

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 50

وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ، فَيَقُومُ
النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ خُفَاءَ عُرَاءَ غُرْلًا، وَتَدْنُو مِنْهُمْ الشَّمْسُ، وَيُلْجِمُهُمُ الْعَرَقُ.

فَتُنصَبُ الْمَوَازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَادِ، ﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾﴾ [المؤمنون]

The Rising which Allah has told us of in His Book and upon the tongue of His Messenger, and about which all Muslims agree, will occur. Mankind, barefooted, naked, and uncircumcised, will rise from their graves to stand before the Lord of the worlds. The sun will come close to them and they will be bridled in sweat.

The scales will be erected and the deeds of the servant will be weighed. 'Those whose scales are heavy, they are the successful, and those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.' [al-Mu'minon: 102-103]

وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ

The Rising which Allah has told us of in His Book and upon the tongue of His Messenger, and about which all Muslims agree.

- These are the three types of evidences that affirm the establishment of the *Qiyamah* (Rising).
 1. The Quran: Allah has emphasized the Resurrection in the Quran and mentioned it with terrifying descriptions that necessitate the fear of it and the preparation for it.

﴿يَأْتِيهَا النَّاسُ أَتَقْوًا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ
وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

O mankind, fear your Lord. Indeed, the shaking of the final Hour is a terrible thing. On that Day you will see every nursing mother will be distracted from her child she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people appearing intoxicated while they are not intoxicated; but the punishment of Allah is severe. [al-Hajj: 1-2]

The descriptions of it in the Quran are numerous, because a person cannot prepare for this day until they believe in it and know its terrifying descriptions.

1. The Sunnah: There are many *hadiths* in which the Prophet ﷺ explained what will occur on that Day. This will be detailed in the upcoming sections in which the *Hawd* (Basin), the *Siraat* (Bridge), the *Kitaab* (Record), and other matters which the Prophet ﷺ explained, will be mentioned.
2. The Ijmaa' (Consensus): The Muslims have unanimously agreed on the belief in the Day of Resurrection. Their consensus is based on the Quran and what has been authentically narrated from the Sunnah of the Prophet ﷺ.

فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حُفَاةً عُرَاةً غُرْلًا

Mankind, barefooted, naked, and uncircumcised, will rise from their graves to stand before the Lord of the worlds.

- Meaning, the people will rise from their graves when the Trumpet is blown a second time. The souls will be returned to their bodies, and they will stand before Allah. This is because Allah will call them:

﴿وَأَسْتَمِعُ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾﴾

And listen on the Day when the Caller will call out from a place that is near. The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves]. [Qaf: 41-42]

They will rise from their graves before their Lord in response to this great call:

﴿أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤١﴾ لِيَوْمٍ عَظِيمٍ ﴿٤٢﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٤٣﴾﴾

Do they think that they will not be resurrected. For a tremendous Day. The Day when mankind will stand before the Lord of the worlds? [al-Mutafifeen: 4-6]

- (حُفَاةً) – ‘Barefoot’. Meaning, without shoes or leather socks. They will not be wearing any footwear.
- (عُرَاةً) – ‘Naked’. They will not have any clothing on them.
- (غُرْلًا) – ‘Uncircumcised’. Nothing will be reduced from their original creation. Therefore, the foreskin that was cut off in this world will be returned to them on the Day of Resurrection:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾

As We began the first creation, We will repeat it. [al-Anbiyaa: 104]

- They will be returned in this fashion, congregating together, men and women. When A'isha asked the Prophet ﷺ: ‘Will the men and women be looking at each other’. He answered:

«الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ»

The matter will be too terrible for anybody to be concerned about that. [Bukhari]

- After all of this, they will eventually be clothed. The first to be clothed is Ibrahim ؑ as has been authentically narrated by the Prophet ﷺ. [Bukhari, Muslim]

وَتَدْنُو مِنْهُمْ الشَّمْسُ

The sun will come close to them.

- Meaning, the sun will draw nearer to them, approaching them by the distance of mile. This mile, whether it is a unit of distance or the length of a *kohl* stick (also called a *meel* in Arabic), is very

close. If the heat of the sun in this world, despite its great distance from us, is intense, then how will it be when it is only a mile away?!

- The people will not be raised on the Day of Resurrection with the strength they have now. Rather, they will be stronger and more durable such that they can handle the heat of the sun being so close.
- There are categories of people whom Allah will provide shade for under His shade, on the Day there will be no shade except His shade. These are mentioned in an authentic *hadith* narrated by Bukhari and Muslim:
 1. A just leader.
 2. A young person who grows up on the obedience of Allah.
 3. A man whose heart is attached to the *Masaajid*.
 4. Two men who love each other for Allah's sake.
 5. A man who fears Allah when a woman of status and wealth calls him to commit adultery.
 6. A man who hides his charity, such that his left hand does not know what his right hand spent.
 7. A man who, when alone, remembers Allah and his eyes are flooded with tears.
- Some people wrongly assume that the Shade Allah provides on the Day of Resurrection is His Shade that is emitted by His Essence (*Dhaat*). This is incorrect, because it falsely assumes that the sun is above Allah, casting His Shadow. It is not befitting of Allah's Majesty that any of His creation is above Him. Rather, the shade He provides is created by Him to shade those whom He wills from His creation.

