Chapter Four

Resurrection and Day of Judgement: The fate of Soul after death:

4.1 Resurrection of soul

Islamic concept of resurrection of soul is found in the "Holy Qur'an and tradition, with resurrection, a new life starts with a new body in the Hereafter. At a time the assumptions pertaining to paradise or hell are projected to the soul, the individual commences to experience them. Allah Almighty, the Creator of infinite images, odours, voices, tastes and feelings pertaining to this worldly life, will in the same manner create endless images and feelings of paradise and hell. The creation of all these are very easy for God. Allah Almighty says in His "Holy Qur'an":

"When He wills on something, He just says to it, 'Be!' and it is."¹

Similarly He says in another place of Qur'an:

"Verily, when He intends A thing, His command is "Be" and it is"²

So, it is evident that things are happened according to the sweet will of God.

The earthly life is called mortal life. During this mortal life man's physical death seems to make a break. But this death is not the end of life. Allah ascertains that there will be a resurrection for every soul for judge-

1. Al Qur'an, Surat Al Baqarat, Juz 1 verse 117.
2. Ibid, Surat Yasin 36 Juz 23, verse 82.
The Holy Qur'an reads:

"After that, at length you will surely die. Again on the Day of judgement, you will be raised up."\(^3\)

Again in another part of Qur'an Allah Almighty said:

"You, by my Lord, you will be surely raised up and then you will be told (the truth) of all that you did. And that is easy for Allah."\(^4\)

Almighty God starts the Day of resurrection for all souls created in this world with a sudden sounding of the trumpet.

For the first time, when the trumpet is blown, heaven and earth will be crushed and the entire physical world will come to an end. Not a single living soul will be left.

The 'Holy Qur'an' holds that apart from all the created beings, the entire universe will also confront death like men all animals and plants will die. Even the planets and stars will die. Because death is the common destiny and goal for all those are created by God. On a predestined day, in God's presence, all people, all living beings, the sun, the moon, the stars, after all, all the physical world will be destroyed. According to the 'Holy Qur'an' this day is called the "Day of Resurrection." This is "...............the Day mankind will stand before the Lord of all the Worlds"\(^5\)

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3. Ibid., Surat Al Mu'menun 23 Juz 18 verse 15, 16.
4. Ibid., Surat Al Tagabun 64 Juz 28.
The death of the universe is awful, so as the death of man is terrible. On the Day of Resurrection, those who did not have faith previously in Allah, will have a profound feeling in God's greatness and power for the first time.

The Day of Resurrection is a day of regret, torment, grief, pain and great confusion for disbelievers' souls. A soul witnessing the Day of Resurrection will be seized by some grave fear. This fear is beyond the description and is hundred times more terrible than all the fears one is likely to experience in this universe. The 'Holy Qur'an' has described in detailed of each and every phase of the Day of Resurrection. This is the Day of no return from this day the real life has been started. The sound of trumpet arouses an uninterrupted fear, terror and confusion for disbelievers' souls. The sound of trumpet heralds the commencement of the difficult days for the sake of disbeliever's soul which will extend to eternity. Thus Allah Almighty mentions in surat al-Muddaththir regarding the disbelievers' souls:

“For when the Trumpet is sounded, that Day will be a difficult day, not easy for the disbelievers."

It goes without saying that the sound of the trumpet will creat a great terror and unrest among disbelievers. All people will spontaneously acknowledge that “something” is happening. The unrest felt by disbelieving

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people soon turn into panic and horror. The consecutive occurrences following the sound of the Trumpet will raise this horror which is beyond the range of human mind and knowledge. All these dread, fear and confusion of the Day of Resurrection will be caused by the disbeliever's heedlessness. The more heedlessness a man is the more his dread will be on that day. The feeling of fear and horror that commences with death never ends for all eternity. Each occurrence becomes a source of fear for them. Every dreadful event which he confronts will also nurture his future fears. This fear will be so intense that it will even turn children's hair grey.

The Qur'an reads:

"How will you safeguard yourselves, if you deny Allah, against a Day which will turn children grey, by which sky will be split apart? His promise will be accomplished."

The persons who thought that Allah is unaware of their deeds, then they realise that Allah has postponed their judgement until the Day of Resurrection. This is stated by Allah:

"Do not think of God to be unaware of what the wrongdoer's do.

He is merely giving them respite against a Day when the eyes will fixedly stare in horror."

The fear felt by disbelievers in another verse of Qur'an is described

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8. Ibid., Surat Ibrahim 14 Juz 13 Verse 42.
as follows: The (Day) of clamour: what is the (Day) of clamour? And what will explain to you what the (Day) of clamour is? It is the Day when mankind will be like scattered moths and the mountains like tufts of carded wool.9

The strongest bond is the love and affection in this dapple variegated world and feeling of safeness, a mother feels for her child. However, the Day of Resurrection will break even this strong bond. Dread keeps anything under its control. Great shock will make people lose their sense and consciousness. The confused will run about like drunks. The intensity of Almighty God's wrath makes them lose their consciousness and sense:

"O mankind! fear your Lord! For the convulsion of the Hour (of judgement) will be a thing terrible.

On the day they see it, every nursing woman will be oblivious of the baby at her breast and every pregnant woman will abort the contents of her womb, and will think people drunk, when they are not drunk; it is just that the punishment of God is so severe."10

Besides, fear and dread, another grievous feeling man will experience on that day is desperation. Men take necessary precautions against all possible calamities; against the most fatal calamity, floods, the most powerful earthquakes, violent storm, fatal cholera and the most horrible

10. Ibid., Surat al-Haji-22 Juz 17 verse 1 - 2 also cited in Doomsday and life after death.
nuclear war. In all these dangerous calamities man finds ways to protect himself and builds shelters.

But, on that day, there will be no secure place where the soul can take refuge. No soul will get any help from even God. There will be no other person or authority who could give assistance. In the days of past, man sought help and guidance from science and technology. But on that day, all the laws of science and technology will be destroyed. Even if the developed technology could enable one to flee to the remotest point of space, God's wrath would find him therein. Because the Day of Resurrection pervades the entire universe. He may live safely not only on earth but also on the remote stares, but will have to surrender to the will of God, with the sun, "Compacted in blackness," and the stars "falling in rapid succession."11

The frustration and disappointment into which human souls will fall on the Day of Resurrection is described as follows:

"And the moon is eclipsed and the sun and moon are fused together. On that Day man will say, 'where can I run?' No indeed! There will be no safe place. That Day the only resting place will be your Lord."12

The "Holy Qur'an" told. "On the Day the earth is changed into a different earth, and the heavens likewise, mankind shall stand before God, the

12. Ibid., Surat al-Qiyamah 75 Juz - 29 Verse 8 - 12.
One who conquers all."

"A new earth and a new heaven" implies to the entirely changed conditions. This new and unacquainted environment prepared for the Final Judgement which is stated in the words of the Qur'an:

"(When) They will ask you about the mountains. Say, 'My Lord will uproot them and scatter them as dust. He will leave them as a barren, level plain on which you will see no dip or gradient".

The Holy Qur'an gives a vivid account regarding the day of resurrection.

"Allah Almighty explains the situation of that day:

"The trumpet shall be sounded, when behold! From the tombs (men) will rush forth to their Lord! They will say: "Ah! Woe unto us".

Who has raised us up from our beds of repose? (A voice will say:) "This is what The Most Gracious had promised. And true was the Word of the messenger!".

When the Angel Israfil will sound the Trumpet for a second time, then the deads will rise from their graves as in a stupor, and they will be confused in such new plights. Gradually they will regain their reminiscence and personality.

They will recollect and understand that in all likelihood, Almighty Allah had already declared the Hereafter in their probationary lives and

15. Ibid., Surat Yasin 36 Juz 23 verse 51, 52.
the word of Allah's messenger has come true and is being fulfilled which was quite surprising and remote at a time. According to Qur'anic verses all souls will rise with their new bodies from their own graves in the day of resurrection and they will hasten to their Lord for the judgement. The Quran gives an account of these happenings as follows:

"The trumpet will be blown and those in the heavens and those on the earth will all lose consciousness, except those God wills. Then it will be blown a second time and at once they will be standing upright, looking on And the earth will shine with the pure light of its Lords."16

Here God provides a detailed account of the situations which will take place in that day.

The term Saiqa implies the idea of a swoon, or to loss of all kinds of consciousness of being. It means a cessation of the natural and normal functioning of the life. With the first sounding of the Trumpet, the whole world will be ceased in functioning. Human soul for the time being will loss all memory or consciousness of time or place or personality. After the second sounding they will stand in a new world. They will see with manifest vision than even before, Then judgement17 will proceed.

During the time, when trumpet is blown for the second time, Allah Almighty calls upon the deads from the earth. According to this call,

17. The Holy Qur'an, English Trans. of the meanings and commentary, Note 4343.
they will hurriedly "emerge from their graves with downcast eyes, like swarming locusts."\textsuperscript{18}

In this context Allah says:

\begin{quote}
(Then, when) He calls you forth from the earth, you will emerge at once.\textsuperscript{19}
\end{quote}

\begin{quote}
The Day the earth splits open all around them as they come rushing forth, that is a gathering, easy for Us to accomplish.\textsuperscript{20}
\end{quote}

Now it goes to prove by Qur'anic verses that after the deads are risen, from their graves, they will be hastening towards their goal, they will imitate their inviter\textsuperscript{21} God who will call them with their necks extended to Him. This call will not be similar to any other call of the world. The Qur'an reads:

\begin{quote}
On the Day the Summoner summons them to something unspeakably terrible.\textsuperscript{22}
\end{quote}

\begin{quote}
On that day they will follow the Summoner who has no crookedness in Him at all.\textsuperscript{23}
\end{quote}

\begin{quote}
That Day they will emerge swiftly from their graves as if rushing to rally to the flag.\textsuperscript{24}
\end{quote}

Now it is evident that the people who transgress the limits of Allah,

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\item \textsuperscript{18} Al-Qur'an, Surat al-Qamar : 54 Juz 27 Verse - 7.
\item \textsuperscript{19} Ibid., Surat ar-Rum - 30 Juz - 21 Verse 25.
\item \textsuperscript{20} Ibid., Surat Qaf : 50 Juz - 26 Verse - 44.
\item \textsuperscript{21} Yahya Harun, Death Resurrection Hell. p 81.
\item \textsuperscript{22} Al-Qur'an, Surat al-Qamar 54 Juz - 27 Verse - 6.
\item \textsuperscript{23} Ibid., Surat Taha 20 Juz - 16 Verse 108.
\item \textsuperscript{24} Ibid., Surat al-Ma'arij 70 Juz - 29 Verse - 43.
\end{itemize}
who did not obey Him, insisted on their own principles and remained arrogant, will spontaneously become obedient and surrendered to Him immediately after they are raised from the graves. Voluntarily they will respond to this call. Because the test in this material world will be over, now, they will have no other choice but to conform the ordinance of God. They will have no power and ability to prohibit this call. Now this goes to well prove that this is a "pitiless day". The Qur'an explains:

"With necks outstretched, eyes transfixed, rushing headlong to the summoner, the disbelievers will say: 'This is a pitiless day!'"  

Now it is explicit that the disbelieving souls will run forward, they will show absolute obedience. On that day, the importance will be given only in pure faith in God. But the disbelieving souls are bereft of it. So, their hearts are "hollow" as they are rushing "headlong— heads back, eyes vacant." 

Now it is evident from the verse that they will be heading forwards a certain point in the crowds:

Again the Qur'an states:

"The Day the trumpet is blown and you come in droves"

"The Trumpet will be blown and at once they will be sliding from their graves towards their Lord. They will say "Alas for us! Who

26. Ibid., Surat Ibrahim 14, Juz 13, Verse 43.
has raised us from our resting place? This is what the All
Merciful promised us. The Messengers were telling the truth.  

The sorrowful exclamation “Alas for us!” is the expression of disappointed souls. When the disbeliever’s soul witnesses his own resurrection realises that God’s prophets who conveyed this message throughout his whole life had told the truth. Then he believes that he will be subjected to the “eternal Hell” regarding which the disbelievers’ souls were threatened. In that situation he discards all doubts on that subject and comes to compromise with the fact that there is nothing like “eternal sleep.” His despair is increased by his diminishing hopes of salvation from the forthcoming torment.

During that circumstances disbelievers’ souls feel frustration, fear, horror and they become disappointed. They seem frightening: their complexions are black, dust covered. They will be openly humiliated. Allah Almighty says:

“That Day some faces will be dust-covered, overcast with gloom. Those are the dissolute disbelievers.”  

Again Allah states in another place of Qur’an:

“Whosoever God guides is truly guided. But as for those He leads astray, you will not find any protectors for them apart from Him. We will

27. Ibid., Surat Yasin 36 Juz - 23 Verse - 51, 52.
bring them before Us on the Day of Resurrection, flat on their faces, blind, dumb and deaf. Their shelter will be Hell. Whenever the Blaze dies down, we will increase it for them."\textsuperscript{29}

Now it is evident that the disbelievers' souls with their degraded and terrible appearance will be separated from the believers' souls at first sight. This is noteworthy that it is the beginning of the end of this group of people who were the revolutionist against the verses of the Qur'an and was arrogant in this world.

Some people think that there is no life after death. Further there can be no responsibility for our earthly activities what we see during our present day to day life. If their assumption is correct, then all the profits of deceit, fraudulence, imposture and mischievousness which are remained unpunished in this world—will certainly remain with the wicket. And all the losses and pain suffered by integrity and righteousness, if they find no compensation in the life, will never find any compensation. This would be an odd result in a world of justice. We are taught that this is not true,— that it is certain that the balance will be remedied in a better future world; that there will be a resurrection of dead; and that on that occasion the full import of all we did be made plain to us and our moral and spiritual responsibility will be fully enforced.

