

Origins & Destinations

**The human journey before, during and after
this world**



iSyllabus
islam · iman · ihsan

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Bismillah Al Rahman Al Rahim

1. The Spirit World

Your journey started long before you came into this world.

"Allah created Adam from dust, He then mixed the clay and left him for some time until it became sticky mud, after which Allah shaped him. After that Allah left him until it became like potter's clay. Iblis would pass him saying: 'You have been created for a great purpose.' Allah then breathed His spirit into him. The first thing into which the spirit passed was his eye and then his nose. He sneezed. Allah said: 'May your Lord have mercy upon you, O Adam! Go to those angels and see what they would say.' So Adam went and greeted them. They replied saying: 'Peace be upon you and the mercy and blessings of Allah.' Allah said: 'O Adam! This is your greeting and that of your offspring.'" (Bukhari)

"The best day on which the sun has risen is friday. On it, Adam was created and on it he was made to enter paradise and on it he was cast out of it. The last hour will not take place on any day other than friday." (Muslim)

"And (remember, O Messenger,) when your Lord brought forth from the children of Adam, from their loins, their offspring, and made them bear witness against themselves (asking them:) "Am I not your Lord?" They said: "Yes, we do bear witness." Lest you should say on the Day of Resurrection, "We were indeed unaware of this (fact that you are our Lord)." (7:172)

This verse indicates that people possessed hearing and speech; however, this was in a manner different to how people hear and speak in our earthly existence.

After the covenant we were all placed back in Adam's (a.s) back and then he was placed in paradise with everyone in his back.

"Allah will assemble mankind, and the believers will stand until paradise will be brought near them. They will then go to Adam (a.s) and say, 'O our father, ask Allah, that paradise may be opened for us, but he will reply: 'There was nothing that put **you** out of paradise except your father's mistake. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.'"
(Muslim)

In a hadith in Bukhari a conversation takes place between Musa and Adam (a.s).

"Adam and Musa held a disputation. Musa to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam got the better of Musa in the argument."

Messengers were sent to remind people of the worship of God. It is a reminder to them as they already knew God deep down due to the covenant that all people witnessed in the world before this one.

"No child is born but that he is upon the pure innate nature (fitrah). His parents make him a Jew, or a Christian, or Magian." (Bukhari)

The Spirit

"And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little." (17:85)

The real you is your spirit, not your body. Our spirits were created a long time ago and so pre-date our earthly bodily existence.

"...then Allah sends an angel and orders him to write four things; his provision, his age, and whether he will be of the wretched or the

blessed (in the next life). Then the spirit is breathed into him.....”
(Bukhari)

In the grave although the body may decay the spirit will remain. The spirit can take the form of the human e.g. During the mir'aj the Prophets all prayed together; their spirits took the form of their bodies.

Hadith indicates that spirits which were similar in the spirit world are inclined to one another on this earth and vice versa.

“Spirits are like conscripted soldiers; those whom they recognise (from the world before), they get along with (in this world), and those whom they do not recognise (from the world before), they do not get along with (in this world).” (Bukhari)

2. Our World

“And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, perfect in ability. Wealth and children are [but] adornment of the worldly life” (18: 45)

The second stage of existence is from the time we are in our mother’s womb until death overcomes us. This is shortest of all the stages of existence:

“The lifespan for my ummah is from sixty years to seventy years and very few surpass this” (Tirmidhi)

This is the period when man will be held accountable for responding to the divine commandments and prohibitions. This will result in either reward or punishment.

The five stages of this world according to Ibn al-Jawzi (r.a) are:

1. Childhood: 0-14 years
2. Youth: 15-34 years
3. Maturity: 35- 49 years
4. Seniority: 50-69 years
5. Frailty: 70 years to death

In the Womb

“We created man from a product of clay. Then We placed him as a drop in a safe lodging, then We made of the lump bones, then We covered the bones with flesh, and then brought him forth as another creation. So blessed be God, the Best of Creators!”
(23:12-14)

“O Mankind! Should you be in doubt concerning the Resurrection, then [know that] We created you from dust, then from a drop of seed, then from a clot, then from a lump of flesh shapely and shapeless, that We may make it clear for you. And We cause what We will to remain in the wombs for an appointed time.” (22:5)

"Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things; his provision, his age, and whether he will be of the wretched or the blessed (in the next life). Then the spirit is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it." (Bukhari)

Stage 1: Childhood

“And afterward We bring you forth as infants, then [give you growth] that you attain your full strength. And among you are those who die, and others who are brought back to the worst time of life, so that after having had knowledge they know nothing at all.” (22:5)

When a child is born, it is sunnah to give the call to prayer (adhan) in the right ear, and the Iqama in the left ear.

The parents have a critical duty to raise the child well and protect him or her from anything that would corrupt them in terms of morality and belief. They must nurture in them the love of God, his messenger ﷺ and God's religion.

They are responsible for the child's religious education, encouraging the prayer from 7 years old, with more emphasis at 10 years old. They must oversee who their children befriend, ensuring their friends and environment is not detrimental to them.

“The pen is lifted from three people: a sleeping person until he awakens, a child until he reaches puberty, and an insane person until he regains his sanity.” (Tirmidhi)

At puberty a person becomes accountable for all his or her actions, however, the parents should continue to play the role of a guide for them.

“Indeed, above you are guardians, noble and recording, aware of what you do.” (82:11-12)

“When the two Receivers receive [him], seated on the right and on the left, he utters no word but there is with him an observer, ready.” (50:17-18)

Stage 2: Youth

During this phase, energy is abundant and strength is continually increasing. This means it is a time when much good can be done, and conversely much harm can be caused too. Young people are exposed to worldly desires, and the nature of this age lends preference to fulfilling immediate pleasures.

The Prophet ﷺ included among the seven that Almighty God will shade with His shade ‘on the day when no shade shall exist save His’, a ‘young man who grew up in the worship of God’. (Bukhari)

"Seize (the opportunity to make use of) five (things) before five (other things catch up with you): **your youth** before you grow old,

your health before you fall sick, your leisure before you are occupied, your wealth before you grow poor, and your life before you die.” (Bayhaqi)

“The son of Adam will not be dismissed from his Lord on the Day of Resurrection until he is questioned about five issues: his life and how he lived it, **his youth** and how he used it, his wealth and how he earned it and he spent it, and how he acted on his knowledge.” (Tirmidhi)

Stage 3: Maturity

This phase sees the peak of one’s lifetime in all aspects. With the peak of one’s faculties and maturity one may expect to attain wisdom, which God, the Exalted gives to those fit to receive it. God’s chosen Prophet ﷺ was given revelation at 40 years old.

