"This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this?"***

The people said: "Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Red Sea or Arabian sea). *Nay, on the contrary, he is in the east, he is in the east, he is in the east,*" and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved It In my mind (this narration from Allah's Messenger (may peace be upon him)). [Muslim, B.41, #7028] Where exactly is east of Madinah? Only Allah knows.

We learn from this that ad-dajjaal is alive. He is going to travel all over the world in 40 days. He is going to conquer all of the world with the exception of Makkah, Madinah and Jerusalem.

1.3 Where does Ad-Dajjaal Appear From?

There's a hadth in At-Tirmidhi and Ahmad that the scholars have authenticated. Prophet ﷺ said that the Dajjaal will come out of a land in the east called *Khurasaan*. Allahu 'Alam, is a place in Iran or Central Asia. There's currently a state in Iran called Khurasaan. Where will he Reach & His Fitna? All over the world except Makkah and Madinah.

Prophet ﷺ said that nothing from the time Adam was created until akhirah is a greater fitna than ad-dajjaal. Hudhaifa and Ibn Mas'ud met together. Hudhaifa said: I know more than you as to what there would be along with the Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire. [Muslim, B.41, #7013]

Prophet ﷺ said they would be two rivers. He says that one of the rivers has white water flowing and the other has fire. If you ever live to his time, close your eyes and throw yourself in the river of fire, for it is really cold water.

One day, Prophet ﷺ talked about the ad-dajjaal so much, we thought that he was just outside of Madinah. When we went to go meet Prophet ﷺ, he knew that. He felt that we were worried. Prophet ﷺ said, “What’s wrong with you?” They said, “You have talked about him so much – up and down- that he thought that he’s next to the palm trees of Madinah.

Prophet ﷺ said, *“If he comes out and I am with you, then I’ll take care of him for you. If he comes out and I am not with you, then everybody is responsible for himself. And I ask Allah to protect every Muslim. He’s a young man and one of his eyes is bulging out. If you ever live to his time and see him, read on him the first ayah of surah al-Kahf.” That is the protection.* Abu Darda’ reported Allah’s Apostle (may peace be upon him) as saying: “If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.” [Muslim, B.4, #1766]

Prophet ﷺ said that he will come out between ash-Shaam and Iraq, and he will corrupt the whole world, right and left. Then Prophet ﷺ said, he will stay on earth for 40 days. One day is like a year; one day is like a month; one day is like a week and then the rest of his days are like your regular days. Prophet ﷺ said.... “He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth).” We said: “Allah’s Messenger, how long would he stay on the earth?” He said, “For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days.” [SubhanAllah. Look at what the Sahabah ask next – Prophet ﷺ is talking about ad-dajjaal; look at their concern for Salah!] We said: “Allah’s Messenger, would one day’s prayer suffice for the prayers of day equal to one year?” Thereupon he said: “No, but you must make an estimate of time (and then observe prayer).” We said: “Allah’s Messenger, how quickly would he walk upon the earth?” Thereupon he said: “Like cloud driven by the wind. [This is an expression that means he would travel very fast.]

- “He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him.
- He would then give command to the sky and there would be rainfall upon the earth and it would grow crops.
- Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched.
- He would then come to another people and invite them. [Ad-dajjaal would have control over these worldly things, and people love the world, so that is the gate through which ad-dajjaal will come through; that is how he will deceive people.] But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth.

This commentary really hit home; major eye opener: We should never underestimate the fitna of ad-dajjaal. The only way we would be able to recognize it is if we think about it in our terms. Think about salat ul-jama’ah (prayer in congregation). We miss a lot of them. Imagine if you got \$50 for every salah you came to. Would the \$50 attract you to the masjid or not? Here, we’re talking about only \$50; ad-dajjaal will have the gold and silver of the world. If you follow him, he’ll give everything you want. If you don’t, he’ll take it from you. What is keeping us from jama’ah? It is the dunya. Allahu ‘Alam, it may be minimum wage, or even 10 or 20. If that small amount is sufficient to take us away from ibaadah, think about the time of ad-dajjaal. Ad-dajjaal will attract all of the ignorant and the ones with weak faith.

Allah’s Apostle told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, “Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina.

He will land in some of the salty barren areas outside Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Apostle.' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' [This has only made me more assured that you are ad-dajjaal.] Ad-Dajjal will say, 'I want to kill him but I cannot.'" [Ad-dajjaal will try to kill him but will not be able to.] [Bukhaari 3/30/106]

This hadith is in Ibn Majah. Ad-dajjaal will bring a simple Bedouin, and he will tell him, "*If I resurrect your father and mother, will you believe in me?*" The Bedouin will say, "*Yes.*" Two devils will assume the personality and form of his father and mother. They will say to him, "*O my son, follow him. He is your Lord!*" Look at this fitna. What appears to be his father and mother are going to come and tell their son this! This is a great fitna.

1.4 How to Protect Yourself from Ad-dajjaal

1. **Imaan** – don't wait until ad-dajjaal comes to build your imaan. Because you will not be able to. One hadith that when three things appear and a person doesn't have imaan, then no imaan would do them any good after that. One of those things is ad-dajjaal. Imaan needs to be prepared prior to ad-dajjaal.
2. **Al Isti'aadah** – Seek refuge in Allah from him. One of the du'aa that Prophet ﷺ would say after Salah very frequently, that some scholars even say it is waajib: 'O Allaah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of the Al-Maseeh Ad-Dajjaal.' (Du'aa` at end of Tashahud)
3. **Read the opening of Surah al-Kahf or the last part of Surah al-Kahf.** The hadith has been mentioned before. Why do you think the opening of al-Kahf? Allahu 'Alam, one of the reasons the speaker thinks is because it talks about the story of the people of the cave. They left the fitna, they didn't confront it. As Muslims, we are ordered to confront evil. The people of the cave left their society because the fitna/evil was too huge. If the evil is too great, you have to protect yourself first. The king and everyone were non believers and weren't accepting da'wah. Look at the similarities. Prophet ﷺ says that if ever any of you lives during the time of ad-dajjal, never go to meet him. Because, you going and meeting him, thinking you are a believer, may leave the meeting a non believer, because of the doubts that he puts in your hearts. The people are going to run from him from the tops of mountains. The whole world will be with ad-dajjaal. You may say, what about the young man who will confront him? That is an exalted example. Not everyone has this type of imaan. Prophet ﷺ said that he is THE BEST of his time. If you fear for your safety, leave. In another hadith, the ayahs of the end of al-kahf are mentioned.
4. **Avoiding him.** Prophet ﷺ said: "Let him who hears of the Dajjal (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him. [Abu Dawood B.37, #4305]

1.5 Death of ad-Dajjaal

Even though ad-dajjaal has all of this fitna, no matter how long a lie continues, it cannot last forever. Ad-dajjaal is all about lying and deception and his deception will carry him, but only so far, then he will collapse. In the end, he will collapse, and that will be the end of him. He will not collapse until he has caused damage all over the world, so much so that almost the entire world will be following him. He will be unstoppable. No one will be able to fight him. AlMehdi will have no way of competing with him. He will be with the believers in Jerusalem, hiding with them in their forts.

There will be no way for them to confront ad-dajjaal, until ‘Eesa ibn Maryam (Jesus, son of Mary), descends. Then ‘Eesa ibn Maryam, just like Allah has given ad-dajjaal these supernatural abilities, Allah will give ‘Eesa a miracle and that is: he will have the power of killing ad-dajjaal by his vision. In one hadith, his vision, and in another, his breath. The vision and breath of ‘Eesa will be enough to make ad-dajjaal melt like a piece of ice melts. And that is a miracle that Allah subhaana wa ta’aala will give ‘Eesa. In a hadith by Muslim: The Dajjal would appear in my Ummah and he would stay (in the world) for forty-I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble ‘Urwah ibn Mas’ud. He (Jesus Christ) would chase him and kill him. [part of hadith Muslim, B.41, #7023]

In a hadith narrated by Ahmad, ‘Eesa ibn Maryam will kill ad-dajjaal at Baab-lud – and this is in Palestine.

2: The Descending of ‘Eesa ‘alayhis salaam

2.1 Location of Descending

The second sign, in terms of order, is the descending of ‘Eesa ‘alayhis salaam. The location of the descending will be **Damascus**. RasulAllah sallallahu ‘alayhi wa sallam pinpointed Damascus and said, next to the eastern white minaret. At the time, when Prophet ﷺ said this, there wasn’t any masjid in Damascus; it was part of the Roman Empire; it was Christian. Nevertheless, Prophet ﷺ said he [‘Eesa] will descend next to the eastern white minaret in Damascus.

AlMasjid AlAmawi is the biggest of the masajid of Damascus. It was a very important masjid in the history of the Muslim world, because the capital of the khilaafa moved to Damascus for quite awhile – about 100 years. The grand masjid was what we now call the Amawi masjid. The colour of the masjid wasn’t white. Ibn Katheer says that a few centuries later, the minarets of the masjid were rebuilt and the money that was used in rebuilding them was Christian money. Allahu Alam, Ibn Katheer didn’t say why, but he says that it was the Christians who paid for the renovation of the minarets. And in this renovation, the colour was made white. The minaret is still white. When it was first built, it wasn’t white, but it is white now – it is white marble. SubhanAllah Ibn Katheer says it is a miracle that Christians are the ones who financed and paid for the renovation of the masjid where ‘Eesa [Jesus] will descend.

By the way, there’s another amazing example here of colours. Masjid AnNabawi was first built from mud/clay, so it was beige or brown. It remained that way until it was renovated during the time of ‘Uthmaan, and then throughout Muslim history it was renovated. It never carried the colour white until the latest renovation that happened under the Saudi regime. They made the minarets white marble. It’s different colours, but it looks quite white in Madinah.

I don't think that this hadith was kept in mind when the renovation was done – engineers did it – and the intention was to make it look good. But there is a hadith of Prophet ﷺ **that ad-Dajjaal would stand over the mountain of Uhud and he will tell his army, “Do you see that white palace? That is the palace of Muhammad.”** And he will point towards Masjid AnNabawi.

2.2 An Article of Faith

The evidence of the descending of 'Eesa is **mutawaatir**. Mutawaatir means frequently narrated and leaves no doubt in mind. **Mowdoo'** is fabricated and da'eef is weak narration. The higher degree is **Hasan** (agreeable). The higher degree is **Sahih** (which is authentic.) And the strongest type of Sahih is **mutawaatir**.

Mutawaatir is something that came from so many directions that it is impossible for it to have any doubt. The descending of 'Eesa – Jesus, son of Mary – is certain knowledge for Muslims. Meaning, we don't say, “There's a 60 or 70 percent chance.” It is an article of faith for us to believe that 'Eesa will descend. There is not a difference of opinion. It is **CERTAIN KNOWLEDGE** according to some ayaat of Qur'aan and an abundance of Hadith.

The ayaat do not explicitly mention his name, but the meaning of the ayah is talking about 'Eesa. One example:

“He [‘Eesa] is the knowledge of the Hour...” (43:61)

In another Hadeeth, “And he [‘Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Eesa's (Jesus) descent on the earth]...” So in another variant reading, 'Eesa's descending on earth is a sign of the day of judgment.

In an authentic narration in Musnad Imam Ahmad, Ibn Abbaas says in the tafsir of this ayah: “This ayah is talking about the descending of 'Eesa, son of Mary (Maryam) before the day of judgment.”

There's another ayah in the Qur'aan: And there is none of the people of the Scripture (Jews and Christians), but must believe in him [‘Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his [‘Eesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Eesa (Jesus)] will be a witness over them (4:159)

Ibn Jarir AtTabari has a chain of narration that goes all the way to Ibn Abbaas. Ibn Abbaas says, in the tafsir of this ayah, that the people of the book will believe before his death, before the death of 'Eesa 'alayhis salaam. AlHasan AlBasri says, this is before the death of 'Eesa. In the name of Allah, he is now alive and then he will descend. When he descends, all of them will believe in them.

Then Prophet ﷺ says that money will be widespread. People will pass next to it and not take anything. People will be very content. Also, it is so close to the Day of Judgment that this money doesn't hold the value to them. That is why, *“one sajdah to them will be more valuable than the world and everything in it.”*

2.3 When He Descends

Prophet ﷺ says in another hadith, In Bukari and Muslim, “What will your situation be when the son of Mary will descend amongst you and your Imam is from within yourselves?” Because when 'Eesa arrives, he will walk in and the Muslims are about to pray – the 'iqaamah was made in the masjid. When AlMehdi sees 'Eesa, he will retreat and he will ask him ('Eesa) to lead the prayer. But 'Eesa 'alayhis salaam will tell AlMehdi that the 'iqaamah was made for you, therefore you lead the salah. This is a great honor for this Ummah – that 'Eesa will pray behind one of the followers of Prophet ﷺ.

Obviously, after that ‘Eesa will resume the responsibility, but at that time AlMehdi will lead because the ‘iqaamah was made for him. Ibn Katheer says that these hadith are mutawaatir.

This hadith is in AtTirmidhi. Prophet ﷺ says ‘Eesa ibn Maryam would descend next to the eastern white minaret of the masjid. He has two yellow garments, and he will be placing his two hands on the wings of angels. That is how he will come down – placing his hands on the wings of two angels.

2.4 Which Law Would He Apply?

When ‘Eesa ‘alayhis salaam assumes the leadership amongst Muslims, what law would he apply? Because when ‘Eesa was sent to Bani Israel, he followed the Law of Moses (Musa) – the Torah. ‘Eesa would apply the law of Prophet ﷺ. **All of it is Islaam** – the message of Musa, ‘Eesa and Muhammad. There were differences in particular details of the law, appropriate for their people. When ‘Eesa descends, he will follow the law of Muhammad sallallahu ‘alayhi wa sallam. *This is also an honor for Prophet ﷺ that ‘Eesa would follow his law.*

Prophet ﷺ said in another hadith to ‘Umar ibn AlKhattaab that if Musa was alive today, he would have to follow me. How would that happen? AlQurtubi says that Allah will teach ‘Eesa, in the heavens, the law of Muhammad ﷺ, the law of Qur’aan.

You might say that part of the law if jizya, why won’t he accept that anymore? The answer to that is that Prophet ﷺ said that *jizya would continue until the time of ‘Eesa; after ‘Eesa there will be no more jizya.* Prophet ﷺ stated that the law of jizya only applies till the time of ‘Eesa.

When ‘Eesa descends on earth, he will perform Hajj with the Muslims. Prophet ﷺ said in a hadith narrated by Muslim: “By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both (simultaneously as a Qiran) in the valley of Rauha.” [Muslim, B.7, #2877]

In another hadith by Imam Ahmad, “The Prophets are half brothers. Their religion is one, but their mothers are different.” In other words, all of the prophets are brothers, even though their law is different. The religion is the same and they are brothers. “And ‘Eesa is the closest one to me because there is no prophet between me and him. And he would descend. When he comes down, know him. He is average height and he has fair skin and he will be wrapped in two garments which have a yellowish colour. His hair looks as if it is wet and dripping with droplets of water, even though it’s dry.”

Sometimes people have such beautiful hair – it might be so dark and black – that it looks wet. In the time of Islam, all of the religions will disappear except Islam. This will only happen during the time of Islam. Another honor to ‘Eesa ‘alayhis salaam is that during his time, ad-dajjaal will be eliminated, and peace would descend on earth. Peace isn’t hanging up there – it will be with the people. Prophet ﷺ said, lions would accompany camels and tigers would accompany cows and wolves would accompany goats and children would play with snakes. There would be so much peace on earth; no one wants to harm anyone.

Prophet ﷺ says, he would stay for 40 years and then he would die and the Muslims would pray on him. He has to come down to earth, because Allah created us from this earth. We would live on this earth and die on this earth. 'Eesa [Jesus] did not die yet. Allah would bring him down to achieve the final victory of Islam. SubhanAllah, this is a blessed Ummah – it begins with a prophet and ends with a prophet.

Prophet ﷺ says in the hadith that he would stay for 40 years, but in another hadith it says that he would stay for 7 years. Both hadith are authentic and in Muslim. The scholars found a way to explain this. 40 years is his total time on earth. He already lived 33 years on earth and he has 7 years left in his life, and he will spend the 7 years with this Ummah.

Prophet ﷺ says, **during those 7 years, there will be 7 years when no two people will have any animosity between each other. There will be so much peace during that time.** And then, [Prophet ﷺ says] a wind would blow from Ash-Shaam and it would take the soul of every believer. Even the ones with a single grain of imaan in his heart will die. That is the end of the story of this world. It started with Adam and ends with Islam.

Prophet ﷺ says, “There will be so much blessing that if you throw a seed and throw them on a solid rock, it will grow.” And then that’s the end.

The souls of the believers will be taken away. Following that, the munafiqeen and the worst of people will remain. Prophet ﷺ says *they would be corrupt and would have intercourse amongst each other like donkeys – like animals.* Prophet ﷺ says, these are the ones whom the Hour would occur on. Allahu Alam, that would continue for 40 years. There would be perversion and corruption and all types of evil.

3. Ya'jooj and Ma'jooj [Gog and Magog]

Ya'jooj and Ma'jooj [Gog and Magog] are two tribes. Are they human beings, or are they a different creation? Are they sons of Adam? They are definitely sons of Adam. The evidence is in Bukhaari:

The Prophet ﷺ said, “*On the day of Resurrection Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik our Lord, and Sa'daik.’ Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the mission for the (Hell) Fire?’ Allah will say, ‘Out of each thousand, take out 999.’ At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah.*” (22.2)

(When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, “From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise.” On that, we said, “Allahu-Akbar!” Then he said, “I hope that you will be) one-third of the people of Paradise.” We again said, “Allahu-Akbar!” Then he said, “(I hope that you will be) one-half of the people of Paradise.” So we said, “Allahu Akbar” [Bukhaari, 6/60/265]

Ya'juj and Ma'juj multiply so much that there is a narration that when one of them dies, they leave behind 1,000 descendents. This is a narration and it could be weak. Anyways, they multiply so much. Allah has mentioned in the Qur'an: ***"And when ya'juj and ma'juj come out, they would pour from every direction."*** Their numbers are huge.

Some other hadith that talk about ya'juj and ma'juj: [...] He ['Eesa] would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words:

"I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur", and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tibering and drink out of it. And when the last of them would pass, he would say: *"There was once water there."*

Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinirs and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrian camels and they would carry them and throw them where God would will.

Allah subhaana wa ta'aala would send worms upon ya'juj and ma'juj and it would enter their necks and kill them. It would be an epidemic. These two tribes would be exterminated. This does not solve the problem, however. 'Eesa and his followers would come out from Jerusalem, but there isn't a spot on the earth that isn't covered with the decomposed bodies of ya'juj and ma'juj. 'Eesa and the Muslims would make du'aa` to Allah again.

Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. ... [Muslim B.41, #7015]

Qur'an tells us the story of dhul-Qarnayn. He was a king who lived thousands of years ago. He is not even in the books of history. These are very early times. Dhul Qarnayn is a king who ruled the inhabited part of the world at that time; that is how he has that name. Dhul Qarnayn means "two horns" and some mufasssireen say that means he rules the east and the west. Allah tells us the story in the Qur'aan of when he visited three places: the east, the west, and an area between two mountains.

Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: *"O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"* He said: *"That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron,"* Then, when he had filled up the gap between the two mountain-cliffs, he said: *"Blow,"* till when he had made it (red as) fire, he said: *"Bring me molten copper to pour over it."* So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it. Dhul-Qarnain) said: *"This is a mercy from my Lord, but when the Promise of my Lord*

comes, He shall level it down to the ground. And the Promise of my Lord is ever true.” And on that Day [i.e. the Day Ya’juj and Ma’juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together. [18:93-99]

Some of the commentary on this ayah: (About the material poured on top of the damn/barrier). He poured on it Qitra. Now qitra is explained as either lead or copper. If you mix steel with lead or copper, you get either brass or bronze and both of them are better than if he left it as steel alone.

Allah says that he didn’t only build the sadd (damn), but he build *radam* – *something that seals off completely*. A sadd is a horizontal barrier, so they could climb over. The people asked Dhul Qarnayn to build a sadd. Dhul Qarnayn went further – he did *ihsaan* (perfection). He built a radam that sealed them off completely. Therefore, we cannot really see them now. They are sealed off somewhere underground. They are somewhere in the east because RasulAllah sallallahu ‘alayhi wa sallam told us. Dhul Qarnayn did such a good job.

Dhul Qarnayn says that even though it was the best he could do, one day they would be torn down. Continue with the hadith: Prophet ﷺ says that every day ya’juj and ma’juj are piercing through this barrier. One night, when they have just a little bit left, their leader would say, *“Let’s come back and finish it tomorrow.”* They will come back to find out that it has been sealed again. So they will come back and dig it all the way until they’re almost there. They leave. They come the next day and they’ll find it sealed as if it’s new. Prophet ﷺ says, until when their term is appointed. They would dig through it and their leader would say, *“Tomorrow we’re going to come back and inshaAllah we’re going to complete digging it.”* So they will say inshaAllah and they will open up the seal the next day and come out.

During the time of Prophet ﷺ, a small opening occurred in that seal. Because Prophet ﷺ was smiling and suddenly his face changed. He said, *“Today an opening was made in the seal of ya’juj and ma’juj.”* Therefore, there’s already a small opening. One day, they will open it completely. Prophet ﷺ says, they will come out and drink the water of the earth. People will run away from them. Then, when ya’juj and ma’juj think that they have killed everyone, they would point their weapons towards the sky and they would shoot. Their arrows would come back with blood on them and they would say, *“We have killed everyone on earth and now we have killed everyone in the heavens.”* Look at their arrogance! Then Allah subhaana wa ta’aala would send on them worms that would kill them all. Prophet ﷺ says, ***the animals of the earth would eat so much from their bodies that they would be fat and grateful.***

In terms of ya’juj and ma’juj’s location – we don’t know where they are. They are not any population on earth and they are people we do not know of. People like to label certain peoples as ya’juj and ma’juj. Ya’juj and ma’juj are also known amongst the people of the book – they are called *gog* and *magog*. There have been non Muslims who also labelled Muslims as *gog* and *magog* and vice versa. This is not correct.

There is a hadith in Muslim which says that after Ya’juj and Ma’juj: [...]Then Allah would send rain which no house of clay or (the tent of) camels’ hairs would keep out and it would wash away the earth until it could appear to be a mirror. *[Allahu Alam this could mean that there would be so much water that it looks like a mirror or the earth would become so clean and as transparent as a mirror.]* Then [Allah would give order to] the earth would be told to bring forth its fruit and restore its blessing [The blessings are on earth, but we are the reason they don’t appear.

Allah says that corruption appeared on earth – why? Because of what the hands of people have reaped.] and, as a result thereof,

- There would grow such a big pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and
- A cow would give so much milk that a whole party would be able to drink it.
- And the camel would give such a large quantity of milk that the whole tribe would be able to drink out of that and the sheep would give so much milk that the whole family would be able to drink out of that and
- At that time Allah would send a pleasant wind which would soothe people even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them. [Muslim B.41, #7015]

4.5.6 Three Sinking of the Earth

The sinking of the earth could be an earthquake that is so violent that part of the earth is swallowed. In this hadith in Muslim, which mentions the ten signs of the Day of Judgment, Prophet ﷺ says, “Three sinkings of the earth. One in the east, one in the west and one in the Arabian Peninsula.”

These are major earthquakes. It could take entire parts of the world off of the face of the earth. For example, the continental divide is a very dangerous/unstable place. These events don't just happen like that, like most people think. They are predestined by Allah. Allah is testing the people; it is punishment for their sins.

Once there was an earthquake in Madinah. Then there was a second and third. They were very small earthquakes. 'Umar ibn AlKhattab stood on the mimbar and said to the people of Madinah, “*Either you stop sinning or I will leave Madinah.*” ‘Umar understood that this was because of the sins of the people. If it happened now, people would say that the second and third were aftershocks. ‘Umar was saying it was because of their sins. Once the mountain of Uhud shook, Prophet ﷺ said, “*Don't move because on top of you is a nabi, a siddiq and two shuhadaa'.*”

7. The Smoke

There is an entire surah in the Qur'an – Surah ad-Dukhaan. Allah says: “**Wait until smoke comes down from the heavens.**” This smoke is punishment for the non believers. We don't know more about the smoke. It will come down on the earth as a punishment for the non believers.

8. Rise of the Sun from the West

Allah says, “When some of the signs of Allah approach, then a soul that did not believe, their belief will not do them any good.” The tafsir of this ayah is the rise of the sun from the west.

Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (*i.e. portents of the Hour e.g., arising of the sun from the west*)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: “*Wait you! We (too) are waiting.*”

Prophet ﷺ says, the Day of Judgment will not occur until the sun rises up from the west. When that happens, everyone would believe. That is when belief would not give them any good. [Bukhaari] If someone becomes a Muslim in that moment, their imaan will not do any good. That means, if someone who claims to be a believer but was not doing good, their good will not do them any good after the sun rises from the west. Therefore, after the sun rises from the west, your record of deeds will remain the same. If you were doing righteous deeds, the reward of those deeds would continue even if the sun rises from the west.

AlQurtubi explains this. He says that when the sun rises from the west, people would know it is the end. Therefore, it is just like death. When people are dying and they see the angel of death – can they make tawbah (repentance)? It is too late, the same thing here. When the sun rises from the west, people will know it is the end of the world. The door of tawbah is closed. No more tawbah will be accepted.

9. The Beast

Allah says: “And when the decree of Allah (or the Word of Allah) befalls them, we would send out to them a beast from the earth. It would talk to them. The people do not believe in Our signs.” Tukallimuhum can be explained as talk to them or mark them. Ibn Abbaas says that both meanings are correct. This beast would come out and talk to people: “You are a believer” “You are a nonbeliever” and it would stamp them.

What does it mean ‘the word of Allah would befall them’? AlQurtubi says, “The word of Allah befalls them means it is time for the punishment of Allah. Because of their extremism in corruption and evil and arrogance, and because they ignored the Signs of Allah and did not contemplate in them.” Ibn Mas’ood says, “The word of Allah comes on them is when the scholars die and the knowledge dies and the Qur’an is lifted.”

Abu Hurayrah says that Prophet ﷺ says, “Three things, when they occur, no soul would benefit from imaan after that.

1. Rise of the sun from the west.
2. Ad-dajjaal.
3. The beast.” During the time of ad-dajjaal, because there will be so much fitna. In the time of the beast, you will be stamped as a believer or a non believer.

There are more details in the following hadith, which can be found in Ahmad and AtTirmidhi, Prophet ﷺ said, “The beast would come out carrying the seal of Sulayman [Solomon] and the stick of Musa [Moses]. It would mark the face of the believer with Musa and would stamp the face of the nonbeliever with the seal of Sulayman. People would be eating together and they would say, ‘Give me this, believer’ or ‘Hand me this non-believer.’” Everybody has it written on their face. People would call each other, “ya kaafir” or “ya mu’min.”

Shaykh Ahmad Shaakir says that the hadith is authentic. Shaykh Albaani says that the hadith is da’eef because Albaani considers one of the narrators of the hadith to be weak, but Shaakir considers him to be strong and he says that AtTirmidhi and Ahmad have narrated from this man. Wallahu ‘Alam.

10. The Fire

The final sign of the Day of Judgment is the fire. Prophet ﷺ says, ***“And in the end, a fire would come out from Yemen, sending the people towards almahshar.”*** This is a fire that will push all of the people towards the holy land. This fire will continuously follow them until they go to almahshar. People will be running from it. Whoever is left behind, it will burn them. It follows them day and night. It will come out from Yemen.

Prophet ﷺ pinpointed the area and said it will come from the basin of ‘Adan. ‘Adan is laying in a crater of a volcano. There are many craters of volcanoes in ‘Adan. ‘Adan is a city of Yemen on the sea. There are a lot of craters in it.

AlMahshar is in shaam. Prophet ﷺ ***pointed towards ashShaam and said, “This is where you would be assembled.”*** In another hadith in Abu Dawood, Prophet ﷺ said, *“There will be hijra after hijra. The best of people of the world will be in the place of the hijra of Ibraheem.”* Where is that? Jerusalem, the holy land. What is the first hijra? From Makkah to Madinah. There will be another hijra, which is of the best people of the world, to Jerusalem. The other people who live during that time will be the worse of the people, and that is when the fire will gather them in AshShaam.

AshShaam is the area of Jerusalem, Syria, Palestine, Jordan and Lebanon. The most holy of it is Jerusalem. There are many ahaadith where Prophet ﷺ praised that place.

In one hadith in Musnad Imam Ahmad, Abu Dardaa` reports that Prophet ﷺ says, “I was sleeping and I saw a dream where the pillar of the Book [Qur’an] was taken away from me. And i thought it would be taken away from me. So I followed it and saw it placed in AshShaam. In the time of trials and tribulations (fitan), that is where Imaan will be.”

In another hadith in Tabarani, Prophet ﷺ says, “When I was in the trip of al Israa`, I saw a white pillar like a banner of war taken away from me and I asked the angels, ‘Where are you taking it?’ They said, ‘We are going to take it and place it in AshShaam.’”

Is this assembly of people in AshShaam the assembly of the day of judgment or is it a different assembly? Most of the scholars, however, say that there are two assemblies: one that will be in this dunya and then the assembly in akhirah. They say that this assembly is in dunya. The people will be assembled in ashShaam, then that will be the end of the world. Then the people will be assembled in the akhirah. They use the ayah as proof: *“When the earth will be replaced.”* On the Day of Judgment, the earth and sun and everything will be replaced.

This is the end of the signs of the Day of Judgment.

THE HOUR

WHEN THE **SUN** IS
WRAPPED UP
[IN DARKNESS]
(81: 1)

The Hour

1. The Coming of the Hour Is Sudden
2. As Soor – The Horn
3. When will the Horn be Blown?
4. The Exceptions
5. How many Times will the Horn be blown?
6. Events of the Hour
 - 6.1. The Wrapping of the Heavens
 - 6.2. What will happen to the Mountains?
 - 6.3. What will happen to the Oceans?
 - 6.4. What will happen to as-samaa` – the Heavens?
 - 6.5. What will happen to the sun, the moon and the stars?

1. The Coming of the Hour Is Sudden

A moment will come when every living thing will cease to exist. All forms of life will end. Allah subhaana wa ta'aala says, *"everything on it will perish."* Everything on the face of the earth will die. And Allah says: ***"They await only but a single shout which will seize them while they are disputing."*** It will come so suddenly that while people are discussing and disputing, everything will stop. Now there's no time to advise your family or take care of unfinished business.

Allah says, "Then they will not be able to make bequest, nor will they return to their family." It comes so suddenly that Prophet ﷺ says in the hadith, "The Hour will arrive when two men are discussing a deal. One man will be selling a piece of cloth to the other, but the Hour will arrive and they will not even have time to wrap up that piece of cloth or sell it. The Hour will come when a man is going back home with fresh milk from his camel, but he will not be able to taste it. And the Hour will arrive when one will raise the food to his mouth, but he will not be able to put it in his mouth."

2. As Soor – The Horn

How will it happen? It will be blown with as-soor. What is as-soor? It is mentioned in the Qur'aan in many places. It is a trumpet or a horn. The Angel Israfeel is holding it.

Prophet ﷺ saw Israfeel. And this is what Prophet ﷺ had to say, ***"The eyes of the angel are fixed on the throne of Allah, because he is afraid the command will come and he will not have time to turn his sight. So he has fixed his eyes on the arsh, waiting for the command to come. His eyes are like two bright stars."***

When Prophet ﷺ saw this with his own eyes, he lost any appetite for this world. So he said, "How can I enjoy myself? How can I have any entertainment in this world when the angel has put the horn in his mouth and he has leaned his head forwards, and he has opened up his ears, waiting for the moment when the command will come, so he will blow in the horn?"

