



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

THE QUESTIONS WHICH WE WILL FACE IN THE HEREAFTER

Allah is reminding us to prepare for the Hereafter:

"O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do." Qur'an surah al Hashr 59: 18

It is proven in the Qur'aan and Sunnah that when a person dies, he will be called to account for every major and minor action he did in this world, whether it was good or bad. He will be rewarded for his good deeds and punished for his bad deeds.

We have been warned in the last verse that was revealed in the Qur'an:

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
Qur'an surah al Baqarah 2, verse 281

Allah is so Merciful and Just, that ALL THE QUESTIONS WHICH WILL BE ASKED IN THE HEREAFTER HAVE BEEN INFORMED TO US IN THE QUR'AN AND AUTHENTIC HADEETHS.

FIRST STAGE: QUESTIONS IN THE GRAVE

"Allah will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills." (Ibrahim 14:27)

His saying, "And to have eemaan that the deceased will be made to sit up in his grave," it is obligatory to have eemaan that the deceased will be made to sit up in his grave and his soul will be restored to his body and two angels will come to him; one of them is *Munkar* and the other is *An-Nakeer*. So, they will both question him and this is *al-fitnatu fil-qabr* (the trial in the grave) and it is the most severe thing that will come upon the deceased. If he is saved from this trial then he will be saved from that

which comes after it and if he is not saved from this trial then he will be destroyed. There will be no salvation for him.

The two of them will ask him about three matters:

- *Man Rabbuk?* (Who is your Lord?)

So, the believer will say "*Rabbiyy Allaah*" (My Lord is Allaah). Whereas, the *munaafiq* (hypocrite) will say, "*Hah! Hah!! Laa adree* (Hah! Hah!! I do not know)."

Then they will say to him:

- *Maa Deenuk?* (What is your religion?)

So, the believer will say, *Deeniyaal Islam* "My religion is *al-Islaam*." Whereas, the hypocrite and the doubter will say, "*Hah! Hah!! Laa adree* (Hah! Hah!! I do not know)."

Then they will say to him:

- *Man Nabiiyuk?* (Who is your Prophet?)

So, the believer will reply, *Huwa Rasoolullah Salla Allahu 'alayhi wa Sallam* "My Prophet is Muhammad *sallAllaahu `alayhi wa sallam*. Whereas, the hypocrite will say, "*Hah! Hah!! Laa adree* (Hah! Hah!! I do not know)."

So, the believer will have his grave extended wide for him and he will have bedding provided for him from Paradise and a door will be opened for him leading to Paradise and its pleasant wind and its pleasant fragrance will come upon him and he will experience bliss in his grave. He will then say: "*Oh my Lord, establish the Hour so that I may return to my family and possessions.*"

Whereas, the *kaafir* (disbeliever) and the hypocrite, his grave will be restricted upon him and he will be given bedding from the fire and the door to the fire will be opened for him and its heat and its poisonous wind will come upon him.[1]

It will be said to him (the disbelievers and hypocrites):

"You did not know nor did you follow the path of those who knew."

So, he will be struck with a large iron hammer from which he will scream in such a manner that if the two classes (Jinn and mankind) were to hear him they would pass out. Everything except mankind will hear it, and if they heard it, they would pass out; meaning, he would die from terror.

His grave will become constricted upon him until his ribs cave in upon each other. A door to the Fire will be opened for him and its hot wind and heart will come to him, and he will say:

"O my Lord, do not establish the Hour."

And this is the meaning of his saying, "And his soul will be restored to him so that Munkar and Nakeer can ask him about *eemaan*(true faith) and about its legislated duties."^[2]

His saying, "and the deceased recognises the one who visits him when he visit him," and therefore it is legislated to visit the graves because the deceased takes comfort in the presence of the one who visits him and this is from the affairs of the *barzakh* (intermediate period). We do not know about the affairs of the Hereafter and the affairs of the intermediate period except what is established by proof because it is from the *ilm ul-ghaib* (knowledge of the hidden and unseen), which is not known except by Allaah, the Perfect and Most High.