“And when he attained his prime, We gave him wisdom and strength, and thus do We reward the good” (12:22)

“...Until when he attained full strength and reached forty years, he said: ‘My Lord: Inspire me to give thanks for that with which You have favoured me, and my parents, and to do the good works that are pleasing to You. And be gracious to me in the matter of my seed. Truly, I have turned unto You repentant, and truly, I am of the ones who submit to God.’ (46:15)

“An individual whose state, even after forty years of age, is such that good in him/her does not prevail over the evil in him/her, then (this individual) should get ready to go to Hell.” (Ghazzali, Abu Hamid: Beloved son P2)

This is because life is shortened after forty. Therefore, heedlessness, distraction and playing are inappropriate for him.

Stage 4: Seniority

“Then that you attain full strength, and then that you became old— though some among you die before— and that you reach an appointed term, that you may perhaps understand.” (40:67)

During this phase the earliest signs of weakness begin to appear and strength begins to recede. The Prophet ﷺ, as well as Abu Bakr, Umar and Ali (r.a) all passed from this world at 63 years of age.

“Did We not grant you a life long enough for him who reflects to reflect therein? And the warner came to you.” (35:37)

“Allah has left no excuse for a man whose time of death is deferred until he reaches the age of sixty.” (Bukhari)

“The lifespans of the [Muslim] Nation are among the shortest there have been. Some people in bygone nations lived near to or in excess of a thousand years. Some scholars have said that in some long-vanished communities puberty was reached at the age of eighty. It is also said that one of Adam’s a.s sons died aged two hundred years, and other people felt sorry for him for having had such a brief life; and that Abraham the Friend, upon whom be peace, was circumcised at the age of eighty at God’s command.

And it is related that when the Messenger of God, upon whom be blessings and peace, considered the lifespans of his nation short in comparison to other nations, he implored and beseeched God on their behalf, for if their days were short then their time spent in obedience and in preparation for their Hereafter would be short likewise, and they would thus miss many of the rewards and high degrees granted by God. So He gave him the Night of Destiny [*laylat al-qadr*], which is better than a thousand months, [97:3] thus [in effect] extending their lives and multiplying their rewards, so that any one of them who spends it in religious observance during this night will be as if he had done so for a thousand months: namely, for eighty- three years and four months. If he does this every Night of Destiny for twelve years, for instance, it would be as if he had lived one thousand or more years in God’s obedience. Reflect on these calculations, for they are evident! This is what God has given this Nation through the *baraka* of His Messenger and the

greatness of his honour in His sight, and because of the tremendous concern which the Prophet has, upon him be blessings and peace, for his Nation, and his zeal to see them obtain what is good.” (Al-Haddad, Abdullah: Lives of man, p25-26)

“There are three people to whom Allah will not speak on the Day of Resurrection, nor will he purify them, nor will he look at them, and they will have an agonising punishment: an old man who commits adultery, a king who lies, and an arrogant dependent.” (Muslim)

White hair usually appears at this time. White hair is a reminder of the nearness of one’s time.

“Do not pluck out grey/white hair. A believer’s hair does not turn grey in Islam, except that it will be a light for him on the Day of Judgment” and “for each grey hair, Allah will write one good deed for him and pardon one wrong of his.” (Abu Dawud)

A grey/white-haired Muslim must be respected.

“Verily, part of glorifying Allah is to honour the grey-haired Muslim and the bearer of the Quran, who is neither extravagant nor neglectful of it, and to honour the just ruler.” (Abu Dawud)

“Whoever does not show mercy to our young ones, or acknowledge the rights of our elders, is not one of us.” (Ahmad)

“No youth honours his elders except that Allah will appoint someone to honour him in his old age.” (Tirmidhi)

“Blessings are with your elders.” (Ibn Hibban)

Stage 5: Frailty

In this phase weakness spreads to all of a person’s senses, limbs and faculties.

“God is He Who created you out of weakness, then appointed after weakness strength, then after strength, appointed weakness and

grey hair. He creates what He wills; He is the Knower, the Able.” (30:54)

Then a person goes on to the ‘worst time of life’ (ardhal al-umur):

“And among you are those who die, and others who are brought back to the worst time of life, so that after having had knowledge they know nothing at all.” (22:5)

A man said, “O Messenger of Allah, which of the people are best?” The Prophet ﷺ said, “One whose life is long and his deeds are good.” The man said, “Which of the people are worst?” The Prophet said, “One whose life is long and his deeds are evil.” (Tirmidhi)

“None of you should wish for death due to a calamity that has afflicted him. Yet if he must do something, let him say: O Allah, keep me alive so long as life is good for me, and cause me to die if death is better for me.” (Bukhari)

“Let none of you wish for death. If he is a good-doer, he might increase his good deeds. If he is an evil-doer, he might make amends.” (Bukhari)

This last phase (frailty) ends most commonly with a fatal illness, but death can also occur without illness.

“O you who believe! Let not your wealth or your children distract you from the remembrance of God. Those who do so: they are the losers. And spend of that with which We have provided you, before death comes to one of you and he says: ‘My Lord! If only You would give me respite for a little while, then I would give alms and be among the righteous!’ But God delays no soul when its term has come, and God is aware of what you do.” (63:9-11)

“Remember often the destroyer of pleasures: death.” (Tirmidhi)

“Be in this world as if you were a stranger or a traveller on a path.” Ibn Umar (r.a) would say, “If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death.” (Bukhari)

“He will say, ‘Would that I had provided for this life to come!’”
(89:24)

‘Lord! Send me back, that I may do right in that which I have left!’ (23:99-100)

Sickness and Death

In sickness a person can never be sure if death may occur, since it is a possibility in such a state, it is important to have a good opinion of God, the Merciful.

“None of you should die except having good thoughts about Allah”
(Muslim)

“I am as My servant thinks I am. I am with him when he makes mention of Me.” (Muslim)

“Whoever loves to meet Allah, Allah loves to meet him. Whoever hates to meet Allah, Allah hates to meet him. (Muslim)

Much dua should be made in this state.