3. When will the Horn be Blown?

On what day will the horn be blown? On Friday. Prophet ﷺ says, "The greatest and the best day the sun has risen over is the day of jum'ah (Friday). In that day, Adam was created. In that day, he entered into Jannah. And in that day, he was driven out of Jannah. And on that day the Hour will occur." The Hour is the day of judgement.

Prophet ﷺ says in another hadith, "All of the days were presented to me. So I saw the day of Friday, it looked like a white mirror – very bright and clean – but in the middle there was a dark spot. So I asked what the dark spot was and I was told that it was the Hour."

Prophet ﷺ says in another hadith, "The best day the sun has risen over is Friday. On that day, Adam was created. On that day, he came down to earth. On that day, Allah accepted his repentance. On that day, he died. On that day the Hour will occur." What's new in this hadith? The rest of the hadith tells the response of the animals. Prophet ﷺ says, "Every animal is worried on the day of jum'ah – from the time of fajr because they know that is when the Hour will occur, except Jinn and humans."

We are the only creation that is asleep and unaware. We are heedless and continue to do everything on Jum'ah as if this Hour is something that will never occur.

4. The Exceptions

Allah says, ***“And the trumpet will be blown, and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time and behold, they will be standing, looking on.”***

The ayah gives an exception – everyone would die – so who are the exceptions? Some scholars say hoor al-ayn; some say the servants in jannah; some say jibra’eel, mika’eel and israfeel; some say the angels who are carrying the throne; some say the shuhadaa’; and on and on.

AlQurtubi says, “The right opinion is that there is no evidence to support any of this. All of them are possible.” We don’t need to dwell too much on this. What we need to know, we already know – we are not one of those who are excluded. We don’t need to theorize and hypothesize, because we don’t need to know. This is a very, very important principle in Islam – we should always be practical and know the information that will help us.

When a Bedouin came into the masjid and asked the Prophet ﷺ, “When is the Hour?” He came in and interrupted the Prophet ﷺ when he was giving a speech. Prophet ﷺ kept on going and didn’t give him any attention. The man insisted and asked a second and a third time.

By now, the sahabah are upset and want him to calm down. They thought that Prophet ﷺ is not responding because he doesn’t like the question. When Prophet ﷺ was done with his speech, he said, *“Where is the one who was asking about the Hour?”* He then asked the Bedouin, *“What have you prepared for it?”* Why do you want to know? You should know the information that will help you. The man then said, *“I did not prepare for it a lot of fasting and prayer, but I have prepared for it with love for Allah and His Messenger.”* Prophet ﷺ said, *“You will be with the ones that you love.”*

A lot of times, we waste our times on issues that will not benefit us or add to our good deeds. That is knowledge that does not benefit.

Prophet ﷺ said, ***“O Allah, we want from You knowledge that will benefit us and we seek refuge in You from the knowledge that does not benefit us.”***

5. How many Times will the Horn be blown?

Some scholars, such as Ibn Hajar and Qurtubi, say that there will be two shouts. One shout that will destroy everything that is living (as sa’aq), and then another shout that will revive everything again.

Some scholars say that there are three blowings. One is al faza – it will strike fear in all of the hearts. The second is sa’aq and the third is al ba’ath. This is the opinion of Ibn Katheer, Ibn Taymiyyah and some other scholars.

6. Events of the Hour

6.1 The Wrapping of the Heavens

Allah subhaana wa ta'aala will grab the earth with His Hand and then He will wrap the sky like a scroll – that is how easy it will be for Allah to sweep up this earth. Remember that we are not talking about the atmosphere around the earth – we are talking about something greater than that. We know there are seven heavens and we live on the lowest one. The scholars and people of astronomy tell us that the stars are billions of light years away – they are all in the lowest heaven. Remember that the measurement is by the speed of light. Imagine that there are stars light years away – so imagine how far they are because the light takes years to travel to us. The closest star to us (after the sun, of course) is 4 ¼ light years away. That is the closest. There are some that are thousands and billions of years away.

Allah says, “Verily! We have adorned the near heaven with the stars (for beauty).” (37:6) To Allah, it is just zeena. This vast creation, that we are struggling to understand, is just adornment to Allah, and on that Day, it will be wrapped in His Hand.

The scholars say that the lowest heaven, in comparison to the size of the heaven above it, is like a ring in a desert. Allah is going to wrap it all in His Hand. We are not able to give right estimate to Allah.

Allah says, *“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand....”* (39:67)

What will happen to the earth? As we said, it will be spread – muddat al-ardh.

6.2 What will happen to the Mountains?

Allah subhaana wa ta'aala also says, “And the earth and the mountains shall be removed from their places, and crushed with a single crushing.” (69:14) Allah subhaana wa ta'aala also says, “And the mountains will be like carded wool,” (101:5) and “And when the mountains are blown away” (77:10)

6.3 What will happen to the Oceans?

Allah subhaana wa ta'aala says two things: *wa idhal bihaaru fujjirat* (82:3) and *idhal bihaaru sujjiirat* (81:6). The first one means exploding and bursting. Sujjiirat means burning. So the oceans of the earth are exploding and also burning. How can that happen to water? Now we have a little bit of understanding of that. All knowledge belongs to Allah. The atoms, like hydrogen or helium or uranium, can be broken up and split, and the result would be a nuclear reaction that would cause exploding and fire. It's very powerful – it makes a powerful bomb. Imagine this happening to every single atom in the oceans and the sea. [Man, that's really crazy!] On the Day of Judgment, everything will be blowing up and catching fire around you.

6.4 What will happen to as-samaa` – the Heavens?

The first thing that will happen is that it will start moving and shaking. In an earthquake, when a building starts shaking, the building will begin to crack and form holes. Allah subhaana wa ta'aala says – *itha as samaa`un fatarat* – “*When the heaven is cleft asunder.*” (82:1) and “*When the heaven is split asunder*” (84:1).

The heavens would be moving above your head, and you would see it cracking here and there. Holes will be popping out in the sky; it will crack. Eventually, what will happen is “And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up” (69:16). It will keep on cracking and falling apart until it is frail and weak. Waahiya means frail and weak. And it will start falling apart.

6.5 What will happen to the sun, the moon and the stars?

The sun will kuwirat (81:1) – it will be wrapped together; it will lose its light. The moon will eclipse and fall out of its orbit. The stars would be knocked out of their orbits and falling down around us.

A long-exposure photograph of a starry night sky, showing numerous concentric circular star trails in shades of blue and white. The trails are centered around a point in the upper half of the frame. At the bottom, a dark silhouette of a mountain range is visible against a soft, yellowish-orange glow from the horizon.

RESURRECTION

DO THEY NOT **THINK**
THAT **THEY** WILL BE
RESURRECTED
(83:4)

Resurrection

1. Resurrection
2. How will the Resurrection Occur?
3. Who is the first one whose grave will open?
4. Allah will Assemble All
5. What is the Condition the People will be Resurrected in?
6. Who Will be Dressed First?
7. 'Al-Mahshar, the Land of Assembly

1. Resurrection (Al Ba'ath wa An-Nushur)

Allah described it and said, “And the trumpet will be blown and behold, from the graves they will come out quickly to their Lord. They will say, ‘Woe to us! Who has raised us up from our place of sleep? This is what the Most Gracious has promised us and the Messengers spoke the truth.’ It will be but a single shout, and behold, they will all be bought before us.”

Notice here – they said, “*Who has woke us up from our sleep?*” When you are sleeping, the worst thing that can happen is that you wake up in a state of surprise. When you’re sleeping, you want to wake up slowly and calmly. You’ll find that when you suddenly wake someone up, that person wakes up disoriented. Imagine waking up from the graves after a long state of sleep...

They will come out from the graves. What will they see? Mountains exploding; the oceans in flames; the planets knocked out of their orbits; the sun will be just above their heads; the people will be running around them as if they are drunk. They are not drunk, but the punishment of Allah is severe. That is why they will say, “*Woe be to us!*” Allah is telling us their response.

First, imagine that a child is coming out of the grave. This child died when he was one year old. On the day of resurrection, he comes out and sees the nations of the worlds on their knees; some covered up in sweat. He sees everything else mentioned above. What do you think the response of this child will be? Allah says in the Qur’an, “How will you save yourselves from a day [if you disbelieve] that will make a child gray-headed?”

The horrors of that day will turn that child’s head gray. That child hasn’t even sinned! What will happen to us – who are insisting on sins and not repenting? That is the day – yawm al adheem.

2. How will the Resurrection Occur?

Allah will send down a rain after everything is destroyed and dead. We will grow from our seeds. *What are our seeds?* Prophet ﷺ told us in a hadith that every part of our body will decompose except for a small part of our body – at the bottom of our spines. That small part will remain intact and that will be the seed we are going to grow from. Allah will send down a liquid from the sky (different from water) and we will grow up from that small seed.

Prophet ﷺ says in a hadith in Bukhaari, “Between the two shouts is forty.” RasulAllah was asked, “Forty days?” He did not respond. “Forty months?” He did not respond. He was asked, “Forty years?” Still, Prophet ﷺ did not respond. So we do not know.

Prophet ﷺ said that a fluid will fall from the sky and then we would grow up like plants would grow. Everything in the human being will decompose except for *ajab udh-dhanab*, and that is what the human body would grow out of it. That is why you will find when Allah talks about the Resurrection, He ties it up with the growing of plants. SubhaanAllah!

Allah says, “And it is Allah who sends the winds so that they raise up the clouds and we drive them to a dead land and revive the earth therewith after its death. As such will be the resurrection.” Allah is telling us to look at the dead earth, and how He revives the plants. This is the exact thing that will happen with us on the day of resurrection.

3. Who is the first one whose grave will open?

Prophet ﷺ, whose grave is in AlMadinah, will be the first one whose grave will open up.

Prophet ﷺ says, *“I am the leader of mankind on the day of judgement and I am the first one whose grave will open on the day of judgement.”*

In another authentic hadith, a Muslim had a dispute with a Jew. The Jew said, “In the name of the One who revealed the tawrah on Musa” so this Muslim hit him and started praising Prophet ﷺ. So the Jew came and complained to Prophet ﷺ. Prophet ﷺ said, “Do not prefer me over Musa, because I will be the first one to come out of his grave, but I will find that Musa is already holding onto the throne of Allah subhaana wa ta’aala. So I do not know whether he was included in the ones who were dead in the first blow or not.”

What does this hadith mean – ‘do not say that I am better than Musa’? Obviously, Prophet ﷺ did say in many ahaadith that he is the leader of mankind. We believe that Prophet ﷺ is the greatest of all of the ambiya, but Prophet ﷺ does not want us to say that when we are in a conversation with a non believer because we are just putting down the ambiya just to make the non believer upset.

The ambiya of Allah belong to this Ummah, not to anybody else. Musa belongs to the Ummah of Islam. That’s why when Prophet ﷺ went to Madinah and saw the Jews fasting, he asked why they were fasting, and they said, “This is the day in which Allah has saved Musa from Fir’awn.” Prophet ﷺ said, *“Musa belongs to us more than he does to them, so we should fast this day.”*

We should not go to the Jew and say, “Muhammad is better than your Prophet!” We should not go to the Christian and say, “Muhammad is better than your Prophet!” We are putting the Messengers of Allah down; we need to show the respect we have for all Messengers, even though we believe Prophet ﷺ is the one Allah chose out of all of his creation.

4. Allah will Assemble All

Allah will assemble everyone, whether this human was lost in the depths of the ocean or this human being was in the dungeons of the earth. Allah will bring them all together.

Allah says: “[...] **Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.**” (2:148) Wherever you may be – even in outer space – Allah will bring you together, because all of this universe belongs to Allah subhaana wa ta’aala.

Allah says, “We bought them together, we did not leave any one of them.” Even the animals will be included. Allah says, “When the wild beasts are herded together.” (81:5)

Abu Hurayrah radiyallahu ‘anhu says, “On the Day of Judgment, Allah subhaana wa ta’aala will assemble all of the creation: the beasts, the birds, even the insects; everything. And Allah subhaana wa ta’aala will be Just on that day, because His Name is the Just (al ‘Adl). And of the justice of Allah subhaana wa ta’aala, Allah will take revenge for the goat that did not have horns from the goat that did have horns.”

In the dunya, it could've been that the goat with horns took advantage of the goat without horns and hurt it. Abu Hurayrah said that Allah will take revenge for that goat without horns. After every dispute is settled, then Allah will tell the beasts and animals to be turaab – dirt; and they would turn into dirt. And that is when the non believer would say, *“I wish that I was dirt.”*

Allah subhaana wa ta'aala says in the Qur'an, *“And the non believer will say, ‘I wish that I am dirt.’”* The non believer will wish they never lived or existed. This non believer who was so careful to save money and live in this money and enjoy himself; he will wish he were dirt.

5. What is the Condition the People will be Resurrected in?

Prophet ﷺ says, *“You will be resurrected barefoot, naked and uncircumcised.”*

Then Prophet ﷺ recited the ayah, where Allah says, “[...]as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.” (21:104)

So Allah is going to return you in the exact form when you were born – naked, barefoot and uncircumcised. Allah will bring you once again in your natural state. When 'Aa'isha heard this, she was concerned that men and women are going to be in the same place, naked.

Allah's Apostle said, *“The people will be gathered barefooted, naked, and uncircumcised.”* I said, *“O Allah's Apostle! 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.”* [Bukhaari 8/76/534]

6. Who Will be Dressed First?

We know that people are going to start out naked, but then Allah subhaana wa ta'aala will dress them. Prophet ﷺ says that the ***first one to be dressed on the day of judgement is Ibraheem [Abraham], the friend of Allah subhaana wa ta'aala.***

Then Prophet ﷺ says, ***“And then I will be dressed next with a dress from Jannah that no one would have similar to.”***

Prophet ﷺ will be given the best dress, but the first to be dressed will be Ibraheem 'alayhis salaam. And this is a blessing and uniqueness that Allah has given to Ibraheem.

7. 'Al-Mahshar, The Land of Assembly

“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.” (14:48)

The earth will change. It will not be in the same state. Some of the changes that will happen to the earth:

1. ***It's going to be spread.*** It won't be a sphere any more. Muddat means that it is flattened and then spread. On a sidetrack – what is gravity? Gravity is the attachment of objects to the centre of mass. When you have a sphere, it attracts things to it due to its mass. Gravity has a positive relationship to mass. When you flatten this sphere – this earth – will it still have its gravitational force? No; it will lose it. So Allah subhaana wa ta'aala says: *“And when the earth is stretched forth, And has cast out all that was in it and became empty.” (84:3-4)* When the earth is spread, everything will be released on it; it doesn't have its mass any more..
2. Prophet ﷺ says, ***“The people will be assembled on the day of judgment on a wide land that is afraa’.”*** *Afraa’ means it is pale*; it's not bright white, but pale white. Naqi' [a word that Prophet ﷺ used to describe the land in the hadith] is very fine, pure sand. The soil on the earth will be very pure and fine.
3. Prophet ﷺ says in another hadith ***that the earth will be pressed and flattened out*** (imagine how huge it will be), nevertheless, the son of Adam will not have a position except the spot he is standing on. Allah subhaana wa ta'aala will assemble the entire creation – the humans, the jinns, the animals and insects – it will be so crowded that you will only have the spot to stand which is covered by your feet. People will be crowded and pressing against each other on that difficult day.

DAY OF JUDGMENT

A DAY THE EXTENT OF
WHICH IS
FIFTY THOUSAND YEARS
(70:4)

Day Of Judgment

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Day of Judgment..

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1. Names of the Day of Judgment

The Day of Judgment was given many names because it is important. In the Arabic language, even in other languages, something is given many names if it is important. For example, in the Arabic language, there are many names given to the horse – by species, colours and even just horse. Similarly, in English there are so many different names for alcohol. Why? Because it's important to them. In Pre-Islamic Arabic, khamr (alcohol) had 80 names; it was important to them as well.

Because the Day of Judgment is so important to us as Muslims, it has many names. These names are descriptions of what will happen on the Day of Judgment. We'll go over some of the names of the Day of Judgment.

1. **Al-Qiyaamah** – This is the most common name. It comes from qiyaam. Qiyaam means standing up. So the Day of Judgment is the standing day. “The Day when mankind will stand before the Lord of the worlds.” (83:6) You're not sitting up or lying down; you're standing for 50,000 years. Allah also says: “Allah – there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection [Yawm al-Qiyaamah], about which there is no doubt. And who is more truthful than Allah in statement.” (4:87)
2. **Al-Aakhirah** – This is the second most commonly used name. Al-yawm al-aakhir means the last day. There is no day after that; it would be the last day in this world. Allah says: “Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day [al-yawm al-aakhir], the angels, the Book, and the prophets [...]” (2:177)
3. **As-Saa'a -As-saa'a means “the moment.”** – It is THE moment; the most important moment. AlQurtubi says, “In Arabic, if as-saa'a is unqualified, means an unspecified amount of time. It could specifically mean the hour, one part of the twenty four parts of the day.” So it could also be translated as “the hour.” AlQurtubi then says, “As-saa'a with alif and laam ('al') would mean ‘this moment.’” So he's saying that the Hour was given this name because it is so close that it is almost this moment. The second interpretation is that it is called the moment because it is the most important moment, when the most important events would occur. Or, it could be called “the moment” because it suddenly comes in a moment. These are the three interpretations given by AlQurtubi. Allah says: “O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour [as-saa'a] is a terrible thing.” (22:1)
4. **Yawm Al-Ba'ath means the day of resurrection.** It is given that name because that is when we will be given a new life, and our bodies are going to be created again. It is going to be a second creation. Allah says: “O People, if you should be in doubt about the Resurrection [al-ba'ath], then [consider that] indeed, We created you from dust [...]” (22:5)
5. **Al-khurooj means emergence.** It is called the day of emergence, because that is when we will emerge from our graves. Allah says: “The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves] [yawm al-khurooj].” (50:42)
6. **Al-Qaari'ah This can be translated as “the calamity.”** It is something that hits the hearts. Allah says: “The Striking Calamity [al-qaari'ah]- What is the Striking Calamity? And what can make you know what is the Striking Calamity?” (101:1-3)

7. ***Yawm al-fasl means the Day of Judgment.*** Al-Fasl is when all disputes will be solved. That is when Allah will judge between humanity – in everything they did or said. Allah says: *“This is the Day of Judgement; We will have assembled you and the former peoples.”* (77:38)
8. ***Yawm al-hasra means the day of regret.*** There is a lot of regret that happens on the Day of Judgment. Al-kuffaar regret that they were not Muslim and the Muslims regret that they didn't do better. Allah says: *“And the Day the wrongdoer will bite on his hands [in regret] he will say, ‘Oh, I wish I had taken with the Messenger a way.’”* (25:27) The regret of the non believers and how they will bite – not their nails – but their hands that day. Allah also says: *“And warn them, [O Muhammad], of the Day of Regret [yawm al-hasrati], when the matter will be concluded; and [yet], they are in [a state of] heedlessness and they do not believe.”* (19:39)
9. ***Yawm al-hisaab means the day of account.*** Allah says: *“But Moses said, ‘Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account [yawm al-hisaab].’”* (40:27) Everything will be brought forth that day – even a single grain. Nothing will be hidden that day.
10. ***Al-Waaqiyah*** Al-waaqiyah means the event, or the occurrence. It is the most important event.
11. ***Al-Haaqqah Al-haaqqah means the inevitable truth or reality.*** If you think that this is real, it is al-haaqqah. Allah says: *“The Inevitable Reality – What is the Reality? And what will make you know what the Reality is?”* (69:1-3)
12. ***Yawm al-Talaaq Yawm al-talaaq means the day of meeting*** or the Meeting Day. Allah says: *“[He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting [yawm al-talaaq].”* (40:15) Ibn Kathir says: Ibn ‘Abbaas said it is called the day of meeting because that is the day when Adam will meet with his last child. All of the children of Adam will meet that day. Ibn Kathir says: Ibn ‘Abbaas said it is called the day of meeting because that is the day when Adam will meet with his last child. All of the children of Adam will meet that day. And Maymoon ibn Mahraan says: that is when the oppressor will meet with the oppressed. One of the most important things that happens on the day of judgment is the hisaab. There are stages on that day. In the beginning, there is the changing of the universe. Then there is the assembly – hashr. And then you have the shafaa’a – intercession. After that is al-hisaab, which is the most important and prominent part of the Day of Judgment. That is what the Day of Judgment is for; to examine the accounts of people and to send them to jannah or naar.
13. ***Yawm al-tanaad Yawm al-tanaad means the day of calling.*** Allah says: *“And O my people, indeed I fear for you the Day of Calling [yawm al-tanaad].”* (40:32) It's given that name because there is so much calling going on – first of all, every one of you will be called forth; the oppressed will be calling the oppressors and the worshippers will be calling the ones they worshipped. Allah says: *“And they will be presented before your Lord in rows [...].”* (18:48)

2. Descriptions of the Day of Judgment

The Day of Judgment is very terrifying and filled with terror. We'll mention some signs of the terror of that day; signs for us to comprehend the difficulty of that day.

2.1 A Great day and A Heavy day

Allah subhaana wa ta'aala has described the day of judgment as a great day and a heavy day and a difficult day. These are descriptions that Allah has given to the Day of Judgment. Allah says: "Think they not that they will be resurrected (for reckoning), On a Great Day (li yowmin 'adheem), The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?" (83:4-6) It is a great day.

Allah has described it as thaqeel – heavy. Allah says, "Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (thaqeela) (that will be hard)." (76:27)

Allah described it as difficult – 'aseera. Allah says: "Truly, that Day will be a Hard Day." (74:9) It will be far from easy for the disbelievers.

2.2 The Fear that Day

Allah says: "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 nursing, 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." (22:1-2)

Imagine a mother breastfeeding her child – she would throw him. [SubhaanAllah, you never really appreciate what state of mind she would be in unless you are a mother. A mother doesn't worry or stress or obsess about anything more than her child.]

There's so much fear on the Day of Judgment that the oppressors would be staring up, not moving their eyes down, and not even blinking. Allah subhaana wa ta'aala says: "Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers, etc.) 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)." (14:42-43) We ask Allah to give us peace and security on that day. Ameen.

2.3 Every Man for Himself

All the strong bonds that we have with our family and friends will disappear on the Day of Judgment because of the situation. Allah says: "**Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.**" (23:101)

Allah says: "Then, when there comes As-Saakhah (the Day of Resurrection's second blowing of Trumpet), 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." (80:33-37)

2.4 The Willingness to Sacrifice Anything

A kaafir will sacrifice anything for the sake of freeing himself. That kaafir who wasn't willing to give Allah in this world will be willing to give the world and everything in it.

Allah says: *“And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allah), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.”* (10:54)

Not only are they willing to give the entire earth, but they will be willing to give twice that much. Allah says: *“[...] But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad SAW), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain)...”* (13:18)
“Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom....” (3:91) If you had that much gold, you could be willing to give it for ransom. Imagine that we had that much gold in this world – would we give it for sadaqa?

What will happen when we see the reality on the Day of Judgment? That is the problem: we do not see the reality. We are living in a dream. As one of the salaf said, *“People are sleeping, and they wake up when they die.”* We are in a state of sleep, even though our eyes are wide awake, because we are unaware.

Allah is not asking us for all of the gold in the world. Prophet ﷺ says, *“A disbeliever will be brought on the Day of Resurrection and will be asked, ‘Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?’ He will reply, ‘Yes.’ Then it will be said to him, ‘You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused).’”* [Bukhaari, 8/76/546]

That is the problem – we procrastinate. If you read the Qur'an, you will see that most of the crying and screaming of the people of hellfire is due to procrastination.

The non believer will not only be willing to sacrifice material things. Allah says, *“[...] 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.”* (70:11-14) We read these ayaat and are not affected by them.

Imagine your children. Imagine there is a burning building with blazing flames, and you throw your children and watch them burn in front of your eyes. I don't think anyone can even imagine doing that, nevermind anything else. The horror of the Day of Judgment will be such that we will be willing to do even that – and more. We would be willing to give up our parents and everything that we have. By just seeing hellfire for one moment – it will change our state of mind.

That is why the Prophet ﷺ said, *“O followers of Muhammad! By Allah, if you knew what I know, you would weep much and laugh little.”* [Bukhaari, 8/78/627]

AlHasan AlBasri once passed by a man who was opening his mouth and laughing; enjoying himself. AlHasan AlBasri said, “O my brother/nephew [the man was younger than him], Did Allah subhaana wa ta’aala promise you that He will free you from Hellfire?” He said, “No.” AlHasan said, “Did Allah promise you that He will give you Jannah?” He said, “No.” Then AlHasan said, “Then why are you laughing and enjoying yourself?”

We need to take this issue seriously. If we will be willing to sacrifice our families that day, we need to give that day some effort while we are in this dunya. No matter what we give, it won’t be a lot. It’s going to be a little. That’s why Prophet ﷺ says in an authentic hadith, *“If one of you is being dragged on his face from the day that he is born until the day that he dies, and he is doing that for the sake of Allah, he would view that as insignificant and nothing on the day of judgment.”* Not just sujood or dhikr – but being dragged on your face.

The world al-haqq – what was it used with? Death is true; hellfire is true; paradise is true; Muhammad sallallahu ‘alayhi wa sallam is true.

2.5 The Length of that Day

Allah says, *“...a Day the measure whereof is fifty thousand years.”* (70:4)

It is a single day, but its equivalent is 50,000 years. That’s why we ask Allah in the du’aa’: *“Make the best day of our days, the day that we meet you.”*

That day is the most important of all days. Allah says, *“When they see it.”* We don’t see it now, so we underestimate it and don’t appreciate it.

Allah tells us in the Qur’an of what happened in the past, and He also tells us of things that are set in the future. When we see the Day of Judgment, what will happen? Allah conveys to us some of the conversation in jannah and in hell.

Allah says, *“The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.”* (79:46)

When we see the day of judgment, we will realize how short the dunya is. Just the morning that day will be like a millennium. We are talking about 50,000 years – 50 millennia! When we see the Day of Judgment, we will think of this dunya as an afternoon or a coffee break. We are giving this dunya more than it deserves. Whether we like it or not – that’s the reality. We claim that we are giving akhirah what it deserves and giving dunya what it deserves. It is true that we ask Allah to give us good in this life and in the hereafter, but make a ratio and give each what it deserves!

Look at the advice that Luqman al-Hakim gives his son: “Serve the world according to the time you are going to spend in it and work for akhirah according to the time you’re going to spend in it.” We are not saying not to work in this world, just give it what it deserves and give the akhirah what it deserves. “And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour...” (30:55)

3. Importance of that Day & Outline

If you want to know the importance of akhirah compared to dunya, use a simple mathematical equation. We're going to live in dunya for 60, 70, 100 years? The akhirah is infinity. If you divide a hundred by infinity, what do you get? 0. So it is 0 importance to akhirah. The sahabah knew this without having to do any equations. Their khutub (lessons) were about akhirah; their reminders were about akhirah. RasulAllah sallallahu 'alayhi wa sallam would give them speeches about akhirah. Qur'aan mentions akhirah with elaborate details.

We talked about death, life of albarzakh (the grave), and now we are talking about qiyamah. It will take a very long time to talk about because it is a very important day and a very long day.

There was a Bedouin, A'araabi, who made a du'aa` in front of Prophet ﷺ. And he was very impressed with this du'aa`; he liked it a lot. The du'aa` is long, but we will mention the last part of it, "*....I ask you to make the best of my deeds the last ones and the best of my life, the end of it. Oh Allah, make the best of my days, the day I meet you.*" What day did he choose to be his best? The day of his graduation or his marriage ceremony? No! The day that he meets Allah subhaana wa ta'aala; the day of judgment. There's a lot of wisdom in this; if that day goes fine, then you're fine. If things go well for you that day, you're good. If things go wrong that day, then it won't matter how pleasant or happy your life in the dunya was, then you have lost everything.

The outline of these and the order that we are going through – the blueprint for it is – is adopted from an excellent series of books by 'Umar alAshqar in 'aqeedah. It's divided into different sections, and he gave a whole section to alakhirah. It is divided into AlQiyaamah as-sughrāh, alQiyaamah alQubra, al-jannah wa an-naar. And shaykh 'Umar alAshqar has dug into the mothers of books (the traditional old books we can buy from scholars on Islam). He bought for us the treasures from those books. This book is unfortunately not in English, but we will be using his format as an outline. He divides the situation of people into three: the disbelievers, the Muslims who are sinners and the muttaqeen.

4. The Disbelievers that Day

4.1 Disgrace & Degradation

Disgrace and the degradation that the ones who rejected truth go through on the day of judgment. Allah says in the Qur'an: "***The Day when they will come out of the graves quickly as racing to a goal.***" (70:43) In reality, they are not running to a particular place. They are running because of the events happening on that day and the fear in the heart.

Allah describes it in another ayah as wa maa hum bi sukaarāh – they are running around as if drunk. "*You shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.*" (22:2)

Allah says, "*Consider not that Allah is unaware of that which the dhalimun (polytheists, wrong-doers, etc.) do...*" (14:42). Many of us, when we see oppression and dhulm, we wonder, "How could this happen and how could Allah allow it to happen?" Allah continues: "*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).*" (14:42-43)

Imagine the scene – the people are staring and their eyes cannot blink because you cannot afford a moment of unawareness that day. In the dunya, all of its life, the eye was asleep. That is the day when everything will be revealed. Allah also says that the hearts will be like air that day – anything that happens that day will throw a fear shock in their bodies.

In another ayah, Allah subhaana wa ta'aala describes their hearts as kadhimeen. *“Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats....”* (40:18)

When we talk about the Day of Judgment, we talk about it as if it's in the future – something unattainable. Allah subhaana wa ta'aala talks about it and calls it al-azifa [see 40:18]. Al-Azifa is something that is right here. The Day of Judgment is very close. Allah subhaana wa ta'aala says, *“The Command of Allah has come up; so do not seek to hasten it...”* (16:1) Pretty soon, we're going to be there. All of this stuff we are describing on papers, we're going to see with our own eyes.

Look back at your life – all your memories. If you combine them and narrate them, it will take half an hour, an hour. Pretty soon, we will be lying on our beds, ready to pass away. Yawm alQiyaamah is one of the names of the day of judgment. Qiyaamah means standing. People will be standing that day.

Miqdad b. Aswad reported: I heard Prophet ﷺ 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 an instrument used for applying collyrium [alkohl] to the eye. (The Prophet is, however, reported to have said): *“The people would be submerged in perspiration [sweat] 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 (may peace be upon him) pointed his hand towards his mouth. [Muslim, 40/6852] The righteous ones will be under the shade of the 'arsh of Allah. According to the deeds of people, they will sweat on that day.

A lot of ayaat in the Qur'an demand imagination in the Qur'an. Allah gives images in the Qur'an. Especially with alakhirah, Allah uses images to convey the information. Allah says, *“And the Day the wrongdoer will bite on his hands [in regret] he will say, ‘Oh, I wish I had taken with the Messenger a way!’* (25:27)

In a state of extreme regret, you could bite on your finger. Allah did not say they are biting on their fingers or hands. Allah says they will bite their hands; imagine them biting and crushing their bones, but not feeling that pain because the pain of regret is more. Even though regret is psychological pain, the physical pain of biting the hands would be less... and why the regret? *“I wish that I had followed the Messenger.”*

Allah says, *“And on the Day when the Hour will be established, the Mujrimun (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.”* (30:12) Yublis means to give up. Who will you argue with and what will you argue about? They just give up and lose hope.

Allah says, *“Upon that Day, (the ones) who have disbelieved and disobeyed the Messenger do like that the earth were levelled with them....”* (4:42) This is a person who was attached to dunya. They loved and valued life so much. On the Day of Judgment, they will ask Allah to level them with the earth. Allah says in another ayah, *“When the disbeliever would say, ‘I wish that I were dirt!’”*

4.2 Voiding the Deeds

“As for those who disbelieve, their deeds are like a mirage in a desert...” (24:39)

Mirages are an optical illusion because of the fumes, the air and the humidity. You keep going towards it, and it goes further away. Allah uses this as an illustration for the deeds of the disbeliever; they are like a mirage in a desert. The continuation of the ayah is: *“...The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in taking account.” (24:39)*

Allah also says, ***“Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.” (24:40)***

The deeds are like darknesses; the more they do them, the more darkness accumulates to the extent that one of them extends their hands in front of them and they can't see it. This will literally happen to them on the Day of Judgment; they will lose the light on the siraat. We know that the siraat is very dark. The believers will be given light. The ones who rejected faith in Allah, it would be pitch black dark and they couldn't see their own hands in front of them.

