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W10 The Description of the Day of Resurrection

On that day, all created beings will stand with fixed gazes and broken hearts. They will not be spoken to or have their concerns examined. When their exhaustion becomes too much to bear, they will seek out someone honoured by their Lord to intercede on their behalf.

Therefore, prepare yourself, unfortunate one, for a day of great significance that will be long, powerful, and imminent. On that day, you will witness the heavens split open, the planets scatter in terror, bright stars fall, the sun darken, mountains shift, wild animals gather, seas boil, souls unite with bodies, hellfire ignite, paradise approach, mountains explode, and the earth stretch out.

On that day, the earth will experience a violent quake, shedding its burdens as individuals disperse into groups to observe their deeds. The earth and mountains will be uplifted and shattered with a single blow. Fear will descend upon them; the heavens will split because they will be fragile at that time. Angels will stand at its borders, and eight will carry the Throne of your Lord above them. On that day, no secret will remain hidden from you. Every nursing mother will neglect her child, and pregnant women will abandon their burdens. People will appear intoxicated, yet they shall not be drunk—this is Allah's severe punishment.

On that day, neither humans nor jinn will be questioned regarding their sins. The wrongdoers will be prevented from speaking and will not be interrogated about their offences. Instead, they will be seized by their forelocks and feet. Every soul will witness its deeds—both good and evil—brought forth, and will regret the evil committed, wishing for a vast distance to separate it from that day. All individuals will recognise their actions and will bear witness to their past and recent deeds; afterwards, the tongues will be silenced, and the limbs will speak in their stead.

This day is of such profound significance that it caused the master of all messengers to turn grey. He stated: 'Hūd and its sister suras have made my hair grey, and these suras include the Terror, the Loosed Ones, the Tiding, and the Darkening. Allah has described some of the calamities of the Day of Resurrection and given many names to it, each reflecting different aspects of its importance. These names include the Day of Arising, Sorrow, Regret, the Clatterer, the First Blast, the Enveloper, the Imminent Event, the Indubitable, the Great Catastrophe, the Ranger, the Invocation, Reckoning, Assembly, Warning, Gathering, Rising, Humiliation, Shame, Anguish, Drunkenness, Mutual Deceit, the Hour, the fixed stare, and the day when a master's help will be of no benefit to a client.

O man! What causes you to stray from your generous Lord by closing your doors, drawing curtains, hiding from others, and engaging in indecencies? How will you respond when your own limbs testify against you? Woe to us, the heedless ones, woe!

The Description of the Questioning

Subsequently, following these events, it is advised that you engage in contemplative reflection, O unfortunate one, concerning the inquiry you shall face directly and without intermediary. You will be questioned regarding both the significant and the trivial, the minor and the major. Allah, exalted is He, states: {So We shall question those unto whom a message was sent, and We shall question the Envoys, and We shall relate to them with knowledge; assuredly We were not absent}; {Now by thy Lord, We shall surely question them all together concerning that they were doing}; {The day when God shall gather the Messengers, and say, "What answer were you given?" They shall reply, 'We have no knowledge; Thou art the Knower of the unseen.'}

Such a day is profoundly overwhelming when prophets' minds are thrown into disarray, and their knowledge diminishes due to overwhelming reverence. They will be inquired: 'What was your response since you were sent to create beings?' Even if they possess the answer, confusion will prevail, rendering them unable to respond. Out of profound reverence, they will declare: 'We have no knowledge; You are the Knower of the Unseen.' They speak the truth because, at that moment, their minds are absent, and their knowledge is erased until Allah, exalted be He, grants them strength.

Before the commencement of questioning, the illumination of the Throne manifests: {And the earth shall shine with the light of its Lord}, signaling the imminent arrival of the Almighty for judgment. Jahannam is subsequently unveiled, and its inhabitants prepare themselves diligently, approaching with anger towards the created beings for their disobedience to Allah, exalted be He, and for their defiance of His commands. Hearts will be filled with fear and terror, causing individuals to fall to their knees: {And thou shalt see every nation hobbling on their knees . . .} Some will fall face down, while transgressors and wrongdoers lament, and the faithful saints exclaim: 'Myself! Myself!'

Subsequently, Allah, exalted is He, will approach the messengers and inquire: "What response were you given?" As the prophets undergo this questioning, transgressors become more fearful—fathers flee from their sons, brothers from brothers, husbands from wives—all awaiting their individual turns. Then, each one is brought forward separately, and Allah, exalted is He, directly questions them about their major and minor deeds, the secrets they kept, their public actions, and the conduct of every limb and organ.

