

RESURRECTION

FUNDAMENTALS OF ISLAM

LEVEL 5

المعاد

Lesson 1: Signs of the Day of Resurrection

Objectives >>>

Students should:

- Be reminded of the proofs for the existence of the Resurrection Day
- Be introduced to the proofs for the possibility of the Resurrection Day
- Discuss the stages of the Resurrection
- Know that that there is (and that we are responsible for both):
 - individual judgment
 - social/community judgment
- Review the nature of this world and the danger of becoming a slave of the world
- Know that Heaven and Hell are the realities of our actions and are a natural result of what we do in this world
- Know that those who enter paradise do not leave, whereas those who enter Hell may leave eventually
- Know that Allah (SWT) trains us through a fine balance of fear and hope

In the previous lessons, we have discussed various aspects of life after this world, from death to Barzakh. In this lesson we will discuss one of the fundamental beliefs of all major religions, especially Islam: that of Ma'ad or Resurrection. As we have learnt in previous years, there are many names for the Day of Resurrection (Yawmul dīn, Yawmul Qiyāmah, Yawmul Ḥashr, Yawmul Ḥisāb etc.). It should be noted that 'yawm' or 'day' in this context does not mean the regular day (24 hours). In lesson we shall discuss the possibility of the resurrection and some of the signs that herald it.

POSSIBILITY OF RESURRECTION

Before we can discuss the existence of the hereafter, we have to prove that indeed it is possible to have a day of resurrection.

1. THE MIGHT OF GOD

We have discussed previously that if God exists, then it is necessary that He be the most powerful. Indeed, this Power entitles him to be able to bring any being back to life. Furthermore, He is the most knowledgeable and therefore it stands to reason that He has the knowledge to bring back the dead back to life. Allah (SWT) knows where each joule of energy is 'lost' as much as He knows where each atom is scattered, it certainly stand to reason that He knows how to bring these together to resurrect life!

“We know indeed what the earth diminishes of them, and with Us is a writing that preserves” (50:4)

2. RESURRECTION IN THIS WORLD

Resurrection is a common phenomenon in this world too. A great example is that of Lake Eyre in the centre of Australia, that is dormant, lifeless and when it gets filled up with water, life just appears from the dead soil. Allah (SWT) says in the Qur'an:

"We give life thereby to a dead land; thus is the rising"
(50:11)

The very fact that Allah (SWT) has demonstrated it for us in front of our very eyes makes the possibility of a resurrection in the hereafter a reality.

3. THE FIRST CREATION

Allah (SWT) says in the Holy Qur'an:

"Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation." (50:15)

If Allah (SWT) has the Might and Power to create this world from nothing, it is far easier therefore for Him to put it back together again!

SIGNS OF THE DAY OF RESURRECTION

In previous lessons, we have discussed in some detail some of the stages of the Day of Resurrection. It is important though, to remind ourselves of the very last days before the Day of Resurrection as it should wake us up to the reality that this could happen at any time and that some of these signs are already here!

THE TERRIFYING EVENT

We only need to open the Holy Qur'an to discover the details of the terrifying events that will take place before the Day of Judgment. Allah says:

"O men, fear the wrath of your Creator! The earthquakes and explosions of resurrection will be mighty and awesome. On that day suckling mothers will forget their infants and pregnant women will be delivered of their burden. You will see men as drunken from the terror of that day, but they will not be drunken, for the doom of God is fierce and painful" (22:1-2).

"When the earth begins to move and shake violently, the mountains are torn asunder and scattered like atoms of dust ..." (56:4-6).

"Man asks: 'When the day of resurrection will be?' (Say) 'It will be the day when the sight of man is confounded in terror, when the moon is darkened and the sun and the moon are joined. On that day man will ask where he might flee and to what shelter'" (75:6-10).

"When the stars are put out, and when the Heavenly bodies are scattered" (82:2).

This is a time where we will be running for shelter but none shall be found! This period of time will be so terrifying that those alive at that time will be in deep fear and helplessness. There will be no place of refuge and escape.

THE BLOWING OF THE TRUMPET

The Noble Qur'an describes the occurrence of resurrection as follows:

"They will blow on the trumpet and everything in the Heavens and the earth will be swallowed up by death, save only that which God wishes to preserve. Then another trumpet blast will be sounded and all creatures will suddenly rise up to behold the plain of resurrection" (39:68).