Allah gives another analogy, in which He talks about the money that they spend. Allah says, “The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Christ and Muhammad SAW). Allah wronged them not, but they wronged themselves.” (3:117)

In other words, it's like frostbite that destroys the plant. They nourished this plant, and when the time has come to harvest the fruit and they are in great need of it, they find nothing. This money is spent now in the sake of their objectives, but on the Day of Judgment, it will all be waste.

When we talk about the ayaat that talks about their deeds being useless, we might wonder, *“Isn't Allah Just? Won't He reward the people according to their deeds?”* To clarify that, Allah says, *“...It was not Allah Who wronged them, but they wronged themselves.” (29:40)* Allah will hold you accountable to your deeds.

A third analogy given to their deeds: *“The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).” (14:18)*

Imagine a mountain of ashes is your deeds. It appears to be huge; you have done a lot of deeds. You go there to collect your reward, but a storm comes and blows it all away. You're trying to hold it – but what can you hold? They are ashes. There is no substance to any deeds that are not done for the sake of Allah. Look at the eloquence of the illustration of the Qur'an. The ashes are a lot, but are nothing because of one of two reasons: 1) these deeds are missing ikhlaas (sincerity) or 2) they're missing the quality of 'ittibaa' (following Prophet ﷺ).

For any deed to be acceptable, it must fulfill two requirements:

1. ***Ikhlaas: sincerity of doing it for Allah alone.*** Justice says that you shouldn't expect Allah to reward you for it. If you didn't do it for Allah, then how can you expect Allah to reward you for it? That is exactly what will happen on the Day of Judgment. Allah subhaana wa ta'aala will tell the people, whoever used to worship the idols, go the idols and let them reward you! Whoever used to worship human beings, go the human beings and let them reward you. Whoever used to worship the angels, go angels and let them reward you. Whoever used to worship Me, I shall reward you.
2. ***Al-'Ittibaa': the Act has to be done the right way.*** You cannot invent the way you want to worship Allah subhaana wa ta'aala. You have to do it the way that pleases Allah, because Allah knows better than you. Therefore, leave it up to Allah.

Allah gives another analogy. He says, “*And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.*” (25:23) Allah says that He will make their acts habaa`. What is habaa`? ‘Ali ibn Abi Taalib describes to us habaa`. If you are in a dark or a semi dark room and there is some light coming in through a window, you can see small particles in the light. Habaa` are those small particles. They exist in the air, but you can especially see it if you're in a dark room and there's some light coming in.

Islam has a concept for happiness, loss, etc. We should align our concepts and understandings to the Islamic definition, because sometimes we think that happiness is something different. For example, if you think of loss, you may think of business, but that isn't the Islamic definition of loss. Allah subhaana wa ta'aala says, “Say: Shall We inform you who will be the greatest losers by their works? Those whose effort go astray in the life of the world, and yet they reckon that they do good work. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them. That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.” (18:103-106)

4.3 Arguments & Disputes

The author has divided them into Two:

1. ***Worshipped and the Worshippers*** : We could talk about arguments that happen between the worshippers of idols and the idols; the worshippers of angels and the angels; and the worshippers of 'Eesa and 'Eesa 'alayhis salaam.

Allah subhaana wa ta'aala says in reference to the worshipping of idols: “And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: ‘Stop at your place! You and your partners (whom you had worshipped in the worldly life).’ Then We shall separate them, and their (Allah's so-called) partners shall say: ‘It was not us that you used to worship.’” (10:28) There are two interpretations to the “partners” or the ones that were worshipped in this ayah. One says that these are the idols; the other interpretation is that these are the shayateen.

They will straight out deny it. The ayah continues: “So sufficient is Allah for a witness between us and you, that We indeed knew nothing of your worship of us.” (10:29) These are pieces of rock; they didn't know what was going on. This is something that will really upset someone who spent their whole life worshipping these idols.

Some of the creations of Allah were worshipped and they didn't even want it. For example, the angels never wanted to be worshipped. Some of the mushrikeen of Arabia used to worship them and in other places as well. *"And (remember) the Day when He will gather them all together, and then will say to the angels: 'Was it you that these people used to worship?'" (34:40)*

Allah will bring the angels and He will ask the angels, Is it you these people used to worship? Does Allah know the answer? Yes. What is the purpose of asking? Allah is asking the angels in front of the people who used to worship the angels so that the people will hear the answer from the mouths of the angels; it is shahaada – witness.

They (angels) will say: *'Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them.'* The angels will say subhaanak – which means tanzi alhaqq. The word subhaan means you are negating any deficiency or bad attributes from Allah and you are affirming every complete attribute to Allah. A lot of the stories where people claim to have seen an angel or spoke to one or seen one in a dream – they are all interactions with jinn.

There are many human beings who are worshipped besides Allah, but the human being that was worshipped most was 'Eesa. 'Eesa 'alayhis salaam [Jesus, peace be upon him] was used for one of the biggest forms of shirk that ever existed on earth. Therefore, Allah subhaana wa ta'aala singled out the worshipping of 'Eesa in these ayah. Even though many others were worshipped, Allah did not specify their names, but Allah specifically mentioned 'Eesa ibn Maryum [Jesus, son of Mary].

A lot of associating other gods is done in the name of 'Eesa, even though 'Eesa has nothing to do with it. Allah says, *"And (remember) when Allah will say (on the Day of Resurrection): 'O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All Knower of all that is hidden and unseen.'"* (5:116)

Allah is speaking to when Muhammad and everyone who reads Qur'an when He says, 'And remember.' How can Allah say to remember when Allah will ask 'Eesa on the Day of Judgment? One of the mufasssireen says that according to the human being, time is divided into three: past, present and future. As human beings, we have no control whatsoever of the future. Therefore, we don't know the future. If you make the intention to stand up and walk out of the room, you don't have control of the outcome. We can plan for it, but we don't control it.

For Allah, the past, the present and the future is the same. He knows everything; He created us and our actions. The future is known to Allah and He can talk about it as if it is past. Since Allah decreed it, He can affirm it as if it has already happened. Maryam is also mentioned here, even though she was not directly worshipped. However, she was called "the mother of god", and that is a divine attribute that was given to her. Allah says as if they were worshipping her. What are the first words that 'Eesa says when Allah asks him if he asked people to worship him? Glory be to You.... Subhaanaka! Again, why is Allah asking 'Eesa if Allah already knows the answer? He's asking 'Eesa so that he can say it in front of everyone.

"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All Mighty, the All Wise." (5:117-118)

'Eesa is announcing this in front of everyone. And he is saying that the judgment this day belongs to Allah; it does not belong to me. "Allah will say: 'This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allah is pleased with them and them with Him. That is the great success (Paradise).'" (5:119)

2. Followers and the Followed :

Allah says: *"And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): 'Verily, we were following you; can you avail us anything from Allah's Torment?' They will say: 'Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us.'"* (14:21)

A famous scholar has some insightful words on this ayah; these are tafsir that he has given these ayaat. He says that the weak people are the ones who gave up one of the unique characteristics of the human being, and that is the personal freedom of thought and belief. What is the unique quality of the human being/insaan? Allah has given the human being the quality to choose. Everything in the universe is worshipping Allah in a form of tasleem – submission. Everything is subdued – the movements of the sun, stars, planets, moon, the trees – all are worshipping Allah and their movements are worship.

The human being is the only creation, and also jinn, who have the right to choose whether they want to believe or not. The only kaafir are the jinns or humans. One of the most unique qualities Allah subhaana wa ta'aala has given us is the freedom of thinking.

The scholar is saying that those people have become weak because they are giving up the freedom of choice, which Allah has given them. He [the scholar] says: this weakness is not an excuse for them; it is a crime, because Allah does not want anyone to be weak. They cannot use their weakness as an excuse before Allah. Allah has equipped us with the tools which will guide us to the truth, if we use them. Allah says in the ayah: *"And Allah has brought you out from the wombs of your mothers while you know nothing..."* (16:78)

You knew nothing! And how did you get to the state that you are in now? [The ayah continues:] *"And He gave you hearing, sight, and hearts that you might give thanks (to Allah)."* Our eyes and ears gather the information, and the mind processes it. How do you learn? By hearing, reading and seeing – that is how a child learns. We learn through other senses as well, but studies show (and it's common sense) that most of the knowledge that we gain is through the eyes and the ears. Then the mind processes that information.

Then Allah tells us why He gave us those things – so that we may be grateful. Allah gives us the tools of knowledge to be grateful to Him and to worship him. Unfortunately, mankind uses these tools for everything related to dunya and learn nothing related to akhirah. Compare humanity today to 100 or 1,000 years ago. Technology has advanced so much; the human mind achieves endlessly. When it comes to akhirah, however, we have disabled this mind.

This weakness is not an excuse on the Day of Judgment – it is a crime! He [the scholar] says: "Allah subhaana wa ta'aala does not want anyone to give up their freedom and material force and power, however strong it is, cannot enslave a person who wants freedom. The most this worldly power can do is to inflict pain on the body, by hurting the body or imprisoning the body, or tormenting or punishing that body. But the soul is free. The mind is free, and nobody can enslave it."

The world around you can imprison you and torture you, but if you have a free mind, nobody can make that mind in a slave form – unless you make it a slave yourself. “Who can make those weak people follow the strong, the arrogant, in belief and in behaviour when Allah is the One who created them and Allah is the One who is sustaining them and providing them.

No one can do that; only their weak spirits.” No one can make a person a follower of falsehood, except if you have a weak spirit. Then he says: “They are not weak because they have less power than the strong; they are weak because they wanted to be weak. They are weak because the weakness is in their hearts and in their spirits. How many are the weak? Many! And how many are the tyrants? A few! Who gave those few tyrants over authority over the many masses? The tyrants cannot make the masses slaves, except for when the masses accept it. It is the weak will that is missing from these herds [The speaker adds: because they are like sheep].”

“And those who disbelieve say to those who believe: ‘Follow our way and we will verily bear your sins,’ never will they bear anything of their sins. Surely, they are liars.” (29:12) The disbelievers would say this to the followers of Muhammad sallallahu ‘alayhi wa sallam. The same thing happens today – the leaders will say, ‘Follow us; we’ll take care of you.’

There are many religious and political leaders who are always promising truth and salvation. What will happen on the Day of Judgment? They will not bear anyone’s sins. Allah says: *“And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.” (29:13)*

In a hadith in Bukhaari, the Prophet ﷺ says, whoever calls people to a righteous act would be rewarded the same reward as anyone who adopts that act until the day of judgment. And whoever calls people to falsehood would carry the sins of that falsehood and the sins of anyone who commits that falsehood until the Day of Judgment.

If you guide one person to the truth, you will receive the reward for everything that person does, without reducing the reward of the person. And if that person conveys the truth to another five people, then you would receive all of the rewards of those people, and so on. You are receiving all of the profits, without reducing their profits and that is the generosity of Allah subhaana wa ta’aala. Also, on the other side, if you call the falsehood, you would carry the punishment of that evil act and anyone who follows it until the Day of Judgment.

Allah says: *“[...] but if you could see when the Zalimun (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: ‘Had it not been for you, we should certainly have been believers!’” (34:31)*

Allah will bring the followers and the followed on the Day of Judgment, and this is their conversation. Who are the leaders? They could be religious leaders, or the media, or whoever. The ayah continues: *“And those who were arrogant will say to those who were deemed weak: ‘Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.).’” (34:32)* Many times, the ones who do go and attempt to verify the truth, they will come to the truth.

5. The Muslim Sinners on that Day

Allah subhaana wa ta'aala mentions in the Qur'an that a few sins have specific punishments on the day of judgment. We're not talking about jannah and naar yet. We are talking about the situation of people on the Day of Judgment itself. We have nine points.

5.1 Those who do not pay Zakah

Their punishment varies. In one hadith, Prophet ﷺ says, *"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'"*

Then the Prophet recited the holy verses: "And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well Acquainted with all that you do." (3:180) [Bukhaari, 2/24/486] This is one form of punishment.

And then, Prophet ﷺ mentions in another hadith, "If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell." It was said: "Messenger of Allah, what about the camel?" He (the Prophet) said: "If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water.

When the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell."

It was (again) said: "Messenger of Allah, what about cows (cattle) and sheep?" He said: "If any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes a soft sandy plain would be spread for them, he will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him, the last of them would be made to return to him during a day the extent of which would be fifty thousand years, until judgment would be pronounced among the servants. And he would be shown his path-path leading him to Paradise or to Hell." [...] [And the hadith is much longer than this.] [Muslim, B.5, #2161]

To be miserly over a small amount of money and then suffer for 50,000 years is not worth it at all. You won't have barakah [blessing] in that money in the first place, and then on top of that, you pay the price for it in akhirah. The money that was withheld in dunya and spent over a short period of time, you will pay for it so much longer in the akhirah – because you won't live 50,000 years.

Allah subhaana wa ta'aala will give. You weren't created with anything, and Allah provided you with what you have today. He gave it and He can take it away. So you have your rizq [sustenance] already written for you.

5.2 Arrogance

This sin is very dangerous and it is the cause of Allah's Wrath on His worse creation – ibbles. This sin is what caused ibbles to go from the high level and rank to being the lowest. Iblees had the “I am better than him” attitude.

This sin is so dangerous that Prophet ﷺ says **“whoever has the equivalent of even a small grain of arrogance in his heart will not even smell paradise.”** If even the amount of a dharra (an atom) of arrogance could get in the heart, that person will not even smell paradise. He won't even get close, never mind get in.

Prophet ﷺ said that on the day of judgment, the arrogant will be assembled on the day of judgment in the forms of men, but in the sizes of ants; humiliation will come to them from every direction. Dharr are the ants that are very small. They will be stepped on by everyone. People will be running on the Day of Judgment and stepping on it.

Whoever has arrogance is actually lying. Why? Because as a creation, we are humble. Allah is the One who gives us value. Otherwise, we would be worthless. Allah says: *“Has there not been over man a period of time, when he was nothing to be mentioned?”* (76:1) Whenever we are arrogant, we are claiming something that doesn't belong to us. That is why it's a lie. This lie will be exposed on the Day of Judgment, and Allah will bring them in the form that they deserve.

Prophet ﷺ said that the most belittled and humiliated name on the day of judgment is the name of a man, who called himself in al-dunya, *“the king of kings.”* Allahu 'Alam who this refers to, but there was a time in Persia when the king would call himself Shan an-Shah, which means the king of kings. On the Day of Judgment, this king will come in the form of an ant.

5.3 Those Allah will Not Look at

There are some sins, if committed, will result in Allah not looking at you on the day of resurrection. Allah subhaana wa ta'aala says: *“Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. (2:174-175)*

Those are the ones who had the knowledge and the truth, but concealed it. In another hadith, Prophet ﷺ says that the one who is given knowledge and then conceals it, Allah subhaana wa ta'aala will conceal their mouths with fire on the day of judgment. Knowledge has been revealed by Allah subhaana wa ta'aala for the purpose of conveying it. So what use is the knowledge if one conceals it and doesn't convey it?

There is a principle in fiqh which says: **“It is not allowed to delay conveying the message past its time.”**

For example, if you see a particular sin in front of your eyes, you need to bring awareness to the people that this is a mistake. If you do not, then you must have justification of delaying it. An acceptable excuse would be that you are afraid if you tell them the truth, their revolt against it will cause a greater munkar – evil. Otherwise, the general rule is that you cannot delay the message past its time.

There's another ayah: *“Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.”* (3:77)

This is the talking about those who sell their religion for a worldly benefit, return. That is, they compromise their religion to get something in return. An example of this would be the scholars of the sultan (a king or president). These would be scholars who would give a fatwa to please the king or president. They are using their religion to justify the falsehood and evil. The punishment for this is that Allah will not look at them on the Day of Judgment and He will not purify them. Also included in this are those who make an oath in the name of Allah and they lie.

For example, *“In the name of Allah, I did such and such”* and it is a lie. There are many hadith that Ibn Kathir mentions in the tafsir of this ayah. In a hadith recorded by Muslim,

Abu Dharr said that he heard the Prophet ﷺ say, *“There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment.”* I said, *“O Messenger of Allah! Who are they, may they gain failure and loss.”* He said, repeating this statement thrice, *“The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).”*

There is another hadith which specifies that the punishment is for those **who drag their clothes for pride and arrogance.**

The second person is the one who lies to sell, for example, he says, “wallahi [By Allah], this cost me \$10!” when it actually cost you \$5. Allah will not speak to this person.

The third person is al-mannaan who always reminds people of his favours. For example, “Remember, a year ago I did such and such for you.” This shows that this person is not doing it for Allah; rather they are doing it for a return.

[In part of a hadith narrated by Bukhaari and Muslim]: [...] Upon this the Messenger of Allah sallallahu ‘alayhi wa sallam remarked: “He who perjured for appropriating the wealth of a Muslim, whereas he is a liar, would meet Allah while He would be angry with him.” This verse was then revealed: ‘Verily those who barter Allah’s covenant and their oaths at a small price...’ [Muslim, B.1, #254]

In another hadith narrated by Ahmad, Abu Dawud and at-Tirmidhi: Abu Hurayrah says that RasulAllah sallallahu ‘alayhi wa sallam says, “There are three whom Allah will not speak to on the day of judgment, and will not look at, and will not purify and will punish them:

1. A man who prevents the traveller from surplus water that they have;
2. Someone who makes an oath on their merchandise after ‘asr;
3. Someone who gives bay’ah to the imam [khalifa/leader] [and does not fulfill it].”

As for the person who prevents the traveller from surplus water that he has, Prophet ﷺ says in another hadith that on the day of judgment, Allah will tell that person, How come you prevented something that did not belong to you? Water is something that belongs to everyone. If you have surplus water with you and someone else is in need of it, then that surplus water does not belong to you.

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

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

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

A similar hadith in Bukhaari:

Narrated Abu Huraira: Allah's Apostle said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: A man possessed superfluous water, on a way and he withheld it from travelers; A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied; And man displayed his goods for sale after the aAsr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them)." The Prophet then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." (3:77) [Bukhaari 3/40/547]

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah (may peace be upon him) observed: "Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. [Abu Mu'awiya added: He would not look at them and there is grievous torment for them]:

1. The Aged adulterer,
2. The liar king
3. The proud destitute." [Muslim, B. 1, #195]

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

Prophet ﷺ says that the three Allah will not look at on the day of judgment are:

1. Ones who are cruel and disobedient to their parents,
2. The masculine woman and
3. Ad-dayooth. Ad dayooth is any man who has no jealousy. For example, if a man has a mother or a sister, etc who is committing indecencies and he doesn't mind, he would be called ad-dayooth.

5.4 The Rich and the Extravagant

In a hadith by at-Tirmidhi and Ibn Majah and Al-Haakim, there was a man sitting with Prophet ﷺ. This man was burping, burping, burping. Prophet ﷺ said, *“Keep your burping away from us! The ones who fill their stomachs most in dunya will suffer hunger the most on the day of judgment.”*

In another hadith narrated by Bukhaari and Muslim: [...] He (Abu Dharr) said: So I walked along with him [RasulAllah] for some time and Prophet ﷺ said: “The wealthy persons would have little (reward) on the Day of Resurrection, except upon whom Allah conferred goodness (wealth). He [the one with the wealth] dispensed it to his right, left, in front of him and at his back (just as the wind diffuses fragrance) and did good with it (riches).” [Muslim B.5, #2175]

Another hadith, which compliments this one, “The ones with the most are the ones who are the lowest on the day of judgment, except the ones who spend it here and there and they receive it by halaal means.” So the way these people [the exceptions] earn the money is hallal, and the way they spend it is in righteousness.

Money in itself does not carry a tag that says it is evil. In fact, Allah subhaana wa ta'aala called money in Qur'an khayra/khayr, which means good. Allah actually gave it good titles – khayr and zeena (the adornment of this life). It only becomes bad when it is used in a wrong way. It is a tool that can be used for good or evil, just like any other rizq Allah gives you (for example, knowledge and health). We need to keep it mind that money continuously needs to be purified, and that is by spending it.

We know that many of the prominent sahabah were very wealthy. 'Uthmaan ibn 'Affaan was one of the wealthiest of the Muslims. 'AbdurRahman ibn 'Awf might have been the wealthiest of the Muslims; he was one of the ten given the glad tidings of jannah while still in this dunya. 'Umar and Abu Bakr were also pretty well off. All of them knew how to use that money. Also, amongst the prophets, Dawud [David] and Sulaymaan [Solomon] were very wealthy.

5.5 The One who Betrays

Prophet ﷺ says, *“For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’”* [Bukhaari, 8/73/196]

In another hadith, it says that this flag will be coming out of the back of this person and that person will be going around with it. The size and height of the banner depends on how bad the betrayal was. It is narrated on the authority of Abu Sa'id that the Prophet ﷺ said: “On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men.” [Muslim B19, #4310] This betrayal is worse because the leader of the masses is betraying of everyone.

5.6 Theft

The direct meaning of al-ghalool is anything stolen from the booties of war. A general meaning of the word would also include anything taken without right. The punishment for this,

Allah says in the Qur'an: *"It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned – and they shall not be dealt with unjustly."* (3:161)

Prophet ﷺ says that if you have stolen a camel, you will be carrying that camel on your shoulders on the day of judgment – the same goes for stealing a cow or a goat. It has been narrated on the authority of Abu Humaid as-Sa'idi who said: The Prophet ﷺ appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised him to receive Sadaqa from the people on behalf of the State.) When he returned (with the collections), he said: *"This is for you and (this is mine as) it was presented to me as a gift."*

The narrator said: The Prophet ﷺ stood on the pulpit and praised God and extolled Him. Then he said: "What about a State official whom I give an assignment and who (comes and) says: 'This is for you and this has been presented to me as a gift'? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not? By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating."

Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: *"O God, I have conveyed (Your Commandments)."* [Muslim, B. 20, #4509] Why would people give him gifts? So that he would be lenient and overlook. This was given as the title of a gift, but in reality it is a bribe. I want to clarify that if you are in a position of leadership, it does not mean you cannot accept gifts period. You can accept gifts, whoever you are, whatever position you are in. You cannot accept gifts when it is given with the intention of getting favor that doesn't belong to the person.

5.7 The One who Takes the Land Illegally

The Prophet ﷺ said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection." [Bukhaari, 3/43/634]

5.8 Dhul-wajhayn / Double Faith

Double faith means you are with two faces. Prophet ﷺ says, "You will find that the worse people on the Day of Judgment are the people who have double face. They meet people with one face and others with a different face.

In another hadith, the Prophet ﷺ said, *"Whoever used to have two faces in dunya will have a tongue of fire on the day of judgment."* Because the two faces are really the tongue – it is the tongue that changes. The reason is because Islam is descent. Islam does not like crookedness. Islaam likes being direct and honest, but also at the same time, not to be rude.

5.9 A Leader who Hides from the People

Prophet ﷺ says, *“Whoever assumes a leadership position amongst the Muslims and then hides away from the needy and poor, Allah subhaana wa ta’aala will veil Himself from that person and the needs of that person on the day of judgement.”*

If you assume a position of leadership and then refuse to meet the needs of the people that you are responsible, then on the Day of Judgment, when you need Allah, Allah will take revenge for those people and not help you.

With the khulafaa`, their doors were open for every need. A man came from Egypt to complain about the son of the governor of Egypt – the governor was ‘Amr ibn Al ‘Aas [a famous companion]. And the man came into Madinah and walked right in to speak with ‘Umar ibn AlKhattaab. ‘Umar was not living in a palace or a castle; he was living in a very modest house. Amazingly enough, that house did not even have a door – there was only a curtain at the entrance. All you had to do was uncover the curtain. You just call from outside for ‘Umar, and if he calls you in, you walk in and speak with him.

One of the kings of Persia came to Madinah to convey a message to the khalifa. He asked, *“Where is the khalifa?”* They said you might find him in the house or the masjid. The King went both places and didn’t find him. He came to the people and asked again. One of the men pointed and said, *“You see that man sleeping under and tree? That’s the khalifa.”* This Persian leader went and stood over ‘Umar, who was sleeping under the tree in the desert, amazed, and said, ***“You ruled with justice, so you were peaceful and you were able to sleep!”*** He is comparing this situation to Persia – where it’s impossible for the king to sleep like this without royal guards surrounding him!

Hiding from the needs of the people is a crime. We need to redefine leadership. Whenever the leadership does something good in our society, we praise a lot whatever was done. We forget that it’s their obligation. They aren’t doing anyone a favour. That’s what they were appointed to do! When they do something wrong, we are quiet, as if they have a right to abuse the nations.

In Islam, the position of leadership is a responsibility, and you will be questioned about your responsibility. We lost this concept, but the sahabah were very aware of it and it was alive in their hearts.

One day, ‘Umar ibn AlKhattaab stood on the mimbar one day to give a khutbah.

He said, *“Listen and obey!”*

Salmaan al-Farsi stood up and said, *“We’re not going to listen and we’re not going to obey!”* Salmaan al-Farsi was amongst the righteous companions.

‘Umar said, *“Why?”*

Salmaan said, *“Because you have given every one of us one thawb (cloth) and you have taken two for yourself.”* This is wealth that came to Madinah, pieces of cloth, and ‘Umar distributed them to everyone. He gave everyone one piece. Salmaan noticed that when ‘Umar stood up to give the khutbah, he had two pieces.

‘Umar didn’t speak, so he told his son, *“Tell them, ‘Abdullah.”* So ‘Abdullah stood up and said, *“My father is tall, wide and well-built. One piece of cloth is not enough for him, so I gave him mine. That’s why he has two pieces.”*

5.10 Beggars

Prophet ﷺ said in a hadith narrated by Abu Dawud and An-Nasaa'i, *"Whoever begs and has enough, that begging will come as scars on their faces on the day of judgment."*

Because Islam wants people to have dignity, Islam allows people who have gone through catastrophes and are in great need to ask for help. Islam gives them the right to ask, and gives us the obligation to help. But if you already have enough and you ask, that is just greed.

5.11 The One who Lies About their Dream

Prophet ﷺ says, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. And if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." [Bukhaari, 9/87/165]

Sometimes people are very affected by dreams, so you can cause people agony by lying about a dream. Also, people may lie about seeing the Prophet ﷺ because they may want to claim a high position of wilaya. People may try to justify their position or cause by making up a dream. People have a lot of trust in dreams.

5.12 Eavesdropping and Spying

If you listen to spy on people or eavesdrop on them when they don't want you to listen, then molten metal or copper will be poured in the ear of a person who does so. Allah will pour hot fluid in the ears of a person who does that because you are transgressing on the rights of others.

People have a right to privacy. This is one of the Islamic rights. We are not allowed to spy on other people or backbite on them or involve in their personal affairs, even if what they are doing is a sin. If people are drinking alcohol in their house, we do not have a right to spy on them. If they are doing it in the privacy of their house, this is a sin that is between them and Allah. Allah will handle it on the Day of Judgment. If somebody takes out their can of beer in the street, then punishment is done on that person because this is exposing the sin.

There were people during the time of 'Umar and 'Uthmaan – and maybe even Abu Bakr – who used to commit these sins in their houses and they were never punished for it because they didn't do it in public. There were people who were Muslim by name and committing these sins in the privacy of their own homes, and they were left alone.

Islam does not want them to be exposed. Maybe Allah will guide them to tawbah (repentance). And if they don't, then maybe Allah will forgive them. Allah forgives whomever He wants and punishes whomever He wants.

6. The righteous on that Day

Who are the ones who are safe on the Day of Judgment? We'll start with the ones mentioned in the Qur'an.

“Indeed, those for whom the best [reward] has preceded from Us – they are from it far removed. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, [saying], ‘This is your Day which you have been promised.’” [21:101-103]

What is the reason for them feeling so secure on the Day of Judgment when everyone else is being terrorized and afraid? We have the answer for that in Qur'aan and Sunnah. These righteous men and women used to say this when they were in dunya: *“Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).”* (76:10) Ibn Abbaas says that qantareera means a long day and Qatadah says it means a day of hardship. You would see the sorrow and despair on the faces of people. These righteous people used to say that they feared that day in the dunya, therefore Allah will make them safe on the Day of Judgment.

Prophet ﷺ says in Hadith Qudsi: Allah said: *“In My Name, I will not combine for My servant two moments of peace or two moments of fear. If my servant does not fear the Day of Judgment in dunya, then they will fear it on the Day of Judgment. If they fear the Day of Judgment in dunya, then I will give them peace and tranquillity on the Day of Judgment.”*

It's much better to be afraid of the Day of Judgment in the dunya, because we know that the earlier the hardship, the easier it becomes in the end. If you commit a sin, it is much easier to wash away that sin while in the dunya than it is later.

How are the sins purified? There are many ways, but briefly:

1. If you have committed sins, Allah will forgive and compensate for them by the hardships in dunya (disease, problems, disasters, financial difficulty, etc).
2. If that is not enough, then in the moments of death, the pain that you will feel when the soul comes out, that will take care of the sins.
3. If that is not enough, there will be punishment in the grave. If that is not enough, then the horror of the Day of Judgment.
4. If that is not enough, then the person will spend some time in the hellfire. Because the sins have to be cleared

Allah will not admit anyone into Jannah, except if they are 100% pure. There is not impurity allowed in Jannah. You must pay for what you have done in this process. In dunya it is easy to purify these sins – all you have to do is make tawbah. The pain in the dunya is much easier than the pain of Akhirah. Allah says, ***“They will not have patience in Hellfire.”*** No one can handle the pain and suffering of Hell. It is easier to get out of the sins the earlier you try.

We have a lack of awareness of akhirah. We are unaware. SubhaanAllah, the issue of akhirah does not have 1% of the affect it had on the sahabah. Whenever Prophet ﷺ would talk about akhirah, they would cry and weep. They always had the meeting with Allah on their minds.

It is mentioned that ‘Umar ibn ‘AbdulAziz had all of what dunya could offer under his hands. He could own whatever he wants. He was ruling the greatest super power of the time – the Islamic khilaafa. It was the biggest super power of its time. ‘Umar once went to bed, his wife, Faatimah ibn ‘AbdulMaalik, said, “My husband went to sleep and suddenly he was shaking. He was crying until morning because he wouldn’t sleep. I asked him why, and he said, ‘I remember the day when I will be told to either go to Jannah or Hellfire. On that day, the final decision will be made.’ When he remembered that day, he was crying all night.” The fear that the sahabah, the salifeen and the righteous had in itself is a form of ‘ibaadah. Having hope of Allah and fearing Allah’s punishment is a form of ‘ibaadah in itself.

Ibn AlQayyim says **we have to have two wings: a wing of rajaa` [hope] and a wing of khowf [fear]**. We have one wing to have good expectations of Allah, that He will be merciful, and that wing will be balanced by the fear of the severe punishment of Allah. If one outweighs the other, the bird cannot fly. If you only have good expectations, that will make you lazy and procrastinate. You will have a “Allah will forgive my sins” attitude.

If you have too much fear, you will give up and think you cannot make it to Jannah. Do not go to either extreme, but have a balance. Always remind yourself of akhirah and that will develop the fear of Allah in the heart.

6.1 The Ones whom Allah will provide with Shade

There is no shade on the Day of Judgment – there are no mountains or buildings or trees; the land will be flat. There will be no shade, except under the throne of Allah. This is an exclusive group of people, not everyone can join. Allah will admit those people according to their qualities.

Prophet ﷺ: “Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i.e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): ‘I fear Allah’ ; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given; and a person who remembered Allah in privacy and his eyes shed tears.” [Muslim, 5/2248]

What are their qualities?

