

Lecture # 2: Themes of Quran

- **General topics of Quran**

The whole Quran distributed in three major topics:

1. One third of the Quran is related to the matters of faith and belief with special focus on Tawheed. (عقيدة الإسلام)
2. One third is related to commandments, ethics and etiquettes. (أحكام القرآن)
3. One third is related to the stories to the ancient people, parables and legal injunctions. (أمثال وقصص القرآن)

- **Levels of Faith:** There are three levels of faith:

1. **Basic or initial level of faith** (علم اليقين): This first stage of belief based on firm and solid conviction and concrete knowledge acquired from the reliable source. This stage considered as إقرار باللسان (confessing and declaring by tongue). By this; a person enters into the fold of Islam and declared as Muslim. As mentioned in Quran:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (الحجرات-14)

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered into your hearts.”

2. **Second level of faith** (عين اليقين): This second stage of belief based on clear observation by becoming an eyewitness of something or an event. This stage of faith considered as تصديق بالقلب (affirmation from the core of the heart). This is the stage, by which a person declared as Momin.
3. **Highest level of faith** (حق اليقين): This highest stage of Iman based on personal experience. This is the stage when every action based on firm faith and believe and practice is a result of the firm conviction. This stage is the stage of Ihsan (Perfection).

Oneness of Allah:

Literally *tawheed* means “unification” (making something one) or “asserting oneness” and it comes from the Arabic verb وَحَدَّ (*wahhada*) which itself means to unite, unify, or consolidate. However, when the term *tawheed* is used in reference to Allah (i.e. *tawheedullaah*), it means realizing and affirming Allah’s unity in all of man’s actions which directly or indirectly relate to Him.

Tawheed are of three types:

1. **Tawheed ar-Ruboobeeyah: lit.** “Maintaining the oneness of Lordship,” i.e., affirming that Allah is one, without collaborates in his sovereignty.
2. **Tawheed al-Asmaa’ was-Sifaat: lit.** “Maintaining the unity of Allah’s Names and Attributes,” i.e., affirming that they are incomparable and unique.
3. **Tawheed al-‘Ibaadah:** Affirming that Allah is alone to be worshipped.

1. Tawheed ar-Ruboobeeyah:

This category based on the fundamental concept that Allah alone caused all things to exist when there was nothing; He sustains and maintains creation without any need from it or for it; and He is the sole Lord of the universe and its inhabitants are without any challenge to His sovereignty.

In Arabic, the word used to describe this creator-sustainer quality is *ruboobeeyah*, which is derived from the root word, *Rabb* (Lord). According to this category, since God is the only real power in existence, He gave all things the power to move and to change. Nothing happens in creation except what He allows to happen. In recognition of this reality, Prophet Muhammad (pbuh) often used to repeat the exclamatory phrase “*La hawla wa laa quwwata illaa billaah.*” (There is no movement nor power except by Allah’s will).

The Prophet (pbuh) further elaborated on this concept by saying, “*Be aware that if the whole of mankind gathered together in order to do something to help, they would only be able to do something for you which Allah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allah had already written would happen to you.*”

Thus, what man conceives as good fortune and misfortune are merely events predestined by Allah as part of the tests of this life.

2. Tawheed al-Asmaa’ was-Sifaat:

This category of *tawheed* has five main aspects:

1. For the unity of Allah’s names and attributes to be maintained in the first aspect, Allah must be referred to according to how He and His Prophet (pbuh) have described Him, without explaining and giving them meanings other than their obvious meaning. For example, in the Qur’an Allah says that He gets angry with the disbelievers and the hypocrites. He says:

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ“ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا. (سورة الفتح – 6)

That He may punish the hypocrites, men and women, and the pagans, men and women, who have an evil opinion of Allah. A circle of evil is around them; Allah is angry with them, curses them and has prepared for them an evil end.”

