

Hereafter , Day of Judgement , Paradise, Hell Fire

[Day of Judgement](#)

Surah Al-Isra', 17:71

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ

كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

Yawma nad-‘uu kulla ‘unaa-sim bi-’Imaa-mihim: fa-man ‘outiya kitaa-bahuu bi-ya-miinihii fa-’ulaaa-’ika yaqra-’uuna kitaa-bahum wa laa yuzlamuuna fatiilaa.

71. (Remember) the day when we will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt unjustly by as much as a hair’s breadth.

The book mentioned here is the record of one’s own deeds accompanying every individual which shall be manifested in a visible form on the Day of Judgment.

It is said that whosoever an individual follows, in his lifetime, on the Day of Judgment with him only the individual will be called to account for his faith and deeds. Blessed are they who follow the Best Guides – the Holy Ahlul Bayt (a), the purified ones of God.

When this verse was revealed, people asked the Holy Prophet (S) if he was not the Imam of all the people. The Holy Prophet (S) said: “Yes,” “I am the Imam until I am alive in this world; and after me the Imam will be Ali Ibne Abi Talib (a), followed by his divinely chosen issues. People attached to them will be safe and shall gain salvation, and those who go astray and disassociate themselves from them, will

be lost.”

To identify the genuine Imam against the false one, the quality of his being endowed with the knowledge of everything is clearly marked out in the Holy Qur’an, **Surah Yasin, 36: 12:**

“ *All things have We accommodated in a manifest guide (Imam).*”

Further as to who are those divinely chosen to be Imams of the people, the Lord Himself has made it clear in **Surah al-Baqarah, 2: 124:**

‘*And remember when his Lord tried Ibrahim by (His) commandments and the latter fulfilled them, He said “ Verily I make thee Imam for mankind;” (Ibrahim) said “And of my offspring?”: He said: “My covenant reacheth not the unjust.’*

In this verse Prophet Ibrahim was granted *Imamat* and he prayed that his issues too be granted the same. It was said to him that it (i.e. *Imamat*) would only reach the non-iniquitous ones in his seed. The greatest iniquity according to the Qur’an being polytheism, **Surah al-Luqman, 31: 13**, it gets very clear that those whom polytheism had polluted, would never have this great gift of God.

Now if one analyses who during the advent of Islam, besides the Holy Prophet (S), was totally free from the pollution of polytheism or shirk, there is only one among the many around him who had never in his life yielded to any false deity and that singular personality is Ali Ibne Abi Talib (a); It is referring to this unique position of Ali (a) the Muslim world as a whole mentions the name of Ali (a) with the suffix – ‘*Karramallahoh Wajhahoh*’ – i.e. he whose face God has graced to have not bowed to any one, besides God.

Repeated warning of the Day of Judgement

Surah Saba, 34:3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ

Wa qaalal-laziina kafaruu laa ta’-tiinas-Saa-‘ah: qul balaa wa Rab-bii lata’tiyan-nakum ‘Aalimil-ghayb. Laa ya’-zubu ‘anhu mithqaalu zar-ratin fis-samaawaati wa laa fil-’arzi wa laaa ‘asgharu min zaalika wa laaa ‘akbaru ‘il-laa fii kitaabim-mubiin:

3. *And yet, they who are bent on denying the truth assert, “Never will the Last Hour come upon us!” Say: “Nay, by my Sustainer! By Him who knows all that is beyond the reach of a created being’s perception: it will most certainly come upon you!”*

Not an atom’s weight (of whatever there is) in the heavens or on earth escapes His knowledge; and neither is there anything smaller than that, or larger, but is recorded in His clear degree.

Surah Al – Haqqah, 69: 1-3

الْحَاقَّةُ

'Al-Haaaq-qatu!

1. *Oh, the laying-bare of the truth!*

مَا الْحَاقَّةُ

Mal-Haaq-qa?

2. *How awesome that laying-bare of the truth!*

وَمَا أُدْرَاكَ مَا الْحَاقَّةُ

Wa maaa 'adraaka mal-Haaaq-qa?

3. *And what could make thee conceive what that laying-bare of the truth will be?*

Signs to proclaim the arrival of the Day of Judgement

Surah At – Takwir, 81: 1-14

إِذَا الشَّمْسُ كُوِّرَتْ

'Izash-shamsu kuw-wirat;

1. *When the sun is shrouded in darkness,*

وَإِذَا النُّجُومُ انْكَدَرَتْ

Wa 'izan-nujuu-mun-kadarat;

2. *and when the stars lose their light,*

وَإِذَا الْجِبَالُ سُيِّرَتْ

Wa 'izal-jibaalu suy-yirat;

3. *and when the mountains are made to vanish,*

وَإِذَا الْعِشَارُ عُطِّلَتْ

Wa 'izal-'ishaaru 'ut-tilat;

4. and when the she-camels big with young, about to give birth, are left untended,

وَإِذَا الْوُحُوشُ حُشِرَتْ

Wa 'izal-wuhuu-shu hushirat;

5. and when all beasts are gathered together,

وَإِذَا الْبِحَارُ سُجِّرَتْ

Wa 'izal-bihaaru suj-jirrat;

6. and when the seas boil over,

وَإِذَا النُّفُوسُ زُوِّجَتْ

Wa 'izan-nufuusu zuw-wijat:

7. and when all human beings are coupled (with their deeds),

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ

Wa 'izal-maw-'uudatu su'ilat-

8. and when the girl-child that was buried alive is made to ask

بِأَيِّ ذَنْبٍ قُتِلَتْ

Bi-'ay-yi zambin-qutilat:

9. for what crime she had been slain,

وَإِذَا الصُّحُفُ نُشِرَتْ

Wa 'izas-suhu-fu nushirat:

10. and when the scrolls (of men's deeds) are unfolded,

وَإِذَا السَّمَاءُ كُشِطَتْ

Wa 'izas–samaaa–'u kushitat;

11. and when heaven is laid bare,

وَإِذَا الْجَحِيمُ سُعِرَتْ

Wa 'izal–Jahiimu su'–'irat;

12. and when the blazing fire (of hell) is kindled bright,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

Wa 'izal–Jan–natu 'uzlifat;

13. and when paradise is brought into view:

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

'Alimat nafsum–maaa–'ah–zarat.

14. (on that Day) every human being will come to know what he has prepared (for himself).

The above verses mention the signs which will herald the dawn of the Day of Judgement. It is a well-known fact that the sun is the centre, controlling the solar system and it is the sun that gives all the light, heat and energy. With the sun losing its essential property, will naturally cease to maintain the present order in the heavenly bodies and every heavenly body will consequently lose its native property and will necessarily be decomposed and lose its form, its use and the usual functioning.