There will be then two blasts of the trumpet. The first will be swift and of brief duration, like a roar in the Heavens, a universal proclamation that will cause the whole expanse of creation to be folded up; the people of the world will suddenly fall to the ground while they are still engrossed in their daily struggles. This first blowing of the trumpet will bring about the death of all living beings, and all creatures in the Heavens and on the earth, including the angels.

"The Qur'an says: "On the day when the summoner summons mankind to the awesome resurrection, the unbelievers will come forth with their eyes humbled, like locusts scattered abroad, hastening to respond to the summoner to resurrection. The unbelievers shall say to each other: 'This is the day of hardship!'" (54:6-8).

The second blast of the trumpet will be the awe-inspiring summons that brings men back to life and ushers in resurrection. Men will suddenly rise up from their graves and they will ask, their whole beings filled with fear:

"Who is it that thus raises us from our slumber?" (36:52)

Then they will open their eyes and say:

"This is none other than what God promised; the prophets indeed spoke the truth." (36:54)

The Holy Prophet said:

"At that time, some people will be in their own homelands, and some will be travelling. Some will be swallowed up by death as they are about to place a morsel of food in their mouths. Some will be talking to their friends and their souls will be taken from them before they are able to complete their words. In the end death will have overtaken all human beings, but Isrāfil will continue blowing on his trumpet until all springs and rivers, all buildings, trees, mountains, and oceans, are intermingled and buried in the heart of the earth. "As the dead fall to the ground, some will be on their backs, and others will lie face down. People will still have the food in their mouths, the food that death gave them no chance to swallow."ⁱ

OTHER STAGES

We have discussed in some detail the other stages of the Day of Resurrection where people will be raised from their graves and assembled on the field of maḥshar as Imam ‘Ali (as) says:

"Matters will succeed each other and ages will pass away, one after the other, until resurrection finally arrives. Then God will bring men forth from the pits of their tombs, from the nests of ravenous birds, from the lairs of wild animals, and from battlefields. They will hasten toward the divine presence, in obedience to God's command, to be sent on to their eternal abode. They will stand before Him, silent and in groups. Although their numbers will be vast, none of them will be hidden from God's limitless knowledge and penetrating vision."ⁱⁱⁱ

We will then be given our book of actions and proceed on to the Ṣirāt after questioning.

JUDGMENT

INDIVIDUAL JUDGMENT

The judgment of our actions will be the most terrifying part of this journey such that every single action we have performed will be judged. Allah says:

"At the time of resurrection, We shall set up the scales of justice, and none will be wronged on that day. Everyone will be requited in accordance with his deeds. We shall take into reckoning the smallest of deeds, even if it be no greater than a mustard grain, for it is We Who shall call them to account" (21:47).

This means that every deed we do will be weighed on the Day of Judgment, however small it may be!

On that day, we shall not be able to hide anything because not only will it be known to Allah, the All Knowing, our very organs will testify against us!

Allah (SWT) says:

"When they enter Hellfire, their eyes and ears and the skins on their bodies shall testify against them on account of the sins they have committed. They will address their skins asking them, 'Why do you testify against us?' They will receive this answer: 'The Lord Who gave speech to all things and Who first created you has given speech to us, too; certainly you will return to Him.'" (41:20-21)

COLLECTIVE JUDGMENT

As much as there shall be the judgment of each individual's actions, we shall also be responsible for our actions as a community. This is especially true in regards to the leaders we chose. On the Day of Judgment, we shall be raised and judged with our leaders and role models we chose. If we chose and believed in the 14 Ma'sūmīn as our leaders and role models we will be gathered with them. Imam al-Ṣādiq (as) says that:

"On the Day of Judgement God Almighty will entrust the accounting of our Shi'a to us. Then if there will be anything due to God, we will request God to grant it to us and it will be granted. Then whatever will be due to us from them we will forgive. Then the Imam recited this verse: **"Surely to Us is their turning back, Then surely upon Us is the taking of their account."** (88:65-66)ⁱⁱⁱ

It is therefore very important that we choose the right role models and leaders for certainly our leaders will either take us to Hell or to paradise! We are responsible as a group to rise up against oppressors and corruption, so if our society is corrupt we are not blameless before God.

