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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. What are their qualities?

RasulAllah sallallahu ‘alayhi wa sallam: “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]

1. An-Nawawi said that the first to be mentioned is 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. 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 masaajid are. When they are travelling, they want to know where the nearest masaajid 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, RasulAllah sallallahu ‘alayhi wa sallam 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, RasulAllah sallallahu ‘alayhi wa sallam 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 RasulAllah sallallahu ‘alayhi wa sallam taught him the du’aa`:

RasulAllah sallallahu ‘alayhi wa sallam 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.

“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.”

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. The next person to be in the shade is a man who was seduced by a beautiful woman and who also had a position of authority 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. The next person is 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, RasulAllah sallallahu ‘alayhi wa sallam stood on the mimbar and said, “Who will give? Who will give?” Every time, ‘Uthmaan ibn Affaan would come and give, until eventually RasulAllah sallallahu ‘alayhi wa sallam 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. Finally, 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 RasulAllah sallallahu ‘alayhi wa sallam and we will discuss them.

In a hadith, RasulAllah sallallahu ‘alayhi wa sallam said if a man who is in financial difficulty owes you money and you give that man more time or forgive the debt, Allah will provide you with shade on the day of judgment. Financial difficulties are very stressful for people, especially for those who have families and therefore more responsibilities. Notice that the people are in the shade either went through difficulty in this world or they made somebody else’s difficulty easy.

The one who Assists others and Fulfills Their Needs

RasulAllah sallallahu ‘alayhi wa sallam 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.

Concealing the Sins of Your Brother

RasulAllah sallallahu 'alayhi wa sallam 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.

RasulAllah sallallahu 'alayhi wa sallam 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 RasulAllah sallallahu 'alayhi wa sallam 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 RasulAllah sallallahu 'alayhi wa sallam said in the end of the hadith, "Allah is in your assistance, as long as you are assisting your brother."

Do Justice

There is another sahih hadith, in which RasulAllah sallallahu 'alayhi wa sallam 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."

RasulAllah sallallahu 'alayhi wa sallam 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.

RasulAllah sallallahu 'alayhi wa sallam 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. RasulAllah sallallahu 'alayhi wa sallam 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.

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 – RasulAllah sallallahu 'alayhi wa sallam says that there is a very big reward for it.

RasulAllah sallallahu 'alayhi wa sallam 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.

Those who Call the Adhaan

RasulAllah sallallahu 'alayhi wa sallam says that the mu`adhins will have the longest necks on the day of resurrection. [see 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.

RasulAllah sallallahu 'alayhi wa sallam 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. RasulAllah sallallahu 'alayhi wa sallam 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.

The Ones who grow White Hair in Islam

RasulAllah sallallahu 'alayhi wa sallam 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 RasulAllah sallallahu 'alayhi wa sallam is telling us it will be noor for us on the Day of Judgment.

RasulAllah sallallahu ‘alayhi wa sallam 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.”

RasulAllah sallallahu ‘alayhi wa sallam 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?

The Ones who make Wudhoo`

RasulAllah sallallahu ‘alayhi wa sallam 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`.

RasulAllah sallallahu ‘alayhi wa sallam 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 sallallahu ‘alayhi wa sallam 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?” RasulAllah sallallahu ‘alayhi wa sallam said, “You are my companions. My brothers are the one who did not come yet.” The rest of the Ummah of Muhammad sallallahu ‘alayhi wa sallam are the brothers of Muhammad – we are his brothers inshaAllah. Then, RasulAllah sallallahu ‘alayhi wa sallam was asked by the sahabah, “How will you know your brothers when you never saw them?” RasulAllah sallallahu ‘alayhi wa sallam 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.” RasulAllah sallallahu ‘alayhi wa sallam 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 RasulAllah sallallahu ‘alayhi wa sallam on the day of judgment.

Ash-Shafa’aa (Intercession) on the DOJ

There is major shifa’aa and minor shafa’aa. The major shifa’aa is given to nobody but RasulAllah sallallahu ‘alayhi wa sallam will have. Then there are many minor shafa’aa that RasulAllah sallallahu ‘alayhi wa sallam will have. There will also be other minor shafa’aa that righteous people will have, such as the intercession of the shaheed.

We’ll talk in detail about the shafa’aa in the future, but for now we will limit it to the major shafa’aa – which is the intercession of RasulAllah sallallahu ‘alayhi wa sallam 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.'

[Imam's commentary: 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^[1] (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.'

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^[2] 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?’

[The speaker added that the Prophet sallallahu ‘alayhi wa sallam 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 sallallahu ‘alayhi wa sallam 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 sallallahu ‘alayhi wa sallam, 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 Messenger of Allah, sallallahu ‘alayhi wa sallam, 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.

[1] 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.

[2] He killed him by accident.