The stars will follow suit and with it the earth, mountains and every created thing in this world. The whole equilibrium of the natural control at the flow of the water and its level will be lost and oceans will have no bounds and consequently surge and boil. Human beings will be sorted, separated and re-classified or paired with the others of corresponding, equal or the identical value. As mentioned in **Surah al-Waqiah, 56: 1-7**, there will be three general classifications of the people on the Day of Judgement. With the solar system disappearing, there will naturally be an open space in the place of the present skies.

Surah Al – Infitar, 82: 1-5

إِذَا السَّمَاءُ انْفَطَرَتْ

'izas – Samaaa – 'un–fatarat;

1. *When the sky is cleft asunder,*

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

Wa 'izal-kawaa-ki-bun-tatharat;

2. *and when the stars are scattered,*

وَإِذَا الْبِحَارُ فُجِرَتْ

Wa 'izal-bihaaru fuj-jirat;

3. *and when the seas burst beyond their bounds,*

وَإِذَا الْقُبُورُ بُعْثِرَتْ

Wa 'izal-qubuuru bu'-thirat;

4. *and when the graves are overturned –*

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

'Alimat nafsum-maa qad-damat wa'akh-kharat.

5. *every human being will (at last) comprehend what he has sent ahead and what he has held back (in this world).*

This is another verse about the happening of the Day of Judgement. The collective meaning of all these events will be that the Day of the Final Judgement will begin with the total destruction of the present physical world which we see and its disappearance, giving place to a new state of pure and spiritual nature, laying bare everything in its essential reality. The rivers and seas will burst forth and boil. The fresh and the saltish waters will be mixed and the flood will cover the whole globe.

State of Mankind on the Day Of Judgment

Surah Al – Hajj, 22: 1-2

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

Yaa ay-yuhan naa-sut-taqu Rab-bakum; In-na zal-zala-tas-saa-'ati shay-un 'aziim.

1. *O people! guard against (the punishment from) your Lord; for, verily, the violent convulsion of the Last Hour will be an awesome thing.*

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

Yau-ma tarau-naha taz-halu kul-lu mur-zi-'atin 'am-maa ar-za-'at wataza-'u kul-lu zaa-ti ham-lin ham-laha wa taran-naasa sukaa-ra wa maa hum bi-sukaa-ra wa laa-kin-na 'azaa-bal Lahi sha-diid.

2. *On the day when you shall see it, every woman that feeds her child at her breast will utterly forget her nursing, and every pregnant woman shall lay down her burden, and men will seem intoxicated, although they shall not be intoxicated but vehement will be (their dread of) God's chastisement.*

State of Mankind when the Trumpet is blown

Surah Al – Qamar, 54:6-8

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ

Fatawal-la 'anhum. Yawma yad-'ud-Daa-'i 'laa shay-'in-nukur.

6. *turn thou away from them, On the Day when the Summoning Voice will summon (man) unto something that the mind cannot conceive,*

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ

Khush-sha-'an absaa-ruhum yakhru-juuna minal-'ajdaa-thi ka-'an-nahum jaraa-dum-mun-tashir.

7. *they will come forth from their graves, with their eyes downcast, (swarming about) like locusts scattered (by the wind),*

مُهْطِعِينَ إِلَىٰ الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

Muh-ti-'iina 'ilad – Daa'! Yaquu-lul-kaafiruuna “Haazaa Yawmun 'asir”

8. *running in confusion towards the Summoning Voice; (and) those who (now) deny the truth will exclaim, “Calamitous is this Day!”*

This Life will seem like an hour on the Day of Judgment

Surah Yunus, 10:45

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ

Wa yawma yah-shuruhum ka-'al-lam yal-bathuu 'il-laa saa-'atam-minan-nahaari yata-'aara-fuuna bay-nahum. Qad khasi-ral-laziina kaz-zabuu bi-liqaa-'il-laahi wa maa kaanuu muh-tadiin.

45. *And on the day when He will gather them (unto Himself, it will seem to them) as if they had not tarried (on earth) longer than an hour of a day, knowing one another; (and) lost indeed will be they who (in their lifetime) considered it a lie that they were destined to meet God, and (thus) failed to find the right way.*

Not only is this verse metaphorical, where the Day of Judgment will be so long, that the life spent in this world will seem like just an hour, but also man's memory of his life in this world will be so sharp that he will feel that all that he has done in this world was just like having done an hour ago.

State of affairs on Day of Judgement

Surah Az – Zumar, 39:67–75

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Wa maa qadarul-laaha haq-qa qadrihii wal-'arzu jamii-'an-qabzatuhuu Yawmal-Qiyaa-mati was-samaa-waatu matwiy-yaatum-biyamiini: Sub-haa-nahuu wa Ta-'aalaa 'am-maa yush-rikuun!

67. *And no true understanding of God have they (who worship aught beside Him), inasmuch as the whole of the earth will be as a (mere) handful to Him on resurrection Day, and the heavens will be rolled up in His right hand: limitless is He in His glory, and sublimely exalted above anything to which they may ascribe a share in His divinity!*

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ

ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Wa nufikha fis-Suuri fasa'iqqa man fis-samaa-waati wa man fil-'arzi 'il-laa man-shaaa-'al-laah. Thumma nufikhaa fihi'ukh-raa fa-'izaa hum qiyaamun-yanzuruun!

68. *And (on that Day) the trumpet (of judgement) will be sounded, and all (creatures) that are in the heavens and all that are on earth will fall down senseless, unless they be such as God wills (to exempt).*

And then it will sound again – and lo! standing (before the Seat of Judgement), they will begin to see (the truth)!

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

Wa 'ash-raqatil-'arzu bi-nuuri Rab-bihaa wa wuzi-'al-Kitaabu wa jiii-'a bin-nabiy-yiina wash-shuha-daaa-'i wa quziya baynahum-bil-haq-qi wa hum laa yuz-lamuun.

69. And the earth will shine bright with her Sustainer's light. And the record (of everyone's deeds) will be laid bare, and all the Prophets will be brought forward, and all (other) witnesses; and judgement will be passed on them all in justice. And they will not be wronged,

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

Wa wuf-fiyat kul-lu nafsima-maa 'amilat wa Huwa 'a' lamu bima yaf-'aluun.

70. for every human being will be repaid in full for whatever (good or evil) he has done: and He is fully aware of all that they do.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ حَتَّىٰ إِذَا جَاؤُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ

Wa siiqal-laziina kafaruuu 'ilaa Jahan-nama zumaraa: Hat-taaa 'izaa jaaa-'uuhaa futihat 'abwaa-buhaaa wa qaala lahum khazanatuhaaa 'alam ya'-ti-kum rusulum-minkum yatluuna 'alaykum 'Aayaati Rab-biikum wayunziruu-nakum Liqaaa-'a Yawmikum haazaa? Qaaluu balaa wa laakin haq-qat Kalimatul-'Azaabi 'alal-kaafiriin!