Abū Hurayra reported that some Prophetic Companions asked: 'O Messenger of Allah! Are we going to see our Lord on Judgement Day?' So he said: 'Are you prevented from seeing the sun at midday when no cloud conceals it?' No! they answered. Again, he asked: 'Are you prevented from seeing the full moon when no cloud conceals it?' No! they answered. He said: By Him in whose hand is my soul! Neither shall you be prevented from seeing your

Lord. He shall meet the servant and tell him: "Did I not honour you and give you authority and a spouse? Did I not subdue horses and camels for your use and make you an obeyed chief and master?" The servant shall answer: "You did, indeed!" He shall say to him: "Did you not think that you would meet Me?" "No!" the servant would answer. Allah shall then say: "Then shall forget you as you forgot Me. "

Anas reported that the Messenger of Allah, may Allah's blessings and peace be upon him, once suddenly laughed and inquired, "Do you know what caused my laughter?" We replied, "Allah and His Messenger know best." He clarified: 'It pertains to the servant's supplication to his Lord on the Day of Judgement. The servant will say, 'O my Lord! Have You not protected me from injustice?' " Allah will respond, " Indeed, I have." Subsequently, the servant will state, 'No testimony should be accepted against me unless it comes from myself.' Allah will then declare, 'Your soul is sufficient as a witness against you today, along with the Scribes.' He further elaborated that a seal would be placed over the servant's mouth, and his limbs would be instructed to speak and disclose all his deeds. Only then is the servant permitted to speak, declaring, 'Remain away from me! Curse you! I only laboured for Your sake.' "

We seek protection from Allah against embarrassment before all creation caused by the witness of our limbs. However, Allah, exalted is He, has promised to conceal the faults of believers so that no one discovers them. Once, a man inquired of Ibn 'Umar regarding what he had heard from Allah's Messenger, may peace and blessings be upon him, concerning Allah's private conversation with the believer on the Day of Judgement. He responded: 'The Messenger of Allah, may Allah's peace and blessings be upon him, said: "On the Day of Resurrection, a believer will be brought close to his Lord, glorious and majestic is He, until Allah covers him with His concealment and protection, and he confesses all his sins. The Lord will ask: 'Do you admit all these sins?' 'Yes, O my Lord,' the servant responds. Allah will say: ' I concealed these sins for you in the world, and today I forgive them.' Then, the record of his good deeds will be handed to him. "}

This hope pertains explicitly to the faithful servant who conceals the faults of others, endures their neglect without complaint, and refrains from speaking about their shortcomings or mentioning them behind their backs in ways they would dislike. Such a believing individual merits to be rewarded in this manner on the Day of Resurrection.

Reflect upon the remorse you will experience when your transgressions are publicly revealed, for He will declare: 'O My servant! Were you not ashamed before Me when you accused Me in wicked terms, despite only showing benevolence towards My creation out of fear? Was I less significant to you than all My servants? You ignored My vigilance and showed indifference, yet you placed great emphasis on the judgments of others.'

The Messenger of Allah, may Allah's blessings and peace be upon him, stated: 'Every one of you will be directly questioned by Allah, the Lord of All Worlds, without any barrier or intermediary.'

The Description of the Scale

Subsequently, consider the Scale and the movement of the Registers (of deeds and actions) to the right and left, which draw the attention and cause created beings to lose their composure. A'isha, may Allah be pleased with her, stated: 'I reflected on the Hereafter and wept. When the Prophet inquired about the reason for my tears, I asked him: "Will you remember your family on the Day of Resurrection?" He responded: "By Him in Whose hand is my soul! There are three moments when no one will remember anyone except themselves: when the Scales are established and deeds are weighed, and the son of Adam sees whether his balance is heavy or light; at the receiving of the Scrolls, to see whether he takes his record with his right hand or his left; and at the Bridge over Hell."

The Description of the Adversaries and the Requital of Iniquities

You have come to understand the terror and peril of the Scale, and that the eyes shall be fixed upon it. {Then he whose deeds weigh heavily in the Balance shall inherit a pleasant life, but he whose deeds are light in the Balance shall descend into the abyss}. It is important to understand that no individual will be protected from the peril of the Scale except those who hold themselves accountable in this world, assessing their actions and words according to the Sacred Law. As 'Umar, may Allah be pleased with him, stated: 'Take yourselves to task before you are taken to task, and evaluate yourselves before you are evaluated.'