Thus, anger is one of God’s attributes. It is incorrect to say, that His “anger” must really mean His “punishment”, since anger is a sign of weakness in man that does not befit Allah. What Allah has stated, should be accepted with the qualification that His anger is not like human anger. As Allah mentioned in Qur’an itself: “There is nothing like him” (Shoora-11)

2. The second aspect of *Tawheed al-Asmaa’ was-Sifaat* involves referring to Allah as He has referred to Himself without giving Him any new names or attributes. For example, Allah may not be given the name *al-Ghaadib* (the angry one), in spite of the fact that He has said that He gets angry because neither Allah nor His messenger has used this name. This is so to prevent assigning false description of God.
3. In this third aspect of *Tawheed al-Asmaa’ was-Sifaat* that Allah swt referred to without giving Him the attributes of His creation. For example, it is claimed in the Bible and Torah that Allah spent the first six days creating the universe then slept on the seventh. For this reason, Jews and Christians take either Saturday or Sunday as a day of rest during which work is looked at as a sin. Such a claim assigns to God, the attributes of His creation. It is man who tires after heavy work and needs sleep to recuperate. The attributes of hearing and seeing are among human attributes, but when they are attributed to The Divine Being they are without comparison in their perfection. However, when these attributes are associated with men they necessitate ear and eye apparatuses, which cannot be attributed to God.
4. The fourth aspect of *tawheed as-Asmaa’ was-Sifaat* requires that man not be given the attributes of Allah. For example, Like Christians and Jews did, as they made Jesus and Uzair (a.s) the son of God.
5. The fifth aspect in maintaining the unity of Allah’s names that Allah’s names in the definite form cannot be given to His creation unless preceded by the prefix ‘*Abd*’ meaning “slave of” or “servant of” when assigning names to humans.

3. Tawheed al-‘Ebaadah:

Worship (‘*ebaadah*) in the Islamic view, includes more than just fasting, paying zakaah, Hajj and animal sacrifices. It includes emotions like love, trust, and fear, all of which have degrees, which should only be directed to God. Since the term, ‘*Ibaadah*’ means total obedience, so the man should worship Allah alone in his actions and saying. Moreover, Allah swt is considered the ultimate lawgiver, the implementation of secular

legal systems not based on divine law (*Sharee'ah*) is an act of disbelief in the divine law. Such a belief constitutes a form of worshipping other than Allah (*shirk*).

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (سورة المائدة - 44)

“Those who do not rule by what Allah has revealed are disbelievers (*kafiroon*).”

On one occasion, the Prophet's companion, 'Adee ibn Haatim, who was a convert from Christianity, heard the Prophet (pbuh) recite the Qur'anic verse,

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (سورة التوبة - 31)

“They have taken their rabbis and monks as lords besides Allah,”

Therefore, he said, “Surely we did not worship them.” The Prophet (pbuh) turned to him and said, did they not make forbidden (haram) what Allah had made allowable (halal) and you made it haram, and did they not make halal what Allah made haram and you made it halal? He replied, ‘We certainly did.’ The Prophet (pbuh) then said, ‘That was how you worshipped them.’ (Sunan Al-Tirmizi)

Division into different categories:

The division of *tawheed* into its components was not done by the Prophet (pbuh) nor by his companions, as there was no necessity to analyze such a basic principle of faith in this fashion. However, the foundations of the components are all implied in the verses of the Qur'an and in the explanatory statements of the Prophet (pbuh) and his companions, as will become evident when each category is dealt with in more detail later.

The necessity for this analytical approach to the principle of *tawheed* arose after Islam spread into Egypt, Byzantium, Persia and India and absorbed the cultures of these regions. It is only natural to expect that when the people of these lands entered the fold of Islam, they would carry with them some of the remnants of their former beliefs. When some of these new converts began to express, in writings and discussion, their various philosophical concepts of God, confusion arose, in which the pure and simple Unitarian belief of Islam became threatened.

There were also others, who had outwardly accepted Islam but secretly worked to destroy the religion from within, due to their inability to oppose it militarily. This group began to actively propagate distorted ideas about Allah among the masses in order to tear down the first pillar of imaan (faith) and with it Islam itself.

The early caliphs and their governors were closer to Islamic principles, and the consciousness of the masses was high due to the presence of the Prophet's companions and their students. Hence, the demand for the elimination of open heretics received immediate response from the rulers. In contrast, the later Umayyad rulers were more corrupt and as such cared little about such religious issues. The masses were also less

Islamic conscious and thus were more susceptible to deviant ideas. As greater numbers of people entered Islam under the Umayyad's and the learning of an increasing number of conquered nations was absorbed, the execution of apostates was no longer used to stem the rising tide of heresy.