71. And those who were bent on denying the truth will be urged on in throngs towards hell till, when they reach it, its gates will be opened, and its keepers will ask them, "Have there not come to you apostles from among yourselves, who conveyed to you your Sustainer's messages and warned you of the coming of this your Day (of Judgement)?" They will answer: "Yea, indeed!"

But the sentence of suffering will (already) have fallen due upon the deniers of the truth;

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَىٰ الْمُتَكَبِّرِينَ

Qiilad-khuluuu 'abwaaba Jahan-nama khaalidiina fiihaa fabi'sa math-wal-mutakab-biriin!

72. (and) they will be told, "Enter the gates of hell, therein to abide!" And how vile an abode for those who were given to false pride!

وَسِيْقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

Wa siiqal-lazii-nat-taqaw Rab-bahum 'ilal – Jan-nati zumaraa: hat-taaa 'izaa jaaa-'uuhaa wa futihat 'abwaa-buhaa wa qaala lahum khazanatuhaa “Salaamun 'alaykum tibtum fad-khuluuhaa khaalidiin,”
73. *But those who are conscious of their Sustainer will be urged on in throngs towards paradise till, when they reach it, they shall find its gates wide-open; and its keepers will say unto them, “Peace be upon you! Well have you done: enter, then, this (paradise), herein to abide!”*

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ

نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

Wa qaalul-Hamdu-lil-lahil lazii sadaqanaa Wa'-dahuu wa 'awra-thanal-'arza natabaw-wa-'u minal-Jan-nati hay-thu nashaaa: fani'-ma 'ajrul-'aamiliin!
74. *And they will exclaim: “All praise is due to God, who has made His promise to us, come true, and has bestowed upon us this expanse (of bliss) as our portion, so that we may dwell in paradise as we please!”*
And how excellent a reward will it be for those who laboured (in God's way)!

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Wa taral-malaaa-'ikata haaaf-fiina min hawliil-'Arshi yusab-bihuuna bi-Hamdi Rab-bihim. Wa quziya baynahum-bil-haq-qi wa qiilal-Hamdu lil-laahi Rab-bil-'Aalamiin!
75. *And thou wilt see the angels surrounding the throne of (God's) almightiness, extolling their Sustainer's glory and praise. And judgement will have been passed in justice on all (who had lived and died), and the word will be spoken: “All praise is due to God, The Sustainer of all the worlds!”*

Surah Al – Haqqah, 69: 13-37

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

Fa-izaa nufikha fis-suuri nafkhatuw-waahida

13. *Hence, (bethink yourselves of the Last Hour,) when the trumpet (of judgement) shall be sounded*

with a single blast,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

Wa humilatil-arzu waljibaaalu faduk-kataa dak-kataw-waahida

14. and the earth and the mountains shall be lifted up and crushed with a single stroke!

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

Fa yauma-izinw-waqa-'atil waaqi-'a

15. And so, that which must come to pass will on that Day have come to pass;

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

Wanshaq-qatis-samaaa-u fahiya yauma-izinw-waahiya

16. and the sky will be rent asunder – for, frail will it have become on that Day –;

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

Wal malaku 'alaaa arjaaa-ihaa. Wa yahmilu 'arsha rab-bika fauqahum yauma-izin thamaaniya

17. and the angels (will appear) at its ends, and, above them, eight will bear aloft on that Day the throne of thy Sustainer's almightiness.....”

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ

Yauma-izin tu'razuuna laa takhfaa minkum khaafiya

18. On that Day you shall be brought to judgement: not (even) the most hidden of your deeds will remain hidden.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِي

Fa-am-ma man uutiya kitaabahu biyamiinihii fayaquulu haaaumuqra-uu kitaabiya

19. Now as for him whose record shall be placed in his right hand, he will exclaim: “Come you all! Read this my record!

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ

In-nii zanantu an-nii moolaqin hisaabiya

20. Behold, I did know that (one day) I would have to face my account!”

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

Fahuwa fii ‘iishatir raaziya

21. And so he will find himself in a happy state of life,

فِي جَنَّةٍ عَالِيَةٍ

Fii jan-natin ‘aaliya

22. in a lofty paradise,

قُطُوفُهَا دَانِيَةٌ

Qutuufuhaa daaniya

23. with its fruits within easy reach.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Kuluu washrabuu haniiii-am bimaaa aslaftum filay-yaamil-khaaliya

24. (And all who are thus blest will be told:) “Eat and drink with good cheer in return for all (the good deeds) that you have sent ahead in days gone by!”

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ

Wa am-ma man uutiya kitaabahu bishimaalihii fayaquulu yaalaitanii lam uuta kitaabiya

25. But as for him whose record shall be placed in his left hand, he will exclaim: “Oh, would that I had never been shown this my record,

وَلَمْ أَدْرِ مَا حِسَابِيهِ

Walam adrimaa hisaabiya

26. *and neither known this my account!*

يَا لَيْتَهَا كَانَتْ الْفَاضِيَةَ

Yaalaitahaa kaanatil qaaziya

27. *Oh, would that this (death of mine) had been the end of me!*

مَا أَغْنَىٰ عَنِّي مَالِيهِ

Maaa aghnaa ‘an-nii maaliya

28. *Of no avail to me is all that I have (ere) possessed,*

هَلَاكَ عَنِّي سُلْطَانِيهِ

Halaka ‘an-nii sultaaniya

29. *(and) all my power of argument has died away from me!”*

خُذُوهُ فَغُلُّوهُ

Khuzuuhu fagul-luuhu

30. *(Thereupon the command will go forth:) “Lay hold of him, and shackle him,*

ثُمَّ الْجَحِيمِ صَلُّوهُ

Thum-mal jahiima sal-luuhu

31. *and then let him enter hell,*

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Thum-ma fii silsilatin zir’uhaa sab’uuna ziraa-‘an faslukuu

32. *and then thrust him into a chain (of sinners like him – a chain) the length whereof is seventy cubits:*

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

In-nahu kaana laa yu-minu bil-laahil ‘aziim

33. *for, behold, he did not believe in God, the Tremendous,*

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

Wa laa yahuz-zu ‘alaa ta-‘aamil miskiin

34. *and did not feel any urge to feed the needy:*

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ

Fa laisa lahul yawma haa-hunaa hamiim

35. *and so, no friend has he here today,*

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

Walaa ta-‘aamun il-laa min ghisliin

36. *nor any food save the filth*

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

Laa ya-kuluhuuu il-lal khaati-uun.

37. *which none but the sinners eat!”*

Surah Al - Ma’arij, 70:6-18

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

’In-nahum yarawnahuu ba-‘iidaa:

6. *Behold, men look upon that (reckoning) as something far away*

وَنَرَاهُ قَرِيبًا

Wa naraahu qariibaa.

