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And

<http://ummibraheem.wordpress.com/2008/09/10/cd5-rules-of-the-doj-and-the-questions-asked/>

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*

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. *Yawm Al-Khurooj*

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*

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*

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

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 bought 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.

AlQataadah and as-Suddi say: that is when the creation of the earth will meet with the creation of the heavens and the Creator will meet with the creation.

And Maymoon ibn Mahraan says: that is when the oppressor will meet with the oppressed.

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.

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.

Allah says: “And they will be presented before your Lord in rows [...]” (18:48)

Rules of the Day of Judgment

1. Al ‘Adl – 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. [My husband tells me this all the time!]

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.

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 Muhammad sallallahu 'alayhi wa sallam brought; 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, RasulAllah sallallahu 'alayhi wa sallam 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.

RasulAllah sallallahu ‘alayhi wa sallam 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) [Also see Bukhaari, 9/92/423 and Muslim, 16, 4156]

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.

Deeds that are Multiplied by 10

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 RasulAllah sallallahu ‘alayhi wa sallam 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 RasulAllah sallallahu ‘alayhi wa sallam 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 RasulAllah sallallahu ‘alayhi wa sallam 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?” RasulAllah sallallahu ‘alayhi wa sallam 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.]” RasulAllah sallallahu ‘alayhi wa sallam 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!

[For some supplications or du’aa` to read after prayer, you can print them online from: makedua.com. Also, for the du’aa` of the mornings and evenings, Fortress of the Muslim has a lot of them listed mashaAllah.]

Then there is another example multiplication of deeds: Salah. Originally, 50 salawaat were prescribed on us. Musa was telling Muhammad sallallahu ‘alayhi wa sallam to reduce it; so it was reduced to five. Allah told Muhammad sallallahu ‘alayhi wa sallam that we would have 5 prayers to do, but they would count as 50. This hadith is in Bukhaari.

Deeds that are Multiplied More

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.

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 Allah's Messenger sallallahu 'alayhi wa sallam 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: The Prophet sallallahu 'alayhi wa sallam, 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]

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 Allah's Messenger sallallahu 'alayhi wa sallam 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] RasulAllah sallallahu 'alayhi wa sallam was laughing because the man was mentioning his bad deeds because he saw the generosity of Allah.

4. 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 speaker says that 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 Muhammad sallallahu 'alayhi wa sallam 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)

As-Su'aal – The Questioning

People are going to be questioned 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. RasulAllah sallallahu 'alayhi wa sallam 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)

The Four Questions

There are four questions that everyone will be asked about.

In a hadith narrated by at-Tirmidhi, RasulAllah sallallahu 'alayhi wa sallam said, Your feet will not move from their spot on the day of judgment until you are asked four questions. The first question is: 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.

The second question: 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.

The third question will be about your money. You will be asked two questions about your money: 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. RasulAllah sallallahu ‘alayhi wa sallam 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. RasulAllah sallallahu ‘alayhi wa sallam 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.

Finally, the last question will be: 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.

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, RasulAllah sallallahu ‘alayhi wa sallam 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.

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)

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)

Salah

Finally, for the believer who believed in Allah subhaana wa ta'aala, will be about Salah. RasulAllah sallallahu 'alayhi wa sallam 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 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 RasulAllah sallallahu 'alayhi wa sallam 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.