1. **The Just ruler** : because his benefit would help everyone. Everyone would enjoy the justice of the ruler. The thing that would provide people with peace in al-dunya is justice. It would make them peaceful and secure. We underestimate justice. Ibn Taymiyyah says that the heavens and the earth are established with justice. With justice, the people will be well off, healthy, peaceful and safe. When the ruler is just, this justice permeates through the whole society. Because that ruler made people’s lives safe and peaceful, Allah will make his life peaceful in the hereafter.
2. **Youth grows up worshipping Allah** : When people are in their youth years, sometimes they are not serious about the religion of Allah, but they are more willing to involve in the religion when they are older. You usually find that the younger the person is, the less serious they are about the religion. This is not true for everyone, of course. There are many youth that are serious about the religion, and the religion is built on the shoulders of the youth, but the youth are more playful. If a youth grows up worshipping Allah and never goes into a phase of growing astray, Allah will reward this youth with shade. That youth kept istiqama (staying on the path of Allah continuously) and that youth has never been manipulated by evil.

3. ***A man whose heart is attached to the masjid.*** Wherever that man would go, you would find him asking where the masajid are. When they are travelling, they want to know where the nearest masajid are; when they are at their homes, they want to go to the masjid when prayer time comes; they love the masjid. They don't feel that someone is forcing them to go or that they have to get it off of their shoulders. AnNawawi says the meaning of this is that they love to pray jama'ah in the masjid, not that they want to stay in the masjid. We should not misinterpret it as somebody should just go to the masjid and do nothing there. 'Umar ibn AlKhattaab came into the masjid one time and saw some people in the masjid. He asked them, "*What are you doing?*" It was the time for work. They said, "*We are the ones who have tawakkul.*" 'Umar ibn AlKhattaab took his stick and hit them. He said, "*You know that the sky does not rain gold and silver!*" If you stay in the masjid, don't expect gold and silver to fall from the sky onto your heads; you have to go earn your living. Once, Prophet ﷺ came into the masjid and saw one of the sahabah there, so he asked, "*What are you doing in the masjid?*" If it was ok for a person to stay in the masjid continuously, Prophet ﷺ would not have asked him, but he asked him because it was not the time for salah. The man said, "*I have a lot of distress.*" So Prophet ﷺ taught him the du'aa': "*O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.*" Prophet ﷺ told us a hadith about the munafiqeen [hypocrites] – if one of them is told that a harvest of dates will be handed out in the masjid for free, they would have come. Think about it yourself – if you find a lack of motivation to go to the masjid – ask yourself, "*Would I go to the masjid if they offered \$20 for every salah?*" Imagine that! The masajid would be packed! Allah subhaana wa ta'aala is offering you more. He is promising that He will give you shade on a day that is 50,000 years long. Some people come to the masjid as if there is a burden on their shoulders. There are other people who love coming to the masjid. Despite living far away, they would travel long distances to come pray in jama'ah. Then there are some who live in the vicinity of the masjid, but they never come. Why? Because there is a lack of love of the masjid.
4. ***Two men who love each other for the sake of Allah*** will also be in that shade. They do not love each other for worldly benefits. They love each other for their righteousness and good akhlaaq. They came together and parted for Allah's cause. They didn't come to talk or conspire, etc. They came together for Allah. This is like the brotherhood of Musa and Harun. Musa 'alayhis salaam said: "*That we may glorify You much, And remember You much.*" (20:33-34) That's why Musa asked for his brother to be with him. Another example is Salmaan alFarsi and Abu Dardaa' or 'Abdullah ibn Mas'ood, when he said to one of the sahabah: "*Let's come together to have imaan for a moment.*"
5. ***A man who was seduced by a beautiful woman and who also had a position of authority but he refused because he feared Allah.*** The best example of this is Yusuf 'alayhis salaam. He was called by a very beautiful woman who was the wife of the owner of Yusuf. She had the ultimate authority over him. Nevertheless, he said no, and he suffered a lot because of this. Why is the person granted shade for 50,000 years for saying no? Because it is a very difficult thing to do. It is not just a word of saying, "*I fear Allah.*" It is extremely difficult. Allah will reward you according to the hardship and more. Apply this rule to any situation – the more difficult something is for you, the more the reward will be.
6. ***Someone who has given sadaqah [charity] and has made it secret so that even his left hand does not know what the right hand is given.*** This is talking about secret charity. There are two types of sadaqah: the public charity and the private/secret charity. There are rewards for both. AnNawawi says that, as for zakat, it is better to make it public. There is more reward in giving zakah in public because zakah is a pillar of Islam and people need to be reminded of it. With the

voluntary sadaqah, he says it is better to give it in secret. This is not general, however. If giving sadaqah in public will encourage others, then it is better to give it in public. That is why there were some occasions where RasulAllah sallallahu ‘alayhi wa sallam asked people to give it in public. Jarir b. Abdullah reported that some desert Arabs clad in woollen clothes came to Allah’s Messenger sallallahu ‘alayhi wa sallam. He saw them in sad plight as they had been hard pressed by need. He (the Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the Ansaar came with a purse containing silver. Then came another person and then other persons followed them in succession until signs of happiness could be seen on his face. Thereupon Allah’s Messenger sallallahu ‘alayhi wa sallam said: *“He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without theirs being diminished in any respect.”* [Muslim, 34/6466] During the ghazwa of tabook, Prophet ﷺ stood on the mimbar and said, *“Who will give? Who will give?”* Every time, ‘Uthmaan ibn Affaan would come and give, until eventually Prophet ﷺ said, *“Whatever ‘Uthmaan will do after today will not harm him.”* He gave so much that Allah has granted him forgiveness at that moment for anything he does after. When there is no need for encouragement, you should give sadaqah in secret. The left hand not knowing what the right hand is doing is an Arabic expression which means that it is done so privately that no one knows about it. An example of that would be that scholars would leave food at the doors of the needy, and they would only know when the scholar died!

7. ***A Man who is in seclusion and remembers Allah and his eyes are filled with tears*** will also be in the shade that day. This is done in a state of ikhlaas [sincerity] because that person is alone and they are not showing off to anyone. Because of their sincerity, Allah subhaana wa ta’aala will have that person in His shade. These are not the only ones who will have shade on the Day of Judgment. There were some more mentioned by Prophet ﷺ and we will discuss them.

6.2 The one who Assists others and Fulfills Their Needs:

Prophet ﷺ says in a hadith in Muslim, *“Whoever eases the distress of a believer in this world, Allah will ease their distress on the day of judgment.”* This is something else that we have underestimated. Sometimes we have the understanding that religion is a few rak’ah and do whatever you want with others – abuse and cheat them – and think you are a perfect Muslim. Treatment of others has a major affect on your deeds. People enter jannah exclusively because of their [good] treatment of others. There are many ahaadith that talk about this.

6.3 Concealing the Sins of Your Brother

Prophet ﷺ also says, *“Whoever conceals the privacies of a Muslim, Allah will conceal their privacies on the day of judgment.”* Awrah is something that you do not want others to see. That is why the private parts are also called awrah. Awrah also includes what you don’t want others to see, for example, your sins. Someone may commit a sin away from people because they don’t want others to know about it. For example, there are some people who pray, but suffer from an alcohol addiction. Nevertheless, this person still has a lot of love for Allah, and they know their weakness, and they ask Allah for forgiveness.

They don't want anyone to know. Somehow, you come to know. If you conceal that and don't let anyone know, then Allah will conceal for you one of your privacies on the Day of Judgment. Every one of us has some privacies that we don't want others to know. You might wonder – how can you do this if drinking is illegal in Islam? This is a major sin and there is a punishment for it. The intent of the hudood (criminal laws) in Islam is to keep the society clean from any sin that would become public and affect the people. The danger is when the sin becomes public. When a person does a sin privately, it doesn't affect the society. It becomes a harm when it is public, because it attracts others to that sin. Prophet ﷺ says, “When people make fahishah (adultery and fornication) public, then Allah will afflict them with diseases that did not exist in their forefathers.”

Allah says, *“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.”* (24:19) Some of the scholars say that this applies to the ones who go and spy about others and expose the evil to others in the society. This news that would go around would corrupt the people. Talking about evil of others causes corruption in the society – especially when it comes to things like zina, etc. When it is not in the minds of people, don't bring it up.

The general rule is that everyone will be called before Allah and all of the creation (humanity and jinn) are surrounding and witnessing what is happening. They hear the conversation between the person and Allah. Allah would ask them about their sins – *“did you do this sin?”* Allah says, *“That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.”* (69:18) Everything will be made public that day.

There are some believers who Allah will call and Prophet ﷺ says that Allah will call them and come down, until he is right over the shoulder of the person and then Allah subhaana wa ta'aala will speak with that person about the sins that person has done in private. And Allah will not let anyone know about it. Then Allah will tell that believer, ***“I have concealed these sins for you in dunya, and I will conceal them for you today.”***

One of the ways to be granted with this blessing is to conceal the privacies of others. Allah subhaana wa ta'aala told us not to spy on others. Every one of us has enough to be concerned with ourselves. When you see something in public, it is your duty to enforce enjoining good and forbidding evil. This is the advice of the early Muslims – it is part of the perfection of one's faith to leave what is not your business. Then Prophet ﷺ said in the end of the hadith, *“Allah is in your assistance, as long as you are assisting your brother.”*

6.4 Those who Do Justice

There is another sahih hadith, in which Prophet ﷺ says, *“If you give victory to your brother in his absence, Allah will give you victory on the day of judgment.”* What does this mean? You are in a meeting, and a very righteous brother of yours is absent. People start saying bad things about him that are not true, and you stand up for him, Allah will give you victory on the day of judgment, when you are in need. We shouldn't allow our brothers, or the righteous scholars, to be backbitten when we are around. We should defend them. This should not be interpreted as ta'assad (?) – defending someone just for the sake of defending them. People make mistakes. For example, approving or defending someone just because he is part of your party, etc.

The jahiliyyah Arabs had this wrong rule of “I will assist my tribal brothers even if I know he is wrong.”

Prophet ﷺ said, “Help your brother, whether he is an oppressor or he is an oppressed one.” People [the sahabah] asked, “O Allah’s Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.” [Bukhaari, 3/43/624]

Justice is a virtue that should be practiced by everyone. All of us have responsibility, and as long as you have responsibility, then you have to be just. We mentioned that justice is the law of the universe. Allah subhaana wa ta’aala has established the heavens and earth on justice. Wherever justice is missing, everything will go wrong.

Prophet ﷺ says in a hadith in Muslim, “AlMuqsiteen (the just) are sitting or standing on pulpits of light on the Right Hand of Allah subhaana wa ta’aala, and both Hands of Allah are right. They are just in their judgment and among their families and among their responsibilities.” An example of these could be: a judge or an arbitrator, the ones who are just among their families.

An area where there is a lot of injustice is in the family – with children, with wives, with younger siblings, etc. We need to realize that having justice brings a lot of reward, and being unjust brings with it a lot of punishment. We know that one of the most severe punishments is against oppression – dhulm. Allah subhaana wa ta’aala says that nothing is between him and the supplication of the oppressed, even if the person is a non believer. Prophet ﷺ specifically mentions in the hadith that the prayers and supplication of the oppressed will reach Allah immediately, even if they are coming from a disbeliever.

If you have power, it is very tempting to abuse it, especially when there is no opposition. Children and the weak are prone to oppression from the stronger. This will not go unnoticed, however, and Allah subhaana wa ta’aala will make the oppressor pay the price on the day of judgment. Allah will not let anything go, otherwise, that is injustice. One of Allah’s names is The Just. Allah will make everyone pay for their injustices, even to the extent that the animals will have to sort things out. We mentioned the hadith earlier about the horned goat that hurt the goat without horns and how Allah will get revenge for the hornless goats.

6.5 Those Who Suppress their Anger

Anger is a very strong in your heart that can cause so much pain if you don’t release it. Your physiological and psychological state changes. It causes you to do irrational things or even become violent. If you are able to suppress it – even though it’s there – Prophet ﷺ says that there is a very big reward for it.

Messenger of Allah ﷺ says, “If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes.” [Abu Dawood, 41/4759] Also, in the hadith, notice it says that you hold the anger back when you can actually release it or act upon it. In some situations, you can’t do anything.

Allah mentions in the Qur’an the mutaqeen (the God-conscious): “Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people – and Allah loves the doers of good.” (3:133) The sahabah, with the training of RasulAllah, reached to the level where they forgave. They would stand up for the truth, but when they had the ability to take revenge, they would forgive; this is a very virtuous thing. In Islam, you have the right to take what belongs to you – an eye for an eye. Forgiving is above that and you receive a special reward for doing so.

6.6 Those who Call the Adhaan

Messenger of Allah ﷺ says that the mu`adhins will have the longest necks on the day of resurrection. Mu'awiya said: I heard the Messenger of Allah ﷺ saying The Mu'adhdhins will have the longest necks on the Day of Resurrection. [Muslim, 4/750] That is so that they can be seen. Adhaan is the call to prayer, and that is why it carries such a big reward to it.

Messenger of Allah ﷺ said to a Bedouin, by the name of AbdurRahmaan ibn Sa'Sa', *"I see that you love sheep and goats and the Bedouin life."* This man wasn't very attached to city life; he wanted to live as a Bedouin with his sheep and goats in the desert. Prophet ﷺ continued, *"If you are in the wilderness and it is time for salah, then raise your voice in adhaan because whatever hears you – whether jinns or humans or anything – will witness for you on the day of judgment."* The mountains, rocks, animals, human beings and jinns will witness for you on the Day of Judgment. You are in harmony with creation; everything is Muslim except for the corrupt jinn and the corrupt Muslim.

6.7 The Ones who grow White Hair in Islam

Messenger of Allah ﷺ said, *"Whoever grows white hair in Islam, it will be light for them on the day of resurrection."*

This hadith was narrated by at-Tirmidhi. Sometimes we don't like white hair because it is a sign of old age, but Messenger of Allah ﷺ is telling us it will be noor for us on the Day of Judgment. Messenger of Allah ﷺ says in a hadith by Ibn Habbaan, *"Don't pull out your gray hair, it will be light for you on the day of judgment, and Allah will give you a reward for every white hair and Allah will raise you one level for every white hair that you have."*

Messenger of Allah ﷺ said, *"Gray hair is light in your face, so pull it out if you want to."* Who would want to pull out light from their face?

6.8 The Ones who make Wudhoo`

Messenger of Allah ﷺ said, *"My Ummah will come on the day of judgment, ghur and muhajjileen."* These are two marks that come on horses – ghur is the bright spot on the forehead of the horse, and muhajjileen is a bright spot on the feet of the horse. The Arabs used to consider them to be signs of beauty. It carries a meaning of beauty. What caused these signs of beauty? The wudhoo`.

Messenger of Allah ﷺ says, *"And on the day of judgment, you will have jewellery according to where the water used to reach."*

There's another hadith in Muslim, in which the Prophet ﷺ went to the cemetery and said, *"Peace be upon you, the dwellings of the believers. That's where there dwelling is now."* Then he said, *"InshaAllah we are soon going to follow you. I wish that we can see our brothers."* The sahabah were amazed by this, and they said, *"Aren't we your brothers?"*

Prophet ﷺ said, “You are my companions. My brothers are the one who did not come yet.” The rest of the Ummah of Prophet ﷺ are the brothers of Muhammad – we are his brothers inshaAllah. Then, Prophet ﷺ was asked by the sahabah, “How will you know your brothers when you never saw them?”

Prophet ﷺ said, “If there is a man who has horses with the marks of tahjeel, wouldn't you recognize him among other horses?” The sahabah said, “Yes.” Prophet ﷺ said, “My Ummah will come with these signs and I will recognize them out of all of the people [from the signs of wudhu']. I will be waiting for my brothers on the pool (howD).”

| We ask Allah to combine us with Prophet ﷺ on the day of judgment.

7. Intercession on the Day Of Judgement

There is major shifa'aa and minor shafa'aa. The major shifa'aa is given to nobody but Prophet ﷺ will have. Then there are many minor shafa'aa that Prophet ﷺ will have. There will also be other minor shafa'aa that righteous people will have, such as the intercession of the shaheed.

For now we will limit it to the major shafa'aa – which is the intercession of Prophet ﷺ – for the accountability to start. On the Day of Judgment, the day that is 50,000 years long and the sun will be just above the people, the people will be exhausted from standing. They will ask the ambiya of Allah to appeal to Allah and ask for Allah to start the accountability. There are many narrations of this hadith of intercession, but here is the one we will mention:

Some (cooked) meat was brought to Allah's Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people [of the earlier generations and the last generations] on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, ‘Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?’

Some people will say to some others, ‘Go to Adam.’ So they will go to Adam and say to him. ‘You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?’ Adam will say, ‘Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (Has more need for intercession). Go to someone else; go to Noah.’ So they will go to Noah and say (to him), ‘O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?’

He will say, ‘Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.’ [Note: Look at how the people will go to the ambiya on the day of resurrection; even though it was the presidents and kings they made sujood for in this life.]

They will go to Abraham and say, ‘O Abraham! You are Allah’s Apostle and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.’

[Note: These were not really lies. We will mention them in our Prophet series. Because of the sensitivity of the ambiya, they have doubts in their actions. They are always asking Allah to forgive them and assuming the worse. Even if you think you have done the best prayer – assume the worse and make istighfaar after the salah.]

The people will then go to Moses and say, ‘O Moses! You art Allah’s Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don’t you see in what state we are?’ Moses will say, ‘My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person[He killed him by accident.]

whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.’

So they will go to Jesus and say, ‘O Jesus! You are Allah’s Apostle and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don’t you see in what state we are?’ Jesus will say. ‘My Lord has today become angry as He has never become before nor will ever become thereafter.’ Jesus will not mention any sin, but will say, ‘Myself! Myself! Myself!’ Go to someone else; go to Muhammad.’

So they will come to me and say, ‘O Muhammad! You are Allah’s Apostle and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don’t you see in what state we are?’ [Prophet ﷺ is the only one who will say, “My Ummah! My Ummah!”]

The Prophet added, *“Then I will go beneath Allah’s Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me.”*

“Then it will be said, ‘O Muhammad Raise your head. Ask, and it will be granted. Intercede; It (your intercession) will be accepted.’ So I will raise my head and Say, ‘My followers, O my Lord! My followers, O my Lord.’ It will be said, ‘O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people.’

The Prophet further said, “By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).” [Bukhaari, 6/60/236]

The Prophet ﷺ said that every ambiya was given one da’wah that was guaranteed to be accepted, and every nabi exhausted their da’wah, except for the Prophet ﷺ, who reserved it for the day of judgment.

Yahya related to me from Malik from Abu’z-Zinad from al-Araj from Abu Hurayra that the Prophet ﷺ, said, “Every prophet is given a supplication (du’aa’), and I wish to preserve my du’aa’ as intercession for my community in the next world.” [Malik’s Muwatta, B.15, No. 15.8.26]

This major shafa’aa is only that RasulAllah sallallahu ‘alayhi wa sallam will be able to do – the intercession for all of mankind. That is when the books will be given down and everybody will be held accountable for their actions.

8. Rules of the Day of Judgment

8.1 Justice

The Day of Judgment is the day of justice. And one of the names of Allah is al 'Adl. Allah will not wrong anyone; He will give everyone what they deserve.

Allah says: *“And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.”* (2:281)

This scale of justice is very delicate. Allah will give you what belongs to you, even if it is one grain. Allah says: *“Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.”* (4:40)

Luqmaan ‘alayhis salaam said, when advising his son: *“[And Luqman said], ‘O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.’”* (31:16)

Allah says: *“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.”* (99:7-8) The first advice that Luqmaan gave his son was la tushrik billah (don't associate anyone with Allah), then the second advice was the kindness towards the parents. Immediately before that, even before salah, Luqmaan ‘alayhis salaam said what we just mentioned. He wanted to develop in his son the muraaqabah of Allah subhaana wa ta'aala – the fact that Allah is over watching you.

It's very important that we instil this concept in our hearts and in the hearts of our children – that Allah is watching you. As parents, we try to watch our parents and see where they're going and what they're doing, etc. No matter how hard you try, there are some things you won't know; we are limited. The strongest protection for them is that they have fear of Allah. If they have that quality in them, they are going to fear Allah even if you are not around.

Trying to protect our children by having them fear us is not the way – because when we are not around, why would they fear us? If we can have them fear Allah, that is more powerful. They will know Allah is watching them wherever they are.

It was narrated as a saying of Luqmaan alHakeem, that Luqmaan ‘alayhis salaam had told his son, *“O my son, if you want to sin, go ahead and do it, but do it where Allah cannot see you.”* Therefore, to develop the awareness that Allah is watching everything that we do, it is a very powerful tool.

Ihsaan is that you worship Allah as if you see Him. If you don't see Him, Allah sees you.

8.2 Individual Accountability

You are responsible for what you did. You are not responsible for what somebody else did. You will only be questioned for what you did. You are not liable for what somebody else did.

In Christianity, there is an original sin which was committed by somebody else; they attribute it to Adam. According to Christianity, we are held responsible for what Adam did tens of thousands of years ago. The sin was not committed for us, but by Adam, and Christianity says that we are responsible for it. Who paid the price for it? Not us [according to Christianity], but Jesus ['Eesa]. This is contrary to simple, common sense. Why should the innocent (Jesus) have to pay for what human beings have done? That is contrary to Justice.

Allah will hold us accountable for our actions. Allah says: *“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.”* (17:15) You are not doing anyone a favour by being Muslim; whoever is guided is guided for his own good. When you go pray in the masjid, you are not doing anyone a favour. You don’t do a favour to Allah when you obey him; it’s for your own good. At the same time, if you go astray, it is your own loss.

The message of accountability of one’s self is not something new that Prophet ﷺ bought; it was the message of every prophet before, including Jesus (‘Eesa) and Abraham, Nuh and Adam. Allah says: *“Or has he not been informed of what was in the scriptures of Moses. And [of] Abraham, who fulfilled [his obligations] – That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives. And that his effort is going to be seen – Then he will be recompensed for it with the fullest recompense.”* (53:36-41)

Contradiction? When you read some ayaat in Qur’aan, you might feel a sense of contradiction. For example, Allah says: *“But they will surely carry their [own] burdens and [other] burdens along with their burdens [...].”* This ayah sounds contradictory to what we were saying about each person being accountable only for themselves. We get the answer to this confusion in the same ayah: *“[...] and they will surely be questioned on the Day of Resurrection about what they used to invent.”* (29:13)

They made up falsehoods and other people followed those falsehoods. Therefore, they would carry the sins of everyone who followed their words. It’s true that you carry your own sins, but you are also responsible for the sins you have caused. That doesn’t mean that those people are free of burden; they carry their sins as well. If you cause five sins, the people will be held accountable for those five sins, and so will you.

As mentioned before, Prophet ﷺ said that the one who starts a good tradition (sunnah) will get the reward for everyone who follows it until the day of judgment, and whoever starts a bad tradition will get the sin for it for everyone who follows it until the day of judgment. Therefore, the scholars have said that it is much for a person to commit a sin in public, so that the people may follow it, as opposed to doing it in private. We discussed this earlier.

Prophet ﷺ said: *“No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil).”* (Bukhaari, 9/83/6)

8.3 Presentation of Deeds

On the Day of Judgment, your deeds will be presented to you in entirety. You will see everything you did. Allah says: **“[...] The return of you all is to Allah, then He will inform you about (all) that which you used to do.”** (5:105)

It will be presented in the form of a book. Allah says: *“[...] On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.”* (17:13) Every single detail will be there; nothing will be left out. Maybe that’s why one of the reasons the Day of Judgment is so long – you will be questioned for every single detail of your life.

Allah says: “And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’ And they will find what they did present [before them]. And your Lord does injustice to no one.” (18:49) People who committed a lot of sins will be in a very desperate situation to see this huge book packed with sin.

Allah, to show us His Mercy and Forgiveness, will not multiply evil deeds. The good deeds, Allah will multiply – one equals ten. Allah says: “Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.” (6:160) The ayah mentions that the deeds are multiplied by ten; that is the minimum. SubhaanAllah.

8.4 Deeds that are Multiplied by Ten

There are some acts that are multiplied even more. For example, **for every letter of Qur'an that we read, we get 10 rewards**. There is a hadith (in At-Tirmidhi) which is narrated by Ibn Mas'ood in which Prophet ﷺ says that Alif Laam Meem is not a letter; Alif is a letter, Laam is a letter and Meem is a letter.

There is another hadith in at-Tirmidhi and An-Nasaa'i, 'Abdullah ibn 'Amr ibn Al 'Aas says that Prophet ﷺ says, *“Two habits, if you persist in them, you will be rewarded with Jannah. They are easy, but the ones who do them are a few. You say after every salah SubhaanAllah ten times, Alhamdulillah ten times and Allahu Akbar ten times [there is another hadith that says thirty three].”*

'Abdullah said, “I saw Prophet ﷺ count them with his own hands. That comes to 150 on the tongue.” How did 'Abdullah get the 150? 30 for each prayer. Then 'Abdullah said, *“But on the scale on the Day of Judgment, that will count as 1,500.”* That is, ten rewards for each one. The second thing is: “When you go to bed, you make tasbeeh, tahmeed and takbeer one hundred times.” So you say subhaanAllah 33 times, Alhamdulillah 33 times and Allahu Akbar 34 times, for a total of 100. These count as 1,000 on the scale. Then RasulAllah sallallahu 'alayhi wa sallam said, “Who of you will commit 2,500 sins per day?”

Prophet ﷺ is saying that this is an advantage for us because we are receiving so many rewards and we probably won't commit that many sins. The Sahabah then said, “How come we would not do them? [It seems to be very easy.]” Prophet ﷺ said, “Shaytaan will come to you in your salah and make you remember something so that as you make your salah, you will leave and not make that dhikr. And shaytaan will come to you when you go to bed and make you go to sleep before you remember to say that dhikr.”

We see this happen in the masaajid. There are very few who sit after the imam finishes and recite adhkaar. There are also other adhkaar after prayer, such as: ayat al kursi, the quls, some adkhaar for certain prayers, etc. The dhikr after prayer is very simple, and we tend to neglect things that are simple because they seem insignificant to us. It is not insignificant. Just these simple adhkaar can count as 2,500 rewards!

Then there is another example multiplication of deeds: Salah. Originally, 50 salawaat were prescribed on us. Musa was telling Prophet ﷺ to reduce it; so it was reduced to five. Allah told Prophet ﷺ that we would have 5 prayers to do, but they would count as 50. This hadith is in Bukhaari.

8.5 Deeds that are Multiplied More

1. **Giving for the Sake of Allah:** Allah subhaana wa ta'aala says: *"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower."* (2:261) The total reward for one is seven hundred. Allah says that He gives manifold increase to who He wills – so there is even more reward! Ibn 'Abbaas says that one dirham (one dollar) in hajj or jihad will be multiplied 700 times. That is about 70,000% increase on your wealth. What investment in the world will give you that return? None. And this reward is not abiding by the stock market; it won't go up or down. It is guaranteed. Whatever you spend in depression or an economic boom, it doesn't make a difference; it is guaranteed for Allah. In Hajj, say you spend \$3,000. Multiply that by 700, and you have 2,100,000. That is the return! Over 2 million dollars! That is the generosity of Allah.
2. **Sabr (Patience) and Siyaam (Fasting) :** Allah says: "[...] those who patiently persevere will truly receive a reward without measure!" (39:10) The reward here is limitless. This is also the reward for patience. Abu Huraira (Allah be pleased with him) reported Prophet ﷺ as saying: "Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk." [Muslim, 6/2567] This hadith truly shows the Generosity of Allah: Prophet ﷺ, narrating about his Lord, said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)." [Bukhaari, 8/76/498]
3. **Repentance :** Another example of the generosity and mercy of Allah is what Allah will give to the ones who repent. *"And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace."* (25:68-69) Allah talks about three major sins here and says they will be punished severely in the hell fire, except the ones who repent. *"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful."* (25:70) If a person who has a long record of sins, but he repents, not only will Allah erase those sins, but Allah will transfer those sins into rewards. SubhaanAllah. Abu Dharr reported that Prophet ﷺ said: "I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: 'Present his minor sins to him, and withhold from him his serious Sins.' Then the minor sins would be placed before him, and it would be said: 'On such and such a day you did so and so and on such and such a day you did so and so.' He would say: 'Yes.' It will not be possible for him

to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him: *'In place of every evil deed you will have good deed.'* He will say: *'My Lord! I have done things I do not see here.'* I indeed saw the Messenger of Allah laugh till his front teeth were exposed. [Muslim, 1/365] Prophet ﷺ was laughing because the man was mentioning his bad deeds because he saw the generosity of Allah.

8.6 Presenting the Witnesses

Allah will assemble witnesses on nations and on individuals. Allah will make this ummah witness on others. We already talked in the past about how Allah will send witnesses against us – our hands, feet, tongue will speak about the sins we committed.

Nuh will be the witness against his nation. He will say that he presented the truth to them, but they rejected it. Abu Sa'eed narrated that Allah's Apostle said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), 'Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: 'Thus we have made you a just and the best nation that you might be witnesses Over mankind ...' (2:143)." [Bukhaari, 4/55/555]

The people of Nuh will say to the Muslims, "How do you know? You weren't there." The Muslims will say, "We received it in the book of Allah (the Qur'an)."

Then, Allah will make Prophet ﷺ a witness against us. "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. [...]" (2:143)

9. The Questioning

People are going to be questioning on the Day of Judgment – some people will be questioned in detail, and some people will not be questioned at all. The ones who will not be questioned at all will be the ones who reached the pinnacles in faith. They will enter into Paradise without going into questioning. All that will happen to them is that they will be presented with their book of deeds, but they will not be interrogated. These are seventy thousand from this ummah who will enter jannah without questioning.

After that, the more a person is questioned, the more difficult and dangerous it is. Prophet ﷺ said, *"Whoever will be interrogated will be punished."* If you're being interrogated, that means there is something wrong. The questions that will be asked are everything, but there are some that specify the questioning. The most important questioning is about kufr. Allah says: "And it will be said to them, 'Where are those you used to worship other than Allah? Can they help you or help themselves?' So they will be overturned into Hellfire, they and the deviators and the soldiers of Iblees, all together." (26:92-95)

9.1 The Four Questions

There are four questions that everyone will be asked about. In a hadith narrated by at-Tirmidhi, Prophet ﷺ said, Your feet will not move from their spot on the day of judgment until you are asked four questions.

1. **Your life, how did you spend it?** This is the value of time – you will be asked how you spent your time. Time is even more worthy than money; with every second that passes by, it is taking some of you.
2. **How did you use your knowledge?** Did you practice it, or did you learn for the sake of learning and showing off? Knowledge is an evidence against us if we don't use it. It is a great sin not to practice the knowledge you don't know. Allah says: *"O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do."* (61:2-3) So we have to practice what we say.
3. **How did you gain it and how did you spend it?** You will be questioned about every dollar that you spent and every dollar that you earned. Therefore, suffering poverty your whole life is better than suffering for one dollar on the Day of Judgment. To be questioned means you will be punished. Prophet ﷺ said, *"Anybody whose account (record) is questioned will surely be punished."* [Bukhaari, 8/76/543] This is also one of the reasons why the poor enter into Jannah before the rich. Even though there could be a rich man who could be better in level and rank than a poor person; we are talking about the timing of entering into Jannah. Prophet ﷺ said, the poor of the muhajireen will enter into jannah 500 years before the rich. The hadith mentions that they will go the gates of jannah and the angels will ask, How did you get here? Weren't you held accountable? These fuqaraa' (poor men) will say, What will we be held accountable for? *We don't have any money and we were carrying our swords in the sake of Allah.* At the same time, there could be many rich people who could have a higher rank than many of the poor – for example, 'AbdurRahmaan ibn 'Auf. Money is a very dangerous tool. It can be used to open the doors of jannah for you, and it can go to the extreme other opposite, and that is in the lower ranks of hell fire. We have to give money the attention it deserves: how we earn it and how we spend it.
4. **How did you use your body?** Allah gave you the strength. You are not the inventor of your power; Allah gave you your body as a trust. Did you put your strong body to use or did you consume that body in the sake of Allah and optimize it to the extreme? This is a ni'mah, blessing, from Allah, and we will be asked of how we used it.