7. *but We see it as near!*

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ

Yawma takuunus–samaaa–’u kal–muhl,

8. *(It will take place) on a Day when the sky will be like molten lead,*

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

Wa takuunul – jibaali kal–’ihn,

9. *and the mountains will be like tufts of wool,*

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

Wa laa yas–’alu hamiimun hamiimaa,

10. *and (when) no friend will ask about his friend,*

يُبْصِرُونَهُمْ يَوْمَ يُفْتَدَىٰ مِنْ عَذَابٍ يَوْمِئِذٍ بِبَنِيهِ

Yubas–saruu–nahum,: ya–wad–dul–mujrimu lau yaftadii min ‘Azaabi Yaw–mi–’izim–bi–baniih,

11. *though they may be in one another’s sight: (for,) everyone who was lost in sin will on that Day but desire to ransom himself from suffering at the price of his own children,*

وَصَاحِبَتِهِ وَأَخِيهِ

Wa saahi–batiihii wa’akhiih,

12. *and of his spouse, and of his brother,*

وَقَصِيْبَتِهَا الَّتِي تُؤْوِيهِ

Wa fasiilatihii–latiii tu’–wiih,

13. *and of all the kinsfolk who ever sheltered him,*

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

Wa man fil–’arzi jamii–‘an–thum–ma yunjiih:

14. *and of whoever (else) lives on earth, all of them – so that he could but save himself.*

كَأَنَّهَا لَطْفَىٰ

Kal-laa! 'in-nahaa lazaa!

15. *But, nay! Verily, all (that awaits him) is a raging flame,*

نَزَاعَةً لِلشَّوَى

Naz-zaa-'atal-lish-shawaa!

16. *tearing away his skin!*

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى

Tad-'uu man 'ad-bara wa tawal-laa,

17. *It will claim all such as turn their backs (on what is right), and turn away (from the truth),*

وَجَمَعَ فَأَوْعَى

Wa jam-'a fa-'aw-'aa!

18. *and amass (wealth) and thereupon withhold (it from their fellow-men).*

Surah An - Nazi'at, 79:34-41

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

Fa-'izaa jaaa-'atit-taaam-'matul-Kubraa,-

34. *And so, when the great, overwhelming event (of resurrection) comes to pass -*

يَوْمَ يَنْذَكُرُ الْإِنْسَانُ مَا سَعَى

Yawma yatazak-karul-'insaanu maa sa-'aa,

35. *on that Day man will (clearly) remember all that he has ever wrought;*

وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى

Wa bur-rizatil-Jahiimu liman-yaraa.

36. *and the blazing fire (of hell) will be laid open before all who (are destined to) see it.*

فَأَمَّا مَنْ طَغَى

Fa-'am-maa man-taghaa,

37. *For, unto him who shall have transgressed the bounds of what is right,*

وَأَثَرَ الْحَيَاةِ الدُّنْيَا

Wa-'aa-tharal-hayaatad-dun-yaa,

38. *and preferred the life of this world (to the good of his soul),*

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

Fa-'in-nal-Jahiima hiyal-ma'-waa.

39. *that blazing fire will truly be the goal!*

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

Wa 'am-maa man khaafa Maqaama Rab-bihii wa nahan-nafsa 'anil-hawaa,

40. *But unto him who shall have stood in fear of his Sustainer's Presence, and held back his inner self from base desires,*

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

Fa-'in-nal-Jan-nata hiyal-ma'-waa.

41. *paradise will truly be the goal!*

Surah 'Abasa, 80:33-41

فَإِذَا جَاءَتِ الصَّاخَّةُ

Fa-'izaa jaaa-'atis-Saaakh-khah,-

33. *And so, when the piercing call (of resurrection) is heard,*

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

Yawma yafir-rul-mar-'u min 'akhihi.

34. *on a Day when everyone will (want to) flee from his brother,*

وَأُمِّهِ وَأَبِيهِ

Wa 'um-mihil wa 'abihi,

35. and from his mother and father

وَصَاحِبَتِهِ وَبَنِيهِ

Wa saahiba-tihii wa banihi.

36. and from his spouse and his children:

لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Li-kul-limri-'im - minhum Yawma-'izin sha'-nun-yugh-niih.

37. on that Day, to every one of them will his own state be of sufficient concern.

وُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ

Wujuu-hun-Yawma-'izim-musfirah,

38. Some faces will on that Day be bright with happiness,

ضَاحِكَةٌ مُسْتَبْشِرَةٌ

Zaahika-tum-mustab-shirah,

39. laughing, rejoicing at glad tidings.

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهِمَا غَبْرَةٌ

Wa wujuu-hun-Yawma-'izin 'alayhaa ghaba-rah;

40. And some faces will on that Day with dust be covered,

تَرَهْقُهَا قَتْرَةٌ

Tarha-quhaa qatarah:

41. with darkness overspread:

Surah Al – Infitar, 82: 17-19

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

Wa maaa 'ad-raaka maa Yawmud-Diin?

17. *And what could make thee conceive what that Judgment Day will be?*

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

Thum-ma maaa 'ad-rakaa maa Yawmud-Diin?

18. *And once again: What could make thee conceive what that Judgement Day will be?*

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

Yawma laa tamlik nafsul-li-nafsin-shay-'aa: wal-'Amru Yawma-'izil-lil-laah.

19. *(It will be) a Day when no human being shall be of the least avail to another human being: for on that Day (it will become manifest that) all sovereignty is God's alone.*

Surah Al – Ghashiyah, 88: 1-16

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Hal 'ataaka hadii-thul-Ghaashiyah?

1. *Has there come unto thee the tiding of the Overshadowing Event?*

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ

Wujuu-hun-Yawma-'izin khaashi-'ah.

2. *Some faces will on that Day be downcast,*

عَامِلَةٌ نَّاصِبَةٌ

'Aamila-tun-naa-sibah.

3. *toiling (under burdens of sin), worn out (by fear),*

تَصَلَّى نَارًا حَامِيَةً

Taslaa Naaran haamiyah,-

4. about to enter a glowing fire,

تُسْقَى مِنْ عَيْنِ آنِيَةٍ

Tusqaa min 'aynin-'aaniyah,

5. given to drink from a boiling spring

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

Laysa lahum ta-'aamun 'il-laa min-Zarii'.

6. No food for them save the bitterness of dry thorns,

لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ

Laa usminu wa laa yughnii min juu'

7. which gives no strength and neither stills hunger.

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ

Wujuu-uy-yawma-izin-naa-'ima

8. (And) some faces will on that Day shine with bliss,

لِسَعِيهَا رَاضِيَةٌ

Lisa'-yihaa raaziya

9. well-pleased with (the fruit of) their striving,

فِي جَنَّةٍ عَالِيَةٍ

Fii jan-natin 'aaliya

10. in a garden sublime,

لَا تَسْمَعُ فِيهَا لَآغِيَةً

Laa tasma-‘u fiihaa laaghiya

11. wherein thou wilt hear no empty talk.

