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### *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 RasulAllah sallallahu 'alayhi wa sallam. And he sallallahu 'alayhi wa sallam 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 lectures, 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.

### *The Disbelievers that Day*

#### *1. Adh-dhul wa hawaaan: Disgrace & Degradation*

Adh-dhul wa hawaaan means the 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 sukaarah* – 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, wrongdoers, 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 Allah’s Messenger (may peace be upon him) as saying: “On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile.” Sulaim b. Amir said: By Allah, I do not know whether he meant by “mile” the mile of the (material) earth or 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!'"

## *2. Ihbaat ul-A'maal: Voiding the Deeds*

Ihbaat ul-a'maal means 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 darkneses; 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 RasulAllah sallallahu ‘alayhi wa sallam).

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)

### *3. At-takhaasa: Arguments & Disputes*

The author has divided them into four:

## 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 sallallahu ‘alayhi wa sallam 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.