



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 6

The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

[Q. 101] What is the proof for the miraculous nature of the Qur'aan?

[A. 101] The proof for this is the fact that it was revealed over a period of more than twenty years, challenging the most eloquent and clearest (in speech) of all mankind, saying, "Let them then produce a recital like unto it (the Qur'aan) if they are truthful." (at-Tur: 34)

"Say, "Bring you then ten forged surahs (chapters) like unto it."" (Hud: 13)

"Say, "Bring then a surah (chapter) like unto it."" (Yunus: 38)

So they could not do it despite their severe keenness in refuting it with all possible means, even though the Qur'aan's letters and words were from their own language which they would compete in and take pride in. Then their incapability of challenging its miraculous nature was declared therein, "Say, "If the mankind and the Jinn were together to produce the like of this Qur'aan, they could not produce the like thereof, even if they helped one another." (al-Israa': 88)

He, (sallallaahu alaihi wasallam) said, *"There was not a prophet except that he was given miracles because of which people believed, but what I have been given, is revelation which Allaah has revealed to me. So I hope that my followers will outnumber the followers of the other prophets on the Day of Judgement."*¹

And people have written from various aspects, about the miraculous nature of the Qur'aan, from the viewpoint of its wordings, meanings, past and

¹ Agreed upon. Reported by al-Bukhaaree in the Book of Virtues of the Qur'aan, Chapter: How revelation was sent down (6/96) (Eng. Trans. no. 4981). And Muslim in Kitaab ul-Imaan, Chapter: The obligation for all the people to have faith in the messengership of Muhammad (sallallaahu alaihi wasallam)(1/92).

present reports of the unseen, but whatever they reached (from effort and analysis) is similar to what a sparrow takes with its beak from the ocean.

[Q. 102] What is the proof for imaan in the Last Day?

[A. 102] Allaah, the Most High, said, “Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our aayaat. Those, their abode will be the Fire, because of what they used to earn.” (Yunus: 7-8)

He, the Most High, said, **“Verily, that which you are promised is surely true. And verily, the Recompense is sure to happen.”** (adh-Dhaariyaat: 5-6)

He, the Most High, said, **“Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it.”** (Ghaafir: 59)

And other similar verses.

[Q. 103] What is the meaning of imaan in the Last Day and what does it include?

[A. 103] It is to have firm affirmation that it will take place without any doubt, and to act upon the requirements of this. Included in imaan in the Last Day is imaan in the signs and portents of the Hour which will occur before the Last Day without any doubt; imaan in death and that which occurs after it from the trial and punishment of the grave or its blessings; the blowing of the horn; the coming out of all the creation from their graves; the terrors and gravities of the Standing on that Day; the details of the Gathering Place; the spreading out of the Records (of deeds); the setting of the Scales; the Bridge over Hell-Fire; the Pond; the Intercession; the Paradise and its blessings, the greatest of which is looking at the Face of Allaah, the Mighty and Majestic; and the Hell-Fire and its punishment, the most severe of which is the inhabitants being screened from their Lord, the Mighty and Majestic.

[Q. 104] Does anyone know when the Last Hour will be?

[A. 104] The coming of the Hour is from the unseen matters, the knowledge of which Allaah has hidden. He, the Most High, says, **“Verily Allaah, with Him (alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in**

what land he will die. Verily Allaah is All-Knower, All-Aware (of things.” (Luqmaan: 34)

He, the Most High, says, **“They ask you about the Hour (Day of Resurrection), “When will be its appointed time?” Say, “The knowledge thereof is with my Lord (alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say, “The knowledge thereof is with Allaah (alone), but most of mankind know not.””** (al-Aa’raaf: 187-188)

He, the Most High, says, **“They ask you about the Hour, when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?”** (an-Naazi’aat: 42-44)

And when Jibreel said to the Prophet (sallallaahualaihi wasallam), “So inform me about the Hour.” He (sallallaahualaihi wasallam), said, *“The one questioned has no more knowledge than the questioner.”* And he (sallallaahualaihi wasallam) mentioned its signs, and in another narration, *“The Hour is one of the five which no one except Allaah, the Most High, knows.”*² And he recited the previous verse.