Review Questions

Describe the stages of the Resurrection in two brief paragraphs. Imagine that you are trying to explain it to someone who does not know anything about the Resurrection.

Lesson 2- Preparing for the day of Resurrection.

Allah (SWT) constantly reminds us of the terror of the Day of Judgment so that we are constantly conscious of it and can change our lives in order to protect ourselves from these terrors. Allah (SWT) says:

"Before resurrection occurs and you are compelled to return to your Lord, answer the summons of your Creator, for on that day you shall have no shelter to protect you from your shameful punishment or to avert from you your well-deserved chastisement." (42:47)

The question is then how do we know we are doing the right thing, how do we know that our actions will be accepted and how do we know that we will be of those who are saved on that day?

The Holy Prophet (saw) answered this saying:

"When resurrection comes, a summons will be heard by all on the plain of gathering. The summoner will say: 'Where are those who worshipped other human beings? Rise up; go, seek your reward from those whom you desired to please with your acts. I do not accept deeds tainted by worldly intent.'^{iv}

Our actions should be such that we are totally detached from anything except Allah! Imam 'Ali (as) says:

"Some men worship God in order to attain reward, and this is the worship of traders. Others worship Him out of fear of punishment, and this is the worship of slaves. But there are others again who worship Him out of gratitude and recognition that He is fit to be worshipped, and this is the worship of free men."^v

From what we have learnt of the stages of the Day of Judgment, we have to always keep in mind that we have been put in this world to gather as much provision as we can for that Day. The period of time we spend in this world is so short when compared to the Hereafter and all we have to sustain ourselves in the next world is what we take with us from this world! Allah says in the Holy Qur'an:

To Memorise:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

"Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children" (57:20)

Allah says in another verse:

"Did you think that We have created you in vain and that you shall not be returned to Us?" (23:115)

THE NATURE OF THIS WORLD

One of the primary causes of punishment and suffering in the Hereafter and in this world is the love for this world. We often tend to forget the Hereafter and focus only on the temporary pleasures of this world. Imam 'Ali (as) says in a letter to one of his governors:

"Where are those people whom you had tempted with pleasures and enjoyments? Where are those groups whom you (world) had allured with pomp and glory? They are imprisoned in their graves pressed down by tonnes of earth upon them. O vicious world! Had you been a person or a being with life and limbs I would have punished you under the laws of the Lord because you have tempted with impossible hopes millions of individuals from the true path of humanity, you have brought about destruction, decline and falls of nations after nations alluring them with power and pleasure, you have thrown crowned heads into dust, you have lowered them to such depths that there is no refuge for any of them at that place and no one can come out from there."^{vi}

On the one hand we know that this world is mere illusion and that we must try our best to ensure that we live simple lives and not be allured by its majesty, but on the other hand, we can still be rich and still enjoy the benefits of the next life.

Imam 'Ali (as) says in a letter to his governor in Egypt:

"Remember that pious persons passed away from this world after having led a respectable and fruitful life and they are going to be well-rewarded in the next world (when compared with the worldly-minded people they had equal opportunities of gathering fruits of this world and utilized them to the best of their abilities and at the same time kept away from all wicked and vicious ways of life). They did not jeopardize their salvation like worldly-minded persons. They led a more contented, more respectable and happier life than those who lived wickedly. They enjoyed the fruits of their labours and they had more gratifying, sober and healthy experience of the pleasures of life than the rich and the wealthy.

They regaled themselves with the joys, the facilities and the bliss of this world as much as the tyrant and vicious people desired to enjoy. Yet while leaving this world they carried with them all that would be of use to them in the next world. While living in this world they enjoyed the happiness of relinquishing its evil ways”.^{vii}

HOW CAN WE HAVE THE BEST OF BOTH WORLDS ?