Allah ascertains about the resurrection of soul in the following verse:

\begin{quote}
\textsuperscript{29} Ibid., Surat al-Isra 17 Juz 15 Verse 97.
\end{quote}
"On the day when Allah will raise them all together (again) and tell them of their deads (which) Allah has reckoned and which they forgot. And Allah is witness to all things."\textsuperscript{30}

Its explanation is that when Allah will raise all the souls from their graves and will stand before Allah on the day of reckoning. Then Allah will tell all the souls of their deeds (or their doings, or their conduct)\textsuperscript{30}.

In this life there may be certain illusion or obscure in our spiritual vision. We see things from various points of view. Some times we conceal our real purpose. Sometimes we pretend to virtues which we do n't have. And sometimes others may attribute us some virtues and we may believe ourselves about such virtues. In contrary, we may not believe also. Sometimes it happens to our life that we forget which is to be remembered really, again we remember what is to be forgotten actually. This is because, we are possessing a little knowledge., that is why, our estimation and calculation becomes false. Because our mental horizone and vision is very narrow.

On the day of reckoning, all this will be remedied. Then we shall be able to see the true values ourselves. Further, we shall be able to see the inwardness and significance of things in our own lives, which we did not see before.

To emphasize upon the resurrection of soul Allah Almighty expresses

\textsuperscript{30} Ibid., Surat al Majadila Juz 28 Verse 6.
in His Holy Qur'an.

"All this is so because Allah is the Truth. It is the He who restores (gives life to) the dead and it is He who has power over all things." 31

To draw the attention of mankind to the resurrection of soul God asserts:

"And verily the time will come; there is no doubt about it. That Allah will surely raise up all who are in the graves." 32

Obviously, the Qur'anic verses carry the following truths: (1) That God is truthful (2) That God gives life to the dead (3) That God is All powerful over every thing (4) That the hour of judgement is bound to come and (5) That God most surely raise the dead to life.

The illustration of the five truth is that if God is assuring us that there will be a judgement day after resurrection and God will raise the dead to life, it can never be doubtful and it is surely correct. Because God is always Truthful and All powerful as well. Nothing is impossible for Him because He has made this whole variegated world Himself from nothing, so He is surely capable of raising the dead to life also. By and large, if we cast a glance around us. We see that there are countless seeds of a variety of things which are scattered in various places by the birds and wind. There are roots of plants and trees which are concealed in the land.

In this arid land there is no trace of any plant life. Such arid and bar-

31. Ibid., Surat Al Hajj 22, Juz 17 Verse 17.
ren land seem altogether dead. But when the rain fall on such arid land, fresh life begins to grow all over. All dead roots are resurrected.

Every lifeless seed becomes a living plant. This process of the resurrection of the dead always takes place before our own eyes.

The Day of judgement is inevitable and that God is bound to raise all those who have suffered from death. This is a logical assumption. If a knowledgeable person will look at the activities of God as reflection of God's power, then he is bound to be convinced that He has the power to bring about the Doomsday wherever He wills. Moreover, He can also resurrect all those who are dead, i.e. the same person whom He once brought into existence from nothing.

**The purpose of resurrection of souls**: The resurrection of soul is meaningful and purposeful. All human beings are accountable for what they do. There is a logical connection between the resurrection and doomsday. Without the resurrection of souls, doomsday is meaningless. So both are co-related. Again without the account of human soul, the creation of soul is meaningless. Hence the resurrection, doomsday and account of soul are inevitable. For instance, if a man intrusts his wealth, property or business to any one, then sooner or later he will call the intrustee to account for the same.

Similarly, our Almighty God has created soul (man) and intrusted him this dapple variegated world with its immense resources and endowed
him with enormous powers, would certainly call him to account. Human soul is bestowed with knowledge or wisdom which is the super excellent bestowment of God. Whatever man has exercised this contribution in a good way or bad way. For that purpose man is accountable to God. Additionally, some criminals, who have managed to escape from the punishment of the world, will be brought to account. Further, some people who are deprived of their reward in this world will have to be.

There will be no friendship, kinship and co-operation for soul on the Day of Resurrection:

On the Day of Resurrection, every soul will be too occupied to worry about others. He will not even recognise his own parents, brother, sister, spouse, children and other relatives. The intense terror of the Day of Resurrection will make everyone concern himself over his own affairs.

Almighty God describes Himself:

"What will convey to you what the Day of judgement is? Again! what will convey to you what the Day of judgement is? It is the Day when a soul will have no power to help any other soul in any way. The command that Day will be God's alone." 33

"When the Deafening Blast comes, that Day a man will flee from his brother and his mother and his father and his wife and his


(129)
children: On that Day every man (soul) among them will have concerns enough of his own.\textsuperscript{34}

Thus it is evident by the Qur'anic verses that there will be no any social and blood relationship among the people on the Day of Resurrection. The most precious and important bonds in this social life will come to a bitter end. The horror of that day will render all close relations and kinship meaningless. The faith in God will be the only precious thing for that day:

"Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another. Those whose scales are heavy are the successful ones. Those whose scales are light are the losers of their souls, remaining in Hell timelessly, for ever."\textsuperscript{35}

Bonds and family ties would be broken down in such a manner that people would give their so called beloved sons, brothers, sisters, spouses and even all other relatives in ransom for their own salvation.

"No good friend will ask about his friend, even though they can see each other, an evil-doer will wish he could ransom himself from the punishment of that Day, by means of his sons, or his wife or his brother or his family who sheltered him or everyone else on earth, if only that is meant that he could save himself. But no! It is a Raging Blaze."\textsuperscript{36}

\textsuperscript{34} Ibid., Surat Abasa 80 Juz 30 Verse 33-37.
\textsuperscript{35} Ibid., Surat al Muminun 23 Juz 18 Verse 101-103.
\textsuperscript{36} Ibid., Surat al Ma'arif 70 Juz 29 Verse 10-15.
Now it is evident that this "Offer" is really an indication of the cruel and ungrateful nature of disbelievers' souls which surface when their favours are in question. This offer also warns of the vanity of this worldly life. A man seeks after trifling goal frequently; for the sake of an admirable job, a beautiful woman, or a house and for a resource he will work hard for a lifetime. Nevertheless, the Holy Qur'an conveys us about his desperate efforts to be saved, a man will be willing to give, not just a single woman, but all the women of the entire world or all possible possessions in ransom for his own salvation.

On the contrary, remained behind, in the material life. It is so late now and as promised, Hellfire has already commenced burning.

4.2 Soul on the day of judgement

The Day of Account is called the day of Judgement. Every soul is responsible and accountable for what he does in this physical world. On the day of judgement Allah will display the record of all activities of every soul before them. This is a long record, in which their feeling idea, discourse, belief, behaviour, movement actions and all that are happened in earthly life of them are recorded exactly. In this regard Allah says:

"We shall set up scales of justice for the day of judgement. So that
not a single soul will be dealt with unjustly in the least. And there be (no more than) the weight of a mustard seed, we will bring it (to account). And enough are we to take account.” 37

Now it is evident that every soul will have to face the Day of judgement. Allah states in another place of Qur'an:

"Then, on that day, not a single soul will be oppressed in the least, and you will be rewarded only for your past deeds”. 38

In the Hereafter, the judgement will be on the highest standard of Justice and Grace. Even the least merit will not go without reward. Although the reward will be for the righteous men (souls) However, it is worth mentioning that the greatest and the smallest action, voice, emotion, assumption, presumption, thought and idealism must come into the account of Allah.

This means that when the balance will be fixed on the day of judgement, then truth will be considered as weight. Every soul will be judged on the basis of this weight or truth. In other words, nothing but truth will enter into the calculation.

A sceptic and falsehood life, however long lasting may be in the world and however full of worldly achievements. It will not carry any weight at all.

37. Ibid, Surat Anbiyaa 21 Juz 17 verse 47.
It is explained in the surat Al-Kahf of the Qur'an:

“shall we tell you of those who lost most in respect of their deeds?

Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works? They are those who deny the signs of their Lord and the fact of their having to meet Him (in the Hereafter): So their works are invain and we shall attach no weight to them on the Day of judgement.”

This shows that man's (soul's) deeds will be classified into two categories: positive and negative. The positive category is that we should know the truth, believe in truth, do the truth and try to make it successful, such kind of action which will weight in the Hereafter. On the other hand, if any one follows his passions, lusts or blindly follows other satanic activities. Such kind of actions will be considered as ‘negative' functions. Such actions will have no value of it, rather, it will reduce the total weight of one's positive actions.

The grand success of human life lies in the Hereafter when the good acts outweight the bad acts. Even if the evil works cause the effacement of some of his good actions. He should have surety that his scale is inclined towards the positive.

On the contrary, whenever a man whose evil works outweight his
good works, His scale wilt be inclined towards the negative, then he will be like the bankrupt businessman who is after spending his all assets remain under the burden of debt.

It is obvious that the sinceres are only those who believe in their spiritual responsibility and do according to the sweet will of Almighty Allah.

Allah observes in another place of Qur'an:

"For to Us will be their return. Then it will be for Us to call them to account."\(^{40}\)

Here Allah ascertains that one day all souls will have to return to Him. And they will have to account to Him for their all activities.

Again Allah asserts about the day of account:

"Almighty Allah commands there is none to put back His command. And he is swift in calling to account."\(^{41}\)

"Allah does not wrong any soul in the least degree. If there is any good (done) He doubles it and provides from His own self great reward."

Any little good of our own is from the purity of our heart and soul. Allah will surely double and multiply its result gracefully. Additionally the greater reward comes from Him. His good grace and great pleasure brings every soul nearer to Him.

\(^{41}\) Ibid., Surat Ar-Ra'd 13, Juz 13, Verse 41.
Again, Allah has drawn the picture of the day of account:

"And have fear of the Day when one soul shall not avail another.
Nor shall compensation be accepted from her; Nor shall intercession profit her. Nor shall any one be helped by other."\(^{42}\)

"Every matter, small and great is on record."\(^{43}\)

Now it is evident that whatever great or small job human being do is recorded by Allah. Because He will give every soul legal judgement on the day of Account.

Allah discloses as regards the Day of account:

"All that is in the heavens and the earth belongs to Allah. Whether you disclose whatever is in your heart or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills. For Allah has power over everything."\(^{44}\)

The verse implies two things that human soul is individually responsible and answerable to Almighty God about his all deeds. No Soul can conceal anything from Him. Even the intentions and thoughts which is not expressed known to God.

Secondly, God is the sovereign in heavens and earth. This is the fundamental principle of Islam. Here God's absolute authority is enunci-
ated obviously. He is not bound by any kind of laws framed by creatures. And He is an absolute sovereign, He possesses the full power to reward or punish the souls.

The Gathering of souls:

Allah Almighty has narrated about the gathering of souls on the day of judgement:

وَأَذَّ كَرُو الْلَّهُ فِي أَيَامِ مَعْدُودَاتِ جَفْسٍ تَغْجُّلُ فَيِ يَوْمِيٍّ
فَلاَ أَتَّمُّ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلاَ أَتَّمُّ عَلَيْهِ لَمْ يَلُنَّهُ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنُّكُمْ إِلَيْهِ تُحْشَرُونَ

"Remember Allah during the appointed days. But anyone hastens to leave in two days. There is no blame on him. And anyone stays on, There is no blame on him, If his aim is to do right. Then fear Allah and know that you will surely be gathered to Him"⁴⁵

Here in the last verse Allah is telling about the gathering of souls in the dooms day. All the souls will be mustered to account about their activities effectuated in their worldly life.

Allah illustrates in His 'Holy Qur'an' that the worldly life is transient and the life of hereafter is eternal:

يَوْمَ يَخْشَرُ هُمْ كَانَ لَمْ يَلْبِثُو آ إِلَّا سَاعَةً مِّنَ الْحَيَاةِ يَبْتَغُونَ فَوْن
بَيْنَهْمَ فَذَلِكَ خَسَرَ الْدُّنْيَا كَذَٰلِكَ بَلْقَاءُ اللَّهِ وَمَا كَانَوا مُهْتَدِينَ

⁴⁵. Ibid., Surat Al-Baqara 2, Juz 2, Verse 203.
"And on the day when He will gather them (all the souls) together:

(It will be) They will feel as though they had been in the world no more than an hour of the day to get acquainted with one another.

Assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance."

In the world Hereafter, man's life will be eternal and infinite. They (all souls) will remember previous worldly life and realise that as if it had been just a little part of their little day as compared to the life ahead. At that time they (the souls) will understand that they had ruined their eternal future only for the sake of transient benefits and pleasures in the physical world. All wrong doer souls will be repentant at that moment.

Apparently, this time will be appeared to all souls as an interval between their death and the call to judgement. Allah has mentioned that the ungrateful soul will be blind on the day of judgement:

وَمَنْ أَغْرَىْ غَنْ ذَكَرْيَ فَلَنَّ لَهُ مَعِيشَةٌ ضَنكَا وَنَخْشَرُهُ يَوْمَ الْيَومِ الْأَعْمَىَ. قَالَ رَبِّ لَمْ حُشْرَتْ نَيْنَ أَعْمَىَ وَقَدْ كَنتُ بَيِّنًا "But whosoever, turns away from my Message, verily for him is a life narrowed (straitened) down. And we shall raise him (that soul) blind on the Day of Resurrection."