The task of opposing it fell on the shoulders of the Muslim scholars of the period who rose to meet the challenge intellectually. They systematically opposed the various alien philosophies and creeds by categorizing them and countering them with principles deduced from the Qur'an and the Sunnah. It was out of this defense that the science of *tawheed* emerged, with its precisely defined categories and components. Therefore, as the categories of *tawheed* are studied separately and in more depth.

Mega Lecture

Prophets (الأنبياء)

Definition of Nabi: the word “Nabi” derives from the word “naba” which means news. The Prophets are called “Nabi” as they have been given the news by Allah swt.

Definition of Rasool: It is derived from the word “irsaal” which means to send and “Rasool” are those people who have been sent with a message.

Difference between “Nabi & Rasool”:

1. Every Rasool is a Nabi but not every Nabi is a Rasool.
2. Rasool is the one who receives the new law (sharia) and the Nabi is the one who is sent to confirm the law (sharia) of the one who came before him.
3. Rasool gets the sacred revealed books but the Nabi don't.
4. Rasool can't be killed but Nabi can.

Total Number of Prophets:

Abu Darda (r.a) stated that I Asked O Prophet of Allah, what is the complete number of Prophets? He (pbuh) said: 124,000, among whom the messengers were 315, a large number.” (Musnad Ahmed)

Prophets whose names are mentioned in Quran:

There are 25 Prophet's name mentioned in Quran among them: Adam (a.s), Nooh (a.s), Ibrahim (a.s), Ismail (a.s), Ishaq (a.s), Musa (a.s), Daud (a.s), Sulaiman (a.s), Isa (a.s), Muhammad (pbuh)...

Those who have been mentioned in Quran but might not be Prophet:

Dhul-Qarnain and Tubba were the two righteous person mentioned in Quran which Prophet (pbuh) said: “I don't know whether Tubba was a Prophet or not and I do not know whether Dhul-Qarnain was a Prophet or not” (Baihaqi)

Khizar (a.s) was also a righteous person not a Prophet to whom Allah sent Musa (a.s) to learn knowledge and wisdom.

The task and the responsibilities of a Messenger:

- ❑ **Conveying the message and calling people towards Allah:** Allah says in Quran:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O Messenger (Prophet PbuH)! Proclaim the message which has been sent down to you from your Lord, and if you do not then you have not conveyed His message”. (Al-Maidah, 67)

The role of Messengers is not limited only to explaining the truth and conveying the message. They also have to invite people to follow their call and respond to it. They all tells the people that you are the slaves of Allah and Allah is your only Lord. Allah sent us to teach you how to worship Him. As mentioned in Quran:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

“We have sent in every nation a Messenger proclaiming to worship Allah alone and avoid taghoot i.e do not worship besides Allah.” (Al-Nahl, 36)

- ❑ **Bringing glad tidings and warnings:** The call of a Messenger to Allah always accompanied by the glad tidings and warnings. Therefore the Quran limits the mission of a Messengers to these two things, as mention

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا

“And we sent not the Messengers except as givers of glad tidings and warner's in Quran.” (Al-Kahf, 56)

- ❑ **Reforming and purifying people's soul:** Allah sent His guidance to bring forth the people from darkness into light. Allah says in Quran:

لَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

“And indeed we sent Musa (a.s) with our signs and evidences, [saying] bring out your people from darkness into light”. (Sura Ibrahim- 5)

- ❑ **Correction of deviant ideas & directing it in the right direction:** In the beginning, people worshiped Allah alone and not associating anyone with Him. But when they deviate from the right path, Allah sent the Messengers to bring people to the right path and rescue them from the misguidance.

The Messengers judged between the people and led the ummah in peace and in war, taking care of judicial matters and taking care of people's interests. In all of that they acted in obedience to Allah, so obey them in all constituted obedience to Allah: He swt mentioned in Quran:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“He who obeys the Messenger [Muhammad pbuh] has indeed obeyed Allah”.
(Sura Nisa – 80)

- ❑ **Establishing Proof:** If Allah did not send the Messengers, then the people would come on the Day of Resurrection disputing with Allah saying: How can you punish us when you did not send anyone who could tell us what you wanted of us? As Allah says in Quran: “And if we had destroyed them with a torment before the Prophet Muhammad and the Quran, they would surely have said, as mentioned:

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ

Our Lord! If only You had sent us a messenger, we should certainly have followed Your Aayaat before we were humiliated and disregarded”. (Sura Taha – 134)