In order to be successful both in this world and the hereafter, we have to detach ourselves from this world and understand that everything we have belongs to Allah. All these are the bounties Allah (SWT) has bestowed upon us to use in order to purchase our Hereafter. Allah (SWT) has *lent* these to us so that we can use them to gain everlasting benefits in the hereafter. This means, we have to spend our energy, our money and our time to obtain everlasting pleasures in the Hereafter. The Imam also has said about this world:

“If one sees through it, it would bestow him sight, but if one has his eye on it then it would blind him.”^{viii}

We can do 'see through the world' by^{ix}:

- 1- Dropping our interest in committing any sin because at the end we know that the pleasure of sin is a mere illusion
- 2- Taking precaution in our actions- Always taking the precaution when it comes to our religion. For example, being cautious not to be alone in a room with a person of the opposite gender.
- 3- Dropping interest in things one does not need. Reducing the pleasures that the body or mind do not need. The pleasures in this world are like medicine, you need to take only enough to cure the problem, if you take too much, it is harmful and if you don't take enough it will be harmful too! We have to also remember that in the end we will be accountable for everything extra that we took, even of the halāl things!
- 4- Try to avoid anything that keep us away from God.
- 5- Using the world to gain the pleasures of the hereafter- Using wealth to buy the bricks and mortar that would make our place in paradise, by spending it the way of God.

To know if we really are not attached to this world, we can test ourselves with different possessions such that if we lose something we do not regret it or feel bad and when we gain (or get) something we do not rejoice!^x

Homework

Identify and explain 3 logical reasons for the existence of the hereafter?

Discuss 3 main ways in which one can detach oneself from the world (dunya) and yet enjoy it and also gain pleasures in the hereafter.

In the past years we have done an exercise to detach ourselves from our material possessions. Identify at least 2-3 things you are attached to (TV, particular food, play station, computer, Facebook etc.) and in the next week try as hard as you can to detach yourself from these items. Each time you use that item, punish yourself (by putting a dollar in a jar) and each time you held back (even though you wanted to use it), reward yourself with taking a dollar from the jar.

Lesson 3: Heaven and Hell

In the previous lessons we learnt about the reasons for the creation and existence of Heaven and Hell. We came to understand that both these places are a reward or punishment for our deeds in this world, and are places where we will live forever, after resurrection – though life in Hell may be temporary subject to the Will and Mercy of Allah (SWT).

In this lesson we will discuss the issues of Heaven and Hell further and see that they are both signs of God's Absolute Wisdom and Justice. We will also see how the system of reward and punishment works in Heaven and Hell.

HEAVEN AND HELL – A PRODUCT OF OUR ACTIONS, BELIEFS AND CHARACTER IN THIS WORLD

It is important to know and remember that Heaven and Hell are not in reality separate from the world in this life – in fact, they co-exist together with this world, but at a different level which we cannot usually experience. We only come to know of this from the Holy Prophet (saw) when he himself sees and relates the rewards and punishments in Heaven and Hell.

The type of reward we will receive in Heaven or the punishment we will receive in Hell will be a natural consequence of our actions. For example, if we put our hand in the fire, it will be burnt and will change its shape and colour and look very bad and feel very painful. In the same way our actions will have consequences. If we perform a good action, it will be a pleasant and enjoyable consequence. However, if we commit a sin, it will be an unpleasant and painful consequence which will frighten and harm us. Allah (SWT) has placed certain laws, just like the natural laws (such as gravity) that have their effects sometimes both in this world and the next but the real distinction of these effects is manifested in the next world when:

“We have removed from you your veil, so your sight today is sharp” (50:22)

To further explain this reality, there is a hadith from the Holy Prophet (saw) where he said



“Jealousy devours belief, like fire devours wood”.

This is one example of the Prophet teaching us about the reality of our actions. Jealousy, in its reality, eats up faith just like fire burns wood.

LAW OF EMBODIMENT OF ACTIONS

The law of embodiment of action (*tajassumul a'māl*) is based on the principle that every action we perform in this world has a reality in the hereafter. The reward or punishment of our deeds will be the reality of that action and *nothing* else. Therefore, as will be explained to you, this law provides the fairest system of judgement on that day. For example, if we fail to break a habit of performing a certain bad action in this world, then according to this law, we will be unable to detach ourselves from its ugly reality in the hereafter.