فِيهَا عَيْنٌ جَارِيَةٌ

Fiihaa a‘iinun jaariya

12. Countless springs will flow therein,

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Fiihaa sururum-marfuu-‘aa

13. (and) there will be thrones (of happiness) raised high,

وَأَكْوَابٌ مَّوْضُوعَةٌ

Wa-akwaabum-mauzuu-‘aa

14. and goblets placed ready,

وَنَمَارِقُ مَصْفُوفَةٌ

Wa namaariqu masfuufa

15. and cushions ranged,

وَزَرَائِبٌ مِثْثُوثَةٌ

Wazaraa biy-yu mab-thuutha

16. and carpets spread out.....

Surah Al – Fajr, 89:21-30

كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Kal-laa 'izaa duk-katil-'arzu dak-kan dak-kaa,

21. *Nay, but (how will you fare on Judgement Day,) when the earth is crushed with crushing upon crushing,*

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Wa jaaa-'a Rab-buka wal-malaku saf-fan saf-faa,

22. *and (the majesty of) thy Sustainer stands revealed, as well as (the true nature of) the angels, rank upon rank?*

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

Wa jiii-'a Yawma-'izim-bi-Jahan-nam,-Yawma-' izin-yatazak-karul-'insaanu wa 'an-naa lahuz-zikraa?

23. *And on that Day hell will be brought (within sight); on that Day man will remember (all that he did and failed to do): but what will that remembrance avail him?*

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Yaquulu yaalay-tanii qad-damtu li-Hayaatii!

24. *He will say, "Oh, would that I had provided beforehand for my life (to come)!"*

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

Fa-Yawma-'izil-laayu--'za-zibu 'Azaa-bahuuu 'ahad,

25. *For, none can make suffer as He will make suffer (the sinners) on that Day,*

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

Wa laa yuu-thiqu wathaaqa-huuu 'ahad,

26. *and none can bind with bonds like His.*

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

Yaaa-'ay-yatuhan - Nafsul-mutma-'in-nah!

27. (But unto the righteous God will say,) “O thou human being that hast attained to inner peace!

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

'Irji-'iii 'ilaa Rab-biki raa-ziyatam-marziy-yah!

28. return thou unto thy Sustainer, well-pleased (and) pleasing (Him):

فَادْخُلِي فِي عِبَادِي

Fad-khulii fii 'Ibaadii!

29. enter, then, together with My (other true) servants –

وَادْخُلِي جَنَّاتِي

Wad-khulii Jan-natii!

30. yea, enter thou My paradise!”

Surah Az – Zalzalah, 99: 1-8

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

'Izaa zul-zilatil-'Arzu zilaa-lahaa

1. When the Earth quakes with her (last) mighty quaking,

وَأُخْرِجَتِ الْأَرْضُ بُحْبُوحَهَا

Wa 'akhra-jatil - 'Arzu 'ath-qaalahaa,

2. and (when) the earth yields up her burdens,

وَقَالَ الْإِنْسَانُ مَا لَهَا

Wa qaalal-'insaanu maa lahaa? –

3. and man cries out, “What has happened to her?”

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

Yawma – 'izin –tuhad–dithu 'akhabaa–rahaa

4. *on that Day will she recount all her tidings,*

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Bi-'an-na Rab–baka 'awhaa lahaa.

5. *as thy Sustainer will have inspired her to do.*

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

Yawma-'izin – yasdurun–naasu 'ashtaa–tal–liyuraw 'a'–maalahum.

6. *On that Day will all men come forward, cut off from one another, to be shown their (past) deeds.*

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Faman–ya'–mal mithqaala zar–ratin khay–ran–yarah!

7. *And so, he who has done an atom's weight of good, shall behold it;*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Wa man–ya'–mal mithqaala zar–ratin shar–ran–yarah!

8. *and he who shall have done an atom's weight of evil, shall behold it.*

There will be the violent effects of destruction and disaster on the earth on the day of Judgement. The whole earth will be quaked and will get reduced to nothing, bursting and throwing out its contents, even the heaviest one. Due to all this, man will be plunged into a terrific surprise.

The Holy Prophet (S) is reported to have said that **“Save yourselves from calamities by always being clean with ablutions. Save yourselves by always being regular in your prayers. Beware of your good and evil deeds on earth, for it will disclose everything on the Day of Judgement.”** Here man is warned of the strictness with which he will be dealt with in the accounting of his deeds. Even the smallest deed, good or evil, will not escape the accounting and will be duly recompensed and no one will be able to bear the burden of the other.

Surah Al – Qari'ah, 101: 1–11

الْقَارِعَةُ

'Al-Qaari-'ah:

1. *Oh, the sudden calamity!*

مَا الْقَارِعَةُ

Mal-Qaari-'ah?

2. *How awesome the sudden calamity!*

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

Wa maa 'ad-raaka mal-Qaari-'ah?

3. *And what could make thee conceive what that sudden calamity will be?*

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

Yawma yakuu-nun – naasu kal-faraashil-mab-thuuth.

4. *(It will occur) on that Day when men will be like moths swarming in confusion,*

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

Wa takuunul – jibbalu kal-ihnil-manfuush.

5. *and the mountains will be like fluffy tufts of wool.....*

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

Fa-'am-maa man-thaqulat mawaa-ziinu-huu.

6. *And then, he whose weight (of good deeds) is heavy in the balance*

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

Fa-huwa fii 'Ishatir-raazi-yah.

7. *shall find himself in a happy state of life;*

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

Wa 'am-maa man khaf-fat mawaa-ziinu-huu.

8. *whereas he whose weight is light in the balance*

فَأَمَّهُ هَاوِيَةٌ

Fa-'um-muhuu Haawiyah.

9. *shall be engulfed by an abyss.*

وَمَا أَدْرَاكَ مَا هِيَ

Wa maaa 'ad-raaka maa hiyah?

10. *And what could make thee conceive what that (abyss) will be?*

نَارٌ حَامِيَةٌ

Naarun haamiyah!

11. *A fire hotly burning!*

A tremendous clamorous striking noise will accompany the inauguration of the great calamity. Out of terror that this clamorous noise will create in the minds of people, they will run bewildered on all sides in tumultuous multitude – out of fear and the tumult each falling over the other, like the tiny insignificant being, the moths scattered by a violent stormy wind. This is to give an imaginable view of the confusion and distress and helplessness man will be thrown into, all of a sudden.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Son of Adam! Fear Allah before the Day of Judgement :

- the great Event (Waqia), the day of Calamity, the day which measures 50,000 years,
- the day on which no one can talk, the day when excuses won't be accepted,
- the day of predominating calamity (Taamma),
- the day when the deafening cry comes (Sakha), the day of stern and distress,
- the day when no soul shall control anything for another soul,
- the day of destruction , the day of earthquake, the day of terrible Calamity (Zilzaal),
- the day of horror that turns children into old people.