An individual can only achieve this through sincere repentance for each sin prior to death, making restitution for any failure to fulfil Allah's obligations, rectifying all wrongdoing, and seeking forgiveness from those whom they have wronged —whether through words, actions, or negative thoughts about them. Abu Hurayra reported that Allah's Messenger, may Allah's blessings be upon him, inquired: 'Do you know who is bankrupt?' We responded: 'The one without wealth or property.' He clarified: 'The truly bankrupt person from my community is someone who, on the Day of Judgement, arrives with prayers, fasting, and zakat, but has insulted, slandered, or wrongfully taken from others, shed their blood, or struck them. Each of these individuals will be compensated with his good deeds; if his good deeds are exhausted before settling his debts, his sins will be transferred to the victims, and he will be cast into hell.'

He also elucidated Allah's words: {No creature is there crawling on the earth, no bird flying with its wings, but they are nations like unto yourselves}. Abu Hurayra remarked: 'All creatures – including cattle, beasts, birds, and others – will be gathered on the Day of Resurrection. Allah's justice will be so perfect that He will rectify the injustices among His creation; for instance, He will cause the horned sheep to atone for the hornless one and then issue the command: "Be dust." At that moment, the unbeliever will lament and say: {O would that I were dust}.

Reflect now upon your own self. If your scroll is free of sins, or if Allah shows His mercy towards you by forgiving you and you become certain of your eternal happiness, then how glorious will be your joy when you depart after your judgement. But if it is otherwise, seek Allah's protection from it. If your scroll reveals a sin, you regarded as minor but which was grave in Allah's view, and Allah, exalted is He, abhors you, then at that moment you will burst into loud lamentations.

The Description of the Crossing

In the aftermath of these atrocities, consider the words of Allah: {On that day, We will gather the God-fearing to the Most Merciful in grandeur, and drive the wrongdoers into Jahannam, herding them...} and {... guiding them toward hell's path!} and {stopping them for questioning}. Subsequent to these terrors, individuals will be led to the Crossing—a bridge over hellfire that is sharper than a sword and thinner than a hair. Those who adhere to the straight path in this life will cross the bridge with ease and attain salvation. Conversely, those who eschew righteousness and bear a heavy burden of sins will stumble at the initial step and descend into hellfire.

The Messenger of Allah, may Allah's blessings and peace be upon him, stated: "A crossing will be established between the two edges of Jahannam. Among all the messengers who pass through it with their nations, the first will be them. On that day, no one will speak except the messengers, who will supplicate: "O Allah! Grant us safety; O Allah! Grant us safety." There will be hooks in Jahannam resembling the Sa'dan thorns. Have you observed the Sa'dan thorns?' They replied, 'Yes, O Messenger of Allah!' He said: 'They are precisely like the Sa'dan thorns, except that only Allah, exalted be He, knows their exact magnitude. They pull people in accordance with their deeds, causing some to perish and others to be torn apart; nonetheless, they ultimately are saved.'

Abū Said al-Khudri reported that Allah's Messenger, may Allah's blessings and peace be upon him, stated: "People will traverse the Bridge over Jahannam, which will be equipped with thorns, hooks, and grasping limbs pulling from both sides. Angels on either side will invoke: 'O Allah! Grant us safety; O Allah! Grant us safety.' Some will cross swiftly like lightning, others like the wind, some like a galloping horse, while some will move rapidly or walk at a steady pace. Certain individuals will crawl, and others will creep on their bellies. The residents of hellfire, those who remain there eternally, will neither die nor live. Some sinners will endure suffering for their deeds, burn in hell, turn into charcoal, and subsequently be granted intercession."

Contemplate profoundly the terrors of the Crossing, for the individual most safeguarded from the anxieties of the Day of Arising is the one who reflects upon them extensively within this world. Allah, exalted is He, shall never conflate two fears within a single servant. Fear, in this context, does not signify crying or emotional fragility, but rather the instinct to evade what is feared or to pursue what is desired. Therefore, only the fear that dissuades one from disobedience to Allah and fosters obedience will truly serve as protection.

