241665 - On the Day of Resurrection there will be various stages and events which are explained in the texts of the Quran and Sunnah

the question

I read in the Book of Allah about the records of deeds flying, and about the amount of good deeds and bad deeds, but in *Sahih al-Bukhari*, in the chapter on prostration – the virtues of prostration – I read that each nation will follow what it worshipped, and there will remain the Ummah of Muhammad (blessings and peace of Allah be upon him), and the hadith did not mention the flying of the records of deeds to the disbelievers, or good deeds and bad deeds. My question is: How can we reconcile this hadith with what is explained in the Holy Quran?

Summary of answer

There is no contradiction between the verse and the hadith, and there is no confusion regarding them, such that we need to reconcile between them. The discussion in one text is general and it is more detailed in the other text; this is something normal that happens often in religious texts, and the same applies when people talk to one another and discuss things.

Detailed answer

Praise be to Allah.

Al-Bukhari (4581) and Muslim (183) narrated from Abu Sa`id al-Khudri, from the Messenger of Allah (blessings and peace of Allah be upon him), who said: “When the Day of Resurrection comes, a caller will announce: ‘Let every nation follow that which it used to worship,’ and there will be no one left of those who used to worship anything other than Allah, such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allah, righteous and evildoers alike, and the remnants of the people of the Book. The Jews will be called and it will be said to them, ‘What did you worship?’ They will say: ‘We used to worship ‘Uzayr the son of

God.’ It will be said to them: ‘You are liars, for Allah has no wife nor son. What do you want?’ They will say: ‘We are thirsty, O Lord, give us to drink.’ It will be pointed out to them, why don’t you go there to drink? And they will be gathered towards the Fire, which will appear as if it is a mirage, parts of it consuming other parts, and they will start to fall into the Fire. Then the Christians will be called, and it will be said to them: ‘What did you worship?’ They will say: ‘We used to worship the Messiah, the son of God.’ It will be said to them: ‘You are liars, for Allah has no wife nor son. What do you want?’ They will say: ‘We are thirsty, O Lord, give us to drink.’ It will be pointed out to them, why don’t you go there to drink? And they will be gathered towards the Fire, which will appear as if it is a mirage, parts of it consuming other parts, and they will start to fall into the Fire. Then, when there is no one left but those who used to worship Allah, both righteous and evildoers, the Lord of the Worlds, may He be Glorified and Exalted, will come to them in a form that is closest to that which they know from before (from the teachings of the Quran and Sunnah), and will say: ‘What are you waiting for? Every nation has followed that which they used to worship.’ They will say: ‘O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.’ He will say, ‘I am your Lord.’ They will say, ‘We seek refuge with Allah from you, we do not associate anything with Allah,’ two or three times. Then some of them will be on the verge of failing the test. He will say: ‘Is there any sign between Him and you by which you will recognize Him?’ They will say, ‘Yes.’ Then the Shin will be laid bare and there will be no one who prostrated to Allah of his own accord but Allah will grant him permission to prostrate, and there will be no one who prostrated out of fear of the people and to show off, but Allah will make his back solid, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the form that they knew from before. He will say, ‘I am your Lord,’ and they will say, ‘You are our Lord.’ Then the bridge will be set up over Hell, and intercession will be permitted.”

There will be several stages on the Day of Resurrection, and on that Day the people will be in different states. It will be a momentous Day, the Day when mankind will stand before the Lord of the worlds. We ask Allah to save us and our Muslim brothers from its hardships and distress, and to admit us to His Paradise by His grace and kindness.

The people will rise from their graves and hasten towards their Lord, then will come the presentation of all people before their Lord in rows, the reckoning, the flying of the records of deeds, the setting up of the Balance and other events of the hereafter.

Not every religious text mentions and discusses all of these stages; rather some of them may be mentioned in some texts, whilst others are not mentioned; rather they are mentioned in other texts.

Things may be mentioned in the hadith texts that are not mentioned in the text of the Holy Book.

