



*Sūrah  
al-Muṭaffifīn*

ITS BEARING ON MANNERS AND PURIFICATION OF THE SOUL

*Shaykh Ḥusayn al-ʿAwāyishah*

# *Sūrah al-Muṭaffifīn:*

Its Bearing upon Manners and  
Purification of the Soul

Husayn al-'Awāyishah

ISBN 1 898649 66 9

British Library Cataloguing in Publication Data.

A catalogue record for this book is available from the British Library.

© Copyright 2004 by Al-Hidaayah Publishing and Distribution

*All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the express permission of the copyright owner.*

Published: Al-Hidaayah Publishing and Distribution

Distributed by: Al-Hidaayah Publishing and Distribution  
P.O. Box 3332  
Birmingham  
United Kingdom  
B10 0UH

Tel: 0121 753 1889

Fax: 0121 753 2422

Website: [www.al-hidaayah.co.uk](http://www.al-hidaayah.co.uk)

Email: [mail@al-hidaayah.co.uk](mailto:mail@al-hidaayah.co.uk)





# Transliteration Table

## Consonants,

ء	ب	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

## Vowels, diphthongs, etc.

Short:	اَ	a	يَ	i	وُ	u
Long:	اَا	ā	يِي	ī	وُو	ū
diphthongs:			اِي	ay	اُو	aw



## Introduction

Indeed, all praise is for Allāh; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allāh from the evil of our own selves and of our wicked deeds. Whomsoever Allāh guides, none can lead astray; and whomsoever Allāh leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allāh alone, and He has no partner; and I bear witness that our Prophet Muḥammad is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

O you who believe! Fear Allāh (ﷻ) as He should be feared. And die not except in the state of Islām (as Muslims) with complete submission to Allāh (ﷻ). (Qur'an 3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ

بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind be dutiful to your Lord, who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women and fear Allāh (ﷻ) through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh (ﷻ) is Ever an All Watcher over you. (Qur'an 4:1)



يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ  
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فُوزَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allāh (ﷻ) and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh (ﷻ) and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Qur'ān 33: 70,71)

Indeed, the most truthful speech is Allāh's Book, and the best guidance is that of Muḥammad (ﷺ). The most evil of affairs are newly invented ones (in the Religion), for every newly invented practice is an innovation (*bid'ah*), every innovation is misguidance, and every misguidance is in the Fire.

As a study of *Sūrah al-Muṭaffifīn* and its profound wisdoms and lessons, this book is intended as a reminder to the reader, a reminder about Allāh (ﷻ) and the Last Day. I ask Allāh (ﷻ) to benefit the people through this work and to make it a proof for me and not against me. Indeed, He (ﷻ) is upon all things capable.

Husayn al-'Awāyishah

“وَيْلٌ لِّلْمُطَفِّفِينَ”

“Woe to those who give less in Measure and Weight”

Sadness, destruction, and harsh punishment – the word *wail* (ويل) suggests all of these meanings. The Prophet (ﷺ) said,

“*Wail* (sadness, destruction, harsh punishment) upon he who gives utterance to a lie in order to make people laugh. *Wail* upon him. *Wail* upon him.”<sup>1</sup>

*Al-Mutaffifin* here refers to one who wrongs others, when buying or selling, in the weight or measure of goods, either by adding to the true weight or measure of a product (when one is selling) or by unfairly decreasing the weight or measure of a product (when one is buying).<sup>2</sup> Allāh (ﷻ) warns us, then, that destruction and punishment await a person who cheats others in the weight or measure of commodities.

Ibn ‘Abbās (رضي الله عنه) said, “At the time when the Prophet (ﷺ) arrived at al-Madinah, its inhabitants were the worst of people in the measure [of goods], and so Allāh (ﷻ) revealed, ‘Woe to

---

<sup>1</sup> Related by al-Tirmidhī, who said, “This ḥadīth is *ḥasan*.” Abū Dāwūd and Aḥmad related it as well, and it can be found in *Ṣaḥīḥ Sunan al-Tirmidhī* (1885).

<sup>2</sup> Al-Zujāj related that the word *Mutaffif* (singular of *Mutaffifin*) is related to the word *Taffif*, which means a slight amount. The connection between the two words is that, for the most part, a person who cheats others in the weight or measure of things does so in slight amounts only [so that consumers will not notice, and so that he can get away with cheating as many people as possible].

*Al-Mutaffifin.*’ After that, they became fair and generous in the measure [of goods].”<sup>3</sup>

الَّذِينَ إِذَا كَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾  
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than [what is] due.

These verses refer to people who follow their desires in their dealings. If they buy something by weight or measure, they will make sure that they get what is due to them, to the extent that, by demanding full measure, they might even get more than what they are paying for. Yet when the tables are turned and it is they who are selling by weight or measure, they will give less than what they should rightfully give. Such people might feel complacent in that they are making money, money that will lead to their prosperity and comfort, but Allāh (ﷻ) warned them of a different outcome – *Al-Wail*, loss and destruction.

