



الْقُرْآنُ

Qur'an

30 *for* 30

Judgment Day

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
*In the Name of Allah,
Most Gracious,
Most Merciful.*



All praise is for Allah, the Absolute, the Perfect. Peace be upon His final messenger Muhammad, and all those who follow the path of guidance until the end of time. Alhamdulillah, the Qur'an 30 for 30 series has become an annual tradition, reaching and benefiting hundreds of thousands of people, in both video and written formats. The success of this series has been beyond our imagination, and we thank Allah every day for using us to serve the religion through these works.

The third book in this series has been a unique challenge to write. The central theme of this book is the Last Day. This is a topic that often inspires dread and fear. Finding balance between reminders of hope and fear has been one of our biggest challenges in constructing this compilation, and we hope that we have done justice to this task.

Belief in the Last Day is a core tenet of Islamic theology. It is the fifth pillar of faith,¹ and one of the central themes of the Qur'an. In early Makkan revelation, it was a central topic that dominated the short chapters revealed during this period. A glimpse at the last five *juz* of the Qur'an shows that the Day of Judgment is a dominant theme in early revelation and there is a good reason for this.

Aisha Bint Abi Bakr ؓ explains the wisdom behind this in the following powerful quotation.

Verily, the first verses to be revealed were from the shorter chapters at the end of the Qur'an. In them is mentioned Paradise and Hellfire, until people were firmly established upon Islam and verses of lawful and unlawful were revealed.



If the first verse to be revealed was “Do not drink wine,” they would have said, “We will never stop drinking wine.” And if the first verse to be revealed was “Do not commit adultery,” they would have said, “We will never stop committing adultery.”²

We learn from her expert analysis the wisdom behind this revelation. Humans often need to understand and process the concept of judgment, accountability, reward, and punishment before we are ready to submit to new laws. Allah in His Infinite Wisdom revealed the Qur’an in this way. The early revelation solidified a sense of purpose, judgment, and accountability by focusing on descriptions of the Last Day. These chapters built up an understanding of Divine Reward and Punishment, based on Allah’s Perfect Justice and Mercy, through its descriptions of Paradise and Hell.



The early revelation solidified a sense of purpose, judgment, and accountability by focusing on descriptions of the Last Day.

The result can be seen in the transformation of the first generation of Muslims. They submitted to their Creator with full conviction, and in return Allah granted them victory and made them the stalwarts of this religion. For this nation to return to its ancient glory, we must embrace that which made the first generation so successful. This includes a pure understanding of the six tenets of faith, and a commitment to obeying Allah above everything else.



The theme of the Last Day is an important theme to reflect on. It teaches us that life in this world is temporary, and that one day we will be held to account for how we spent our lives. On that day, each of us will answer for our own deeds, and our entire lives will be on display.





Belief in the Last Day is a core tenet of Islamic theology. It is the fifth pillar of faith, and one of the central themes of the Qur'an.

This may be difficult for many of us to focus on because we try to avoid topics that make us uncomfortable or afraid. But spiritual growth comes from facing uncomfortable realities and understanding them. To fulfill our purpose in life, we must understand the importance of the Last Day, reach a level of *yaqeen* (conviction) regarding its reality, and live our lives in a way that we are constantly preparing for it.

A man asked the Prophet ﷺ about the Day of Judgment, saying, “When will the Hour be?” The Prophet ﷺ said, “What have you prepared for it?”³



We hope that this brief collection of Qur'anic reminders helps us all develop a mindset of consciousness. Reflecting on these verses should increase our faith, strengthen our piety, and help us to connect deeper with the word of Allah.

We ask Allah to accept this endeavor and to make it a means of guidance for all. We ask Allah to add this to our scale of good deeds on the Last Day and make it a means of forgiveness for our sins.

Ameen.

Omar Suleiman & Ismail Kamdar

Yaqeen Institute for Islamic Research

Ramadan 1444 h.

ENDNOTES

¹ The six pillars of faith are belief in Allah, His Angels, His Books, His Messengers, The Last Day, and Destiny.

² Ṣaḥīḥ al-Bukhārī 4993

³ Bukhārī 3688






Juz



1

The afterlife is a core theme of the Qur'an. A primary goal of the Qur'anic message is to prepare our hearts for the Last Day. This preparation begins with building a core foundation of faith in our hearts, cementing that faith with good deeds, and living our lives with the afterlife as our priority.



Surah al-Fatiha serves as a fundamental reminder of these realities. It is a prayer for guidance that will benefit us in both worlds, and especially on the Last Day. This *surah* reminds us of three core attributes of Allah related to the Last Day. He is the *Rabb* (Lord) of all the worlds, those that we see and those that we cannot see. He is Most Merciful, with special mercy reserved for His worshippers on the Last Day. And He is the Master/King of the Day of Judgment, a day on which all of humanity will be held to account for their beliefs and deeds.⁴

Reciting Surah al-Fatiha in every unit of every daily prayer serves as a constant reminder of the Last Day. One day, we all will stand before the King of the Last Day and be held to account for how we spent our lives.

Ibn Masud  reported that the Prophet  said, "The son of Adam will not be dismissed from his Lord on the Day of Resurrection until he is questioned about five matters: his life and how he lived it, his youth and how he spent it, his wealth and how he earned it and spent it, and how he acted upon his knowledge."⁵

Reciting Surah al-Fatiha in every unit of every daily prayer serves as a constant reminder of the Last Day.

This focus on the fundamentals of faith flows into Surah al-Baqarah. It begins with a description of the three reactions humans have to the truth: belief, disbelief, or hypocrisy. Those who believe are described as having conviction (*yaqeen*) in the afterlife.⁶ Those who disbelieve are given a strong warning about the consequences of rejecting the truth. The hypocrites are given the longest description in this passage. Hypocrisy is associated with the worst outcome on the day of Judgment.




Hypocrites claim to believe in Islam, yet their hearts are empty of any real faith. They are described as people who sell the afterlife for this world. Hypocrites tend to be obsessed with worldly success and will compromise the fundamentals of their faith to achieve it. To the hypocrite, religion is just another tool for attaining worldly goals.

Allah gives a very stern warning to these people in this passage:

*They are those who have traded misguidance for guidance; but their trade does not profit them, and they are not guided. Their likeness is that of a person who kindled a fire; when it illuminated all around, Allah took away their light, and left them in darkness, unable to see. Deaf, dumb, blind. They will not return.*⁷

This message and warning are repeated later in the same *surah*.

*They are those who bought the present life for the hereafter, so the punishment will not be lightened for them, nor will they be helped.*⁸

Our attitude towards the Day of Judgment begins with our faith. Strong faith leads to certainty and preparation, which will benefit us on that day. Hypocrisy and disbelief both lead to negligence which will be regretted that day. It all begins with one simple choice: to believe with conviction and to commit to living by those beliefs. 

Humans have three reactions to the truth: belief, disbelief, or hypocrisy. Those who believe are described as people who have conviction (yaqeen) in the afterlife.

ENDNOTES

4 Qur'an 1:1-3

5 Tirmidhī 2416

6 Qur'an 2:4

7 Qur'an 2:16-18

8 Qur'an 2:86





Juz
2



Preparing for the afterlife does not mean ignoring this world. Balance lies in prioritizing the afterlife without neglecting our worldly responsibilities and goals. This concept is highlighted in a comprehensive supplication mentioned in this *surah*:



Among the people is he who says, “Our Lord, give us in this world,” yet he has no share in the Hereafter. And among them is he who says, “Our Lord, give us goodness in this world, and goodness in the Hereafter, and protect us from the torment of the Fire.” These will have a share of what they have earned. Allah is swift in reckoning.⁹

The supplication mentioned in this passage is one of the most popular and important prayers in the Qur’an. It is a reminder to prioritize the afterlife without neglecting this world. The hypocrite is obsessed with this world and has no goals related to the afterlife. The believer finds balance in prioritizing the afterlife without neglecting this world.

The supplication is made up of three parts. The first is for goodness in this world, which does not necessarily mean wealth or fame.

Worldly success in Islam refers to a good life that is pleasing to Allah. It could be a simple life or a life full of luxury; either way, it is only good if it is pleasing to Allah. Goodness in this supplication includes contentment, piety, inner peace, and happiness.

The second part of the supplication is a prayer for goodness in the afterlife, which refers to Paradise. This is the greatest reward and the end goal of every believer. A Muslim must strive for Paradise and prioritize this over everything else. We must be willing to sacrifice the goodness of this world for Paradise if needed. Every one of us is tested with situations in which we must choose between the two. When tested with such choices, the goodness of the afterlife is the obvious choice.

The believer finds balance in prioritizing the afterlife without neglecting the responsibilities and goals of this world.



The third part of the supplication is a prayer for protection from the Hellfire. This makes two-thirds of the supplication focused on the afterlife, showing what our priority should be. Entering Paradise does not necessarily mean protection from the Hellfire, as some people will initially enter Hellfire before going to Paradise. To make this prayer comprehensive and inclusive of all goodness, it concludes with asking for protection from the Hellfire.

Allah's Law is based on this infinite Wisdom. So, there is wisdom in every law of Islam even when the rational mind cannot understand it.

ENDNOTES

9 Qur'an 2:200–202

10 Qur'an 2:216

Allah knows what is best for us in both worlds. A Muslim must have firm faith in this. Even when we do not understand the wisdom behind an Islamic ruling, we must trust Allah's Perfect Wisdom and submit to it. This is the message behind the following powerful verse in this *surah*.