- ❑ **Role Model for People:** Allah swt created Prophets in best of manner and ethics and made them the light bearers towards the right path. That is why Allah swt made us compulsory to follow the life and teachings of Prophets as mentioned in Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Sura Al-Ahzab, v. 21)

The Attributes of the Messengers

- ❑ First and foremost quality of the Messengers that they are the chosen people by Allah swt, so no one get the rank of prophet hood by his effort or will.
- ❑ The all are human beings but the most superlative degree among the humanistic nature.
- ❑ They receive revelations.
- ❑ They all are infallibles and true enslavements of Allah.
- ❑ They all have the power equal to the 30 men of the world.
- ❑ Allah showed miracles on the hands of Messengers for evidence purpose.

- They all have perfect manners and attitudes.
- All Prophets were free men, far from slavery.
- The Prophets were given the choice at the time of death.
- All Prophets are men.
- The Prophet's eyes sleep but their heart do not.
- A Prophet only buried where he dies.
- The earth does not consume their bodies.
- They all are alive in their graves.

Mega Lecture

Angels (الملائكة)

Definition: The word malaika (angel) derived from the root “malak” means responsible, so the word malaika means the person who is responsible of different duties imposed by Allah swt.

Believing on Angels: A person’s faith cannot be completed unless he believes in them, Allah says in Quran:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Muhammad (pbuh) believes in what has been sent down to him from his Lord and the believers. Each one believes in Allah, His Angels, His books, His Messenger. They say, We make no distinction between one another of His Messengers”. (Al-Bakara, 285)

Physical characteristics & Attributes of angels:

- ❑ They are made of light. In sahih Muslim it is narrated from Aishah (r.a) that Prophet (pbuh) said: “the angels were created from light, the jinn were created from smokeless fire and Adam was created from that has been described to you”.
- ❑ Because the angels have the bodies of light which are of low density, mankind cannot see them.
- ❑ Angels have huge bodies as narrated that Prophet (pbuh) that “I saw Jibreel in his true form. He had six hundred wings, each of which filled the horizon and there were multi-colored pearls and rubies falling from his wings.” (Fath al-Bari)

Abu daud narrated that Messenger of Allah said: “I have been granted permission to speak to one of the angels of Allah, one of the bearers of the Throne. The distance from his earlobes to his shoulders is the distance of a seven hundred year of a journey”.

- ❑ They all have wings some has two wings and some has four. As mentioned:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ
مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent. (Sura Fatir, v.1)

- ❑ Allah created them in a beautiful form that don’t have any defect in their body.
- ❑ They cannot be described as being male or female.

- They travel with a speed of light.
- They do not eat or drink.
- They do not get bored or tired.
- No one knows the exact numbers of angels except Allah swt and all are appointed to different tasks.
- They are obedient and infallibles. As mentioned in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (سورة التحريم - 6)

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

- They all are modest.
- They can change into any form.

Different names of Angels: Jibraeel, Mikaeel, Israfeel, Izrail, Rizwan, Malik, Munkar and Nakeer, Haroot and Maroot.

Mega Lecture

Day of Resurrection (القيامة)

There will be a day when the Ever-living, self-sustaining will cause all life and living beings to perish and then there will make them stand before Allah and bring them to the account of their previous actions. The Prophet (pbuh) mentioned several times the Day of Judgment, as He pbuh said: I and the Day of Judgment is like two fingers (he showed His fore and middle finger), [meaning that the Day of Judgment is very near].

The Blast of the Trumpet (صور): On that day, the trumpet will be blown and this will cause a huge destructive blast, which a man will hear and will not be able to make any bequest or return to his family and friends. According to the hadith: “Then the Trumpet will be blown and no one will hear it but he will tilt his head and He (pbuh) said: the first one to hear it will be a man who will be repairing a trough for his camels. Then he will fall unconscious.” (Sahih Muslim)

In another hadith: The Hour will certainly come, whilst two men will be spreading out a garment between them, but they will not be able to sell it or fold it up; and the Hour will come when a man will milk his she-camel and will take the milk away, but he will not be able to drink it; and the Hour will come when a man will raise a morsel of food to his mouth but he will not be able to eat it. (Sahih Bukhari)

The Day when the Trumpet will be blown: "The best day on which the sun rises is Friday. On this day Adam was created, he entered Paradise on Friday and was expelled from it, and the Hour will come on a Friday." (Mishkat)

How many times will the trumpet be blown?