The Description of the Intercession

If it is the responsibility of groups of believers to enter hellfire, Allah, exalted be He, through His grace, will still accept intercession on their behalf by prophets and saints. There are many textual proofs of this in the Quran and traditions. Allah, exalted is He, says: {Thy Lord shall give thee, and thou shalt be satisfied}. According to 'Amr ibn al-'As, the Prophet, may Allah's blessings be upon him, read Allah's words about Ibrahim: {... my Lord, they have led many astray. Then whoso follows me belongs to me; and whoso rebels against me, surely, Thou art All-forgiving, All-compassionate ...}, and also the saying of 'Isa, peace be upon him: if Thou chastises them, they are Thy servants; if Thou forgives them, Thou art the All-mighty, the All-wise. He raised his hands and said: 'O Allah! My nation, my nation!' and then wept. Allah, glorious and majestic is He, then said: 'O Jibril! Go to Muhammad and ask him what made him cry.' Jibril went to him, and after returning, Allah, more knowledgeable than anyone, asked him, then said: 'O Jibril! Go to Muhammad and tell him that we shall be pleased with him regarding his nation and will not make him unhappy.

The Messenger of Allah, may Allah's blessings and peace be upon him, also stated: "Every prophet has a prayer that must be answered, and I desire to safeguard mine so that it may serve as an intercession for my community on the Day of Resurrection." Abu Hurayra reported: 'The Messenger of Allah, may Allah's blessings and peace be upon him, said: "On the Day of Resurrection, I will be the leader among the prophets. Do you know why? Allah will gather all humanity— the first and the last— on a vast plain. They will hear the caller and see each other as the sun approaches so closely that their distress and agony become intolerable. People will then say to one another: 'Are you not witnessing your condition? Why do you not seek someone to intercede with your Lord on your behalf?' Some will suggest: 'Go to Adam.' They will approach Adam and say: 'You are the father of mankind; Allah created you with His own hand, breathed His spirit into you, and commanded the angels to prostrate before you. Intercede for us with your Lord; do you not see our plight?' Adam, peace be upon him, will reply: "Today, my Lord is extremely angry, as He has never been before, and will never be again. He forbade me from eating from the Tree, but I disobeyed Him. Myself! Myself! Seek someone else.'

They will then go to Nūh and say: 'O Nūh! You are the first among the prophetic messengers to the people of the earth, and Allah has called you His thankful servant. Intercede for us with your Lord; do you not see our condition?' He replies: "Today, my Lord is angrier than He has ever been before or will be again." I used to have a prayer directed against my own people, saying: "Myself! Myself! Go to someone else; go to Ibrahim, the friend of Allah.'

They then go to Ibrahim, peace be upon him, and say: "You are Allah's prophet and His friend among all people on earth. Intercede for us with your Lord; do you not see our

plight?" He responds: "Today, my Lord is angrier than He has ever been before or will be again," acknowledging that he once told three lies (which he mentions).

Then, they go to Mūsa, peace be upon him, and say: 'O Mūsā! You are Allah's messenger, favored with His message and speech out of all people. Intercede for us with your Lord; do you not see our state?' He admits: "Today, my Lord is angrier than ever before or will be again," because he killed a soul without being commanded to do so.

Next, they go to 'Isa, peace be upon him, and say: "O Isa! You are Allah's messenger, His word conveyed to Maryam as a spirit from Him, and you spoke to people while still in the cradle. Intercede for us with your Lord; do you not see our condition?" He responds: "Today, my Lord is angrier than ever before or will be again," without mentioning any sin.

Finally, they go to Muhammad, may Allah's blessings and peace be upon him, and say: "O Muhammad! You are Allah's Messenger and the Seal of the Prophets, and Allah has forgiven your past and future sins. Intercede for us with your Lord; do you not see our plight?" I then proceed and fall prostrate before the Throne of their Lord. Allah inspires in me such praises and extolling of Him as never before. Then it is said: 'O Muhammad! Raise your head; ask, and you shall be granted; intercede, and your intercession will be accepted.' I raise my head and exclaim: 'My nation! My nation! O my Lord.' Allah responds: 'O Muhammad! Bring in those from your nation for whom there is no reckoning, through the right gate of Paradise.' Then, I say: "By Him in whose hand is my soul! The distance between the two panels of Paradise's gates is equal to that between Mecca and Hajar, or Mecca and Bosra," demonstrating the vastness of Paradise.

The Description of the Pool

It is important to acknowledge that the Pool is a distinguished honour exclusively granted to our Prophet, may Allah's blessings and peace be upon him. The traditions encompass a description of this Pool. We pray that Allah, exalted is He, endows us with knowledge of it in this worldly life and grants us the blessing of experiencing it in the hereafter, for one of its notable characteristics is that whosoever drinks from it shall never experience thirst again.