9.2 The Luxury of this Life

Allah says: *"Then you will surely be asked that Day about pleasure."* (102:8) There are many interpretations for this ayah. Mujaahid says, you will be questioned about every pleasure you had in this world. Ibn 'Abbaas says that part of the pleasure of this world is your health and body. We also know that in the hadith, Prophet ﷺ says, *"There are two blessings which many people lose: (They are) Health and free time for doing good."* [Bukhaari, 8/76/421] We need to use these two blessings for the sake of Allah or they will be used against us.

9.3 Promises and Covenants

The most important covenant is the covenant of Imaan – the covenant between us and Allah subhaana wa ta'aala. If you didn't realize you signed a covenant with Allah: you did. When you say that you are a Muslim, you are signing a contract between you and Allah. When you claim that you are a Muslim or a mu'min, that means you are consenting to abide by a certain set of rules and laws. We are going to be questioned about that.

Allah says: *"And fulfill (every) covenant. Verily! The covenant will be questioned about."* (17:34)

9.4 Sight, Hearing and Mind

These three are very important – sight, hearing and mind. The sight and hearing is where we input all of the data into our mind. If you imagine your mind as the central processing of the unit of the body, where does it get its information? By the sight and hearing. That is why Allah will specifically question us about these.

Did you use your eyes to read Qur'an, or use it to see what is forbidden? Did you use your ears to listen to the dhikr of Allah or did you use it for what is forbidden? How did you use your mind? Did you invest it for Allah subhaana wa ta'aala, or did you use it for the sake of serving yourself in the dunya and neglecting akhirah? The mind is what controls us. The way we use our minds is how our body will function and what we will be held accountable for. We should use all three of these for shukr of Allah. Allah says: "[...] and He made for you hearing and vision and intellect that perhaps you would be grateful." (16:78) We ask Allah to make us of the shakireen.

Allah says: "[...] *Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.*" (17:36)

9.5 Salah

Finally, for the believer who believed in Allah subhaana wa ta'aala, will be about Salah. Prophet ﷺ said in a hadith narrated by An-Nasaa'i, The first thing you will be questioned about on the day of judgment is your Salah. If it was complete, it will be written down as complete. If there is deficiency in your salah, then Allah will tell the angels to look in your book of records to look if you have any voluntary prayers to complete the deficiency.

This is what the nawaafil (Supplementary Prayers) do; this is the role of Sunnah and nafil. The five mandatory prayers have to be completed. Of course we will have deficiencies here and there. How will those deficiencies be completed? By the sunnah and nawaafil. Then Prophet ﷺ said that the same will be done with the rest of the deeds; Allah will say to look at the obligatory fasts. If the fardh are not completed, then the voluntary will be looked at.

10. Events of the Day of Judgment

10.1 The first of men (whose case) will be decided on the Day of Judgment:

Riyaa' is showing off; doing deeds to impress someone and not for the sake of Allah. It is an extremely dangerous deed. Prophet ﷺ has called it minor shirk. What is shirk? It is associating others with Allah. Riyaa' is doing something which should be for Allah, but it's for somebody else, so it is also a form of shirk.

An example of this would be that the munafiqeen pray, but they are not sincere in their prayer. Allah says: "Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little." (4:142) They're praying in the masjid, but the heart is somewhere else. Riyaa' would be a scholar to show off, someone who memorizes Qur'an to show that he is a qari, etc. Allah is Ghaniy – *He is free from all need.*

He does not want something from you that is not purely for Him. That is why Allah does not accept having anyone worshipped besides Him – that is shirk. Similarly, with the deeds, Allah does not want you to do something that is not solely for Him. There is a hadith in Muslim, which many of us have heard:

People dispersed from around Abu Huraira. And Natil, who was from the Syrians, said to him, “O Shaikh, relate (to us) a tradition you have heard from the Prophet ﷺ.” He said: Yes.

I heard the Prophet ﷺ say: ***“The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr.*** He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: ‘What did you do (to requite these blessings)?’ He will say: ‘I fought for You until I died as a martyr.’ Allah will say: ‘You have told a lie. You fought that you might be called a brave warrior. And you were called so.’ (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell.

Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur’an. He will be brought and Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: ‘What did you do (to requite these blessings)?’ He will say: ‘I acquired knowledge and disseminated it and recited the Qur’an seeking Your pleasure.’ Allah will say: ‘You have told a lie. You acquired knowledge so that you might be called a scholar, and you recited the Qur’an so that it might be said: He is a Qari, and such has been said.’ Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire.

Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: ‘What have you done (to requite these blessings)?’ He will say: ‘I spent money in every cause in which You wished that it should be spent.’ Allah will say: ‘You are lying. You did (so) that it might be said about (You): He is a generous fellow, and so it was said.’ Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell.” [Muslim, 20/4688]

There’s another big problem with riyaa`: it is hidden. It can be very difficult to detect. Unless you are always testing yourself and thinking about your intentions, it is very easy to go along the path of riyaa`. Ask yourself: Why am I doing this? When you examine your intentions, shaytaan comes and tries to mislead you. Shaytaan comes to them and tells them, “You’re doing this for riyaa`, so don’t do it.” And thus he prevents people from doing good deeds!

Abu Hurayrah was once asked a similar question. A man came to Abu Hurayrah and said that he did not want to memorize Qur’an because there is a hadith that says if you memorize Qur’an and forget it, you come with your face mutilated on the day of judgment. Abu Hurayrah said: that is the beginning of losing Qur’an. By making this intention of not memorizing, you are in a worse situation. Similarly, the scholars say if shaytaan is making you think your intentions are for riyaa`, do that act and try to make the intention for Allah.

For example, if there is a public fundraising, shaytaan may tell you not give a public donation, give it privately. Then, as you are leaving, shaytaan may make you forget, and in that way, you did not donate at all. So the scholars say to do the act and try to correct your intention.

10.2 The Lord Presenting the Sins to His Servant

Narrated Safwan ibn Muhriz: While Ibn Umar was performing the Tawaf (around the Ka'bah), a man came up to him and said, "O Abu AbdurRahman!" or said, "O Ibn Umar! Did you hear anything from the Prophet about An-Najwa?"

Ibn 'Umar said, "I heard the Prophet saying, 'The Believer will be brought near his Lord.'" (Hisham, a sub-narrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?' He will say twice, 'Yes, I do.' [Allah will keep asking him until he thinks that he is ruined.] Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord [Behold, the curse of Allah is upon the wrongdoers].'" [Bukhaari, 6/60/207]

10.3 Allah's Reprimand of His Servants Shortcomings

Abu Huraira reported Prophet ﷺ as saying: "Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: 'O son of Adam, I was sick but you did not visit Me.' He would say: 'O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds?' Thereupon He would say: 'Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him?'

'O son of Adam, I asked food from you but you did not feed Me.' He would say: 'My Lord, how could I feed Thee whereas Thou art the Lord of the worlds?' He said: 'Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side?'

(The Lord would again say): 'O son of Adam, I asked drink from you but you did not provide Me.' He would say: 'My Lord, how could I provide Thee whereas Thou art the Lord of the worlds?' Thereupon He would say: 'Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.'" [Muslim, 32/6232]

10.4 Distribution of the Book of Deeds

Allah says: "Then as for him who will be given his Record in his right hand will say: 'Take, 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!" (69:19-24) Notice here that Allah is talking about fruits that are low and then He says, 'eat and drink.' This is a very appropriate place to say so because that is the day when hunger and thirst will be at their limits.

The books of deeds will be thrown in the air from a high elevation, and man is below. The moment when the books are thrown is one of the moments where Prophet ﷺ says that the hair turns gray – because you don't know which hand you will get the book in. If the book comes in your right hand, you're fine. If the book lands in the left, then you're doomed.

What about the one who receives the book in his left hand? "But as for him who will be given his Record in his left hand, will say: 'I wish that I had not been given my Record! And that I had never

known how my Account is. I wish, would that it had been my end (death)! My wealth has not availed me, My power and arguments (to defend myself) have gone from me!” (69:25-29)
 The two things that we struggle for in this life – power and wealth – will do nothing for us that day. Whatever you want in dunya, you can buy it with money; it fulfils your desires. On the Day of Judgment, money is worthless. What was wealth one day is now nothing. Power is the same way – it gives you dominance and opens for you doors of opportunity. On the Day of Judgment, you will be so powerless that you will not even have power over your own limbs; your limbs will testify against you. Therefore, power and wealth are of no value on the Day of Judgment. If we strive for either of those things, it should be for the sake of Allah.

10.5 Settlement of Accounts between Creation

On the Day of Judgment, there will be many accounts that will be opened. People always ask – **“Why is there so much disease, famine and injustice in the world? Where is God?”** What they don’t realize is that everything will be settled on the Day of Judgment. This settlement is comprehensive, even among the animals. Allah will not let anything go unnoticed.

Abu Huraira reported Prophet ﷺ as saying: *“The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.”* [Muslim, 32/6252]

Oppression : How are the accounts settled between two humans? Allah’s Apostle said, *“Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.”* [Bukhaari, 3/43/629]

On the Day of Judgment, the only currency that is accepted is *hasanaat*- Good deeds. On that day, you will be willing to give the world and everything in it for one hasanah. Why would you backbite against someone or do something else against them? Because you hate them; they are your enemy. If you think about it – the last thing you want to do for your enemy is give them your good deeds. So if you don’t like someone: first ask Allah to take that hatred from your heart and then don’t put yourself in a position that will end up harming you more. It’s common sense!

It was either Shafi’ee or Hasan al-Basri, but someone came to them and said, “So and so is speaking against you.” The Imaam bought some fruits and went to the door of that person and said, *“I heard that you have given me some of your good deeds and I have no way of paying you back but giving you this gift.”* The Prophet said, “Oppression will be a darkness on the Day of Resurrection.” [Bukhaari, 3/43/627]

Murder : A very important thing to be settled is blood – when you harm or kill someone. That is one of the first things to be settled on the Day of Judgment. In a hadith in At-Tirmidhi, Prophet ﷺ said, on the day of judgment, the murdered will be holding the head of the murderer, and blood will be flowing from him. Allah will bring that person in front of Him and that person will say, ‘O Allah, ask him, why did he kill me?’ And it will be settled on the Day of Judgment.

And Prophet ﷺ says, *“The first cases to be decided among the people on the day of resurrection will be those of bloodshed.”*

Abu Muslim AlKhursaani was the one whom the Abbaseen used to establish the khilaafa for themselves, and in the process he killed thousands. Allahu 'Alam how the story is, but he was heard standing on the mountain of Arafah saying, "O Allah, I ask you to forgive me for something that I think you will not forgive for me." A man said to him, "What are you talking about? Allah forgives everything." Abu Muslim said, "Do you see all of these people in 'arafah? (It was the day of Hajj.) Every one of these wants something from me – I've killed one of their family members. How do you think Allah can forgive me if these people will all come to Allah on the day of resurrection, asking for revenge?" So the oppressors of all time, throughout history, have a very hefty price to pay on the Day of Judgment. Abu Huraira reported Prophet ﷺ as saying: 'Do you know who is poor [bankrupt]?' They (the Companions of the Prophet) said: 'A poor man amongst us is one who has neither dirham with him nor wealth.'

Prophet ﷺ said: *'The poor of my Ummah 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.'* [Muslim, 32/6251]

In economical situations, a bankrupt person is someone who had money, but then lost it. There's a difference between a bankrupt person and a poor person – the poor was poor for a long time. SubhaanAllah, the analogy is so appropriate. This person lost so much – and may even gain sins – because of their treatment of others. There could be a corrupt Muslim (who drinks, etc) and then another Muslim who fasts and prays. The praying and fasting Muslim may abuse the Muslim who was corrupt, but on the Day of Judgment, the fasting Muslim would have to carry the sins of the corrupt person because of the abuse he did to him. Never underestimate the good treatment of others and dealings with others; you could lose everything because of that.

The religion of Islam needs to be taken comprehensively – you have to balance 'ibaadah AND dealing with others. As we said, everything will be settled, even between animals. In a hadith by At-Tabari, Allah will settle the claims amongst the animals. After all of their claims are settled, Allah will tell the animals to turn into dirt; they will cease to exist. The fate of all animals is that they are turned to dirt. "[...] The disbeliever will say: 'Woe to me! Would that I were dust!' (78:40)

Abu Dharr said that he was with Prophet ﷺ and there were two sheep which were knocking each other on the head. Prophet ﷺ said to Abu Dharr, Do you see those two sheep? Do you know why they are fighting each other? Abu Dharr said no. Prophet ﷺ said that Allah knows and He will judge between them on the Day of Judgment. Also, something to notice here is that two sheep fighting would seem like something so trivial to us. Prophet ﷺ would convert any information into a certain way and view it from a certain perception. Even something so trivial reminded Prophet ﷺ of akhirah. Everything around us should remind us of akhirah.

10.6 The Scale

Al-Qurtubi says, after the reckoning, the deeds will be weighed because weighing of deeds is for reward, so it needs to be after reckoning. *Reckoning is to calculate the deeds.* To give an illustration – say you have a big sack filled with a lot of things. Al-hisaab sorts out those things. Allah will question your deeds so that the good will be separated from the bad; the accepted will be separated from what is not accepted. The hisaab (reckoning) is to separate what you will be rewarded for and what you will be punished for. Therefore, al-mizaan comes after hisaab.

Allah says: “*And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.*” (21:47)

There’s a difference of opinion of the scholars on what will actually be weighed. It is our belief that the deeds will come in a physical form and be weighed, but are the deeds going to be weighed or is the individual going to be weighed? Some scholars say both. Some say it is just the deeds. This is a difference of opinion that is inshaAllah trivial.

In a hadith narrated by Ahmad, Abu Dardaa` says that the Prophet ﷺ said, “*There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.*” [Abu Dawood, 41/4781]

Never underestimate good behaviour! It is truth, kindness, fulfilling the rights of others.

The Prophet ﷺ said, “(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: Subhan Allah wa-bi hamdihi and Subhan Allah Al-‘Adheem.” [Bukhaari, 9/93/652]

In a hadith in Bukhaari, the Prophet ﷺ said, “[...] As for the one for whom it [a horse] is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah’s Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it [...]” [Bukhaari, 4/56/839]

Prophet ﷺ said, in a hadith by At-Tirmidhi, that on the day of judgment Allah will bring a man in front of all of creation. Allah will present to him 99 scrolls. Every scroll is as far as you can see, filled with bad deeds.

Then Allah will tell him, “Are you denying anything in these scrolls?”

The man will say, “No.”

Allah will say, “Did the angels recording your deeds make any mistakes or oppress you?”

He will say, “No.”

Then Allah subhaana wa ta’aala will say, “Do you have any excuse? (For all of these sins you have done)?”

The man will say, “No.”

Then Allah subhaana wa ta’aala will say, “Yes, you do have something that could be credited to you. You have a hasanah with us and there will be no oppression on you today.”

Then a card will be presented to him that says “Ash hadu Allah ilaaha illallah, wa ash hadu Muhammad ar-RasoolAllah”.

And Allah will tell him, “Go and witness the weighing of your deeds.”

The 99 scrolls will be placed on one side and the card will be placed on the other. When the card will be placed, the 99 scrolls will go flying up in the air, because nothing is heavier than the name of Allah. This is the value of the kalima.

Prophet ﷺ said that whoever says the kalima with sincerity, Allah will reward them with Jannah. We ask Allah to make us of those who live according to la ilaaha il Allah.

10.7 The Pool

Allah has given Prophet ﷺ al-howd – the pool. This howd will be the only source of water/drink on the Day of Judgment. The water of al-howd is coming from Jannah, from the river of al-kawthar.

Prophet ﷺ says, My pool is the walking distance of a month. Its water is whiter than milk, its smell is better than milk, and the cups are more than the stars from the sky. Whoever drinks from it will never feel thirst after that. We ask Allah to make us those who drink from the pool.

In a hadith narrated by Muslim, Prophet ﷺ said that he will be pushing away people with a stick on the Day of Judgment so that the people of Yemen could drink from Al-Hawd. This shows his love for the people of Yemen. He was asked, *“What is the width of it?”* He said, It is from here to Oman. He was asked about its taste, it is whiter than milk. Then Prophet ﷺ said there are two canals that come down come down into it – one is gold and one is silver – and the water from it is from the river of al-kawthar.

10.8 Every Nation would Follow their God

Some people said, *“O Allah’s Apostle! Shall we see our Lord on the Day of Resurrection?”* He said, *“Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?”* They replied, *“No, Allah’s Apostle.”* He said, *“Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?”* They replied, *“No, O Allah’s Apostle!”* He said, *“So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, ‘Whoever used to worship anything should follow that thing.’* So, he who used to worship the sun will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, *‘I am your Lord.’* They will say, *‘We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.’*

“Then Allah will come to them in a shape they know and will say, ‘I am your Lord.’ They will say, ‘(No doubt) You are our Lord,’ and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah’s Apostle added, *“I will be the first to cross it. [...]” [Bukhaari, 9/93/532] [Also see Bukhaari, 6/60/105]* The munafiqeen are still mixing with the Muslim, trying to sneak into jannah. They will not be able to, because Allah will give this Ummah light. The siraat is thinner than a hair, sharper than a blade. It crosses over hellfire, and it is the only way to get to Jannah. As-siraat is very dark. Allah will give the believers light and would give them speed according to their deeds. When they come on as-siraat, some of the people will be like lightning, some would take one step, some would be like a fast horse, some of them are walking, some running, some taking a step forward and then back. Some would be falling into hell. When the munafiqeen would try to cross, they would lose their light. They would tell the believers *“Give us some of your light!”* Then Allah says that a barrier would be erected between the believers and the munafiqeen. From the side of the believers, it is blessing and rahma, for the munafiqeen, it is a punishment.

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

On the Day when the hypocrites, men and women, will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination." (57:12-15)



THE HELL

**THEN FEAR THE FIRE,
WHOSE FUEL IS
MEN AND STONES
(2:24)**

The Hell

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1. Remembering Paradise and Hell

Remember what ‘Aa’isha (ra) said: “If the first thing revealed in Qur’an was ‘do not drink’, the people would have said ‘we are never going to stop drinking.’ And if the first thing that was revealed in the Qur’an was telling the people to not commit fornication and adultery the people would have said ‘we’re never going to stop committing fornication and adultery!’ The first things that were revealed in the Qur’an were the Surah Al-Mufasssal that talked about and mentioned Hell fire and Paradise. Until the hearts were attached to Allah subhaana wa ta’aala, THEN the orders for hallal and haraam came down.” Aa’isha(ra) said that if you first tell people this is haraam, that’s haraam, they won’t listen to you. The first things that were revealed were about paradise and hell. When the hearts were attached to Allah the dos and don’ts were revealed.

We can tell from ‘Aa’isha radiyallahu anha that the way to attach the hearts to Allah is to remind ourselves about paradise and hell. We are immersed in this world too much and detached from reality. We are not getting enough dose of akhirah. Unless we remind ourselves of it constantly, it’s not going to be on our mind. We are very attached to the ones we love in this dunya, the things that we have and the pleasures this life can offer.

Ask ourselves, if we were faced with the angel of death in this moment – even though he doesn’t have to seek permission from us as with the ambiya – “Are you ready to leave right now?” would we be ready to go?

Prophet ﷺ would talk about hell fire and jannah so much. He would especially talk about hell a lot. In fact, one of the sahaabiyyah said that she memorized Surah Qaaf from the mouth of Prophet ﷺ on the mimbar of jum’ah, because he used to mention it so much. Surah Qaaf is talking about Paradise and Hell, and also death. The reason why Prophet ﷺ talked about it so much was that after Allah, no one had as much Mercy on this Ummah as Prophet ﷺ. He cared so much about this Ummah, he didn’t want this Ummah to be harmed.

Once, Prophet ﷺ stood on the mimbar, praised Allah, making Salah on the messenger of Allah, he said, “I’m warning you, Hell fire.” He was repeating it again and again and his voice was getting louder and louder. One of the sahabah said that if someone were in the marketplace, they would have heard him. That’s all that he was saying. The narrator of the hadith said that you could hear the weeping of the sahabah in the masjid. That is the sensitivity of their hearts. SubhaanAllah, we have such rigid hearts. I remember once that we were in a cemetery, burying a sister, and one brother started to tell jokes – right there in the cemetery.

‘Uthmaan(ra), when he used to attend the burial, he would sit next to the grave and cry, unable to stand up. The sahabah would come and tell him, “What is wrong with you?” He said, “The grave is the first step of akhirah. If you make it through it, whatever comes after will be easier. And if you do not make it through the grave, whatever will happen after it is. And that is why I cry whenever I remember the grave.”

There is no other religion that has given so much description to the after-life, like Islam. It’s very rare to go through a page of the Qur’an without finding a reminder about al-akhirah. Why would Allah repeat to us constantly about it? It shows that it is very necessary for us to know. [In general, the more often something is repeated, the more important it is.] Our hearts change very easily.

Qalb comes from the word taqallab, which is water boiling in a pot. Our hearts change very easily. If you want an example of this – look at an infant. They can be crying one minute and laughing the next.

The Prophet ﷺ used to make the du'aa': *"The One Who Overturns hearts, we ask You to make our hearts steadfast on Islam."* [Ya muqallibul quloob thabbit qulooboona 'ala deen.] It was said that Prophet ﷺ used to repeat this du'aa' frequently. We should also repeat it frequently.

Prophet ﷺ says that the analogy of him and us is like a man standing next to a fire in the desert at night time. Whenever you have some light in the desert, it will attract insects to it. So these moths and insects will gather around the fire. Similarly, this happens around a light at night. Prophet ﷺ said that he is like that man, trying to keep the insects [us] away from the fire. Prophet ﷺ says that we are jumping towards the fire and he is dragging us away from it, nevertheless, some of us insist on jumping into it. Prophet ﷺ is a guard from it, trying to guard us from the hell fire. Nevertheless, some people insist on throwing themselves into the fire, even though the reminder is there.

Jibreel couldn't understand how there could be some people who would give up Paradise and opt for Hell Fire. Jibreel says, "I am amazed. How could there be someone who could sleep safely when they know hell fire is waiting for them? How could there be someone who could sleep when he knows there is Paradise waiting for him?"

Our souls were created for eternity. There will not be a moment when your soul will cease to exist. We will live forever. This is the testing ground, and then it will be either Paradise or Hell. Allah says: *"For this, the ones who want to compete should compete."* This is what we should compete on – the akhirah, not on the worldly things.

Allah and Prophet ﷺ gave us elaborate descriptions of Paradise or Hell. As human beings, the strongest motivation for us is the motivation of reward or punishment. Allah subhaana wa ta'aala has placed us on this earth for an open book test – we have the Qur'an and Sunnah to help us. No matter how much we imagine Paradise or Hell, we cannot really imagine them. It is just to draw the information close to us. If this world was good enough as a reward, Allah would have given it as a reward to the believer. And if it was bad enough as a punishment, Allah would have given it as a punishment for the disbeliever. Therefore, we are not here for punishment or reward.

We have to have hope for Allah's Mercy and fear of his punishment. Remember the bird with these two wings. We have to be active in pursuing Jannah with both. Live a balanced life. The Old Testament portrays God as angry and someone to be feared too much. The New Testament portrays Him as a God of Mercy and Love. Both lack the balance.

Allah says He is the Forgiving and Merciful, but at the same time, His Punishment is severe. Allah says His punishment is severe, but One of His Names is the Forgiving and one is the Merciful.

2. The Description of Hell

2.1 The Size of Hell

Allah created hell as a punishment for the disbeliever, hypocrite and believers who accumulated a lot of sin. We don't know exactly the size of it, but there are indications that it is huge.

One indication is that hell fire will always ask for more people. Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other. [Muslim, 40/6823] [Bukhaari, Chapter Book 6]

Another indication is the depth of hell fire. This hadith is a miracle. We cannot explain it in a scientific fashion; it is a miracle. Abu Huraira reported: We were in the company of Prophet ﷺ then we heard a terrible sound. Thereupon Prophet ﷺ said: *“Do you know what (sound) is this?”* We said: *“Allah and His Messenger know best.”* Thereupon he said: *“That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base.”* [Muslim, 40/6813]

How this exactly happened – who all heard it, how did they hear it, etc – we do not know. This is a miracle. But the fact that this rock took 70 years to fall to the bottom of hell shows that hell is very deep.

The third indication is the number of angels involved in pulling it. Abu Huraira reported Prophet ﷺ as saying: *“Hell would be brought on that day (the Day of judgment) with seventy thousands bridles and every bridle would be controlled by seventy thousands angels.”* [Muslim, 40/6180].

The fourth indication is that the sun and the moon will be thrown into hell fire. Obviously, this is the clearest indication to us because we know the size of the sun and moon. Prophet ﷺ says that on the Day of Judgment, both the sun and the moon will be thrown into the hell fire. You might wonder why specifically the sun and the moon are thrown in hell – is that a punishment? The hadith is in Bukhaari and Muslim – any god that was worshipped other than Allah will be thrown into hell. [Some Prophets, such as Jesus/Eesa and Ezra were worshipped, but of course they will not be in hell.]

2.2 Levels of Hell

The levels of Jannah (paradise) get better as you go up. With hell, the lower you go the worse. Allah says: *“Verily, the hypocrites will be in the lowest depths (grade) of the Fire [...]”* (4:145)

There are levels above that – for example, the level in which Prophet ﷺ uncle will be in. Sa’eed al-Khudri reported: A mention was made of his uncle Abu Talib before the Prophet ﷺ. He said: *“My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.”* [Muslim, 1/411] And this is the least punishment in hell – you can imagine how bad the worse would be.

2.3 Gates of Hell

Hell has seven gates; Paradise has eight gates.

Allah says: *“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, ‘Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?’ They will say: ‘Yes, but the Word of torment has been justified against the disbelievers!’”* (39:71)

2.4 Fuel of Hell

The fuel of hell is the people of hell and stones. *“[...] fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.”* (2:24)

2.5 Heat of Hell

Allah subhaana wa ta'aala says: *“And those on the Left Hand Who will be those on the Left Hand? In fierce hot wind and boiling water, And shadow of black smoke, (That shadow) neither cool, nor (even) good. (56:41-44)*

Water, breeze and shade are three ways to cool ourselves from heat. The people of hell have these three options. Hameem is air that is very dry and scorching hot; that is the breeze they will get. Instead of a cooling wind, it's a burning wind. Riyaah as-samoom is a wind that comes in Arabia from the north, and it crosses the desert and loses all of the humidity. Allah says the people of hell will have the same kind of wind – dry, scorching wind. Hameem is boiling water. Shade will be in dark clouds of black smoke; it will choke them from the dryness and the smell.

Allah says: *“And what will make you know exactly what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning the skins!” (74:27-29)*

Abu Huraira reported Prophet ﷺ as saying: “The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell.” His Companions said: “By Allah, even ordinary fire would have been enough (to burn people).” Thereupon he said: “It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat.” [Muslim, 40/6811]

The worst news that the people of hell fire will hear is mentioned in the Qur'an. Allah says: *“So taste you (the results of your evil actions); no increase shall We give you, except in torment.” (78:30)* The people of hell will complain about their punishment and the answer will be that every day the punishment will become more severe. So they are not getting accustomed to it; their situation is not improving. Imagine this happening for eternity. I think that this ayah is sufficient for us to fear the risk of the consequences of hell.

Hell Fire Sees, Hears and Breathes – Allah says: *“When it (Hell) sees them from a far place, they will hear its raging and its roaring [in other translations: raging sigh].” (25:12)*

Prophet ﷺ says that on the Day of Judgment a column of fire will come out from hell. It has two eyes that see, two ears that hear and a tongue that can speak. And it will say, *“I am here to capture anyone who is a stubborn tyrant, and the ones who associate other gods with Allah and the ones who make statues to be worshipped.”*

2.6 It is Eternal

Hell is eternal. It will exist forever. At-Tahaawi says, in his book of aqeedah, that hell fire and jannah will exist for eternity. Ibn Hazm says that this is the consensus of the scholars of this ummah.

2.7 Size of the People

The sizes of the people will be larger in paradise and hell. They will be greatly exaggerated. In a hadith in at-Tirmidhi, Abu Hurayrah narrates that Prophet ﷺ says that the thickness of the skin of the people of hell fire is 42 diraa' (which is almost one meter – about three feet. This is an estimate). That's about 126 feet! You might wonder why specifically the skin is mentioned. The skin is the centre of the nerves and that's where the pain is felt. Then Prophet ﷺ said that one tooth will be like the mountain of Uhud – which is huge. The area occupied by them when they sit down is the distance between Makkah and Madinah.

Why is the size expanded? So there would be more surface for punishment. The people of Jannah will not be the same size, but they will be larger.

2.8 Food and Drink of Hell

Allah says: *“No food will there be for them but a bitter Dhari’. Which will neither nourish nor satisfy hunger.”* (88:6-7) We do not know what exactly dhari' is, but it doesn't give nourishment or satisfy hunger.

The main dish for the people of hell are the fruits of a tree in hell. Allah says: *“Lo! the tree of Zaqqum will be the food of the sinners, Like molten brass; it will boil in their insides. Like the boiling of scalding water.”* (44:43-46)

Allah says: *“Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)? Truly We have made it (as) a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.). Verily, it is a tree that springs out of the bottom of Hell-fire, the shoots of its fruit-stalks are like the heads of Shayatin (devils). Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies).”* (37:62-67)

The tree comes out from the bottom of hell – it gets its nourishment from the worst part of hell. The more that they eat from these fruits, the hungrier they will feel and the thirstier they will become. They will go to drink and they will drink boiling water.

Allah says: *“Then will you truly – O you that go wrong, and treat (Truth) as Falsehood! – You will surely taste of the Tree of Zaqqum. Then will ye fill your insides therewith. And drink Boiling Water on top of it: Indeed ye shall drink like diseased camels raging with thirst!”* (56:51-55) Sometimes camels are inflicted with a disease that causes them to drink and drink until they kill themselves. They feel thirst, but they never quench their thirst even though they keep drinking.

Allah says: *“Here is a boiling and an ice-cold draught, so let them taste it, And other (torment) of the kind in pairs (the two extremes)!”* (38:57-58) This ayah talks about hameem wa ghassaaq. Hameem is boiling water. Ghassaaq has been translated here as ice-cold water, but AlQurtubi says that ghassaaq and ghisleen (another word used in the Qur'an) both mean the juices of the flesh of the people of hell fire. Fire burns their flesh. The grease and the sweat will come out of the bodies and this will be drink for the people of hell. Whenever you cook meat on top of fire, you'll notice that the grease falls out. That is ghassaaq and ghisleen.

Allah also says: “[...] And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!” (18:29)

The first two drinks of hell that we mentioned were hameem and ghassaaq or ghisleen. The third is as-sadeed, which is the puss that comes out from injuries.

Prophet ﷺ says, “Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal.” They said: “Allah’s Messenger, what is Tinat al-Khabal?” He said: “It is the sweat of the denizens of Hell or the discharge of the denizens of Hell.” [Muslim, 23/4962]

Al-Muhl is boiling oil. Prophet ﷺ says they would bring this drink forth, and as soon as it comes close to their faces, the flesh of their faces would melt and fall down. Nevertheless, they would drink it. That tells you how much pain and suffering of thirst they are feeling. They would bring this boiling oil that causes the flesh of their faces to melt. This hadith is in at-Tirmidhi.

2.9 Clothes of the People of Hell

Allah says: “These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.” (22:19)

Allah also says: “And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.” (14:49-50)

3. Punishment of Hell

Allah will ask the person with the least punishment of hell, suppose you had as much as gold to fill the earth. Would you offer it to ransom yourself? He will say, yes. Allah will tell him, I asked you for something less than that. You were asked for less than that – to join none in worship with Allah, but you refused. Many people in the world are willing to give up their religion for a few dollars, never mind a whole earth full of gold!