[Q. 105] What are some examples of the signs of the Last Hour from the Book?

[A. 105] His, the Most High’s, saying, **“Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good through his Faith.”** (al-An’aam: 158)

His, the Most High’s, saying, **“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our aayaat.”** (an-Naml: 82)

His, the Most High’s, saying, **“Until, when Ya’jooj and Ma’jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw**

² Part of a long hadeeth reported by al-Bukhaaree in the Book of Imaan, Chapter: Jibreel’s asking about Imaan, Islaam and Ihsaan (1/18), and reported by Muslim in Kitaab ul-Imaan, the first chapter (1/29).

near. Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say), "Woe to us! We were indeed heedless of this, nay, but we were dhaalimoon."" (al-Ambiyaa: 96-97)

His, the Most High's, saying, **"Then wait you for the Day when the sky will bring forth a visible smoke."** (ad-Dukhaan: 10)

His, the Most High's, saying, **"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing."** (al-Hajj: 1)

And many other verses.

[Q. 106] What are some examples of the signs of the Last Hour from the Sunnah?

[A. 106] Its examples are the narrations regarding the rising of the sun from the west, the (emergence of the) Beast, trials and tribulations such as the Dajjaal, the descent of Isaa, the emergence of Ya'jooj and Ma'jooj, the smoke, the wind which will take the souls of all the believers, the fire that will appear, and the eclipses. And other than that.

[Q. 107] What is the proof for having faith in death?

[A. 107] Allaah the Most High, said, **"Say, The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."**
(as-Sajdah: 11)

He, the Most High, said, **"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full."**
(aal-Imraan: 185)

He, the Most High, said to His Prophet (sallallaahu alaihi wasallam), **"Verily you will die, and verily they (too) will die."** (az-Zumar: 30)

He, the Most High, said, **"And We granted not to any human being immortality before you, then if you die, would they live forever?"** (al-Ambiyaa: 34)

He, the Most High, said, **"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever."**

(ar-Rahmaan: 26-27)

He, the Most High, said, **“Everything will perish save His Face.”**
(al-Qasas: 88)

He, the Most High, said, **“And put your trust in the Ever-Living One who dies not.”** (al-Furqaan: 58)

And other such verses.

And there are many other narrations as well. And death is something that is witnessed by everyone such that no one is ignorant of it and there is no doubt or uncertainty in it, only stubbornness and pride (regarding it).

And only the sincere worshippers of Allaah act in accordance to its requirements. And we believe that whoever dies through any cause or is killed, then this is his appointed term from which nothing could be decreased.

He, the Most High said, **“Each runs its course for a term appointed.”**
(ar-Ra'd: 2)

He, the Most High said, **“So when their appointed term comes, neither can they delay it nor can they advance it an hour (or a moment).”** (al-Aa'raaf: 34)

[Q. 108] What is the proof for the trial and punishment of the grave and its blessing from the Book?

[A. 108] Allaah, the Most High, says, **“No! It is but a word that he speaks; and behind them is barzakh (a barrier) until the Day when they will be resurrected.”** (al-Mu'minoon: 100)

He, the Most High said, **“So Allaah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels), “Cause Fir'aun's people to enter the severest torment!”** (Ghaafir: 45-46)

He, the Most High said, **“Allaah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.”** (Ibraaheem: 27)

He, the Most High said, **“And if you could but see when the dhaalimoon (mushrikoon and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying), “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth.””** (al-An'aam: 93)

He, the Most High said, **“We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.”** (at-Tawbah: 101)

And many other verses

[Q. 109] What is the proof for that from the Sunnah?

[A. 109] The number of authentic narrations regarding that reach the level of tawaatir.