"He will say, "O Lord! why have you raised me as blind, while

46. Ibid., Surat Yunus 10, Juz 11, Verse 45.
47. Ibid., Surat Ta-Ha 20, Juz 16, Verse 124, 125.
I had sight (before)?

This is the consequences of the rejection of Allah’s order and guidance. Their life and earning source will be straitened and narrowed.

Additionally, they (such souls) will be raised blind in the day of judgement. Because Almighty Allah provided him physical sight in worldly life for trial, his assumption was that he should be favoured in the real world to come. He misused his, physical sight, He did not try to obey or see the verses or ordinance of God Almighty as if he was blind. So Allah has made him blind for the next world. He (the soul) was deliberately blind to Allah’s signs: So he (the soul) will not see Allah’s favour and will be excluded from His bestowments and grace:

Allah has portrayed the plight of the day of judgement:

وَيَوْمَ تَسْبِيرُ الْجَبَالِ وَتَرْقُى الْأَرْضِ بَارِزةً وَهُوَ مَنْ هُمُّ أَحَدًا هُوُا

"Bear in mind the day when we shall set the mountains in motion. And you see the earth as a level stretch. And we shall gather them (all the souls) all together, But we shall not leave out any one of them."

This refers to the time of hereafter, when the existing order of things will be disordered. The land will lose its gravitational pull and all the mountains and hills will float over our head just like clouds. Over and above, the

48. Ibid., Surat Al-Kahf 18, Juz 15, Verse 47.
same point has been illustrated in other place of Qur'an: “And you see the mountains and think that they are firmly fixed, but they will pass by like clouds.”

Now it is evident that the earth will become free from all kinds of vegetations and structures. It will turn into a solitary and barren land.

In the last verse Allah ascertains that on the Day of judgement He will muster all the souls of men together leaving none of them behind.

Apparently, this comprises all human souls that have been ever born from the very early beginnings till the very last span, before the day of Resurrection. Even the souls of infants will be included who may have lived after birth for the sake of a single breath. Every human soul who ever existed in the physical world will be surely resurrected and will be brought together at the same time.

**The Holy Qur’an states the real meaning of human life:**

*O Man! verily you are ever toiling on towards your Lord-painfully toiling But you will meet Him.*

It does not matter, whatever men do good or bad during the course of their worldly lives. They will have to eventually stand before God Almighty. The ultimate aim of man’s life is to become the servant of God. However, the most significant and important time is the Day of judgement,

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when shall give an account of our lives before God.

Every passed moment of our lives brings us closer to that point of resurrection. Each passing year, month, day, hour, minute and even second is the step towards death, resurrection and the time of reckoning. Human life is just like the hourglass, flows continuously in its direction. There is nothing to stop time or to reserve it. All people spontaneously follow this path. In this context Allah says:

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أَنِّي لَا أَئِبَاءَتِهِمْ هَلَمْ أَنَّ عَلَيْنَا حَسَابِهِمْ
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"For to Us will be their Return. Then it will be for Us to call them to account."

There are around 6 billion people in the world of today. Adding this figure to the total number of people who is ever born in this world will be gathered on the day of Resurrection or judgement. All people, from the first prophet Adam, the first man on earth, to the last man who will ever live in the world will be therein. All these migratory human beings will display an astonishing picture. The condition of all assembled people in the presence of God Almighty is portrayed in the Holy Qur'an as follows:

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On that Day they will follow the caller who has no crookedness in Him at all. And the voices will be hushed before the Most Gracious and you will hear only the sound of marching feet. On that Day intercession will not be of any use except for those
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whom the Most Gracious has authorised and whose word is acceptable to Him. He knows what is before or after or behind them. But they shall not comprehend Him. (All) faces shall be humbled before the Living. The Self-Subsisting, The Sustainer

hopeless indeed will be the man that carries iniquity (on his back).

Now it is evident by Qur'anic verses that all souls will follow the summoner God, on the Day of judgement. But the disbelieving souls neglected to give an accounts for their lives, while believers' souls Zealously prepared for it. For the court of judgement, the glorious location has been created by God. There is a beautiful personification of hushed sound. First there will be high noisy blast of the Trumpet. Then there will be pin drop silence and hush of awe and reverence for God. The tramp of the ranks marching along will be heard. On that intercession will benefit no one except those for whom Allah has granted permission and with whose word Allah is well pleased. It is manifest that all souls will be humbled before all sustaining one and it is no doubt that the wrong doer will be failed. On that day, according to Qur'an :

"On that day when the spirit and the angels will stand forth in ranks, No one shall apeak except any who is permitted by The Most Gracious and he will say what is right."

No one has the right or power to argue with Allah except His entitle-

51. Ibid., Surat Ta-Ha 20, Juz 16, Verse 108 - 111.

52. Al-Qur'an, Surat an Naba 78, Juz 30, Verse 38.5.
ment about the gifts which He may provide to His devotees except their worth or regarding the penalty which His justice may inflict for sin or wrong doing. No doubt He is High above all creations.

But He is also Most Merciful. Hence He may permit His special Dignitaries to plead for sinners.

But it is sure that they will plead only in truth and righteousness. Now it goes without saying that before the judgement-seat some great Dignitaries may be provided permission to speak or plead for mercy for wrong doers and they will plead only so, if the mercy is not illegal and illogical from the point of Allah’s universal justice.

The Lord of the heavens and earth will demand an account from His servants. A source of torture, suiting His might and glorification, will be present there. A roaring fire burns in Hell.53 In fact God has created everything in His unique fashion. He has prepared a perfect torment or punishment for the sake of disbelievers’ souls. On that day God can not be inflicted or inflected by anybody.

In the Qur’an Allah declares:

"No, when the earth is pounded to powder and your Lord arrives with the angels rank upon rank and that Day Hell is brought (face to face), on that Day man will remember, but how will that remembrance profit him? He will say: "Ah! would that I had sent forth (Good Deeds) for (this) my (Future) Life!" That day no one will punish as He punishes and no one will shackle as He shackles."

Through the Qur'anic verses man's whole attention has been drawn to the Day of account. If man fails to serve properly his creator God in this world and to prepare himself for the Day of Reckoning. And on that great Day man will achieve the Retribution and ultimately he will realise it in his inmost being. All the illusions of this material world have been swept away. Then he will have to suffer an intense regret. He will then be very sanguine and confident to be reduced to the dust of earth rather than to be raised from dead. However this regret will not come to play at all. Man thinks that this earth is real and solid but on the day of reckoning the earth will crumble to power like dust before the real Presence, manifested in glory.

In the verse the term “chastisement” and the term “binding in bonds” are the two distinct phases of the penalty. Chastisement includes pain, passion, sorrow and agony, such as can not be imagined or thought anywhere else, or from any other source, for it touches our inmost soul and can not be compared with anything our physical bodies may suffer or others may inflict. On the other hand, the term “bonds” imply confinement, the closing of door which was once open but which is already passed. In the real sense of the term, this bonds or confinement may be worse than actual Chastisement.

**Souls receive their books of deeds on the Day of judgement**:

On the Day of judgement, when human beings will stand in the presence of Allah Almighty to give an account of their lives, then they will be bewildered and disappointed intensely. Because all their deeds they accomplished throughout their lives and all their thoughts will be disclosed by God. Not a trifle matter is forgotten. The following verse explains this clearly:

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\text{“If there be (but) the weight of a mustard seed and it were } \\
\text{بِبَنِيَّةٍ مَّيَّةٍ مِّنْ خَزَّالٍ فَتَكُونُ فِي صَخْرَةٍ أَوْ فِي } \\
\text{السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِيُ بَهَا اللَّهُ مَثَلَ اللَّهُ لَطِيفٌ خَبِيرٌ”} \\
\]

(hidden) in a rock, or (any where) in the heavens or on earth,

God will bring it out. Because God is Subtle and All Aware.

This is not the direct speech of Luqman himself but flow by way of commentary on his teaching. As a father he was speaking to his son. This verse may not only be supposed to be the direction to his son but also be supposed to be general direction flowing from Luqman's instruction or teaching to general mass. However, by the good grace of God, Luqman achieved wisdom.

It is evident that nothing can be concealed from Allah. Because He is All Pervading and All-Aware. So He knows everything of everywhere, small or great.

It is a popular proverb that the mustard seed is a very small and minute thing. The main emphasis is laid on the account of soul's deeds by supposing the mustard seed to be concealed in the cleft of a rock, or beneath a rock, or to be lost in the spacious expanse of the earth or of the heavens. Everything is known to Allah and He will bring it out to take an account of it.

Men will achieve what they presented for their eternal life. They will get on the Day of reckoning as they sow in their worldly lives. This is described in the Qur'an as follows:

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\text{يَوْمَئِذِ يَصِدَّرُ النَّاسُ أَشْتَانَا لِيُزَوَّرُ أَعْمَلُهُمَّ هَيْنَمْ يُعْمَلُ} \\
\text{مُتَقَالَ دَرَةً حَبْزًا أَيْرَهُ وَمَنْ يُعْمَلُ مُتَقَالَ دَرَةً شَرَآَيِّرَهُ هُنَّ}
\]

(145)
On that day men will proceed in groups sorted out, to see the results of their actions. Then anyone who has done an atom's weight of good will see it. And any one who has done an atom's weight of evil will see it.\textsuperscript{56}

Now it is evident from the verses that good and evil are associated in this world. But on the Day of judgement they will be sorted out and each grade of good and evil will be sorted out. Hence they will proceed in groups to receive the results of their actions. And they will see the exact import of everything that they had said, done or thought, in their lives of probation, however they may have concealed or misinterpreted it in this life. All things will be considered in taking the account, and the account will convince the people concerned themselves.

Besides, Zarrat: the weight of an atom, the smallest living weight an ordinary person can think of. At that time, figuratively the subtlest or the smallest form of good and evil will be brought to account, and it will be done convincingly and openly he "shall witness it".

According to Qur'an, disbelieving souls will receive their books with their left hand while the believing souls will receive their recorded books from their right hand.

The experience of the men of the "right" is described as follows:

\textsuperscript{56} Ibid., Surah Az-Zalzalah 99, Juz 30, Verse 6-8.
On that Day you will be exposed, no concealed act you did will stay concealed. As for him who is given his Book in his right hand, he will say, 'Here, come and read my book! I counted on meeting my reckoning. He will have a very pleasant life in an elevated Garden, its ripe fruit hanging close to hand. 'Eat and drink with relish for what you did before in days gone by'\textsuperscript{57}

Contrary to the pleasure and delight of believers' souls disbelievers' souls will have an intense feeling of uneasiness. They would have chosen the way to die, even to disappear or vanish from the world so that they would not have to give the account of their lives. Their desperate feeling is expressed as follows:

"And he that will be provided his records in his left hand, he will say, 'If only I had not been provided my record and had not known regarding my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has "perished from me!"

"But he who is given his record behind his back,— Soon he will cry for destruction. And he will enter a Blazing Fire. Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to us) Nay, nay! for his Lord was

\textsuperscript{57} Ibid., Surat al Haqqah, Verse 18-24, cited in Death Resurrection and Hell P. 90.
Now it is clear that the wicket souls are given the "Recorded Book" in their left hand. But their hands are not free at that time. Sins will tie their hands at the back side of them.

So, they can only receive their Records in their left hand, behind their back. In that condition the wicket soul will cry for death and destruction. But they will neither die nor live.

The recorded Books of deeds are measured by just balances in the presence of Almighty God. No one will be unjustly treated. Every action, even of a minor nature, which is accomplished in worldly life, is placed in this balance. The indicator of this balance determines whether the soul will go to eternal Hell or to eternal paradise of bliss and salvation. If the balance of good deeds will be weighed down, the soul being judged will go to paradise. If it is not so, then he deserves to be thrown into Hellfire.

Nobody can help him. The Qur'anic verse explains:

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\text{فَأَمَّا مَنْ نُقِلَتْ مَوْزِيْنَهُ فَهُوَ فِي عَيْنَةٍ رَاضِيَةٍ} \quad \text{وَأَمَّا مَنْ}
\]

\[
\text{حَفَّتْ مَوْزِيْنَهُ فَأَمَّاْ حَاْوِيَةٌ} \quad \text{وَمَا أَذَرَكْ مَآْهِيْهُ نَارُ حَامِيَةِ}.
\]

Then, he whose balance (of good deeds) will be (found) heavy will be in a life of good pleasure and satisfaction. But he whose Balance (of good deeds) will be (found) light, his motherland will be the Abyss. And

what will explain to you what this is? (it is) a Fire Blazing fiercely!\textsuperscript{59}

On the Day of judgement all men created since the creation of the world, give their accounts one by one. The position and ranks of men in this world will be lost there. An ordinary man and a king of country will receive the same treatment in the presence of God. Then they are subjected to a burning question as to whether or not they served their creator and obeyed His ordinances. Then only the Good Deeds will be appraised and weighed. This appraisement will be of the justest kind.

Because, it will take into account temptations, provocations, motives, surrounding conditions, antecedents, subsequent amends and all possible related circumstances. Against them, presumably, will be deeds of the possible kinds, appraised in the same manner. If the good actions predominate, the judgement will go in favour of him and he will be destined to enjoy a life of good pleasure and satisfaction. Of course, this will on another plan. But, most probably, the bliss is not of the same grade for all men. Bliss will be always suited and according to the particular nature of the individual concerned. As the grades of bliss are various for the righteous, so obviously, the grades of punishment are various and these will be also be suited to the individual sinners concerned. All sins, wicket deeds and inner thoughts of a disbeliever's soul will be certainly disclosed on the

\textsuperscript{59} Ibid., Surat Al-Qari'a 101, Juz 30, Verse 6-11.
Day of judgement:

"on that day, when the secret things will be tested, (soul) will have no power and no helper."