Nu'man narrated: I heard the Prophet ﷺ saying, “The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.” [Bukhaari, 8/76/566]

Also, as we previously mentioned, there is the punishment of Abu Taalib, in which the Prophet sallallahu ‘alayhi wa sallam said that the fire would reach Abu Taalib’s ankles, but it would cause his brains to boil.

The most punishment of hell will be for the hypocrites. “Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.” (4:145)

3.1 Roasting of the Skins

Another punishment is the roasting of the skins. “Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All Wise.” (4:56)

There is a scientific miracle in this ayah. We know that the concentrations of nerves that feel the pain of heat are in the skin. The muscle and fat tissue have less nerves. That is why you feel a needle going through your skin, but it going through the muscle doesn’t cause as much pain. Therefore, as soon as the skin is roasted, then Allah will give them new skin. We talked about how thick this skin is.

3.2 The Melting

There is another punishment, which is called The Melting. Allah says: “These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as (their) skins.” (22:19-20) The boiling water will wash out the guts and everything will come outside. We seek refuge from Allah from this.

There is the punishment of the face. The face is the most honoured part. That is why Prophet ﷺ said not to hit the face. It is also sensitive. Allah says: “*The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).*” (23:104) The fire of hell will disfigure their faces.

3.3 Dragging and Darkening of the Faces

There is also the sahr – the dragging. Allah says: “The Day they will be dragged in the Fire on their faces (it will be said to them): ‘Taste you the touch of Hell!’” (54:48) So they will be dragged by their feet on their faces.

Then there is the punishment of the darkening of the faces. This is a humiliation for them. Allah says: “And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.” (10:27) Look at the justice of Allah – those who have earned evil deeds – He only holds accountable for the actions.

3.4 Surrounded by Fire

The punishment is for eternity and it is surrounding them from every side. Allah says: “*...And verily! Hell, of a surety, will encompass the disbelievers*” (29:54)

Why are they surrounded by fire from every side (and not just one place)? Allah says: “*Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.*” (2:81) Because they surrounded themselves with sin, they are surrounded by the fire.

[SubhaanAllah, you will always notice this in the justice of Allah – the recompense for the evil is similar and in accordance with that deed.]

The fire would get into their hearts. Allahu 'Alam if this is psychological pain or physical. Allah says: "By no means! He will be sure to be thrown into That which Breaks to Pieces, And what will explain to thee That which Breaks to Pieces? (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), that which doth mount (Right) to the Hearts." (104:4-7)

3.5 Dragging of the Intestines

Then there is the dragging of the intestines, which is for the ones who used to enjoin good and forbid evil, but not follow it themselves. The Prophet ﷺ said, "A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.'" [Bukhaari, 9/88/218]

These people will also be chained (the ones who had double standards). Allah says: "When iron collars will be rounded over their necks, and the chains, they shall be dragged along." (40:71)

3.6 Regret

The people of hell will try to escape, and there will be angels with iron hammers to chain and pull them down. "And for them are hooked rods of iron (to punish them). Every time they seek to get away there from, from anguish, they will be driven back therein, and (it will be) said to them: 'Taste the torment of burning!'" (22:21-22)

This will result in the pain and regret of the people of Hell. Allah says: "[...] they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them." (10:54)

They would suppress their regret that day because who can they complain to? Nobody will help them. They neglected the call of the prophets of Allah, so the prophets of Allah will neglect them on the Day of Judgment. They ignored Allah's commands in this world, so Allah will ignore them. Allah says: "And it will be said: 'This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you.'" (45:34)

Allah says: "And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then! This day plead not for a single destruction: plead for destruction oft-repeated!" (25:13-14)

Allah says: "Therein will they cry aloud (for assistance): 'Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!'- 'Did We not give you long enough life so that he that would should receive admonition? And (moreover) the Warner came to you. So taste you (the fruits of your deeds): for the wrong-doers there is no helper.'" (35:37)

Allah says: "They will say: 'Our Lord! Our misfortune overwhelmed us, and we became a people astray! Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!' " (23:106-107) And there are many similar ayaat.

3.7 Follow your Idols!

What will happen to their gods that they associated besides Allah? Allah says: “Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein.” (21:98-99) You didn’t worship Allah, so don’t expect any reward from Allah. Expect the reward from those idols you worshipped. The idols will be thrown into hell, so the people will follow the idols into hell.

What about ‘Eesa? ‘Eesa (Jesus) was worshipped. He did not ask to be worshipped. He will be in one of the highest ranks of heaven. Shirk (associating others with One God) is the only sin that is not forgiven.

4. The Ones Who Will Receive Eternal Torment

4.1 They are the disbelievers and the hypocrites.

Allah subhaana wa ta’aala says: “*But those who disbelieve and belie our ayaat, such are the dwellers of the fire, they shall abide therein forever.*” (2:39)

A thought may used to come up in our mind: How come these people are punished for eternity when they only sinned for 60 or 70 years? Why not just punish them for 60 or 70 years and that’s it? Death came to them unannounced – but if they lived until 65, 100, forever, they would have still rejected the truth. Because they had the intention of sinning forever, they are punished forever. That is why intention is so important.

The ones that receive the worse punishment in hell are the hypocrites. Allah says: “*The hypocrites will be in the lowest depths of the fire [...]*” (4:145) The situation of the hypocrites is worse than the disbelievers because there is deception, lying and other bad qualities aside from disbelief. They are closer to the truth – they know it, they are around it, but they are pretending they are following the truth, and still they reject it. Also, the harm of the hypocrites is worse for the believers than the harm of the disbelievers because of their underground, deceptive conspiracies against the Ummah. If we looked at the early disputes of the Muslims and biggest fitan [trials], they were caused by the hypocrites. Look at the time of RasulAllah sallallahu ‘alayhi wa sallam – the greatest harm to him was caused by hypocrites who were living with him in Madinah.

5. The Ones Who will Receive Temporary Torment

These are the believers; those who believe in Allah and the Messengers, but have accumulated too many sins. The suffering in this world, the grave, and the afflictions of the Day of Judgment were not enough to wash away those sins, so they still have to spend some time in hell. There are many sins that could cause this fate, we will just mention a few. As mentioned before, these examples are from ‘Umar al-Ashqar’s book.

5.1 The Deviant Sects

Prophet ﷺ says that the Jews have divided into 71 sects; the Christians have divided into 72 sects and this Ummah (the Muslims) will divide into 73 sects. Every one of them will be in hell fire except one. A very important thing to mention when we talk about this – this is not talking about different schools of thought. This is not talking about different Islamic groups that serve the same purpose.

This is talking about sects that separated on fixed principles of shari'ah. They have made up for themselves foundations that are different than the fixed foundations of Islam; for example, a sect that believes in a new prophet. This is an issue of aqidah – Islam says that Prophet ﷺ is the seal of the prophets.

Another clarification – it does not mean that the majority of them are in hell fire. Most of the laymen (common person) of the Ummah do not participate in sects. They just believe in Allah and the Messenger and go and pray. They cannot be counted as part of these sects, even though they carry the label. They pray, fast, pay zakah, etc, and believe in these principles of Islam. They do not get into the deviance of the creed.

This hadith does not say that these 72 sects are in hell forever. Some of them could be in hell forever, some could not.

5.2 The Unjust Judge

There is a hadith in At-Tirmidhi that Prophet ﷺ says that there are three types of judges, two of them are in hell fire, and one is in Jannah. The two that are in hell fire include a judge that rules, knows that he is wrong, but he still does it for a worldly reason. The other judge in hell is the one that rules, has no knowledge and causes harm to others because of his ignorance. Prophet ﷺ says that this one is in hell fire as well.

Prophet ﷺ says that the third judge that knows and applies his knowledge in a righteous fashion is in jannah.

5.3 Fabrication of Hadith

Prophet ﷺ says, in a hadith in Bukhaari and Muslim, whoever lies or fabricates a lie about me will be guaranteed a seat in hell fire. Even if that hadith that is fabricated has a good meaning will have a seat in hell fire.

It is also a sin, but not to the same degree, to narrate a fabricated hadith. Therefore, we should be careful in the hadith that we narrated.

5.4 Arrogance

This is a very dangerous sin. Prophet ﷺ says, in a hadith in Muslim, the one who has a single grain of arrogance/pride in their hearts will not enter paradise. We are not talking about a heart filled with arrogance – but just a single grain. When Prophet ﷺ said this, the sahabi said, “*We like to have our clothes clean and our shoes clean.*”

He thought maybe that is a form of pride. Prophet ﷺ said, Allah is beautiful and He loves beauty. That is not arrogance; al-kibr is transgressing against others and rejecting the truth – rejecting the truth because of pride.

5.5 Murder

Killing people innocently without a reason is a major sin. Allah subhaana wa ta'aala says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." (4:93)

All the threats are there – hell, the curse of Allah and a great punishment. What about a non believer? If there is a contract of peace between a Muslim and a non Muslim, then Prophet ﷺ says, if you kill a person whom you have given peace, then you will not smell the smell of paradise.

5.6 Riba – Interest

Allah subhaana wa ta'aala says that the ones who insist on dealing with interest, for them there is the punishment of hell fire.

Also, Prophet ﷺ says: beware of the seven greatest sins, and he mentioned riba as one of them. Never underestimate riba.

Allah says: "O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (2:278-279) Allah says that whoever deals with interest, Allah and His Messenger will wage a war against you.

Ibn 'Abbaas gives a tafsir of this ayah. He says that on the Day of Judgment, a person who deals with riba will come out of his grave, like the one who is obsessed with the devil, jumping and shaking violently. Then the angels will come to him and give him weapons and tell him to prepare for war, you are going to fight against Allah and His Messenger. It is a very dangerous sin. It has become very widespread. The whole world is immersed in a world of riba.

5.7 Eating Other People's Property

Allah says: "O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! If any do that in rancour and injustice – soon shall We cast them into the Fire: And easy it is for Allah." (4:29-30)

5.8 Inclining Towards the Oppressors

If there is a king, president or leader who is a tyrant or oppressor, and you have love and respect for such a person, then you're risking being with that person on the day of judgment. We should stay away from the tyrants and oppressors and disapprove of their actions.

Allah says: "*And incline not toward those who do wrong, lest the Fire should touch you...*" (11:113) The ayah talks about dhaalimeen – the transgressors and oppressors – but it would always apply to someone who is insisting on sin. We should stay away from that as a form of disapproving the wrong.

It's a common misunderstanding that as long as you are not doing the wrong it's ok. That is not the case. Even if you're not doing it yourself, but you are with people who do those sins, and you get along with them fine, etc, then that in itself constitutes a sin.

Once a police officer under the Abbasid khalifa came to Imam Ahmad – and there was good and bad in the khilafaa then – and asked Imam Ahmad, “Am I considered to be one of those who are assisting the oppressors?” Imam Ahmad ibn Hambal said, “No, you're not. You are an oppressor yourself.”

5.9 Dressed but Naked Women and Men with Whips

This is also a sign of the Day of Judgment. The Prophet ﷺ said that there are two groups of people who are going to be in the hell fire and he didn't see them yet. One of them is women who are dressed, but naked. They have clothes on, but the clothes are as if they are not there – tight, or as if strings, etc. The second group are men who have whips in their hands. This is mentioning what we said before – the security forces. This has happened before, because there were security forces that would go around with batons and whips. The Prophet said that they are in hell because they are keeping oppression in place.

5.10 Cruelty towards Animals

This hadith is in Bukhaari. The Prophet ﷺ said that a woman entered hell because of [her abuse of] a cat. We also know that a woman entered paradise because of [her kind treatment towards] a dog. This shows us that we shouldn't treat anything as insignificant because we never know what will be the cause of forgiveness.

Prophet ﷺ said that this woman held this cat captive; she didn't feed it; neither did she let it go out until to feed itself, until it died.

The other woman gave the dog water and saved its life, and she went to Jannah.

5.11 Seeking Religious Knowledge for Worldly Reasons

There could be someone learning Qur'an, fiqh or shari'ah, but that would take them to hell. Prophet ﷺ says that whoever follows the path of knowledge for the sake of Allah will end up in paradise.

Nevertheless, there are people who will do these things – seek knowledge of Qur'aan and Islam – but they will end up in hell because they did not do it for Allah, but they did it for worldly reasons: becoming famous, leading the people, etc.

Prophet ﷺ says, in a hadith in Ibn Majah, If you learn knowledge that is used for the sake of Allah, but you are doing it to gain worldly benefits, you will not smell paradise.

5.12 Cutting down As-Sidr

As-Sidr is a tree. It may translates to the lote tree in English. It is found in Arabia. Prophet ﷺ says whoever cuts down the tree of as-sidr, Allah will throw him down on his face in hell fire.

The reason is mentioned in the hadith by Abu Dawood: Prophet ﷺ said that whoever cuts down the tree of as-sidr, Allah will throw him down on his face in hell fire. They asked Abu Dawood, what does this mean? If you cut down a tree, you'll go to hell?

Abu Dawood said that this means whoever cuts down the tree of as-sidr for no reason, which is used as shade by the travellers and is used by animals for food, then that person will be thrown in the hell fire. This is much stricter than the fines in the US for cutting down trees.

This does not mean that in general you will go to hell for cutting down trees. If there is a good reason for cutting down trees, then it is ok. For example, for burning wood, construction, etc. This is talking about cutting the tree for no reason.

Especially, in Arabia there is a scarcity of trees. Animals would have to travel far distances to just find something to eat. Prophet ﷺ also says that this is cutting down trees in the wilderness. It's different if it's in the city.

5.13 Suicide

There is a hadith in Bukhaari, Prophet ﷺ said

- Whoever throws himself from a mountain to kill himself, he in hell fire, throwing himself from a mountain in hell fire forever.
- Whoever drinks poison to kill himself will be drinking that poison in hell fire forever.
- Whoever hits himself in his stomach to kill himself will be in hell fire, stabbing himself in the stomach forever.

You might say: why does it say [in the hadith] 'forever' and we are putting these people in the temporary category? The hadith means forever as in a long time, not eternity.

The word is used to show that it's such a long time that it can carry the label 'forever', even though they can eventually go to jannah eventually, if they said la ilaaha illallah.



THE PARADISE

GARDENS UNDER
WHICH RIVERS FLOW
TO DWELL THEREIN
FOREVER

(9:72)

The Paradise

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The Paradise..

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26. A Final Note on Jannah

1. The First to Enter Jannah

Anas ibn Maalik narrates that the Prophet ﷺ said, “I will have the greatest/largest following on the day of judgment among the ambiya of Allah. And I will be the first person to knock on the gates of Paradise.” [Muslim] He will get there while the proceedings of the day of judgment are still going on and people are still going through hisaab.

Anas ibn Malik reported: The Prophet ﷺ said: “I will come to the gate of Paradise on the Day of Resurrection and would seek its opening. And the keeper would say: ‘Who are you?’ I would say: ‘Muhammad.’ He would then say: ‘It is for you that I have been ordered, and not to open it for anyone before.’” [Muslim, 1/384] The gatekeeper has been at this post for years and years with instructions not to open the gate for anyone but Prophet ﷺ and he will be the first to enter.

1.1 The Prophets, and then Abu Bakr

Following the Prophet ﷺ, the ambiya of Allah will enter – 124,000. After all of the ambiya have gone in, who will be the first to enter the gates of Jannah? Let us look at this hadith from Sunan Abu Dawood.

Prophet ﷺ said that Jibreel held my hand and he took me to paradise, and he pointed to me the gate through which my ummah would enter through and he told me, “*This is the gate through which your Ummah will enter from.*” Abu Bakr said, “*O RasulAllah, I wish I were with you to see that.*” Prophet ﷺ said, “*O Abu Bakr, you are going to be the first among my Ummah to enter into paradise.*”

Prophet ﷺ said that he will be the first from this Ummah, then how do we know that he will be the first from all of the Ummah? It is because Prophet ﷺ has mentioned in another hadith that the best amongst humanity, after the ambiya of Allah, is Abu Bakr as-Siddeeq.

1.2 Seventy Thousands of this Ummah

Following Abu Bakr as-Siddeeq will be the first batch of Muslims. In the Musnad of Ahmad, Prophet ﷺ says, Allah has given me 70,000 of my ummah who will enter into paradise without going through the Reckoning.

So these are a hand-picked few, 70,000 throughout the history of the Ummah, that will be chosen by Allah to bypass the Reckoning. While everyone else is going through Reckoning, these 70,000 will go through the back door and enter Jannah. [Bukhaari, 8/76/549] What are their characteristics? They trust in Allah with everything.

Prophet ﷺ was very happy with that, but Prophet ﷺ always wants the best for Ummah, so he asked for more. Also in Musnad of Ahmad, Prophet ﷺ said he was given 70,000 to enter into Jannah without reckoning, so he asked for more. Allah gave him with everyone, 70,000. So if you multiply them, you get 4 million and 900,000. Then Allah has given him more. Allah said, I will give you three handfuls that will enter with them. Prophet ﷺ told the sahabah to do the best so that they will be amongst the 70,000.

1.3 The Poor Immigrants (Muhajireen)

The next group that will enter, we know through a hadith in Muslim. Abu ‘Abdul-Rahman reported that three persons came to ‘Abdullah ibn ‘Amr ibn Al ‘Aas while I was sitting with him and they said: “By Allah, we have nothing with us either in the form of provision, riding animals or wealth.” Thereupon he said to them: “I am prepared to do whatever you like. If you come to us, we would give you what Allah would make available for you. And if you like I would make a mention of your case to the ruler, and if you like you can show patience also. For I have heard Prophet ﷺ as saying: “The destitute amongst the emigrants [muhajireen] would precede the rich emigrants by forty years in getting into Paradise on the Day of Resurrection.” Thereupon they said: “We then, show patience and do not ask for anything.” [Muslim, 42/7102]

How come the poor among al-muhajireen were forty years ahead of the rich? There’s a hadith narrated by Al-Haakim. He says that the poor muhajireen will come to the gates of paradise. The gatekeepers will not have been expecting them that early, so they will ask, “Did you already go through the reckoning?” The poor muhajireen will say, “Reckoning for what? We didn’t have anything to be reckoned for. We were carrying our swords on our shoulders and we died in the sake of Allah.” The meaning of this hadith is that one of the things that will delay people on the day of resurrection is the questioning regarding wealth.

We know from another hadith that Prophet ﷺ says that your feet will not move until you are asked for questions – and two of them are how you gained your wealth and how you spent it. This all has to do with the timing of entering Jannah, not the rank. Someone who comes later can be in a higher rank in Jannah. The wealthy will be held up on the Day of Judgment because they have more wealth to be asked about.

Abu Huraira reported Prophet ﷺ as saying: “*We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise [...]*” [Muslim, 4/1860] Allah has saved the best for last. In fact, some of the ambiya (prophets/messengers) used to wish that they would be a follower of Prophet ﷺ. This is the honor that Allah has given us, which we are taking for granted.

2. The Gates of Jannah

Allah says: “*Gardens of Eternity, whose doors will (ever) be open to them.*” (38:50)

Allah says: “*And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: ‘Peace be upon you! Well have you done! Enter you here, to dwell therein.’*” (39:73) Compare this to the reprimand that the dwellers of hell will receive when they reach its gates. The people of Jannah will be given this beautiful greeting by the angels. Imagine the excitement, rushing towards the gates of Jannah and hearing the welcoming of the angels.

There are eight gates of Jannah. The Prophet ﷺ said, “Paradise has eight gates, and one of them is called Ar-Rayyaan through which none will enter but those who observe fasting.” [Bukhaari, 4/54/479] The Sahabah knew the value of fasting. One of the sahabah said, I have no desire in living in this world except for a few things: to fast the long days of summer, to pray the long nights of winter and to sit with brothers who choose the best words, like you would choose out of a basket of fruits. There would be no obscenity, cursing or idle talk in their words.

Prophet ﷺ said that those who engage in prayer will be invited to enter by the gate of prayer; those who take part in jihad will be invited to enter by the gate of jihad; those who give charity will be invited to enter by the gate of charity; and those who observe fasts will be invited to enter through the gate of ar-rayyaan. Abu Bakr asked Prophet ﷺ, “Messenger of Allah, is it necessary that a person be invited through one of these gates, will anyone be invited to enter by all of those gates?” Prophet ﷺ said, “Yes, and I hope you will be one of them.”

So imagine this – Abu Bakr is walking to Jannah, and the angels from every gate will be asking him to come in through their gate. You know when you go to bazaars, and there are a lot of goods and everyone is inviting you to their shop? Well, the angels of Jannah will be asking Abu Bakr to come into Jannah through their gates, because they all want that honor. The angels are called pure by Allah, and they will ask Abu Bakr to just pass by them.

The human being has the potential of being the worse of creation – worse than animals. And they have the potential of being the best – better than angels. Allah says, they are like cattle; nay, even worse. Some of them will be honoured to a level that they are higher than the angels.

2.1 To Enter through all Eight Gates

If you want to be invited through all of the gates, here two methods:

1. Prophet ﷺ says that whoever testifies that none has the right to be worshipped but Allah alone, Who has no partners, and that Prophet ﷺ is His slave and His Apostle, and that Jesus is Allah's slave and His Apostle and His Word which He bestowed upon Mary the Virgin, and a spirit created by Him, and that Paradise and Hell are true, Allah will invite him to enter through all of the gates. [Bukhari] This is talking about deep, firm Imaan.
2. If any of you performs wudhu`/ablution, and then completes wudhu` well, and then says “I testify that there is no God but Allah and that Prophet ﷺ is the servant of Allah and His messenger,” then the eight gates of paradise will be opened for him and he may enter through whichever of them he wishes. [Muslim] The Du'aa` after Completing Wudhu`

You will notice in both hadith that there is the shahaada – so the kalima has this value, but the person has to have a firm, certain faith in them.

How large are the gates? Prophet ﷺ mentions in a hadith in Muslim, the distance between the two leaves of the door from the supporting frames – so we're not talking about the whole distance of the door – is like the distance between Makkah and Hajr. That is a very long distance, like 1,000 miles plus. Allahu 'Alam, this is just an estimate.

Prophet ﷺ says in Musnad of Ahmad, The whole distance between the two sides of the gate is 40 years walking distance. That is how wide the gate is.

Then Prophet ﷺ says, a day will come when it will be crowded. There will be so many people entering on the Day of Judgment that it will be crowded, even though it takes 40 years walking to cover the distance of this gate.

3. Who are the ones that will enter Jannah before the Day of Judgment

Who are the ones that will enter Jannah before the Day of Judgment, or they have already been there?

1. Ash-shuhadaa` 2. Children who die at a young age

Who was the one who lived in Jannah? Adam and Hawwa`. Allah says: “And We said: ‘O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers).’” (2:35)

4. How Many of this Ummah will Enter Jannah?

4.1 Filling the Horizons

The Prophet ﷺ said, “The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone.

[Imagine that – a prophet with no followers. Someone who kept giving da’wah and working for Allah and nobody answered their call. Imagine Nuh – he gave da’wah for 950 years and no one responded! That is what keeps us going – seeing the fruits of our effort. Imagine how much discipline that takes, with people rejecting you and insulting you, etc. The drive that the ambiya have is a miracle in itself.]

“And then I looked and saw a large multitude of people, so I asked Gabriel, ‘Are these people my followers?’ He said, ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Gabriel said. ‘Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked, ‘Why?’ He said, ‘For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur’an) and not to see evil omen in things, and they used to put their trust (only) in their Lord.”

On hearing that, ‘Ukasha bin Mihsan got up and said (to the Prophet), “Invoke Allah to make me one of them.” The Prophet said, “O Allah, make him one of them.” Then another man got up and said (to the Prophet), “Invoke Allah to make me one of them.” The Prophet said, “Ukasha has preceded you.” [Bukhaari, 8/76/549]

This hadith is also in Bukhaari: Prophet ﷺ said, I was with the angel and he told me to look at the horizon. So I looked at the horizon and saw I saw the horizon blocked with the faces of men. They told me to look at the other side, so I looked at the other side and saw the horizon blocked with the faces of men. Allah subhaana wa ta’aala asked me, O Muhammad, are you pleased? Prophet ﷺ said, O Allah, I am pleased, I am pleased. Then Allah said, I will give you in addition to them 70,000 who will enter without any reckoning.

In another hadith, Prophet ﷺ said, I have seen my Ummah, so I was very impressed with their numbers and their looks. They filled the plains and the mountains. Wherever I would look, I would see my Ummah. You can imagine how happy Prophet ﷺ will be on the day of judgment when he sees his Ummah.

Prophet ﷺ said, Get married and have a lot children because I want to be proud of you on the day of judgment. He is asking us to have a lot of children so that we will increase his ummah.

The ambiya have a competition in good amongst each other. When Prophet ﷺ passed by Musa, he was crying. Why was he crying? Because he said that a man after him will have a larger following than him. Until that time, Musa had the largest following. The largest Ummah after the Ummah of Prophet ﷺ is that of Bani Israel. Allah says: *“O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Alamin (mankind and jinns) (of your time period, in the past).”* (2:47) This was talking about when Bani Israel were the chosen – they were the carriers of the followers of truth and they were the first to fight jihad. No other prophet has fought jihad in the past. With Musa (Moses), Allah revealed jihad.

4.2 Half the People of Paradise

The Prophet ﷺ said, “Allah will say (on the Day of Resurrection), ‘O Adam.’ Adam will reply, ‘Labbaik wa Sa’daiik (and all the good is in Your Hand).’ Allah will say: ‘Bring out the people of the fire. Adam will say: ‘O Allah! How many are the people of the Fire?’ Allah will reply: ‘From every one thousand, take out nine-hundred-and ninety-nine.’ At that time children will become hoary headed [gray-haired], every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah.” The companions of the Prophet asked, “O Allah’s Apostle! Who is that (excepted) one?” He said, “Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog.”

Prophet further said, “By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise.” We shouted, ‘Allahu Akbar!’ He added, “I hope that you will be one-third of the people of Paradise.” We shouted, “Allahu Akbar!” He said, “I hope that you will be half of the people of Paradise.” We shouted, “Allahu Akbar!” He further said, “You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).” [Bukhaari, 4/55/567]

4.3 Eighty Rows

In a hadith in at-Tirmidhi, Prophet ﷺ says, The people of Jannah are dividing into 120 rows. 80 rows will be from this Ummah and 40 from all of the other Ummah combined.

Prophet ﷺ says in a hadith in Muslim, I would be the first intercessor in the paradise, and no apostle amongst the apostles has been testified by such a large number of people as I have been testified. (I have the largest Ummah). And verily, there would be an apostle from amongst the apostles that would be testified by only one man from his people.

In Bukhaari, Prophet ﷺ said, “Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.” [Bukhaari, 6/61/504] Why? Because the miracle of Prophet ﷺ is different – it is the Qur’an. The miracles of the other prophets were limited to their era.

5. A Bridge of Purification

On the Day of Judgment, this person will be to a bridge that leads to Jannah – the only road that goes there. He will be stopped. All of the believers that he used to know in dunya and he owes them something – whether it is financial or whether he’s hurt, abused or spoken ill about any of them – they will be bought together on this bridge. Everything that happened between them will be evened out. They will go through a process of purification on this bridge. If you slapped someone in dunya, you’ll get that back. If you spoke ill about someone, you will have to be paid back for on that bridge.

Allah is pure and He accepts nothing that is not pure. Because Jannah is pure, no one can enter until they are 100% pure. The purification process that a person goes through begins in dunya. Any pain or suffering you go through in this world is a purification, and the pain of death, the pain in the grave and the waiting of the day of judgment – all are purification.

In a hadith in Bukhaari, Prophet ﷺ says, *“When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.”* [Bukhaari, 3/43/620] Instinctively, you will know where you belong. You will know where your house is better than you knew your house in dunya. This is because you are a son of Adam and Adam’s (‘alayhis salaam) original house was Jannah. He did not belong to certain country in this world; he did not have a nationality. He didn’t have a pride of belonging to a country; his homeland was Jannah. And his children who are righteous their homeland is Jannah.

Prophet ﷺ says, be in this world as a wayfarer – a traveller.

6. A Tour of Jannah

Imagine that you are taking a tour of Jannah – the true wonderland. No matter how great you imagine jannah, that won’t be a fraction of the real thing. Imagine yourself in the position of experiencing everything we will talk about. The more you are attached to paradise, the more you fear hell, and the closer you will be to Allah.

Allah talks about the righteous in the Qur’an and says: *“...they call on their Lord, in Fear and Hope...”* (32:16) They fear the punishment of Allah, and they are also expecting the ajr of Allah.

6.1 Your First Meal

You’ve spent a lot of time waiting on the Day of Judgment, standing in the heat, with no food or water. You’re hungry and thirsty. As soon as you get to the gates of Jannah, you will be treated. *So what will be the first meal of Jannah and what will you drink?* This meal will start with an appetizer, move onto a main dish and then following that, you will have something to drink. Remember that you’re very hungry and thirsty, so this will be one of the tastiest foods you have ever had.

The appetizer will be fish liver. I don’t know if that is your favourite in liver – or if any of you love to have fish in the first place – but keep in mind that anything you get in Jannah will be good. Prophet ﷺ called it fish liver, but it’s going to be good [see Bukhaari, 6/60/7]

The main course is going to be a good steak. The hadith doesn't say steak, but it says in the hadith that it is an ox – a steer. This steer is alive right now – in Jannah. It is eating in Jannah. As it is the tradition of the ambiya, if they ever had an animal to slaughter, they would do that as an honoring for their guest (like it is mentioned about Ibraheem 'alayhis salaam in the Qur'aan, in which he slaughtered the calf for his guests).

Since you are entering into Jannah, and you are a new guest in paradise, the angels are going to prepare this special treat for you. So this ox/steer that has been feeding in Jannah for a very long time, it will be slaughtered, and you will have its meat in Jannah. [Bukhaari, 8/76/527 and Muslim, 39/6710]

What will you drink? The drink that will be along with this food is from a spring called salsabil. We have no idea what salsabil is. It sounds very good and will taste very good. Thauban, the freed slave of the The Prophet ﷺ, said: While I was standing beside the Prophet ﷺ, one of the rabbis of the Jews came and said: *"Peace be upon you, O Muhammad."* I pushed him back with a push that he was going to fall. Upon this he said: *"Why do you push me?"* I said: *"Why don't you say: 'O Messenger of Allah?'"* The Jew said: *"We call him by the name by which he was named by his family."* The Prophet ﷺ said [out of kindness]: *"[Yes] My name is Muhammad with which I was named by my family."*

The Jew said: *"I have come to ask you (something)."* The Prophet ﷺ said: *"Should that thing be of any benefit to you, if I tell you that?"* He (the Jew) said: *"I will lend my ears to it. [I cannot guarantee that I will benefit, but I will lend my ears to it]."* The Prophet ﷺ drew a line with the help of the stick that he had with him and then said: *"Ask (whatever you like)."*

Thereupon the Jew said: *"Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)? [referring to the day of judgment]."* The Prophet ﷺ said: *"They would be in darkness beside the Bridge."*

He (the Jew) again said: *"Who amongst people would be the first to cross (this bridge)?"* Prophet ﷺ said: *"They would be the poor amongst the refugees [muhajireen]."*

The Jew said: *"What would constitute their breakfast [it is translated as breakfast here, but tuhfa is an appetizer or treat] when they would enter Paradise?"* He (Prophet ﷺ) replied: *"A caul of the fish-liver."* He (the Jew) said. *"What would be their food after this?"* He (Prophet ﷺ) said: *"A bullock which was fed in the different quarters of Paradise would be slaughtered for them."* He (the Jew) said: *"What would be their drink?"* He (Prophet ﷺ) said: *"They would be given drink from the fountain which is named Salsabil."* [Muslim, 3/614 for the rest of the hadith]

6.2 Difference of Levels of Jannah

So now you have had your meal and now you are heading straight for your property in Jannah. You are travelling through your instincts and you are seeing all of this wonder around you – breathtaking scenes.