And it is not to be derived from this that anything can be requested from the deceased such that it is said, "*Since he knows the one who comes to him then why shouldn't we request what we need from him?*" We say, this was not legislated by Allaah, the Perfect and Most High, nothing may be requested from the deceased. The Companions (*Sahaabah*) had not used to request anything from the Messenger *sallAllaahu `alayhi wa sallam* even though he was alive in his grave *sallAllaahu `alayhi wa sallam* in a life of *barzakh* (intermediate period), not the life of this world.^[3]

His saying, "and the believer will experience bliss in the grave and the wicked will be punished however Allaah wishes." From the fundamentals of *eemaan* (true faith) is to have *eemaan* in the punishment of the grave and in its bliss, contrary to the *Mu'tazilah*; those who denied it. They say, "*The deceased in his grave is just the same as when we placed him in it, he receives no torment and no bliss,*" relying in this upon their intellects and what they see and on their own thinking and they do not believe in the *ghaib* (hidden and the unseen). An analogy is not to be made between this world and the Hereafter or between the Hereafter and this world. So, it is upon you to have *eemaan* (true faith) in the *ghaib* (hidden and the unseen).

And the punishment of the grave and the bliss of the grave is established. Indeed it is *mutawaatir* in the *ahaadeeth* (meaning something that occurs; every level of transmission of narrations, just so many that every level of transmission, there's so many people who report it that it's impossible they could have got together and lied upon it) that the deceased will either be punished in his grave or otherwise, he will experience bliss.

So, whoever denies the punishment of the grave and he knows of the texts and he knows of the proofs then he is a *kaafir* (disbeliever). As for the one who denies it on account of *ta`weel* (wrong interpretation) or *taqleed* (blindly following) somebody else in that saying or *al-jahl* (ignorant) of it then this person, the truth is to be made clear to him and if he then persists after it has been clearly explained, then he is just to be a disbeliever.

Footnotes:

[1] Translator's side point: You find all of this mentioned in the hadeeth of Baraa` ibn `Aazib *radiyAllaahu `anhumaa*, reported by al-Bukhaariyy (1,369) and reported by Muslim (2,871) in abridged form. And in longer form by Imaam Ahmad in his *Musnad* and by Aboo Daawood in his *Sunan* (4,753).

As for the angels being named as *Munkar* and *Nakeer* then that occurs in a hadeeth of Aboo Hurayrah *radiyAllaahu `anhu*, reported by Tirmithee as hadeeth 1,071, said authentic by Shaykh al-Albaaniyy that the Prophet sallAllaahu `alayhi wa sallam said:

"When one of you is placed in his grave then two angels; black-blue come to him. One of them is called al-Munkar and the other is called An-Nakeer".

[2] Translator's side point: Shaykh Ahmad an-Najmee *rahimahullaah* said in his explanation on this point that they will ask about *eemaan* and about its *sharaai`ee* (legislated duties),

"Perhaps what he intended by this is the general questioning because I do not know anything from the Sunnahs, which indicates that there will be questions about the details of *Islaam* and *Eemaan*."

"And likewise on the point that came, "Then his soul will be gently taken out of him again without any pain." '*Bilaa alam*' (without any pain), meaning without the pain which occurred for him at his first death."

[3] Translator's side point: Shaykh Ahmad an-Najmee *rahimahullaah* said with regard to this point, "and the deceased in the grave recognises the one who visits him," this is based upon the authenticity of the hadeeth which occurs about that. But there is disagreement about its authenticity as far as I know.

Translator's side point: The verifier Khaalid ar-Raddaadiyy said, "There are a number of ahaadeeth which mention that the deceased recognises the one who visits him when he visit him and takes comfort from his visit. However, nothing from them is authentic."