“The dua of Yunus (a.s) which he made while in the belly of the whale, ‘*La ilaha illa anta subhanaka inni kuntu minaz zalimin*’, no Muslim makes du’a using these words except that Allah will accept that du’a.” (Tirmidhi)

“There is not anyone upon the earth who says:

La ilaha illallahu wallahu akbaru wa la hawla wa la quwwata illa billah

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

except that his sins shall be pardoned, even if they were like the foam of the sea.” (Tirmidhi)

If death approaches such a person, those around him should encourage him to say *la illaha illallah*.

“Encourage your dead to say ‘La illaha illallah’ (Muslim)

“Whoever’s last words are ‘La illaha illallah’ will enter paradise”
(Abu Dawud)

“According to the ulema, those who are most in danger of ending badly— and may God protect us!— are those who are careless of their prayers, are habitual alcohol-drinkers, undutiful to their parents, inflict harm on other Muslims, or persist in committing major and mortal sins and fail to repent.” (Al-Haddad, Abdullah: Lives of man, p37)

“Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure” (3:185)

‘When Allah wills good for His servant, He uses him.’ They said, ‘How does He use him?’ He said, ‘He grants him the ability to do good deeds before he dies.’” (Tirmidhi)

The dead perceive and are aware of those who wash, shroud, and bury him/her.

"Say: Short is the enjoyment of this world. The Hereafter is (far) better for him who fears God" (4:77)

3. Intermediate Realm (Barzak)

“When death approaches any of them, they cry, “My Lord! Let me go back, so I may do good in what I left behind.” Never! It is only a (useless) appeal they make. And there is a barzakh (barrier) behind them until the Day they are resurrected.” (23:99-100)

This stage of existence is an abode which lies between the earthly world and the life to come. It is a place where spirits are predominant and physical bodies are secondary.

Spirits remain whereas most bodies will decay and dissolve so that nothing remains except the lower most tip of the spine, from which they will be recreated for the Resurrection. Bodies of the Prophets ﷺ and the martyrs do not decay.

"Do not think that those who are slain in the way of God are dead. Nay, they are living, with their Lord, provided for." (3:169)

“Verily the grave is the first step in the stages of the Hereafter. If one finds salvation at this stage, the succeeding stages become easy for him. And if he does not find salvation at this stage, what follows this stage is very hard upon him. I have never seen a site more horrible than that of the grave.” (Tirmidhi)

Once a person is buried he is questioned by the two angels; Munkar and Nakir.

Regarding the saying of God, the Almighty *“Allah will keep firm those who had faith in the firm word, in the worldly life and in the Hereafter” (14:27)*, the Prophet ﷺ said, *“It is in the grave when it is said to him: Who is your Lord? What is your religion? Who is your Prophet?” (Tirmidhi)*

'When a believing slave is about to depart from this world and go forward into the next, angels with bright faces like the sun descend and sit around him in stretching as far as the eye can see. Then the angel of death comes and sits at his head and says, “Oh good one,

come out to forgiveness from Allah and pleasure! "Then his soul emerges like a drop of water flows from a water-skin and the angel takes hold of it. When he has grasped it, the other angels do not leave it in his hand even for the twinkling of an eye. They take it and place it in a perfumed shroud and a fragrance issues from it like the sweetest scent of musk found on the face on the earth. "Then they take it upwards and whenever they pass a company of angels, they ask, "Who is this good soul?" and the angels with the soul reply, "So-and-so the son of so-and-so," using the best names by which people used to call him in this world. They bring him to the lowest heaven and ask for the gate to be opened for him. It is opened for him and angels who are near Allah from each of the heavens accompany him to the subsequent heaven until he reaches to the heaven where Allah the Great is. Allah, the Mighty and Majestic, says , 'Register the book of My slave in 'Illiyyun (righteous) and take him back to earth. I created them from it and I return them to it and I will bring them forth from it again.' 'His soul is then returned to his body and two angels come to him. They make him sit up and say to him, "Who is your Lord?" He replies, "My Lord is Allah". They ask him, "What is your religion?" He replies, "My religion is Islam." They ask him, "Who is this man who was sent among you?" He replies, "The Messenger of it" They ask him "How do you know this?" He replies, "I read the book of Allah, believed in it and declared it to be true." Then a Voice from the heavens declares, "My slave has spoken the truth, so spread out carpets from the Garden for him and open a gate of the Garden for him!" Then some of its fragrance and perfume comes to him, his grave is expanded for him as far as the eye can see, and a man with beautiful garments and a fragrant scent comes to him and says, "Rejoice in what delights you for this is the day which you were promised." He asks, "Who are you? Yours is a face which emanates good." He replies, "I am your good actions." Then he says, "O Lord, let the last hour come soon so that I may rejoin my family and my property!"

When an unbeliever is about to depart from this world and go forward into the next, angels with black faces descend from the heavens carrying rough hair-cloth and sit around him in

stretching as far as the eye can see. Then the angel of death comes and sits at his head and says, "Oh Foul one, come out to the displeasure of Allah and anger!" Then his soul divides up in his body and it is dragged out like a skewer is pulled out of wet wool. Then the angel takes hold of it. When he has grasped it, the other angels do not leave it in his hand even for the twinkling of an eye. They take it and wrap it in the rough hair-cloth and a stench comes out of it like the worst stench of a corpse on the face of the earth. Then they take it up and whenever they pass a company of angels, they ask, "What is this foul smell?" The angels with the soul reply, "So-and-so the son of so-and-so," using the worst names by which people used to call him in this world. They bring him to the lowest heaven and ask for the gate to be opened for him. It does not get opened. The Messenger of Allah, ﷺ, then recited, 'The gates of heaven will not be opened to them nor will they enter the Garden until the camel passes through the eye of the needle.' Then Allah, the Mighty and Majestic, will say, "Register his book in Sijjin (wicked) in the lowest earth." Then his soul is flung down.' The Prophet (peace & blessings be upon him) then recited, "Whoever associates anything with Allah, it is as though he has fallen from heaven and the birds snatch him away or the 'Wind sweeps him headlong into a place far away." Then his soul is returned to his body and two angels come and say to him, "Who is your Lord?" He replies, "Alas, alas, I do not know!" Then a voice calls from the heavens, "My slave has lied, so spread out carpets from the Fire for him and open a gate of the Fire for him!" Then a hot blast from it comes to him, his grave is made so narrow for him that his ribs are pressed together, and a man with a hideous face and clothing and a foul odour comes to him and says, "Grieve on account of what has brought you disgrace for this is the day which you were promised." He asks, "Who are you? Yours is a face which emanates evil." He replies, "I am your bad actions." Then he says, "O Lord, do not let the last hour come!". (Narrated by Abu Dawud & Ahmed)

“(Consider) the Day He will gather you (all) for the Day of Gathering—that will be the Day of mutual loss and gain” (64:9)

“It is related that the Messenger ﷺ passed by two graves and said: “The inhabitants are being punished, but not on account of a great thing”. Then he added: “One of them used to spread gossip while the other would not take care in protecting himself from splashes of urine.” He then took hold of a green branch and split it in two, placing a piece on each of the two graves. He then said: “Their punishment will be lightened as long as these two do not wilt”. (Bukhari)

The Prophet ﷺ frequently asked protection from the punishment of the grave.