We know that Jannah is divided into different levels. Allah says: *"See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence."* (17:21)

Allah is saying that people in this world have differences in wealth and health; people have different provisions. Similarly, the people in Jannah will have greater and larger differences. In Jannah, the differences will be huge. Prophet ﷺ says that people who are in a lower level will see people in the level above them as you see stars – that is the tremendous difference between them. Remember that Jannah is huge.

Allah says: “Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous.” (3:133) That is the width of Paradise, not the length.

There are seven heavens. We are living in the lowest heaven, and this heaven, compared to the one above it, is like a ring in a desert. How large is the heaven we are in? Every star that we see and every galaxy that is discovered are all within the lowest heaven. Allah says: “*Verily! We have adorned the near heaven with the stars (for beauty).*” (37:6) We are talking about light years of distance – the sun is about 8 minutes in light years. And the closest star is 4.25 light years. And we know the speed of light. Imagine how far and vast the universe is, subhanAllah! And each heaven is like a ring in a desert compared to the one above it. And the seventh heaven, compared to the al-Kursi of Allah is like a ring in a desert, and the Kursi compared to the Throne is like a ring in a desert.

All of humanity is fighting over this earth and it is not like a speck compared to Jannah. Prophet ﷺ said, “A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone...” [see Muslim, 33/6441 for rest of hadith]

Prophet ﷺ said, “The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others.” [see Muslim, 40/6790 for complete hadith] So small deeds in this world will have a big leverage in akhirah.

Prophet ﷺ said that those who recite Qur’an will be told to recite when they enter Jannah. And with every ayah that they recite, they are going to go up one level. Very small deeds in dunya make a big difference in akhirah.

Allah talks about two groups of people in surah Ar-Rahman. Allah says: “But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens.” (55:46) Allah then says: “And below them both [in excellence] are two [other] gardens.” (55:62) So you have a high status and a lower status beneath them.

6.3 The Lower and Higher Statuses

Ibn Mas’ud reported: Verily the Prophet ﷺ said:

“The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: ‘Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times.’ Then a tree would be raised up for him and he will say: ‘O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water.’ Allah, the Exalted and Great, would say: ‘O son of Adam, if I grant you this, you will ask Me for something else.’ He would say: ‘No. my Lord.’ And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water.

“Afterwards a tree more beautiful than the first would be raised up before him and he would say: ‘O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else.’ He (Allah) would say: ‘O son of Adam, if I bring you near it you may ask me for something else.’ He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water.

“Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: ‘O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else.’ He (Allah) would say: ‘O son of Adam! Did you not promise Me that you would not ask Me anything else?’ He would say: ‘Yes, my Lord, but I shall not ask Thee for anything else.’ His Lord would excuse him for He sees something the temptation of which he could not resist.

“He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: ‘O my Lord! Admit me to it.’*** He (Allah) would say: ‘O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it?’ He will say: O my Lord! Art Thou mocking at me, though Thou art the Lord of the worlds?”

Ibn Mas’ud laughed and asked (the hearers): “Why don’t you ask me what I am laughing at.” They (then) said: “Why do you laugh?” He said: “It is in this way that the Prophet ﷺ laughed.” They (the companions of the Prophet) asked: “Why do you laugh, Messenger of Allah?” He said: “On account of the laugh of the Lord of the universe, when He would say: “I am not mocking at you, but I have power to do whatever I will.” [Muslim, 1/361]

Allah will tell him, “Son of Adam, what will please you? If I give you the equivalent of the earth and everything in it inside Jannah, will that satisfy you?” The man will say, “Yes.” Allah will say, “I will give you that and similar to it and similar to it and similar to it....” So Allah will multiply it 5 times. So the man will stop Allah subhaana wa ta’aala and say, “That’s enough, Allah! I am pleased! I am pleased!” Allah will say, I will give you all of that times 10, and I will give you all that will please your eyes and satisfy your heart (in addition to that.) This the lowest level of Jannah! This is the reward for a man burned in hell for years and the last person to enter Jannah – subhanAllah!

What about the highest level of Jannah? It is like a pyramid – the people in lower levels are more and there are less and less on top. At the very top is only one person.

Prophet ﷺ says, “Whoever after listening to the Adhan says, ‘O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him’, then intercession for me will be permitted for him on the Day of Resurrection.” [Bukhaari, 1/11/588]

Allah reserved this place for Prophet ﷺ. His place is right beneath the Throne of Allah. Prophet ﷺ is right next to the Creator – Allah.

There are other people who are high – the messengers.

Prophet ﷺ was asked who are the best of shuhadaa`. Prophet ﷺ said that when they die, Allah will smile at them. And if Allah smiles at anyone, they will not go through reckoning. They are going to be in the highest mansions of paradise.

Prophet ﷺ also says, The one who looks after the orphan, whether he is a relative or not, I and he will be together in Jannah like this. [Two fingers next to each other].

Also, people will realize that they are getting to an elevated status in Jannah. They will ask why they are being elevated in status, and they will be told: Because your children used to make istighfaar for you. If you want to be dutiful towards your parents, make du'aa` for them. And teach your children to make du'aa` for you as well.

6.4 Walking to Your Palace in Jannah

Prophet ﷺ says in the hadith that we talked about earlier that you will know your place in Jannah more than you knew your house in dunya. Instinctively, you will know where your residence is in Jannah.

So you get to this huge mansion that is yours. One brick is gold and one brick is silver; wonderful colours. Architecture is something that we don't know of in this world. In Jannah, there is no limitation of gravity, the material of Jannah is not restricted as it is in dunya; there's no concrete or tile in Jannah. The palaces are of gold and silver.

You're getting closer and closer to your palace, and you see something that makes you freeze in your tracks. You become immobile and you cannot move any further, because of the stunning beauty of what you see – *your wife in Jannah*.

Before we talk about that, let's talk about your palace in Jannah. Allah says in the Qur'an: *"But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise."* (39:20) There's a lot of emphasis in Jannah of things above each other. Things are in all directions; it is not like the surface of this earth. Only Allah knows if Jannah is limited to the three dimensions. This is just speculation, but Jannah is different. The rivers are flowing beneath them.

Everything that we have in dunya, there is something that resembles it in akhirah. But that is the only thing that is the same – the name. There is Fire in dunya and Fire in akhirah. But the fire in akhirah is different. Prophet ﷺ says that hell fire was burned for 1,000 years until it turned red. Then it was burned for 1,000 years more until it turned white. And then it was burned for 1,000 years more until it turned dark. Imagine black fire. There is fire in dunya in fire and akhirah, but they are different. Similarly, there is water, milk and wine in Jannah. The only thing that they have in common with the things in this dunya is the name. The quality and quantity is completely different. Just as there are tents in this dunya, there are tents in Jannah. Allah says: *"Companions restrained (as to their glances), in (goodly) pavilions."* (55:72) You have these huge pavilions.

The Prophet ﷺ said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)." [Bukhaari, 9/93/588]

In another hadith in at-Tirmidhi Prophet ﷺ said that there are rooms in Jannah where you can see the outside from the inside and from the inside you can see the outside. How can that be possible? We don't know. One Bedouin asked Prophet ﷺ who these rooms would belong to. Prophet ﷺ said that they are for those who speak good words, feed the poor, they fast and they pray at night when people are sleep.

Prophet ﷺ said: “A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others.” [Bukhaari, 4/54/466]

6.5 How can we increase our property in Jannah?

Prophet ﷺ said, “Whoever built a mosque, (Bukhari thought that ‘Asim, another subnarrator, added, “Intending Allah’s Pleasure”), Allah would build for him a similar place in Paradise.” [Bukhaari, 1/8/441]

Prophet ﷺ said, If you pray 12 rak’ah of sunnah on a daily basis, Allah will give you a palace in Paradise. What are the sunnah prayers? Two before fajr; four before dhuhr & two after dhuhr; two after maghrib and two after isha. Every day, you could be building yourself a new house in Jannah. While it could take you years to build a house for yourself in this dunya, but in akhirah you can get it for these prayers every day. Let us take advantage of this reward.

6.6 Your Spouses

So you are walking towards your palace in Paradise and you see your wife. Whether it is your wife from dunya or your wife from Jannah – but you will see her face and just be frozen in his tracks because of her beauty. Allah says about them, “*Companions of equal age*” (78:33) and He says, “*We have created (their Companions) of special creation, And made them virgin – pure (and undefiled), Beloved (by nature), equal in age.*” (56:35-37)

One of the scholars said that this man will just stand there and stare at her for 40 years. These women are not beautiful because they were voted in by a panel of men at a beauty contest Allah said that they are beautiful, and it is enough for us that Allah said they are beautiful. Allah says, “*In them will be fair companions, good and beautiful.*”

Anas ibn Maalik narrated that Prophet ﷺ says, in a hadith in Bukhaari, “If one of the women of Jannah would just appear to the people of this world, the distance of the heavens and the earth would be filled with light and her scent will cover the whole distance, and the scarf that she has on her head is better than the world and everything in it.”

This sun of ours that lights up this earth is very close to us. If we go further away in the solar system, the sunlight barely penetrates other parts of the universe. And we have a woman of Jannah, at a much farther distance, and her light will fill the heavens and the earth. Prophet ﷺ said that a piece of cloth on her head (her scarf) is better than the earth and everything in it.

Once, Prophet ﷺ received a piece of cloth as a gift and the sahabah were quite impressed with it – they were passing it around and touching it. Prophet ﷺ smiled and he said, “*It seems that you are impressed by the quality of this cloth. The handkerchiefs of Mu’aadh ibn Jabl in Paradise are better than this.*” So the quality of things in Jannah is better than anything in this world.

Allah says, about the Hur al ‘ayn, that they have a special creation. The same goes for men – they will have the height of Adam ‘alayhis salaam, which is about 90 yards; the beauty of Yusuf ‘alayhis salaam [who was the most beautiful man]; the age of ‘Eesa [Jesus] ‘alayhis salaam – which was 30 years.

Men in dunya will be impotent compared to the men of akhirah. The sahabah were quite shocked by this description. Prophet ﷺ said, in a hadith in at-Tirmidhi, that a man in Jannah will have the strength of 100 men in this world. Everything is better in Jannah.

Allah says of the women of Jannah: *“(In beauty) they are like rubies and coral.”* (55:58)

Prophet ﷺ says in another hadith that the women of Jannah will be so beautiful that you will be able to see the marrow in the bone from behind the clothes. How could this be a sign of beauty? Keep in mind that RasulAllah has seen this and he is trying to convey it to us. Our minds are unable to grasp this different dimension in Jannah and we cannot understand it.

6.7 Entering Your Palace

You will enter into your mansion. Everything is new to you. Everything is an experience. You look at the furniture in your mansion – the quality, the arrangement, etc. You go from room to room, saying alhamdulillah. This is an insult to call it furniture, because there is no comparison.

Allah says: *“Therein will be Thrones (of dignity), raised on high. Goblets placed (ready), and cushions set in rows.”* (88:13-15)

They are not just beautiful, but the way the furniture is arranged is special. Imagine that an angel that is a specialist and specially prepares this for you. So you and your wife will go around and be amazed by the taste and art of the angels, and comparing it to your house in dunya and the difference. So you'll go and have a seat and touch the fabric, impressed with everything.

Allah says: *“They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.”* (52:20) So you'll spend a few months, enjoying the pleasure of these cushions and this beautiful palace.

In the lowest Jannah, you will have 10 times of this dunya and everything in it. The levels in akhirah in huge – so imagine how much more a person in a higher rank will have! So this is humongous real estate in Jannah.

You will have youth running around your palace, dressed in wonderful colours, they're all smiling and serving you all of these things you have never seen before. Just seeing how welcoming and bright these youth are is an enjoyment in itself.

Ibn Kathir says, the people of Jannah will be served by youth that live for eternity. They never change or grow in age. If you see how many they are and how willing they are to serve you and how bright and beautiful their faces are, smiling all the time, and you look at the colours of their clothes and the jewellery they are wearing, they appear to be scattered pearls.

Allah says, *“And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.”* (76:19) Your wife doesn't have to do anything; it is pure enjoyment for both of you. So you're sitting there and being served by these wonderful servants. You'll have something to eat and drink and then you'll leave.

6.8 Four Rivers of Jannah

You will have a guide for you since the property is so big. As soon as you leave your mansion, you'll smell this wonderful smell. You'll look for the source and discover that it is the soil of Jannah. You'll pick it up and see that it is musk. You'll go and find that this soil – white, pure musk – is the soil of Jannah, everywhere.

Then you will hear the sound of water. You'll ask your guide, what is this? He will tell you that it is a river, located right beneath your palace. You'll wonder, I have a river underneath my palace?! And then he will tell you this river belongs to you – it's all yours. You'll go to visit it. You'll ask the guide, what is this? The guide will tell you, it's a **River of Water**. You'll take a cup and keep drinking – it is nothing like the water of this world. Now, if you're Jannah, you're not drinking because you are thirsty. If you are in Jannah, you already had a drink of al-kawthar, and that will satisfy you for eternity.

On the Day of Judgment, an extension of al-kawthar will come to where the Day of Judgment is being held. Prophet ﷺ will be standing next to this pool/lake, and he will be pouring water for his followers. He will do it with his own hands. If you are one of the Muslims and he is making shafa'aa` for you, he will invite you and provide you water and feed it to you. That cup of water that you will drink from the Prophet's hands will be sufficient for you. So the people of Jannah drink for pure pleasure.

You'll keep drinking from this water – it just decipitates. Prophet ﷺ said that it will come out as a burping – but it is the smell of musk. Your guide will say, what are you doing? You'll say that this water tastes wonderful; I just want to keep drinking from it. He will say, that's up to you, I'm your guide, I'll do whatever you want. But tell you what – you have another river that is better than this.

So you'll say, let's go visit this other river. You, your wife and your guide will travel about 1,000 miles to your other river. Of course there are other forms of transportation in Jannah and you can go as fast or slow as you want. Your guide will tell you this **River of Milk**; it will not taste, look or smell like the milk of this world. You and your wife will take cups and keep drinking here as well. Your guide will tell you that there is a third river that is better than this.

You will travel to this third river. You'll ask, what is this? He will tell you, this is the **River of Honey**. You'll have some to drink. Your guide will take you to your last river, then. And that is the **River of Wine**. You'll spend some time drinking from the wine from that river.

Then you'll have a tour of the springs. Allah says, *“(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear...”* (47:15)

Then you will go to al-kawthar. The Prophet said: “While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, ‘What is this, O Gabriel?’ He said, ‘That is the Kauthar which Your Lord has given to you.’ Behold! Its scent or its mud was sharp smelling musk!” [Bukhaari, 8/76/583]

Allah says: “As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.” (76:5-6) So you'll go and join other believers there and drink with them. Then you'll have a chat with them and drink and then move on to others.

Allah says: “Truly the Righteous will be in Bliss: On Thrones (of Dignity) will they command a sight (of all things): Thou wilt recognize in their faces the beaming brightness of Bliss. Their thirst will be slaked with Pure Wine sealed: The seal thereof will be Musk: And for this let those aspire, who have aspirations: With it will be (given) a mixture of Tasnim. A spring, from (the waters) whereof drink those Nearest to Allah.” (83:22-28)

And Allah also says: “*And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.) A spring there called salsabil.*” (76:17-18)

6.9 Day and Night in Jannah

You start noticing something – there is no sun or moon. There is no darkness; there’s no shadow; no winter, fall or spring. You start wondering how long the day is – *is there day and night?* You find out that it is constant daylight. The only way you recognize if its day or night is by a beam coming from the Throne of Allah. Otherwise, it is all light in Jannah.

AlQurtubi says, “There is no night or day in Paradise, but it is continuous light.” Ibn Taymiyyah says, “There is no sun, moon, night or day, but you know the morning from the afternoon from night from a beam of light that is coming from underneath the Throne of Allah.”

Allah says: “*And they will have therein their sustenance, morning and evening.*” (19:62)

6.10 Trees in Jannah

Prophet ﷺ said, “There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite: ‘In shade long extended’ (56:30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets.” [Bukhaari, 4/54/475]

Then you go to other places and see other trees. The trees look very different. There are trees with all silver branches, all gold branches, some that produce fruit, some that produce clothes...etc etc...

The Prophet ﷺ said: “*Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty.*” [Muslim, 1/309]

Once, Prophet ﷺ was speaking about Jannah. A man asked RasulAllah, “*O Messenger of Allah, are the clothes of Jannah created or are they woven?*” The Sahabah laughed; they thought it was a stupid question. The Prophet ﷺ asked, *Why are you laughing? Are you laughing because he is ignorant and he is asking somebody who knows?* In other words, RasulAllah was saying that there is no question that is stupid. RasulAllah told the man, *The clothes of Jannah come out from the trees of Jannah.*

Allah says: “Every time they are fed with fruits there from, they say: ‘Why, this is what we were fed with before,’ for they are given things in similitude.” (2:25) You can see how picky the people of Jannah become; they don’t want to have the same food again. They will realize that it only gets better.

Prophet ﷺ says in a hadith in at-Tirmidhi, the trees of paradise, the branches and the trunk of it, are made of gold.

How can you increase your share in the trees of Jannah?

Prophet ﷺ met with Ibraheem ‘alayhis salaam in Israa’ wa miraaj. Ibraheem is the father of this Ummah; he wants the best for this Ummah. Even though he died thousands of years before Prophet ﷺ, and is so detached from this Ummah (in terms of time span), he was still so eager to help us.

He tried to help Prophet ﷺ and so he said to him: “O Muhammad, give your Ummah my salaam, and tell them that Paradise is beautiful – its water is pure, and its soil is clean, and tell them it is vast, huge pieces of land. The trees of Jannah are subhaanAllah, walhamdulillah, wa laa ilaaha ilallah, wAllahu Akbar.” It’s that easy – just saying that makes a tree grow in Jannah for you. Use your time in dunya to grow acres of these trees. You don’t want to find empty land when you go there.

If you want to have some treasures in Paradise: la hawla wa la qu watta ilallah billah. That is of the treasure of the treasures of Paradise.

What about the animals and the birds of Jannah? Prophet ﷺ was asked about the rivers of al-kawthar. So he said, it is a river that Allah has given to me. It is whiter than milk and sweeter than honey. There are some birds that drink from it, and their necks are like the necks of camels; these birds are so huge and well fed from drinking from al-kawthar. They are organic, however, because sometimes we associate size with growth hormones. ‘Umar ibn AlKhattaab was in the audience and he said, subhaanAllah, they must be having a lot of fun! Prophet ﷺ said that the ones who will eat them will have more fun [the people of Jannah].

Allah subhaana wa ta’aala says: “*And the flesh of birds, any that they may desire.*” (56:21) Say you see a bird that really opens up your appetite – you just make a request and point towards it; it will be there for you immediately for you to eat.

6.11 The Wine of Jannah

Allah Says: ‘*Round will be passed to them a cup from a clear, flowing fountain, baydaa`oo – crystal white, of a taste delicious to those who drink it. Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication there from.*’ (37:45-46)

Ibn Kathir says, it will not cause them headache, nor will it make them lose their minds. Ibn ‘Abbaas says that there are four negative aspects of alcohol: drunkenness, headaches, increased urination and nausea and vomiting. These are four negative side effects of drinking.

Ibn ‘Abbaas says that Allah has purified the wine of Jannah from all four of these things. The people of Jannah will drink a lot of wine, but it will not make them drunk, it will just give them pleasure. Everything in dunya is a mixture of pleasure and pain – there is nothing completely good or completely bad.

This world is not good enough to be Jannah or bad enough to be Hell. Alcohol comes with all of these side effects, that is why it is made haraam in Qur’an. Allah says that there are some good aspects from it, but the sin coming from it is greater. In Jannah, all of these side effects will be gone and it will be pure pleasure.

7. WHY do the people of Jannah Eat?

AlQurtubi says, The people of Jannah do not eat to relieve themselves of pain of hunger; they do not drink to quench themselves of thirst; they do not put on perfume to eliminate bad smell. The reason that they do these things is because they want to have continuous pleasures. And he says to look at the two verses where Allah tells Adam in Jannah: *“There is therein (enough provision) for thee not to go hungry nor to go naked.”* (20:118)

So we’re not putting clothes on in Jannah to cover our nakedness; we’re not eating to relieve ourselves from hunger; nor are we suffering from thirst. So everything in Jannah is for the purpose of pleasure and pleasure alone. Then he [AlQurtubi] says, Everything that people used to like in this world, similar will be given to them in Jannah, but then Allah is hiding from them things we don’t even know about.

8. Which Husband will a Woman Be With?

There was a question about a woman who is divorced or widowed – who will she be with in Jannah? First of all, if a man is married to a woman and they are both going to Jannah, they will both be in Jannah, even if they are different in Jannah. How will that affect their statuses? Allahu ‘Alam, but the lower level will jump up to the higher level, because Allah, out of His Mercy, will not lower anyone in Jannah.

Allah says, *“Gardens of perpetual bliss. They shall enter there, as well as the righteous among their fathers their spouses, and their offspring: and angels shall enter unto them from every gate.”* (13:23)
And Allah says, *“They and their wives, in pleasant shade, on thrones reclining.”* (36:56)

Allah says: *“Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.”* (43:70) So they will all be greeted into Jannah.

Now, what happens in the situation where a man passes away and his wife marries after him? For the other scenario, where the wife passes away and the man remarries, he will be with his first wife and his second wife. In this case, where the woman remarries, who will she be with in Jannah? There is a narration that Mu’awiya wanted to marry the wife of Abu Dardaa` and she refused. Umm Dardaa` said that she heard Abu Dardaa` say that Prophet ﷺ said A woman will marry her last husband in dunya. This hadith is da’eef [weak], but it is strengthened by two other narrations.

Asmaa` bint Abi Bakr was married to AzZubayr ibn Al-Awwaam – one of the ten promised Jannah. She went to her father (Abu Bakr) and complained to him about her husband being too strict with her. AzZubayr ibn AlAwwaam was a very strong man – a knight. He was amongst the strongest in the Sahabah. The other Muslim soldiers once told him that he had such a powerful sword; AzZubayr got mad and said not to give credit to the sword, it was his arm.

There are numerous stories telling about AzZubayr’s courage and his strength; it was legendary even amongst the sahabah. AzZubayr was very strict in his dealing with his wife, Asmaa` as well. Abu Bakr didn’t have a problem with her complain; it was valid. AzZubayr had her do laborious work and was strict with her. Abu Bakr said to her, *“O my daughter please be patient, because a woman, if she has a righteous husband and then he dies, and she does not marry after him, Allah will bring them together in Jannah.”* Abu Bakr knew she was going through tough times, but he wanted her to be patient because Abu Bakr knew that AzZubayr would have one of the highest statuses in Paradise, so he wanted for her that to be in the same high status as AzZubayr in Jannah. It is not all about this life.

This is also an advice to the brothers and sisters – if you don't like something in your spouse, but they are righteous, be patient. It is not about dunya.

A woman came to 'Umar ibn AlKhattab and said, "O 'Umar, I do not love my husband." 'Umar looked at her and said, "Marriages are not all based on love." It is a cooperation in al-dunya, and then we are going to pass away. It's not all romantic love; it's about a house that they are establishing, raising a Muslim family and bringing up children in a good household. There needs to be some compassion. Prophet ﷺ said, Don't be harsh with your spouses, because if you don't like something in them, then there is something else good in them that you love in them, and it should compensate. We are not going to get our pleasure and reward in dunya; we are going to get it in the akhirah inshaAllah.

The other narration is from when Hudhayfah was dying. He said to his wife, "O my beloved wife, if you want to be my wife in akhirah, in Jannah, then do not marry anyone after me, because I heard Prophet ﷺ say that you will be with your last husband."

Won't I be Jealous of the Hoor Al 'Ayn?

Dear sister, let's get it straight first of all that nobody will have any bad feelings – no pain, jealousy, etc in Jannah. Allah knows His creation better than anyone and He knows what will make them happy. Ibn AlQayyim said that Muslim scholars are needed in both dunya and in akhirah. They are needed in dunya to guide people to the straight path. In akhirah, they are needed to know what to ask Allah for in Jannah. We don't even know what's good for us! We may even have to ask the scholars what to ask Allah for.

9. Gold and Silver

Allah says: *"And amongst them will be passed round vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof according to their wishes."* (76:15)

It is transparent, but not glass, it's silver. You discuss this with your wife; look at how amazing it is. One of your servants will say, let me take you and show you something that is more impressive.

In one garden, everything is made of gold. In the other, everything is made of silver. So you go to this garden of silver and you see that the trees, the palaces, the cups, the plates, the tables, the floor, the tiling, ALL are made of pure silver.

Then you move onto the next garden and everything is gold. Maybe your wife would tell you, I'll take this garden (the gold one) because gold is haraam on you. The guide will say, it's halaal for both of you. If you want me to give you even more, you'll get it.

Everything is a combination of physical and psychological happiness. You will get everything you want.

Prophet ﷺ says, *"There would be two gardens (in Paradise) the vessels and contents of which would be of silver, and two gardens whose vessels and contents would be of gold. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden."* [Muslim, 1/346]

10. Socialization in Jannah

Part of the pleasure of Jannah is the social aspect. It's not like you are alone with your wife and you two eventually get sick of each other. There is a very lively social life in Jannah. The people of Jannah meet together and spend a lot of time together. If you want, you can make the first objective when you get to Jannah to get to know everyone in Jannah.

Because there is no time limit on anything, you can meet with whoever you want and spend as much time with them as you want. Allah subhaana wa ta'aala tells us of many of these conversations in the Qur'an.

First, it is important to remember that Allah says: *"And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity)."* (15:47) The reason why there is so much pleasure in meeting people is because there is no sense of ill feeling between any two people. Everyone loves everyone else in Jannah.

Prophet ﷺ says that their hearts will be like the heart of one man. So just meeting each other is a joy in itself – even before the conversation starts. You will be released from all of these built-in negative feelings (jealousy, hatred, etc). They are negative, but it is human nature to have these feelings. As a Muslim, you have to fight a jihad within yourself to get rid of these feelings. In Jannah, all of these ill feelings will be gone.

When Prophet ﷺ was a child, Gibreel and another angel came down and opened up his heart and took out a cloth of blood, saying *"This is a share of shaytaan."* Any influence of shaytaan over his heart was taken out. Everyone of us has a qareen – a shaytaan that is with you wherever you go, trying to mislead you. Prophet ﷺ said, With me, my qareen became a Muslim.

In Jannah, we do not have to suffer from all of this. Sometimes, in dunya you will have some ill feeling towards your brother, even though you know you should love him. In Jannah, all of this will be gone.

11. Conversations with the People of Hell

Allah says: *"Then they will turn to one another, mutually questioning. A speaker of them will say: 'Verily, I had a companion (in the world), Who used to say: "Are you among those who believe (in resurrection after death). (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"' (The man) said: 'Will you look down?' So he looked down and saw him in the midst of the Fire."* (37:50-55)

By the way – the people of Jannah will have access to the people of the fire. They will be able to see the people of the fire. This will add to their pleasure because they can appreciate what Allah saved them from. So this man will speak to this man in hell. He will say: *"By Allah! You have nearly ruined me. Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."* (37:56-57)

The people of Jannah will laugh at the people of Hell, just as the people of Hell used to laugh at the people of Jannah in this world. The Companions of the Garden will call out to the Companions of the Fire: *"We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?"* They shall say, "Yes"; but a crier shall proclaim between them: *"The curse of Allah is on the wrong-doers."* (7:44)

The third conversation: “Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); And when they returned to their own people, they would return jesting; And when they saw them, they said: ‘Verily! These have indeed gone astray!’ But they (disbelievers, sinners) had not been sent as watchers over them (the believers). But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. On high thrones, looking at all things.” (83:29-36)

12. No Worship Except Tasbih

In Jannah, there is no worshipping of Allah. You are not commanded to pray, fast or give zakah (charity). The period of worshipping of Allah is over with. The only form of worship in Jannah will be tasbih. Prophet ﷺ says in Al-Bukhaari, **They would praise Allah in the morning and in the evening.**

The scholars say: this is not something that they are requested from them. It is something that they do naturally. It is a form of entertainment and joy for them to do. They will be given tasbih like they used to breathe in this world. So, glorifying Allah will be their breathing; it is something that is effortless. So they are not breathing air; they are breathing tasbih

13. Anything You Want

The people of Jannah can ask for whatever they want. There are no restrictions.

Prophet ﷺ mentions to us an example of this, and it is in Bukhaari. Once the Prophet was narrating (a story), while a Bedouin was sitting with him. *“One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, ‘Are you not living in the pleasures you like?’ He will say, ‘Yes, but I like to cultivate the land.’* When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, *‘O son of Adam! Take here you are, gather (the yield); nothing satisfies you.’”* On that, the Bedouin said, *“The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers.”* The Prophet smiled (at this). [Bukhaari, 3/39/538] That’s funny What the Bedouin said; he was surprised that anyone would want to farm in Jannah.

In another hadith, in at-Tirmidhi, Prophet ﷺ says, If someone in Jannah wants to have children, the pregnancy and the birth and the growth of the child will be immediate, as he wants. There is a difference of opinion on what this hadith means.

There are some scholars that say that obviously in Jannah, the spouses will enjoy each other, but there will not be any children involved. They say that the meaning of this hadith says that *IF* the person wants this to happen, it will, but the person will not want it.

This eliminates a lot of the confusion with questions such as – *“If you can ask, can you ask to be elevated? And how far can you be elevated?”* So this hadith is saying IF you were to, though you will not. You will not ask to be elevated to the highest rank in Jannah, because you know you do not deserve it; someone else does. In fact, if you were requested to go to a lower level, you would do so, because you will be having so much fun.

In the hadith of the last man to enter Jannah, there is a narration that says, when Allah gives him 10 times the world and everything in it, his two wives of hoor al 'ayn will come to him and say, *"Praise be to Allah, Who has bought you to us, finally."* When he hears that, he will say, *"Allah subhaana wa ta'aala has blessed me and given me what He has not given anyone else!"* He is so happy with what Allah has given him.

14. The Marketplace

Prophet ﷺ says that there is a sooq in Jannah – a marketplace. Keep in mind that a lot of the descriptions of Jannah were given for the first generations of Muslims to understand. So many of the descriptions were associated with what they know. For example, for a man who gave a camel for the sake of Allah, RasulAllah told him he would be given 700 camels in Jannah. Camels were used as an example for them, but say a person gave cows – would he be given camels? Now, he would be given cows.

The marketplace was also a cultural centre for the Arabs. The poetry, the competitions in language and in speeches, etc was the marketplace as well. They used to go there for trade and business; the poets would give public speeches there. It is mentioned in the hadith that Prophet ﷺ would give da'wah in the marketplace. The people of Jannah will have similar places in Jannah. The intent is not for business, but it is for people to meet. Similarly, there are places in downtown, etc that are business districts, but people go there at night to have fun, meet, go to restaurants, etc.

Prophet ﷺ says in a hadith in Muslim, "In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us." [Muslim, 40/6792] Jannah only gets better and better by the passage of time.

You will be with your family in the privacy of your family, enjoying the fruits and food of Jannah with them. Then you will hear an announcement inviting you to this city centre, downtown, the sooq, or whatever you want to call it. You will rush there with your family and find that all of the people of Jannah are gathered in one place. Not only will you be gathered in Jannah, but you will see all of the people of hell gathered in one place. In the area separating Jannah and naar, the angels will bring with them death in the form of a ram. You will see death in a physical form. Everyone will extend their necks up – a very exciting moment.

Everyone is paying attention. Then the angels will take a knife and slaughter death. Death will cease to exist. Then they will make an announcement and say, *"O people of Paradise, you will live for eternity, and there is no death."* And *"O people of Hell fire, eternity and death."* RasulAllah said that if there was ever a moment where a person would die because of how happy they are, it would be this moment for the people of Paradise. And if there was a moment in which a person would die from sorrow and despair, it would be this moment for the people of Hell. This would be the best moment for the people of Jannah and the worse for the people of Hell. [Bukhaari 6/60/254 and Muslim 40/6827]

Allah says: "Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire." (44:56) and "They will live there for eternity."