Anas reported that once Allah's Messenger, may Allah bless him and grant him peace, nodded off, then looked up smiling. Those around him inquired, "O Messenger of Allah! Why are you smiling?" He replied, 'Because of a verse that was revealed to me earlier,' and he recited: In the Name of Allah, the Merciful, the Compassionate. Surely We have given you al-Kawthar, ending with the surah. He then asked, 'Do you know what al-Kawthar is?' They responded, "Allah and His Messenger know best." He explained, "It is a river in paradise promised to me by Allah, glorious and majestic, filled with abundant goodness. It has a Pool that my followers will come to on the Day of Resurrection. Its vessels are as numerous as the stars in the sky.' Anas also said that Allah's Messenger used to say, "The distance across my Pool is like that between Sana'a and Medina."

According to Abu Dharr, he once inquired of the Messenger of Allah regarding the vessel of the Pool. The Prophet responded: "By Him in whose hand is the soul of Muhammad! The vessels of the Pool are more numerous than the stars and planets in the clear night sky. Anyone who drinks from it will never experience thirst again. Two waterspouts from paradise pour into it, its width matches its length—about the distance from Amman to Ayla—and its water is whiter than milk and sweeter than honey."

May every servant aspire to reach this Pool; however, caution should be exercised against wishful thinking and arrogance, which can be mistaken for hope. The individual who genuinely hopes for a harvest is the one who sows the seeds, prepares the land, waters it, and patiently awaits, trusting that Allah's blessing will facilitate the growth of the crop.

The Description of Jahannam and its Terrors

O you who are unaware of your own self, distracted by the concerns of this temporary world that is soon to disappear, stop dwelling on what you are leaving behind and focus on your ultimate destination. You have been told that everyone will eventually go to hellfire, as Allah, exalted is He, states: {Not one of you there is, but he shall go down to it; that for thy Lord is a thing decreed, determined}. It is certain that you will go to hellfire, though salvation remains uncertain. Therefore, let the fear of this inevitable place fill your heart, so that you may prepare yourself to be saved from it.

Abu Hurayra reported: 'Once, while in the company of the Messenger of Allah, blessings and peace be upon him, we heard a sound of falling. The Messenger of Allah asked, "Do you know what that was?" We replied, "Allah and His Messenger know best." He then explained, 'That was a stone that was thrown into Jahannam seventy years ago, and it has only now reached the bottom.'"

The individual who would experience the least suffering, if afforded the opportunity, would willingly relinquish the entire world to escape his pain. The Messenger of Allah, may Allah's blessings and peace be upon him, stated: 'On the Day of Resurrection, the least tormented among the inhabitants of hellfire will wear sandals of fire, the heat of which will cause his brain to boil.'

Whenever there is uncertainty regarding the severity of hellfire's torment, one may consider placing a finger near a fire to gain some perception of it. Nevertheless, it is important to acknowledge that this analogy is inherently imperfect, as the fire encountered in this world does not precisely correspond to the fire of Jahannam. Nonetheless, given that the most intense torment experienced here is fire, it is employed as a reference point to comprehend the suffering in Jahannam, even though a perfect comparison remains unattainable.

Abu Hurayra reported that Allah's Messenger, peace be upon him, stated: "Hellfire lamented to its Lord, saying: 'O Lord! Some of me are being consumed by others.' Allah permitted it to take two outbreaths—one in winter and one in summer. The intense heat experienced during summer is a consequence of its heat, while the severe cold in winter arises from its bitter cold."

Next, consider the sustenance of the inhabitants of the hellfire, as Allah, exalted is He, describes: {... Then you, the misguided ones who denied the truth, will consume from a tree called Zaqqum, filling your stomachs with it and drinking boiling water over it, gulping it down like thirsty camels}; {It is a tree that grows at the very root of Hell; its spathes resemble the heads of satans, which they consume, filling their bellies with it. Subsequently, they are served a brew of boiling water, and their final abode is Hell}; {For with Us, there are fetters, a furnace, food that causes choking, and a painful punishment. This vividly depicts the severe consequences awaiting the misguided in the hereafter, through potent imagery to emphasise the severity of their punishment.

Ibn 'Abbas reported that the Messenger of Allah, may Allah's blessings and peace be upon him, stated: "If a single drop of al-Zaqqum were to fall into the oceans of the world, it would devastate the lives of the inhabitants of the earth."