Don't become one of those people who will say we heard and we disobeyed.”

State of the Believers and Non Believers on the Day of Judgement

Surah Ya'Sin, 36 :51-65

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

Wa nufikha fis-Suuri fa-'izaa hum-minal-'ajdaathi 'ilaa Rab-bihim yansiluun!

51. *And (then) the trumpet (of resurrection) will be blown – and lo! out of their graves towards their Sustainer will they all rush forth!*

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

Qaaluu yaa-waylanaa mam-ba-'athanaa mim-marqa-dinaa-Haazaa maa wa-'adar-Rahmaanu wa sadaql-mursaluun!

52. *They will say: “Oh, woe unto us! Who has roused us from our sleep (of death)?”*

(Whereupon they will be told:) “This is what the Most Gracious has promised! And His message-bearers spoke the truth!”

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

'In-kaanat 'il-laa Sayhatanw-waalidatan fa-'izaa hum jamii-'ul-ladaynaa muh-zaruun!

53. *Nothing will there have been but one single blast – and lo! before Us will all of them be brought (and be told):*

فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

Fal-Yawma laa tuzlamu nafsun shay-'anw-wa laa tuj-zawna 'il-laa maa kuntum ta'-maluun.

54. *“Today, then, no human being shall be wronged in the least, nor shall you be requited for aught but what you were doing (on earth).*

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ

'In-na 'As-haabal-Jan-natil-Yawma fii shu-ghulin-faakihuun.

55. *“Behold, those who are destined for paradise shall today have joy in whatever they do:*

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِرُونَ

Hum wa 'azwaa-juhūm fii zilaalin 'alal-'araaa-'iki mut-ta-ki-'uun;

56. *in happiness will they and their spouses on couches recline;*

لَهُمْ فِيهَا فَاكِهَةٌ وَالَهُمْ مَا يَدْعُونَ

Lahum fiihaa faakiha-tunw-wa lahum-maa yad-da-'uun.

57. *(only) delight will there be for them, and theirs shall be all that they could ask for:*

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

“Salaam!” – Qawlam-mir Rab-bir-Rahiim!

58. *peace and fulfilment through the word of a Sustainer who dispenses all grace.*

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

Wamtaazul-Yawma 'ay-yuhal-muj-rimuun!

59. *“But stand aside today, O you who were lost in sin!*

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

'Alam 'a'had 'ilaykum yaa-Baniii-'Aadama 'al-laa ta'bu-dush-Shaytaan; 'in-nahuu lakum 'aduw-wun-mubiin?–

60. *Did I not enjoin on you, O you children of Adam, that you should not worship Satan – since, verily he is your open foe –*

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

Wa 'ani-buduunii. Haazaa Siraatum-Mustaqiim.

61. *and that you should worship Me (alone)? This would have been a straight way!*

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْلَمُونَ

Wa laqad 'azal-la minkum jibil-lan kathiiraa. 'Afaalam takuunuu ta'qiluun?

62. *And (as for Satan –) he had already led astray a great many of you: could you not, then, use your reason?*

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

Haazihii Jahan-namul-latii kuntum tuu-'aduun!

63. *“This, then, is the hell of which you were warned again and again:*

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

'Islau-hal-Yawma bimaa kuntum takfuruun.

64. *endure it today as an outcome of your persistent denial of the truth!”*

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا

يَكْسِبُونَ

'Al-Yawma nakhtimu 'alaaa 'afwaahihim wa tukal-limunaaa 'aydiihim wa tash-hadu 'ajruluhum-bimaa kaanuu yaksibuun.

65. *On that Day We shall set a seal on their mouths – but their hands will speak unto Us, and their feet will bear witness to whatever they have earned (in life).*

Man's limbs will be his witness on the Day of Judgement

Surah Fussilat, 41: 19-23

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

Wa Yawmayuh-sharo 'a'-adaaaa-'ul-laahi 'ilan-Naad fahum yuuzaa-'uun.

19. *Hence, (warn all men of) the Day when the enemies of God shall be gathered together before the fire, and then shall be driven onward,*

حَتَّىٰ إِذَا مَا جَاؤُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا

يَعْمَلُونَ

Hat-taaa 'izaa – maa jaaa-uuhaa shahida 'alayhim sam-'uhum wa 'absaa-ruhum wa juluu-duhum-bimaa kaanuu ya'maluun,

20. *till, when they come close to it, their hearing and their sight and their (very) skins will bear witness against them, speaking of what they were doing (on earth).*

وَقَالُوا لِحُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

Wa qaaluu lijuluu-dihim lima shahit-tum 'alaynaa? Qaa-luuu 'antaqakul-la shay-'inw-wa 'antaqakil-la shay-'inw-wa Huwa khala-qakum 'aw-wala mar-rantinw-wa 'ilayhi turja'uun.

21. *And they will ask their skins, "Why did you bear witness against us?" – (and) these will reply: "God, who gives speech to all things, has given speech to us (as well): for He (it is who) has created you in the first instance – and unto Him you are (now) brought back.*

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

Wa maa kuntum tastatiruuna 'an-yash-hada 'alaykum sam-'ukum wa laaa 'absaarukum wa laa juluu-dukum wa laakin zanan-tum 'an-nal-laaha laa ya'-lamu kathiiram-mim-maa ta'-maluun!

22. *And you did not try to hide (your sins) lest your hearing or your sight or your skins bear witness against you: nay, but you thought that God did not know much of what you were doing –*

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

Wa zaalikum zan-nukumul-lazii zanan-tum-bi-Rab-bikum 'ardaakum fa-'asbahtum-minal-khaasiriin.

23. *and that very thought which you thought about your Sustainer has brought you to perdition, and so now you find yourselves among the lost!"*

[Division of Mankind into three groups on the Day of Judgement](#)

Surah AI – Waqi'ah, 56:4-14

إِذَا رُجَّتِ الْأَرْضُ رَجًا

'Izaa nuj-jatil-'arzu raj-jaa,

4. *When the earth is shaken with a shaking (severe),*

وَيُسَّتِ الْجِبَالُ بَسًا

Wa bus-satil-jibaalu bas-saa,

5. and the mountains are shattered into (countless) shards,

فَكَانَتْ هَبَاءً مُنْبَثًا

Fakaanat habaaa-'am-mum-bath-thaa,

6. so that they become as scattered dust –

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

Wa kuntum 'azwaajan-thalaathah.

7. (on that Day), then, shall you be (divided into) three kinds.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

Fa-'As-haabul-May-manah: Maaa 'As-haabul-May-manah?