Allaahumma innee a oothu bika min athaabil-qabri, wa min athaabi jahannama, wa min fitnatil-mahyaa walmamaati, wa min sharri fitnatil-maseehid-dajjaal.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ
الْمُحْيَا وَالْمُتَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

O Allah, I seek refuge in You from the punishment of the grave, and from the punishment of Hell-Fire, and from the trials of life and death, and from the evil of the trial of the False Messiah. (Bukhari)

"The grave is either a garden from the gardens of paradise or a pit from the pits of hell" (Tirmidhi)

“When the servant is placed in his grave, his companions turn and leave until he hears the scuffing of their sandals. Two angels come to him and sit by his head, saying to him: What do you say about this man, Muhammad? He says: I testify that he is the servant of Allah and His Messenger. It will be said: Look at your seat in hellFire, for Allah has replaced it with a seat in paradise. He will see them both together. As for the unbeliever or hypocrite, he says: I do not know, as I only said what people said! It will be said: You did not know, nor did you recite! Then he will be struck between his two ears with an iron hammer and he will cry out such that whoever is near him will hear it except humans and jinn.” (Bukhari)

“Whoever reads *Tabaarak allaahi bi yadihi'l-mulk* (surah al-Mulk) every night, Allah (ta'ala) will protect him from the torment of the grave.”(Nasa'i)

“When a man dies, his good deeds come to an end except three: ongoing charity, beneficial knowledge, and righteous offspring who will pray for him.” (Muslim)

It is also possible for the living to help those who have passed away.

“O Messenger of Allah, my mother died suddenly without writing a will. I think if she could speak, she would give in charity. Will she have a reward if I give charity on her behalf?” The Prophet said, “Yes.” (Bukhari)

“Is there anything left from the goodness I owe my parents that I should present to them after their death?” He ﷺ replied, “Yes, four things: Pray and ask forgiveness for them, fulfil their pledges, be kind to their friends and maintain the ties of kinship that come from only their direction”. (Abu Dawud)

Abu Ayyub (r.a) said: “Your actions are presented to the deceased. If they see good they are happy and delighted and they say this if from Your immense favour upon your servant so complete it. If they see evil they say,” Our Lord reject it!”. (Ibn Mubarak: al-Zuhd with a sound chain)

4. The Day of Judgement

“Indeed, with Him is the knowledge of the Hour.” (31:34)

“Those whose disbelieve claim that they will not be resurrected. Say: ‘Nay, by my Lord! You will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allah.” (64:7)

“If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother.” (Muslim)

The fourth stage of existence is from the time when a person leaves his grave for the resurrection and gathering, until the moment when people enter paradise or hell.

“The Horn is blown, and all who are in the heavens and earth fall down in a swoon, save him whom God wills.” (39:68)

This is the ‘First Blast’, at which all living creatures shall die, so that only God, Almighty will remain. When this occurs there will be no believers left on the earth.

“They did not recognise the true worth of Allah. (Such is Allah's power that) on the Day of Resurrection the whole earth will be in His grasp, and the heavens shall be folded up in His Right Hand” (39:67)

Allah will seize the earth on the Day of Resurrection and will roll up the heavens in His right hand, then He will say: ‘I am the King, where are the kings of the earth?’ (Bukhari)

After the 'Second Blast' the dead are returned to life, by the permission of God, the Exalted:

"Then it is blown another time, and there they stand, awaiting"
(39:6)

"And stop them; indeed, they are to be questioned" (37:24)

"..which renders children grey-haired" (73:17)

The spirits will then be returned to their bodies and brought back to life, by the order of God, the Exalted. The earth splits open to let them out and graves are overturned.

People will be summoned to stand before God, the Almighty, at the plain of the gathering.

"And on the day when We cause the mountains to move, and you see the earth emerging, and We assemble them and leave not one of them, and they are set before their Lord in ranks. 'You have come to Us as We created you at first. But you thought that We would set no time for you'." (18:47—8)

"On the day when the earth splits from around them, hastening forth; that is a gathering easy for Us." (50:44)

"The people will be assembled barefoot, naked, and uncircumcised." I (Aisha r.a) said, "O Messenger of Allah, will the men and women look at each other?" The Prophet ﷺ said, "The matter will be too grave for them to notice." (Bukhari)

"The guilty will be known by their marks and will be seized by the forelocks and the feet." (55:41)

"And every soul comes, along with it a driver and a witness."
(50:21)

Everyone will assemble for Judgement Day.

On that day great fear and trepidation will grip most people, and the waiting period will be almost unbearable.

“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.” (Ahmad)

When people become overwhelmed by the agonising wait, they will discuss among themselves to decide whom they should go to who might intercede on their behalf, in order that their Lord would begin the judgement on them and they can be delivered from their situation.

Anas (r.a) narrates that the Prophet ﷺ said “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.

Then they will go to Adam and say, ‘You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, ‘I am not fit for this undertaking.’ He will mention his error which he committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, ‘Go to Nuh, the first prophet sent by Allah to the people of the Earth.’

The people will go to Nuh who will say, ‘I am not fit for this undertaking’ He will mention his error which he committed, i.e., his asking his Lord without knowledge.’ He will say (to them), ‘Go to Abraham, Khalil ar-Rahman (close friend of the most Merciful).’ They will go to Abraham who will say, ‘I am not fit for this undertaking. He would mention three words by which he was evasive, and say (to them). ‘Go to Musa, a slave whom Allah gave the Torah and spoke to directly and brought near Him, for conversation.’

