289378 - Will the events of the Day of Judgement affect that which lies beyond this realm, such as Paradise and Hell?

the question

Will Paradise, Hell, the Throne, the Kursi, and al-Lawh al-Mahfooz remain, or will Allah destroy them on the Day of Resurrection?

Detailed answer

Praise be to Allah.

The changes that will occur when the Day of Resurrection begins will affect this realm, namely the earth and the heavens.

Allah, may He be exalted, says (interpretation of the meaning):

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allah, the One, the Prevailing”

[Ibraaheem 14:48]

“When the sky breaks apart

And when the stars fall, scattering,

And when the seas are erupted

And when the [contents of] graves are scattered,

A soul will [then] know what it has put forth and kept back”

[al-Infitaar 82:1-5].

Whatever is beyond this realm, some of it will definitely not be affected by these changes when the Resurrection begins, because it was created to remain forever, such as Paradise and Hell.

Al-Haleemi (may Allah have mercy on him) said:

With regard to Paradise, even though parts of it are higher than other parts, all of it is above the heavens and beneath the Throne, and in and of itself it is a realm that was created to abide forever. So undoubtedly it is separate from that which has been created to cease to be.

End quote from al-Minhaaj (1/432).

The same may be said concerning the Throne and the Kursi. It is proven in the religious texts that they will remain after the heavens and the earth are subjected to change.

Allah, may He be exalted, says (interpretation of the meaning):

“And the heaven will split [open], for that Day it is infirm.

And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]”

[al-Haaqqah 69:16-17].

It was narrated that Jaabir said: When the emigrants who had crossed the sea came back to the Messenger of Allah, he said: “Why don’t you tell me of the strange things that you saw in the land of Ethiopia?”

Some young men among them said: Yes, O Messenger of Allah. Whilst we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youths, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: You will come to know, O traitor, when Allah sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn. You will come to know how you and I stand before Him.

The Messenger of Allah said: “She spoke the truth, she spoke the truth. How can Allah purify any people (of sin) when they do not support their weak and oppressed ones against the strong?”

Narrated by Ibn Maajah (4010); classed as hasan by al-Albaani in Saheeh Sunan Ibn Maajah (3255).

With regard to al-Lawh al-Mahfooz, and whether it will remain after this realm ends or not, Allah knows best about that. It is a matter of the unseen about which nothing can be said except on the basis of revelation, and we know of no text of Revelation that speaks of that. Allah, may He be exalted, says (interpretation of the meaning): “And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned” [al-Isra’ 17:36].

Inquiring into such matters comes under the heading of asking too much and focusing on matters which serve no purpose and do not lead to doing any good deeds or attaining any goodness in this world or the hereafter.

The one who is sincere to himself should ask and seek to understand what he needs to know with regard to his religion, and what will lead to self-improvement and help him to adhere to good manners and attitudes.

And Allah knows best.