Fighting is ordained for you, even though you dislike it. But it may be that you dislike something while it is good for you, and it may be that you like something while it is bad for you. Allah knows, and you do not know.¹⁰

This verse teaches us one of the most important maxims in our relationship with Allah: we must trust Allah's Wisdom. Allah's Knowledge and Wisdom are infinite, and His Law is based on this infinite Wisdom. So, there is wisdom in every law of Islam even when the rational mind cannot understand it. When you are unable to understand the wisdom behind a particular law, submit to it with full trust in Allah's Perfect Wisdom. It may be that later in life you will realize the wisdom and be grateful that you had chosen to submit. ❖





Juz 3



One of the major sins that leads to a lot of turmoil on the Last Day is consuming *riba* (usury). The modern banking system has normalized *riba* and made it part and parcel of the global economy. Many of us have become desensitized to *riba* and sometimes forget that it is a major sin to consume it.

While there is some flexibility in taking *riba*-based loans due to necessity, and various fatwas that justify it in difficult circumstances, Muslims should never lose sight of the fact that *riba* is a major sin and something of major consequence in both worlds. The warning in this *juz* about *riba* and its results on the Last Day are clear.

*Those who swallow usury will not rise (on the Last Day), except as someone driven mad by Satan's touch. That is because they say, "Trade is like usury." But Allah has permitted trade and has forbidden usury. Whoever, on receiving advice from his Lord, refrains, may keep his past earnings, and his case rests with Allah. But whoever resumes, these are the dwellers of the Fire, wherein they will abide forever. Allah condemns usury, and He blesses charity. Allah does not love any sinful ingrate.*¹¹

We should be cautious about our lifestyles and actions, as every little good deed could play a role in tipping the scale in our favor on the Day of Judgment.

Usury has destroyed the lives of millions as well as entire economies. It nourishes a corrupt system, designed to make the wealthy wealthier at the expense of the poor and desperate. Taking advantage of the poor to increase one's own wealth is despicable and immoral, and one of the primary reasons why *riba* is a major sin in Islam. Believers must try their best to abstain from *riba* and work to transform the system so that it is fairer to the poor. We cannot be mere spectators or—even worse—participants, in a system that destroys the lives of so many people.



Surah Ale-Imran begins with very important reminders about the Last Day, like the following:

On the Day when every soul finds all the good it has done presented. And as for the evil it has done, it will wish there were a great distance between them. Allah cautions you of Himself. Allah is Kind towards [His] servants.¹²

The above verse is a reminder that every good deed and every sin will be presented to the Creator on the Last Day. This should make us cautious about our lifestyles and actions, as every little good deed could play a role in tipping the scale in our favor on that day.

ENDNOTES

11 Qur'an 2:275-276

12 Qur'an 3:30

13 Qur'an 3:19

Usury (riba) nourishes a corrupt system, designed to make the wealthy wealthier at the expense of the poor and desperate.

The early verses of this *surah* highlight some of the most important beliefs and actions that will benefit us on the Last Day. We must submit to Allah completely, accept Islam as the only true path of salvation, follow the Messenger, and live a life of righteousness.

The true religion with Allah is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allah, Allah is quick to take account.¹³ ❖



Juz

4



Surah Ale-Imran includes many important reminders about the Last Day and how to prepare for it. The various treasures of this world are described as beautiful and tempting. They are juxtaposed with Paradise and revealed to be nothing in comparison. The message is clear: prioritize the afterlife and do not allow temptation to sway you from this.



Beautified for people is the love of desires, such as women, and children, and piles upon piles of gold and silver, and branded horses, and livestock, and fields. These are the joys of this worldly life, but with Allah lies the finest resort.

Say, “Shall I inform you of something better than that? For those who are righteous, with their Lord are Gardens beneath which rivers flow, where they will remain forever, and purified spouses, and acceptance from Allah.” Allah is [always] Observing [His] servants.

Those who say, “Our Lord, we have believed, so forgive us our sins, and save us from the suffering of the Fire.” The patient, and the truthful, and the pious, and the generous, and the seekers of forgiveness at dawn.¹⁴

Five key qualities of the people of Paradise are listed above: patience with adversity, truthfulness and honesty in every situation, piety as a lifestyle, generosity in dealings with others, and seeking Allah’s forgiveness in the early morning.

A similar message is repeated at the end of the *surah* in one of the most powerful passages of the Qur’an. This passage highlights the mindset of the righteous, their attitude towards the afterlife, and the focus on their prayers.

In the creation of the heavens and the earth, and in the alternation of night and day, are signs for people of understanding. Those who remember Allah while standing, and sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: “Our Lord, You did not create this in vain, glory to You, so protect us from the punishment of the Fire.

“Our Lord, whomever You commit to the Fire, You have disgraced. The wrongdoers will have no helpers.

“Our Lord, we have heard a caller calling to the faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins, and remit





our misdeeds, and make us die in the company of the virtuous.

“Our Lord and give us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection. Surely, You never break a promise.”

And so, their Lord answered them: “I will not waste the work of any worker among you, whether male or female. You are one of another. For those who emigrated, and were expelled from their homes, and were persecuted because of Me, and fought and were killed, I will remit for them their sins and will admit them into gardens beneath which rivers flow, a reward from Allah. With Allah is the ultimate reward.”¹⁵

ENDNOTES

¹⁴ Qur’an 3:14–17

¹⁵ Qur’an 3:190–195

¹⁶ Ṣaḥīḥ al-Bukhārī 4569

¹⁷ Ṣaḥīḥ Ibn Ḥibbān 620

This powerful passage was often recited by the Prophet ﷺ late at night,¹⁶ and he once said about it, “A verse has been revealed to me tonight and woe to one who reads it without reflecting upon it,”¹⁷ meaning that if someone never reflects on this verse, it will be a great loss to them. Take some time to reflect on this passage and how it prepares us for the Last Day. ❖

Although the treasures of this worldly life are beautiful and tempting, they are nothing in comparison with Paradise. We must prioritize the afterlife and not allow temptation to sway us from this.





Juz
5



urah al-Nisa focuses on family and societal issues in the aftermath of Uhud. Woven into this discussion are many verses about the Last Day, often focused on the importance of justice and obeying the Messenger ﷺ. These are necessary principles for establishing Islamic families and societies. The theme of obeying the Messenger is repeated multiple times throughout this *surah*.

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth was leveled over them. They will conceal nothing from Allah.¹⁸

We did not send any messenger except to be obeyed by Allah's leave. Had they, when they wronged themselves, come to you, and prayed for Allah's forgiveness, and the Messenger had prayed for their forgiveness, they would have found Allah Relenting and Merciful.

But no, by your Lord, they will not believe until they call you to arbitrate in their disputes, and then find within themselves no resentment regarding your decisions and submit themselves completely.¹⁹

Obedience to those to whom Allah has given authority is a crucial part of submitting to Allah. The laws of Islam are not suggestions or recommendations; they are necessary for establishing the goals of the Shariah and living a life that is pleasing to Allah. Therefore, all success lies in obeying the Messenger ﷺ.

The authentic hadith narrations teach us the detailed laws of Islam and are as crucial for formulating Islamic law as the Qur'an.

O you who believe! Obey Allah and obey the Messenger and those in authority among you. And if you dispute over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best, and a most excellent determination.²⁰

Obeying the Messenger ﷺ means to follow his way which has been passed down in the hadith narrations. The authentic hadith narrations teach us the detailed laws of Islam and are as crucial



for formulating Islamic law as the Qur'an. Islamic orthodoxy is not based on the Qur'an alone. It is also based on the collective efforts of righteous scholars in analyzing the Qur'an and Sunnah and deducing the laws of Islam from these primary resources. The call to obey the Messenger ﷺ and those in authority is a call to Islamic orthodoxy.

The other core theme in this *surah* related to the Day of Judgment is a reminder about Allah's justice. This *surah* contains many verses about laws intended to promote justice. Inheritance, marriage, caring for orphans, and polygamy laws are all explained in this *surah* with an emphasis on justice.

Allah then reminds us that He is the Most Just, so He expects us to be just too. It is from His Kindness that He increases the reward for good deeds and multiplies them so that the scale tilts in our favor.

*Allah does not commit an atom's weight of injustice; and if there is a good deed, He doubles it, and gives from His Presence a sublime compensation.*²¹

The two main messages to take from this *surah* are the importance of following Islamic orthodoxy and committing to justice. These two concepts will weigh heavily on the Last Day and our success in both worlds depends on how well we commit to both concepts. ❖

The laws of Islam are not suggestions or recommendations; they are necessary for establishing the goals of the Shariah and living a life that is pleasing to Allah.

ENDNOTES

18 Qur'an 4:42

19 Qur'an 4:64–65

20 Qur'an 4:59

21 Qur'an 4:40





Juz
6



Surah al-Ma'idah was the last large *surah* to be revealed. It marked the end of the revelation of law with a powerful verse indicating that the Shariah had been revealed in full, as the perfect law to apply until the end of time.

*Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you.*²²

Although this *surah* focuses heavily on Islamic law, there are many reminders about the Last Day throughout the *surah*. We are reminded that the things of this world are worthless on the Last Day. Even if someone owned everything in this world, it would count as nothing on that day, and they would not be able to offer it as a ransom to save themselves.

*As for those who disbelieve, even if they owned everything on earth, and the like of it with it, and they offered it to ransom themselves from the torment of the Day of Resurrection, it will not be accepted from them. For them is a painful punishment.*²³

Surah al-Ma'idah contains many warnings about trying to tamper with Allah's laws. We are warned that those who were given previous scriptures tried to change the law and will be held accountable for this on the Last Day. Blatant attempts to change Allah's laws are classified as a type of disbelief in this *surah*.