Amongst them is the hadeeth of Anas (radiiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said, *“When the slave is laid in his grave and his companions leave (the burying place) and he even hears their foot steps, two angels come to him and make him sit and they ask him, “What did you used to say about this man, Muhammad?” As for the believer, then he will say, “I bear witness that he is the slave of Allaah and His Messenger.” Then it will be said to him, “Look at your place in the Hell-Fire. Allaah has replaced it with a place in Paradise.” So he will see both of the two the places.”* And Qataadah said, *“It was mentioned to us that this grave is made spacious for him.”*, then he returned to the hadeeth, *“As for a hypocrite and disbeliever, then he will say, “I do not know, I used to say whatever the people said.” Then it will be said to him, “Neither did you know nor did you take the guidance by reciting the Qur’aan.” Then he will be hit with an iron hammer, and he will give out a scream that will be heard by whatever approaches him except human beings and Jinns.”*³

And the hadeeth of Abdullah bin Umar (radiiallaahu anhumaa) that the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-Fire, he is shown his place therein. Then it is said to*

³ Agreed upon. Reported by al-Bukhaaree in The Book of Funerals, Chapter: That which has been reported regarding punishment in the grave (2/102) (Eng. Trans. no. 1374), and by Muslim in The Book of Paradise and a description of its blessings, Chapter: The showing to the one who is dead his place in Paradise and Hell-Fire and the affirmation of the punishment of the grave (8/161).

him, *“This is your place until Allaah resurrects you on the Day of Resurrection.”*⁴

And the hadeeth of the two graves which contains the wording, *“Verily those two are being punished”*⁵

And the hadeeth of Abu AyooB (radiallaahu anhu) who said, “The Prophet (sallallaahualaihi wasallam) went out after sunset and heard a voice, so he said, *“The Jews are being punished in the graves.”*⁶

And the hadeeth of Asmaa (radiallaahu anhaa) that, “The Prophet (sallallaahualaihi wasallam) stood to deliver a sermon and he mentioned the tribulation of the grave in which a man is put to trial. So when he mentioned that the Muslims began to cry.”⁷

And Aaishah (radiallaahu anhaa) said, “I never saw the Messenger of Allaah (sallallaahualaihi wasallam) pray a prayer except that he sought refuge from the punishment of the grave.”⁸

And in the story of the eclipse he (sallallaahualaihi wasallam) ordered them to seek refuge from the punishment of the grave.⁹

⁴ Agreed upon. Reported by al-Bukhaaree in The Book of Funerals, Chapter: The one who is dead is shown (his place) morning and evening (2/103) (Eng. Trans. no. 1379), and Muslim in The Book of Paradise, its description and blessings, Chapter: The showing to the one who is dead his place in Paradise and Hell-Fire and the affirmation of the punishment of the grave (8/160).

⁵ Agreed upon. Reported by al-Bukhaaree in the Book of Funerals, Chapter: The punishment of the grave due to backbiting and urine (spilling on ones clothes) (2/103) (Eng. Trans. no. 216,1378), and Muslim in the Book of Purification, Chapter: The proof for the impurity of urine and the obligation to rid oneself of it (1/166). And the complete hadeeth is, *“Verily those two are being punished, not for a great thing to avoid, but one of them used to spread false tales to cause discord between people, and the other never saved himself from being soiled with urine.”*

⁶ Reported by al-Bukhaaree, in the Book of Funerals, Chapter: Seeking refuge from punishment in the grave (2/102) (Eng. Trans. no. 1375), and Muslim in the Book of the description of Paradise and Hell-Fire, Chapter: He is shown his place in Paradise and Hell-Fire (no. 2969) and both of them are from the hadeeth of Abu AyooB al-Ansaaree (radiallaahu anhu).

⁷ Reported by al-Bukhaaree in the Book of Funerals, Chapter: That which has been reported regarding the punishment of the grave (2/102) (Eng. Trans. no. 1373).

⁸ Reported by al-Bukhaaree in the Book of Funerals, Chapter: That which has been reported regarding the punishment of the grave (2/102) (Eng. Trans. no. 1372), and Muslim in the Book of Masaajid, Chapter: The recommendation of seeking refuge from the punishment of the grave (2/92).