8. Thus, there shall be such as will have attained to what is right: Oh, how (happy) will be they who have attained to what is right!

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

Wa as-haabul mash-amah: maaa as-haabul mash-amah?

9. And there shall be such as will have lost themselves in evil: Oh, how (unhappy) will be they who have lost themselves to evil!

وَالسَّابِقُونَ السَّابِقُونَ

Was-Saabiquu-nas-Saabiquun.

10. But the foremost shall be (they who in life were) the foremost (in faith and good works):

أُولَئِكَ الْمُقَرَّبُونَ

'Ulaaa-'ikal-Muqar-rabuun:

11. they who were (always) drawn close unto God!

فِي جَنَّاتِ النَّعِيمِ

Fii Jan-naatin-Na-'iim:

12. In gardens of bliss (will they dwell) –

ثُلَّةٌ مِّنَ الْأُولِينَ

Thul-latum-minal-'aw-waliin.

13. a good many of those olden times,

وَقَلِيلٌ مِّنَ الْآخِرِينَ

Wa qali-lum-minal-'aa-khiriin.

14. but (only) a few of later times.

Intercession will be permitted by Allah on the Day of Judgement

Surah An – Najm, 53:26

وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مِّن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ

Wa kam-mim-malakin-fis-samaa-waati laa tugh-nil shafaa-'atuhum shay-'an 'il-laa mim-ba'-di 'an-ya'-zanal-laahu liman-yashaaa'u wa yarzaa.-

26. For, however many angels there be in the heavens, their intercession can be of no least avail (to anyone) – except after God has given leave (to intercede) for whomever He wills and with whom He is well-pleased.

Intercession will be accepted from His selected people

Surah Az – Zumar, 39:44

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعاً لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Qul-lil-laahish-Shafaa-'atu jamii-'aa: lahuu mulkus-samaa-waati wal-'arz: thum-ma 'ilayhi turja-'uun.

44. Say: "God's alone is (the power to bestow the right of) intercession: His (alone) is the dominion over the heavens and the earth; and, in the end, unto Him you will all be brought back."

The inheritors of Paradise

Surah Ash – Shura, 42:36–39

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Famaa 'uutiitum–min–shay–' in–famataa– 'ul–bayaatid–dunyaa: wa maa 'indal–lahi khay–runw–wa 'abqaa lil–laziina 'aamanuu wa 'alaa Rab–bihim yatawak–kaluun.

36. *And (remember that) whatever you are given (now) is but for the (passing) enjoyment of life in this world – whereas that which is with God is far better and more enduring.*

(It shall be given) to all who attain to faith and in their Sustainer place their trust;

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ

يَعْفُونَ

Wal–laziina yajto–nibuuna kabaaa–'iral–'ithmi wal–fawaa–hisha wa 'izaa maa ghazibuu hum yaghfiruun.

37. *and who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive;*

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Wal–laziinas–tajaa–buu li–Rab–bihim wa 'aqaamus–Salaah; wa 'amruhum Shuura bay–nahum wa mim–maa razaq–naahum yunfiquun;

38. *and who respond to (the call of) their Sustainer and are constant in prayer; and whose rule (in all matters of common concern) is consultation among themselves; and who spend on others out of what We provide for them as sustenance;*

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

Wal–laziina 'izaa 'asaabahumul–bagh–yu hum yantasiruun.

39. *and who whenever tyranny afflicts them, defend themselves.*

The heinous sins or *'Dhunun al-Kabira'* are Polytheism, Adultery, Drunkenness, etc. The Fifth Imam Muhammad ibn Baqir (a) said that, one who, with the power, authority and means to retaliate, still suppresses his own anger against any one – on the Day of Judgement God will fill his heart with peace and security and he will be safe from Hell-fire.

There are two kinds of people among the believers: Those who overlook and forgive the excesses and aggression against them and the others who take revenge for the wrongs done to them. The command is that the revenge should never exceed the limits of the wrong done and under no circumstances the retaliation should cross the extend of the offence, and , if any wrong is forgiven and pardoned, it has its own reward with God – for the compensation for it, God has taken it on Himself, which means the reward would be extraordinarily great.

The critics of Islam may note the control that Islam imposes even on those who suffer wrongs, far, far away from allowing any one to commit any aggression against any one at all. It would be a disgraceful lie to say that such a religion was spread by sword. What Islam prescribes for punishing the evil doer, is a golden mean: it is neither the merciless justice of 'tooth for tooth' nor the impracticable ideal of *'giving away the coat also if the cloak has already been taken away by force'*.

Surah Al - Mu'minun, 23: 1-11

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Qad 'aflahal-mu'minuun,

1. Truly, to a happy state shall attain the believers :

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

'Al-laziina hum fii Salaati-him khaashi-'uun;

2. those who humble themselves in their prayer¹

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

Wal-laziina hum a'nil-laghwi mu'ri-zuun;

3. and who turn away from all that is frivolous,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

Wal-laziina hum liz-Zakaati-fa-'iluun;

4. *and who are intent on inner purity*2

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

Wal-laziina hum li-furuujihim haafizuun,

5. *and who are mindful of their chastity*,3

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

'Il-laa 'alaaa 'azwaa-jihim 'aw maa malakat 'aymaanuhum fa-'in-nahum ghayru maluumin.

6. *(not giving away to their desires) with any but their spouses – that is, those whom they rightfully possess (through wedlock) – for then, behold, they are free of all blame,*

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

Famanib-taghaa waraaa-'a zaalika fa'ulaaa-'ika humul-'aaduun.

7. *whereas such as seek to go beyond that (limit) are truly transgressors;*

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Wal-laziina hom li-amaa-naa-tihim wa ah-dihim raa-uun.

8. *and who are faithful to their trusts and to their pledges,*

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

Wal-laziina hom alaa salawaa-tihim yoha-fizuun.

9. *and who guard their prayers (from all worldly intent)*4,

أُولَٰئِكَ هُمُ الْوَارِثُونَ

Ulaa-ika homul waa-rithuun.

10. *It is they, they who shall be the inheritors*

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Al-laziina yarithu-nal Firdausa, hom fiiha khaa-liduun.

11. *that will inherit the paradise; (and) therein shall they abide.*

This verse gives the description or the identifications of the true believers of God.

Hell-Fire – the final resort of the evil doers and the unbelievers

Surah Al – Muddaththir, 74:35–48

إِنَّهَا لِإِحْدَى الْكُبُرِ

'In-nahaa La-'ihdal-kubar.

