

The Events of the Day of Resurrection

Taken from Shaykh 'Ubayd Al-Jaabiree's
Explanation of Al-Muzanee's Sharhus-Sunnah



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BENEFIT: THE EVENTS OF THE DAY OF RESURRECTION¹

Imaam Al-Muzanee said:

The creation will die at their appointed term when their provisions are depleted and their traces are cut off. Then they, after the squeezing within the grave, will be questioned; after the trial they will be gathered and summonsed before their Lord; and they will be exposed to Him during their reckoning. (They will be reckoned) in the presence of the scales and the spreading of the recorded scrolls.

أَحْصَاهُ اللَّهُ وَنَسَوَهُ

Allaah has kept account of it, while they have forgotten it. (Al-Mujadilah 58:6)

He said:

فِي يَوْمٍ كَانَ مِقْدَارُ هَؤُلَاءِ أَلْفَ سَنَةٍ

In a Day the measure whereof is fifty thousand years, (Al-Ma'arij 70:4)

(It is this measure) if other than Allaah had been the Judge between His creation. However, Allaah administers the rulings between them with His justice in accordance with that which is known within the Dunyaa; and He is the Swiftest of Reckoners.

Explanation

The 'Allaamah 'Ubayd ibn 'Abdullaah Al-Jaabiree said:

The Most High said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Everyone shall taste death. (Aali Imran 3:185)

The Most High has said:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.

(Az-Zumar 39:30)

¹ Taken from Shaykh 'Ubayd Al-Jaabiree's Explanation of Al-Muzanee's Sharhus-Sunnah

From the Sunnah is his صلى الله عليه وسلم statement:

“The Holy Spirit (Jibreel) revealed to me: Indeed a person will not die until his provisions have been completed. So have Taqwaa of Allaah and make good your seeking. Do not let your deeming the provision to be slow cause you to seek it by disobeying Allaah. For that which is with Allaah is not attained except by obedience to Him.”²

This comprises two principles from the principles of Ahlus-Sunnah which they worship Allaah with. These two principles are related to the Last Day.

The Last day begins, as it relates to every individual, at his death. Then it carries on after that to that which occurs. This is as it relates to the individual. As for the last day as it relates to everyone, then it is in regards to the resurrection and gathering.

The first principle which the author affirms here is that which happens to the person in his grave, from the squeezing of the grave, as has come within the Hadeeth:

When a slave is put in his grave and his companions return he hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful believer will say, 'I testify that he is Allaah's slave and His Apostle.' Then it will be said to him say to him, 'Look at your place in the Hell Fire; Allaah has given you a place in Paradise instead of it.' So he will see both his places." (Qataadah said, "We were informed that his grave would be made spacious." Then Qataadah went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you used to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinn and human beings.³

So the people of Eemaan will be given bliss and the people of Nifaaq and those who doubt will be punished. The Jahmiyah and the Mu'tazilah reject this bliss and punishment, with the argument that the reports concerning it are Ahad narrations. They are refuted by the following:

Firstly: The authentic narrations and that which has authentically come from the Prophet صلى الله عليه وسلم it is obligatory to affirm it and have Eemaan in that which it contains and believe in it.

² The Hadeeth is in the Musnad of Ash-Shaafi'ee 1/233 and Al-Musannaf by Ibn Aboo Shaybah no. 34332 and Al-Bazaar no. 2914; and it is Saheeh as is in As-Saheehah no. 2866

³ Al-Bukhaaree reported it in the Book of Funerals (no. 67); Chapter: The dead hears the patter of the shoes. Also in the Chapter: That which has come regarding the Punishment of the grave (no.86) and in Muslim within the Book of Paradise and the Descriptions of its Bliss and its People (no. 17)Chapter: The Showing of one's place in Paradise or the Fire and the affirmation of the punishment of the grave and seeking refuge from it.



Secondly: The reports regarding the Bliss and the Punishment are not Ahad narrations. Rather, they are Mutawaatir with a figurative Tawaatur. They are also refuted by way of the Ijmaa', and it is the Ijmaa' of Ahlus-Sunnah regarding this matter.

The Second Principle: It is regarding the resurrection and the gathering. That which the author, may Allaah have mercy upon him, has affirmed comprises:

Firstly: The resurrection of the creation for the reward and the reckoning.

