

The *Hisaab* (Account) and the Balance

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ وَالِدَلِيلُ قَوْلُهُ تَعَالَى : ﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ

الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

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

So that He may recompense those who did evil for what they did; and that He may reward those who did good with the best reward of Paradise. [53:31] ^[72]

From the actions that will occur on the Day of Resurrection is al *bisaab* (the Reckoning) and al *meezaan* (the Balance). The *bisaab* has the meaning of *munaaqashah* (interrogation) of the people of sins.

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

The first category from them are those who will have no *bisaab* (reckoning) and will enter Paradise without any reckoning and without any punishment, just as occurs in the hadeeth of the seventy thousand who will enter Paradise without any reckoning and without any punishment.⁸²

The second category of the people are those who will be given a light reckoning, and it is *al-‘ard* (presentation of the record) only. He is not taken to account with the reckoning of interrogation but rather will be reckoned such that the record is just presented to him. And this person is also (as well as the first category) one of the people of bliss. He, the Most High, said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ الانشقاق: ٧ - ٩

So as for the one who is given his record of deeds in his right hand, then he will soon receive a light reckoning and he will return to his family joyful. [84:7-9]

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

Whoever has his record closely examined will be punished.⁸³

⁸² Hadeeth reported by al Bukhaaree (5705) and Muslim from the hadeeth of ‘Imraan ibn Husayn radi Allaahu ‘anhu

⁸³ Reported by al Bukhaaree (103) and Muslim from the hadeeth of ‘Aaishah *radi>Allaahu ‘anhaa*

As for the kuffaar (disbelievers) then the scholars disagree regarding them: will they receive a reckoning or will they not receive a reckoning? So from the scholars are those who say that the disbelievers will not receive a reckoning because they (the disbelievers) do not have any good deeds. Rather they will be taken straight to the Fire because they have no good deeds. And from the scholars are those who say (that) they will receive a reckoning with a hisaab (reckoning) of taqreer (confession), meaning a (confession) of their deeds, their kufr (disbelief) and their apostasy. Then they will be taken to the Fire.

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

He, the Most High, said:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾﴾ المؤمنون: ١٠٢ - ١٠٣

So whoever's balance of good deeds is heavy, then they will be the successful ones. And whoever's balance of good deeds is light then they are the ones who have caused their own souls to be in loss. [23:102-103]

So if the evil deeds outweigh, then the person will lose; and if the good deeds outweigh, then the person will succeed.

This Balance is a balance for the deeds; and likewise, the person who is given the record in his right hand, then his reckoning will be easy.

And whoever is given his record in his left hand, then his reckoning will be difficult and he will see the terrors and the huge dangers and he will go on from one danger to the next in the different stages of the Resurrection, and the Reckoning, and Gathering.

These are terrifying matters if we reflect upon them.

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ﴾

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

Those who disbelieve claim that they will not be resurrected. Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected and then you will certainly be informed of the deeds which you did. And that is easy for Allaah. [64:7] ^[73]

[73]:

His saying: “Whoever denies the Resurrection is a disbeliever...” - because he has denied a pillar from the pillars of eemaan and because he is denying Allaah and to His Messengers and to His Books because Allaah, the Majestic and Most High, informed about the Resurrection and the Messengers informed about the Resurrection and the Books informed about the Resurrection. So whoever denies it then he is a disbeliever. And the proof is His saying, He the Most High:

﴿زَعَمَ الَّذِينَ كَفَرُوا﴾

Those who disbelieve *za’ama* claim...

Az-za’m means “a lie”

﴿أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ﴾ التغابن: ٧

...that they will not be resurrected. [64:7]

So the aayah proves that denying the Resurrection is *kufr* (disbelief). They say, “there is no resurrection after death” - the people of *shirk* and the worshippers of idols in the time of the Prophet sall Allaahu ‘alaihi wa sallam used to dispute about the Resurrection.