The author of *Al-Aḍwā al-Bayān* wrote: “The fact that this Sūrah (Chapter) is opened with *al-Wail* (destruction and punishment) for those who cheat others in the measure of things, indicates the severe danger of the deed. The economy of the world and the principles that govern transactions are based on measurement. When the just order of measurement becomes disturbed, then both dealings among people and the economy will become flawed, and this in itself is a great evil.” The proper weight

<sup>3</sup> Related by al-Nisā’i and Ibn Mājah. Refer to *Ṣaḥīḥ Sunan Ibn Mājah* (1808).

and measurement of goods has such a significant impact on the lives of human beings that Allāh (ﷻ) mentioned that impact, both in general and specific terms, in six chapters of the Qur'ān: *al-An'ām*, *al-Ā'rāf*, *Hūd*, *Banī Isrā'īl*, *al-Raḥmān*, and *al-Ḥadīd*.

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of the worlds?

First, we must consider the link between the first three verses and these three verses: One should remember the Day of Resurrection when he buys and sells, when he measures and weighs goods, when he deals with dollars and cents, and even when he gives utterance to a word. Second, through these verses we are made to realize that there is an indissoluble association between the Hereafter and between manners and dealings. A nation that believes in this association and acts accordingly will neither be miserable nor subjugated at the hands of others. And this requires from each individual a high level of continuous vigilance, whereby one is always scrutinizing one's own intentions and deeds, both in secret and out in the open.

Based on this understanding, you should now appreciate why the early generations of Islam were so successful, and why we are now beset with a constant supply of trials and calamities. The basic difference between them and us is this: we have distanced from our lives the resurrection and the Last Day. After all, it is the fear of Allāh (ﷻ) and of His punishment on the Last Day that prevents a businessman from cheating his customers or a man from lying and backbiting. And a harmonious union between leaders and

citizens is only achieved when they all fear the events of the Day of Resurrection, a day in which some people will be drowned in their sweat.

In regards to the verse,

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

“The Day when [all] mankind will stand before the Lord of the worlds,”

Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said,

“One of them will stand in his sweat, which will reach the middle of his ears.”<sup>4</sup>

Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said,

“People will be sweating on the Day of Resurrection, until their sweat will go into the ground 70 cubits, and it will bridle them (i.e., just as a bridle goes around the mouth and face of a riding animal, their sweat will cover them until their faces) until it reaches their ears.”<sup>5</sup>

One of the narrations of this ḥadīth is worded thus:

“Verily, on the Day of Resurrection, the sweat [of people] will go into the earth 70 hand-spans, and indeed, it will reach the mouths of people, or their ears – Thaur (one of the narrators of this ḥadīth) was not sure which of the two he said.”<sup>6</sup>

Al-Miqdād Ibn al-Aswad (رضي الله عنه) related that he heard the Messenger of Allāh (ﷺ) say,

“The sun will be brought near to created beings on the Day of Resurrection, until it will be the equivalent of a *Mil* from them.”<sup>7</sup>

Commenting on this ḥadīth, Sulaym Ibn ‘Āmir said,

---

<sup>4</sup> Related by al-Bukhārī (6531) and Muslim (2862).

<sup>5</sup> Related by al-Bukhārī (6532).

<sup>6</sup> Related by Muslim (2863).

<sup>7</sup> Related by Muslim (2864).

“By Allāh! I do not know what he meant by *Mil*; was he referring to the [well-known] measurement of distance on earth or to *Mil* (pencil) with which kohl is applied to the eye?”

In the end of the preceding ḥadīth, the Prophet (ﷺ) said,

“Then, in proportion to their deeds people will be [immersed] in sweat. As for some of them, [their sweat] will reach their ankles; for others, it will reach their knees; for yet others it will reach their sides; and yet others will be bridled in sweat.”

The Messenger of Allāh (ﷺ) then pointed with his hand to his mouth.<sup>8</sup>

Therefore it is the fear of Allāh and of the Last Day that prevents a believer from perpetrating many sins, a principle that helps us better understand many *aḥādīth*, two examples of which are worded thus:

“Whoever believes in Allāh and the Last Day, then let him speak well or remain silent. And whoever believes in Allāh and the Last Day, then let him not harm his neighbour. And whoever believes in Allāh and the Last Day, then let him honour his guest,”<sup>9</sup>

and,

“Whoever believes in Allāh and the Last Day, then let him not be in seclusion with a woman who is not accompanied by a *Mahram* (her husband or men she is allowed to be alone with but whom she may never marry, such as her father, son, brother, etc.), for the third one with them [if they are in seclusion] is the *Shayṭān* (the Devil).”<sup>10</sup>

---

<sup>8</sup> Related by Muslim (2864).

<sup>9</sup> Related by al-Bukhārī (6485) and Muslim (47).

<sup>10</sup> Related by Aḥmad from the ḥadīth of Jābir (رضي الله عنه) and others. Al-Ḥākim ruled that it is authentic, and both *al-Dhahabī* and our Shaykh, al-Albānī – may Allāh have mercy on him – agreed with him in his ruling.

Allāh (ﷻ) censured those who wrong others in the measure and weight of goods:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤١﴾

“Think they not that they will be resurrected (for reckoning).”