وَيُلْجِمُهُمُ الْعَرَقُ

And they will be bridled in sweat.

- Meaning, the sweat reaches up to the point of a horse's bridle (*Iijaam*), which is the mouth. This is the maximum that the sweat can reach for a person. For some, it will reach their ankles, while for others it reaches their knees, or their waists, and for some, their mouths.
- They vary in this sweat according to their sins. They will sweat due to the intense heat, the congestion and the sun drawing near.

فَتُنْصَبُ الْمَوَازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَادِ

The scales will be erected and the deeds of the servant will be weighed.

- The One who will raise the scales is Allah. He will raise them to weigh the deeds of His slaves. The Sheikh mentioned the scales in the plural form. The evidences of the Quran and Sunnah mention it both in the plural form and in the singular form.

1. Regarding the plural form, Allah says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ ﴿١٠٤﴾﴾

Those whose scales are heavy, they are the successful, and those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever. [al-Mu'minoon: 102-103]

2. Regarding the singular form, the Prophet ﷺ said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ»

Two words are light on the tongue, weigh heavily on the Scale, and are loved by the Most Merciful: 'Glorified is Allah and praised is He, Glorified is Allah the Most Great'.

[Bukhari, Muslim]

These evidences are reconciled by regarding the plural form as meaning what is weighed (deeds), since they are more than one. It is singular because the scale is just one.

- The scale is real (*haqeeqi*) according to the well-known and conventional scale that has two pans (*kifataan*). This is based on the principle that the evidences are interpreted according to their apparent meanings, unless there is further evidence which diverts them from this apparent meaning. This refutes the *Mu'tazilah* who claim that the scales are not real scales, rather they are figurative and represent justice and fairness. According to them, there is no need for scales, because Allah is aware of all the deeds of His servants.
- It is clear from the Sheikh's statement that what will be weighed on the scales are the deeds, whether they are good or evil, however, the evidences of the Quran and Sunnah differ in the mention of what is weighed on the scales.

1. The deeds of servants, as Allah says:

﴿يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ﴾

That Day, the people will depart separated to be shown their deeds. So, whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see

it. [al-Zalzalah: 6-8]

2. The scrolls on which the deeds are recorded, as the Prophet ﷺ said:

﴿فَتَوَضَّعُ السِّجِلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجِلَاتُ وَثَقُلَتِ الْبِطَاقَةُ﴾

Then the scrolls will be placed in one side of the Scale and the card in the other. The scrolls will go up (will be light) and the card will go down (will weigh heavily).

[Ibn Majah - Sahih]

3. The doer of the deeds, as the Prophet ﷺ said in regards to the shins of Ibn Mas'ud ؓ:

﴿وَالَّذِي نَفْسِي بِيَدِهِ؛ هُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أُحُدٍ﴾

By Him in whose hand is my soul, they are heavier on the scale than Mount Uhud.

[Ahmad - Hassan]

- The way to reconcile between these evidences is to say that most of the evidences mention that what will be weighed are the deeds. However, in some specific instances, the records of some people will be weighed, and in other instances, they themselves will be weighed. This is a matter which Allah specifies for whom He wills amongst His slaves.

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝﴾

Those whose scales are heavy, they are the successful.

- What is intended by the heaviness of the scales is the dominance of the righteous deeds over the evil deeds. The *muflih* (successful) is the one who succeeds in achieving their goals and escapes what they fear. They attain safety from what they dislike and achieve what they love and adore. Essentially, they are saved from the Hellfire and admitted into Paradise.

﴿وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾ (١٣٣)

And those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.

- What is intended by the lightness of the scales is the dominance of evil deeds over the righteous deeds, or the lack of righteous deeds entirely. This is based on the assumption that the disbeliever's deeds will be weighed, however they will have no good deeds. This is the implication of this *ayah*.
- Other scholars are of the opinion that the disbeliever will not have any of their deeds weighed. They use the following *ayah* as evidence:

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight. [al-Kahf: 105]

And Allah knows best.

- The disbelievers have lost themselves on the Day of Judgement because they did not benefit anything from their existence in this world, except distress and hardship. Any good deeds they did in this world, will be worthless in the Hereafter.

Review questions

1. In what state will mankind stand before Allah on the Day of Resurrection? How did the Prophet ﷺ respond to the potential lack of morality which this state might bring about?
2. How close will the sun approach on the Day of Resurrection? What are the two interpretations of this distance?
3. 'And they will be bridled in sweat.' – What are the levels of sweat that will overcome a person on the Day of Resurrection? What is this based on?
4. How do we reconcile between the evidences of the Quran and Sunnah which mention a single *Mizaa*n (scale) and between those which mention multiple *Mawazeen* (scales)?
5. What do the evidences of the Quran and Sunnah mention about what will be weighed on the Scale on the Day of Resurrection? How do we reconcile between these evidences?