After the people get together to witness the death of death, they will make a final du'aa`. Allah says: Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!" (10:10)

The final world that they will say is alhamdulillah – praise be to Allah. Imagine that you are there and now you are saying alhamdulillah, this is where you will be for eternity.

15. Something Even Better!

They think that they have it all, the best of Jannah, but they don't realize that there is a surprise that is waiting for them. They don't think that there is nothing that can make them happier, but there is something even better for them...

The Prophet ﷺ said that Allah would say to the inmates of Paradise: "O, *Dwellers of Paradise*," and they would say in response: "At your service and pleasure, our Lord, the good is in Your Hand." He (the Lord) would say: "Are you well pleased now?" They would say: "Why should we not be pleased, O Lord, when You have given us what You have not given to any of Your creatures?" He would, however, say: "May I not give you (something) even more excellent than that?" And they would say: "O Lord, what thing can be more excellent than this?" And He would say: "I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you." [Muslim, 40/6787] This will be a moment in which the psychological happiness of the people of Jannah cannot be described. What is a better thing for them.

If you love someone in dunya – such as a husband and wife loving each other – you care a lot about what the other thinks about you. And you always want them to be happy because they are dear to you. Your love of Allah in Jannah will be so huge and great that when Allah says that He is happy with you, you will be at a level of happiness you have never experienced in Jannah. Now you will think that there is nothing better, but there is STILL something better than that! Jannah only gets better.

Prophet ﷺ says in a hadith in Muslim, When those deserving the Paradise would enter into Paradise, the Blessed and Exalted Allah would say, 'Do you wish me to give you anything more?' They will say, 'O Allah, You have brightened our faces; You have made us enter Paradise and saved us from Hell Fire; there is nothing else that we want.' Allah would lift the Veil from His Face. And of the things given to them, nothing would be dearer to them than Allah, the Mighty and the Glorious. The biggest deprivation of the people of Hell is that they would not see Allah.

Seeing Allah is something not possible in this dunya. Musa had asked Allah to see Him. Allah told Musa that he could not see Him, but He told Musa to look at the mountain; if the mountain stood in its place, Allah would reveal Himself to Musa. Allah revealed Himself to the mountain, and the mountain turned to dust. Musa, just seeing the mountain, fell unconscious – what would happen to him if he saw Allah? Our bodies are too fragile to sustain the beauty and the glory of seeing the Light of Allah. In Jannah, Allah says that our creation will be different. Our bodies will be stronger and more able to enjoy the pleasure of Jannah.

The people of the lower levels of Jannah will get to see Allah once a week – every Jum'ah, and it would coincide with the time of Jum'ah. Jum'ah is the most special day; Allah has reserved it for the Ummah of Prophet ﷺ. You cannot just walk into this meeting place – the angels will escort you in and seat you. The seats are reserved. You will have this meeting with Allah subhaana wa ta'aala.

The closer you were to the imam in dunya, the closer you will be to Allah subhaana wa ta'aala. You will meet with Allah. In the end of the meeting, Allah will ask you what you want; He will tell you – everyone in there – to make a wish. Everyone will ask Allah what they want, then they will go home. Prophet ﷺ says that in the higher levels, the people will meet Allah twice a day!

16. Late Comers to Jannah

Prophet ﷺ says in Bukhaari, “Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them Al-Jahannamiyin the people of Hell Fire.” [Bukhaari, 8/76/564]

This is not discrimination, because there is no discrimination in Jannah. There are no second class citizens in Jannah. They will not be stripped of any of their rights in Jannah. They will have what everyone else is having in Jannah. We now think that they think it is an insult to call them *Al-Jahnnamiyin*. That is because we are unforgiving. If somebody makes a mistake 10 years ago, even after tawbah, we will say, “You made a mistake.” We bring up the past as humans, but Allah is forgiving and merciful. Allah punished these people in hell, but now the past is over with and Allah loves them; He will be pleased with them and their past is closed. Allah will also make you [people] like that in Jannah – you will be forgiving. You will know that if it weren't for the forgiveness of Allah, you would not have made it here.

When you are calling them the people of hell fire, that is just a way of knowing them. It is not a degrading term in any way. Everyone in Jannah is in the same boat; they are all human beings and they all sinned. There was just a different variation of how much they sinned.

Prophet ﷺ says, “The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it. But the people whom the Fire would afflict (temporarily) on account of their sins, He would cause them to die till they would be turned into charcoal. Then, they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: ‘O inhabitants of Paradise, pour water over them.’ Then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe. [The other narrator says: The man said that because there was no vegetation in Makkah. RasulAllah did have that expertise because he was a shepherd.]” [Muslim, 1/357]

In another hadith, Prophet ﷺ says, “When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.” [Part of the hadith Bukhaari, 9/93/532]

The ones who believe in *la ilaaha illallah* will eventually be bought out of Hell. There is an interesting hint in this hadith – if somebody doesn't pray, how will the angels find them in Hell Fire? So Salah is a very serious matter. Even though the person will come out of the Fire because of saying *la ilaaha illallah*, the angels will recognize them because of their salah.

17. Jannah is Surrounded by Obstacles

We ask Allah to make us of those who do not have to suffer in the Fire. How can we endure the Fire of Hell if we cannot hold our finger in this worldly fire? The people of Hell Fire will say, *“If we had any intelligence, we would not be here.”* Allah has shown us the truth. With Muslims, the situation is that we know the truth. If we choose not to follow it, then that’s even more dangerous. Because that is what is why the hypocrites are in the lowest of hell – because they knew the truth and rejected it.

Getting to Jannah is not easy.

Prophet ﷺ said that we have to go through obstacles to Jannah. Abu Hurayrah narrated that

Prophet ﷺ said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.” [Bukhaari, 8/76/494]

The story of this hadith is that when Allah subhaana wa ta’aala created Jannah and Naar, He told Jibreel to visit them. He paid a visit to both, and he came back to Allah and said, *“I don’t think anyone would hear about Jannah and not enter it. I don’t think anyone would hear about Hell and avoid it.”* So Jibreel was saying that this is so straightforward and takes common sense – all humans will end up going to Jannah.

Jibreel ‘alayhis salaam was told to go visit them again. This time, Allah wrapped up hell in shahawaat (the desirable things to us; our passions) – this is what attracts us to sin.

Imagine hell as a magnet, pulling us towards us. Remember the analogy that Prophet ﷺ gave of him being the man in the desert, trying to save insects from going into the fire.

Jibreel saw hell after it was wrapped in these desires and passions. Then he saw Jannah and saw that you have to go through all of these obstacles and disliked things to get to Jannah. Jibreel came back to Allah and said, *“Now, I don’t think anyone will make it to Jannah. I think all of them will go to hell.”*

An-Nawawi (who has the best commentary on Sahih Muslim) comments on this hadith and says, “Hell fire and Paradise are covered with a veil, and you cannot get to the veiled unless you cross the veil. And crossing the veil to get to Jannah is by going through the disliked and difficult things. For example, being very active in ‘ibaadah; having commitment to ‘ibaadah; being patient; not getting angry; being forgiving; having compassion; giving sadaqa; and staying away from the sins.”

18. The People of Jannah will Inherit from the People of Hell

Every living being on the face of earth has property in Jannah. This is because our homeland is Jannah; that is where we are all from. We kind of adopted other homes later on, but we were all from Jannah. We are descendants of Jannah because that is where Adam ‘alayhis salaam and Hawwaa’ were born. Everyone has a place in Jannah.

If they choose to commit sins, then their property will be taken by the few sons of Adam that will enter Jannah. Therefore, you might end up inheriting the property of a lot of people. That is because we know that the population of Jannah compared to the population of Hell is very minuscule.

Allah says: “This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world.)” (43:72)

19. The Majority in Paradise are the Weak

Prophet ﷺ says that the majority of the population of Jannah will be from du'aafaa' – the weak. He says, "Shall I tell you of the people of Paradise? They shall comprise of every poor, humble person. And if he swears by Allah to do something, Allah will fulfil it. Whereas, the people of the fire comprise every violent, cruel person." [Bukhari]

The poor people, in general, tend to be humble because they don't have a lot of wealth to distract them. They tend to be more attached to the good deeds than other – in general. They tend to make up the lion's share of the people of Jannah.

Money in itself has nothing to do with where the person will end up. It has to do with how they use the money. If they use it properly, they will have a higher status than the poor because of that added sacrifice. Of the ten promised Jannah, one can assume that the majority of them were considered to be among the wealthy of the Sahabah – Abu Bakr, 'Umar, 'Uthmaan, 'Ali, 'AbdurRahman Ibn 'Auf. The problem is when the weakness of the human being takes over and money tempts and seduces them. Since the poor don't have all of these temptations, they tend to be closer to Allah. Plus, when a person has a lot of wealth, which usually translates to power – you have access to things others do not have. This person would feel self-sufficient, and they would feel that they don't need help from others – especially from Allah. And that is what Qarun said.

Prophet ﷺ says that Allah knows what is best for His creation. For some people, wealth is good for them; if they were poor that would corrupt them. And vice versa is true as well. This is true for health and illness as well.

20. Who is More in Jannah – Men or Women?

Now we get to the million dollar question: Who populates the majority of Jannah – men or women? Abu Hurayrah heard a conversation between the sahabah. Some of the men who were present were boasting that men are more than women in Jannah. Some man stated with a sense of pride and some disgust whether they would be more men in Paradise or more women. Upon that, Abu Hurayrah reported that the Prophet ﷺ said, "The members of the first group to get into Jannah would have their faces as bright as the full moon at night. And the next group would have their faces as bright as a shining star. And every person among them will have two wives, and the marrow of their shanks would glimmer beneath their flesh. And there would be none amongst them that would be without a wife."

Abu Hurayrah was using this hadith to refute what they were saying: that men are more than women in Jannah. Abu Hurayrah was saying no because every man will be married to two wives, and every man will be married – therefore, women are double the number of men in Jannah. This was the response of Abu Hurayrah. This is good news for the sisters.

However, for the sisters there is a slight bad news – we don't know if these two wives are from hoor al 'ayn or if they are from the women of the dunya.

Since the Prophet ﷺ said in a hadith in sound hadith of Bukhaari and Muslim that *the majority of the people in hell are women. "I've seen that the minority of the population of Jannah are women."*

21. Children of the Believers

AnNawawi says that it is the consensus of the scholars that the children of the believers that die before the age of takleef (the age of responsibility) that they will be in Jannah. Allah says in the Qur'an: "And those who believed and whose descendants followed them in faith, We shall join them with their descendants and We will not deprive them of anything of their deeds. Every person for what he earned is retained."

AlBukhaari narrates, Prophet ﷺ said that a Muslim who lost three children before puberty will be granted Paradise due to His Mercy. So the children of the believers are going to Jannah. The father is going to Jannah.

What about the mother? AlBukhaari narrates, the women requested of the Prophet ﷺ to give them a day. They came to the Prophet ﷺ and said, *"The men have taken you away from us."* Prophet ﷺ said, *"Then I will devote a day for you (exclusively)."* And he would go and give a reminder to the women on a weekly basis. During one of those sessions, Prophet ﷺ said, A woman whose three children die, those children will be a screen for her from Hell. If three children die and a sister has patience and accepts that, then they will save her from Hell. A woman who heard that said, *"What if two died?"* Prophet ﷺ said, *"Even if two died."* Abu Hurayrah commented that those two children should be below the age of puberty.

We say in general that the children of the believers will go to Jannah, but we cannot guarantee – pinpoint and say – that this person is going to Jannah. Why do we say this? Because 'Aa'isha reported that a child died and I said, *"There is happiness for this child who is a bird from amongst the birds of Paradise."* Prophet ﷺ said, *"Don't you know that Allah created Paradise and He created Hell and He created the dwellers of Paradise and the denizens for Hell?"* In another words, the Prophet ﷺ didn't like what she said, by saying that that particular child was going to Jannah.

22. Children of the non-believers

What about the children of al-mushrikeen? In Bukhaari, Prophet ﷺ was asked about the children of the non Muslims. Prophet ﷺ said that when Allah created them, He knew what they would do. So Prophet ﷺ left it open. We don't judge what will happen to them.

There is a hadith, which is narrated by Abu Na'eem and Abu Ya'la, in which the Prophet ﷺ says that the children of the non-Muslims are servants for the people of Jannah. So they will be in Jannah, but as servants. The scholars say that this hadith is Sahih.

How do the scholars combine all of these hadith? Some scholars say that all of the children – Muslim or non-Muslim – are going to Jannah. This is the opinion of Al-Jowzee, An-Nawawi and AlQurtubi. AlQurtubi says that the Prophet's knowledge on this grew over time. In the beginning, the Prophet ﷺ said that they are going to be with their fathers in Hell. Later on, Prophet ﷺ said that we should not judge what will happen to them. After that, Prophet ﷺ said that they are granted forgiveness and they will be granted Jannah. AlQurtubi said that that is why there is conflicting evidence on this.

The other opinion is that we don't judge about them. Allah will test them on the Day of Judgment. We mentioned earlier about how Allah will test the insane, the blind and the deaf. This is the opinion of Abu Hasan AlAsh'ari. Abu Hasan considers this to be the official position of Ahl us-Sunnah. Ibn Taymiyyah agrees with him.

We leave it at that; there is a difference of opinion. It is an issue of ghayb (the unseen). We speak according to the knowledge that we have, but we don't speak beyond that.

23. Those Given the Glad Tidings of Jannah

We cannot say that anyone is guaranteed Jannah. That is going beyond the limits. You are taking the position of Allah by sending this person to hell or that person to hell.

Prophet ﷺ says, *"The good deeds of any person will not make him enter Paradise."* The sahabah said, *"Not even you, O Apostle of Allah?"* Prophet ﷺ said, *"Not even myself, unless Allah bestows His Favour and Mercy on me."* If the Prophet ﷺ said that his deeds don't qualify him for that – then who are we?

23.1 Among the Men

In a hadith in at-Tirmidhi, 'Ali ibn Abi Taalib says, Prophet ﷺ told him that the masters of the people of Jannah – throughout all of mankind, with the exception of the ambiya – will be Abu Bakr and 'Umar. Prophet ﷺ said that they are the noblest of the people of Jannah after the prophets. Then Prophet ﷺ told 'Ali, "Do not tell them so." So Abu Bakr and 'Umar are the best of the creation of Allah after the ambiya of Allah.

Also in At-Tirmidhi, Prophet ﷺ said, *"The masters of the youth in Jannah will be Al Hasan and Al Hussain."* They are the grandchildren of the Prophet ﷺ, the children of 'Ali ibn Abi Taalib. Why does it say the elders and the youth? Won't everyone be the same age in Jannah? Yes, but some people will be considered elders because they died at an older age. Some will be considered youth because they died at a younger age.

In another hadith in Ahmad, an angel came down to Prophet ﷺ and RasulAllah said that this angel never came down to him. The angel came to tell the Prophet ﷺ that Al-Hasan and Al-Hussain are going to be amongst the noblest of the youth in Jannah.

23.2 Among the Women

Prophet ﷺ drew four lines in the sand [with a stick]. He said, *"Do you know why I drew these four lines?"* The sahabah said, "No." Prophet ﷺ said, *"The best amongst the women in Jannah are four –*

1. Maryam bint 'Imraan,
2. Khaadija bint Khuwaylid,
3. Faatima bint Muhammad
4. Aasiya ibn Muzaahim – (Wife of Firoun)

Why did the Prophet ﷺ draw these four lines? It was an instructional method to get the attention of the Sahabah. Usually teachers would use this to get the attention of the students. He knew that they didn't know the answer, but he wanted to get their attention. Prophet ﷺ did this frequently.

The best of all – the greatest woman that ever lived – is Maryam bint 'Imran (the mother of Jesus). The next is Khaadija, the third is Faatima and the fourth is Aasiya.

Allah says about Maryam: "Behold, the angel said 'Allah has chosen you and purified and chosen you above the women of all nations.'" So it was stated in Qur'an that she was the best of the creation of Allah subhaana wa ta'aala.

We mentioned the hadith of Jibreel, in which Jibreel 'alayhis salaam said salaam from himself and Allah to Khaadija, and gave her the glad tidings of a palace for her in Jannah. The reward is according to the deed – Khaadija was living in a very small place in Makkah, so Allah will give her a palace in Jannah. And Khaadija was going through a lot of harm and suffering when supporting the Prophet ﷺ, and it was very tiring, so Allah is telling her that she will rest in Jannah.

Of Aasiya, Allah says: "And Allah sets forth as an example to those who believe the wife of Pharaoh. Behold! She said, 'O my Lord, build for me in your nearness to You, a mansion in the garden. And save me from Pharaoh and his doings and save me from those that do wrong.'" Aasiya bint Muzaahim was living in the most extravagant place on the face of the earth – the palace of the Pharaoh. She had all of the worldly things that a person of this world would desire, but she said, 'O Allah, build for me a place in Jannah.' SubhaanAllah, you have a woman that was given all of the material things; she said that she didn't want any of this, but she wanted a place in Jannah and she wanted to be saved from Pharaoh and his doings.

These four women did not get to this high status by having a career in any particular profession or by what the feminist movement would want for their followers. Notice that there is something common between these four women – they are all associated with Prophets. Two of them raised Prophets, and these two are Maryam and Aasiya.

Maryam raised 'Eesa (Jesus) and Aasiya raised Musa (Moses). So it was through their effort of tarbiyah that they produced for the world, 'Eesa and Musa, that they were granted this high level. Khaadija was granted this position because of her support of a nabiyy – Prophet ﷺ. She supported him with her wealth and comforted him psychologically. Because Faatima was raised in such a pure household and because she lived with all of the suffering of her father, Allah granted her this position.

This is also an honour for the Prophet ﷺ to have two of the greatest women related to him – his wife and his daughter.

It is very important for the women to take the position upon themselves which they do best. This Ummah cannot move forward until the sisters produce a generation that will move it ahead. The greatest need for this Ummah is that the women raise a generation that will take it ahead.

Musa and 'Eesa are products of the women who bought them up. In fact, if you look at the story of Musa, you will see that he was consistently supported by women who supported him and made him who he was. First it was his mother, then his sister, then third the wife of Pharaoh, then the two daughters of Shu'ayb, then the daughter (of Shu'ayb) who married him. Two people were the backbone for Prophet ﷺ – his wife Khaadija and his uncle Abu Taalib. They passed away within weeks of each other, and that is why it was the most difficult year for Prophet ﷺ.

23.3 The Ten who given glad tiding of Jannah

In At-Tirmidhi, Prophet ﷺ says,

1. “Abu Bakr is in Jannah;
2. ‘Umar is in Jannah;
3. ‘Uthmaan is in Jannah;
4. ‘Ali is in Jannah;
5. Talha is in Jannah;
6. AzZubayr is in Jannah;
7. ‘AbdurRahman ibn ‘Auf is in Jannah;
8. Sa’ad is in Jannah;
9. Sa’eed is in Jannah;
10. Abu ‘Ubaydah ibn AlJarrah is in Jannah.”

In another hadith in Bukhaari, Abu Musa Al Ash’ari narrates: I performed ablution in my house and then went out and said, *“Today I shall stick to Allah’s Apostle and stay with him all this day of mine (in his service). I went to the masjid and asked about the Prophet. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bir ‘Arees [the well of ‘Arees]. I sat at its gate that was made of date-palm leaves till the Prophet finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of ‘Arees at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate.*

I said, “Today I will be the gatekeeper of the Prophet.” Abu Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abu Bakr.” I told him to wait, went in and said, “O Allah’s Apostle! Abu Bakr asks for permission to enter.” He said, “Admit him and give him the glad tidings that he will be in Paradise.” So I went out and said to Abu Bakr, “Come in, and Allah’s Apostle gives you the glad tidings that you will be in Paradise.” Abu Bakr entered and sat on the right side of Allah’s Apostle on the built edge of the well and hung his legs in the well as the Prophet did and uncovered his legs.

I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). “If Allah wants good for so-and-so (i.e. my brother) He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He said, “Umar bin Al-Khattab.” I asked him to wait, went to Allah’s Apostle, greeted him and said, ‘Umar bin Al-Khattab asks the permission to enter.’ He said, “Admit him, and give him the glad tidings that he will be in Paradise.” I went to ‘Umar and said, “Come in, and Allah’s Apostle, gives you the glad tidings that you will be in Paradise.” So he entered and sat beside Allah’s Apostle on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allah wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “Uthman bin Affan.” I asked him to wait and went to the Prophet and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So I went up to him and said to him, “Come in; Allah’s Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you.” ‘Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side.” [Bukhaari, 5/57/23]

Prophet ﷺ told ‘Uthmaan, *“Allah subhaana wa ta’aala will give you a cloak (to wear). The people will try to fight you to take it away from you; don’t give it to them.”* ‘Uthmaan didn’t know what this meant [at the time]. The cloak was khilafaa. ‘Uthmaan ibn ‘Affaan realized that the Prophet was talking about this; he refused to give up the khilafaa, but he said he didn’t want a drop of blood to be spilt for his sake. A lot of the youth amongst the sahabah were willing to defend him – including Al Hassan and Al Hussain –

but he didn't want blood to be spilt because of him. They broke into the house and killed 'Uthmaan while he was reading Qur'an, and his blood spilt over the mushaf.

Abu Musa Al 'Ashari said that he interpreted the arrangement of the way they were sitting to be their graves. There was Prophet ﷺ sitting on the rim of the well, Abu Bakr and 'Umar sat beside him. 'Uthmaan had to sit further because there was no room. The Prophet ﷺ, Abu Bakr and 'Umar are buried in the room of 'Aa'isha, but 'Uthmaan is buried in Baqiyy.

23.4 Others Who were Given Glad Tidings

Prophet ﷺ said that the master of the martyrs is **Hamza**. This obviously means that he is in the highest levels of Jannah.

In At-Tirmidhi, the Prophet ﷺ said, "I have seen **Ja'far ibn Abi Taalib** flying with two wings with the angels in Jannah." Why was he flying with two wings? He was the leader of the army that went to fight the Romans. He was holding the banner in his hands, and both of his arms were chopped, so he hugged the banner with his chest, and that is how he died. Since he didn't have arms when he died, Allah replaced them with wings.

In Musnad of Imam Ahmad, when Mu'aadh ibn Jabl was dying, one of his students said, "Give us an advice." Mu'aadh ibn Jabl said, "Knowledge is in its place; if you want it, you'll find it." The first thing he is saying is that knowledge will not die or disappear. Then he said, "If you want to learn, go to four people: Abu Dardaa', Salmaan Al-Farsi, 'Abdullah ibn Mas'ood and 'Abdullah ibn Salaam. And 'Abdullah ibn Salaam was a Jew who became Muslim, and I heard Prophet ﷺ say that he is the tenth person in paradise." We do not say that '**Abdullah ibn Salaam** will be the tenth to enter Jannah, but we say that this means he will be amongst the earliest to enter Paradise. 'Abdullah ibn Salaam was the head rabbi of the Jews in Madinah. He knew the descriptions of Prophet ﷺ in their books, and as soon as Prophet ﷺ came, he recognized him and believed. Because of his background in knowledge, that helped him in Islam. The Jews who became Muslim were very few, but they tended to be very knowledgeable because of their background of being a literate nation. The Arabs were illiterate, but the Jews had the scripture which they studied.

Prophet ﷺ said, "I entered into Jannah, and I was met by a young lady. I asked her 'Who do you belong to?' She said, 'To **Zaid ibn Haritha**.'" Zaid ibn Haritha is another person granted Jannah.

'Aa'isha says that Prophet ﷺ says, "I entered into Paradise and saw that Zayd ibn '**Amr ibn Nufayl** had two levels in Jannah." Zayd ibn 'Amr ibn Nufayl was a man who died before the Prophet ﷺ. Prophet ﷺ met with him. Zayd used to follow the religion of Ibraheem 'alayhis salaam. He was an amazing example of remaining steadfast on the truth. He never worshipped idols. He would preach to the people and tell them that these idols are not your gods; they are false; you should worship Allah. He would not eat the meat of the people of Makkah.

He would say that Allah is the One Who feeds these sheep and brings down rain from the sky, but when you slaughter them, you slaughter them for these idols?! He would not eat from any meat that Allah's Name was not pronounced on; he realized all of this from his fitra, subhaanAllah. Prophet ﷺ said that he has two levels in Jannah.

Prophet ﷺ said, “I entered into Paradise and I heard some recitation. I said, ‘Who is this man reciting?’ They said, ‘**Haritha ibn Nu’man**.’”

Prophet ﷺ says, “I entered into Paradise and heard some noise [he heard the sound of someone walking] and I asked, ‘Who is this?’ Jibreel ‘alayhis salaam said, ‘This is **Bilal**, the mu`addhin.’” When Prophet ﷺ came back, he said, “Bilal has succeeded.”

Prophet ﷺ granted **Abu Dahrdaa`** Jannah because of his generosity. He donated the best farm in Madinah.

24. Jannah is Not a Price for Our Deeds

We are not given Jannah a payback for our deeds. No matter how much we worship Allah, it would not qualify us a moment to go to Jannah.

There is a story – Allahu ‘Alam if it is authentic or not – but there was a man from Bani Isra`il who worshipped Allah for a very long time. On the Day of Judgment, he was presented with a huge mountain of his good deeds. The angels asked him, “*Do you want to enter Jannah with your good deeds or the Mercy of Allah?*” So he looked at his good deeds and said, “*I want to enter with my deeds.*” Allah told the angels to put his deeds on one tip of the scale and put his eyes on the other scale. As soon as his eyes were placed on the scale, all of the deeds flew in the air. This blessing of sight which Allah has given us is more worthy than everything he did. Even if we assume that he was the best worshipper of Allah, wouldn’t he commit sins as a human being? Wouldn’t he take times to rest? Wouldn’t he have ups and downs? Even though he is worshipping Allah as much as he can, the blessing of his eyes are with him 24/7, but his ‘ibaadah (worship) is not 24 hours a day. Add to that his ears, mind, health, wealth, and all of his other blessings....

Prophet ﷺ said that not even his own deeds would grant him Jannah. This hadith is in Bukhaari. Where do our deeds come into play? They determine what level of Jannah we will be in. That is why it’s important to accumulate as many deeds as we can.

25. Jannah vs. Dunya

Allah told Prophet ﷺ, “And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” (20:131)

Allah is telling Prophet ﷺ, who was poor, not to look at the wealth and pleasure He has given them. Don’t look at their palaces, gardens and wealth, because what Allah has for you is better. Jannah is better compared to this world in four aspects:

25.1 Quantity

The quantity of everything in Jannah is multifold of everything in this world. Allah says: “[...] Say, ‘Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scallid thread in the long slit of a date-stone).’” (4:77)

Qaleel is translated as “short” here, but what it is saying that the quantity is very little. What Allah has for you in Jannah is a lot. The person with the least has 10 times of this world.

25.2 Quality

Prophet ﷺ says in Bukhaari, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it [...]” [Bukhaari, 8/76/424] How much would that area occupy? 1 inch by a foot? So if you buy that much in Jannah, that is worth the price of the whole world. Of course, you have distances in Jannah that can be measured in light years.

Prophet ﷺ also says, “By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger (and while saying this Yahya pointed with his forefinger) in the ocean and then he should see as to what has stuck to it.” [Muslim, 40/6843] The dunya is like a drop of water compared to the akhirah. We are fighting and killing ourselves over a droplet of water! We are neglecting our religion for a droplet of water.

If everyone was promised \$100 for showing up for fajr every morning, surely the masjids would be packed. Is \$100 worth than Jannah? We are bargaining for the wrong thing! Prophet ﷺ said, “I do not fear poverty on you. My concern is that you will become wealthy, and when you become wealthy you will compete on this world like the nations before. And it will destroy you like it destroyed them.”

25.3 Jannah is Pure, Dunya is Contaminated

Everything in Jannah is pure, whereas everything in dunya is contaminated. Everything in dunya is contaminated – even what you deem as pleasure.

Let's look at some of the things that we enjoy – food, for example. Imagine for a moment that the digestive system was made transparent and you could see all of what went on once the food was in your mouth. You would see the food mix with saliva, the colour changing. You would see it go into your stomach and coated with fluid. What if you could smell? You would never have a meal with anyone if you could see all of that! Nevertheless, we enjoy food, even though it is [internally] a very gruesome process.

Without getting graphic, the process of reproduction, just think about the process. The whole thing is quite disgusting. Because of desire, it makes it seem very passionate and desirable.

Ibn AlJowzee said to think about kissing – if people really thought about it, they wouldn't do it. That is everything in dunya – it is a mask. As soon as you pick up that later, you see how rotten it is from the inside.

Allah says, about the wine of Jannah: “Free from headiness; nor will they suffer intoxication there from.” (37:47)

- If water settles somewhere for a long time, algae begins to grow in it. Allah tells us the water of Jannah is incorruptible.
- And milk left out of the fridge for awhile will spoil and become sour. Allah says that the milk of Jannah will never change.
- One of the difficulties of honey is that it is hard to cleanse. Allah says that in Jannah the honey will be purified for you.

So Allah says about the four rivers that you will have in Jannah, that they will be pure. Your companions will be pure. All of the natural processes that a woman goes through in the dunya – menstruation, etc – will not exist in Jannah. All of the impurities and sins of the heart will be gone. The hearts would be like the heart of one man.

Allah has given us a glimpse of Jannah and Naar in this world, but the real thing is in the akhirah.

25.4 Dunya is Temporary

Even if there is enjoyment in dunya, it is temporary. In akhirah, it's permanent. In the dunya, if you enjoy food, you cannot keep eating because it will cause health problems. You'll find that in this world the ones who can afford the exotic foods are the ones who cannot eat it – they have high cholesterol, etc.

Everything in Jannah is permanent. You can drink your entire river if you want. You can have fruit and meat of your choice. You will be entertained with your spouse's for years and years. The punishment for adultery is stoning. SubhaanAllah, they go through this enjoyment of a few minutes for a punishment like that. In akhirah, the punishment is forever. Everything in dunya is temporary and everything in the hereafter is permanent..

26. A Final Note on Jannah

The Prophet ﷺ said, “Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. [...] So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time.” [Bukhaari, 8/74/246]

- What about their age? In at-Tirmidhi, it mentions that they will enter Jannah at the age of 33 years old.
- Prophet ﷺ also says, Sleeping is a brother of death, and the people of Jannah do not sleep. It's continuous fun – why would anyone sleep?
- Prophet ﷺ said, there would be bounties which the eye has not seen, and the ear has not heard and human heart has ever perceived it. It said in the hadith that he talked about Jannah in the hadith and then said this. Your mind is limited to this dunya.
- There was a primitive tribe which some anthropologists visited. The tribe lived in a very hot climate, so they never saw snow in their lives. These anthropologists kept describing snow to them by things in their environment that they knew. Then, when they presented them with snow, they didn't recognize it. Similarly, when we will never grasp Jannah until we see it.
- There will be no urination or spitting or anything disgusting in Jannah.

“And when you look therein (Paradise) you will see pleasure and a great kingdom.” (76:20) You are a king in what Allah has given you; or in the case of us sisters, we will be Queens in which Allah has given us (inshaAllah).

Allah says: “No person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their (good) deeds.” (32:17)

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*After going through this tour of Jannah and Naar, we should make a commitment to ourselves to always remember and bring up this topic. We should try to live in akhirah, though we are walking in dunya. And pray all the time – in your sujood, raising your hands for du'aa`. Pray the prayers mentioned in Qur'an. Pray for protection from the Fire and pray for Jannah.*

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Dear Brothers and Sisters in Islam.

Assalamu Alaikkum (WA)

We have compiled all the chapters from scholar's speeches who follow authentic narrations and well known books.

We ask Allah to forgive us in case any short coming in this work.

If you have any comment please contact us.

Jezakalah Khairan!

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