Allah (SWT) says:

“And whatever good you send forth for yourselves you will find it with Allah” (2:110)

In another verse Allah (SWT) says:

“Those who lied about our signs and the meeting of the hereafter, in vain are their deeds. Shouldn't they be requited except with what they have done?” (7:147)

“And will not the disbelievers (simply) get back what they have earned?” (83:36)

To understand this better, we can refer to some of the narrations from our Imams:

1. OUR ACTION WILL BE OUR COMPANION

Imam al-Şādiq (as) says:

“Methāl (embodiment) says: “I am the joy that you brought to your believing brethren in Dunyā. The Almighty God created me from it to please you.”^{xi}

Imam al-Bāqir (as) or Imam al-Şādiq (as)^{xii}:

“When a believer dies six embodiments will accompany that person.”^{xiii}

2. THE RECOMPENSE WILL BE THE ACTION ITSELF:

“Intoxicants are the firebrands of Hell.”^{xiv}

“Deception is a firebrand of Hell.”^{xv}

Prophet Ibrahīm told the Holy Prophet (saw) as he was returning from Me’raj: “Paradise is a plain desert. Its cultivation is ‘Subḥan-Allah, Alḥamdolellah, La ilāha illa Allah, Allāhu Akbar, and La ḥawla wa la quwwata illa billāh.”^{xvi}

“Generosity is a tree in Paradise. Whoever holds on to one of its branches shall enter Paradise.”^{xvii}

Ibrahim Ibn Shu'ayb once came to Imam Ṣādiq (as) and told the Imam that he has employed a servant to care for his old and weak father since he cannot keep up with his father’s needs. The Imam replied “If you can attend your father directly do so and feed him with your hand, for he is your paradise (or shield against Hell) tomorrow.”^{xviii}

LEVELS OF HEAVEN AND HELL

Each level of Heaven or Hell will be appropriate for the person depending on his good and bad actions and his level of faith in Allah (SWT). Those people who enter Heaven will never come out of it and will remain there forever.

People who go to Hell do not necessarily stay there forever. Some believers will go to Hell to be purified from their sins – just like gold is put into the fire to purify it and then taken out. However, only those who have completely denied and rejected the truth will remain in Hell forever.

HELL

The following Qur’anic ayāt tell us of some of the major punishments in Hell. Of course, these descriptions cannot show us the reality and extent of these punishments, but they give us some idea in language that we can comprehend.

This is mentioned in the Qur'an where Allah, The Exalted says:

“Like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder” (47:15).

“and drink as drinks the thirsty camel” (56:56)

HEAVEN

The following ayāt and narrations describe the pleasures in paradise:

“Allah(SWT) has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah’s (SWT) goodly pleasure – that is the grand achievement” (9:72)

Imam ‘Ali (as) in a sermon of his describes Heaven as:

“...[a place] where Allah, the Exalted has provided for His guests, all the niceties of feasts and of dining and beautiful houris and handsome servant boys and highly comfortable apartments, extremely pure and clean springs and rivers of tasty drinks and green fields and gardens and delicious fruits...”.

Homework

1. From the Qur'an, write down 5 other features of Hell and 5 features of Heaven with the references:

1 _____

2 _____

3 _____

4 _____

5 _____

2. Allah (SWT) in Surah Qaf describes an argument the people of Hell will have with Allah (SWT). What is that argument? What will be the consequence of it? What do you understand from it?

Lesson 4: Fear and Hope

Heaven and Hell are a manifestation of God's Infinite Wisdom. In this world, in order to achieve the benefits of paradise and avoid the atrocities of Hell, Allah (SWT) asks us to train ourselves through a fine balance of fear and hope, never allowing one more weight than the other. Having too much hope leads to complacency and having too much fear leads to despair—both extremes are dangerous. For example, one ḥadith of the Holy Prophet (saw) says:



"What I fear the most for my nation is following their selfish desires, and having high hopes. Selfish desires will make you deviate from the right path, and having high hopes will make you forget the Hereafter."

The fear we are discussing here is fear purely of Allah (SWT), and the hope is the hope purely hope in Allah (SWT). Therefore, since Allah (SWT) is Absolute and Limitless, our hope and fear too should be limitless. This is why we are told in narrations that:

"Your fear of Allah should be such that if you came to Him with all the good deeds of the humans and the jinn, from the beginning of time till its end, you would still fear that He may punish you in the Hell-fire and your hope in Allah(SWT) should be such that if you came to Him with all the sins of the humans and the jinn, from the beginning of time till its end, you would still hope that He may grant you a place in Heaven."