And all these narrations are in the Saheeh and we have mentioned around sixty narrations all from established routes from numerous Companions in our explanation of “Sulum”,¹⁰ so refer to it.

[Q. 110] What is the proof for the resurrection from the graves?

[A. 110] The saying of Allaah, the Most High, **“O mankind! If you are in doubt about the resurrection, then verily We have created you from dust, then from a nutfah, then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make (it) clear to you (i. e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach age of full strength. And among you there is he who dies (young) and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life) and it swells and puts forth every lovely kind (of growth). That is because Allaah, He is the Truth, and it is He who gives life to the dead, and it is He who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allaah will resurrect those who are in the graves.”** (al-Hajj: 5-7)

And His, the Most High's, saying, **“And He it is who originates the creation, then He will repeat it (after it has been perished) and this is easier for Him.”** (ar-Room: 27)

And His, the Most High's, saying, **“As We began the first creation, We shall repeat it. (It is) a promise binding upon is. Truly, We shall do it.”** (al-Ambiyaa: 104)

And His, the Most High's, saying, **“And man (the disbeliever) says, “When I am dead, shall I then be raised up alive?” Does not man remember that We created him before, while he was nothing.”** (Maryam: 66-67)

⁹ The story of the eclipse is mentioned in a long hadeeth reported by al-Bukhaaree in the Book of Eclipses, Chapter: Praying the eclipse prayer in the masjid (2/92).

¹⁰ TN: The author refers to his book ‘Ma’aarij al-Qabool fee Sharh Sulum al-Wusool’, a valuable book explaining the fundamentals of the Islamic creed, published many times by different publishers.

And His, the Most High's, saying, **“Does not man see that We have created him from nutfah, yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says, “Who will give life to these bones after they are rotten and have become dust?” Say, “He will give life to them who created them for the first time!”** (Yaa Seen: 77-79) and up to the end of the Surah.

And His, the Most High's, saying, **“Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.”** (al-Ahqaaf: 33) up to the end of the surah.

And His, the Most High's, saying, **“And among His signs (in this is), that you see the earth barren but when We send down water (rain) to it, it is stified to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.”** (Fussilat: 39)

And many times Allaah sets forth the parable of His giving life to the earth such that it becomes enriched with plantation after its death through being dry, barren and lifeless.

And the Prophet (sallallaahu alaihi wasallam) set forth a similar parable in the long hadeeth of al-Uqaylee wherein he said, *“And by the One who created you, He will not leave on the face of the earth, a place where someone who is murdered falls dead, nor a place where someone is buried, except that his grave will open up, until (the earth) brings together the pieces of his body starting from his head, so he will sit straight, your Lord will say to him, “What is the matter with you?” This is because (of his false claim that he would not be resurrected), (and it will be said to him, “How long were you in the grave?”) He will say, “My Lord yesterday and today.” As if he believes he had recently been alive with his family. So I said, “O Messenger of Allaah, how will he gather us after the winds and wastage and wild animals have destroyed us?” He said, “I shall inform you of an example of that, from amongst the Bounties of Allaah. When you see the earth dry with drought, you think it will never regain life, then Allaah sends the rain and it takes only a few days before you will see all of it turn into a marshy area. And by the One who created you! He is more able to gather you than the water is able to bring back the plants of the earth to life. So you will emerge from the earth from your burial grounds.”*¹¹

¹¹ The hadeeth of al-Uqaylee is part of a long hadeeth reported by Imaam Ahmad in his Musnad (4/13,14). And it was mentioned by al-Haithamee in Majmaa' uz-Zawaa'id (10/141-143) and he said, “It is reported by Abdullaah and at-Tabaraanee in a similar

[Q. 111] What is the ruling regarding the one who denies the resurrection?