35. *Verily, that (hell-fire) is indeed one of the great (forewarnings)*

نَذِيرًا لِلْبَشَرِ

Naziiral-lil-bashar, –

36. *a warning to mortal man –*

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

Liman shaaa-'a minkum 'an-yata-qad-dama 'aw yata-'akh-khar;

37. *o every one of you, whether he chooses to come forward or to hang back!*

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

Kul-lu nafsīm-bimaa kasabat rahiinah,

38. *(On the Day of Judgement,) every human being will be held in pledge for whatever (evil) he has wrought–*

إِلَّا أَصْحَابَ الْيَمِينِ

'Il-lasa 'As-haabal-yamiin.

39. *save only those who shall have attained to righteousness:*

فِي جَنَّاتٍ يَتَسَاءَلُونَ

Fil Jan-naa-tin-yata-saaa-'aluun

40. *(dwelling) in gardens (of paradise), they will inquire*

عَنِ الْمُجْرِمِينَ

'Anil-mujrimiin:

41. *of those who were lost in sin:*

مَا سَلَكَكُمْ فِي سَقَرٍ

Maa salaka-kum fii Saqar?

42. *"What has brought you into hell-fire?"*

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

Qaalu lam naku minal-Musal-liin.

43. *They will answer: "We were not among those who prayed,*

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ

Wa lam naku nut - 'imul-Miskiin;

44. *and neither did we feed the needy;*

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

Wa kun-naa nakhuuzu ma'al-khaa-'iziin.

45. *and we were wont to indulge in sinning together with all (the others) who indulged in it;*

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ

Wa kun-naa nukaz-zibu bi-Yawmid-Diin

46. *and the Day of Judgement we were wont to lie -*

حَتَّى أَتَانَا الْيَقِينُ

Hat-taaa 'ataanal-yaqiin.

47. *until certainty came upon us (in death).*”

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

Famaa tanfa-‘uhum shafaa‘atush-shaafi-‘iin.

48. *And so, of no benefit to them could be the intercession of any that would intercede for them.*

There are no limits to the number of signs of God and the Day of Final Requital is the greatest of God’s signs. The message of Islam in the Holy Qur’an is for the human world as a whole and not for any particular community, clan, tribe or nation.

Condition of unbelievers in Hell

Surah Al – Hajj, 22: 19–22

هَذَا نِ حَصْمَانِ اِخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ

Hazaa-ni khas-ma-nikh-tasa-mu fi rab-bihim; Fal-lazii-na kafa-ru qot-ti-at lahum thia-bum min naa-rin yusab-bo min fau-qi ro-usihim-ul hamiim.

19. *But (thus it is:) as for those who are bent on denying the truth – garments of fire shall be cut out for them (in the life to come); boiling water will be poured over their heads,*

يُصْهِرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

Yos-haro bihii maa fi botunihim wal-joludo

20. *causing all that is within their bodies, as well as the skins, to melt away.*

وَلَهُمْ مَّقَامِعٌ مِّنْ حَدِيدٍ

Wa lahum maqa-mi-o min hadiid.

21. *And they shall be held (in this state as if) by iron grips;*

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ

الْحَرِيقِ

Kul-lamaa araa-duu an yakhroju min-ha min gham-min o-iidu fiha wa zuqu asaa-bal hariiq.

*22. and every time they try in their anguish to come out of it, they shall be returned thereto and (be told):
"Taste suffering through fire (to the full)!"*

In a Hadith al Qudsi, Allah (swt) says:

"Oh, Son of Adam! How could you disobey Me while you cannot resist the hot sun and the hot desert.

And indeed, for hell, there are seven levels in which there are fires which eat each other.

- In each level of Hell, there are seventy thousand valleys of fires,
- In each valley of fire, there are seventy thousand sections of fires.
- In each section of fire, there are seventy thousand cities of fires,
- In each city of fire, there are seventy thousand castles of fires,
- In each castle of fire, there are seventy thousand houses of fires,
- In each house of fire, there are seventy thousand rooms of fires,
- In each room of fire, there are seventy thousand wells of fires,
- In each well of fire, there are seventy thousand chests of fires,
- In each chests of fire, there are seventy thousand trees of Zaqqum.
- Under each tree of Zaqqum, there are seventy thousand nails of fires,
- with each nail, there are seventy thousand chains of fire,
- In each chain of fire, there are seventy thousand serpents of fires.
- And the length of each serpent is seventy thousand yards.
- In the stomach of each serpent, there is an ocean of black poison in which there are seventy thousand scorpions of fires.
- And each scorpion has seventy thousand tails of fires.
- The length of each tail is seventy thousand vertebrae, and in each vertebra there are seventy thousand Ratis (449.28 grams) of red poison.

I swear by Myself, by Mount Sinai, by the written Book, by an outstretched fine parchment, by the House (Ka'aba) that is visited

I have not created this Hell fires but for all the unbelievers, and for the miser, and for the gossip, and for the A'aq (disinherited by parents), and for the preventer of Zakat, and for the eater of Riba (usury), and for the Zani (adulterer), and for the collector of haram (unlawful), and for the one who forgets the Qur'an, and for the bad neighbour.

Except for those who do repentance (Tawba), and enjoin goodness.”

1. In prayers they are filled with awe for God's Glory – Humility on the part of the individual presented in prayer manifests the individual's estimation and the acknowledgement of his own self, being nothing in the presence of the Almighty power of God's glory. The Holy Prophet (S) said that while a man is in 'Qayam' i.e. when he stands in prayer, the individual must be looking down fixing his gaze to the point where he places his forehead while in prostration, when he is in 'Rukn' the gaze to be between his two feet – while in 'Qunoot' he should fix the gaze on the palms of his hands, placing them in front of his face, flattening and facing heaven and during 'Sajdah' the eyes looking at his nose, and while reciting 'Tashahud' the gaze to be towards his armpits.

2. Inner purity is that which purifies the heart which is by payment of his dues from his wealth among other things.

3. This comprehends in a few words all the aspects of a chaste life of a human being. A true believer in God, i.e. a Muslim, is described to be one who with all the other virtues of his faith, also controls the sex urge in him against any excesses beyond the prescribed limits. It is to be noted that the word used is 'Hafizoon' i.e. those who guard, meaning those who hold the native endowment of this urge as a trust to be closely guarded against being misused.

4. A strict guard on the regular observance of the prescribed prayers has been made a separate and an exclusive point of the quality and the identification of a true believer.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Sons of Adam! No one is going to enter into My Heaven except :

He who has humbled himself in front on My Greatness.

He who has spent his day in My remembrance.

He who has safeguarded his soul from lust, for the sake of Allah.

He who shows brotherhood towards a traveller.

He who takes care of the poor.

He who is merciful towards the afflicted.

And he who respects the orphans and act as a kind father to them, and for the widows he is like a tender husband.

The one who are these qualities, if he calls Me, I will answer him at once and if he asks Me (for anything) I will give him.”

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<https://www.al-islam.org/it/excerpts-holy-quran-eternal-guidance-mankind/hereafter-day-judgement-p-aradise-hell-fire#comment-0>