Even if someone owned everything in this world, it would count as nothing on Judgment Day, and they would not be able to offer it as a ransom to save themselves.

In our time, there is a strong push from a vocal minority to change aspects of Islam to fit with modern ideas. Fundamental aspects of Islamic morality are challenged for not meeting contemporary ideals, and some try to reinterpret the Qur'an and Sunnah to fit these modern ideologies. The following verses serve as very severe warnings to those who dare to tamper with Allah's laws.





Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade My revelations for a fleeting gain. And those who do not judge by what Allah has revealed are [truly] the disbelievers.²⁴

So let the people of the Gospel rule according to what Allah revealed in it. Those who do not rule according to what Allah revealed are sinners.²⁵

Is it the laws of the time of ignorance that they desire? Who is better than Allah in judgment for people who are certain?²⁶

ENDNOTES

22 Qur'an 5:3


23 Qur'an 5:36

24 Qur'an 5:44

25 Qur'an 5:47

26 Qur'an 5:50

Surah al-Ma'idah contains several verses that serve as very severe warnings to those who dare to tamper with the laws given by Allah.

The laws of Allah are perfect and the best system of governance for every time and era. Built into this system are methods of flexibility that allow finer details to be adjusted based on necessity, culture, and other considerations. But these adjustments take place within the system using its own principles and do not involve changes to the law itself. The law itself is sacred and will forever stand as the perfect way of life that leads to the best of both worlds. 





Juz

7



Surah al-Ma'idah ends with a powerful conversation between Allah and the Prophet Jesus ﷺ on the Last Day, narrated in extensive detail. This conversation shows us that the messengers had a task to convey the message to their people and are not responsible for what their people did after their time.

And Allah will say, "O Jesus, son of Mary, did you say to the people, "Take me and my mother as gods, rather than Allah?" He [Jesus] will say, "Glory be to You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know what is in my soul, and I do not know what is in Yours. You are the Knower of the hidden. I only told them what You commanded me: that you shall worship Allah, my Lord, and your Lord."

Like Surah al-An'am, Makkan surahs focus a lot more on the afterlife as their primary focus is on building for us our core theology.

"And I was a witness over them while I was among them; but when You took me to Yourself, You became the Watcher over them; You are Witness over everything. If You punish them, they are Your servants; but if You forgive them, You are the Mighty and Wise." Allah will say, "This is a Day when the truthful will benefit from their truthfulness." They will have Gardens beneath which rivers flow, wherein they will remain forever. Allah is pleased with them, and they are pleased with Him. That is the great attainment.²⁷

In this *juz*, the themes shift from Madinan to Makkan with Surah al-An'am. Makkan *surahs* focus a lot more on the afterlife as their primary focus is on building our core theology. This includes our belief in the Day of Judgment and the afterlife.

This *surah* includes a warning to worship Allah in good times, not only during difficult times.



Say, “Who delivers you from the darkness of land and sea?” You call upon Him humbly and inwardly: “If He delivers us from this, We will surely be among the thankful.” Say, “It is Allah who delivers you from it, and from every disaster. Yet then you associate others with Him.” Say, “He is able to send upon you an affliction, from above you, or from under your feet. Or He can divide you into factions, and make you taste the violence of one another.” Note how We explain the revelations, so that they may understand.²⁸

The Prophet ﷺ gave a similar message to Ibn Abbas ؓ in this famous hadith:

Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory will come with patience, relief will come with affliction, and with hardship will come ease.²⁹

Preparation for the Last Day begins with mindfulness of Allah. When we are mindful during good times, we grow stronger in our faith and can engage in more good deeds in preparing for that day.

O assembly of jinn and humans, did there not come to you messengers from among you, relating to you My revelations, and warning you of the meeting of this Day of yours? They will say, “We testify against ourselves.” The life of the world seduced them. They will testify against themselves that they were disbelievers. That is because your Lord would not destroy towns for injustice while their inhabitants were unaware.³⁰ ❖

Surah al-An’am includes a warning to worship Allah in good times, not only during difficult times.

ENDNOTES

27 Qur’an 5:116–119

28 Qur’an 6:63–65

29 Nawawi 19

30 Qur’an 6:130–131





Juz
8



urah al-A'raf is named after a scene on the Last Day that is mentioned in this juz only. On the Last Day, a group of believers whose good and bad deeds are equal will have to wait for their faith to be decided. Our goal should be to live a life of righteousness that protects us from having to be in this situation. The scene is described in detail in the following verses.

And between them is a partition, and on the elevations are men who recognize everyone by their features. They will call to the inhabitants of the Garden, "Peace be upon you." They have not entered it, but they are hoping. And when their eyes are directed towards the inmates of the Fire, they will say, "Our Lord, do not place us among the wrongdoing people."

We should strive to live a life of righteousness that protects us from being among those whose good and bad deeds are equal who will have to wait for their faith to be decided on the Last Day.

And the dwellers of the elevations will call to men they recognize by their features, saying, "Your hoardings did not avail you, nor did your arrogance." "Are these the ones you swore Allah will not touch with mercy?" "Enter the Garden; you have nothing to fear, and you will not grieve." The inmates of the Fire will call on the inhabitants of the Garden, "Pour some water over us, or some of what Allah has provided for you." They will say, "Allah has forbidden them for the disbelievers."³¹

This amazing scene is preceded by other verses describing the Last Day in vivid detail. These verses describe the scales, the state of the disbelievers, and the reward for the righteous believers on that day.

The scales on that Day will be just. Those whose weights are heavy, it is they who are the successful. But as for those whose weights are light, it is they who have lost their souls because they used to mistreat Our revelations.³²


He will say, "Join the crowds of jinn and humans who have gone into the Fire before you." Every time a crowd enters, it will curse its sister-crowd. Until, when they are all in it, the last of them will



say to the first of them, “Our Lord, these are the ones who misled us, so inflict on them a double punishment in the Fire.” He will say, “Each will have double, but you do not know.” The first of them will say to the last of them, “You have no advantage over us, so taste the torment for what you used to earn.”³³

As for those who believe and do righteous work, We never burden any soul beyond its capacity; these are the inhabitants of the Garden, abiding therein eternally. We will remove whatever rancor is in their hearts. Rivers will flow beneath them. And they will say, “Praise be to Allah, who has guided us to this. Had Allah not guided us, we would never be guided. The messengers of our Lord did come with the truth.”

And it will be proclaimed to them, “This is the Garden you are made to inherit on account of what you used to do.” And the inhabitants of the Garden will call out to the inmates of the Fire, “We found what our Lord promised us to be true; did you find what your Lord promised you to be true?” They will say, “Yes.” Thereupon a caller will announce in their midst, “The curse of Allah is upon the wrongdoers.”³⁴

Surah al-A’raf is full of incredible descriptions of the Last Day. Every believer should take time to study this *surah* and reflect on its various themes related to the Last Day. 

ENDNOTES

31 Qur’an 7:46–50

32 Qur’an 7:8–9

33 Qur’an 7:38–39

34 Qur’an 7:42–44





Juz
9



Surah al-A'raf ends with a warning that only Allah knows the unseen, which includes when the Last Day will occur. We cannot know or even speculate as to when the world will end, but what we can do is ensure that we prepare for the afterlife adequately.

Say, "I have no control over any benefit or harm to myself, except as Allah wills. Had I known the future, I would have acquired much good, and no harm would have touched me. I am only a warner, and a herald of good news to a people who believe."³⁵

Surah al-Anfal begins with five qualities of true believers and the reward for striving to gain these qualities. The qualities of a true believer are fear of Allah, faith increasing when listening to Qur'anic recitation, trust in Allah, firmness in praying five times a day, and generosity.

We cannot know or even speculate as to when the world will end, but what we can do is ensure that we prepare for the afterlife adequately.

The believers are those whose hearts tremble when Allah is mentioned, and when His revelations are recited to them, they strengthen them in faith, and upon their Lord they rely. Those who perform the prayer; and who spend from Our provisions to them. These are the true believers. They have high standing with their Lord, and forgiveness, and a generous provision.³⁶

Some commentators mention that the opposites of these qualities are the qualities of the hypocrites; that is a lack of fear of Allah, lack of trust in Allah, not being moved by Qur'anic recitation, being negligent of prayers, and miserliness.³⁷

Every believer must strive to gain the qualities of a true believer, while being mindful of avoiding the qualities of a hypocrite.





Surah al-Anfal is a Madinan *surah* focused on lessons from the Battle of Badr. Many of these lessons were theological as the victory of Badr helped increase the faith of Muslims and served as a proof of the truth of Islam.

*Allah has promised you one of the two groups, that it would be yours, but you wanted the unarmed group to be yours. Allah intends to prove the truth with His words, and to uproot the disbelievers in order to confirm the truth and nullify falsehood, even though the guilty dislike it. When you appealed to your Lord for help, He answered you, “I am reinforcing you with one thousand angels in succession.” Allah only made it a message of hope, and to set your hearts at rest. Victory comes only from Allah. Allah is Mighty and Wise.*³⁸

ENDNOTES

35 Qur'an 7:188

36 Qur'an 8:2-4


37 Tafsir Ibn Ashur 9:261

38 Qur'an 8:7-10

39 Qur'an 8:24

Victory is from Allah. Success is in the hands of Allah, and we are only successful when we live our lives in a way that is pleasing to Him.

This *surah* is a reminder that victory is from Allah. Success is in the hands of Allah, and we are only successful when we live in a way that is pleasing to Him. Islam is referred to in this *surah* as that which revives the hearts of people. Without Islam, our hearts are dead, and our lives are meaningless. It is only when we respond to Allah's call to Islam that we will find true success in both worlds. This is a key message from the Battle of Badr.