They will go to Musa who will say, 'I am not fit for this undertaking. He will mention his error which he committed, i.e., killing a person, and will say (to them), 'Go to Isa, Allah's slave and His messenger, and a soul created by Him and His Word "Be: And it is". They will go to Isa who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His presence and then I will be permitted.

When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wills, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that), the Prophet ﷺ said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His presence and I will be permitted.

When see Him I will fall down in prostration before Him and He will leave me in prostration as long as He wants me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet ﷺ added, "So I will raise my head and glorify and praise Him as He has taught me.

Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet ﷺ said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His presence and I will be allowed to enter.

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter paradise."

(Qatada said: I heard Anas saying that) the Prophet ﷺ said, "So I will go out and take them out of hell (Fire) and let them enter paradise, till none will remain in the Fire except those whom Qur'an will imprison (i.e., those who are destined for eternal life in the Fire)." The narrator then recited the Verse:— "*It may be that your Lord will raise you to a Station of Praise and Glory.*" (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet. (Bukhari)

Seven people will be shaded by Allah, Most High on that day as narrated in the hadith of Bukhari: (1) a just ruler (2) a youth who grew up in the worship of Allah (3) a man whose heart is attached to the mosques (4) two men who love each other for Allah's sake, meeting for that reason and parting upon that (5) a man who is called by a woman of beauty and position (to fornicate), but he says: 'I fear Allah' (6) a man who gives in charity and hides it, such that his left hand does not know what his right hand has given (7) and a man who remembered Allah in private and so his eyes shed tears.

"Those who earn interest and lenders of usurious loans are resurrected as if they were mad; the Quran says, *Those who devour usury shall not rise except as he whom Satan has deranged by his touch rises. That is because they say, "Buying and selling are simply like usury," though God has permitted buying and selling and forbidden usury (2:275).*

Those who refused to pay alms (zakāh) or were miserly when asked by those in need have the weight of their wealth tied around their necks on the Day of Judgment. *And let not those who are miserly*

with what God has given them from His Bounty suppose that it is good for them; rather, it is evil for them. On the Day of Resurrection they will be collared by that with which they were miserly (3:180).

Embezzlers and hoarders of public wealth are weighted down with what they stole, breaking their backs (6:31). The Quran says, *And whosoever defrauds will bring what he obtained by fraud on the Day of Resurrection. Then every soul shall be paid what it has earned in full, and they shall not be wronged (3:161).*

The Prophet also said that an unjust bigamist who failed to treat his wives with complete equality will come on the Day of Judgment with one-half of his body paralyzed.

Some are raised up blind and ask, *“My Lord! Why hast Thou raised me blind, when I used to see?”* He will say, *“Thus it is. Our signs came unto you, but you forgot them. Even so, this Day shall you be forgotten!” (20:125–26).*

The inner eye’s blindness here is manifested as the outer eye’s blindness there: *Whosoever was blind in this [life] will be blind in the Hereafter, and further astray from the way (17:72).* Sinners will be driven to the place of gathering *upon their faces (54:48).* When the Prophet was asked, *“How will they walk on their faces?”* he replied, *“The One who made them walk on their feet here will make them walk on their faces there.”*

In contrast, on that day, those who had performed righteous deeds will find much relief as a result of those deeds, even if those deeds were minute.” (Yusuf, Hamza: Death, Dying and the Afterlife in the Quran)

“They will be presented before your Lord in rows, (and the deniers will be told) “You have surely returned to Us (all alone) as We created you the first time, although you (always) claimed that We would never appoint a time for your return. 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." (18:48-49)

Everyone will be stand before God, the Exalted, to be questioned about their deeds.

"There are none among you but that his Lord will speak to him in the hereafter without a translator between them, nor a veil to separate them." (Bukhari)

People will have no control over their bodies, rather their own body parts will testify against them:

"On the day their tongues, their hands, and their feet bear witness against them as to that which they used to do" (24:24)

"On that Day We shall seal their mouths. Their hands will speak to Us, and their feet will bear witness to that which they used to earn" (36:65)

"And they will say to their skins, "Why did you bear witness against us?" They will reply, "God, Who makes all things speak, made us speak. He created you the first time, and unto Him shall you be returned" (41:21)

Even the earth will speak about sins committed upon her:

"on that Day the earth will recount everything" (99:4)

The Prophet ﷺ recited this verse, *"On that day the earth will recount everything" (99:4)* and he ﷺ said, *"Do you know what it will recount?"* They said, *"Allah and His Messenger know best."* The Prophet ﷺ said, *"Verily, its recounting is to bear witness against every servant and maidservant to what they did on its surface, saying this person did such on such day. This is its recounting."* (Tirmidhi)

“Then We shall question those to whom (Our message) was sent, and We shall question the Messengers. With knowledge shall We speak to them, and never were We absent.” (7:6)

"Whoever has wronged his brother, should ask for his pardon (before his death), as (in the next life) there will be neither a dinar nor a dirham (i.e money). (He should secure pardon in this life) before some of his good deeds are taken and given to his brother. If he has done no good deeds, some of the bad deeds of his brother are transferred to him. (Bukhari)

“Every prophet has a supplication that is answered. I intend to delay my supplication as an intercession for my nation in the next life.”
(Muslim)

Some faces will become white and some black.

“On the day when some faces will be whitened and others blackened. As for those whose faces have been blackened, it will be said unto them: Did you disbelieve after your (profession of) faith? Then taste the punishment for having disbelieved. And as for those whose faces have been whitened, they dwell in the mercy of God for evermore.” (3:106-107)

Although the day of judgement will be very long, it will feel light for the believer:

“It is a day that lasts fifty thousand years.” So I (Abu Saeed r.a) said, *“How long it is!”* So He ﷺ said, *“I swear by the One in whose control my soul is, indeed, it will be lightened for the believer until it is briefer than an obligatory prayer which he prayed in the world.”*
(Ahmad)

Even animals will be granted justice:

“Allah will resurrect all the creation on the day of rising; animals, birds, cattle and everything. The justice of Allah will prevail even in favour of the hornless animal (who was attacked) against the horned animal. Allah will then instruct, “Become dust”. This is the very matter that is referred to in the words of Allah; “... the

disbeliever will say (when they shall see animals being turned into dust), “O would that I had turned into dust (78:40)” (Musannaf Abd al Razzaq)

