21679 - The gathering of mankind and the animals

the question

What can you tell us about how people will look following the Resurrection? Will people will be wearing clothes or not? Will the animals be resurrected after death or not?.

Detailed answer

Praise be to Allah.

Allaah calls the Day of Resurrection the Day of Gathering because Allaah will gather His slaves, mankind and the jinn. Allaah says:

“Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present”

[Hood 11:103]

“Say (O Muhammad): (Yes) verily, those of old, and those of later times.

All will surely be gathered together for appointed Meeting of a known Day”

[al-Waaqiyah 56:49-50]

“There is none in the heavens and the earth but comes unto the Most Gracious (Allaah) as a slave.

Verily, He knows each one of them, and has counted them a full counting.

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)”

[Maryam 19:93-95]

“And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind”

[al-Kahf 18:47]

Also included in this gathering are the animals. Shaykh al-Islam (Ibn Taymiyah) said:

“As for the animals, they will all be gathered by Allaah, as is indicated by the Qur’aan and Sunnah. Allaah says (interpretation of the meaning):

‘There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered’

[al-An’aam 6:38]

‘And when the wild beasts are gathered together’

[al-Takweer 81:5]

‘And among His Ayaat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills’

[al-Shoora 42:29]

The word idha (translated here as when or whenever) refers to something that will inevitably come to pass. And there are many well known ahaadeeth on this topic. On the Day of Resurrection Allaah will gather the animals, and the scores among them will be settled. Then it will be said to them, “Be dust!” and they will become dust. At that point the kaafir will say, “Would that I were

dust!” (al-Naba’ 72:40 – interpretation of the meaning). Whoever says that they will not be brought back to life is making a serious mistake, indeed he is misguided or is a kaafir. And Allaah knows best.

Majmoo’ al-Fataawa, 4/248

Ahmad (20534) narrated from Abu Dharr that the Messenger of Allaah (peace and blessings of Allaah be upon him) was sitting, and two sheep locked horns, and one of them butted the other and defeated it. The Messenger of Allaah (peace and blessings of Allaah be upon him) smiled, and it was said to him, “Why are you smiling, O Messenger of Allaah?” He said, “Because of the sheep. By the One in Whose hand is my soul, it will settle its score with the other on the Day of Resurrection.”

Ahmad Shaakir said, its isnaad is hasan and unbroken.

Muslim (2582) narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “All rights will be restored on the Day of Resurrection, until even the hornless sheep will settle its score with the one that has horns.”

Al-Nawawi said:

This clearly indicates that the animals will be gathered on the Day of Resurrection, and that they will be brought back to life like human beings who are accountable, and like children and the insane and those who were not reached by the call of Islam. This is what is indicated by the Qur’aan and Sunnah. Allaah says (interpretation of the meaning):

“And when the wild beasts are gathered together”

[al-Takweer 81:5]

If something is stated in a shar’i text, and there is no rational or shar’i reason not to interpret it according to what it appears to mean, then it must be taken at face value. The scholars said that it is not a condition of the gathering or the resurrection that there should be reward or punishment.

With regard to the hornless sheep settling their scores with those that have horns, this is not the retaliation that comes with accountability, because they are not accountable. Rather it is simply settling the scores. And Allaah knows best.

People will be gathered on the Day of Resurrection barefoot, naked and uncircumcised. It was narrated from Ibn ‘Abbaas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “You will be gathered barefoot, naked and uncircumcised.” Then he recited, “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it” [al-Anbiya’ 21:104 – interpretation of the meaning]. Then he said: “The first one to be clothed on the Day of Resurrection will be Ibraaheem. Some people from among my followers will be taken away towards the left and I will say, ‘My followers, my followers!’ He will say, ‘They kept turning back on their heels after you left them.’ And I will say what the righteous slave said:

‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise’

[al-Maa’idah 5:117].”

(Narrated by al-Bukhaari, 3349)

It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘You will be gathered barefoot, naked and uncircumcised.’ I said, ‘O Messenger of Allaah, men and women will be looking at one another?!’ He said, ‘The situation will be so terrible that that will not concern them.’” (Narrated by al-Bukhaari, 6527)

And it was narrated in the hadeeth that people will be resurrected in the clothes in which they died. It was narrated that when Abu Sa’eed al-Khudri was dying, he called for new clothes and put

them on, then he said, “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘The deceased will be resurrected in the clothes in which he died.’” (Narrated by Abu Dawood, 3114; classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 1671).

This hadeeth may seem to contradict the hadeeth quoted above, which says that they will be resurrected naked. The scholars reconciled between the two reports by noting the following points:

1-That they will be raised in those garments but they will wear out after the resurrection, and when they reach the place of standing they will be naked.

2-They will be raised naked then when the Prophets and Siddeeqs etc have been clothed, everyone else will be clothed in the same kind of clothes as those in which they died.

3-Some of the scholars interpreted this hadeeth as referring to the martyrs (shuhada’), because they are the ones whom the Prophet (peace and blessings of Allaah be upon him) commanded should be buried in the clothes in which they died, so they will be resurrected in their clothes in order to distinguish them from others.

4-What is meant by clothes is righteous deeds, as in the verses (interpretation of the meanings)

“and the raiment of righteousness, that is better”

[al-A’raaf 7:26]

“And purify your garments”

[al-Muddaththir 74:4]

What is meant by a person being resurrected according to what he was doing when he died is that if his final action was good, then it will be good (for him) and if it was bad then it will be bad (for him). This is indicated by the hadeeth of Jaabir who said: “I heard the Prophet (peace and blessings of Allaah be upon him) say, ‘Every person will be resurrected in the manner that he died.’” (Narrated by Muslim, 2878)

And Ibn ‘Umar (may Allaah be pleased with him): “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘When Allaah sends down punishment upon a people, the punishment also befalls those who were among them, then they will be resurrected according to their deeds.’” (Narrated by al-Bukhaari, 7108).

This is also indicated by the hadeeth of Ibn ‘Abbaas (may Allaah be pleased with him) who said: “Whilst a man was at ‘Arafah, he fell from his mount and broke his neck (or it broke his neck). The Prophet (peace and blessings of Allaah be upon him) said, ‘Wash him with water and lotus leaves, and shroud him in two garments, but do not apply perfume or cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah.’” (Narrated by al-Bukhaari, 1265).

And it was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “Every wound that the Muslim receives for the sake of Allaah will appear on the Day of Resurrection as it was at the time when it was inflicted; blood will be flowing from the wound and its color will be that of blood but its smell will be the fragrance of musk.” (Narrated by al-Bukhaari, 237).

Hence it is mustahabb to encourage one who is dying to say Laa ilaaha ill-Allaah, so that these good words will be his last words in this world and he will be raised saying them on the Day of Resurrection.

See Fath al-Baari, 11/383

The people will be gathered on that Day on another earth, one that is different from this earth, with specific features that are explained in the Sunnah. It was narrated that Sahl ibn Sa’d said: “I heard the Prophet (peace and blessings of Allaah be upon him) say, ‘The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made from pure fine flour).” Sahl or someone else said, “It will have no landmarks for anyone (to make use of).” (Narrated by al-Bukhaari, 6521)

‘Afra’ (translated here as reddish) means white that has a hint of redness; or it was said that it is intensely white; or it was said that it means pure white. A pure loaf of bread means a loaf that is

made from pure flour that is unadulterated.