Translator's side point: Shaykh Saalih as-Suhaymee *hafizahullaah* said in his explanation, "This is something, which I do not know any proof for, the point that the deceased in the grave recognises the one who visit him. Rather, what is indicated by the proof is just that he hears the footsteps of those who depart after they have buried him."

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Ithaaful-Qaaree bit-Ta`leeqaat `alaa Sharhis-Sunnah
(A Gift To The Reader In Annotation Of Sharh As-Sunnah)
by Shaykh Saalih ibn Fowzaan al-Fowzaan hafizahullaah
Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*

Transcribed by Saima Zaher.

In a Hadeeth (narration) on the authority of 'Uthmaan, may Allah be pleased with him, whenever the Prophet ﷺ finished burying the dead, he used to stand before the grave and order the Companions to supplicate Allah The Almighty to forgive the deceased and to grant him steadfastness because he was being questioned at that time. [Abu Daawood and Al-Haakim: Saheeh]

SECOND STAGE: QUESTIONS ON THE DAY OF JUDGMENT

The second stage of the person's reckoning will be on the Day of Resurrection (Day of Qiyamah) when he will be brought to account for every major and minor action, even though he has already been brought to account for that in the grave. The first thing for which he will be brought to account for then will be his prayer.

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "The first thing among their deeds for which the people will be brought to account on the Day of Resurrection will be prayer. Our Lord will say to His angels, although He knows best, 'Look at My slave's prayer, is it complete or lacking?' If it is complete, it will be recorded as complete, but if it is lacking, He will say, 'Look and see whether my slave did any voluntary (naafil) prayers.' If he had done voluntary prayers, He will say, 'Complete the obligatory prayers of My slave from his voluntary prayers.' Then the rest of his deeds will be examined in a similar manner."

(Narrated by Abu Dawood, 864; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 770).

OTHER IMPORTANT QUESTIONS

Apart from these, there are five basic queries that will be made to every being as per the following Saying of Rasulullah ﷺ:

“The son of Adam will not pass away from Allah until he is asked about five things: how he lived his life, and how he utilized his youth, with what means did he earn his wealth, how did he spend his wealth, and what did he do with his knowledge.” (Tirmidhi)

This Hadith portrays the situation of every human on Day of Final Verdict. Even if it has passed in answering the rest of inquiries, be it religious or social, it will not be able to enter Jannah (Paradise) until or unless it succeeds in giving satisfying replies to these 5 basic questions:

- 1. How one Lived its Life on Earth**
- 2. How one Utilized its Youth**
- 3. How one Earned its Wealth**
- 4. How one Spent its Wealth**
- 5. What one Did with its Knowledge**

Now let us discuss these 5 fundamental and decisive factors for one`s success or failure in the hereafter in order to understand them better:

1. How One Lived Its Life On Earth

The very first question that the Apostle ﷺ of God has talked about in His Hadith is the asking of one`s central idea of living on earth. It includes the main purpose of one`s life: what main driving force behind its efforts. The Islamic point of view regarding one`s purpose of life is plain and simple, i.e. to spend in veneration of Allah SWT, Who Reminded us:

“And I did not create the jinn and mankind except to worship Me.” [Quran, 51: 56]

It means that the necessary motive behind creation of humans is nothing but to realize the Ultimate Power of the Almighty Lord and Glorify and Pray to Him alone. This faith is commonly known as “Tawheed” which means that one should have concrete belief in the Oneness of God and also fulfill its true spirit through actions. For example, if someone is offering Salah, it is imperative that whether that person is actually performing it for sake of attaining the Pleasure of its Rabb or just as a means of show off in front of fellow Muslims.

The Sunnah (Way of Life) of prophet Muhammad ﷺ should also be an essential part of one's existence and one must also not ignore its significance as Rasulullah ﷺ is the reason mankind has received enlightenment till the end of the world.

