



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL
THE PEOPLE OF REGRET IN THE HEREAFTER

THE HEREAFTER

Once a human being passes away, that is the end of the journey in this life – the journey which all of us are meant to prepare for the even longer journey in the hereafter.

There are 3 important stages in the Hereafter:

1. The Questions in the grave
2. Life in the Barzakh
3. The Day of Judgment – after the blowing of the trumpet.

The question in the grave is a serious matter where we will be questioned by the most horrible looking angels – munkar and nakir. Some people will not be able to answer the questions and a hammer will hit the head of the one who cannot answer the question. If this hammer were to hit the mountains, they will crumble. That is why there will be screamings which can be heard by Allah’s creations except mankind.

We know in a authentic hadith that the Day of Judgment is 50,000 years long. We have not been informed of the length of time in the Barzakh but in authentic hadiths we know some people will face punishments.

For sure it is a long journey, which must be prepared with our deeds and our belief in Allah and His Mercy. If we fail to prepare adequately then we will fall into the category of the people of regret

Who are the people of regret?

Life as we know it can bring with it all sorts of grief, stress and regret. At times, such stress is due to financial worries, other times it relates to health concerns, whilst at other times its anxiety is due to an enemy that awaits. The grief of this world is of

many types and of varying degrees, however, no matter how serious stress becomes, you are very unlikely to see it causing a mother to “forget her baby”, or a “child to go grey” or for “people behaving as if they are drunk”. These descriptions are exclusive to only one specific day of stress and regret. That is the Day of Judgement. Allāh said,

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“On the Day you see it every nursing mother will be distracted from her nursling, and every pregnant woman will abort her pregnancy, and you will see the people appearing intoxicated although they are not intoxicated; but the punishment of Allāh is severe.” [1] 22 2

A day so intense that it has been described as,

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“...a day that will make children turn grey.” [2] 73: 17

On this day of colossal stress and unimaginable fear, people – in their billions – will only be of two categories.

The first category

A group who feel safe, secure and inexplicably at peace. These people singled out Allāh in worship, they tackled every sin of theirs before death and lived a life of preparation for the Day of Allāh’s meeting, thus Allāh said about them,

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“Those will have security...” [3] 6: 82

And He said,

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“The Greatest Terror (the Day of Judgement) will not grieve them” [4]

The second category

They are the terrorised and regretful ones, who will be heard screaming out:

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“..How great is our regret for not giving it thought!” [5]

A second group will be heard pleading as they lower their heads in shame,

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“O our Lord, we now see and we hear so return us so that we may do good, we are now certain!” [6]

And a third group will be heard screeching

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“O I wish that I was dust!” [7]

This is, in fact, one of the most disturbing realities about the Day of Judgement where you find yourself unable to hand over a single good deed to your mother, father, child, spouse or friend, despite your intense love for them, for you will be just as desperate for every good deed as they are whilst, on the other hand, you will be forced to hand over your good deeds to people whom you had despised, people you had back stabbed, mocked, abused or oppressed in any way. Is this not such a frightening contrast.

The regret of every individual who did not use the minutes and hours of his days to build his hereafter

This is in reference to a person who was urged week in week out to drop sinful practices, to reshuffle his cards, to refocus his attention on the home of the Hereafter and to create a vision in Dunya that would lead him to Jannah but failed to do so. Such a person will break down in a fit of regret on the Day of Judgement, as they will be heard screaming:

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"I wish that I had prepared for my life." [\[15\]](#)

Through these examples we learn that he who turns a blind eye towards his Hereafter will be in excruciating regret. What greater regret in life could exist than a person who may have mocked the blind today, people who are given vision on the day of Judgement whilst he is made to go blind? Or, a person who is made to see his potential home in Jannah with all its luxuries but is then escorted to oblivion instead? Or a person who sees his friends on the Day of Judgement, friends who find no words for him except 'Didn't I tell you?'

What do we do? Let us create an action plan based upon what we have learnt, for the opportunity of changing this fast-approaching regret into an opportunity is still open.

The first cause of regret that we mentioned was in relation to the abandoning of Surat Al-Baqara, so create a plan to recite this Sūrah frequently in your house as it evicts Shayṭān from it. Team up with a friend and create a plan to memorise it if you can and set a deadline for yourselves; make an effort to understand every one of its āyāt.

The second cause of regret was in relation to gatherings where Allāh's name is not mentioned. Create a plan to deal with this by ensuring that you remember Allāh one way or another during every one of your sittings with family, friends or online communications. This could be by offering a passing reminder to stop people in their tracks when backbiting takes places or its likes.

The third cause of regret was regarding those who aspire for positions of authority, particularly when others who are more suited than them are available. Let us deal with this one by, as a general rule, preferring to work behind the scenes, acting as hidden servants of Islām as much as possible, whilst genuinely despising the limelight.

The fourth cause of regret was acts of worship that are filled with holes of showing off. Sincerity is an ongoing struggle for every one of us and so our plan to deal with this potential regret is to monitor our sincerity before every statement or action of

ours even more carefully than the diabetic monitor their blood sugar levels. Your hereafter depends upon it.

The fifth cause of regret was the prospect of handing over your good deeds to those you have wronged or receiving their sins. Our plan for this must involve a begging of forgiveness from those we have harmed either with our words, our hands, or our plotting. It is true that it is tough and requires courage, but one thing that you must never donate is your good deeds and so beg for their forgiveness before it is too late.

The sixth cause of regret was related to those who did not use their lives efficiently in preparation for their Hereafter. As wakeful Muslims who fears the regret of the Day of Judgement, you and I must not 'take each day as it comes' but must be consciously working towards clearly defined targets for a clearly defined vision. Prepare by brainstorming the talents and resources that Allāh has given you and then, through consultation with family, friends and scholars, endeavour to develop a clear vision regarding your project in Dunya in preparation for the Hereafter.

Moments before he passed away, Sufyān AthThawri was heard saying:

ت زودا قدم الموت ب عدق بيت ولا *** ال تقى من ب زادت رحل لم أدت إذا
أر صدا كان كما ترصد لم وأذك ***كم نله ت كون لا أن على ندمت

“If you depart to the hereafter without preparing the luggage of piety ..

And on that Day you meet those who have ..

You will regret not having been like them ..

And that you had not prepared as they had”

Source: www.islam21c.com

Notes:

[1] Al-Qur’ān, 22:2

[2] Al-Qur’ān, 73:17

[3] Al-Qur’ān, 6:82

[4] Al-Qur’ān, 22:103

[5] Al-Qur’ān, 6:31

[6] Al-Qur’ān, 32:12

[7] Al-Qur’ān, 78:40

[8] Al-Qur’ān, 19:39

[9] Bukhārī, on the authority of Abū Huraira

[10] Muslim, on the authority of Abū Umaama

[11] Abū Dāwūd, on the authority of Abū Huraira

[12] Bukhārī, on the authority of ‘Ā’isha

[13] Al-Qur’ān, 39:47

[14] Bukhārī, on the authority of Abū Huraira

[15] Al-Qur’ān, 89:24