*O you who believe! Respond to Allah and to the Messenger when he calls you to what will revive you. And know that Allah stands between a man and his heart, and that to Him you will be gathered.*³⁹ 





Juz
10



Surah Tawbah focuses on the aftermath of the expedition to Tabuk, with a core focus on warnings to the hypocrites. The events surrounding Tabuk exposed the hypocrites within the ranks of the believers. The expedition was a test for the believers as they had to march in the heat of summer deep into the desert for a potential battle against the Romans.



The anxiety and fear of what could happen lay bare the hypocrites who made every excuse not to fight and not to march. The Romans did not show up and no battle took place, but the march itself was enough to expose the hypocrites and various passages were revealed in this *surah* describing them.

Faith is the primary thing that will benefit us on the Last Day. Every believer must strive to maintain sincerity and avoid the qualities of the hypocrite.

They traded away Allah's revelations for a cheap price, so they barred others from His path. How evil is what they did.⁴⁰

Despite this severe warning, the door of repentance is left open for the hypocrites. Every human has the opportunity to repent and turn their life around before they die.

But if they repent, and perform the prayers, and give the obligatory charity, then they are your brethren in faith. We detail the revelations for a people who know.⁴¹

Some people may be deluded by the worldly success of some hypocrites and disbelievers. The prosperity doctrine, which is a false belief, leads some people to assume that Allah loves those He blesses with wealth. Allah makes it clear in this *surah* that the wealth of hypocrites is a trial for them, not a blessing.

Let neither their possessions nor their children impress you. Allah intends to torment them by way of them in this worldly life, and that their souls depart while they are disbelievers.⁴²





He criticizes the hypocrites for their miserliness. Before Tabuk, some made the excuse that they did not have the wealth needed to participate. Allah exposes this as an excuse and warns that hypocrites remain miserly even when blessed with wealth, as has been proven many times throughout history.

Among them are those who promised Allah: “If He gives us of His bounty, we will donate and be among the upright.” But when He gave them of His bounty, they became stingy with it, and turned away in aversion.⁴³

The hypocrites are also criticized for taking joy in staying behind and avoiding the expedition. Their excuses are noted as just that: excuses. The truth is that they simply lacked the faith to go.

Those who stayed behind rejoiced at their staying behind the Messenger of Allah. And they hated to strive with their wealth and their lives in Allah’s way. And they said, “Do not venture out in the heat.” Say, “The Fire of Hell is much hotter, if they only understood.”⁴⁴

The attitude of the hypocrites is contrasted with that of a true believer, in the example of Abu Bakr and his firm faith during the migration.

If you do not help him, Allah has already helped him, when those who disbelieved expelled him, and he was the second of two in the cave. He said to his friend [Abu Bakr], “Do not worry, Allah is with us.” And Allah made His tranquility descend upon him, and supported him with forces you did not see, and made the word of those who disbelieved the lowest, while the Word of Allah is the Highest. Allah is Mighty and Wise.⁴⁵

Faith is the primary thing that will benefit us on the Last Day. Hypocrisy on that day will lead a person into deep peril. Every believer must strive to maintain sincerity and avoid the qualities of the hypocrite. ❖

ENDNOTES

40 Qur’an 9:9

41 Qur’an 9:11

42 Qur’an 9:55

43 Qur’an 9:75–76

44 Qur’an 9:81

45 Qur’an 9:40





Juz
11



Surah Yunus contains many beautiful reminders about the afterlife and how to prepare for it. The *surah* contains a powerful description of the Qur'an and its role in the life of a believer.



*O people! There has come to you advice from your Lord and healing for what is in the hearts and guidance and mercy for the believers. Say, "In Allah's grace and mercy let them rejoice. That is better than what they hoard."*⁴⁶

This verse teaches us to seek guidance from the Qur'an which was revealed to heal the spiritual illnesses of our souls. It is a mercy to everyone who lives by it, and we must rejoice about this beautiful gift to mankind.

Earlier in this *surah*, there is a passage that teaches us about the reality of this world. In this passage, we are reminded of the Power of Allah, our relationship with Him, and the fact that we will return to Him and answer for how we lived our lives.

It is He who transports you across land and sea. Until, when you are on ships, sailing in a favorable wind, and rejoicing in it, a raging wind arrives. The waves surge over them from every side, and they realize that they are besieged.

Thereupon they pray to Allah, professing sincere devotion to Him: "If You save us from this, we will be among the appreciative." But then when He has saved them, they commit violations on earth, and oppose justice.

O people! Your violations are against your own souls. It is the enjoyment of the present life. Then to Us is your return, and We will inform you of what you used to do.


*The likeness of the present life is this: water that We send down from the sky is absorbed by the plants of the earth, from which people and animals eat. Until, when the earth puts on its fine appearance, and is beautified, and its inhabitants think that they have mastered it, Our command descends upon it by night or by day, and We turn it into stubble, as if it had not flourished the day before. We thus clarify the revelations for people who reflect.*⁴⁷



The Qur'an is a mercy to everyone who lives by it, and we must rejoice about this beautiful gift to mankind.

The passage above ends with a metaphor comparing this world to water. This metaphor is repeated in Surah al-Kahf and reminds us that this world is temporary, and only beneficial in moderate amounts. Just as not enough water leads to droughts and too much water leads to floods, both ignoring this world and obsessing over it lead to problems. Balance lies in moderation, prioritizing the afterlife without neglecting this world.

The passage then ends with a reminder to focus on preparing for the afterlife, with Paradise as our goal. Paradise is described as Dar al-Salam (The Home of Peace) in this verse, highlighting two of its key features; for the believer it is home and a place of eternal peace.

*Allah invites to the Home of Peace, and guides whomever He wills to a straight path.*⁴⁸ 

ENDNOTES

- 46 Qur'an 10:57-58
- 47 Qur'an 10:22-24
- 48 Qur'an 10:25





Juz
12





Surah Hud and Surah Yusuf are placed one after the other in the twelfth *juz*. Together they give us a beautiful balance between hope and fear. Surah Hud focuses on warnings of the Day of Judgment, and reminders of the destruction of past nations. Surah Yusuf gives us a story about hope for believers, that Allah is always in control and that whatever happens to believers is best for them.

At the beginning of Surah Hud is a stern warning for those who prefer this world over the next. They are reminded that they may get whatever they want in this world, and that too is not guaranteed, but the cost is the afterlife where their deeds will have no value.

*Whoever desires the worldly life and its glitter, We will fully recompense them for their deeds therein, and therein they will not be defrauded. These, they will have nothing but the Fire in the Hereafter. Their deeds are in vain therein, and their works are null.*⁴⁹

The core message of this verse is to focus on our intentions. It is a reminder to ensure we have *ikhhlās* (sincerity) in all our deeds. Only deeds that are done sincerely for Allah have value on the Last Day. Anything else will be null and void. A similar message is conveyed in the following hadith about the Day of Judgment.

Abu Hurairah  *said that he heard the Messenger of Allah*  *say, “The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought, and Allah will make known to him His favors and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr.*

He will say: You have lied—you did fight but only so that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Qur’an. He will be brought, and Allah will make known to him His favors and he will recognize them.



[The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it, and I recited the Qur'an for Your sake. He will say: You have lied—you did study [religious] knowledge but only so that it might be said [of you]: He is learned. And you recited the Qur'an so that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire.

[Another] will be a man to whom Allah had given all kinds of wealth. He will be brought, and Allah will make known to him His favors and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied—you did spend but only so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hellfire.”⁵⁰

This *surah* also contains a firm warning that blind following is not an acceptable excuse on the Last Day. On that day, anyone who chose to blindly follow tyrants and false religions will have to answer for their own deeds. This excuse was not accepted from the followers of Pharaoh, despite his tyranny, as we are all responsible for whom we choose to follow.

To Pharaoh and his nobles, but they followed the command of Pharaoh, and the command of Pharaoh was not wise. He will precede his people on the Day of Resurrection and will lead them into the Fire. Miserable is the place he put them in. They were followed by a curse in this, and on the Day of Resurrection. Miserable is the path they followed.⁵¹

Surah Hud is very firm in its warnings. The focus is on building fear of Allah and the Last Day. The message of this *surah* is balanced by the message of the next *surah* which focuses on hope and optimism in the story of Yusuf. ❁

ENDNOTES

49 Qur'an 11:15–16

50 Ṣaḥīḥ Muslim 1905

51 Qur'an 11:97–99





Juz
13



Surah Yusuf is a message of hope for believers. It was revealed during the late Makkan period when the Muslims were facing great trials. The story of Yusuf demonstrates how a believer can go through many trials and end up successful and victorious in the end if Allah wills. It was a message to the believers in Makkah that they would eventually triumph over their oppressors.



We must never lose hope that Allah will reward us for our patience, either with victory in this world or something better in the next.

At one point in the story of Yusuf, he is in prison unjustly and other prisoners ask him to interpret their dreams. They noticed that he was a righteous person, so they confided their dreams to him. Before interpreting their dreams, Yusuf called them towards the straight path with a focus on monotheism and a reminder that the Final Judgment will be by Allah on the Last Day.

And I have followed the faith of my forefathers, Ibrahim, Ishaq and Yaqub. It is not for us to associate anything with Allah. This is by virtue of Allah's grace upon us and upon the people, but most people do not give thanks.