Secondly: Allaah's judging between them and His adjudication regarding them. This judging comprises Allaah's rewarding of His slaves for their actions which they did within the Dunyaa; that which He counted but the creation forgot. The result of this judgment is as Allaah said:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And to Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

(An-Najm

53:31)

The Most High said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

(Az-Zalzalah 99:7-8)

The swiftness of the reckoning comprises reckoning the creation for their actions.

His statement: "After the trial they will be gathered..." He, may Allaah have mercy upon him, is indicating the authentic Hadeeth:

Between the two blowings of the trumpet (there will be an interval of forty). They said: Aboo Hurayrah, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything They said: Do you mean forty years? He said: I cannot say anything. Then Allaah would cause the water to, descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (the tail bone) from which the whole frame would be reconstituted on the Day of Resurrection.

Al-Haafidh said in explanation of the tail bone: *“Al-‘Ajb (with a Fat-hah on the first letter and a Sukoon upon the Jeem after it) is also called Al-‘Ajm with a Meem instead of the Baa’. It is the small bone at the end of the spine and it is the tip of the coccyx. It is the place of the top of the tail for four legged animals.”*⁴

As it relates to the reckoning, the people are of different categories:

A category to whom their deeds will be presented and one will be certain that he is destroyed. Allaah will say to him: *That which you have therein from good deeds it is for you and that which is therein from sins, then just as I hid them for you in the Dunyaa I have forgiven you for them today.* And he will be given his scroll of good deeds.

The Second: The people who will be debated regarding the reckoning; he will be debated regarding that which he has done. The end result of this person is destruction. In Saheeh Al-Bukhaaree there comes on the authority of ‘Aa’ishah, may Allaah be pleased with her, that Allaah’s Messenger ﷺ said:

“None is called to account except that he will be destroyed.”

She said: *“I said: ‘O Messenger of Allaah! May Allaah ransom me for you, did not Allaah the mighty and Majestic say:*

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning, (Al-Inshiqaq 84:7-8)

He said:

*“That refers to the presentation of the deeds. He who is debated regarding his reckoning then he will be destroyed.”*⁵

The Third Category: From the people there are those who Allaah will halt as it relates to their actions; and He will clarify to them that that which they did within the Dunyaa, they were rewarded for it within their worldly life; and these are the disbelievers. They will meet Allaah having no good deeds. For the believer, Allaah will combine, regarding his good deeds, reward bin the Dunyaa and reward in the Hereafter. The disbeliever, Allaah hastens the reward of his good deeds in the Dunyaa so that he will meet Allaah having no good deeds to be rewarded for. In Saheeh Muslim there comes:

⁴ Fat’h Al-Baaree 8/552

⁵ Al-Bukhaaree in As-Saheeh in the Book of Knowledge 3/36 Chapter: He who hears a thing then reviews it until he knows it; and in the Book of Tafseer 65/84 Chapter Al-Inshiqaaq; Muslim in the Book of Paradise and the Description of its Bliss and its People (no. 18) Chapter: Affirmation of the reckoning

“Allaah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is fed in the world as a reward for good deeds he has performed for the sake of Allaah and when he comes to the Hereafter, there is no good deed for which he can be rewarded.”⁶

That which the author has affirmed comprises the scales. The scales are affirmed within the Qur’aan and the Sunnah and the Ijmaa’, although the Jahmiyah and the Mu’tazilah reject that. For the texts are proof against them. From the Book, that which indicates the placing of the scales is:

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

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Al-Anbiya 21:47)

The Most High has said:

Then, those whose scales (of good deeds) are heavy, - these, they are the successful. (Al-Mu'minun 23:102)

Know, O Muslims, that the weighing occurs to the deed as well as to the doer of the deed and the scrolls of the actions. The evidence for the weighing of the deed is the Hadeeth:

“There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: ‘Subhan-Allaahi wa bihamdihi, Subhan-Allaahil-Adheem [Glory be to Allaah and His is the praise, and Glory be to Allaah the Magnificent.]”⁷

That which indicates that the doer of the action will be weighed is his صلى الله عليه وسلم statement:

“A great man shall come on the Day of Standing but he will not weigh, with Allaah, as much as the wing of a mosquito.”⁸

⁶ Muslim reported in the Book of Descriptions of the Standing and Paradise and the Fire (no. 13) Chapter: The reward of the believer for his good deeds in the Dunyaa and the Hereafter and the hastening of the reward for the good deeds of the disbeliever in the Dunyaa

