

FROM RESURRECTION TO THE FINAL ABODE

Affairs of the Final Day

Introduction

- Eschatology: The part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.
- This class will focus on human resurrection and events of The Final Day
- “The Final Day” has about 62 different names in our theology, each name pertaining to certain occurrences
- After the trumpet is blown a second time, resurrection will begin.
 - Some scholars say a third time

Resurrection

- In Arabic: بَعَث
- Linguistic meanings: to send, to bring to life, to awaken, to raise
- During resurrection, all of the above take place:
 - Our souls are sent to our bodies
 - We are awakened and brought to life
 - We are raised out of our graves
- Ibn Manzur mentions in his Lisan al-Arab: There is no difference in opinion in the technical definition of ba‘th. It is for Allah to make the dead alive again in their graves.

How Does the Resurrection Happen?

- Allah compares the process of human resurrection to that of a plant, sprouting from the ground.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

*He is the One Who sends the winds ushering in His mercy. When they bear heavy clouds, We drive them to a lifeless land and then cause rain to fall, producing every type of fruit. Similarly, We will bring the dead to life, so perhaps you will be mindful.
(al-A‘rāf, 57)*

How Does the Resurrection Happen?

- The Prophet ﷺ also described the process:

وخرج البيهقي وغيره عن أبي رزين العقيلي قال : قلت يا رسول الله ، كيف يعيد الله الخلق ، وما آية ذلك في خلقه ؟ قال : أما مررت بوادي قومك جدباً ثم مررت به يهتز خضراً ؟ قال : نعم ، قال : فتلك آية الله في خلقه

Abu Razin asked the Prophet (SAWS), "How will Allah return (resurrect) the creation? And what are the signs of this within his creation? The Prophet (SAWS) said, "Have you not passed by the valley of your village while it was dry/barren, then pass by it again and notice it lush and green?" He (Abu Razin) said, "Yes." The Prophet (SAWS) said, "Those are the signs (you will notice) in (the resurrection) of his creation."

How Does the Resurrection Happen?

- Plants are grown from seeds that sprout, so what will we grow from?

قال النبي (ص): ثم يُنزل الله من السماء ماء فينبتون ، كما ينبت البقل ، ليس من الإنسان شيء إلا يبلى ، إلا عظمًا واحدًا وهو عجب الذنب ، ومنه يركب الخلق يوم القيامة رواه مسلم

The Prophet (saws) said, "...Then Allah will descend rain from the sky, and they will begin to sprout/grow just like herbs sprout and grow. There is not a single part of a human except that it will decay, decompose, and wither away, except the coccyx bone. From this bone, humans will be reconstructed and resurrected."

Resurrection Based on Our Death

قال النبي (ص): يُبْعَثُ كُلُّ عَبْدٍ فِي الْقَبْرِ عَلَى مَا مَاتَ ، الْمُؤْمِنُ عَلَى إِيمَانِهِ ، وَالْمُنَافِقُ عَلَى نِفَاقِهِ

The Prophet (saws) said: Every slave (of Allah) will be resurrected based that which they died upon. The believer will be resurrected upon their belief and the hypocrite will be resurrected upon their hypocrisy.”

- Our actions prior to death will also impact how we are resurrected:

قال النبي (ص): من مات سكران فإنه يعاين ملك الموت سكران ويعاين منكرا ونكيرا سكرانا، ويبعث يوم القيمة سكران إلى خندق في وسط جهنم يسمى السكران

The Prophet (saws) said: “Whoever dies intoxicated, the angel of death, and Munkar and Nakir will view/try them as being intoxicated. They will also be resurrected in a trench in the middle of Jahannam on the Day of Judgment intoxicated.”

Resurrection Based on Our Death

حديث أبي داود عن عمر وقيل: يا رسول الله، أخبرني عن الجهاد والغزو، قال: إن قتلت صابراً محتسباً بعثت صابراً محتسباً وإن قتلت مرئياً مكاثراً بعثت مرئياً مكاثراً على أي حال قاتلت أو قتلت بعثك الله بتلك الحال

The Prophet (saws) was asked, "Tell me about (the condition of resurrection) for those who die during Jihad and warfare." He said, "If you die with patience, hoping reward from Allah, you will be resurrected with patience, hoping reward from Allah. And if you die boasting and with hubris, you will be resurrected boasting and with hubris."