O My fellow inmates, are diverse lords better, or Allah, the One, the Supreme? You do not worship, besides Him, except names you have named, you and your ancestors, for which Allah has sent down no authority. Judgment belongs to none but Allah. He has commanded that you worship none but Him. This is the right religion, but most people do not know.⁵²


This passage is a reminder to always prioritize Islam and its message, even during difficult times. Later in the story, Yusuf's father Prophet Yaqub is grieving after being separated from him for many decades. In his grief, he shows us the best Islamic manner of dealing with trauma, which he calls beautiful patience (*sabr jamil*).



Then he turned away from them, and said, “O my sadness for Yusuf.” And his eyes turned white from sorrow, and he became depressed. They said, “By Allah, you will not stop remembering Yusuf, until you have ruined your health, or you have passed away.” He said, “I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know. O my sons, go and inquire about Yusuf and his brother, and do not despair of Allah’s comfort. None despairs of Allah’s comfort except the disbelieving people.”⁵³

Prophet Yaqub teaches us to complain only to Allah. This does not mean that we do not seek counseling. It means that we must not develop a habit of complaining. Counseling can be very beneficial but complaining to people who cannot help can often lead to more harm than good.

Prophet Yaqub also teaches us in this passage to never lose hope in Allah’s Mercy. The believer remains optimistic even when life is darkest, and the trials of life are unbearable. We must never lose hope that Allah will reward us for our patience, either with victory in this world or something better in the next.

Surah Yusuf is, for many people, their favorite *surah* in the Qur’an. Its powerful messages of hope, optimism, and victory motivate the believer to keep working towards the pleasure of Allah, no matter how difficult the trials of life get. 

The story of Yusuf demonstrates how a believer can go through many trials and end up successful and victorious in the end if Allah wills.

ENDNOTES

52 Qur’an 12:38–40

53 Qur’an 12:84–87





Juz
14



urah al-Nahl is also known as the *surah* of blessings. In this *surah*, Allah lists and explains many of His various favors upon us. The core message of the *surah* is to be grateful to Allah for all His favors, those that we know and those that we do not realize too.

Some parts of life are tough and require patience, while others are easy and require gratitude to remain firm in our worship. When a believer lives a life of patience and gratitude, the result is a constant state of worship that will be of great benefit on the Last Day.

*The Messenger of Allah ﷺ said, “Wondrous is the affair of a believer, as there is good for him in every matter; this is not the case for anyone but a believer. If he experiences pleasure, he thanks Allah, and it is good for him. If he experiences harm, he shows patience, and it is good for him.”*⁵⁴

The greatest favor that Allah has blessed us with is faith itself. Among the various favors mentioned in this *surah*, the most emphasized is the concept of faith and the goodness it brings into our lives.

*And it will be said to those who maintained piety, “What has your Lord revealed?” They will say, “Goodness.” To those who do good in this world is goodness, and the Home of the Hereafter is even better. How wonderful is the residence of the pious.*⁵⁵

*Then We inspired you: “Follow the religion of Abraham, the monotheist. He was not an idol-worshipper.” Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner. Your Lord is aware of those who stray from His path, and He is aware of those who are guided.*⁵⁶

When a believer lives a life of patience and gratitude, the result is a constant state of worship that will be of great benefit on the Last Day.




Shukr emanates from within the heart and is expressed practically through acts of worship and obedience to Allah. It also manifests in acts of generosity, kindness, and gratitude to others.

A primary message of this *surah* is that we all will answer on the Last Day for our choices in life. Every human has blessings from Allah that they will be held accountable for. This *surah* contrasts the response of a disbeliever on the Last Day with that of a righteous believer.

Those wronging their souls while the angels are taking them away will offer [full] submission [and will say]: “We did no wrong.” [The angels will say] “Yes, you did. Allah is aware of what you used to do.”⁵⁷

To those who are in a wholesome state when the angels take them, [the angels] will say, “Peace be upon you; enter Paradise, for what you used to do.”⁵⁸

Preparing for the Last Day includes understanding when to be patient and when to be grateful. *Shukr* (gratitude) is a religious obligation. It emanates from within the heart and is expressed practically through acts of worship and obedience to Allah. It also manifests in acts of generosity, kindness, and gratitude to others.

Among the many benefits of *shukr* is that it builds optimism and resilience, motivating believers to work hard, with patience and steadfastness to overcome challenges, to attain balance and a more holistic well-being, and to reap the rewards of this world and the Hereafter. When we choose to live a life of gratitude, we benefit in many ways in both worlds. [Check out Yaqeen Institute’s gratitude journal, [The Shukr Lifestyle](#), to learn more on how to cultivate an attitude of gratitude.] 

ENDNOTES

⁵⁴ Muslim 2999

⁵⁵ Qur’an 16:30

⁵⁶ Qur’an 16:123–125

⁵⁷ Qur’an 16:28

⁵⁸ Qur’an 16:32





Juz
15



The fifteenth *juz* contains two powerful Makkan *surahs*, al-Isra and al-Kahf. Surah al-Isra begins with a reminder of the beautiful miracle in which the Prophet ﷺ journeyed to the heavens and saw the realities of the afterlife with his own eyes. This is followed by a warning to us all that our book of deeds will be presented to us on that day.



*For every person We have attached his fate to his neck. And on the Day of Resurrection, We will bring out for him a book which he will find spread open. “Read your book; today there will be none but yourself to call you to account.” Whoever is guided is guided for his own good. And whoever goes astray goes astray to his detriment. No burdened soul carries the burdens of another, nor do We ever punish until We have sent a messenger.*⁵⁹

Surah al-Kahf contains four powerful stories, each relating to a different test that we face in life. In between each of these stories are reminders about the Last Day, including a specific reminder that not only will our books be presented to us that day, but they will include every little deed that we did.

In Surah al-Kahf, we are warned about the Last Day when we will all stand in front of Allah to answer for how we used our blessings.

*And the book will be placed, and you will see the sinners fearful of its contents. And they will say, “Woe to us! What is with this book that leaves out nothing, small or big, but it has enumerated it?” They will find everything they had done present. Your Lord does not wrong anyone.*⁶⁰

Surah al-Kahf is full of powerful imagery regarding the tests of life, and the severity of the Last Day. We are reminded that Allah created this earth to test which of us are best in deeds. We are given the parable of this world being like rain, which means it is temporary and beneficial in moderate amounts. And we are warned about the day when we will all stand in front of Allah to answer for how we used our blessings.





The story of Musa and al-Khidr reminds us that there are many trials and blessings that we will not understand in this world, that may only become clear in the afterlife.

We made what is upon the earth an ornament for it, to test them as to which of them is best in conduct. And We will turn what is on it into barren waste.⁶¹

And cite for them the parable of the present life: it is like water that We send down from the sky; the plants of the earth absorb it; but then it becomes debris, scattered by the wind. Allah has absolute power over everything.⁶²

On the Day when We set the mountains in motion; and you see the earth emerging; and We gather them together and leave none of them behind. They will be presented before your Lord in a row. “You have come to Us as We created you the first time. Although you claimed We would not set a meeting for you.”⁶³

The various stories in this *surah* remind us about the Last Day too. The miracle of the sleepers of the cave being resurrected after 300 years showcases Allah’s ability to bring the dead back to life. The story of the two men and the garden is a reminder that those who reject the Last Day out of arrogance may lose everything in this world too. The story of Musa and al-Khidr reminds us that there are many trials and blessings that we will not understand in this world, that may only become clear in the afterlife. And the story of Dhul Qarnayn is a reminder of the signs of the Last Day which includes the return of Gog and Magog.

The theme of the Last Day appears throughout Surah al-Kahf, creating powerful imagery that leaves a lasting impression on the mind. It is recommended to recite this *surah* every Friday, serving as a weekly reminder about the tests of this world and the reality of the next. ❖

ENDNOTES

⁵⁹ Qur’an 17:13–15

⁶⁰ Qur’an 18:49

⁶¹ Qur’an 18:7–8

⁶² Qur’an 18:45

⁶³ Qur’an 18:47–48





Juz
16



Surah Maryam focuses on the Mercy of Allah, especially on His Prophets. A unique feature of this *surah* is its usage of the name Al-Rahman over a dozen times to emphasize Allah's Mercy. The stories in this *surah* demonstrate the Mercy of Allah on various prophets including Zakariya, Yahya, Isa, and Ibrahim (peace be on all of them). This is followed by a warning to those who do not follow the way of the prophets, particularly those who abandon prayer and follow their desires.

These are some of the prophets Allah has blessed, from the descendants of Adam, and from those We carried with Nuh, and from the descendants of Ibrahim and Israel, and from those We guided and selected.

Whenever the revelations of the Most Gracious are recited to them, they would fall into prostration, weeping.

But they were succeeded by generations who lost the prayers and followed their desires. They will meet perdition.⁶⁴

These verses show us that guidance is not guaranteed and that each individual needs to choose to follow the ways of the prophets. They also highlight two key paths that lead to misguidance: abandoning prayer and following desires.

The five daily prayers are our primary link to Allah and the first thing we will be asked about on the Last Day. Commitment to the prayer should be the priority of every believer on our journey of spiritual development. Abandoning the prayer is akin to disbelief in that it opens the doors of doubt, spiritual weakness, and temptation. Without prayer, we lack a consistent connection to our Creator, leaving us weak and vulnerable to the plots of the devils.

Following desires is a destructive path that will take people away from Allah. In an age of hedonism, following one's desires has become a lifestyle and even a philosophy of many people. Temptation to live one's life experimenting with every immoral desire is rife, creating many paths to spiritual destruction.



Faith is corrupted by doubts and desires. Holding on to faith therefore means holding firm to the five daily prayers, while purifying our souls from immoral desires. The path of the righteous is not easy, but these two fundamental steps are crucial for attaining piety.