FEAR OF ALLAH

There are many amazing rewards in this world and in the next for fearing Allah (SWT), the main one being that it keeps us away from sin and it increases our love and reverence to our creator. In this world too, Allah (SWT) loves the actions resulting from his reverence and respect that He rewards abundantly!

A story is related from our fourth Imam (as) that some people were sailing in a boat when it capsized in a storm. Only one woman survived by hanging on to a wooden plank that kept afloat. She landed in an island where she met a sinful person. When he saw the woman the evil desires rose in his mind. The woman cried and begged him to spare her. The man who she was scared of in such an isolated place.

The woman raised her hand towards the sky and said, "I am afraid of Allah (SWT)!" The evil person asked her, "Have you never done such an act?" The woman replied, "By Allah (SWT)! I have never committed such a sin!" The man thought that the woman was chaste and he had himself committed many sins. Therefore he thought that he must be more fearful of Allah (SWT). With this thought he left the woman unmolested and went away in one direction.

Later on, a sheikh joined him on a journey away from that island. The heat of the sun was excessive and the sheikh asked him to pray that a cloud shadowed their heads to provide them some relief from the sunlight. The man said that he had been sinner all his life and his prayers may not be answered! The hermit said that he would himself pray and the man should say, 'Aameen!'

The hermit therefore prayed and the sinner said, 'Aameen'. The prayer was answered and a cloud appeared over their heads. After a while they reached a place from where the sheikh had to go in a different direction. When the sheikh went his way, the cloud followed the sinner giving him the shade! The sheikh said, "O youth! What is it that my prayer was not answered and your prayer was?" The man recounted his experience to the sheikh. The hermit said, "Allah (SWT) is pleased with you! Try to earn His pleasure in the future!"

This shows that the fear this young man showed gave him a great status in the eyes of Allah (SWT).

HOPE IN ALLAH

Once our eighth Imam (as) was told a story. A companion of the Imam related to him that there was a particular minister of the king of the time (Harun al-Rashid) who had some love for the Ahlul Bayt (as) in his heart. In order to test and break this minister, the king ordered him to kill sixty innocent followers of the Ahlul Bayt.

The kings sent this minister to a house, accompanied by a mercenary who was ordered to kill the minister if he did not follow the king's instructions. The minister opened the first room of the house, and found twenty innocent men. He beheaded all of them, and threw their heads into a well. In the next room, were twenty innocent women, and again he beheaded them. The last room contained 20 elderly men, and this minister

ruthlessly killed 19 of them. When he came to the last victim, the elderly victim said to him: 'what will you do on the Resurrection Day when you meet our grandfather, the Messenger of Allah, with our blood on your hands?'

The minister was shaken when he heard this. He truly regretted his actions and knew he would be punished in the Hereafter. Then Satan came to him and took away any hope he had in being forgiven. So the minister said to the old man: 'I have already killed 59 people, and will definitely be punished, so what is one more person?' He killed the last victim.

When the Imam (as) heard this story he said: 'killing those 59 people was a major sin. But losing hope in the Mercy of Allah was a greater sin!'

No matter how great our sin, we should never lose hope in the Mercy and Forgiveness of Allah (SWT).

FEAR ONLY ALLAH (SWT) AND HOPE ONLY IN ALLAH (SWT)

It is very important that we remember that we should only fear Allah (SWT) and have hope only in Allah (SWT). As soon as we start to fear others, fear other things, fear other actions, we lose our faith and our dignity and we are as cowards. Similarly, if we retain hope in those other than Allah (SWT) we will certainly be disappointed.

In order to understand what to be fearful of and what to be hopeful for, we have to recognise characteristics in ourselves that are 'Hellish' or 'Heavenly' and try to eliminate the former and cultivate the latter. In the next section we will discuss some of these characteristics.

WHO IS HELL BOUND?