In that new world, all our actions, ideas, thoughts, motives of dreams of this life, however secret, will be brought into the open and tested by the standards of perfect Truth and not by false standards of custom, community, tribe, prejudice or partiality. In this test, any adventitious advantages of this worldly life will have no strength or force to help in any way.

God gives an account of the great day in the following verse:

"When the female (infant) hurried alive, is questioned. For what crime she was killed. When the scrolls are laid open, when the sky is unveiled. When the Blazing Fire is kindled to fierce heat. And when the garden is brought near - (Then) shall each soul know what it has put forwarded."  

This is a world of sin and sorrow, much unjust suffering is caused, innocent lives sacrificed, except a trace being left, by which offenders can be brought into justice.

A noticeable example before the Quraish was female infanticide. In the guise of social plausibility the crime was committed in secret collusion, but no question was asked there. However in the world of justice, the

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60. Ibid., Surat al-Takwir 81, Juz 30, Verse 8-14.
criminal will be asked full questions and the victim herself—dumb here will be able to give evidence, for she had committed no crime herself. The exact proofs will be drawn from the very means used for concealment.

On the Day of judgement, the scrolls recording the deeds of men, good or bad, will then be laid open before all. Things may be concealed in this physical world; but in the world of absolute Reality, every secret is disclosed fully, good or bad. On the whole, the whole history of various activities related to life will be displayed on that day.

Besides, it is evident by Qur’anic verse that the Sky, or Heaven as standing for both the Flaming Fire and the Garden, the Home of the Hereafter. It is just like that - if an animal is skinned then its real flesh and blood and inner organs become visible, without any outer coating to hold them together, so the inner most condition of all souls will then become plain.

Then will burn the Blazing Fire of the Hell, a proper realization of spiritual anguish, worse than the fiercest fire. The last of the Metaphores, the Garden will come in sight, — not yet attained, but visible, or “brought near”. For the scales have fallen from the eyes and the soul knows itself. On the Day of judgement each soul reaches its full realization regarding “the deeds which his hands have sent forth”.

During the course of giving account, all the members of the bodies and the faculties of their minds, which they misused, will unexpectedly
bear witness against them. Similarly, men's senses of hearing and sight as well as skins will be witnesses for them. These sense organs are endowed with the faculty of speech by the sweet will of God which will testify against them. One's own organs will betray one which one thought to belong to oneself for lifetime, rather, add to the depression one will suffer on that day. God explains this fact as follows:

"The Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks. At length, when they reach the (Fire), their hearing, their sight and their skins will bear witness against them. As to (all) their deeds. They will say to their skins:

"Why bear you witness against us?” They will say: “Allah has given us speech,— (He) who gives speech to evrything: He created you for the first time and unto Him were you to return. "You did not seek to hide yourselves,lest your hearing, your sight and your skins should bear witness against you ! But you did think that Allah knew not may of the things that you used to do ! "But this thought of yours which you did entertain concerning your Lord, has brought you to destruction and (now) have you become of those utterly lost !” If, then, they have patience, The Fire will be a Home for them ! And if they beg for pardon, their
suit shall not be granted."

The great offence for disbelieving souls is that in this phenomenal world they were the Rejecters of Truth, plotters and rebellious against the creator who created them and endowed them with enormous bestowments. So, on the Day of Resurrection they are not allowed to defend even themselves. No chance will be given to them to voice for their defence, they will be dumbfounded. Where as it is seen that the trifle criminal is granted this right in this world. God Almighty stated this in His verses:

"Ah woe, that Day, to the Rejecters of Truth! That will be a Day when they shall not be able to speak. Nor will it be open to them to put forth pleas. Ah woe, that Day, to the Rejecters of Truth! That will be a Day of sorting out! We shall gather you together and those before (you). Now, if you have a trick (or plot) use it against Me! Ah woe, that Day, to the Rejecters of Truth!"

The disbelievers' souls having rejected Allah's Signs, they see how they are shut out from Allah's Grace and they feel inner loathing with their own deeds and their own selves. However, God's feeling of aversion is more intense upon them, because He showered mercy upon mercy on them and still they rebelled. Now they can not hope for mercy. In this connection

Allah Almighty says:

“The unbelievers will be addressed; Greater was the aversion of Allah to you than your aversion to yourselves, seeing that you were called to the faith and you used to refuse.”

This time must inevitably come when the disbelievers will be deceived by falsehood and voluntarily break Allah’s law will find themselves in a terrible plight. Then he is ashamed of his actions and wishes that if he would not have risen from his grave. He wishes that certainly death had put an end to his life for ever. Now he realises that death is not an end, but merely a beginning. And there is no death except this. Thus their plight of mind is expressed as follows:

 ربّمَا يُؤُدُّ اَلْذَّيْنِ يَقُوَّوْا لَوْ كَانُو مُسْلِمِيْنَ

“Often will those who disbelieve, wish that they had been Muslims.”

However, in contrast to this, the believing soul will provide his accounts very easily. Immediately after giving his account, the believer’s soul will stay in eternal bliss. They will receive more than their merit deserve, on account of the infinite, grace and mercy of Allah. Because he lived in this phenomenal world by the principles laid down by his Creator. So his all sins are forgiven by God, the Merciful. He thus attains paradise, a place filled with immense blessings of God. The Qur’an states:

63. Ibid., Surat al-Hijr 15, Juz 14, Verse 2.
O thou man! verily you are ever toiling on towards your Lord—painfully toiling—But you shall meet him. Then he who is given his Record in his Right hand, soon will his account be taken by an easy reckoning. And he will turn to his people, rejoicing.64

Desperate plight for disbelieving soul:

On that day, the disbeliever's soul will be convinced with all orders, still he is unable to do so. This is only because, he no longer is possessing any energy to accomplish anything. He will be so feeble that he can not move even his hands and legs. Despair, disappointment, terror and fear leave him just like paralysed.

"On the Day when legs are bared and they are called on to prostrate themselves, they will not be able to do so. Their eyes will be downcast, darkened by debasement; for they were called on to prostrate themselves when they were in full possession of their faculties.65

Now it is clear that Allah has called upon the disbeliever to prostrate himself in order to intensify the sorrow and regret he feels at, and to remind him about his disobedience, which is the source of eternal sorrow and hoplessness. It is already known to God that the disbeliever will not be able to prostrate himself. It is merely God desires, that is impossible to

64. Ibid., Surat al-Inshiqaq 84, Juz 30, Verse 6-9.
65. Ibid., Surat al-Qalam 68, Juz 29, Verse 42, 43 - cited in Death resurrection and Hell.
prostrate oneself, worship and be a servant to Him. Similarly, believers are respected with faith only by God's will and favour.

Qur'anic verses informs us regarding how believers and disbelievers will look on that day. The inward state of joy of believers is seen on their complexions; their eyes shine brightly. On the contrary, disbelievers realise how they ungratefully and imprudently handled themselves. Now they are the subject to eternal torment, which is contrary to the joyful expressions on the faces of disbelievers, when disbelievers' faces are dull and gloomy.

"Nay, (you men!) But you love the fleeting life, and leave alone the Hereafter. Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord; And some faces, that Day, will be sad and dismal. In the thought that some Back-breaking calamity was about to be inflicted on them." 66

Believing and disbelieving souls will see Hell together.

Almighty Allah has informed us in the verses of Qur'an that all people, both believers and disbelievers, will be assembled around Hells on their knees. Allah states: "Man says: "What when I am dead, shall I then be raised up alive?"

But does not man call to mind that we created him before out of

nothing? So by thy Lord, without doubt, we shall gather them together and (also) satans (with them). Then shall we bring them forth on their knees round about Hell. Then shall we certainly drag out from every sect. All those were worst in obstinate rebellion against (Allah) Most Gracious.67

Now it is evident from the above verses that on the Day of judgement, people will be gathered around hell on their knees. Believers and disbelievers all alike will hear the violent sound and terrible roar of the Hellfire together and witness astonishing images. Nevertheless, believers are saved from the influence of Hell. When the disbelievers are left on their knees. Then they are thrown into hellfire. With disbeliever, believer also witnesses how hell looks like and comprehend how a great favour the faith granted to him is ! While hell is a so terrible place.

Allah wishes that, witnessing hell, the believers can make comparisons and can better appreciate paradise, a place of immense favours where he will remain for all eternity. A believer who observes hell at close quarters has been saved, for it attains this kind of bliss. Additionally, being rewarded with paradise makes believers attain the “success” mentioned in the Qur’an. Having seen the greatest torment in Hell, the believers soul can well understand the value of paradise overflowing with blessings and

pleasures. For the rest of his eternal life he will never forget what hell looks like and so he will evaluate the pleasure of paradise.

On the Day of judgement, men will hear the following words of those who recognise believers and disbelievers from their faces:

"There will be a veil between them and on the Heights will be men who would know every one by his marks: they will call out to the companions of the Garden, "Peace be upon you" They have not entered it, but they still hoped. To (enter it).

When their eyes shall be turned towards the companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers" The men on the heights will call to certain men whom they will know from their marks, saying: "of what profit to you were your Lords and your arrogant ways?

"Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter you the Garden: No fear shall be on you, nor shall you grieve." 68

The commentators have construed these verses in various ways. Three distinct schools of thought can be understood in the interpretation.

(1) One school thinks that the men on the Height are angels, or such men of exalted spiritual dignity (e.g., the great prophets) as will be able to know

68. Ibid., Surat al- A'raf 7, Juz 8, Verse 46-49.
the souls at sight concerning their real worth. The Heights will be their exalted stations, from which they will welcome the righteous soul with a salutation of peace, ever before the righteous soul have entered into heaven; the salutation of peace being itself an assurance of salvation to those whom they have saluted. Another school of thought considers that the men on the Heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balanced on a partition between heaven and Hell.

Their case is yet to be decided, but their salutation to the righteous soul is a wishfull salutation, because they expect for Allah's Mercy.

Their eyes: according to interpretation (2) of the last note, "their" would refer to the people whose fate has not yet been decided and the speech would be theirs.

According to interpretation (1) and (3) in that note, "their" would refer to the companions of the Garden, who would realise the horrible nature of hell and express their horror of it. I prefer the latter. Then the mention of the "men on the Height" and their speech in verse 48 comes in naturally as a different kind of speech from a different kind of men.

On the whole it is evident from the verses that "the best of crea-

turers”, Surat al-Bayyinah: 7) and disbelievers, “the worst of creatures”, (Surat al-Bayyinah: 6) are separated from one another. This day is stated in the Qur’an as follows:

“And when the messengers are (all) appointed a time (to collect).
For what Day are these portents deferred? For the Day of sorting out. And what will explain to you what is the Day of sorting out? And what will explain to you what is the Day of sorting out? Ah woe, that Day, to the rejecters of Truth! Did we not destroy the men of old (for their evil)? So shall we make later (generations) fellow them. Thus do we deal with men of sin.
Ah woe, that Day, to the Rejecters of Truth!”

The Day of Decision starts with death and continues with resurrection and the giving of accounts and ends when people are sent to their eternal abodes. In the Surah Qaf, the journey believers and disbelievers take to their real abodes is stated as follows:

“And the stupor of death comes in truth”. This was the thing which you were trying to escape!” And the Trumpet shall be blown. That will be the Day where of warning (had been given).
And there will come forth every soul with each will be an (angel) to drive, And an (angel) to bear witness. (It will be said) “you

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70. Ibid., Surat al-Mursalat 77, Juz 29, Verse 11-19.
were headless of this; now have we removed your veil. And sharp is your sight this Day!" And his companion will say: "Here is (his Record) ready with me!" (The sentence will be) "Throw, both of you, into Hell every contumacious Rejecter (of Allah)!

"who forbade what was good, transgressed all bounds, cast doubts and suspicions;" who set up another god beside Allah "throw him into a severe chastisement." His companion will say: "our Lord! I did not make him transgress, but he was (himself) far astray." He will say: "Disput not with each other in My presence. I had already in advance sent you warning."

The word changes not with Me and I do not the least injustice to My servants". The Day we will ask Hell, "Art you filled to the full? It will say, "Are there any more (to come)? And the Garden will be brought nigh to the Righteous-no more a thing distant. (A voice will say :) "This is what was promised for you, for every penitent heedfull one". Who feared the Most Gracious unseen and brought a heart turned in devotion (to him): "Enter you therein in peace and security; This is a Day of eternal life!" 71

71. Ibid., Surah Qaf 50, Juz 26, Verse 19-34.
4.3 **Soul in the Hell**

According to science and philosophy every action has its reaction. Similarly, according to religious and heavenly law every action has its result or consequence. This consequence may be partly or least in this worldly life. But in the next world consequence will be justified. In this material world, some go on, doing wrong, some involve in sin, some deny the existence of God, some believe in partnership with God and harm His sovereignty. But all these activities will not be judicable and accountable before Allah. It can not be logical, just and justifiable. Hence for the impious, unbelieving hypocrite, oppressor and sinner souls Almighty Allah has prepared the worse and painful place Hell. The disbeliever and evil doer souls will remain in Hell for ever. They will never die there as they will get immortality there.