Reflect further on the enlargements of the bodies of hell's inhabitants—fire itself. Allah, exalted is He, will increase their body size in terms of length and width to intensify their torment, making them feel the scorching heat of the fire alongside the stings of scorpions and snakes all at once. Abu Hurayra reported that Allah's Messenger, may Allah's blessings and peace be upon him, said: "In hellfire, the molar of the unbeliever shall be the size of Uhud, and the thickness of his skin will stretch across a distance of three days' travel."

But despite the immense size of their bodies, hellfire shall also burn them repeatedly, and each time their skins and flesh shall be renewed. Commenting on Allah's saying: {... as often as their skins are wholly burned, We shall give them in exchange other skins. . .}, al-Hasan al-Basri said: 'Hellfire shall consume them seventy thousand times a day. Each time it does so, it is said to them, "Return," and they return to their previous state.'

The Prophet, may Allah's blessings and peace be upon him, stated: 'On the Day of Resurgence, death shall be presented as a white ram mixed with black, slaughtered between paradise and hell. It will be announced: "O inhabitants of paradise! Your eternity will be free from death, and O inhabitants of hell! Your eternity will also be devoid of death.'"

Jahannam has seven gates, arranged in some order. The topmost gate is Jahannam itself. Below it are Saqar, Lazä, al-Hutama, al-Sa'ir, al-Jahim, and finally al-Hawiya.

Nevertheless, the most severe torment experienced by the inhabitants of Jahannam shall be their sorrow over having forsaken the bliss of paradise and the encounter and divine pleasure of Allah, exalted be He. They recognise that they have parted with all these blessings for a trivial price, merely a few silver coins, as these were exchanged for nothing more than the base pleasures of this lower world.

The Description of Paradise and its Bliss

Consider also the inhabitants of paradise: their faces radiate joy as they partake in fine wine while reclining on couches beside rivers flowing with wine and honey. They are encircled by wide-eyed houris whose gazes are gentle and luminous as rubies and pearls. Serving them are goblets and ewers, and a cup of spring water is circulated among them, all attired in white—an enjoyment for the drinkers. Attendants and immortal youths, akin to hidden pearls, serve them—rewards for their deeds in this world. This place constitutes a protected sanctuary amidst gardens and fountains within a secure dwelling, in the presence of the Omnipotent King. Its inhabitants are esteemed servants, dwelling eternally in what their souls desire, free from fear or sorrow. They drink from rivers of milk, wine, and honey. Its lands are composed of silver, its gravel of small pearls, its dust of fragrant musk, and its plants of saffron.

Abu Hurayra reported that Allah's Messenger, may Allah's blessings and peace be upon him, stated: "A caller will announce: 'O inhabitants of paradise! You are granted good health and will never suffer illness; live forever and never die; remain youthful and never grow old and enjoy pleasure without hardship.' This reflects Allah's words, exalted is He: {And it will be announced: 'This is your paradise; it has been given to you as your inheritance for what you did.'}"

Whenever you seek to comprehend paradise, it is advisable to consult the Quran, as there exists no clearer elucidation than that found within Allah's own words. Consider Allah's divine proclamation, exalted be He: {But such as fears the Station of his Lord, for them shall be two gardens ...}, extending to the conclusion of Surah al-Rahman. Additionally, study Surah al-Waqi'a and other surahs, contemplating the symbolism of the gardens. Concerning Allah's statement, exalted is He: {But such as fears the Station of his Lord, for them shall be two gardens ...}, the Prophet Muhammad, may peace be upon him, remarked: 'Two gardens of silver—its vessels and all within are silver; and two gardens of gold—vessels and all contained therein are gold. No obstacle prevents the inhabitants of paradise from perceiving their Lord except the robe of majesty that covers His Countenance in the Garden of Eden.'

Next, consider the gates of paradise, which are as numerous as the acts of obedience. Abu Hurayra reported that Allah's Messenger, may Allah's blessings and peace be upon him, said: "Whoever spends a small amount of his property for Allah's sake will be invited to enter paradise through all of its eight gates. The gate of prayer is for those who are of the prayerful; the gate of fasting for the fasting; the gate of charity for those who give alms; and the gate of jihad for those who strive in jihad." Abu Bakr, may Allah be pleased with him, responded: "By Allah! It does not matter from which gate one enters, but is anyone actually called from all of them?" The Prophet replied: "Yes, and I hope you will be among them."