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

As Quran mentioned: “And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time and behold they will be standing, looking on [waiting].” (Al-Zumr, 68)

The first person to wake: Prophet pbuh said: "I will be the leader of the children of Adam on the Day of Resurrection and the first one for whom the grave will be split open, the first one to intercede and the first one whose intercession will be accepted" (Muslim)

All of the creation will be gathered: Abu Hurayrah r.a said: Allah will gather all of creation on the Day of Resurrection, animals, birds, everything. The justice of Allah will reach the extent that animals without horns will have the vengeance against animals with horns, then it will be said, 'Be dust.' This is like what Allah says in Quran about the (disbelievers): “And the disbeliever will say: Woe to me! Would that I were dust”.

Different states of people

❑ The State of sinners:

1. **Those who did not pay zakah:** Those who does not pay zakat, their wealth will appear to him in the form of a huge bald snake, with two black spots above its eye. It will seize him around the neck saying, “I am your wealth, I am your treasure”. (Sahih Bukhari). And Allah also mentioned in the Quran: “And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment. On the day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs by saying this is the treasure which you hoarded.” (Al-Tauba, 34-35)
2. **The Arrogant:** Arrogance is one of the major sins to Allah swt. He swt hates it very much because He swt is the only one who deserve that. As Prophet (pbuh) said: “The arrogant will be gathered like small ants in the form of men on the Day of Resurrection, overwhelmed by humiliation from all sides. (Tirmizi)
3. **Sins of which Allah will not speak or praise him:** There are many sins, which Allah even would not like to look at a person. Among them are those who conceal what has revealed, like the rabbis, monks and scholars who conceal the true knowledge of a religion and change it due to money. Among others, as what Prophet (pbuh) said: “There are three to whom Allah will not speak on the Day of Judgment and He will not praise them or even don’t look at them, and there will be a painful torment: an old man who commits adultery, a king who tells lies, and a poor arrogant man.” (Muslim)
4. **The rich who are living in the lap of luxury:** Those who are content with the life of this world and who enjoy a great deal of luxury, will have a hard time on the Day of judgment.

Prophet (pbuh) said to his companion: “Withhold your burps from us, for those who are most satisfies in this world will be hungry for the longest time on the Day of Judgment”.
5. **One who seizes land by force:** It is narrated that Abdullah bin Umar said: The prophet (pbuh) said: “Whoever seizes any portion of land unlawfully will be swallowed up by it on the Day of Resurrection and will sink to the seventh earth.” (Bukhari)
6. **The one who begs when he has the means of being independent:** The Prophet pbuh said: :whoever begs from people when he has the means of independent, his begging will appear on the Day of Judgment as scratches on his face”. (Authentic Hadith.)

❑ **The state of the pious people**

1. **Pious people will not terrified:** One group of people will not be terrified when the people are terrified and they will not grieve when the people grieve. They are awlia (friends of Allah swt). According to the Hadith Prophet of Allah said: “Allah says, by My glory, I will not give My slaves two securities and two terrors. If he feels safe from Me in the world, I will cause him to feel afraid on the Day when I gather My slaves together and if he fears me in the world, I will make him feel safe on the Day when I gather My slaves together.” (narrated by Abu Naeem).

2. **Those whom Allah will shade with His shade:** When people are standing in that vast arena, beneath the harsh glare of the sun, tasting a torment which even the mighty mountains could not bear, a group of the best among them will be at peace in the shade of the Thrones of the most merciful. Who are these people?

According to the hadith, Messenger of Allah said: “there are seven whom Allah swt will shade with His shade on the Day when there will be no shade except His: (1) the just ruler, (2) the young man who grows up worshipping his Lord, (3) the man whose heart is attached to the mosque, (4) two men who love one another for the sake of Allah, meeting and parting for that reason, (5) a man who is invited to a sin by a woman of high status and beauty but he says, I fear Allah, (6) a man who gives in charity so secretly that his left hand does not know what his right hands gives, (7) and a man who remembers Allah when he is alone and his eyes fill with tears.” (Bukhari and Muslim)

