

The Names and Rules of the Hereafter

Executive Summary

The Day of Judgment is an event of such central importance in Islamic theology that it is characterized by numerous descriptive names, each highlighting a specific aspect of its reality. Lasting for 50,000 years, the Day is structured into stages, including the transformation of the universe, the assembly of mankind, and the pivotal stage of reckoning (Al-Hisab).

The proceedings are governed by three fundamental rules: absolute justice, where every atom of action is accounted for; individual accountability, rejecting the notion of inherited sin; and the comprehensive presentation of deeds in a documented scroll. While the Day is one of severe interrogation for many, it is also defined by divine mercy, manifested through the multiplication of good deeds, the rewarding of righteous intentions, and the potential for repentance to transform past sins into merits. Final judgment is supported by various witnesses, including one's own physical body parts and the testimony of prophets.

The Names of the Day of Judgment

In Arabic, importance is signalled by a multiplicity of names. Because the Day of Judgment is the most significant event for humanity, it is given various titles in the Quran and Hadith that describe its nature:

Name	Meaning/Description
Yawm Al-Qiyamah	The Standing Day; Mankind will stand to meet their lord for 50,000 years.
Al-Yawm Al-Akhir	The Last Day; There is no day following it in this world.
As-Sa'ah	The moment of the Hour; So named because it is close, sudden or the most important moment in time.
Yawm Al-Ba'th	The Day of Resurrection; When bodies are created a second time from dust.
Yawm Al-Khurooj	The Day of Emergence; When people emerge from their graves at the blast of The Horn.
Al-Qari'ah	The Striking Calamity; An even that hits the hearts with terror.
Yawm Al-Fasl	The Day of Judgement/Decision; When all disputes & differences of opinion are resolved.
Yam Al-Hasrah	The Day of Regret; When wrong- doers bite their hands in pain & believers regret not doing more.
Yawm Al-Hisab	The Day of Account; Where even a single grain of action is brought forth.

Al-Waqi'ah	The Event of Occurrence; Signifying it's status as the most important event.
Al-Haqqah	The Inevitable Truth of Reality.
Yam Al-Talaq	The Day of Meeting; Where the first of Mankind meets the last, Creation meets the Creator, & the Oppressed meet the Oppressors.
Yawm Al-Tanad	The Day of Calling; Where everyone is called forth & the Oppressed call out to the Oppressors.

Fundamental Rules of the Day of Judgment

The Day of Judgment is not arbitrary; it operates under a specific set of divine "rules" or fundamentals.

1. Absolute Justice

The Day of Judgment is defined by the perfection of justice. No soul will be dealt with unjustly. The scale of justice is so delicate that it accounts for the weight of an atom or a mustard seed. Even if a deed is hidden inside a rock or anywhere in the heavens or earth, it will be brought forth.

2. Individual Accountability

Every individual is responsible solely for their own actions. The source context contrasts this with the Christian concept of "Original Sin," asserting that in Islam, no person bears the burden of another's mistakes.

Guidance and Loss:

One who receives guidance does so for their own benefit; one who goes astray does so to their own loss.

Exception for Influence:

While individuals carry their own burdens, those who establish an "evil tradition" or cause others to sin will carry a portion of the punishment for those who followed them, without diminishing the followers' own responsibility. For example, the son of Adam who committed the first murder bears a portion of the sin for every murder committed thereafter.

3. Presentation of Deeds

Every action is documented in a comprehensive book or scroll that will be spread open for the individual to see.

Comprehensiveness:

The book leaves out nothing, "small or great."

Duration:

The 50,000-year length of the day is attributed to the exhaustive detail of the examination; every moment of a person's life is scrutinized.

Multiplication of Good:

To show mercy, evil deeds are recorded as a single unit (1=1), whereas good deeds are multiplied by at least ten (1=10).

The Mechanics of Mercy and Reward

The reckoning process includes several mechanisms that favour the believer, demonstrating divine generosity:

Multipliers for Specific Deeds:**Quran:**

Every letter read earns 10 rewards.

Adhkar (Remembrances):

Specific phrases after prayer (e.g., Subhan Allah, Alhamdulillah, Allahu Akbar 10 times each) result in 1,500 rewards on the scale.

Spending in the Way of Allah:

Wealth spent for Hajj or Jihad can be multiplied 700 times (a 70,000% return).

Patience and Fasting:

These deeds receive rewards "without measure," exceeding even the 700-fold multiplier.

The Reward of Intentions:

If a person intends a good deed but does not do it, they receive one reward. If they do it, they receive ten. If they intend a sin but refrain from it, they receive one good deed as a reward.

Transformation of Sins:

For those who sincerely repent, believe, and do righteous deeds, their record of evil deeds is not just erased but transformed into good deeds.

The Last Person to Enter Paradise:

A narration describes a man whose minor sins are replaced with good deeds; seeing this mercy, the man begins to ask about his major sins (which he previously feared) so they too might be transformed.

The Process of Questioning (Al-Hisab)

The stage of reckoning is a multi-layered interrogation. While 70,000 people will enter Paradise without any questioning, others face a dangerous and detailed interrogation.

The Five Essential Questions

According to the prophetic tradition, a person's feet will not move on the Day of Judgment until they answer four (effectively five) specific questions:

Life/Time:

How were the years of one's life spent?

Knowledge:

Did the person practice what they learned, or was it used for "showing off"?

Wealth (Source):

How was the money gained?

Wealth (Expenditure):

How was the money spent? (Note: The poor often enter Paradise 500 years before the rich because they have a shorter "account" to settle regarding wealth).

Body/Strength:

How were the physical health and strength provided by God consumed?

Additional Areas of Inquiry

The First Question (Believers):

The first deed to be examined is Salah (prayer). If the mandatory prayers are deficient, voluntary (Sunnah) prayers are used to patch the gaps. This "patching" also applies to other deeds like fasting.

Luxuries:

Individuals will be questioned about every pleasure and blessing, including health and spare time.

Covenants:

Every promise and engagement will be inquired into, particularly the "contract" one signs with God by claiming to be a Muslim.

Senses and Mind:

The use of sight, hearing, and the mind (the "central processing unit" of the body) will be scrutinized to see if they were used for gratitude or forbidden acts.

The Witnesses (Ash-Shuhood)

To ensure the finality of justice, the Day of Judgment involves multiple forms of testimony:

Internal Witnesses:

A person's own hands, feet, and tongue will speak and testify regarding the sins they committed.

Prophetic Witnesses:

Prophets will testify whether they conveyed the message to their nations.

The Ummah of Muhammad:

This nation will serve as a witness for previous prophets (like Noah) against their people, using the Quran as evidence.

The Prophet Muhammad:

He will serve as the final witness over his own followers.