﴿أَيُّ ذَا كُنَّا عِظْمًا نَخْرَةً﴾ (١١) قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ النازعات: ١١ - ١٢

“How can that occur when we have become crumbled bones?” They said, “That would be a return resulting in loss.” [79:11-12]

And they said:

﴿ ۷۸ ﴾ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿ ۷۸ ﴾ يس: ۷۸

“Who can give life to the bones when they have crumbled to dust?” [36:78]

And from their disputing was:

﴿ ۳۶ ﴾ أَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْتُمْ تُخْرَجُونَ ﴿ ۳۵ ﴾ هَيَّاتَ هَيَّاتَ لِمَا تُوْعَدُونَ ﴿ ۳۶ ﴾

المؤمنون: ۳۵ - ۳۶

“Does he (the Prophet Saalih) promise you that when you have become dust and bones that you will then be brought out anew from your graves? How far fetched, how far fetched is what you are being promised.” [23:35-36]

- to the rest of the sayings of the disbelievers from the previous nations and from the people of shirk in the time of the Prophet sall Allaahu ‘alaihi wa sallam. So whoever denies the Resurrection then he will be along with those disbelievers.

No one denies the Resurrection except for a disbeliever. And Allaah, the Majestic and Most High, has commanded His Prophet sall Allaahu ‘alaihi wa sallam to swear an oath by Him upon the Resurrection.

He said:

﴿ بَلَىٰ وَرَبِّي ﴾

Yes, by my Lord...

This is an oath.

﴿ لَبِيعْتُمْ ثُمَّ لَنَبَيِّنَّ بِمَا عَمِلْتُمْ ﴾ التغابن: ۷

...you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). [64:7]

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

The first aayah is from Soorah Yoonus:

﴿ وَيَسْتَدْعُونَكَ أَحَقُّ هُوَ قَوْلٌ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴾ يونس: ۵۳

And they question you, “Is is true?” Say, “Yes, by my Lord, it is indeed true and you cannot render Allaah incapable.” [10:53]

The second is in Soorah Saba’:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣﴾
 لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾
 سبأ: ٣ - ٤

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

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

In order that He should reward those who believe and do righteous deeds. For them there will be forgiveness and generous provision. [34:3-4]

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

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

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ ﴾
 التغابن: ٧

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

Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). And that is easy for Allaah. [64:7]

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

﴿ ثُمَّ لَتُنَبَّؤُنَّ ﴾

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

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

Belief in the Messengers

وأرسل الله جميع الرسل مبشرين ومنذرين، والدليل قوله تعالى: ﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ ﴿١٦٥﴾

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

Messengers who were sent as bringers of glad tidings and as warners so that the people should have no excuse with Allaah after the sending of the messengers. And Allaah is ever All Mighty, All Wise. [4:165] ^[74]

[74]:

Eemaan in the Messengers is one of the six pillars of *eemaan*; he *sallAllaahu‘alaibinaw sallam* said:

“*Eemaan* is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers...”⁸⁴

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

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾ ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ النساء: ١٥٠ - ١٥١

Those who disbelieve in Allaah and in His Messengers want to make a distinction between believing in Allaah and in His Messengers and they say, “We believe in some of them and we disbelieve in some.”

And they wish to take a path in between that. They are the disbelievers in truth and We have prepared a humiliating punishment for the disbelievers. [4:150-151]

So there must be *eemaan* in all of the Messengers from the first of them to the last of them, those whom Allaah has named from them in His Book, and those He has not named. For the Messengers are many; and therefore there occurs in the hadeeth that they number:

⁸⁴ Hadeeth reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurayrah *radīAllaahu‘anhu*

“One hundred and twenty four thousand (prophets) and the messengers from them were three hundred and fifteen all together.”⁸⁵

So there were many messengers; from them were those whom Allaah named in His Book and from them were those He did not name. So it is obligatory upon us to have eemaan in all of them, from the first of them to the last of them.

⁸⁵ Hadeeth reported by Ahmad in his Musnad from the hadeeth of Aboo Umaamah al Baahilee *radi>Allaahu ‘anhu* and declared to be saheeh by al Albaanee in as Saheehah (2668)