

After the Resurrection the people will be brought to *hisaab* (account) and will be rewarded or punished for their actions. And the proof is His saying, He the Most High:

“So that He may recompense those who did evil for what they did; and that He may reward those who did good with the best reward of Paradise.”¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the meaning of *hisaab* in this context is:

- a) maths
- b) accountancy
- c) punishing the people who have committed no sins
- d) none of the above ²

Answer: d)

Q2. That regarding the Muslims on the Day of Resurrection, the first category:

- a) are those who will enter Paradise without punishment or reckoning ³
- b) are mentioned in the hadeeth of Jibreel
- c) are mentioned in the hadeeth of the seventy thousand entering Paradise
- d) will go to the Hellfire forever

Answers: a) c)

Q3. That regarding the Muslims on the Day of Resurrection, the second category:

¹ Soorah an Najm (53) aayah 3

² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The hisaab has the meaning of munaaqashah (interrogation) of the people of sins.

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Muslims will be of three categories on the Day of Resurrection:

The first category from them are those who will have no hisaab (reckoning) and will enter Paradise without any reckoning or punishment, just as occurs in the hadeeth of the seventy thousand who will enter Paradise without any reckoning and without any punishment.

[Hadeeth reported by al Bukhaaree (5705) and Muslim from the hadeeth of ‘Imraan ibn Husayn radi Allaahu ‘anhu]

- a) are those who will have a severe and difficult reckoning
- b) will have a reckoning like *al 'ard* (the Earth)⁴
- c) will have their records of deeds closely examined⁵
- d) will be from those people who are happy⁶

Answers: d)

Q4. That with regards to the reckoning of the *kuffaar*, then they:

- a) will be rewarded for their good deeds
- b) will enter Paradise briefly before entering the Fire
- c) will enter the Fire briefly before entering Paradise
- d) have no *hasanaat* (good deeds)⁷

Answer: d)

Q5. That the *meezaan*:

⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The second category of the people are those who will be given a light reckoning, and it is al 'ard (presentation of the record) only. He is not taken to account with the reckoning of interrogation but rather will be reckoned such that the record is just presented to him.

And this person is also (as well as the first category) one of the people of bliss.

⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The third category: those who will receive a reckoning involving interrogation and this person is in great danger, because of his *sall Allaahu 'alaihi wa sallam* saying:*

Whoever has his record closely examined will be punished.

[Reported by al Bukhaaree (103) and Muslim from the hadeeth of 'Aaishah radi Allaahu 'anhaa]

⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

As for the one who is given his record of deeds in his right hand, then he will soon receive a light reckoning and he will return to his family joyful.

Soorah al Inshiqaaq (84) aayaat 7 to 9

⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for the *kuffaar* (disbelievers) then the scholars differ regarding them: will they receive a reckoning or will they not receive a reckoning?*

So from the scholars are those who say that the disbelievers will not receive a reckoning because they (the disbelievers) do not have any good deeds. Rather they will be taken straight to the Fire because they have no good deeds.

*And from the scholars are those who say (that) they will receive a reckoning with a *hisaab* (reckoning) of *taqreer* (confession), meaning a (confession) of their deeds, their *kufr* and their apostasy. Then they will be taken to the Fire.*

- a) is used to weigh up the deeds of the servants
- b) is not a real set of scales but just a metaphorical idea
- c) cannot weigh bad deeds ⁸
- d) is identical to the scales that we have in this life

Answer: a)

Q6. That a person need have no fear of:

- a) having his *saa-iyyaat* outweighing his *hasanaat* ⁹
- b) receiving his record in his left hand ¹⁰
- c) the Reckoning
- d) none of the above

Answer: d)

⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the meezaan (balance) means the apparatus upon which the deeds of the people will be weighed. The good deeds will be placed on one scale and the evil on one scale.

⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

**So whoever's balance of good deeds is heavy, then they will be the successful ones.
And whoever's balance of good deeds is light then they are the ones who have caused their own souls to be in loss.**

Soorah al Mu-minoon (23) aayaat 102 to 103

¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The person who is given the record in his right hand, then his reckoning will be easy.
And whoever is given his record in his left hand, then his reckoning will be difficult and he will see the terrors and the huge dangers and he will go on from one danger to the next in the different stages of the Resurrection, and the Reckoning, and Gathering.
These are terrifying matters if we were to reflect upon them.*

And whoever denies the Resurrection is a disbeliever¹¹, and the proof is His saying, He the Most High:

“Those who disbelieve claim that Allaah will not resurrect them after death.

Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world).¹² And that is easy for Allaah.’¹³”

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a person who denies the Resurrection is a *kaafir* because he has denied:

- a) something which everyone on the face of the Earth accepts
- b) one of the pillars of *eemaan*
- c) something which Allaah informed us of
- d) something which the Messengers informed us of

Answers: b) c) d)

Q2. That denying the Resurrection is:

- a) *kufr*
- b) one of the pillars of *eemaan*
- c) something which no one in our time does
- d) something that not even the *mushriks* in the Prophet *sall Allaahu ‘alaihi wa sallam*’s time did¹⁴

¹¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Whoever denies something which Allaah has informed of – regardless of whether it is regarding the Resurrection or regarding some of His Attributes or regarding the rulings and acts of worship or any information (which He gave us), has committed apostasy. And that is from the matters which nullify Islaam.

¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Wisdom behind the Resurrection is recompensing the servants for their deeds. And His saying, He the Most High:

...then you will certainly be informed...

Meaning – that you will be informed of your deeds and recompensed for them.

¹³ Soorah at Taghaabun (64) aayah 7

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: a)

Q3. That affirming that the Resurrection will take place:

- a) is *kufr*
- b) is one of the five pillars of *eemaan*
- c) is accompanied by an oath in some *aayaat* from the Qur-aan
- d) is something that the *mushriks* in the Prophet *sall Allaahu 'alaihi wa sallam*'s ti¹⁵me did

Answer: c)

Q4. That in which of the following Sooraahs does the Prophet *sall Allaahu 'alaihi wa sallam* swear by his Lord that the Resurrection will take place?

- a) Soorah al Qiyaamah (the Resurrection)
- b) Soorah Yoonus (Jonah *'alaihissalaam*)¹⁶

*They say that there is no Resurrection after death – the people of shirk and the worshippers of idols. In the time of the Prophet *sall Allaahu 'alaihi wa sallam* they used to dispute about the Resurrection.*

“How can that occur when we have become crumbled bones?” They said, “That would be a return resulting in loss.”

Soorah an Naazi'at (79) aayaat 11 to 12

And they said,

“Who can give life to the bones when they have crumbled to dust?”

Soorah YaaSeen (36) aayah 78

And from their disputing was:

“Does he (the Prophet Saalih) promise you that when you have become dust and bones that you will then be brought out anew from your graves? How far fetched, how far fetched is what you are being promised.”

Soorah al Mu-minoon (23) aayaat 35 to 36

¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And Allaah, the Majestic and Most High, has commanded His Prophet *sall Allaahu 'alaihi wa sallam* to swear an oath by Him upon the Resurrection.*

He said:

Yes, by my Lord...

This is an oath.

...you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world).

This aayah is one of the three aayaat in which Allaah commanded His Prophet to swear an oath upon the Resurrection.

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The first aayah is from Soorah Yoonus:

And they question you, “Is it true?” Say, “Yes, by my Lord, it is indeed true and you cannot render Allaah incapable.”

Soorah Yoonus (10) aayah 53

- c) Soorah al Qaari'ah (the Striking Hour of the Resurrection)
- d) Soorah al Kaafiroon (the Disbelievers)

Answer: b)

The second is in Soorah Saba':

And those who disbelieve say, "The Hour will not come upon us."

Say, "Yes, by my Lord, the Knower of the hidden and the unseen, it shall certainly come upon you. Not even the amount of the tiniest ant in the Heavens or the Earth escapes Him - nor anything smaller nor anything greater - except that it is confirmed in a Clear Book."

In order that He should reward those who believe and do righteous deeds. For them there will be forgiveness and generous provision.

Soorah Saba- (34) aayaat 3 to 4

So Allaah commanded His Prophet to swear by Him upon the Resurrection and upon the establishment of the Hour.

And the third aayah is that which is with us from Soorah at Taghaabun:

"Those who disbelieve claim that Allaah will not resurrect them after death.

Say (O Muhammad), 'Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). And that is easy for Allaah.

Soorah at Taghaabun (64) aayah 7

Allaah sent all of the messengers as bringers of good tidings and as warners, and the proof is His saying, He the Most High:

“Messengers who were sent as bringers of glad tidings and as warners so that Mankind should have no excuse with Allaah after the sending of the messengers.”¹⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That believing in the Messengers:

- a) is one of the six pillars of *eemaan* ¹⁸
- b) is obligatory
- c) necessitates believing in all the Messengers ¹⁹
- d) is something which Muslims, Jews and Christians do in exactly the same way

Answers: a) b) c)

Q2. That the Messengers:

- a) were three in number
- b) were many in number ²⁰

¹⁷ Soorah an Nisaa- (4) aayah 165

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He sall Allaahu ‘alaihi wa sallam said:

Eemaan is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers...

¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So it is essential to have eemaan in all of the messengers, from the first of them to the last of them. So whoever denies a single messenger, then he is a disbeliever in all of them, just as He, the Most High, said:

Those who disbelieve in Allaah and in His Messengers want to make a distinction between believing in Allaah and in His Messengers and they say, “We believe in some of them and we disbelieve in some.” And they wish to take a path in between that. They are the disbelievers in truth and We have prepared a humiliating punishment for the disbelievers.

Soorah an Nisaa- (4) aayaat 150 to 151

²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For the messengers were many; and therefore there occurs in the hadeeth that they number:

One hundred and twenty four thousand (prophets) and the messengers from them were three hundred and fifteen all together.

[Hadeeth reported by Ahmad in his Musnad from the hadeeth of Aboo Umaamah al Baahilee radi Allaahu ‘anhu and declared to be saheeh by al Albaanee in as Saheehah (2668)]

- c) includes only those whose names we have been told of in the Qur-aan
- d) includes only those whose names we have not been informed of

Answer: b)