According to the Qur'an, hell is such kind of place where excessive torment is experienced. There is life in hell, but it is a life in which every moment is full of disgrace, torture and anguish. That life will experience every kind of physical, mental and psychological torture, along with various type of torment, dishonour, and shame. It can never be compared to any insult, dishonour and distress in the world. People living in hell perceive torment through all their sense organs. They see with their eyes terrible and disgraceful images; which they did never see in the worldly life. Their ears hear the dreadful roars, screams and cries. They perceive
with their noses the peevish sinister smell which is injurious to health. They taste with their tongues the most sour and harsh taste for which their stomach will be bitterish and painful. On the whole, the entire environment of the hell is unfavourable and inauspicious for the sinistrous souls. Whenever and wherever they go they feel most uneasy and severe pain that can never be imagined in this world.

Every corner, every place of hell is designed in such a manner that it will give the sinistrous soul physical and mental torture. Besides, the suffering is all eternal. This is no doubt a severe pain which not even be imagined in this world. They will twist violently their internal organs, their skin, even their whole body in pain. But they can never save themselves from torment. Hell is narrow, noisy, smoky dim and dark, ingeeting feelings of insecurity into the human soul. Hell is characterised by acrid smells, blazing fire, nasty food and drink, garments of fire and liquid pitch. These are the chief characteristics of Hell. The lives of disbelievers will go on in this terrible environment. Being intolerant in such environment disbelievers try to escape from Hell. But it is impossible for them to escape from the Hell-fire. Fire ingulfs them every where. They are tortured by feelings of guilt.

Allah has stated in His "Holy Qur'an":

"And verily Hell is the promised abode for them (sinner soul) all. To it are seven Gates. For each of those Gates is a (special) class (of sin-
ners) assigned

Now it is vivid that the ways of sins are numerous. So the Hell has been classified into seven, every one of them points to a Gate that leads to Hell.

This is merely because the disbelievers are guilty of great wrong so, Allah’s grievous punishment will grasp them for such a deadly sin, Virtually man is created to be a servant of God. If he does not serve the main purpose of his creation, then he certainly receives what he deserves. God Almighty says in His Qur’an:

-Those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!"3

This worldly life is not the end of all things, and we are to have its fulfilment in the Hereafter: we are to pray to God of the present and the Hereafter and He will hear us, forgive us, guide us, and make our way smooth. But pride will have its fall,— and its humiliating punishment. The main objective or goal of people is to avoid the hell and the biggest threat to man is hell and nothing can be more important than saving one’s soul from this hell.

Despite this, almost all people are indifferent about the dreadful torment of hell. They work for months, years, even decades for the worldly

72. Ibid., Surat Al-Hijr 10, Juz 14, Verse 43, 44.
73. Al Qur’an, Surat Gafir 40, Juz 24, Verse 60.
insignificant issues, but they don't ponder over the greatest threat to their eternal existence. Hell is right next to them; still they are so indifferent to think it:

أقترب لِلَّدِينِ حِسَابُهُمْ وَهُمْ فِي غُفلَتٍ مَّعَيْضَةٍ مَا يَأْتِيْهِمْ
من ذَٰلِكَ مِنْ رَبِّهِمْ مُّحْدِثٍ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلَعَّبُونَ مَـلَآِهٍّ قَلُوبُ بَعْضٍ وَأَسْرُوا الْجَوْزَى الْذِّيْنَ طَأَمَّوْا...

"Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,—their hearts are set on pleasure." 74

Every minute sees them nearer to their doom, still they seem to be heedless and even actively turn away from the Message that would save them. In every age, while the Message of God is renewed, the very people who should have known better and welcomed the renewal and the sweeping away of human cobwebs, either receive it with amused self superiority, which later turns to active enmity or with utmost indifference. God's Message is quite open, in the full light of day His hostiles plot against it in secrecy, lest their own false motives be disclosed their jealousy prevents them from accepting a "man like themselves" as a guide or warner.

Such men are engaged in vain effort. They spend all their lives han-

74. Ibid., Surat Al Anbiya 21, Juz 17, Verse 1-3.
kering after chimerical goals. Sometimes, their goals are being promoted in the company, marrying, having a “happy family life,” earning money or being an advocate of a useless ideology. While doing these things, such people are unconscious of the great threat ahead of them. One catches the insensitive attitude they have regarding hell even from their manner of referring to the subject. The “ignorant society” composed of such people frequently utter the word “hell” without having a clear knowledge of it. Sometimes this world becomes the subject of jokes.

Nevertheless, nobody gives so importance to the subject as it deserves. According to these people, hell is an imaginary fiction, really there is no existence of hell. But in fact, hell is more real than this world. At a time the world will be destroyed, but hell will remain for all eternity. Allah, the creator of this dapple variegated universe, has likewise created the hereafter, hell and paradise. A grievous punishment is promised by God for all disbelievers and wrong doers.

The worst place hell which can ever be imagined, is a source of the sheerest torture. This pain and torture can not be compared to any kind of pain and torture in this world. It is much more intense than any pain or misery people face in this world. It is certainly the work of Allah Almighty, the exalted in wisdom. The second reality of hell is that, this torture is timeless and eternal. The ignorant people have a common wrong conception concerning hell: they think that they will “serve their sentence” in hell (166)
for a particular period and then they will be forgiven. This belief is also
greatly widespread among those who assume themselves believers but
neglect to perform their duties for Allah. They assume that they may in-
dulge in worldly pleasure up to their sweet will. Additionally, they think that
they will attain paradise after receiving temporary torture in hell. However,
hell is definitely a place of everlasting torment. Now and then, it is stressed
in the Qur'an that punishment for disbelievers is constant and everlasting.
It is explicitly understood in the following verse. “They will dwell therein for
ages.”

The rational saying “I will serve my sentence for a while and then I
will be forgiven” is bigoted thinking indulged in by some to comfort them-
selves. Virtually, Allah wants to draw attention to this in the Qur'an, the
same rationale having also been provided utterance to by the jews:

“they say, The Fire will only touch us for a number of days.
'Say, Have you made a contract with God-then God will not break
His contract or are you rather saying about God what you do
not know? No indeed! Those who accumulate bad actions
and are surrounded by their mistakes, are companions of the
Fire, remaining in it timelessly, for ever”.75

It goes without saying that who has become ungrateful and rebel-

75. Ibid., Surat al Baqarah 2, Verse 80-81.
ious against the creator, Almighty God who "Gave hearing and sight and intelligence and affections" surely deserves unceasing and painful suffering. The excuses one puts forward will not save one from hell. The verdict given for those who shows indefference towards the religion of his creator is certain and invariable.

"When our clear Signs are rehearsed to them, you will notice a denial on the faces of the unbelievers! They nearly attack with violence those who rehearse our Signs to them. Say, "shall I tell you of something (Far) worse than that? It is the Fire (of Hell)! Allah has promised it to the unbelievers! And evil is that destination!" 

Those person who remained arrogant to Allah and harboured hostility towards believers will hear the following words on the Day of judgement:

"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

The most dreadsome feature of Hell is its eternal nature. Once in hell, there will be no return. The only reality is hell together with various other kinds of torture. Encountering such eternal punishment, a soul suffers from eternal frustration and despair. He has no hope to be saved from such torture. This plight is portrayed in the Holy Qur'an as follows:

76. Ibid., Surat an Nahl, Verse 78.
77. Ibid., Surat al Hajj 22, Juz 17, Verse 72.
78. Ibid., Surat an Nahl 16, Juz 14, Verse 29.
"As to those who are Rebellious and wicked, their abode will be the Fire. Every time they wish to get away there from, they will be forced there into, and it will be said to them "Taste ye the Chastisement of the Fire, which you were wont to reject as false."

"They will want to get out of the Fire but they will not be able to. They will have an everlasting punishment."

Just as the garden is the type of God's Bliss, so Fire is the type of penalty and suffering. There will be no any way to get away from it. What would be the thoughts of those who had been deserved for it.

The grievous punishment of Hell

By and large, it is seen that some of the attributes of Allah are not manifested fully in this material world. But Hell is the place where such attributes of Allah viz. the al Jabbar (the compeller) the al Qahhar (the subduer) and al Muntaqim (the Avenger) are exposed for all eternity is specially created to inflict suffering on man. In the Qur'an Allah has portrayed hell as a living being. After being created this creature is always in a position that it will revenge or attack on disbelievers. It goes without saying that it waits impatiently to take its revenge upon disbelievers' souls. Hell's wish for disbelievers can never be quenched. As if the Hell is very much hungry and disbelievers are the main food for hell. So it inclines to

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79. Ibid., Surat as Sajdah 32, Juz 21, Verse 20.
80. Ibid., Surat al Ma'idah 5, Juz 6, Verse 37.
grasp disbelievers to quench its hunger. Its harted for disbelievers makes it mad. God has created hell to serve a single purpose; to inflict an unbearable torment. Virtually it will merely carry out its duty and give the gravest of all pain.

When the judgement of disbelievers will be set up in the presence of Allah Almighty and they will receive their Books from the left side; the good and bad deeds will speak for and against; and complete justice will be done, each and every act leading to its own deserving fruit. Again immediately after receiving their Record of functions, they will be sent by the angel to grievous hell for all eternity. The (angel) to drive or the (angel) to bear witness may be the Recording Agels of the left and the right. Because the verse of the same surah reveals:

"Behold two (guardian angels) appointed to learn (his doings) Learn (and note them), one sitting on the right and one on the left". Again it is also construed that it may not be angels, but the evil deeds\(^{82}\) will drive like task masters and the good deeds will bear witness in favour of soul on trial: or his various misused faculties and limbs will drive him to his doom. On the other hand, his well used faculties and limbs will witness for him. The Qur'anic verse states:

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82. The Holy Qur'an, English translation and the meanings and commentary Note 4957 P. 1601.
“And the trumpet shall be blown: That will be the Day whereof warning (had been given). And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness. (It will be said) “Thou were heedless of this; now have we Removed thy veil, and sharp is your sight this Day!” And his companion will Say: “Here is (his Record) ready with me!”

(The sentence will be:) “Throw, both of you, into Hell every contumacious Rejecter (of Allah) “Who forbade what was good, Transgressed all bounds, cast doubts and suspicions; “Who set up another God beside Allah: throw him into a severe chatisement.”

It is evident by the Qur’anic verses that disbelievers have been driven towards the severe hell: According to the Qur’an, they are driven “in divisions”. Nevertheless, on the path to hell, dread fear is inspired in the hearts of disbelievers. The terrible roar and noise of the grievous Hell is heard from remote place. In this regard the Qur’an reads:

“When they are cast therein, they will hear the (terrible) drawing in of its breath, even as it blazes forth. Almost bursting with fury: Every time a group is cast therein, its keepers will ask, “Did no warmer come to you?”

Now it is obvious from the verses that when they will be thrown into Hellfire, they will understand what will befall them. They will remain com-

84. Ibid., Surat Al-Mulk 67, Juz 29, Verse 7, 8.

(171)
pletely alone; no relatives, no friends or any kind of supporters to help them. The verb fara was applied to the gushing forth of the waters of the Flood; but here the verb has been applied to the blazing forth of the Fire of torment. Here fire is personified: in its in-take it has a fierce appetite; in the flames which it casts out, it possesses a dreadful aggressiveness. And still in ultimate result evil meets the same fate, whether typified by water or fire. However, disbelievers will not have the strength to be arrogant and they will look with averted eyes. The Qur'anic verse describes this state as follows:

"And you will see them brought forward to the (penalty), object in humbleness (and), looking with a stealthy glance. And the Believers will say; "Those are indeed in loss who lose themselves and their families. On the Day of judgement. Behold! Truly the wrong-doers are in a lasting chastisement!" 85

Entrance of wrong doers’ souls into the Hell

When the disbelievers’ souls arrive at the gates of Hell. The Qur’an states the events there as follows:

85. Ibid., Surat ash-Shura 42, Juz 25, Verse 45.
"The unbelievers will be led to Hell in groups: until, when they arrive there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?" The answer will be, "True, but the Decree of chastisement has been proved true against the unbelievers!" They will be told, "Enter the gates of Hell and dwell therein. And evil is (this) Adode of the arrogant!"

In the Qur'anic verse the word groups, which denotes the keynote to the Sura. If the soul does not stand to its own convictions or search out the truth by itself, it will be classified into various classes with the crowds that go to ruin.

However, there will be a special gate of hell for each one of the groups. On the basis of their rebellion against God. Souls are Subjected to a classification. Disbelievers will get their positions in Hell according to

86. Ibid., Surat az-Zumar 39, Juz 24, Verse 71-72.
their sins they have committed in this material world. Thus it is described in the Qur'an:

قَالَ أَدْخُلُوا فِي أَمْمٍ قَدْ خَلَتْ مِنْ فِئَاتٍ مِّنَ الْجِنِّ وَالْإِنسِ فِي
الْنَّارِ كَلِمَآ دَخَلَتْ أَمَّةٌ لَعَنَّهَا رَبُّهُمْ صَلِّي إِذَا أُدَّرْكُوا فِيّهَا
جَمِيعًا قَالَ اللهُمَّ اخْرُجُوهُمْ لأَوْلِيَاهُمْ رَبُّنَا هَؤُلَاءِ أَصْلُونَ أُفَاتُهُمْ عَذَابًا
ضَعِفًا مِّنَ النَّارِ صَلِّي قَالَ لَكُلِّ ضَعْفٍ وَلَكَنَّ لَا تَعْلَمُونَ—

"He will say, "Enter you in the company of the peoples who passed away before you men and jinns,— into the Fire. Every time a new people enters. It curses its sister-people (that went before), untill they follow each other, all into the Fire. Says the last about the first : "our Lord ! It is these that misled us : So give them a double punishment in the Fire."