By putting all the texts together, one will learn about what will happen in detail, and there will be no confusion. The hadith of Abu Sa`id that is quoted above speaks about the beginning of the presentation of all people before their Lord in rows, on the Day when the people will stand before the Lord of the Worlds in the immense arena of standing, then after that will come the intercession, which is the station of praise and honour (al-maqam al-mahmoud) that Allah, may He be Exalted, will grant to our Prophet (blessings and peace of Allah be upon him) so that he will intercede for the people in the place of standing.

Then after that will come the presentation of deeds, to be followed by the reckoning and the flying of the records of deeds, then the Balance, as we have discussed previously in the answer to question no. 220511.

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said in *Al-Matalib al-'Aliyah*, 18/492:

Ishaq – meaning ibn Rahawayh – said: Jarir told us, from al-A`mash, from al-Minhal ibn `Amr: Qays ibn as-Sakan and Abu `Ubaydah ibn `Abdillah told us [?] that `Abdullah ibn Mas`ud (may Allah be pleased with him) told `Umar ibn al-Khattab (may Allah be pleased with him) this hadith, saying: "When the people are gathered on the Day of Resurrection, they will stand for forty with the sun above their heads, gazing steadily upwards, awaiting the judgement, every righteous person and every evil person among them. Not one of them will speak, then a caller will call out: Is it not fair that your Lord Who created you, shaped you and granted you provision, then you worshipped gods other than Him, should leave each people to that which they themselves had chosen? And they

will say: Yes indeed…” Then he quoted the hadith as a mawquf report.

Al-Hafiz said: This isnad is authentic and uninterrupted, and its narrators are trustworthy.

In this hadith, he explained that this event will come at the beginning of judgement.

Even though this report is mawquf, it is to be deemed marfu`.

Al-Bukhari (6573) and Muslim (182) narrated that Abu Hurayrah said: Some people said: O Messenger of Allah, will we see our Lord on the Day of Resurrection? He said: “Do you have any trouble seeing the sun when there are no clouds in front of it?” They said: No, O Messenger of Allah. He said: “Do you have any trouble seeing the moon on the night when it is full, when there are no clouds in front of it?” They said: No, O Messenger of Allah. He said: “You will see Him similarly on the Day of Resurrection. Allah will gather all the people and will say: ‘Whoever used to worship anything, let him follow it.’ So those who used to worship the sun will follow the sun, those who used to worship the moon will follow the moon, and those who used to worship false gods will follow the false gods. There will remain this ummah, including its hypocrites. Then Allah will come in a form other than that which they know, and He will say, ‘I am your Lord.’ They will say: ‘We seek refuge in Allah from you. We will stay here until our Lord comes, and when our Lord comes, we will recognize Him.’ Then Allah will come to them in the form which they know, and will say, ‘I am your Lord.’ They will say, ‘You are our Lord,’ and they will follow Him. Then the bridge (al-sirat) will be set up over Hell…”

It is clear that this standing will occur before the people pass over the sirat and after Allah gathers all the people.

Al-Qadi `Iyad (may Allah have mercy on him) said:

The command for each nation to follow that which it used to worship will mark the beginning of judgement, and relief from the distress of standing.

End quote from *Fat-h al-Bari*, 11/438.

An-Nawawi (may Allah have mercy on him) said:

In the hadiths quoted above about the believers seeing Allah and the gathering of the people, it says that each nation will follow that which it used to worship, then the believers will be separated from the hypocrites, then will come the intercession and the setting up of the sirat. It may be that the command for the nations to follow that which they used to worship will be the beginning of judgement and relief from the suffering of the place of standing, and it will be the beginning of the station of praise and honour (al-maqam al-mahmoud).

End quote from *Sharh an-Nawawi `ala Muslim*, 3/58.

See also the answer to question no. 31805.

Conclusion:

There is no contradiction between the verse and the hadith, and there is no confusion regarding them, such that we need to reconcile between them. The discussion in one text is general and it is more detailed in the other text; this is something normal that happens often in religious texts, and the same applies when people talk to one another and discuss things.

And Allah knows best.