It is very important that we recognise that because we not have access to the real 'reality' we cannot judge who goes to Hell or Heaven. We know ourselves the very best and therefore we can determine if we have the characteristics of those who will end up in Hell. Allah (SWT) has described some of these characteristics in Surah Qāf (surah 50):

- 1- **A kāfir**- A person who knowingly rejects the truth of God's existence and Islam.

- 2- **A stubborn person** ('anīd)- One who is stubborn (rebellious) when the truth is presented to him- argumentative when truth is presented.
- 3- **Forbiddor of good** (Mannā'in lil Khayr)- One who stops other from doing good deeds- e.g. Stopping someone from praying on time or wearing the hijab.
- 4- **Transgressor** (Mu'tadin)- One who exceeds the limits set by Allah (SWT). One who transgresses others' rights.
- 5- **The Doubter** (Murīb)- One who doubts everything, even the most manifest of realities, that is Allah (SWT).
- 6- **Polytheist**- (Mushrik)- One who makes partners with Allah (SWT). This could involve layers of shirk that we have discussed in previous lessons.

Allah (SWT) will command the angels to:

“Cast into the Hell-fire every ungrateful, rebellious one”
(50:24)

May Allah (SWT) protect us from being such people that the severe 'cleansing' in Barzakh is not enough to purify them.

PEOPLE OF PARADISE

Although we all want to go to paradise, we have to understand that the people of Paradise have some characteristics too. If we don't have these characteristics, if we don't love goodness, we will not be compatible to paradise. These characteristics include:

- 1- **Turns to Allah** (SWT) (awwāb)- the person whose heart returns like a compass to God (SWT). He is constantly thinking of God and His responsibilities and his every action is connected to what God wants of him.
- 2- **Keeps to the limits** (Hafīdh)- One who keeps his covenant with Allah (SWT) that he had made before coming into this world, in other words, keeps to the limits Allah (SWT) has set for him.
- 3- **Who reveres the Beneficent Allah (SWT) in secret** (Khashiyā rahmāna bil Ghayb)- One who worships Allah (SWT), believes in Him in their heart (without boasting or showing off), even when no one is around or they were in a different land or situation. They know that Allah (SWT) is watching them even if no one else is.

- 4- **Repentant** (Qalbin Munib)- One whose heart is soft and always returns to Allah (SWT) for forgiveness.

^{xix}Those that have these characteristics will be told:

“Enter it in peace, that is the day of abiding. They have therein what they wish and with Us is more yet.” (50:34-35)

Homework

1. **In your life, think about three times you have had hope in someone other than Allah (SWT) to solve a problem or help you with something**
2. **Write 5 things from this world that you fear the most?**

From the 2 lists above, how should a true Muslim convert these fears and hopes to those only for Allah (SWT)?

ⁱ Tafsir al-Burhan, Vol. IV, p. 38

ⁱⁱ Nahjul Balagha

ⁱⁱⁱ Al Ma’aad page 128

^{iv} *Mishkat al-Anwar*, p. 312

^v Nahj al-Balagha, ed. Fayd, p. 1182

^{vi} Nahjul Balagah Letter 45

^{vii} Nahjul Balagaha Letter 27

^{viii} Nahjul balagha sermon 81

^{ix} eHawza- Practical Irfan Semester 2- Lesson on Zuhd

^x “So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster” (57:23)

^{xi} [al-Kaafi 2:190]

^{xii} Zurara quotes narrates from either Imam Baqir or Imam Sadiq (as): Of the 6 companions, one is the most beautiful and most pleasing. On inquiry from the dead person as to who he is, the companion replies: “ I am the love of the AhlulBayt that you had in the world”

^{xiii} (Behar 6:234)

^{xiv} [Behar 21:211]

^{xv} [Behar 77:135]

^{xvi} [Behar 18:336]

^{xvii} [Wasa’el 21:545]

^{xviii} [al-Kaafi 2:162]

^{xix} References

Mishkat ul-anwar fi Ghurar al-Akhbar

The Hereafter (Ma’ad) - Ayatollah Dastaghaib - <http://www.al-islam.org/the-hereafter/>

Resurrection, Judgement and the hereafter; Lessons on Islamic Doctrine, Sayyid Mujtaba Musavi Lari, <http://www.al-islam.org/Resurrect/index.htm>