Resurrection Based on Our Death

قال النبي (ص): أن المؤذنين والملبين يخرجون من قبورهم يوم القيامة ، يؤذن المؤذن ، ويلبي الملبى –
التذكرة للقرطبي

The Prophet (saws) said, “Those who gave azan and those who would say the talbiyah (excessively) will leave their graves on the Day of Judgment, while giving the azan and saying the talbiyah.”

Resurrection Based on Our Death

- There are many similar narrations giving other examples of good and bad deeds and how they impact one's resurrection
- Our actions will dictate the condition of our resurrection
- This is why we should ask Allah for a good ending
- Our ending in this world will dictate the beginning of our Akhirah

Upon Resurrection

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

“Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them, ‘saying,’ “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.” (Fussilat, 30)

- Some of the mufasssirūn say this verse refers to the statement that will be said when the believers are resurrected
- From the time the believers are resurrected, the angels will begin consoling the them and giving them words of comfort.
- Thabit al-Bunani said, “It has reached us that when believers are resurrected from their graves, the two angels that were with them in the dunya will come to them and say, “Do not fear and have glad tidings for Jannah which you were promised.” Thabit then said, “Allah will secure them of their fears and bring coolness to their eyes...”

Upon Resurrection

قال عمرو بن قيس الملائي: إن المؤمن إذا خرج من قبره استقبله عمله في أحسن صورة أطيّب ريح فيقول: هل تعرفني؟ فيقول: لا، إلا أن الله قد طيب ريحك وحسن صورتك. فيقول كذلك كنت في الدنيا، أنا عملك الصالح، طال ما ركبتك في الدنيا، اركبني اليوم وتلا: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا)

Amr b. Qays al-Mallay said, "When the believer exits their grave, their good deeds will come to greet them in a beautiful form with a beautiful fragrance and it will say, "Do you recognize me?" The believer will reply, "No, I only recognize that Allah has given you a beautiful fragrance and a beautiful form." It will say, "You were like that in the dunya. I am your righteous deeds. How long have I travelled the dunya on you. Now, travel this day on me." Then it recited, "Watch for' the Day We will gather the righteous before the Most Compassionate as an honored delegation."

- The good deeds of a believer will take care of them.
- The word ركب means to mount or ride something.
- The believers will rely on their deeds from the time they are resurrected.
- The deeds will accompany the individual like a large delegation.

Upon Resurrection

وإن الكافر يستقبله عمله في أقبح صورة وأنتن ريح ، فيقول : هل تعرفني ؟ فيقول : لا - إلا إن الله قد قبح صورتك وأنتن ريحك ، فيقول : كذلك كنت في الدنيا أنا عملك السيئ طالما ركبتني في الدنيا ، وأنا اليوم أركبك وتلا وهم يحملون أوزارهم على ظهورهم.

“The disbeliever will be met with their sins in a repugnant form with a putrid, rotten smell and it will say, “Do you recognize me?” The disbeliever will reply, “No, I only recognize that Allah has given you a repugnant form with a rotten smell.” It will say, “That is how you were in the dunya. I am you bad deeds. How long did you travel the dunya (relying) on me. Today, I will travel (be a burden) on you. Then it recited, “They will bear ‘the burden of’ their sins on their backs.

Evil indeed is their burden!”

- This part of the narration shows that one’s evil deeds will also come forth in a wicked manner.
- This narration is not specific to disbelievers.
- Our bad deeds will testify against us, if repentance was not done or accepted.

The Landscape of the Final Day

- Allah says:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

‘Watch for’ the Day ‘when’ the earth will be changed into a different earth and the heavens as well, and all will appear before Allah—the One, the Supreme.” (Ibrahim: 48)

- Imam Qurtubi mentions in his tafsīr: most say that the ‘changing of the land’ refers to changes in its tangible qualities, leveling of its hill, destruction of its mountains, and the expanding of its land mass.
- Opinions of the companions:
 - Ibn Abbas and Ibn Mas‘ūd said: The land (we walk on) will turn completely white, like silver. The land will be such that no blood has been spilled on it, nor any sin has ever been committed on it.
 - Ibn Mas‘ud also said: The land will turn into fire (lava spewing everywhere), Jannah will be seen behind it (in the horizon).
 - Ali said: The world’s land mass will turn into silver and the sky will become golden.

The Landscape of the Final Day

- Some narrations mention that the conditions of the land and sky will continuously be changing and shifting, not remaining in one state. The land will also continuously fissure and tear apart.
- Allah says:

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas are set on fire. (Surah Takwir: 6)

- The surface of the seas will have fire above.
- This could mean the seas will turn into molten lava.