[A. 111] He is a disbeliever in Allaah, the Mighty and Majestic, His books and His messengers. Allaah, the Most High, said, **“And those who disbelieve say, “When we have become dust, we and our fathers, shall we really be brought forth (again)?”** (an-Naml: 67)

He, the Most High, said, **“And if you wonder (at these mushrikoon who deny your message and have taken besides Allaah others for worship who can neither harm nor benefit), then wondrous is their saying, “When we are dust, shall we indeed then be (raised) in a new creation?”** They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.” (ar-Ra’d: 5)

He, the Most High, said, **“The disbelievers pretend that they will never be resurrected. Say, “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did and that is easy for Allaah.”**” (at-Taghaabun: 7)

And in the two Saheeh’s from Abu Hurayrah (radiiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said, *“Allaah, the Most High said, “The son of Aadam lies against Me, yet he has no right to do so, and he abuses Me, while he has no right to do so. As for his lie against Me, it is his saying that I will not recreate him as I Created him the first time; and to recreate him is easier for me than the first creation. As for his abusing Me it is his saying that Allaah has begotten a son while I am the Self-Sufficient Master whom all creatures need. I beget not nor was I begotten and there is none like or comparable unto Me.”*¹²

[Q. 112] What is the proof for the blowing of the Horn and how many times is it blown?

[A. 112] Allaah, the Most High, said, **“And the Horn will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills. Then it will be**

manner, and one of the chains of Abdullaah is fully connected and its reporters are trustworthy, the chain of at-Tabaraanee is mursal from Aasim bin Laqeet.”

¹² Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The Tafseer of the Surah, **“Say, Allaah is the One.”** (6/90) (Eng. Trans. no. 4974), and by an-Nasaaee in the Book of Funerals, Chapter: The souls of the believers (no. 2078).

blown a second time, and behold they will be standing, looking on (waiting).” (az-Zumar: 68)

So in this verse He mentioned the two blowings, the first for the swooning and the second for the resurrection.

And He, the Most High, says, **“And (remember) the Day on which the Horn will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allaah will (exempt).”** (an-Naml: 87)

So there are those who interpreted the terror in this verse to mean swooning, which is the first blowing mentioned in the verse of az-Zumar. This interpretation is supported by the narration of Muslim, which contains, *“Then the Horn would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side.”* And he (sallallaahu alaihi wasallam) continued, *“And the first one to hear that the Horn would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allaah would send rain which would be like dew (or shadow, the sub-narrator Shu’bah is in doubt) and there would grow out of it the bodies of the people. Then the second Horn would be blown and they would stand up and begin to look around.”*¹³

And those who interpreted the terror by other than swooning mentioned that it is a third blowing which precedes the first two blowings, and this is supported by the long hadeeth of the Horn, in which three blowings are mentioned: the blowing of terror, the blowing of swooning, and the blowing of raising before the Lord of the worlds.

[Q. 113] What is the description of ‘The Gathering’ from the Book?

[A. 113] There are numerous verses describing this aspect. Amongst them His, the Most High’s, saying, **“And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time.”** (al-An’aam: 94)

His, the Most High’s, saying, **“And we shall gather them all together so as to leave not one of them behind.”** (al-Kahf: 47)

¹³ A long hadeeth reported by Muslim in his Saheeh in the book of Tribulations, Chapter: The emergence of Dajjaal and his staying on the earth, and the descent of ‘Isaa and his killing of the Dajjaal, and the disappearance of the people of goodness and faith and the remembrance of the most evil of people and their worship of idols, and the blowing of the Horn, and the resurrection from the graves (8/201).

His, the Most High's, saying, **“The Day We shall gather the muttaqoon unto the Most Gracious, like a delegation. And We shall drive the mujrimoon (mushrikoon and disbelievers) to Hell, in a thirsty state.”** (Maryam: 85-86)

Allaah the Almighty says, **“And you (all) will be in three groups. So those on the right hand (i.e. those who will be given their records in their right hands), how (fortunate) will be those on the right hand! And those on the left hand (i.e. those who will be given their Record in their left hands), how (unfortunate) will be those on the left hand! And those foremost, will be foremost (in Paradise).”** (al-Waaqi'ah: 7-10)

His, the Most High's, saying, **“On that Day mankind will follow strictly (the voice of) Allaah's caller, no crookedness (that is without going to the right or left of that voice) will they show him. And all voices will be humbled for the Most Gracious and nothing shall you hear but the low voice of their footsteps.”** (Taa Haa: 108), Meaning the movement of the feet to the Gathering place like the hoofs of camels.