"And obey Allah and obey the Messenger and beware. And, if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification." [Quran, 5: 92]

Therefore, everyone will be asked about whether they based their lives around the notion of pleasing and obeying Allah and His Apostle ﷺ or in seeking delight of the world. The Almighty Lord says in His Sacred Scripture:

Then you will surely be asked that Day about pleasure. [Quran, 102: 8]

It means that the time spend in attaining luxuries of the worldly life will hold one accountable on the Occasion of Finding.

2. How One Utilized Its Youth

Although the entire existence of a human is a great test, but its youth has been even greatly emphasized upon. As, it is the age when a person acquires much understanding of things, conscience and also the time of being under the satanic influence much more than the rest of the life, therefore, it will be asked about in particular in what sort of activities one has spent its maturity time in. Whoever spends much of its time in worshipping Allah SWT and curbs its forbidden desires and wishes in its juvenile is regarded as the best among the youth in Islam. One should also repent on its sins as much as it can while being in young age, for it is dearer to the Most Merciful Who readily Pardons His youthful servants. Rasulullah ﷺ said:

"Take advantage of five matters before five other matters: your youth before you become old; and your health, before you fall sick; and your wealth, before you become poor; and your free time before you become busy; and your life, before your death. (Ahmad)

The above stated Hadith is a clear indication of how important the time of youth is in terms of one's accountability. Thus, one should make full use of this time as person is energetic in this age and can make its God happy with worship before getting old.

3. How One Earned Its Wealth

The skills and abilities that Allah SWT gives to everyone in this world are meant to be forms of great assessment. Believing in the fact that the conscience and capability are God-Gifted, one will be held accountable whether it utilized them in earning just and rightful wealth or the otherwise.

"And, We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." [Quran, 2: 155]

The above mentioned Ayah tells that lack of material goods is just a source of testing a person whether it remains patient in time of austerity or not. In brief, the Almighty Lord will ask His servants about their means of collection of assets in the hereafter, therefore, one must be cautious in its ways of gathering money and income.

4. How One Spent Its Wealth

As per the Hadith under discussion, on the Day of Judgment, one will not only be asked about channels of earnings but also concerning where and how it splurged its wealth. Allah SWT says in the Holy Quran:

Your wealth and your children are but a trial, and Allah has with Him a great reward. So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul – it is those who will be the successful. [Quran, 64: 15-16]

Thus, prosperity is considered to be a root of testing by the Almighty Lord, and He has directed one to spend in His way, which could be spending wealth for any good cause like helping out the orphans, widows, poor students etc. The fact of the matter is that one should get ready for being accountable for its expenditures of riches in the hereafter.

v) What one Did with its Knowledge

Allah SWT has granted every human being with conscience to differ between right and wrong. The Holy Quran is also a great form of getting enlightenment about all the matters concerning one`s life. The Creator of the universe says in His Sacred Manuscript:

“And, We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.” [Quran, 45: 17]

Therefore, on the Day of Ruling, whoever got knowledge about the Almighty`s commandments will definitely be held answerable for whether it utilized that insight in its rightful manner or the or else.

In short, the Holy Prophet ﷺ has provided all His followers with 5 crucial courses of actions which will result in one`s success or failure on the Day of Judgment.

SOME OTHER QUESTIONS

The Messenger described the questioning in a speech reported by Imam Muslim that the prophet Muhammad (SallAllaahu alayhi wa Sallam) said: "Allah (S.W.T.) will meet a person and ask him: "O person, Wasn't I generous with you, and made you with a spouse, and made the horses and camels at your disposal? The servant will reply "yes"! Allah

(S.W.T.) will then ask "Did you think that you will meet me?" He will reply: "No!" Allah (S.W.T.) will say: "I will forget you like you forgot me"! Then Allah (S.W.T.) will meet another person and his reply will be the same as the first person. Then Allah (S.W.T.) will meet a third person and will ask similar questions, and the person's reply will be: "O Lord I believed in you, in your books, and in your messengers. I prayed, I fasted, and I gave charity. And he will praise Allah as much as he can. Allah (S.W.T.) will say: "Hold on to your words, Now we will bring the witnesses. The person will ask himself "Who will testify against me?" Then that persons mouth will be sealed, and his thighs, flesh and bones will be asked to speak. They will speak about his bad deeds. He will know that he has no excuse. That is the hypocrite Allah (S.W.T.) will be furious with!"