Hence the reason why they wrong others is that they do not believe with certainty in the resurrection; or, perhaps, they believe but act as if they don’t care, which is tantamount – in result – to them not believing. The Prophet (ﷺ) said,

“While a fornicator is in the act of fornicating, he is not a *Mu’min* (believer).”<sup>11</sup>

In *Al-Jāmi’ li-Ahkām al-Qur’ān, al-Qurtubī* related the following narration while he was explaining the previous verse: A desert Arab said to ‘Abdul-Mālik Ibn Marwān, “You have indeed heard what Allāh said about *al-Muṭaffifīn* (those who wrong others in the weight and measurement of goods). Then what do you think of yourself? You take the wealth of the Muslims, dispensing altogether with measurement and weight.” Would that the leaders and rulers of Muslims understood these meanings! Would that they remembered accountability with Allāh and His punishment!

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾

That Day shall you be brought to Judgement, not a secret of you will be hidden. (Qur’ān 69:18)

They will come on the Day of Resurrection without their castles, armies, and servants – nay, without their authority and honour. To be sure, the responsibility of individuals is indeed great; greater yet – much greater in fact – is the responsibility of a leader over an entire Nation.

---

<sup>11</sup> Related by al-Bukhāri (2475) and Muslim (57).

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَذْرَاكَ مَا سِجِّينُ ﴿٨﴾ كِتَابٌ

مَرْقُومٌ ﴿٩﴾

Nay! Truly, the Record (writing of the deeds) of the *Fujjār* (disbelievers, sinners, and evildoers) is (preserved) in *Sijjīn*. And what will make you know what *Sijjīn* is? A Register inscribed.

Commenting on this verse, Ibn Kathir – may Allāh have mercy on him – said that the destination of the *Fujjār* (disbelievers, sinners, and evildoers) is in *Sijjīn*. *Sijjīn* is derived from the word *Sijn*, which means a constricted place; hence the word *Sijn* being used to denote a prison. The wording, “And what will make you know,” is used for effect, to signify the enormity of the matter: *Sijjīn* is an eternal prison, a constricted place of severe torment. Ibn Kathir then mentioned various interpretations of *Sijjīn* (one of them is implied in the above-mentioned translation), after which he said, “The correct view is that *Sijjīn* is taken from the word *Sijn*, which denotes the meaning of constriction. The deeper created beings descend into it (i.e., into the Hellfire), the more constricted it will be for them...” And the *Fujjār* (disbelievers, evildoers) are headed to *Jahannam* (the Hellfire), which is an abode for the lowest of the low:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

Then We reduced him to the lowest of the low, save those who believe and do righteous deeds, then they shall have a reward without end (Paradise). (Qur’ān 95: 5-6)

The verse, “A Register inscribed,” is not an answer, as it might seem, to the preceding verse: “And what will make you know what *Sijjīn* is?” Rather, it refers to what is written for them, in terms of their destination being *Sijjīn*. *Marqūm* means that it is written and



done with; no one can add to it and no one can subtract from it. Ibn ‘Abbās (رضي الله عنه) and al-Dahhāk said that *Marqūm* means “sealed,” something that is established and cannot be erased. Hence it is inscribed in a Register, which cannot be erased, that the *Fujjār* (disbelievers and evildoers) will end up in *Sijjīn*, an extremely constricted part of the Hellfire. What does a *Fājir* (singular of *Fujjār*) do in this world? He disbelieves in his Lord; he perpetrates all kinds of wicked deeds; he finds delight in doing as he pleases. But let us see, through the following ḥadīth, what he will be met with when he is parting from this world and entering into the world of the Hereafter.

Al-Barā Ibn ‘Āzib (رضي الله عنه) reported that the Prophet (ﷺ) said,

“...Verily, when the disbelieving slave (‘evildoing slave’ is mentioned in one narration) is being cut off from this world and is advancing toward the Hereafter (i.e., when he is dying), Angels descend to him from the sky – harsh, severe, black-faced [Angels], bringing with them *Al-Masūh* (a garment made from coarse hair) from the Hellfire. Then they sit within eyeshot of him. Then the Angel of Death comes until he sits beside his head, when he says, ‘O wicked soul! Come out to wrath and anger from Allāh.’ Then it is distributed (spread out) throughout his body, and he (the Angel) pulls it out just as a piece of iron with many curved forks is pulled out from drenched wool. At the same time [his] veins and nerves are torn apart, and every Angel between the heavens and the earth as well as every Angel in the heavens, curses him. The gates of the heaven[s] are closed, and the members (or inhabitants) of each and every gate supplicate to Allāh, asking that his soul does not ascend by way of them. Then he (the Angel of Death) takes his soul, and when he takes it, the other Angels do not leave it in his hand for even the blinking of the eye; they place it in that *Al-Masūh* (garment from the Hellfire that is made of coarse hair), and he comes out of it smelling as bad as the most fetid carcass that can be found on the face of the earth. Then the Angels descend with the soul, and each time they pass by a group of Angels, they (the latter

group of Angels) say, 'What is this wicked soul?' The first group of Angels say, 'He is so and so, son of so and so,' calling him by the most repulsive of names that he was called by in the world. When they reach the closest heaven to the earth, permission is asked for him to enter, but he is refused entry."