His, the Most High's, saying, **“And he whom Allaah guides, he is led aright but he whom He sends astray, for such you will find no awliyaa (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces.”** (al-Israa': 97)

And there are many other verses.

[Q. 114] What is its description from the Sunnah?

[A. 114] The Prophet (sallallaahu alaihi wasallam) said, *“The people will be assembled in three categories. (The first will be of) those will wish or hope for (Paradise), and will have fear of (punishment). (The second batch will be those who will gather) riding two on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.”*¹⁴

¹⁴ Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: A description of the Gathering (7/194) (Eng. Trans. no. 6522), and by Muslim in the Book of Paradise and the description of its blessings, Chapter: The destruction of the dunyaa and the Gathering on the Day of Judgement (8/157).

And from Anas ibn Maalik (radiallaahu anhu) that a man said, "O Prophet of Allaah, how will the disbeliever be gathered on his face?" He (sallallaahualaihi wasallam) said, "*Is the one who made him walk on two legs in the dunyaa not able to make him walk on his face on the Day of Resurrection.*"¹⁵

He (sallallaahualaihi wasallam) said, "*You will be gathered (on the Day of Judgment), bare footed, naked and uncircumcised.*" He then recited, "*As We began the first creation, We shall repeat it. A Promise We have undertaken. Truly we shall do it. [al-Ambiyaa :104]*" He (sallallaahualaihi wasallam) added, "*The first to be clothed on the Day of Judgement will be Ibraaheem.*"¹⁶

Aaishah (radiallaahu anhaa) said about that, "O Messenger of Allaah, will the male and the female be together (on that Day) looking at each another?" So he said, "*The matter will be too serious for them to pay attention to that.*"¹⁷

[Q. 115] What is the description of 'The Standing' from the Book?

[A. 115] Allaah, the Most High, says, "**Consider not that Allaah is unaware of that which the dhaalimoon (mushrikoon and wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).**" (Ibraaheem: 42-43)

He, the Most High, said, "**The Day that ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.**" (an-Naba': 38)

¹⁵ Agreed upon. Reported by al-Bukhaaree in the tafseer of Surah al-Furqaan, Chapter: Those who will be gathered into the Hell-Fire-Fire on their faces (5/14), and by Muslim in the Book of the descriptions of the Day of Judgement and Paradise and Hell-Fire, Chapter: The disbeliever will be gathered on his face (8/135).

¹⁶ Agreed upon. Reported by al-Bukhaaree in the Book of the Prophets, Chapter: Allaah took Ibraaheem as a close companion (4/110) (Eng. Trans. no. 3349), and by Muslim in the Book of Paradise and the description of its blessings, Chapter: The destruction of the dunyaa and the Gathering on the Day of Judgement (8/157).

¹⁷ Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: A description of the Gathering (7/194), and by Muslim in the same as the previous reference. The wording is that of al-Bukhaaree.

He, the Most High, said, **“And warn them of the Day that is drawing near (i. e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the dhaalimoon (mushrikoon and wrong-doers), who could be given heed to.”** (Ghaafir: 18)

He, the Most High, said, **“The angels and the Ruh (Jibreel) ascend to Him in a Day the measure whereof is fifty thousand years.”** (al-Ma'aarij: 4)

He, the Most High, said, **“We shall attend to you, O you two classes (Jinn and men)!”** (ar-Rahmaan: 31)

[Q. 116] What is the description of ‘The Standing’ from the Sunnah?

[A. 116] There are many narrations regarding this, amongst them that which is reported by Ibn Umar from the Prophet (sallallaahu alaihi wasallam) regarding the verse, “The Day when (all) mankind will stand before the Lord of the ‘aalameen?” (al-Mutaffifeen: 6) that he (sallallaahu alaihi wasallam) said, *“One of them stands in his sweat (and it covers him) to half of his ears.”*¹⁸

And the hadeeth of Abu Hurayrah (radiiallaahu anhu) that the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“The people will sweat on the Day of Judgement such that their sweat goes into the earth seventy cubits and it will cover them until it reaches their ears.”*¹⁹

And these are in the Saheeh and there are other narrations.