People will differ with some subjected to no reckoning at all, some to gentle accounting and others to a harsh one. Some will be given their books in their right hands (believers), some in their left (disbelievers and hypocrites), and some behind their backs (disbelievers and hypocrites). People will be called to read their books and forced to acknowledge that what has been written is true:

“Read your book! On this Day, your soul suffices as a reckoner against you” (17:14)

“As for one who is given his book in his right hand, he will be reckoned with an easy reckoning” (84:7–8)

The Scales

Once the books of the deeds are distributed among the resurrected, the weighing of actions on the scales (al-Mizan) takes place:

“We shall set the just scales for the Day of Resurrection, and no soul shall be wronged in aught. Even if it be the weight of a mustard seed, We shall bring it. And We suffice as Reckoner” (21:47)

“The weighing that day is true. As for those whose scales are heavy, they are the triumphant. And as for those whose scales are light, they are those who have lost their souls because of the wrong they used to do to Our revelations.” (7:8-9)

“Do you know who is bankrupt?” They said, “The one without money or goods is bankrupt.” The Prophet ﷺ said, “Indeed, the bankrupt of my nation is the one who comes on the day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his

good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the hellFire.” (Muslim)

Once the actions have been weighed, it will be clear who has been successful and who has not.

The Lake

After the reading of the books, the Prophet ﷺ will come to the lake (hawd) the water of which comes from the river of al-Kawthar. It is described as whiter than milk, colder than snow, sweeter than honey and more fragrant than musk. Whoever drinks from it will never be thirsty again. Other prophets will have their own lakes from which their communities will drink, but the greatest is our Prophets.

“Indeed, We have granted you, (O Muhammad), al-Kawthar. So pray to your Lord and sacrifice (to Him alone). Indeed, your enemy is the one cut off.” (108:1-3)

“Do you all know what is Al-Kawthar? We said, Allah and His Messenger know best.’ He ﷺ said, ‘Indeed it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a lake where my ummah will be brought to on the day of judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: “O Lord! indeed, he is from my ummah (followers).” Then He (Allah) will say: “You do not know what he introduced (or changed) after you.” (Muslim)

The Bridge

The final stage of the day of judgement is the “siraat” (bridge). It will be sharper than a sword and narrower than a hair. Everyone will need to pass over it in order to enter into paradise (jannah).

Believers will pass in accordance to their deeds, hellFire will be beneath it, with disbelievers and sinners falling into it from the bridge.

“A bridge will come and be placed across hell.” We said, “O Messenger of Allah, what is the bridge?” The Prophet ﷺ said, “It is shaky and slippery, over which are claws, pincers, and broad spikes with curved thorns like the seed found in Najd known as al-Sa’dan. The believer will cross over it like the blink of an eye, or like lightning, or like wind, or like powerful horses, or like camels. One will (cross) unharmed, another will (cross) lacerated, and another will plunge into the Fires of Hell, until the last one will be dragged across it.” (Bukhari)

“I will be the first to cross the bridge over hell. The supplication of the messengers on that day will be: 'O Allah, keep us safe! O Allah, keep us safe!' There will be hooks on the sides like the thorns of al-Sa’dan, except their enormity is only known to Allah. People will be seized by them according to their deeds. Among them are those who are ruined by their deeds. Among them are those who are cut into pieces and later saved, until Allah has finished judging between His servants and He intends to take out of the hellFire whomever He wills to take out. Whoever testified there is no God but Allah, the angels will be ordered to take them out and they will be known by their trace marks of prostration. Allah has forbidden the hellFire from consuming any children of Adam with traces of prostration. They will be taken out after they had been burned, then dipped into a water called the water of life. They will spring forth like seeds on a streaming river.” (Bukhari)

The believers will be given a light, its strength in accordance to their deeds that enables them to find their way across the bridge. Upon seeing this light the hypocrites will request some of their light to help them cross too:

“On the Day when the hypocrites, men and women, will say to those who believe, “Wait for us that we may borrow from your light,” it will be said, “Turn back and seek a light!” Thereupon a

wall with a gate will be set down between them, the inner side of which contains mercy, and on the outer side of which lies punishment. They will call unto them, "Were we not with you?" They reply, "Indeed! But you tempted yourselves, bided your time, and doubted; and false hopes deluded you till the command of God came, and the Deluder deluded you concerning God. So this day no ransom shall be taken from you, or from those who disbelieved." Your refuge shall be the Fire; it shall be your master. What an evil journey's end!" (57:13–15)

Before entering paradise, the believers will need to cross another bridge called al-Qantarah which separates hell from paradise:

"The believers will be saved from the hellFire and they will be stopped at a bridge between paradise and hellFire. Then, they will justly retaliate against each other for wrongs committed between them in the world, until they are cleansed and purified for admittance into paradise. By the One in whose hand is the soul of Muhammad, one of you will know his residence in paradise better than his residence in the world." (Bukhari)

"Death will be brought forth in the form of a black and white speckled ram, and a caller will cry out, O people of Paradise! They will crane their necks and look, and he will say, Do you recognise this? They will say, Yes, it is death, and all of them will have seen it. Then he will cry out, 'O people of hell!' They will crane their necks and look, and he will say, 'Do you recognise this?' They will say, 'Yes, it is death, and all of them will have seen it.' Then the ram will be slaughtered, and he (the caller) will say, 'O people of paradise, it is eternal and there will be no death; 'O people of hell, it is eternal and there will be no death.' Then he recited *"And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not" (19:39)*" (Bukhari)

"Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects. It is by this mercy that they show compassion towards each other and are merciful to each other; and it is by this mercy wild animals care for their young.

Allah has retained ninety-nine mercies to deal kindly with His slaves on the day of Resurrection.” (Bukhari)

HELL

“A person of the fire who had been living most luxuriously in the world will be brought on the day of resurrection and made to dip in fire only once and then it would be said to him: “O son of Adam, have you ever seen any goodness at all, has any kind of pleasure ever come to you?” He will reply: “No, by God, O Lord!” And then a person of paradise who was most miserable in the world will be brought on the day of resurrection and made to dip in paradise only once and then it would be said to him: "O son of Adam, have you seen any misery at all, has any kind of hardship ever befallen you?" He will answer: “No, by God! I have never been through any misery at all, nor has any kind of hardship ever befallen me”. (Muslim)

God created in pairs, thus this world has an opposite i.e. the next world. This world is temporal, so the opposite is eternal.