The *surah* ends with a warning to anyone who associates offspring with Allah. This warning is very severe to indicate that this is considered a grave crime in the sight of Allah.

And they say, "The Most Merciful has begotten a son." You have come up with something monstrous at which the heavens almost rupture, and the earth splits, and the mountains fall and crumble. Because they attribute a son to the Most Merciful. It is not fitting for the Most Merciful to have a son.

*There is none in the heavens and the earth but will come to the Most Merciful as a servant. He has enumerated them and counted them one by one. And each one of them will come to Him on the Day of Resurrection alone.*⁶⁵

Surah Taha focuses on the story of Prophet Musa ﷺ but contains a summary of the story of Adam ﷺ as well. This summary serves as a timely reminder about the path to Paradise and the various temptations that can lead us astray from that path.

*And when We said to the angels, "Bow down to Adam," they bowed down, except for Satan; he refused. We said, "O Adam, this is an enemy to you and to your wife. So do not let him make you leave the Garden, for then you will suffer. In it you will never go hungry, nor be naked. Nor will you be thirsty in it, nor will you swelter." But Satan whispered to him. He said, "O Adam, shall I show you the tree of immortality, and a kingdom that never decays?" And so, they ate from it, whereupon their bodies became visible to them, and they started covering themselves with the leaves of the Garden. Thus, Adam disobeyed his Lord, and fell.*⁶⁶ ❖

ENDNOTES

64 Qur'an 19:58–59

65 Qur'an 19:88–95

66 Qur'an 20:116–121





Juz
17



Surah al-Ambiya and Surah Hajj are both Makkan *surahs* that focus primarily on the Last Day. Surah al-Ambiya begins by directly addressing the doubts some Makkans had about the afterlife. They treated the revelation lightly and mocked the Messenger, unaware that the Day of Judgment draws closer with each passing day.



*Mankind's reckoning has drawn near, but they turn away heedlessly. No fresh reminder comes to them from their Lord, but they listen to it playfully. Their hearts distracted, the wrongdoers confer secretly, "Is this anything but a mortal like you? Will you take to sorcery, with open eyes?"*⁶⁷

Surah Hajj similarly begins with addressing doubts about the Last Day. The difference is that it gives a very detailed introduction to the day itself. The horrors of the day are described in detail to emphasize the importance of the day. Then the doubts are addressed head on, followed by a reminder of the cycle of life.

O people, be conscious of your Lord. The quaking of the Hour is a tremendous thing. On the Day when you will see it, every nursing mother will discard her infant, and every pregnant woman will abort her load, and you will see the people drunk, even though they are not drunk, but the punishment of Allah is severe.

Among the people is he who argues about Allah without knowledge and follows every defiant devil. It was decreed for him, that whoever follows him, he will misguide him, and lead him to the torment of the Blaze.

O people! If you are in doubt about the Resurrection, We created you from dust, then from a small drop, then from a clinging clot, then from a lump of flesh, partly developed and partly undeveloped in order to clarify things for you. And We settle in the wombs whatever We will for a designated term, and then We bring you out as infants, until you reach your full strength.



*And some of you will pass away, and some of you will be returned to the vilest age, so that he may not know, after having known. And you see the earth still; but when We send down water on it, it vibrates, and swells, and grows all kinds of lovely pairs.*⁶⁸

The above passage describes the life journey of every soul. We begin in the womb, are fashioned into humans in a miraculous way, and slowly grow into adulthood. Some adults pass away young, while others are tested with extreme old age. Either way, eventually, every human will pass away and return to Allah to face Judgment.

The Day of Judgment will be all about justice. It will be the day of perfect justice when not a single soul will face any oppression. Every worldly transgression will be resolved, and every soul will get what it deserves. Surah al-Ambiya clarifies this verse with a powerful verse about the scales.

On that day, the scales of justice will be set up and every soul will see all their deeds weighed. Every little good deed and sin will be weighed on the scale, and even the smallest of deeds could make the biggest difference in tilting the scales in one's favor.

*We will set up the scales of justice for the Day of Resurrection, so that no soul will suffer the least injustice. And even if it be the weight of a mustard-seed, We will bring it up. Sufficient are We as Reckoners.*⁶⁹ ❖

On the Day of Judgment, every little good deed and sin will be weighed on the scale, and even the smallest of deeds could make the biggest difference in tilting the scales in one's favor.

ENDNOTES

⁶⁷ Qur'an 21:1-3

⁶⁸ Qur'an 22:1-5

⁶⁹ Qur'an 21:47





Juz
18



Surah al-Muminun focuses on the qualities of the true believers. These are the qualities we need to succeed in both worlds and that will benefit us the most on the Last Day. The opening verses are often focused on explanations of these *surahs*, but there is another set later in the *surah* that covers more qualities of the true believers. In this second set of verses, the focus is on internal qualities like piety, maintaining monotheism, and Allah-consciousness.

*Those who, from awe of their Lord, are fearful. And those who believe in their Lord's Verses. And those who associate no partners with their Lord. And those who give what they give, while their hearts quake, knowing that to their Lord they will return. It is they who race towards goodness. It is they who will reach it first.*⁷⁰

Allah warns us that the slanderer's own limbs will testify against him on the Last Day.

The second *surah* in this *juz* is Surah Nur. Surah Nur focuses on morality and modesty laws. It teaches us to live lives that are modest and pleasing to Allah, and to avoid the paths of immorality.

*O you who believe! Do not follow Satan's footsteps. Whoever follows Satan's footsteps, he advocates obscenity and immorality. Were it not for Allah's Grace towards you, and His Mercy, not one of you would have been pure, ever. But Allah purifies whomever He wills. Allah is All-Hearing, All-Knowing.*⁷¹

This *surah* was revealed to deal with the slander against Ayesha رضي الله عنها and as such, includes a strong warning against slanderers. Allah warns us that the slanderer's own limbs will testify against him on the Last Day.

*Those who slander honorable, innocent, believing women are cursed in this life and in the Hereafter. They will have a terrible punishment. On the Day when their tongues, and their hands, and their feet will testify against them regarding what they used to do. On that Day, Allah will pay them their account in full, and they will know that Allah is the Evident Reality.*⁷²





The *surah* also includes powerful metaphors about belief and disbelief. Belief is described like a light in a niche that illuminates everything around it.

*Allah is the Light of the heavens and the earth. The allegory of His light is that of a pillar on which is a lamp. The lamp is within a glass. The glass is like a brilliant planet, fueled by a blessed tree, an olive tree, neither eastern nor western. Its oil would almost illuminate, even if no fire has touched it. Light upon Light. Allah guides to His light whomever He wills. Allah thus cites parables for the people. Allah is cognizant of everything.*⁷³

Disbelief is compared to a mirage in the desert because it leads to efforts that are in vain on the Last Day. It is also compared to the darkness of the ocean due to the darkness of disbelief blinding people from the truth. These metaphors are deep and important to reflect upon.

*As for those who disbelieve, their works are like a mirage in a desert. The thirsty assumes it is to be water. Until, when he has reached it, he finds it to be nothing, but there he finds Allah, who settles his account in full. Allah is swift in reckoning. Or like utter darkness in a vast ocean, covered by waves, above which are waves, above which is fog. Darkness upon darkness. If he brings out his hand, he will hardly see it. He to whom Allah has not granted a light has no light.*⁷⁴ ❖

Belief is described like a light in a niche that illuminates everything around it. Disbelief is compared to the darkness of the ocean due to the darkness of disbelief blinding people from the truth.

ENDNOTES

70 Qur'an 23:57–61

71 Qur'an 24:21

72 Qur'an 24:23–25

73 Qur'an 24:35

74 Qur'an 24:39–40





Juz
19



urah al-Shu'ara contains a beautiful supplication by Prophet Ibrahim ﷺ in which he mentions the Last Day and asks Allah not to disgrace him on that day. In answer to his prayer, he will be the first human to be clothed on the Last Day, a day when all of humanity will be resurrected naked, barefoot, and uncircumcised.

He said, "Have you considered what you worship? You and your ancient ancestors? They are enemies to me, except the Lord of the Worlds.

*"He who created me and guides me.
He who feeds me and gives me water.
And when I get sick, He heals me. He who makes me die, and then revives me. He who, I hope, will forgive my sins on the Day of the Reckoning.*

*"My Lord! Grant me wisdom and include me with the righteous.
And give me a reputation of truth among the others. And make me of the inheritors of the Garden of Bliss.
And forgive my father, he was one of the misguided. And do not disgrace me on the Day they are resurrected.
The Day when neither wealth nor children will help. Except for him who comes to Allah with a sound heart."⁷⁵*

The prayer of Prophet Ibrahim ﷺ ends with a clear indicator of what matters most on that day: a sound heart. This refers to the spiritual heart, the core of one's faith, emotions, and piety. Every human has a spiritual heart that is affected by our deeds. It needs to be constantly purified from sin through righteous actions and repentance.

The Prophet ﷺ said, "Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good; but if it gets spoilt, the whole body gets spoilt, and that is the heart."⁷⁶

Purification of the heart is one of the primary sciences of Islam. Along with theology, law, and character, it is essential for every believer to study the science of heart purification. It is equally important to learn it from an orthodox source to avoid innovated methods of purifying the soul. The soul can only be purified by that which Allah has allowed and instructed. Preparing for the Last Day includes learning how to purify the soul and spending the rest of our lives slowly working on this process. The method is laid out in the following Hadith al-Qudsi.⁷⁷






Allah said: Whoever shows hostility to a friend of Mine, I have declared war upon him. My servant does not grow closer to Me with anything more beloved to Me than the duties I have imposed upon him. My servant continues to grow closer to Me with extra good works until I love him.