[Q. 117] What is the description of ‘The Display and Reckoning’ from the Book?

[A. 117] He, the Most High, said, **“That Day shall you be brought to Judgement, not a secret of you will be hidden.”** (al-Haaqqah: 18)

¹⁸ Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The tafseer of, “Woe to the Mutaffifeen (those who deal in fraud)” (5/81) (Eng. Trans. no. 4938), and Muslim in the Book of Paradise and the description of its blessings, Chapter: Regarding the description of the Day of Judgement (8/157).

¹⁹ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The saying of Allaah, **“Do they not think that they will be resurrected (for reckoning), on a Great Day?”** (7/197) (Eng. Trans. no. 6532), and by Muslim in the Book of Paradise and the description of the Day of Judgement (no. 2863).

He, the Most High, said, **“And they will be set before your Lord in rows, (and Allaah will say), “Now indeed, you have come to Us as We created you the first time.”** (al-Kahf: 48)

He, the Most High, said, **“And (remember) the Day when We shall gather out of every nation a troop of those who denied Our aayaat and (then) they (all) shall be set in array. Till, when they come, (before their Lord at the place of reckoning), He will say, “Did you deny My aayaat, whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?” And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak.”** (an-Naml: 83-85)

He, the Most High, said, **“That Day mankind will proceed in scattered groups that they may be shown their deeds. 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 eight of an atom (or a small ant) shall see it.”** (az-Zalzalah: 6-8)

He, the Most High, said, **“So, by your Lord, We shall certainly call all of them to account. For all that they used to do.”** (al-Hijr: 92-93)

He, the Most High, said, **“But stop them, verily they are to be questioned.”**
(as-Saffat: 24)

And there are many other verses.

[Q. 118] What is the description of ‘The Display and Reckoning’ from the Sunnah?

[A. 118] There are many narrations regarding it. Amongst them is his (sallallaahu alaihi wasallam) saying, *“Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.”* Aaishah (radiallaahu anhaa) said, *“Doesn’t Allaah, the Most High, say, “He surely will receive an easy reckoning. (al-Inshiqaaq: 8)””* He (sallallaahu alaihi wasallam) replied, *“That is the presentation and display of one's account.”*²⁰

²⁰ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Whoever disputes the reckoning will be punished (7/197) (Eng. Trans. no. 4939), and by at-Tirmidhee, Chapter: That which has been reported regarding the Display (4/617) (no.

And he (sallallaahualaihi wasallam) said, *“The disbeliever will be brought on the Day of Judgement and it will be said to him, “If you had an earth full of gold, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?” He will say, “Yes.” Then it will be said to him, “I asked you for something easier (or less) than that, while you were in the backbone of Aadam, that you should not associate partners with me, but you refused and worshipped others besides me.”*”²¹

He (sallallaahualaihi wasallam) said, *“There is not of you except that his Lord will speak to him and there will be no interpreter between him and Allaah. Then he will look to his right and he will see nothing but his deeds, so he will look to his left and see nothing but his what he has sent forth. Then he will look in front of him and see the Hell-Fire devouring his face. So, let each one of you save himself from the Hell-Fire even by giving half a date (in charity) or even by a good word (to your Muslim brother).*”²²

And he (sallallaahualaihi wasallam) said, *“One of you will come close to his Lord till He will shelter him in His Screen and say, “Did you commit such and such sin?” He will say, “Yes.” Then Allaah will say, “Did you commit such and such sin?” He will say, “Yes.” So Allaah will make him confess (all his sins) and He will say, “I screened them (your sins) for you in the world, and today I forgive them for you.”*”²³

And there are many other narrations.

[Q. 119] What is the description of ‘The Opening of the Scrolls’ from the Book?