“O you who believe! Ward off from yourselves and your families a fire whose fuel is men and stones, over which are set angels, severe, strong, who disobey not God in that which He commands them, but do that which they are commanded.” (66:6)

“They will long to leave the fire, but never will they leave there from; and theirs will be a lasting torment.” (5:37)

“And whosoever disobeys God and His Messenger, then surely, for him is the fire of hell, he shall dwell therein forever.” (72:23)

“Indeed the criminals are in Jahannam’s torment unceasingly. It is not lightened for them, and in it they despair. We wronged them not, but they it was who were unjust. And they cried: ‘O Malik! Let your Lord make an end of us!’ He said: ‘You are to remain.’” (43:74-7)

The Prophet ﷺ replied to Mu’adh bin Jabal’s (r.a) question about whether people would be taken to account for their words, “Does anything cast people into hell on their faces other than the harvest of their tongues?”. (Tirmidhi)

Names of Hell

“It has seven gates, to each a group of them is designated.” (15:44)

1. Jahim: Blazing fire.
2. Jahannam: Deep pit.
3. Saeer: Roasting fire.
4. Saqar: Fire of intense heat.
5. Laza: Flame
6. Hawiyah: Abyss
7. Hutamah: Furnace

Food and Drink

Food in hell is described as only increasing torment, it does not provide nourishment nor relieve hunger.

“No food will there be for them except from a bitter, thorny plant which neither nourishes nor avails against hunger.” (88:6-7)

“Is paradise better as an abode or the tree of zaqum? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the hellfire, its emerging fruit as if it was heads of the devils. And, indeed, they will eat from it and fill with it their bellies. Then, indeed, they will have after it a mixture of scalding water. Then, indeed, their return will be to the hellfire.” (37:62-68)

“Indeed, the tree of zaqum is food for the sinful, like molten metal, it boils within bellies, like the boiling of scalding water.” (44:43-46)

“Then indeed you who have gone astray and denied the truth, will be eating from trees of zaqum and filling with it your bellies, and drinking on top of it from scalding water, and will drink as the drinking of thirsty camels. That is their hospitality on the Day of Recompense.” (56:51-56)

“They will be given to drink boiling water, so that it cuts up their bowels (to pieces).” (47:15)

“And if they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place!.” (18:29)

“And the companions of the Fire will call to the companions of Paradise, “Pour upon us some water or from whatever Allah has provided you.” They will say, “Indeed, Allah has forbidden them both to the disbelievers” (7:50)

Clothing

“But those who disbelieved will have cut out for them garments of fire.” (22:19)

“And you will see the criminals that day bound together in shackles, their garments of liquid pitch (melted copper) and their faces covered by the Fire.” (14:49-50)

Life in Hell

“Indeed, those who are bent on denying the truth of Our messages We shall, in time, cause to endure fire: (and) every time their skins are burnt off, We shall replace them with new skins, so that they may taste suffering (in full). Indeed, Allah is almighty, wise.” (4:56)

“Poured upon their heads will be scalding water by which is melted that within their bellies and (their) skins.” (22:19-20)

“Indeed, the criminals are in error and madness. The day they are dragged into the fire on their faces (it will be said), “Taste the touch of hell” (54:47-48)

“On the day when the torment (of hell) will cover them from above them and from underneath their feet.” (29:55)

“The fire will burn their faces and they will grin therein, their lips displaced.” (23:104)

“Indeed, with Us [for them] are shackles and burning fire, and a food that chokes, and a penalty grievous.” (73:12-13)

“When the shackles are around their necks and the chains; they will be dragged.” (40:71)

“It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: “Did no warner come to you?” They will say: “Yes, indeed a warner did come to us, but we belied him and said: Allah never sent down anything (of revelation); you are only in great error”, And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing fire!” (67:8-10)

“There is not one of you that shall not come to it. That is a fixed ordinance of your Lord.” (19:71)

“Your fire, which the son of Adam ignites, is only one of seventy parts from the fire of hell.” They said, “By Allah, that would be enough, O Messenger of Allah!” The Prophet ﷺ said, “Indeed, it exceeds it by sixty nine parts, each of which are like its heat.” (Muslim)

“Hellfire was burnt for a thousand years. It became red. Then, it was burnt for another thousand years and it became white. Then, it was burnt for another thousand years. Now, it is black and dark.” (Tirmidhi)

“Indeed, the most lightly punished of the people of hellfire on the day of resurrection is a man under whose feet are placed on two hot coals by which his brain boils.” (Bukhari)

Abu Hurayrah (r.a) reported: We were in the company of the Messenger of Allah ﷺ when we heard a bang. Thereupon, he ﷺ said: "Do you know what this (sound) is?" We said: "Allah and His Messenger know better." He ﷺ said: "That is a stone that was thrown into hell seventy years ago and it has just reached its bottom and now you've just heard its bang." (Muslim)

Paradise

Although the Quran describes paradise, the reality is that it is beyond imagination. All descriptions of it are to provide us a frame of reference so as to understand what it might be like.

“And (as for all such believers) no human being can imagine what blissful delights, as yet hidden, await them (in the life to come) as a reward for all that they did” (32:17)

"I have prepared for my righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of." (Bukhari)

I will come to the gate of paradise on the day of resurrection and would seek its opening and the keeper would say, "Who are you?" I will say, "Muhammed." He would then say, "It is for you that I have been ordered and not to open it for anyone before you." (Muslim)

“Race one with another for forgiveness from your Lord and for paradise, whose width is as the width of the heavens and the earth, which has been prepared for those who believe in God and His messengers....” (57:21)

Like hell, paradise will last forever.

“...its provision is eternal and so is its shade...” (13:35)

The Eight Gates of Paradise

“Whoever of you performs wudu carefully and then affirms: “I testify that there is no true god except Allah Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger” (Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan abduhu wa Rasuluhu) - the eight gates of

paradise are opened for him. He may enter through whichever of these gates he desires (to enter).” (Muslim)

In the narration of Tirmidhi, it is added: “Allahummaj-‘alni minat-tawwabina, waj-‘alni minal-mutatahhirin (O Allah make me among those who repent and purify themselves).”