He will say; "Doubled for all:" But this you do not know."87

The earlier generations had committed a double crime. On the first hand their own sins, on the second hand, they had set the bad example for those who followed this. We are responsible not only for our own misdeeds, but for those which our example and our instruction to our juniors may instigate them to commit such misdeeds. But it does not lie in the mouth of the juniors to ask for a double punishment for seniors : the motive is not justice and legal, but pure spite, which is itself a sin. Moreover,

87. Ibid., Surat al-A'raf 7, Juz 8, Verse 38.
the later generations have to answer for two things: (1) their own sins and (2) their failure to learn from the past. From the experiences of those who preceded them. They should have an advantage in this respect, being “in the foremost files of Time,” but they did not learn. In this way there was nothing to choose between the earlier and later generations in the matter of guilt.

Another Qur’anic verse has provided detailed information regarding hell:

وَأَنَّ جَهَنَّمَ لَمَوْعَدُهُمْ أَحْمَعِينَهُ لَهَا سَبْعَةَ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُم مَّجْرَىٰ مَقْسُومُ هُنَّ

“And verily, Hell is the promised abode for them (sinner’s soul) all: It has seven Gates: For each of those Gates is a (special) class (of sinners) assigned.

It is vivid that the ways of sins are numerous for various men. So the Hell has been classified into seven, every one of them points to a Gate that leads to Hell. Of course, the hypocrites will be subjected to the severest torment. These are the people who behaved with the people just like the believers, although they had no faith in their hearts for their God. Allah Almighty holds:

When the Hypocrites come to thee, they say, “we bear witness that you are indeed the Messenger of Allah.” Yea, Allah knows that you are indeed His Messenger. And Allah bears witness
that the Hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds). Thus they obstruct (men) from the path of Allah: Truly evil are their deeds. That is because they believed, then they rejected faith. So a seal was set on their hearts: therefore they understand not."  

If one hypocrite element exists in any society, which is a source of danger and thread to its very existence. When the holy prophet came to Medinah in Hijrat, he was most welcome by all the patriotic citizens. It not only united them in common life and healed their old discriminations, but it had brought prestige, honour and light to them in the person of the greatest living prophet. But there were some baser elements mixed with envy in them. So they began to work underground. For fear of the majority they did not dare to oppose the new growing Brotherhood of Righteousness. But they try to win the confidence of every one, as they have no scruples in telling lies. Their words are fair spoken, as truth does not check their tongues.

In fact, their flattery and deception know no bounds. But all this is only on the outside. So the soul of the hypocrite or the double faced person will suffer the torment of Hell. They will have the worst place in Hell. Because, they were the most harmful to Islam in this world. Allah Almighty

88. Ibid., Surat Al-Munafiqun 63, Juz 28, Verse 1-3.
describes Himself about the hypocrites:

"The hypocrites are in the lowest level of the Fire. you will not
find any one to help them."\(^8^9\)

Hell is full of hatred and enmity; its desire for disbelievers can never be quenched. Despite the innumerable disbelievers thrown into it, it asks for more. Allah states: The Day we will ask Hell, "Are you filled to the full? It will say, “Are there any more (to come)?"\(^9^0\)

As the capacity of Reward is unlimited, so is the capacity of punishment is unlimited. If the hell catches once, it keeps for eternity. Allah states about hell in the Qur'an as follows:

"Soon will I cast him into Hell-Fire! And what will explain to you what Hell-Fire is? Not does it permit to endure and not does it leave alone! Darkening and changing the colour of man!"\(^9^1\)

In hell the sinner is in a state in which he neither lives nor dies. Looked at in another way, the things that in a good man are meant to last and grow, are for the sinner destroyed and no part of his nature is left untouched. The brightness of his very manhood has been darkened and extinguished by sin.

Immediately after the wrong doers enter the Hell, the doors are locked behind them. The fearful sight engulfs them everywhere. Then they can

\(^8^9\) Ibid., Surat an Nisa 4, Juz 5, Verse 145.
\(^9^0\) Ibid., Surat Qaf 50, Juz 26, Verse 30.
\(^9^1\) Ibid., Surat al Muddaththir 74, Juz 29, Verse 26-29.
easily comprehend that, that is Hell, the place where they will stay for all eternity. There is no salvation or any other way for them, because the door is closed. The disbelievers are always inclined to be relieved from the pain of Hell. Allah describes in His Qur'an:

“If we had so willed, we could certainly have brought every soul its true guidance: But the word from Me will come true,” I will fill Hell with jinns and men all together.”

Certainly it is evident that Allah is Almighty and all things are in His power. If He wished, he could have created a world in which there would have been no ungrateful and wrong doer man and jinn and there could have been no choice or will in any of His creatures.

Rather, that was not His will and plan. Despite this, as we notice this in the world, man has certain choices and free-wills. Besides, He has sent some prophets or instructors for men to lead them in a straight path. Again, He ascertains a necessary punishment for them due to the infraction of His Law. That punishment must come to reality, for Allah's word is true and must be fulfilled. Allah will certainly fill Hell with evil doer jinns and men all together.

These people are already destined for hell, then the wrong doers, having no way for them say to God in the following manner, which is de-

92. Ibid., Surat as Sajdah 32, Juz 21, Verse 13.
picted in Qur'an:

“If only you could see when the guilty ones will bend low their heads
before their Lord, (Saying:) “Our Lord! we have seen and we
have heard”∗∗∗

During the life on the new plane, there will be no scope for deception or self-deception. The most hardened sinner will notice the truth and the justice of the Day of judgement.

He will wish if he could be sent back to the material world again, but it is quite impossible. The world as we know it would have already passed away.

They are already destined for hell, they sorrowfully supplicate to God which is portrayed in Qur'anic verses:

“Many are the jinns and men We have made for Hell: They
have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like
cattle,— nay more misguided: for they are heedless: (of warning).”∗∗

Now it is obvious that though they have apparently all the faculties of reason and perception, they have deadened them in such a way that those faculties do not work properly, and they go headlong into the Hell. They are as if made only for Hellfire.

93. Ibid., As Sajdah 32, Juz 21, Verse 12.
94. Ibid., Surat al A'raf 7, Juz 9, Verse 179.
Fire is the most distinctive feature of Hell:

It goes without any shadow of doubt that during the life time of hell, the greatest and most basic torture is being exposed to fire. Unlike other kinds of torments, fire is also a distinctive feature of hell, leaves irreparable traces on the men's body. It is a torment that permits the human body down to its "cells". The deserving people of hell are cast into this "Raging Blaze" (Surat al Ma’arij : 15). They are burn in “a Searing Blaze” (Surat al Furqan :11). It is “a Fire which rages” (Surat al-Layl : 14). It is stated in the verse of Qur'an :

"But he whose balance (of good deeds) will be (found) light,—his motherland is hellfire. And what will explain to you what this is? (It is) a Fire Blazing fiercely!"95

It is clear from the above verses that fire prevails fatally all over the hell. There is not a small or single place which is protected against fire. Fire reaches every corner of hell and the fire is always in a blazing manner. While being subjected to other forms of corporal mental and spiritual tortures, the disbeliever is continuously in touch with fire. The hellfire is abnormally profound and vast. Similitude has been drawn in the Qur'an between the sparks of fire and "great sparks the size of castles" and "a herd of yellow camels" to illustrate the intensity and magnitude of the fire.

95. Ibid., Surat al Qari’ah : 101, Juz 30, Verse 8-11.

(180)
In this connexion, prophet Mohammad (S) said, "If a pebble is dropped into the hell then it will reach the bottom of hell after seventy years."  

From the speech of prophet it goes to prove the profoundity of hell. Allah describes the state of disbelievers in hell as follows:

"Those who reject our Signs. we shall soon cast into the Fire: As often as their skins are roasted through. We shall change them for fresh skins, That they may taste the chatisement: for Allah is Exalted in power, Wise."  

While the disbelievers are cast into the core of hell, their both hands are tied to their back side. Angels of punishment whip them, and place them in their beds of fire, the covers of those beds are also of fire. At the same time, coffins they are placed in are covered with fire. Their skins are mended immediately after they burn. In the same way, the same torment is continuous for all eternity. The intensity of torment never diminishes. The wrong doer souls continuously utter a shrill cry to get salvation from such torment, but their cry will be just like the cry in the wilderness. De-
spite this, they only receive one after another disgrace, humiliation and torment. They are left all alone. These all scenes will come true, because these are more real even than our daily lives.

In this context Allah expresses:

يَوْمَ تُقَلِّبُ وَجُوُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتِنَا أَطْعَنَا اللَّهَ وَأَطْعَنَا الرَّسُولَ ۚ

"The Day that their faces will be turned over in the Fire, they will say:"

"woe to us! would that we had obeyed Allah And obeyed the Messenger!"  

It is evident from the verse that the face is the expression of their personality, their Self: and turning upside down is a sign of degradation and public disgrace. When the time of Retribution will come, the evil doer will be humiliated, and they will express sorrowfully that if they would have followed right guidance when they had the opportunity. Then they will fall to accusing their leaders who misled them. They will blame and curse their leaders. But they forget their own personal responsibility.

Additionally the Qur'an holds:

سَرَابِيلُهُم مِنْ قَطْرَانٍ وَتَغْشَى وَجُوُهُمْ النَّارُ ۚ

"Their garments of liquid pitch, and their faces covered with Fire."

Here the term "Qatiran" implies black pitch, a resinous substance

98. Ibid., Surat al-Ahzab 33, Juz 22, Verse 66.
99. Ibid., Surah Ibrahim 14, Juz 13, Verse 50.
exuding from certain kinds of trees like the terebinth or the pines, or distilled from wood or coal. It catches fire readily, issuing from the upper garments (Sarabil) the flames soon cover the face, the most expressive part of man's essence or being. The metaphor of fetters is now changed to that of pitch, which darkens and sets on fire the soul of man. One of the verses describes that Fire disfigures their faces in hell:

"The Fire will burn their faces, And they will therein grin, with their lips displaced."\(^{100}\)

It is said that their faces will be disfigured with anguish. Besides, their lips will be guivered and fall out of place, exhibiting their all teeth. According to Qur'anic description the disbelievers will be the "fire wood for Hellfire." Their burning is not similar to the burning of any other thing in fire.

"But those who swerve, they are (but) fuel for Hell-fire".\(^{101}\)

An unjust life of disbeliever carries its own condemnation. It does no good to itself or to any one else. It achieves no fruit. It becomes only fuel for the Fire of punishment. Wood is the kindling material for fire which burns longer than any other material. Similarly, disbelievers become the

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100. Ibid., Surat al-Mu'mineen 23, Juz 18, Verse 104.
wood for this hellfire which they denied at a time. This is obvious in the following verses:

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O ye who believe! Save yourselves and your families from a fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from Executing) the commands they receive from Allah, But do (precisely) what they are commanded."
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Now it is evident from the verse that we must carefully guard not only ourselves, but our families also and of all who are near and dear to us. For the issues are most serious and the consequences of a fall are most horrible. "A Fire whose fuel is Men and Stones."

No doubt this is a dangerous fire which is not only like the physical fire that burns wood or charcoal or like that, and consumes them. This fire will have fuel like men who commit wrong and are as hard hearted as stones.

**Food, drink and garment for the people (souls) of Hell**

There are ample varieties of delicious and fastidious foods in this
dapple variegated world for various creatures. Among them some are
nutritious and some are injurious to health. But each one is a blessing
from God. Various kinds of fruits, fishes, meats and vegetables having
innumerable tastes, colours and odours and many other nutrients are cre-
ated and bestowed by Almighty God for the service of men. However man
has an appetite for dainty food which is full of luxury. While he is disgusted
with unsound and nasty food. Exuberant favours are kept prepared in para-
dise and from them paradise holder souls will derive the benefit for all
eternity. This is the gift of exalted God. On the contrary, the people of hell,
in retribution for their evil deeds they engaged in in this material world, are
deprived from such favours of God. On the whole, all they encounter is
torment. There shall be no favour for them, even meeting the most essen-
tial needs turns out to be a torment. God has created their food as source
of suffering. The only edible things are the fruits of the bitter thorn and the
tree of Zaqqum, which is not nourishing to the body, nor in any way, satisfy
the burning pangs of hunger, loathsome in smell and appearance. They
merely provide strong pain, tearing apart mouth, throat and stomach and
giving off a bitter taste and odour. This tree of Hell is in contrast with the
beautiful full Garden of paradise along with delicious fruits. The Qur'an reads:

"Is that the better entertainment or the tree of Zaqqum? For
we have truly made it (as) a trial for the wrong doers, for it is a
tree that springs out of the bottom of Hell-fire: The shoots of

(185)
its fruit-stalks are like the heads of devils: Truly they will eat there of and fill their bellies therewith.”

Then on top of that they will be given a mixture made of boiling water (Surat as-Saffat 62-67). No food will there be for them but a bitter thorny plant, which will neither nourish nor satisfy hunger.”

This bitter Tree of hell is actually a trial to the evil doers. (1) It grows at the bottom of Hell; (2) Even its fruit-stalks, which should have been tender, are just like the heads of devils; (3) its produce has been eaten greedily (4) On the top of it is a boiling mixture to cut up their bowels: and (5) every time they complete this round of orgies they return to the same game. It is truly a gloomy picture, but more lurid in reality are the stages of Evil. (6) It takes its rise in the lowest depths of corrupted human nature.