When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something from Me, I would surely give it to him. Were he to ask Me for refuge, I would surely grant it to him. I do not hesitate to do anything as much as I hesitate to take the soul of the believer, for he hates death and I hate to displease him.⁷⁸

This hadith teaches us that we begin the process of purification by focusing on the obligations. We must establish these first, especially the five daily prayers. Once we have mastered the obligations, we can build upon these with optional good deeds like extra prayer, charity, and fasting.

The more deeds we fill our lives with, the purer our hearts become. The result of mastering this is a close friendship with Allah that has miraculous benefits in both worlds.

A day will come when nothing benefits us more than having a pure heart. Preparing for that day includes working on the heart by prioritizing the obligatory acts of worship and building upon them with optional acts of worship. The goal is to be from those “who come to Allah with a sound heart.”⁷⁹ 

Preparing for the Last Day includes learning how to purify the soul and spending the rest of our lives slowly working on this process.

ENDNOTES

⁷⁵ Qur'an 26:75–89

⁷⁶ Bukhārī 52

⁷⁷ A Hadīth al-Qudsi is a hadith that quotes Allah and is separate from the Qur'an.

⁷⁸ Bukhārī 6502

⁷⁹ Qur'an 26:89





Juz
20



Surah Qasas focuses on the story of Prophet Musa ﷺ. Towards the end of the story is a brief account of Qarun. Qarun was a wealthy man from the Israelites who became arrogant about his wealth and status. People were jealous of his wealth, and he flaunted it before them. He and all his treasures were swallowed by the Earth as a lesson to all of mankind.



Wealth itself is not frowned upon in Islam. Some prophets like Dawud and Suleiman ﷺ possessed great wealth, as did many of the blessed companions like Uthman Ibn Affan, Abdur Rahman Ibn Awf, and Talha Ibn Ubaidullah ﷺ. Wealth is a test from Allah. If someone is tested with wealth and they remain humble, grateful, and committed to Allah, then it becomes a blessing that is used to benefit others.

The pious warned Qarun to focus on the Last Day, be generous, and avoid corruption. This is how we pass the test of wealth.

But, if a person becomes arrogant, miserly, or self-obsessed due to wealth, then that wealth is not something that we should be jealous of. It is a trial that will bring that person down and we ask Allah to protect us from all such trials. The story of Qarun includes advice that the pious gave him. They warned him to focus on the Last Day, be generous, and avoid corruption. This is how we pass the test of wealth.

Qarun belonged to the clan of Musa, but he oppressed them. We had given him treasures, the keys of which would weigh down a group of strong men. His people said to him, "Do not exult; Allah does not love the exultant. But seek, with what Allah has given you, the Home of the Hereafter, and do not neglect your share of this world. And be charitable, as Allah has been charitable to you. And do not seek corruption in the land. Allah does not like the seekers of corruption."

He said, "I was given all this on account of knowledge I possess." Did he not know that Allah destroyed many generations before him, who were stronger than he, and possessed greater riches?





But the guilty will not be asked about their sins. And he went out before his people in his splendor. Those who desired the worldly life said, “If only we possessed the likes of what Qarun was given. He is indeed very fortunate.”

But those who were given knowledge said, “Woe to you! The reward of Allah is better for those who believe and do righteous deeds.” Yet none attains it except the steadfast. So, We caused the earth to cave in on him and his mansion. He had no company to save him from Allah, and he could not defend himself.

Those who had wished they were in his position the day before were saying, “Indeed, it is Allah who spreads bounty to whomever He wills of His servants and restricts it. Had Allah not been gracious to us, He would have caved [the earth] in on us. No wonder the ungrateful never prosper.”

That Home of the Hereafter, We assign it for those who seek no superiority on earth, nor corruption. And the [ultimate] outcome is for the righteous.⁸⁰ ❁

Wealth itself is not frowned upon in Islam. Rather, it is a test from Allah.

ENDNOTE

80 Qur'an 28:76–83





Juz
21



Surah al-Sajdah contains many beautiful reminders about the Last Day and how to prepare for it. It is a short powerful chapter focused on this theme and the oneness of Allah. In this *surah*, we are shown the formula for righteousness: late-night prayer (*qiyam*), balancing hope and fear of Allah, and generosity.



*Their sides shun their beds, as they pray to their Lord, out of fear and hope; and from Our provisions to them, they give.*⁸¹

The late-night prayer is one of the most important optional acts of worship. It transforms the life of those who establish it as a habit. At that time of night when the rest of the world sleeps, the righteous soul connects with the Creator without any distractions. Its prayers are answered and its piety increases. To reach higher levels of faith, establishing the *qiyam* is essential.⁸²

The delights of Paradise are a motivation to live a life of righteousness. Only Allah knows what amazing delights await the righteous believer who prepares for the Last Day.

Surah al-Sajdah gives us one of the most important descriptions of Paradise. It describes Paradise as beyond human understanding, something that no soul has even imagined.

*No soul knows what eye's delight awaits them, a reward for what they used to do.*⁸³

The delights of Paradise are a motivation to live a life of righteousness. These are rewards that Allah has created for His righteous servants and kept hidden, not just from our eyes but even from our imagination. Only Allah knows what amazing delights await the righteous believer who prepares for the Last Day.




This beautiful description of Paradise is followed by an answer to a question raised by the disbelievers, “Why are these rewards only for the righteous?” Allah’s response is that this is from His Divine Justice. He cannot treat the sinners and rejecters the same as He treats the righteous. This is unjust to those who sacrificed for the sake of Allah. Paradise is for those who chose obedience and submission, and Hellfire is for those who chose to reject the truth and transgressed Allah’s boundaries.

Are the faithful equal to the sinners? They are not equal. As for those who believe and do righteous deeds, for them are the Gardens of Shelter, a reward for what they used to do.

But as for those who transgressed, their home is the Fire. Every time they try to get out of it, they will be brought back into it, and it will be said to them, “Taste the suffering of the Fire that you used to deny.” We will make them taste the lesser torment, prior to the greater torment, so that they may return.⁸⁴

The above verses show the balance mentioned in the verse on *qiyam*. The believers pray the night-prayer in fear and hope. The verses of Paradise inspire hope, while the verses on Hellfire should cause us to fear it. In Islamic theology, this balance between hope and fear is considered essential for living a righteous life.

Hope without fear can lead to negligence, while fear without hope can lead to despair. The Qur’an carefully balances the two topics whenever discussing the Last Day, Paradise, and Hell. 

In Islamic theology, the balance between hope and fear is considered essential for living a righteous life.

ENDNOTES

- 81 Qur’an 32:16
 82 Read the Yaqeen Paper “Tahajjud: Fuel for the Self and Society” to learn more about this important act of worship.
 83 Qur’an 32:17
 84 Qur’an 32:18–21





Juz
22



Surah Fatir is a beautiful reminder about our duties towards our Creator. It includes multiple verses that call on us to remember our Lord, His Favors, and our insignificance.



*O people! Remember Allah's blessings upon you. Is there a creator other than Allah who provides for you from the heaven and the earth? There is no god but Him. So how are you misled?*⁸⁵

*O people! The promise of Allah is true; so, let not the lowly life seduce you, and let not the Tempter tempt you away from Allah.*⁸⁶

*O people! It is you who are the poor, in need of Allah; while Allah is the Independent, the Praiseworthy.*⁸⁷

We are reminded that Allah created us from the humblest of origins, and that we will return and stand in front of Him on the Last Day. A similar message is repeated in Surah Yasin.

*Allah created you from dust, then from a small drop; then He made you pairs. No female conceives or delivers except with His knowledge. No living thing advances in years, or its life is shortened, except it be in a Record. That is surely easy for Allah.*⁸⁸

*It is We who revive the dead; and We write down what they have forwarded, and their traces. We have tallied all things in a Clear Record.*⁸⁹

The *surah* ends with a reminder that Allah could punish us in this world for our sins, and that would be justified. It is part of Allah's Mercy that He has delayed our punishment to the Last Day, giving us time and many opportunities to repent and change our ways.

*If Allah were to punish the people for what they have earned, He would not leave a single living creature on its surface. But He defers them until an appointed time. Then, when their time has arrived, Allah is Observant of His creatures.*⁹⁰





Surah Yaseen is one of the most beloved *surahs* in the Qur'an and focuses heavily on the theme of the Last Day. This *surah* reminds us that every nation shall perish, and every individual will be raised on the Last Day to account for their beliefs and deeds.


*Have they not considered how many generations We destroyed before them; and that unto them they will not return? All of them, every single one of them, will be arraigned before Us.*⁹¹

The Day of Judgment is illustrated in great detail in Surah Yaseen, especially in the following passage.

And they say, "When will this promise be, if you are truthful?" All they can expect is a single blast, which will seize them while they argue. They will not be able to make a will, nor will they return to their families.

The Trumpet will be blown, then behold, they will rush from the tombs to their Lord. They will say, "Woe to us! Who resurrected us from our resting-place?" This is what the Most Gracious promised, and the messengers have spoken the truth."

*It will be but a single scream; and behold, they will all be brought before Us. On that Day, no soul will be wronged in the least, and you will be recompensed only for what you used to do. The inhabitants of Paradise, on that Day, will be happily busy.*⁹²

Surah Yaseen is closely associated with death in many Muslim cultures. Its core message is to recognize the Oneness of Allah, obey the Messenger, and prepare for the Last Day. Reciting it often serves as a reminder to the believer of these three core tenets of our faith. In this way, it functions as the heart of the Qur'an.⁹³ 

The core message of Surah Yaseen is to recognize the Oneness of Allah, obey the Messenger, and prepare for the Last Day.