The inhabitants of Paradise

“The people of paradise will enter it (in the best form). They will be hairless (in their body). They will have moustaches, not beards. They will be white-coloured and strong. Their eyelashes are darkened with kohl (eyeliner). They will be thirty-three years of age. They will resemble Adam (in appearance and figure), their length will be sixty cubits and their width will be seven cubits.” (Bukhari)

The Prophet ﷺ stated those who had been in hell “would be brought forth from the fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of paradise, where they will wash themselves, then they will emerge like sheets of paper.” (Muslim)

All your dreams come true

“... there will be there all that the souls could desire, all that the eyes could delight in ...” (43:71)

“And when you look there (in paradise) you will see a delight (that cannot be imagined), and a great dominion.” (Quran 76:20)

“Never mind what God has told you; what He has not told you is even greater.” (Muslim)

Sorrow, pain and suffering which people experience in this life will be absent in paradise.

“The description of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This is the reward that awaits those who are mindful of God; the disbelievers’ reward is the Fire.” (13:35)

“Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, (saying). Peace (i.e. security) be upon you for what you patiently endured. And excellent is the final home” (13: 23-24)

The Greatest Pleasure

"Faces that Day shall be radiant, gazing upon their Lord" (75:22–23)

No sickness, pain or fatigue

“They will never fall ill, blow their noses or spit.” (Bukhari)

The Prophet Muhammad ﷺ said that when people enter paradise, a caller will call out: “Indeed may you be healthy and never be sick again, may you live and never die again, may you be young and never grow feeble again, may you enjoy, and never feel sorrow and regret again.” (Muslim).

“And they will say, “Praise be to Allah, Who has kept away from us all causes of sorrow. Our Lord is indeed All-Forgiving, Most Appreciative. He has, in His bounty, settled us in the everlasting Home where no toil or fatigue will touch us.” (35: 34-35)

Clothing

“They will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk” (18:31)

“They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk” (22:32)

“Dressed in garments of fine silk and brocade, facing each other” (44:51-53)

“Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink” (76:21)

“... They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good [is] the recompense! How beautiful a couch (is there) to recline on!” (18:31)

Food and Drink

“Eat and drink at ease for that which you have sent forth (good deeds) in days past!” (69:24)

“The description of the paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will also have all kinds of fruit, and forgiveness from their Lord. Can they be like those who will stay in the fire forever, left to drink boiling water that will tear apart their insides?” (47:15)

“Give good news to those who believe and do good that they will have gardens under which rivers flow. Whenever provided with

fruit, they will say, “This is what we were given before,” for they will be served fruit that looks similar but tastes different. They will have pure spouses, and they will be there forever” (2:25)

“Behold, the truly virtuous shall drink from a cup flavoured with camphor.” (76:5)

“A spring for God’s servants, which flows abundantly at their wish.” (76:6)

Wine in paradise is superior to that of wine in this world:

“There will be circulated among them a cup (of wine) from a flowing spring. Crystal-white, delicious to those who drink (thereof), free from intoxication, nor will they suffer intoxication therefrom” (37:45-47)

When asked how people would relieve themselves in paradise, the Prophet ﷺ responded: “They relieve themselves by perspiring through their skins, and its fragrance will be that of musk, and all stomachs will have become lean.” (Ibn Hibban)

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade.” (Ahmad)

Relationships

No animosity will exist amongst people in paradise. They will only hear good words and words of peace.

“Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are!” (4:69)

“They will not hear therein ill speech nor any call to sin. But only the saying of: Peace! Peace!” (56:25-26)

“And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world)...” (7:43)

“And We will remove whatever is in their breasts of bitterness, so they will be brothers, on thrones facing each other” (15:47)

“There will be no hatred or resentment among them, their hearts will be as one, and they will glorify God, morning and evening.” (Bukhari)

Animals

A man asked the Prophet ﷺ “O Messenger of Allah, will there be camels in Paradise?” The Prophet ﷺ said, “If Allah admits you to paradise, you will have whatever your soul desires and pleases your eyes.” (Tirmidhi)

Last Man To Enter Paradise

“The last person to enter paradise will be a man who will walk once, stumble once and be burned by the fire once. Once he gets past it, he will turn around and face it saying, ‘Blessed be the One Who has saved me from you. God has given me something that He has not given to the first and the last.’

Then a tree will be raised up for him, and he will say, ‘O my Lord, bring me closer to this tree so that I may shelter in its shade and drink of its water’. God, may He be glorified and exalted, will say, ‘O son of Adam perhaps if I grant you this, you will ask Me for something else’, He will say, ‘No O Lord’ and he will promise that he

will not ask Him for anything else, and his Lord will excuse him because he has seen something that he has no patience to resist. So he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised up for him that is more beautiful than the first, and he will say, 'O my Lord, bring me closer to this tree so that I may drink of its water and shelter in its shade, and I will not ask you for anything else'. He will say, 'O son of Adam did you not promise Me that you would not ask me for anything else He will say, perhaps if I bring you near to it, you will ask Me for something else'. He will promise that he will not ask Him for anything else, and his Lord will excuse him because he has seen something that he has no patience to resist. So he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised up for him at the gate of paradise that is more beautiful than the first two, and he will say, 'O My Lord, bring me closer to this tree so that I may shelter in its shade and drink of its water, and I will not ask You for anything else'. He will say, 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say, 'Yes, O Lord, I will not ask you for anything else'. His Lord will excuse him because he has seen something which he has no patience to resist. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of paradise and will say, 'Lord, admit me therein'. He will say: 'O son of Adam, what will make you stop asking? Will it please you if I give you the world and as much again?' He will say, 'O Lord, are You making fun of me when You are the Lord of the Worlds?'

Ibn Masud (r.a the companion narrating this narration) smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: This is how the Messenger of God ﷺ, smiled and they (the companions around the Prophet) asked: Why are you smiling, O Messenger of God? He ﷺ said: "Because the Lord of the worlds will smile when he says, "are You making fun of me when You are the Lord of the worlds?" and (God) will say: 'I am not making fun of you, but I am Able to do whatever I will'." (Muslim)

“In paradise there are one hundred degrees or levels which Allah has prepared for those who strive in His cause; the distance between two of these levels is like the distance between heaven and earth. So if you ask of Allah, ask Him for al-Firdaws, for it is the centre of paradise and the highest part of paradise; above it is the throne of the Most Gracious and from it flow the rivers of paradise.”
(Bukhari)

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