⁷ Al-Bukhaaree reported it in As-Saheeh (no. 80) within the Book of Supplications (65) Chapter: The Virtue of the Tasbeeh (83) the Book of Oaths and Vows (18) Chapter: The Oath regarding that which one does not own and in disobedience and in anger. (97) the Book of At-Tawheed (58) Chapter: The Statement of Allaah: “The placing of the scales will be in justice.” (Al-Anbiyaa 21:47) and that the actions of the children of Adam will be weighed; Muslim reported it in As-Saheeh (49) in the Book of Dhikr and Supplication and repentance (10) Chapter: The Virtue of Laa Ilaha Illa-Allaah, the Tasbeeh, and Supplication; both versions are from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

⁸ Al-Bukhaaree reported it in the Saheeh: (65) Book of Tafseer; the Tafseer of Soorah Al-Kahf (6) Chapter: “They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. (Al-Kahf 18:105) And Muslim within As-Saheeh: (53) in

He صلى الله عليه وسلم said regarding Ibn Mas'ood, may Allaah be pleased with him:

“Are you amazed at the skinniness of his to legs?”

They said: “Yes, O Messenger of Allaah.” He said:

“Indeed they, with Allaah in the scales, are heavier than mount Uhud.”⁹

As for the weighing of the scrolls of the actions, then that which indicates it is the Hadeeth of the man with the card. The Prophet صلى الله عليه وسلم said:

On the Day of Resurrection Allaah will single out a man from my Ummah in front of all the people. Ninety-nine scrolls will be unrolled for him; every scroll will be as long (far) as the eye can see. Then Allaah will say: Do you deny anything from this? Did the Angels that record your deeds wrong you? So the man will say: No, my Lord. Allaah will say: Do you have an excuse? The man will say: No, my Lord. Allaah will say: “There is indeed, for you a good deed with Us, there will be no oppression upon you today.” Then a card will be brought forward and in it will be: ‘Ash-hadu an-laa ilaaha illa-Allaah, wa ash-hadu anna Muhammadan ‘abduhu wa rasuluh,’ (I testify that there is none worthy of worship except Allaah, and Muhammad is His slave and His Messenger.) Then Allaah will say: Bring your bad deeds. The man will say: What is this card compared to these scrolls? He (Allaah) will say: Indeed you will not be wronged. The Prophet continued: The scrolls will be put on one side of the scales, and the card will be put on the other side, and the scrolls will be light and the card would be heavy. Nothing outweighs the name of Allaah.”¹⁰

Allaah saved him from the Fire due to his sincerity in At-Tawheed. The people of knowledge said: His Tawheed burned these great sins.

the Book of the Description of the Standing, Paradise and the Fire (1) Chapter: Aboo Bakr ibn Ishaq narrated to us...Both versions are from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

⁹ Ahmad reported it in his Musnad (7/89-90) no. 3991 and Aboo Ya'laa 21/209 and 247, Ibn Hibbaan 15/546 in the Book of His صلى الله عليه وسلم reports about the virtues of the companions; mention of Ibn Mas'ood Adh-Dhuhalee, may Allaah be pleased with him; and At-Tayaalisee in his Musnad 1/277 and Al-Bazaar in Al-Bahr Az-Zakhaar 5/221-222, At-Tabaraanee 9/78 (The Virtues of Ibn Mas'ood), Ibn Sa'd in At-Tabaqaat Al-Kubraa 3/156, Yaqoob Al-Fasawee in Al-Ma'rifah wat-Taareekh 2/317. A group narrated it by way of Hammaad ibn Salamah from 'Aasim ibn Aboo An-Najwad from Zarr ibn Hubaysh from Abdullaah ibn Mas'ood, may Allaah be pleased with him. al-Albaanee cited it in Silsilah As-Saheehah 6/570 and he said (in brief): “This has a Hasan chain; and it is Saheeh by the Abundance of its routes and supporting witnesses.”

¹⁰ Ahmad reported it in his Musnad 11/570 no. 6994 and At-Tirmidhee in his Jaani' (41) Al-Eemaan (17) Chapter: That which has come regarding the one who dies have bore witness that none has the right to be worshipped except Allaah. He said: “It is Hasan Ghareeb.” The wording is his. Ibn Maajah within his Sunan (37) in the Book of Az-Zuhd (35) Chapter: That which is hoped for from the mercy of Allaah. All of them are from the Hadeeth of 'Abdullaah ibn 'Amr, may Allaah be pleased with him.