And the thirsty people of hell will be given the boiling water which will cut up their entrails. The people of hell are rebellious and ungrateful to God, they refuse to repent and turn to Allah. They always get the punishment as a deserving “hospitality”. The fire of misery starts to blaze forth more fiercely, but there is nothing to cool that blaze. Their food and drink themselves are tainted with the disorder of contradictory elements, — boiling drink, with intensely cold, murky, and disgusting fluids. These are pre-prepared punishments for their evil deeds, which are inconsistent with the

pure and gentle mould in which God had originally cast their nature.

"For that they were wont to be indulged, before that, in sinful luxury. And persisted obstinately in wickedness supreme! And they used to say, "what! when we die and become dust and bones, shall we then indeed be raised up again?

"(We) and our fathers of old?" Say: "yea, those of old and those of later times," All will certainly be gathered together for the meeting appointed for a Day well-known. "Then will you truly,—OYe that go wrong, and deny (the truth)! "You will surely taste of the Tree of Zaqqum. "Then will you fill your insides therewith," And drink Boiling water on top of it: "Indeed you shall drink like diseased camels raging with thirst. Such will be their entertainment on the Day of Requital!"\(^{104}\)

Now it is evident that the disbeliever had in the material world affluent wealth and the good things of life, but they used them in self-indulgence and shamless crime, and now they are in humiliation. Their want of belief and ridicule of Allah's Message contrast with the severe reality which they see around them now.

In this world one suffers from various diseases. But these are occa-

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104. Ibid., Surat al-Waqiah 56, Juz 27, Verse 45-56.
sional, not everlasting. Besides, these diseases may be cured by the proper medication offered by the expert physician. On the contrary, the disease of the people of hell will never be cured. Due to the various tortures they will be morbid. They suffer from tremendous stomach ache and head ache etc. But there is not any medicine or physician to remove this pain. The people of hell suffer from everlasting hunger. The intensity of hunger is tremendous but it can never be diminished or quenched at any time.

The food disbelievers are provided to eat chokes them. Although they can ever manage to swallow, but it seethes inside the belly like molten brass. (Surat ad-Dukhan 44)

Additionally, disbelievers are provided pus to drink. This pus, the production of inflammation, will be served to disbelievers together with blood. It is mentioned in another verse of Qur'an that pus will be served with boiling water. Although the disbelievers are disgusting and unbearable yet they drink them to satisfy their needs which shows their craving for drink. After tasting this fluid they run to another. This last for all eternity. Because of never-ending thirst,\textsuperscript{105} the inhabitant of hell write in affliction:

"Nothing cool shall they taste therein, nor any drink, save a boiling fluid and fluid, dark, murky, intensely cold. A fitting recompense (For them)" (Surat an-Naba 24-26).\textsuperscript{106}


\textsuperscript{106} Al-Qur'an, Surat an-Naba 87, Juz 30, Verse 24-26.
“Therefore here today he has no friend nor any food except exuding pus which no one will eat except those who were in error.” (Surat al-Haqah 35-37).

The people of hell try to swallow this mixture, but to no avail. Blood and pus choke them, but they can never manage to die or escape:

“Infront of such a one is Hell, and he is given, for drink, boiling fetid water. In gulps will he sip it, but never will he be near swallowing it down his throat; death will come to him from every quarter, yet will he not die; and in front of him will be a chastisement unrelenting.”

When the dwellers of Hell are in utmost desperate situation, then by the special intention of God Almighty paradise comes near to Hell. People of hell witness the wonderful bliss and favours which the people of paradise enjoy. This, no doubt adds to their torment and despare.

The companions of the fire will thirst for water but they don’t get it, and for sustenance which will not be theirs.

“The companions of the Fire will call to the companions of the Garden: “Pour down to us water or anything that Allah doth provide for your sustenance.” They will say: “Both these things hath Allah forbidden to those who rejected Him.”

107. Ibid., Surah Ibrahim 14, Juz 13, Verse 16-17.
108. Ibid., Surat al-A’raf 7, Juz 9, Verse 50.
Besides, the garments of the people of hell are also specially designed for them. Human skin is a sensitive tissue; If one touches a hot stove or an iron for a short time gets an unbearable pain. For such a case, the afflicted person suffers for many days, his wound becomes severe and swells. Nevertheless, the garment is prepared in such a manner that it is hotter than even molten iron which turn into a flame that blankets the skin and mercilessly burns. The Qur'an reads:

—Those who are disbelievers will have garments of fire cut out for them— (Surat al-Hajj 19).

—Wearing shirts of tar, their faces enveloped in the Fire (Surat Ibrahim 50)

They will have Hell as a resting place and covering layers on top of them. That is how we repay wrong doers. (Surat al-A'raf 41).

4.4 The condition of soul in case of self murderer:

In the eye of all religions suicide is a great sin. There is no way to refute the sins of self murderer. Hazrat Muhammad (S) in his Hadith observes about the punishment or consequence of self murderer:

"The man who has committted suicide by way of falling down from the top of hill, will be jumping in the Blazing Hellfire for ever."\(^{109}\)

(Bukhari, Muslim)

The man who commits suicide by drinking poison will be provided

poison in Hell and he will be drinking that for ever.

(Bukhari, Muslim)

The man who kills himself deliberately by the iron implement,
will be given irony material in his hand and he will be hurting himself by that iron in Hellfire for eternal span. (Bukhari, Muslim)

The man who commits suicide by rope, he will be committing suicide by rope in Hellfire eternally. (Bukhari)

The man who kills himself voluntarily by the gun, he will remain for eternity in Hellfire and he will be firing with gun to his own stomach. (Tirmiji)

4.5 Soul on the Bridge over Hell

According to the prescription of the "Holy Qur'an" every man whatever he is believing or unbelieving will have to face Hell, as they have to suffer from death pain more or less. Of course, the impious soul will be the inhabitant of Hell. However, believing soul will pass over the Hell and enter into the paradise. It is stated in the Holy Qur'an:

“There is not one of you but will pass over it (bridge). That is a fixed ordinance of your Lord. Then we shall rescue those soul who guarded against evil. And we shall leave the wrong-doers therein, (Humbled) to their knees.”

Three things are expressed in the verses. Every human soul, believing or unbelieving must pass by the Fire. But those souls who are possessing profound belief in God will be certainly saved by Allah's special mercy. However the sinners' souls who do not repent will suffer from torment. Secondly the above verse "not one of you but will pass over it" (Hell or bridge Sirat). Here the pronoun "You" refers to those souls who are in obstinate rebellion. Thirdly, this verse refers to the Bridge over Hell.\footnote{Ibid., Note 2618 page 871.} the Bridge sirat, over which all souls will have to pass to get their final destiny.

Some illustrators of the above verse have expounded that every one (soul) will have to pass the "Hell" means pass the Bridge Sirat, which Bridge is situated over the Hell. It is illustrated that all pious souls will pass this bridge sirat and enter into the paradise. But disobedient and sinner's souls will fall down in the deep Hell in course of their passing the bridge Sirat. This bridge Sirat will be like subtle hair and sharp blade and the path will be gloomy. But it is interesting to note that the believing soul will attain torch or light then. In this connection, the Hadith describes: "The prophet said— On that day some souls will pass the Bridge Sirat in the twinkling of an eye. Some will pass in windy speed, some will pass in a horse speed, some will pass running, some will pass walking and some will pass the Bridge Sirat very slowly."\footnote{Al-Hadith, Tirmiji, Daremi—cited in "Alome Barzokh, paradise and Hell." Md. Keramat Ali; publishers- Kasimi Brothers. Toptop Goli, Lakhtokia, Guwahati.}
4.6. **Mediation for soul's salvation**

During the worldly life the criminal goes to the judge of Court through his mediator or lawyer, because the criminal can not reach the judge of court directly to display his statement without any mediator or lawyer. So, the sinner or criminal takes help of a lawyer or mediator to get release or salvation from punishment. Similarly, on the Day of judgement people will be needed of mediator to get salvation, even, the pious soul will be needed of a mediator for entering into the paradise. Prophets, messengers, true religious scholars and martyrs may be authorised by God to mediator for the sake of distressed or sinner soul for their salvation. But the last prophet Mohammad (s) will be the advocate general for all his disciples. It is very surprising that without his advocation or mediation no soul will be entitled to enter the paradise though he has done righteous deeds in the material world. Because only Mohammad (s) is bestowed such special dignity.

Almighty Allah has stated in His Qur'an:

"On that Day no intercession will be availed except for those for whom permission has been granted by the Most Gracious and whose word is acceptable to Him" 113

Here mediation will not benefit any one except those for whom Allah has granted permission, and whose word (of repentance) is true and sin-

cere, and therefore acceptable to Allah. Again other’s interpretation is that; no mediation will be availed, except by those to whom Almighty Allah has granted permission, and whose word (of mediation) is acceptable to Allah.

Both these points are expounded in different places of the Qur’an:

For instance.

"That Day the spirit and the angels will stand forth in ranks, and none shall speak except any who is permitted by the Most Gracious, And he will say what is right" 114

No one has the power or right to argue with Almighty Allah about the penalty, sin or wrong-doing of any one (soul). He is high above all creations. However, He is the Most Merciful to His creations. So, He will give permission to His certain great Dignitaries, to plead for mercy for favour of sinners. But it is apparent that they will plead only in righteousness and truth.

Angel’s intercession will not be availed as the Holy Qur’an reads:

114. Ibid., Surat An-Nabaa 78, Juz 30, Verse 38.
There are innumerable angels in heavens. By and large, they are possessing immense power. And their power is only derived from Almighty Allah. However, when men attained the more spiritual dignities, power and positions than angels in the sight of Allah. Because the angels bowed down to Adam. So, it is quite impossible for angels to become mediator for man with Allah.

So, it is quite evident that no one can intercede for any soul except the permission of Almighty Allah. And that permission will be given for one who is very near and dear to God.

4.7 Soul in Paradise

Human soul is the supreme and the most surprising of all the creations made by Allah. Similarly paradise is the best place created by the Almighty for the righteous, pious, and virtuous souls. The dictionary meaning of the term ‘paradise’, is garden. In religious sense ‘paradise’ implies the place of bliss, the abode of reward and good deeds. Almighty Allah has created this place as a reward for righteous souls. Paradise is the most ecstatic, pleasing, peaceful and comfortable place in the world to

come. There shall be all kinds of facilities, joy, happiness, ecstasy, comfort, pleasures, rapture and delight in paradise. All things are exubarent there without any scarcity. Paradise is quite opposite to the Hell. There will be no pain, sorrow, frustration, disappointment, depression and destitution for any soul. Paradise is virtually a thing of belief for religious soul described in the Qur'an. Paradise is eternal and its all kinds of facilities are eternal and ever fresh.

Human souls who embrace a life of faith and do good deeds, their variegated aspirations will be crowned with fulfilments. They are fully successful in their probation here and Hereafter.

The good pleasure of Almighty Allah is the final salvation for souls. Virtually speaking, the peaceful and saved soul is that whose will has been completely identified with Allah's universal will. Because the good pleasure is always mutual. So mutual pleasure is the best pleasure. Additionally the fear of Allah signifies the fear to do anything which is against His holy will. Such kind of fear is akin to love.

The "Holy Qur'an declares that the righteous soul will live in paradise with Allah Almighty:

"As to the Righteous souls. They will be in the midst of gardens and rivers. In a sure abode with a sovereign omnipotent."

116. Ibid., Surat Al-Qamar 54, Juz 27, Verse 54, 55.
Particularly the case of those souls who embrace the truth and have translated it into their practical lives to pave the way for paradise. In the above mentioned verse we get four short similitudes: 1. The righteous souls will live in the garden where rivers flow 2. They will be in a sure abode 3. They will be with Almighty Allah 4. His sovereignty is omnipotent.

The word garden implies all kinds of bliss which we can not even imagine through our bodily senses. We can form the best conceptions through our sense perceptions. While we possess our bodily senses, it goes without saying that we may attain some more things in Heaven which are beyond the reach of our perception and knowledge. Almighty Allah has given an illustrative description regarding paradise through the light of following verses:

"A similitude of the Garden which the righteous souls are promised. Therein are rivers of water unpolluted, rivers of milk of which the taste never changes and rivers of wine delicious to the drinkers. And rivers of clear-run honey. In it there are for
them all kinds of fruits and forgiveness from their Lord, (can those
in such Bliss) be compared to such as shall dwell for ever in the
fire, and be given, to drink, boiling water, so that it cuts up their
bowels (to pieces)? 117

Now it is obvious from the above verses that: (1) Unpolluted, cool
and pure water, which is delicious to the drinkers. (2) Milk, whose flavour
will not change. Which does not turn sour. Its taste is like that of fresh
warm milk drawn from the udder. (3) Wine, which is converse to the wine
of the earth, for it does not creat any headache to the drinkers and causes
no intoxication, which is a kind of madness or poison. On the contrary, it is
ever a joy to drink. (4) Honey, which is pure and clear. There is no mixture
of wax or any foreign substance with it. These drinks will cool and pacify the
spirit, feed the heart, warm the love and sweeten life. Forgiveness from
their Lord means that all kinds of sins will be blotted out while they enter
into paradise.