At this point in the narration, the Messenger of Allāh (ﷺ) recited this verse:

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ  
الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). (Qur'an 7:40)

"Then Allāh, to Whom belongs Might and Majesty, says, 'Write his book in *Sijjin*, in the lowest earth.' It is then said, 'Return my slave to the earth, for I have indeed promised them that from it, I have created them; into it, I shall return them; and from it, I will bring them out once again.' Then his soul is mightily thrown from the heaven until it falls into his body." Here, the Prophet (ﷺ) recited:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ  
السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds snatched him, or the wind had thrown him to a far off place. (Qur'an 22:31)

And so his soul is returned into his body. The Prophet (ﷺ) said,

"Then he indeed hears the sound of his companions' shoes as they turn away from him [and leave him after the burial]. And two severe Angels come to him and then terrify him. They make him sit up and then say to him, 'Who is your Lord?' He says, 'Ah, Ah, I don't know.' They then say to him, 'What is your religion?' He says, 'Ah, Ah, I don't know.' Next, they say,

‘Then what do you say about this man who was sent among you?’ He is not guided to his (the Prophet’s) name, and so it is said, ‘Muḥammad?’ He says, ‘Ah, Ah, I don’t know; I heard people saying that.’ It is then said, ‘Neither know [ever] nor recite [ever]!’ A caller then calls from the heaven, saying, ‘He has lied, so prepare a bed for him from the Hellfire, and open for him a door to the Hellfire.’ Then its heat and hot wind come to him, and his grave is made constricted for him, until his ribs enter into one another. And a man with a hideous face, an ugly garment, and a fetid smell comes to him (in one narration, ‘appears before him’) and then says, ‘I bring you tidings of that which will harm you; today is your day, for which you had been promised.’ He says, ‘And you, may Allāh give you tidings of evil. Who are you? Your face is the face of one who comes with evil!’ He says, ‘I am your wicked deeds, for by Allāh, I only knew of you that you were slow to obey Allāh, yet quick to disobey Allāh. So may Allāh reward you with evil.’ Then a deaf, blind, and dumb one is appointed to him; he has a hammer in his hand. Were he to strike a mountain with it, it would become dust! He (the deaf, blind, and dumb one) then strikes him, turning him into dust. Then Allāh brings him back, making him just as he was before. Then he (the deaf, blind, dumb one) strikes him again, and he lets out a loud scream that every single thing hears except for human beings and *jinn*s. Then a gate to the Hellfire is opened for him, and a bed made of the Fire is prepared for him. He then says, ‘My Lord, do not establish the Hour (as much pain as he is in, he knows that his punishment on the Day of Judgement will be even more severe).’<sup>12</sup>

---

<sup>12</sup> Related by Abū Dāwūd, al-Ḥākim, al-Ṭiyālīsī, and Aḥmad. The above-mentioned wording is from Aḥmad’s narration of the ḥadīth. Al-Ājurri also related it in *al-Sharī‘ah*. And a number of *Imāms* related it in truncated form. In grading the ḥadīth, al-Ḥākim said, “It is *Ṣaḥīḥ* and fulfils the conditions of al-Bukhārī and Muslim”; both al-Dhahabī and our Shaykh (al-Albānī) – may Allāh have mercy on them – concurred with him in his ruling.

Allāh (ﷻ) said:

وَمَا أَدْرَاكَ مَا سَجِّينٌ

And what will make you know what *Sijjin* is?

We said earlier that this form of question points to the greatness and danger of the matter being mentioned, meaning that it is greater than most people perceive or imagine it to be. This form of question is found in a number of places in the Qur'an, such as in the following verses:

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

And what will make you know what the Day of Recompense is? (Qur'an 82:17)

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

And what will make you to know what *Al-Tāriq* (night-comer) is? (Qur'an 86:2)

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

And what will make you know the path that is steep? (Qur'an 90:12)

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

And what will make you know what the night of *Al-Qadr* (Decree) is? (Qur'an 97:2)

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

And what will make you know what the striking (Hour) is? (Qur'an 101:3)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ كَذَّبُوا بِيَوْمِ الدِّينِ ﴿١١﴾

Woe, that Day, to those who deny, those who deny the Day of Recompense.

“That Day,” is a day of misery, destruction, and punishment for the disbelievers. Today they might be living a life of comfort and pleasure, but on ‘that Day,’ they will face punishment and the Hellfire. Today they might be laughing, but on ‘that Day’ they will cry, feeling regret for past actions. Today they deny and disbelieve, but on ‘that Day’ they will face destruction and ultimate loss.

But who are ‘those that deny’? They are:

الَّذِينَ يَكْفُرُونَ يَوْمَ الدِّينِ ﴿١١﴾

Those who deny the Day of Recompense.

And who are those that deny the Day of Recompense?

وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

And none can deny it except every transgressor beyond bounds,

We can plainly see from this verse that to deny the Day of Recompense is a sin and an act of transgression. Strange, then, is he who reproaches condemns the transgression of a person who steals money but not the transgression of a person who denies the Day of Recompense.

The disbelievers bring variety to their expressions of disbelief, one example of which is mentioned in the following verse:

إِذْ أَنْتَلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا سَطِيرُ الْأَوَّلِينَ ﴿١٣﴾

When Our Verses (of the Qur’ān) are recited to him he says, “Tales of the ancients!”

Then in the next verse, Allāh (ﷻ) reproaches them with such a reproach as should, if they have any goodness in them, deter them from their wrongdoing:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.