Next, consider the chambers of paradise and their varying levels of elevation, as the afterlife is ranked higher and is significantly more desirable. Just as there exists a clear distinction among individuals in outward acts of obedience and inner character traits worthy of commendation, there is likewise a distinct difference in the rewards bestowed upon them. If you aspire to attain the highest ranks, you should diligently strive to surpass others in obedience to Allah, exalted is He, since He has commanded us to compete and excel in this matter. Allah, exalted is He, states: {Race to forgiveness from your Lord}, and {so after that let the strivers strive}.

He stated to him: "The inhabitants of paradise shall observe the dwellers of the chambers above them just as the morning star is seen on the horizon, from the East to the West, due to the significant difference in levels between them." They inquired: "O Messenger of Allah! Are these the residences of the prophets, which none except them shall attain?" He responded: "No, by Him in whose hand is my soul! They are rather individuals who had faith in Allah and believed the messengers."

Contemplate the imagery of paradise and the bliss enjoyed by its inhabitants. The Prophet Muhammad, may Allah's blessings and peace be upon him, stated: 'There exists a tree in paradise under which a rider could travel for a hundred years without passing beyond it. You may read: {... and spreading shade ...}.' Allah, exalted is He, also references: {... they shall be adorned with bracelets of gold and pearls, and their clothing shall be of silk}. The Prophet, may Allah's blessings and peace be upon him, further remarked: 'The first to enter paradise will resemble a full moon. They will never spit, blow their noses, or defecate. Their vessels and combs will be crafted from gold and silver, and their sweat will be musk. Each will have two spouses so beautiful that their bones are visible through their flesh. There will be no conflicts or hatred among them; their hearts are united, and they praise Allah morning and evening.'

The Qur'an also references the sustenance of the inhabitants of paradise, encompassing fruits, poultry meat, manna, quails, honey, milk, and numerous other varieties. Allah, exalted is He, declares: {... whensoever they are provided with fruits therefrom they shall say, 'This is that wherewithal we were provided before'; that they shall be given in perfect semblance}.

Allah, exalted is He, also references the beverages of the inhabitants of paradise in numerous passages within the Qur'an.

In the two authentic collections of Prophetic narrations, Bukhari and Muslim, it is reported on the authority of Abu Hurayra that Allah's Messenger, may Allah's blessings and peace be upon him, stated: 'Allah, glorious and majestic, declares: "I have prepared for My righteous servants what no eye has ever seen, no ear has ever heard, and no human mind has ever comprehended."'

The Beholding of Allah's Countenance, Glorious and Exalted is He

Allah, exalted is He, declares: {...to the good doers the reward most fair and a surplus ...}, which is the sight of Allah's Face, exalted is He. Jarir ibn 'Abd Allah al-Bajali narrated: 'One day, we were seated with Allah's Messenger, peace be upon him, when he observed the full moon and stated: "You will see your Lord as you see this moon; you will not be hindered from seeing Him. If possible, do not neglect praying before sunrise and after sunset." Subsequently, he recited the verse {... and proclaim thy Lord's praise before the rising of the sun, and before its setting}

The Muslim also includes in his authentic Prophetic narrations a report from Suhayb, who stated: 'Allah's Messenger, may Allah's blessings and peace be upon him, recited the verse from Allah, exalted is He: {... to the good-doers the reward most fair and a surplus...}, and then said: "When the people of paradise enter paradise and those of hellfire enter hellfire, an announcer will call out: *O people of paradise! There is an engagement for you with your Lord that He wishes to fulfil. " They ask: 'What engagement might this be? Did He not make our scales heavy, brighten our faces, and admit us into paradise and save us from hellfire? " He replied: "Then the veil is lifted and they see Allah's Countenance, glorious and majestic is He, and nothing that they had been given will be more beloved to them than seeing Him."

This represents the highest form of the most equitable reward and the zenith of true happiness. The joy experienced by the inhabitants of paradise during this blissful gathering shall be everlasting.

Conclusion: The Vastness of Allah's Mercy, Exalted is He

We conclude this publication with a section on the immense mercy of Allah, exalted is He, presented as a favourable omen. The Messenger of Allah, may Allah's blessings and peace be upon him, valued good omens. As we lack righteous deeds through which we might seek forgiveness, we emulate the Messenger of Allah, may Allah's blessings and peace be upon him, in his appreciation for good omens.