وَالَّذِينَ أَذَا قَالُواٰ فَخُبَّأْنَا أَوْ ظَلَّمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاستَغْفَرُوْنَ
أَلَّذِينَ نُؤِيبَنَهُمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إلَّا اللَّهُ وَلَمْ يَصِرُّوا عَلَى مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ هَأُوْلَٰئِكَ جَزَآؤُهُمْ مَغْفِرَةٌ مِّنْ رَبِّهِمْ وَجَنَّةٌ تَجِرَى
من تَحْتِهَا الأَنْهَارُ خَلَدَيْنَ فِيهَا وَيَعْمَ أَجْرُ الْعَمِيلِيِّنَ

"And those who having done an act of indecency or wronged

117. Ibid., Surat Mohammad 47, Juz 26, Verse 15.
their own souls. Remember Allah and ask for forgiveness for their sins, — And who can forgive sins except Allah? And will not knowingly repeat (the wrong) they did.”

The reward of such soul will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever — a bountiful reward for workers!

Obviously, Allah has taught us that when the righteous soul commits error or sin then he should not be depressed. But he should ask for Allah's forgiveness. Allah will certainly pardon him if he will not repeat his wrong conduct and makes amends and be sincere for future day.

4.8 **Allah will give felicitation and congratulation on the righteous souls in Paradise**

Sin signifies the oppression of ourselves by ourselves. Allah Almighty has given warm welcome or congratulation on the righteous soul in paradise through the following verses:

"(To the righteous soul will be said)" O (thou) soul, in (complete) rest and satisfaction! "come back you to your Lord, — will pleased

(Yourself) and will pleasing Him! "Enter you, then, among my devotees!" enter you My Heaven!" 119

Here the righteous soul means such a person who doubtlessly believed in the existence of God and carried out the orders of God and the prophets steadfastly. Such righteous men or souls will enter into their inheritance and receive the warm welcome or congratulation from them. They will be entirely in a state of celestial pleasure. They will enjoy excessive joy and happiness. They are free from all pain, sorrow, passion, depression, doubt and even further desire: in rest and peace; in a condition of full satisfaction. According to Muslim theology, this is the final stage of bliss for soul.

It is evident that good soul receives a warm welcome from the Lord of Goodness Himself. Additionally, it is the soul that enters into heaven but not the worldly body which is exhaustible.

Almighty God is calling upon the righteous souls as "Enter My Heaven." Here the term "My Heaven" signifies Allah's own Heaven. May we enter into this Heaven by the grace of God.

In the following verses Allah has given illustrative description regarding the paradise which is promised to the pious soul.

"As to the righteous soul, they will be in Garden and in happiness. Enjoying the (bliss) which their Lord has bestowed on them, and their Lord shall deliver them from the chastisement of the Fire. (To them will be said) "Eat and drink you with profit and health, because of your (good) deeds." They will recline (with ease) upon couches arranged in ranks and we shall wed them to maidens, with beautiful big and lustrous eyes."^{120}

The righteous soul will be in ample bliss in paradise. Their all sins and faults will be forgiven by the grace of Almighty. Their result or fruits will be given to them with manifold, which will be far greater than their actions.

Here individual satisfaction of soul has been described in three categories: (1) Eating and drinking (2) Coaches of honour (3) The pleasure of individual companion.

However, eating and drinking in heaven will be free from all drawbacks. No eating and drinking will be harmful or injurious to health. There will be sound health, profit and enjoyment in heaven. The people of paradise will be ever adolescent. They will not get old there. All things of eating

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120. Al Qur'an Surat At-Tur 52, Juz 27, Verse 17-20.
and drinking will be ever fresh. Their all environment will be ever sound and healthy.

There will have coach of dignity for every one. Personality of every one will be purified. There will be some maidens for every paradise holder.

4.9 **Pious soul will get maidens and spouses of perfect purity in paradise**

Paradise is the most pleasing and splendid place made by God as a reward for pious soul in Hereafter. They will go on enjoying the innumerable gifts and blessings of Allah in paradise, the best food and drink they will enjoy, they will wear the finest garments and the countless beautiful things to be found there. There is entirely a new life, which can not be compared with the life of this world. In this respect God states:

> 'But those who believe and do righteous deeds, we shall soon admit to Gardens, with rivers flowing beneath, their eternal home: Therein shall they have spouses purified. We shall admit them to shades, cool and ever deepening’\(^\text{21}\)

According to the description of Qur’anic verse, they will enter into the paradise together with their spouses that God has provided them as a gift or blessing, and ultimately they will be welcommed with a joyful celebration. They will have all their near and dear ones (wives) with them:

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fected love will not be content with self, rather like a note of music will find its melody in communion with the others. The richest and most beautiful vessels will minister to their purified desires, and provide complete and eternal satisfaction to their souls in every way.

Allah Almighty describes the women of paradise as “spouses of perfect purity” in ‘surat an-Nissa’ of the Qur’an. (verse : 57) The term perfect purity implies that the spouse of paradise saved from both internal and external impurity.

The maidens are inwardly pure because they are completely free from sinister motive, enviousness, illusion, dishonesty, obscene, disgust, passion and exhaustion. They do not speak ill of anybody. They are not ill-natured in any case. They are full of love and affection.

In addition, they are outwardly pure also. They do not urinate and stoll, they do not perspire so, no bad smell comes from their bodies any time. They are free from bitter and idle talk, unfair behaviour and manner. Their external exposition is pleasing and favourable. They are always sweet-tempered, amiable and amicable to others. Their tune is melodious and language is sweet. Besides, deficiency, worries, destitution, oppression and deprivation are completely absent in paradise, Allah Almighty says : “We have created them of special creation. And made them virgin-pure (and undefiled). Full of love (for their mates) equal in age. For the
companion of the Right Hand."\textsuperscript{122}

Now it is evident that the maidens of paradise have been created by God in a new fashion and new method. They have all the excellent qualities sweetable to paradise. Their all limbs are clean and bright. Their hair is smooth, scented and clean, their skin is soft and charming and delightful aromas come from their physical body. (Almighty God knows)

Another characteristic of the spouses of paradise is stated in Qur'an is that they are "of equal age". They are mentioned in the Qur'an as having "eyes reserved for them alone." In this connection the Qur'anic verse reads:

\textit{"In them will be (Maidens) chaste, restraining their glances, whom no man or jinn before them has touched."}\textsuperscript{123} In addition, another verse reads: "So, and we shall wed them to maidens with beautiful, big and lustrous eyes."\textsuperscript{124}

In the Qur'anic verses, it is manifest that the purity is the chief feature of the women of paradise. The maidens like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss.

The fact is that they have been mentioned by Allah Almighty: As if

\textsuperscript{122} Ibid., Surat al-Waqia 56, Juz 27, Verse 35-38.
\textsuperscript{123} Ibid., Surat Ar-Rahman 55, Juz 27, Verse 56.
\textsuperscript{124} Ibid., Surat Ad-Dukhan 44, Juz 25, Verse 54.
they were (delicate) eggs closely guarded.  

By and large, the verse refers to the delicate appearance of a beautiful damsel, which compared to the transparent shell of eggs in the nest, which is closely guarded by the mother-bird. The shell is warm and it is quite free from stain. Again the Qur'an says:

"And (there will be) companions with beautiful big, and lustrous eyes. Like unto pearls well-guarded".

Now this is quite obvious that the spouses were made and preserved for their husbands only. The term "well-guarded" implies that they are as difficult to obtain as they are valuable to possess. They have been compared to an egg or a pearl may mean that their skin is smooth and shiny. (Allah knows the best).

All believers get their own wives, who are created with all qualities that a person could wish. The fact is that they are "devoted, passionate, of like age" (Surat al-Waqia, 37) means that the spouses are bound by a passion and affection, which is not based on the ignorant worldly impulse to "make a profit and trust in the future," but not on the basis of Allah's consent.

By the Qur'anic terms "sweet, lovely maidens"125 (Surat ar-Rahman 70), Allah means that the beauty of women's complexions is another fea-

125. Ibid., Surat Ar-Rahman 55, Juz 27, Verse 70.
ture of paradise. The shining inward beauty on their complexions reflects the pureness of their spirit. This expression may show that they have a complexion which is symmetrical, original, flawless and completely smooth. Originally this could be concealed in their eye colour, nose structure, or in their eyebrows, jaw and cheek bones. On the whole, it could be in every detail of their facial construction. The verse “we will marry them to maides with large, (beautifuull) eyes” (Surat at-Tur 20) draws attention to one detail: their large eyes.

The Qur’anic verse compares the women of paradise with “rubies and coral”. The term ‘Ruby’ signifies a precious stone of a deep red colour and “Coral” indicates the pinkish-red colour. Here the verse shows that delicate pink, with reference to their appearance and their beauty of form. The gems also signifies their worth and dignity. These precious stones are very much pleasing to the eye, which are used in the Qur’an to emphasise on the beauty of women of paradise. It is worthmentioning that comparing the women to rubies and coral is meant to indicate their bright and pure complexion. Over and above, Allah Almighty offers believers countless blessings that the eye has never seen and the ear has never heard. Even they could never imagin also.

4.10 Pious soul will meet and see Allah Almighty

The lover can never be fully satisfied without meeting and looking his beloved. Similarly, the lovers of God is always hopeful to meet and see
Him. The righteous souls will be provided all kinds of facilities and commodities in paradise. Still they are not whole heartedly satisfied until and unless they will see the appearance of God Almighty.

This is the last but not the least of Allah's favours that Allah will reveal himself before the souls of paradise. When they (souls) will be looking Allah Almighty, then they will consider all kinds of gifts as trifle comparison to see Allah.

Shohaib reported that the Messenger of Allah (peace be upon him) : when righteous souls will enter the paradise, then addressing them Allah will tell— do you aim any more favour or grace from me. The soul will gracefully tell— oh the Lord of universe ! our faces have been brightened by the grace of you. Have you not made us enter into paradise ? Have not you saved us from the torment of Hell ? The Messenger of Allah told, at that time Allah will unfold the veil of Him and expose Himself in paradise. All souls will enjoy beauty and beautitude of Allah. Apparently Allah's appearance and meeting is the supreme and dearest reward for the soul of paradise. Messenger of Allah will recite— The best reward is for those who has done best deeds and many more rewards are ready for them.

The writer, Hassan Ayub has written in his book "Attarshitul Aqaeded Islamia". (Translator) It is possible to see Almighty Allah in this physical

world for the sake of His devotee, possessing pious soul. Because the prophet Moses (A.S.) one day requested Allah to be appeared before him so that he can see Him. Allah said, you see as a trial, whatever hill can bear the beam of my beauty or not? If the hill can remain constant after seeing me then you can also hope to see me. But it is demonstrated that the hill is burned and became crushed scattered. Moses' hope had been declined to see Him.

In this connection Allah has stated in His Qur'an:

When Moses came to the place appointed by us. And his Lord addressed him. He said: "O my Lord! show (yourself) to me, that I may look upon you." Allah replied "By no means can not you see Me (direct) But look upon the mount; If it remains firm in its place, only then you will be able to see Me. When his Lord manifested Himself to the Mount. He crushed it into fine dust, and Moses fell down in a swoon, when he recovered his senses he said: "Glory be to you! to you I turn in repentance, and I am the first to believe."127

127. Al-Qur'an Suart Al-A'raf 7, Juz 9, Verse 143.
Here the prophet Moses could not have been able to see Allah because the hill could not remain firm in its position.

In this connection, the writer of the book "Islamic Belief" states that when the prophet Mohammad (peace be upon him) went to Miraj with his physical body and reached the last stage of sky then he saw Allah spiritually and talked with Him. All the Islamic scholars unanimously believed this occurrence. Mohammad's famous companions Hazrat Abdullah been Abbas, Hazrat Anas (R) Hazrat Hasan (R) and many companions expressed their opinions that Hazrat Mohammad (peace be upon him) saw Allah during his journey of Miraj. On the contrary, Hazrat Aesha (R) and some other companions of Hazrat Mohammad (s) described that in this physical world it is quite impossible to see Allah.

There are clear evidences for both parties, but Allah knows the better. Islam recommends that in the day of Hereafter souls can look their God spiritually and accordingly their plight may be exposed. God says in the Qur'an:

\[\text{Some faces (souls), that Day, will beam (in brightness and beauty) looking towards their Lord. And some faces (souls) that}\]

\[\text{Day, will be sad and dismal}^{128}\]

\[128. \text{Ibid., Surat Al-Qiyamat 75, Juz 29, Verse 22-24.}\]
According to the explanation of some commentators this occurrence may take place immediately after death or in the day of resurrection. Looking their God the pious souls will be bright, and brilliant. On the contrary, impious souls will be gloomy.

The description of paradise is given in various chapters of the Qur'an. The various description has come in Hadith also.

The description is given about the paradise which is prepared for righteous soul by Allah in the following manner.

"And hasten to the foregiveness of your Lord and to a paradise as vast as the heavens and the earth, prepared for the God fearing"  

The fire is contrasted with Garden, as the Hell is contrasted with Heaven, we have been informed that its width is as the whole of the heaven and the earth.

In the following verses Almighty God promises paradise for righteous soul:

"And to those (souls) who believe and work righteous deeds. They have for their entertainment, the Gardens of Firdows. Where in they shall dwell (for ever) No change will they wish for from them".  

Firdaus is a persian word also. It means enclosed place, a part. However in technical theological language the word utilized for the inner

cercle of heaven, or the superfine Heaven. It can be expected by only those soul who perfectly fullfill sound faith and righteous conduct.

The same thought is contained in other verses of the "Holy Qur'an"

"Those (souls) who believe and do good works are the best of creatures. Their reward is with Allah: Gardens of eternity beneath which rivers are flowed. They will dwell there in for ever. Allah is well pleased with them and they with Him. All this for such as fear their Lord and Cherisher."\textsuperscript{131}