The result of their recklessness in disbelief and in deed is an evil covering over their hearts. The warning issued in this verse is not limited to disbelievers; we too must be careful not to persist in perpetrating sins, and we must frequently repent to Allāh (ﷻ) and ask for His forgiveness; otherwise, what befell those that are mentioned in this verse might befall us.

Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said,

“Verily, when the slave [of Allāh] perpetrates a sin, a black spot is marked on his heart, but if he desists [from his sin], asks forgiveness [from Allāh], and repents, his heart will become polished and purified. And if he returns [to sin], the spot will grow (increase or spread) until it covers his heart. And that is the *Rān* (covering of sins and evil deeds) that Allāh mentioned: Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.<sup>13</sup>

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.

What does *Rān* signify? Or in other words, if a person has a *Rān* over his heart, how will that affect his life? To begin with, he will not believe; he will not perceive the truth, since the truth is not able to penetrate the *Rān* that is covering his heart; he will neither listen

<sup>13</sup> Related by Aḥmad, in his *Musnad*; al-Tirmidhi (*Ṣaḥīḥ Sunan al-Tirmidhi*, 2645); al-Nisā’i; Ibn Mājah; and Ibn Ḥibbān, in his *Ṣaḥīḥ*. Al-Ḥākim related it through two chains, and about one of them he said, “It is authentic, and it even fulfils the conditions of Muslim.”

to nor see the truth; he will be blocked from true knowledge; he will be deprived of goodness and blessings; he will be deprived of happiness and harmony in his life; and in the Hereafter, as is clear from the following verse, he will be veiled from seeing his Lord on the Day of Recompense.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.<sup>14</sup>

They will be veiled from seeing their Lord, the Possessor of Might and Majesty, but the believers will find pleasure in seeing Allāh (ﷻ), as is established in the saying of Allāh (ﷻ):

وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٣﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

<sup>14</sup> In his famous *Tafsīr*, Ibn Kathir related this saying of *Imām* Abū ‘Abdullāh al-Shāfi‘i: “This verse proves that the believers will see Allāh – the possessor of Might and Majesty – on that Day.” The wording of the said verse implies that the believers will see Allāh (ﷻ) on that Day, whereas the following verse explicitly states that they will see Him:

وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٣﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

Some faces that Day shall be *Nādirah* (shining and radiant), looking at their Lord (Allāh). (Qur’an 75:22, 23).

Likewise, many authentic and *Mutawātir* (related by so many narrators at each level of the narration that it must be true) narrations indicate the same – that the believers will actually see Allāh (ﷻ) on the Day of Resurrection and when they are in the Gardens of Paradise.

Jābir (رضي الله عنه) said, “One night, we were with the Prophet (ﷺ) when he looked at the moon – referring here to the full moon. He (ﷺ) then said, ‘Verily, you will indeed see your Lord just as you see this moon; you have no doubt about or difficulty in seeing [the moon now and your Lord in the Hereafter].’” (Related by Bukhāri (554) and Muslim (633)).

Some faces that Day shall be *Nādirah* (shining and radiant), looking at their Lord (Allāh). (Qur’ān 75:22,23)

Suhayb (رضي الله عنه) reported that the Prophet (ﷺ) said,

“When the people of Paradise enter Paradise, Allāh – Blessed and Most High – will say, ‘Do you want something, so that I will give you more?’ They will answer, ‘Did You not whiten our faces? Did You not admit us into Paradise and save us from the Hellfire (i.e., what more can we want)!’ He (ﷻ) will then uncover the veil, and they will not have been given anything that is more beloved to them than looking at their Lord, the Possessor of Might and Majesty.”<sup>15</sup>

The disbelievers will be deprived of this great gift, which is the greatest gift that a person can love and hope to receive; but that is not the end of their deprivations nor the only cause of their misery; they will then have to enter and taste the scorching Hellfire.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

Then, verily, they will indeed enter and taste the burning flame of Hell.

In the next verse, Allāh (ﷻ) says:

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

Then, it will be said to them: “This is what you used to deny!”

“This is what you used to deny!” The effect of terror that is imparted by this phrase is felt even through its individual words. The phrase begins with *Hadha*, a pronoun that refers to something that is near (hence the translation “This.”). The Hellfire is brought

<sup>15</sup> Related by Muslim (181) and others.



near to them, after being distant from their eyes for so many years in the life of this world. Not only will the Hellfire be near to them on that Day: they will also see it, enter it, and taste it – nay, they will abide therein for eternity. That is the painful torment awaiting those whose beliefs are corrupted. Shall we not then strive to correct our beliefs? Each one of us should ask: do we correctly understand the principles of belief, so that we will be saved from wretchedness in this life and in the Hereafter?

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾  
 وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾

Nay! Verily, the Record (writing of the deeds) of *Al-Abrār* (the pious ones who fear Allāh and avoid evil), is (preserved) in 'Illiyūn. And what will make you know what 'Illiyūn is? A Register inscribed.

To match our discussion about the disbelievers, we have to consider three questions about the pious and obedient slaves of Allāh (ﷻ). First, what do they do in this world? Second, what is their situation going to be in *Al-Barzakh* (their existence from the time they die until the Day of Resurrection)? And third, what is going to be their situation on the Day of Resurrection?