[A. 119] Allaah, the Most High, said, **“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be**

2426) and he said the hadeeth is hasan saheeh. It is also reported by Ahmad in the Musnad (6/127).

²¹ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Whoever disputes the reckoning will be punished (7/198) (Eng. Trans. no. 3334), and by Ahmad in the Musnad (3/218).

²² Agreed upon. Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The speaking of the Lord with the prophets on the Day of Judgement (8/202) (Eng. Trans. no. 1413), and by Muslim in the Book of Zakaat, Chapter: The encouragement to give in charity even if it be by a piece of a date or a good word, and that these are a shelter from the Fire (3/86).

²³ Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The speaking of the Lord with the prophets on the Day of Judgement (8/202) (Eng. Trans. no. 6070).

said to him), “Read your book. You yourself are sufficient as a reckoner against you this Day.” (al-Israa’: 13-14)

He, the Most High, said, **“And when the (written) pages (deeds) are laid open.”** (at-Takweer: 10)

He, the Most High, said, **“And the book (one’s record) will be placed (in the right hand for a believer in the Oneness of Allaah, and in the left hand for a disbeliever in the Oneness of Allaah), and you all see the mujrimun, fearful of that which is (recorded) herein. They will say, “Woe to us! What sort of book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” And they will find all that they did, placed before them, and your Lord treats no one with injustice.”** (al-Kahf: 49)

He, the Most High, said, **“Then as for him who will be given his record in his right hand will say, “Here! Read my record! Surely, I did believe that I shall meet my Account!” So he shall be in a life, well-pleasing. In a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say, “I wish that I had not been given my Record! And that I had never known, how my Account is? I wish, would that it had been my end (death)! My wealth has not availed me. My power and arguments (to defend myself) have gone from me!” (It will be said), “Seize him and fetter him. Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!” Verily, He used not to believe in Allaah, the Most Great. And urged not on the feeding of al-miskeen (the poor). So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat except the Khaati’oon (sinners, disbelievers, mushrikoon, etc.). ”** (al-Haaqqah: 19-37)

He, the Most High, said, **“Then as for him who will be given his record in his right hand.”** (al-Inshiqaaq: 7)

He, the Most High, said, **“But whosoever is given his record behind his back.”** (al-Inshiqaaq: 10)

This indicates that whoever is given his record in his right hand, has it given to him from the front and whosoever is given it in his left hand, has it given to him behind his back. And refuge is sought with Allaah, the Mighty and Majestic.

[Q. 120] What are proofs for that from the Sunnah?

[A. 120] There are many narrations regarding this, amongst them his (sallallaahu alaihi wasallam) saying, *“The believer will come close to His Lord Who will screen him from the people, and he will affirm his sins and it will be said to him, “Did you commit such a sin?” He will reply, “Yes.” Then Allaah will say, “Acknowledge it again.” Then He will say, “I screened your sins in the world and today I forgive them for you.” Then the record of his good deeds will be folded up. As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses, “These are the ones who lied against their Lord. (Hud:11)””*²⁴

Aaishah (radiallaahu anhaa) said, “I said, O Messenger of Allaah, will the lover remember his beloved on the Day of Judgment?” He (sallallaahu alaihi wasallam) replied, *“O Aaishah! Not in three cases, at the Scale, until one knows whether it is heavy or light; at the examination of the Scrolls, either he is given it in his right, or in his left hand; and when the necks of the Fire come out.”*²⁵

The hadeeth is reported in full by Ahmad and Abu Dawood and there are many other narrations.

²⁴ Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The tafseer of Surah Hud (5/214), and by Muslim in the Book of Repentance, Chapter: The acceptance of the repentance of the murderer even if has killed many people.

²⁵ Reported by Ahmad in the Musnad (6/110) and reported by Abu Dawood in the Book of the Sunnah, Chapter: Regarding the Scales (no. 4755) and, mentioned by Haythamee in Majmaa' uz-Zawaaid (10/362) and he said, “It contains Ibn Abee Lahee'ah who is weak but the other narrators are from the narrators of the Saheeh.”