Sustenance of the Believers

- Jabir b. 'Abdullah said, "I asked Abu J'afar b. 'Ali about the verse that mentioned the 'changing of the land'. He said, "The land will turn into bread, such that the creation will eat from it on the Day of Judgement."
- Sa'id b. Jubayr and Muhammad b. K'ab have similar opinions.
 - "The land mass will turn into white bread. The believers will eat from it between their feet."
- It is possible that the surface of the land will change and shift. Whenever a believer looks down, it will turn to bread for them to eat.

The Condition of the Sky

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

When the sun is put out, and when the stars fall down. (Takwīr, 1-2)

- Imam Qurtubi says, “The sun and the moon will be rolled up and brought close, and the stars will be shifting and moving.”
- K’ab al-Ahbar said, “The sky will appear like smoke.”
- This might refer to clouds. However, the more appropriate interpretation is that the color of the sky will be a smoky gray color and the sun’s proximity will bring notes of gold.
- Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said, “The sun will be lowered on the Day of Resurrection to the distance of a mile and its heat will be increased by as much. It will boil skulls just like the boiling of pots. They will sweat by the measure of their sins. Among them are those to whom it will reach their ankles, among them are those to whom it will reach their shins, among them are those to whom it will reach their midsections, and among them are those who are subsumed in sweat.”

The Place of Assembly/Gathering

- This matter is disputed among the companions and scholars
- Most are inclined towards Shaam (Syria, Palestine, Jordan and Lebanon) being the place where Allah will drive the people and begin their judgement.

فقد جاء فيه حديث ميمونة، مولاة النبي صلى الله عليه وسلم أنها قالت يا نبي الله أفتنا في بيت المقدس فقال: أرض المنشر، والمحشر ائتوه فصلوا فيه، فإن صلاة فيه كألف صلاة فيما سواه

The Prophet (SAWS) was asked regarding Bayt al-Maqdis. He (SAWS) commented, “It is the land where people will be driven and the place of resurrection. Visit it and perform prayer in it, because the prayer performed in it is equivalent to a thousand prayers.”

The Place of Assembly/Gathering

- Allah says:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

And We will gather all 'humankind', leaving none behind. (Kahf:47)

- Every creation that possessed free will and the means to know what is right and wrong will be assembled and tried.

The Place of Assembly/Gathering

- Allah says:

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ

And listen! On the Day the caller will call out from a near place (Qāf, 41)

- Where is “a near place”?
- Imam Qatadah, the great tabi‘ī said, “An angel will call out from on top of a large stone in Bayt al-Maqdis.”
- From this call, everyone will be driven and gathered in Shaam.

Actions Will Aid Us

عن عبد الله بن مسعود: يحشر الناس يوم القيامة أجوع ما كانوا قط، وأعرى ما كانوا قط، وأظماً ما كانوا قط، فمن أطعم لله أطعمه، ومن سقا لله سقاه، ومن كسا لله كساه، ومن عمل لله كفاه

'Abdullah b. Mas'ud said, "People will be resurrected hungrier than they ever were, more naked than they ever were, and thirstier than they ever were. Whoever fed people for the sake of Allah, (on that day) Allah will feed them. Whoever clothed people for the sake of Allah, (on that day) Allah will clothe the. Whoever gave water to people for the sake of Allah, (on that day) Allah will give them drink. And whoever does righteous actions for the sake of Allah, He will suffice them (on that day.)"

Conditions of the People

- Imam Qurtubi in his Tadhkirah says, “People’s conditions will change during each station.”
- There are 5 stations where conditions will change.
 - The condition of resurrection from the grave
 - The condition of being driven to the place of judgement and account.
 - The condition of the judgement itself.
 - The condition of being drive to the place of set consequences.
 - The condition of their permanent abodes. (Jannah & Jahannam)
- People’s senses will be enhanced, to really feel, see and hear what is taking place.
 - When people are being dragged into Jahannam, Allah will take away their hearing and eyesight.

Conditions of the People

- People will be naked on that Day

عن النبي (ص) قال: تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرْلًا قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، الرَّجَالُ وَالنِّسَاءُ يَنْظُرُونَ

بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ

The Prophet (SAWS) said, “ You will all be resurrected naked, barefooted and uncircumcised. Aishah (ra) asked, “O’ Messenger of Allah, won’t men and women stare at one another? He (SAWS) said, “The situation on that day will be more severe than them being concerned with the above.”