In this world, they strive, they sacrifice, they give, and they work patiently. They not only perform acts of obedience and worship, racing to do good deeds, but they are constantly repenting and asking Allāh (ﷻ) to forgive them. Their situation is as Allāh (ﷻ) described it to be in His saying:

يُوفُونَ بِالَّذِي نَذَرُوا وَيَتَّقُونَ  
 يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَى حَيْثُ مَسْكِنَاتِنَا

وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُنْطِقُكُمْ بِوَجْدِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. And they give food, in spite of their love for it (or for the love of Him), to the *Miskin* (poor), the orphan, and the captive, (saying): “We feed you seeking Allāh’s Countenance only. We wish for no reward, nor thanks from you. (Qur’an 76: 7-9)

In *Al-Barzakh* – their existence from the time they die until the Day of Resurrection – they will be happy and joyful, constantly being reminded of even more good and more bliss and more rewards to come.

Al-Barā Ibn ‘Azib (رضي الله عنه) reported that the Prophet (ﷺ) said,

“Verily, when the believing slave [of Allāh] is parting from this world and heading towards the Hereafter (i.e., when he is dying), Angels descend to him from the sky; they have white [bright] faces that are like the sun. They have with them shrouds from the shrouds of Paradise and embalmment from the embalmment of Paradise, and they sit within eyeshot of him. Then the Angel of Death comes, sitting beside his head, and then saying, ‘O pure and righteous soul (‘tranquil soul,’ is the wording in another narration), come out to forgiveness and pleasure from your Lord.’ His soul will then come out, flowing out [with the same ease] as a drop flows out from a container of drink. [One narration of the ḥadīth is worded thus: ‘When his soul comes out, every angel between the heavens and the earth and every angel in the heavens will pray over him (i.e., supplicate to Allāh, invoking for his forgiveness), and the gates of heaven will be opened for him. The inhabitants (or members) of each and every gate will be invoking Allāh to have his soul ascend by way of them – i.e., by way of their gate.] Then the Angel of Death takes it (his soul), and when he takes it, he doesn’t leave it in his hand for even the blinking of the eye; but rather they (those angels) take it and place it in that shroud and in that embalmment.”

That is the saying of Allāh (ﷻ):

تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty. (Qur'an 6:61)

“He will come out, smelling like the fragrance of the best Musk (a kind of perfume) that is found on the face of the earth. They will ascend with it (his soul), and every time they pass by a group of angels, they (the latter group of angels) will say, ‘What is this good and pure soul?’ They (the angels that are accompanying him) will say, ‘He is so and so, the son of so and so,’ calling him by the best of his names that others called him by in the world. Finally, when they reach the closest heaven, they will ask permission for it to be opened for him, and it will then be opened for them all. The best from each heaven will accompany him to the next heaven, until he reaches the seventh heaven. Then Allāh, the Possessor of Might and Majesty, will say, ‘Write the book of My slave in *‘Illiyūn* (i.e., *‘Illiyūn*.)’

وَمَا أَدْرَاكَ مَا عَلَيْنَا ﴿١٩﴾ كَتَبْنَا مَرْفُومًا ﴿٢٠﴾ يَشْهَدُ الْمُقْرَبُونَ ﴿٢١﴾

And what will make you know what *‘Illiyūn* is? A Register inscribed. To which bear witness those nearest (to Allāh, i.e., the angels). (Qur'an 83:19-21)

And so his book will be written in *‘Illiyūn*, after which it will be said, ‘Return him to earth, for I have indeed promised them that from it I created them; into it I shall return them; and from it I will take them out once again.’ He will then be returned to the earth, and his soul will be returned to his body. He will then hear the sound of his companions’ shoes as they turn away, leaving him (after the burial). Next, two severe and terrifying Angels come to him; they terrify him and make him sit up, after which they say to him, ‘Who is your Lord?’ He says, ‘My Lord is Allāh?’ They then say, ‘What is your Religion?’ He says, ‘My Religion is Islam.’ And next they say, ‘What (i.e., who) is this man that was sent among you?’ He will say, ‘He is the Messenger of Allāh (ﷻ).’ They will

say to him, 'What are your deeds?' He will answer, 'I recited Allāh's Book, I had faith in it, and I believed.' Then the angel will terrify him and say, 'Who is your Lord? What is your Religion? Who is your Prophet?' And this is the last trial that the believer is subjected to; it is when Allāh (ﷻ) says:

'Allāh will keep firm those who believe, with the word that stands firm in this world...'

He (the believer) will say, 'My Lord is Allāh, my Religion is Islam, and my Prophet is Muḥammad (ﷺ).' A caller will then call out in the heaven, 'My slave has indeed spoken the truth, so prepare a bed for him from Paradise, attire him [with clothing] from Paradise, and open for him a gate to Paradise.' Some of its (the antecedent here being Paradise) wind and fragrance will then come to him, and his grave will be made spacious for him, extending as far as his eye can see. Then a man with a handsome face, nice clothing, and a good fragrance will come to him ('will appear before him,' is the wording in one narration) and say, 'Rejoice over that which will please you. Rejoice over pleasure from your Lord and Gardens [in Paradise] in which there is eternal bliss. This is your day that you had been promised.' He will say, 'And may Allāh give glad tidings to you. Who are you? For your face is the face of one who comes with goodness.' He will say, 'I am your good deeds, for by Allāh, I only knew you to be quick in the obedience of Allāh, and slow in the disobedience of Allāh. So may Allāh reward you well.' Next, a gate from Paradise and a gate from the Hellfire will be opened for him. It will be said, 'This (referring to the Hellfire) would have been your abode had you disobeyed Allāh. Allāh replaced it for you with this (Paradise).' When he sees what is in Paradise, he will say, 'O my Lord! Hasten the establishing of the Hour, so that I can return to my family and my wealth.' It will be said to him, 'Be tranquil.'"