We trust that our ultimate fate shall be concluded favourably both in this worldly existence and in the hereafter, just as we end this discourse with a reference to Allah's mercy, exalted is He. This is grounded in The divine proclamation: {God forgives not that which is associated with Him; less than that He forgives whomsoever He wills}; {Say, 'O my people, who have been prodigal against yourselves, do not despair of God's mercy; surely, God forgives all sins; indeed, He is the Most Forgiving, the Most Merciful'}; and {Whoever commits evil or wrongs himself and then seeks God's forgiveness, will indeed find God to be the Most Forgiving, the Most Compassionate}.

We invoke Allah, exalted is He, to grant forgiveness for all errors and oversights contained within this book and our other writings. We seek His pardon for any words that may not align with our actions, as well as for any claims or expressions of knowledge concerning Allah's religion that may be deficient. Additionally, we request His forgiveness for any

knowledge acquired or actions performed solely to seek His pleasure that other motives may have tainted.

We seek His forgiveness for any failure to fulfil our promises to Him. We also request His pardon for utilising His blessings in disobedience, for making any statements or hints regarding the shortcomings of others while we ourselves are deficient or negligent, and for any thoughts that have led us to adopt affectation and mannerisms aimed at appearing superior to others, whether in our writings or speeches.

We pray that, after seeking forgiveness for ourselves and for anyone who reads, copies, or hears this book, we are granted pardon, mercy, and excusal for our internal and external sins. Allah's generosity is abundant, His mercy is extensive, and His magnanimity towards all His creatures is plentiful.

We are also among Allah's creatures, as glorious and majestic as He is, and our sole means of reaching Him are through His grace and generosity. The Messenger of Allah, may Allah's blessings and peace be upon him, stated: 'With Allah, exalted is He, there are one hundred mercies. He has sent down one mercy for the jinn, humans, birds, beasts, and reptiles, which they use to demonstrate kindness and love to one another. The remaining ninety-nine mercies, by which He will bestow mercy upon His servants on the Day of Resurrection, are reserved.'

It is also reported that on the Day of Resurrection, Allah, exalted be He, will extract a book from beneath the Throne bearing the inscription: 'My mercy has surpassed My wrath.' The Messenger of Allah, may Allah's blessings and peace be upon him, further stated: 'Indeed, Allah is more compassionate to His believing servant than a loving mother is to her child.'

It is reported that a Bedouin one day overheard Ibn 'Abbas reciting the Qur'anic verse: "You were upon the brink of a pit of fire. And He delivered you from it." The Bedouin then remarked: 'By Allah! He would not have delivered you from it if He intended to throw you into it.' Ibn 'Abbas further commented: "Take this from one who is not learned.'

Al-Sanābihi recounted visiting 'Ubada ibn al-Samit during his final illness and witnessing him in tears. 'Ubada urged him to maintain composure, stating, 'Why are you crying? By Allah, I only know of one beneficial saying from Allah's Messenger, may Allah's blessings and peace be upon him, which I will share now that I am dying. He said: 'Allah will forbid Hell for anyone who testifies that there is no god but Allah and that Muhammad is His Messenger.' The Prophet, may Allah's blessings and peace be upon him, also mentioned at the conclusion of a lengthy Hadith concerning the Day of Resurrection and the crossing of the Sirat: Allah will instruct the angels to remove from Hellfire those who have at least a golden coin's worth of goodness in their hearts, resulting in many being released. Subsequently, He will command them to remove those with half a gold coin's worth of goodness, thereby freeing more individuals. Finally, they will be instructed to release anyone possessing even an atom's weight of goodness, which will lead to further releases. Abū Sa'id advised that if anyone doubts this Hadith, they should consult the Qur'anic verse: {Surely God shall not wrong so much as the weight of an ant; and if it be a good deed He will double it, and give from Himself a mighty wage}.

The Prophet (may Allah's blessings and peace be upon him) stated: 'Then Allah, exalted is He, will declare: "The angels have interceded, the prophets have interceded, and the believers have interceded; only the Most Merciful of all Who shows mercy remains." He will then grasp a handful, and from hellfire there will emerge individuals who never performed any good deeds, turned to ashes. He will cast them into a river at the gates of paradise called the River of Life. Like a seed dispersed onto a riverbank by a torrent, they will surface, resembling pearls with rings around their necks, which the inhabitants of paradise recognise. Upon seeing them, they will say: "These are the freed servants of the Most Merciful: He brought them into Paradise despite their failure to perform good works or send forth any goodness."

These prophetic traditions articulate the profound mercy of Allah, exalted is He. We earnestly hope that He will not judge us solely based on our deeds, but rather, bestow upon us what is appropriate in light of His grace, abundant mercy, and boundless generosity.