- Narrations mention that Ibrahim (AS) will be the first to be clothed on that day. After that it will be the Prophet Muhammad (SAWS).
- Scholars mention some reasons as to why Ibrahim will be clothed first:
 - Some say that there is no human who had more fear in Allah than Ibrahim. For that reason, Allah clothed him first, to bring ease to his heart.
 - Some say that Ibrahim was the first to command his followers to wear pants and cover their awrah when praying.

Conditions of the People

- A person who loses a limb in this world will be given that limb back on the Final Day
- People will be roaming around:

قال بلال بن سعيد: إن للناس يوم القيامة جولة، وهو قوله تعالى يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيِّنَ الْمَفْرُ

Bilal b. Sa'id, "People on the Day of Judgement will be roaming around. Allah says, "People will say on that Day, where is the escape?"

Intercession

- Prior to people entering their final abodes, Allah will allow certain things to change people's outcomes
- Intercession from our brothers and sisters in faith:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مُنَاشِدَةً لِلَّهِ فِي اسْتِقْصَاءِ الْحَقِّ مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لِإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ فَيُقَالُ لَهُمْ أَخْرِجُوا مَنْ عَرَفْتُمْ فَتُحَرَّمُ صُورُهُمْ عَلَى النَّارِ فَيُخْرِجُونَ خَلْقًا كَثِيرًا

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, "By the One in whose hand is my soul, none among you are more fervent to claim a right from Allah on the Day of Resurrection than the believers on behalf of their brothers in the Hellfire. They will say: Our Lord, they fasted, prayed, and performed pilgrimage with us! It will be said to them: Take out those whom you recognize. Thus, the Hellfire is forbidden for their bodies and they will take out many people."

Intercession

- Intercession from the Quran

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأُوا الْقُرْآنَ فَإِنَّهُ نِعْمَ الشَّفِيعُ يَوْمَ الْقِيَامَةِ إِنَّهُ يَقُولُ يَوْمَ الْقِيَامَةِ يَا رَبِّ حَلِّهِ حَلِيَّةَ الْكِرَامَةِ فَيُحَلِّي حَلِيَّةَ الْكِرَامَةِ يَا رَبِّ اكْسُهُ كِسْوَةَ الْكِرَامَةِ فَيُكْسِي كِسْوَةَ الْكِرَامَةِ يَا رَبِّ أَلْبِسْهُ تَاجَ الْكِرَامَةِ يَا رَبِّ ارْضَ عَنْهُ فَلَيْسَ بَعْدَ رِضَاكَ شَيْءٌ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Recite the Quran, for it is the most excellent intercessor on the Day of Resurrection. It will say: O Lord, adorn him with the noblest of ornaments! Thus, he will be adorned with the noblest of ornaments. It will say: O Lord, dress him in the noblest of garments! Thus, he will be dressed in the noblest of garments. It will say: O Lord, crown him with the noblest of crowns! O Lord, be pleased with him, for after Your pleasure there is nothing!"

Intercession

- Intercession from the Prophet ﷺ

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا – رواه الترمذي

Awf ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “A visitor came to me from my Lord and gave me the choice between half of my nation entering Paradise or the intercession in the Hereafter. I chose the intercession, and it is for whoever dies without associating partners with Allah.”

- There are many narrations about the Prophet ﷺ interceding for his ummah
- One hadith: My intercession is for those who have committed major sins in my ummah (Abu Dāwūd)

Intercession

- Qadi 'Iyadh says that the Prophet's ﷺ intercession is of 5 types:
 - General for all sinners to be forgive during judgement.
 - For people to enter Jannah without any account.
 - For people who were doomed to Jahannam after judgement.
 - For those who were already in Jahannam.
 - For those in Jannah to achieve an even greater reward there within.