3. **Those who strives to meet their brothers need:** Prophet Pbh said: “whoever relieves a believer of distress in this world, Allah will relieve him of some of the distress of the Day. Whoever make things easy for those who are in difficulty, Allah will make things easy for him in this world and in the next. Whoever conceals a Muslim in this world, Allah will conceal him in this world and in the Hereafter. Allah will help the slave so long as the slave helps his brother.” (Mishkat)

4. **Those who control their anger:** There are many difficult situations in which a person is subjected to annoyance. These may be cause by a relative, a friend or someone to whom one has done a favor. Islam counts controlling anger as a noble Islamic characteristic. The Prophet Pbh said: “whoever controls his anger when he is able to act upon it, Allah will call him before all of creation on the Day of Resurrection and will let him choose whichever of Hoor ul Ayn, he wants.” (Mishqat)

5. **Those who go grey (grow old) in Islam:** Prophet Pbh said: “whoever turns grey in Islam, his grey hair will be light for him on the Day of Resurrection.” (Jami al-saghir)

6. **The virtue of wudoo:** Those who respond to the prayers and do wudoo as Prophet PbuH said: On the day of resurrection, my ummah will be call Al-Ghurr al-Muhajjaloon because of the traces of wudoo.” (Bukhari)

The intercession:

When the distress of the people in that great gathering grows intense, they will search for a long time among those of high status for someone to intercede for them with their Lord, so that He may come to pass judgement and the people may be relieved of the distress and terrors of that gathering. Everyone will refuse to do so due to some reasons. This thing explains in the hadith called hadith of Shafa;a.

Prophet (PBUH) said: "When the Day of Resurrection comes, the people will be milling around, then they will come to Adam and say: 'Intercede for your offspring.' He will say, 'I am not able for that, but you can go and ask Ibraaheem, for he is the Close Friend of Allah (Khaleel-Allah).' So they will go to Ibraaheem, but he will say, 'I am not able for that, but you can go to Moosa for he is the one who spoke with Allah (Kaleem-Allah).' So they will go to Moosa, but he will say, 'I am not able for that, but go to 'Eesa, for he is the Spirit created by Allah and His Word.' So they will go to 'Eesa, but he will say, 'I am not able for it, but you can go to Muhammad. 'So they will come to me and I will say, 'I am able for it. 'Then I will go and seek permission from my Lord, and He will grant me permission. So I will stand before Him and praise Him in a manner that I could not do unless He inspired me to do it. Then I will fall down prostrating before our Lord, and He will say, 'O' Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.' I will say, 'O' Lord, my ummah, my ummah.' He will say, 'Go, and whoever has in his heart faith equal to a grain of wheat or barley, bring him forth from it (the Fire).' So I will go and do that. Then I will come back to my Lord and praise Him in a similar manner. Then I will fall down prostrating before our Lord, and He will say, 'O' Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.' I will say, 'O' Lord, my ummah, my ummah.' He will say, 'Go, and whoever has in his heart faith equal to a grain of mustard seed, bring him forth from the Fire.' So I will go and do that.

Then I will come back to my Lord and praise Him in a similar manner. Then I will fall down prostrating before our Lord, and He will say, 'O' Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.' I will say, 'O' Lord, my ummah, my ummah.' He will say, 'Go, and whoever has in his heart faith even less and less and less than that, bring him forth from the Fire.' So I will go and do that.” (Bukhari and Muslims)

The Reckoning:

His slaves stand before Him, and He will remind them of the deeds that they did, the words that they said, the faith or kufr that they followed in this world, whether they followed the Straight Path or deviated from it, whether they were obedient or disobedient.

He will tell them what rewards or punishments they deserve, and the slaves will be given their books (records of their deeds) in their right hands if they were righteous and in their left hands if they were evil. And the judgment will be done by measuring the actions on the scale of the Day of Judgment.

Prophet Pbuh used to pray a supplication mostly: اللهم حاسبني حساب يسيرا

“O Allah have an easy accountability upon me”. Ayesha r.a asked O Prophet of Allah, what is the meaning of easy accountability? He Pbuh said: O Ayesha! If you stand in front of Allah swt and If He swt without seeing in your book of actions, would say, you are forgiven. If He swt open it then you would be perish. In addition, a Muslim would be rewarded on every pain that he gets in his life even if it is with a small thorn.

(Ibn-e-hibban)

Mega Lecture