Allah (S.W.T.) describes that situation in what could be translated as, "On the day when their tongues, their hands, and their feet will bear witness against them as to their actions". surat An-Nur, (verse 24). Also Allah (S.W.T.) says what could be translated as, "And they will say to their skin:" Why did you bear witness against us? "They will say "Allah has caused us to speak, as He cause all things to speak." (Surat Fussillat 41, Verse 21)

On covenants

Also Allah (S.W.T.) will ask us in the Day of Judgment about all of our convenants and promises that have made in our lives. Those promises may be made to Allah (S.W.T.) or made to people. And so Allah (S.W.T) says in what could be translated as, "And fulfil (every) covenant. Verily! The covenant, will be questioned about. " (Surat Al-Israa 17, Verse 34)

Allah (S.W.T.) will also ask us in the Day of Judgment about our hearing, our vision, and our hearts. He will ask us about how we utilized each of them. Allah (S.W.T) says in the Noble Qur'an, in what could be translated as, "Verily! The hearing, and the sight, and the heart, of each of those, you will be questioned (by Allah) " (Surat Al-Israa, Verse 36)

On those on their care

"Every one of you is a guardian, and every one of you will be asked about those in his care. The man is a guardian over his family, and will be questioned about those in his care. The women is a guardian over her husband's house, and will be questioned about that in her care. The servant is a guardian over his master's property, and will be questioned for that in his care." (Narrated by Bukhari and Muslim)

WHY ARE PEOPLE NOT AWARE AND ARE NOT PREPARED TO ANSWER THESE QUESTIONS?

1. Guidance is ONLY from Allah:

Guidance to the truth is in the hand of Allah alone and no human being has any share in that, as Allah said to His Messenger (peace and blessings of Allah be upon him) (interpretation of the meaning):

“Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.”

[al-Qasas 28:56]

Allah guides whomsoever He wills and sends astray whomsoever He wills. He has told us that He guides those who obey Him and turn to Him, as He says (interpretation of the meaning):

“While as for those who accept guidance, He increases their guidance and bestows on them their piety.”

[Muhammad 47:17]

2. The nafs = prone to evil

Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 12: 53

3. Deceived by shaytan

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." 7: 17

4. Love of the dunya

On the authority of Thawbaan , the Prophet said:

“The People will soon summon one another to attack you as people when eating invite others to share their food.” Someone asked, “Will that be because of our small numbers at that time?” He replied, “No, you will be numerous at that time: but you will be froth and s.cum like that carried down by a torrent (of water), and Allah will take the fear of you from the breasts (hearts) of your enemy and cast al-wahn into your hearts.” Someone asked, “O Messenger of Allah, what is al-wahn?” He replied, “Love of the world and dislike of death.” [An authentic hadith recorded by Abu Dawud and Ahmad]

5. Failed to seek knowledge

"It is only those who have knowledge among His slaves that fear Allaah" [Faatir 35:28]?

Shaykh al-Islam Ibn Taymiyah said in *Majmoo' al-Fataawa*, 17/21:

The meaning of the verse *"It is only those who have knowledge among His slaves that fear Allaah"* is that no one fears Him except the one who has knowledge. Allaah tells us that everyone who fears Allaah has knowledge, as He says in another verse (interpretation of the meaning):

"Is one who is obedient to Allaah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: 'Are those who know equal to those who know not?'"

[al-Zumar 39:9]

6. Failed to understand the purpose of life
7. Thinks that death is far away and that one is still too young
8. Wrong companions