Intercession

- Intercession of children
- *Jabir ibn 'Abdullah said, "I heard the Messenger of Allah, Allah bless him and give him peace, say, 'If anyone has three of his children die young and resigns them to Allah, he will enter the Garden.' We said, 'Messenger of Allah, what about two?' 'And two,' he said." Mahmud ibn Labid said to Jabir, "By Allah, I think that if you had asked, 'And one?' he would have given a similar answer." He said, "By Allah, I think so too." [Bukhari, al-Adab al-Mufrad]*
- *Khalid al-'Absi said, "A son of mine died and I felt intense grief over his loss. I said, 'Abu Hurayra, have you heard anything from the Prophet, Allah bless him and give him peace, to cheer us regarding our dead?' He replied, 'I heard the Prophet, Allah bless him and give him peace, say, "Your children are roaming freely in the Garden." [ibid.]*

The Sirat/Bridge

- *It was narrated from Abu Sa'īd Al-Khudri (ra) in a lengthy Hadith: "Then the Sirat will be laid across Hell." We said, "O Messenger of Allah! What is the Sirat?" He said, 'It is a slippery bridge on which there are clamps and (hooks-like) thorns which are wide at one side and narrow at the other and have bent ends. A plant with such thorns is found in Najd and is called Al-Sa'dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."*
- *Muslim added: Abu Sa'id (may Allah be pleased with him) said: "I heard that the Sirat is narrower than a hair and sharper than a sword."*

The Help of Our Actions

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Abu Hurairah narrated that the Messenger of Allah said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother."

Judgement

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرٌ وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ - رواه الترمذي

It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah SAW said: "The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left."

- Allah will allow people to defend themselves and explain.
- Everyone's name will be called out loud, and people will be judged for all to see.
 - How is this possible? Allah is the creator and owner of time itself. He can do what He wills.

Judgement

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ

On that Day some faces will be bright while others gloomy (Ali 'Imrān, 106)

- People's future outcomes will be seen on that day by the colors of their faces.

Judgement

- Allah will ask us about everything, the big and the small

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

Allah says, "And the record 'of deeds' will be laid 'open', and you will see the wicked in fear of what is 'written' in it. They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?" They will find whatever they did present 'before them'. And your Lord will never wrong anyone." (Kahf, 49)

- We must not deem any sin to be small because the small can add up to be great.
- Narrations indicate that some will be doomed simply because they had one more bad deed than the good.
- We must always seek forgiveness on a regular basis.

Judgement

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and heart.” (Isrā’, 36)

Judgement

- Concealing people's faults and sins in this dunya will elicit Allah concealing ours on the Final Day

قال النبي (ص): ومن ستر مسلماً ستره الله يوم القيامة

And if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day

Judgement

- We must apologize to people if we committed any injustices against them

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ

Allah's Messenger SAW said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).

Judgement

- Our deeds will be weighed on the Mizan.

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

We set up the scales of justice for the Day of Judgment, so no soul will be wronged in the least. And 'even' if a deed is the weight of a mustard seed, We will bring it forth.

And sufficient are We as a 'vigilant' Reckoner (Anbiyā', 47)

- The scholars say that our deeds will be weighed after our judgement.
- 'Abdullah b. 'Omar said, "The books of deeds will be weighed." – Tadhkirah

The People of A'raf

- There will be a group of people whose judgement will be temporarily unknown, as their good and bad deeds will be equal.
- They are known as “The People of the Plains”

قال حذيفة وعبد الله بن عباس : هم قوم استوت حسناتهم وسيئاتهم فقصرت بهم سيئاتهم عن الجنة ، وتجاوزت بهم حسناتهم عن النار ، فوقفوا هناك حتى يقضي الله فيهم ما يشاء ثم يدخلهم الجنة بفضل رحمته .

Abdullah b. Abbas said, “They are people whose good and bad deeds are equal. They will remain there until Allah has decided their outcomes. Then, He will enter them into Jannah by His mercy.”

- Some say that ‘Araf is a mountain where they will be gathered on that day
- Some narrations indicate that the crossing of the Sirat occurs after judgement.

Entrance into Our Final Abodes

- Poverty is one of the keys for easy entrance into Jannah.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ اشْتَكَى فَقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا فَضَّلَ اللَّهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ فَقَالَ " يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ

It was narrated that 'Abdullah ibn 'Umar said: "The poor Muhajirun complained to the Messenger of Allah SAW about that with which Allah had favored the rich over them. He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'

Entrance Into Our Final Abodes

- The Prophet (SAWS) will be the first to open the doors of Jannah and enter. Then, his followers will enter.

قال رسول الله صلى الله عليه وسلم آتي باب الجنة يوم القيامة، فأستفتح، فيقول الخازن: من أنت؟
فأقول محمد، فيقول: بك أمرتُ لا أفتح لأحدٍ قبلك.

The Messenger of Allah SAW said: I will come to the gate of Jannah on the Day of Rising and I will ask to enter. The gatekeeper will say, "Who are you?" So, I will say, "Muhammad." He will say, "I was commanded not to open the gate for anyone before you."