Now let us move on to the third question: what will be the situation of Allāh's pious, obedient slaves in the Hereafter? The answer is found in the next set of verses:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يُنظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي  
 وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾  
 خِتْمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَفَّسْوا الْمُنْتَفِسُونَ ﴿٢٦﴾ وَمِنْ أَجْلِ  
 ذَلِكَ يُسَيِّمُ ﴿٢٧﴾ عَيْنَايَا شَرِبَ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

Verily, *Al-Abrār* (the pious ones who fear Allāh and avoid evil) will be in Delight (Paradise), on thrones<sup>16</sup>, looking (at all things). You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine<sup>17</sup>. The last thereof (that wine) will be the smell of Musk<sup>18</sup>, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allāh). It (that wine) will be mixed with *Tasnīm*<sup>19</sup>. A spring whereof drink those nearest to Allāh.

<sup>16</sup> *Arāik* (translated as ‘thrones’ in the verse) are, as is mentioned in *Tafsir Ibn Kathir* and *Al-Jāma’ Li-Aḥkām al-Qur’ān*, beds that are under adorned dome coverings.

<sup>17</sup> *Al-Raḥiq* (translated above as ‘pure wine’) is from the wine of Paradise. Ibn Mas’ūd (رضي الله عنه), Ibn ‘Abbās (رضي الله عنه), Mujāhid, al-Ḥasan, Qatādah, and Ibn Zayd – they all said, as is related in *Tafsir Ibn Kathir*, that *al-Raḥiq* is one of the names of wine. However, it is mentioned in *Al-Jāma’ Li-Aḥkām al-Qur’ān* that *al-Raḥiq* is a pure, unadulterated drink; this view is related from al-Akhfash and al-Zujā. It is also said that *al-Raḥiq* is pure wine. And in *al-Sihāh*, it is mentioned that *al-Raḥiq* is the best kind of wine.

<sup>18</sup> In addition to the meaning expressed in the above-mentioned translation, there are other views concerning the meaning of the verse. Ibn Kathir related that, in regards to ‘*Khitāmuhu Misk*,’ Ibn Mas’ūd (رضي الله عنه) said, “It means a mixture of *Misk* (a kind of perfume).” Al-‘Aufi reported that Ibn ‘Abbās (رضي الله عنه) said, “Allāh made wine pleasant for them, whereby the last part of it is *Misk* (a kind of perfume)...” Qatādah and al-Dahhāk said the same.

>

That is their situation in the Hereafter, a life of bliss, happiness, pleasure, and comfort – in every single aspect of their lives. In order to motivate yourself to work, so that you will be one of them, remember that ‘you will recognize in their faces the brightness of delight.’ So work and strive in the obedience of Allāh:

And for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allāh).

Yet where are those who work, strive, and compete for the rewards of the Hereafter? Most people strive for mansions, work for an increase in wealth, and compete for status and fame. Throughout history, the lives of most people have been dedicated to achieving the fleeting pleasures of this world. The Messenger of Allāh (ﷺ) said,

“I have not seen anything like the Hellfire: those who flee from it (i.e., should be fleeing from it) are sleeping; nor [have

---

In their explanation of ‘*Khitāmuhu Misk*,’ Ibrāhīm and al-Ḥasan said, “This means that its outcome is *Misk* (perhaps referring to the fact that > people will not burp, urinate, or defecate in Paradise; what they eat will come out as *Misk*.)” Ibn Mas‘ūd (رضي الله عنه) said, “The aftertaste of that wine will be the taste of *Al-Misk*.” This last view, which is shared by Sa‘id Ibn Jubayr and Ibrāhīm al-Nakha‘i, is sound, because the aftertaste of [alcoholic] drinks [in this world] is foul, so it is appropriate for the drink of Paradise to have an opposite aftertaste.

<sup>19</sup> Ibn Kathir said, “The said pure wine (*al-Rahīq*) will be mixed with a drink that is called *Tasnīm*, which is the best drink that the dwellers of Paradise will enjoy.” In his *Tafsīr*, al-Baghawī gave added context to the meaning of *Tasnīm* by explaining its root word: “... The root word of *Tasnīm* is *Sanām*, which means ‘highness.’ If something is high up, then the word *Sanām* is used to describe it; for example, the highest part of a camel [its hump] is [actually] named *Sanām*.” Ibn Mas‘ūd (رضي الله عنه) and Ibn ‘Abbās (رضي الله عنه) said that it is a drink that is specific to those that are nearest to Allāh (ﷻ), in the sense that they will drink it in unadulterated form. As for the rest of the dwellers of Paradise, they will drink it in mixed form, and this is the meaning of His saying: ‘It will be mixed with *Tasnīm*.’” In regards to this issue, there are additional views that I have not mentioned here.

I seen anything] like Paradise: those who are seeking it out (or should be seeking it out) are sleeping.”<sup>20</sup>

إِنَّ الَّذِينَ

أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٣١﴾ وَإِذَا مَرُّوا بِهِمْ  
يَتَغَامَزُونَ ﴿٣٢﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾  
وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ

حَافِظِينَ ﴿٣٣﴾

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, they used to wink one to another (in mockery). And when they returned to their own people, they would return jesting. And when they saw them, they said, “Verily! These have indeed gone astray!” But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

During the fleeting life of this world, the wrongdoer mocks those who frequent the *Masjid*, those who grow their beards, and those who dress in accordance with Islamic guidelines. In the eyes of the wrongdoer, these are backward and unsophisticated people who follow antiquated traditions. When he is with other wrongdoers, he mocks the believers, and when he returns home,

<sup>20</sup> Related by Ibn Al-Mubārak, in *Al-Zuhd*; Abū Na‘im, in *Al-Hilyah*; *Al-Tirmidhi*; and others. It is *hasan* by dint of other narrations that strengthen it; this grading is mentioned in *Al-Saḥīḥah* (953).

he finds all the worldly pleasures he wants, thus taking his share of pleasure in this life [saving nothing for the Hereafter]. Upon seeing believers, he says, 'Verily, these are a people who are astray!' If we are to describe believers as being astray, we must ask: what is it that they have strayed from? Answer: They have strayed from misguidance, blindness, and wrongdoing. How perfect Allāh is! And how perversely have people reversed the standards of right and wrong!

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

The disbelievers have not been appointed to watch over the believers or to judge their sayings and deeds; why, then, do they remain preoccupied with the believers? Similar in meaning to this verse is the saying of Allāh (ﷻ):

قَالَ اخْشَوْا فِيهَا

وَلَا تَكْلِمُونَ ﴿١٠٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا  
ءَامَنَّا فَأَعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾ فَأَتَّخَذْتُمُوهُمْ  
سَخِرَاءً حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾  
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful. (Qur'an 23: 108-111)



فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرْبَابِ يُنظَرُونَ ﴿٣٥﴾ هَلْ نُؤَبِّدُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers, [and the believers will be] on (high) thrones, looking (at all things). Are not the disbelievers paid (fully) for what they used to do?

True, in this world it is the disbelievers who laugh at the believers, but on the Day of Resurrection it is the believers who will be laughing at the disbelievers; and that is the Day in which the evildoers will be crying, with both tears and blood flowing from their eyes.

ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

That is the Day which they were promised! (Qur'an 70:44)

The disbelievers do not work for the Day of Resurrection, but what will make them know what that Day is! Various features and aspects of that Day are mentioned in the following verses:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

That Day shall a man flee from his brother. (Qur'an 80: 34)

يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا

The Day when no person shall have power (to do) anything for another. (Qur'an 82: 19)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

It is a Day whereon mankind will be like moths scattered about. (Qur'an 101: 4)

## يَوْمًا لَا يَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

A Day [of Judgement] when a person shall not avail another.  
(Qur'an 2: 48)

## يَوْمًا نَنقَلِبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

A Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). (Qur'an 24: 37)

## يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا

A Day that will make the children gray-headed. (Qur'an 73: 17)

## يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

A Day whose evil will be wide-spreading. (Qur'an 76: 7)

## هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

That will be a Day when they shall not speak (during some part of it), and they will not be permitted to put forth any excuse. (Qur'an 77: 35-36)

## يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ بَلَيْتَنِي كُنْتُ تُرَابًا

The Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" (Qur'an 78: 40)

## يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

The Day when man shall remember what he strove for.  
(Qur'an 79: 35)

## يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾

The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing. (Qur'an 52: 13)

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

The Day they will be dragged in the Fire on their faces (it will be said to them): “Taste you the touch of Hell!” (Qur’an 54: 48)

يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

On the Day of Resurrection they shall be consigned to the most grievous torment. (Qur’an 2: 85)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا

On the Day when every person will be confronted with all the good he has done. (Qur’an 3:30)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On the Day (i.e., the Day of Resurrection) when some faces will become white and some faces will become black. (Qur’an 3: 106)

ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ النَّاسُ

That is a Day whereon mankind will be gathered together. (Qur’an 11: 103)

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَدِلٍ عَنِ نَفْسِهَا

(Remember) the Day when every person will come up pleading for himself. (Qur’an 16: 111)

If the disbelievers do not work for the Day of Judgement, then what do they work for? Simply put, they work to eat, drink, and enjoy – and we would do well to remember that it is for these very same purposes that animals live.

In the life of this world, the believers go through many hardships, yet they remain patient and firm. They are constantly mocked and ridiculed; however, it is they who will be laughing on the Day of Judgement, whereas the disbelievers will be crying

many tears of regret. If today the disbelievers laugh for falsehood, then it is only just that they should cry tomorrow for the truth.

هَلْ تُؤْتَبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

Are not the disbelievers paid (fully) for what they used to do?  
(Qur'an 83:36)

Ibn Kathir said, "Will the disbelievers be recompensed [completely] for their mockery and derision of the believers? Yes, they will [on that Day] have received their recompense generously and in full."

Then take admonition, O you with eyes to see.