ENDNOTES

85 Qur'an 35:3

86 Qur'an 35:5

87 Qur'an 35:15

88 Qur'an 35:11

89 Qur'an 36:12

90 Qur'an 35:45

91 Qur'an 36:31–32

92 Qur'an 36:48–55

93 Tirmidhi 2887





Juz
23



Surah al-Zumar is a powerful and beautiful *surah* full of reminders about the afterlife, and how to attain success on the Last Day. In this *surah*, we learn that the mention of Allah's name has opposite effects on the hearts of believers and hypocrites. The believer's heart is filled with joy while the hypocrite grows resentful and irritated.

*When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink with resentment. But when those other than Him are mentioned, they become filled with joy.*⁹⁴

Later in this *surah*, we are reminded about Allah's Infinite Mercy in the Verse of Hope. This powerful verse reminds us that no matter what sins we have committed, we can still repent and receive Allah's Mercy and Guidance, as long as we repent before our time is up.

Say, "O My servants who have transgressed against themselves: do not despair of Allah's mercy, for Allah forgives all sins. He is indeed the Forgiver, the Clement."

*And turn to your Lord, and submit to Him, before the retribution comes upon you. Then you will not be helped. And follow the best of what was revealed to you from your Lord, before the punishment comes upon you suddenly, while you are unaware.*⁹⁵

We are also reminded that no excuses will be accepted on the Last Day from those who willingly rejected the truth. We cannot blame fate or ask for second chances. This life is our one chance to earn the Mercy of Allah.

*So that a soul may not say, "How sorry I am, for having neglected my duty to Allah, and for having been of the scoffers." Or say, "Had Allah guided me; I would have been of the pious." Or say, when it sees the penalty, "If only I had another chance, I would be of the virtuous."*⁹⁶





The *surah* ends with one of the most powerful descriptions of the main event of the Last Day, entrance into Paradise and Hell. Both are described in extensive detail, giving us a powerful image of how events will play out at the end of the Judgment.

Those who disbelieved will be driven to Hell in throngs. Until, when they have reached it, and its gates are opened, its keepers will say to them, "Did not messengers from among you come to you, reciting to you the revelations of your Lord, and warning you of the meeting of this Day of yours?" They will say, "Yes, but the verdict of punishment is justified against the disbelievers."

It will be said, "Enter the gates of Hell, to abide therein eternally." How wretched is the destination of the arrogant. And those who feared their Lord will be led to Paradise in throngs. Until, when they have reached it, and its gates are opened, its keepers will say to them, "Peace be upon you, you have been good, so enter it, to abide therein eternally."

And they will say, "Praise be to Allah, who has fulfilled His promise to us, and made us inherit the land, enjoying Paradise as we please." How excellent is the reward of the workers. And you will see the angels hovering around the Throne, glorifying their Lord with praise. And it will be judged between them equitably, and it will be said, "Praise be to Allah, Lord of the Worlds."⁹⁷ ❖

We are reminded that no matter what sins we have committed, we can still repent and receive Allah's Mercy and Guidance, as long as we repent before our time is up.

ENDNOTES

94 Qur'an 39:45

95 Qur'an 39:53-55

96 Qur'an 39: 56-58


97 Qur'an 39:71-75





Juz
24



Surah Ghafir focuses primarily on the story of Prophet Musa  and his dawah to the Pharaoh. This *surah* begins with some scenes from the Last Day. We learn that the angels who carry the Throne of Allah seek forgiveness on behalf of the believers. Their supplication is narrated in full detail in this passage.



Those who carry the Throne, and those around it, glorify their Lord with praise, and believe in Him, and ask for forgiveness for those who believe: “Our Lord, You have encompassed everything in mercy and knowledge; so, forgive those who repent and follow Your path, and protect them from the agony of the Blaze.

And admit them, Our Lord, into the Gardens of Eternity, which You have promised them, and the righteous among their parents, and their spouses, and their offspring. You are indeed the Almighty, the Most Wise. And shield them from evil deeds. Whomever You shield from evil deeds on that Day, You have had mercy on them. That is the supreme achievement.”⁹⁸

On the Day of Judgment, nobody will have any doubt that Power and Kingdom belong to Allah alone.

This is followed by multiple descriptions of the Day of Judgment. It is described as the Day when all power belongs only to Allah. All Power belongs only to Allah in this world too, but some people are deluded to think they have real power. On that day, nobody will have any doubt that Power and Kingdom belong to Allah alone.

We are also reminded that the Last Day is a day of justice in which every soul will get what it earned, and nobody will be treated unjustly. Finally, we are reminded that it is a day in which there will be no friends or alliances that can benefit the disbeliever. Each soul will have to answer for its own deeds.

The Day when they will emerge, nothing about them will be concealed from Allah. “To whom does the sovereignty belong today?” “To Allah, the One, the Irresistible.”





On that Day, every soul will be recompensed for what it had earned. There will be no injustice on that Day. Allah is quick to settle accounts.

And warn them of the Day of Imminence, when the hearts are at the throats, choking them. The evildoers will have no intimate friend, and no intercessor to be obeyed.⁹⁹

We are reminded that on the Day of Judgment there will be no friends or alliances that can benefit the disbeliever. Each soul will have to answer for its own deeds.

ENDNOTES

98 Qur'an 40:7-9


99 Qur'an 40:16-18

100 Qur'an 41:19-22

Surah Fussilat presents a detailed scene from the Last Day. It is the Day when people's own organs and skin will testify against them. This is a reminder that even sins done in private have witnesses, and the very limbs we use to sin can testify against us on that day.

The Day when Allah's enemies are herded into the Fire, forcibly. Until, when they have reached it, their hearing, and their sight, and their skins will testify against them regarding what they used to do.

And they will say to their skins, "Why did you testify against us?" They will say, "Allah, who made all things speak, made us speak. It is He who created you the first time, and to Him you are returned."

You were unable to hide yourselves from your hearing, and your sight, and your skins, to prevent them from testifying against you, and you imagined that Allah was unaware of much of what you do.¹⁰⁰ 





Juz
25



The twenty-fifth *juz* contains multiple descriptions of the Day of Judgment. Each of these *surahs* focuses on various scenes from that day, highlighting different lessons.



Surah al-Shura teaches us that Allah is Kind and Merciful and wants to reward the believers. We are rewarded according to our intentions. Those who intend this world will get their reward here, and those who intend the afterlife will get their reward there. This is a powerful reminder to maintain sincerity in our intentions and work towards the afterlife always.

*Allah is kind towards His worshipers. He provides for whomever He wills. He is the Powerful, the Honorable. Whoever desires the harvest of the Hereafter, We increase for him his harvest; and whoever desires the harvest of this world, We give him thereof, and he has no share of the Hereafter.*¹⁰¹

We are rewarded according to our intentions. Those who intend this world will get their reward here, and those who intend the afterlife will get their reward there.

Surah al-Dukhan reminds us that everything in this world is temporary. Some people may have a lot of wealth in this world, but when they pass away, they leave it all behind and it is deemed worthless. All that matters then are our deeds and beliefs.

*How many gardens and fountains did they leave behind? And plantations, and splendid buildings. And comforts they used to enjoy. So it was; and We passed it on to another people. Neither heaven nor earth wept over them, nor were they reprieved.*¹⁰²






The world was created as a testing ground for humanity, and on the Last Day we will receive the results of that test. This life is not meant to be all fun and games. This is a core message of this *surah*.

*We did not create the heavens and the earth and what is between them to play. We created them only for a specific purpose, but most of them do not know. The Day of Sorting Out is the appointed time for them all. The Day when no friend will avail a friend in any way, and they will not be helped. Except for him upon whom Allah has mercy. He is the Mighty, the Merciful.*¹⁰³

Surah al-Jathiyah reminds us that everything belongs to Allah and that all communities will answer to Him on that day.

To Allah belongs the kingship of the heavens and the earth. On the Day when the Hour takes place, on that Day the falsifiers will lose. You will see every community on its knees; every community will be called to its Book: “Today you are being repaid for what you used to do. This Book of Ours speaks about you in truth. We have been transcribing what you have been doing.”

*As for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is the clear triumph. But as for those who disbelieved: “Were My revelations not recited to you? But you turned arrogant and were guilty people.” And when it was said, “The promise of Allah is true, and of the Hour there is no doubt,” you said, “We do not know what the Hour is; we think it is only speculation; we are not convinced.”*¹⁰⁴ 

The world was created as a testing ground for humanity, and on the Last Day we will receive the results of that test.

ENDNOTES

101 Qur'an 42:19–20

102 Qur'an 44:25–29

103 Qur'an 44:38–42

104 Qur'an 45:30–32





Juz
26



Surah al-Ahqaf teaches us that those who live a righteous life will not experience fear or sadness after death. Part of their reward will be inner peace and glad tidings about the Paradise that awaits them.



*Those who say, “Our Lord is Allah,” then lead a righteous life, they have nothing to fear, nor shall they grieve. These are the inhabitants of Paradise, where they will dwell forever, a reward for what they used to do.*¹⁰⁵

Later in this *surah* we are presented with a scene from the Last Day in which the disbelievers will be brought before Hellfire and asked about the bounties they wasted. Allah has given each of us many blessings and opportunities that should be used to please Him. Many of these blessings were wasted by those who did not believe in or prepare for the Last Day.

Those who live a righteous life will not experience fear or sadness after death.

*On the Day when the faithless will be paraded before the Fire: “You have squandered your good in your worldly life, and you took pleasure in them. So today you are being repaid with the torment of shame, because of your unjust arrogance on earth, and because you used to sin.”*¹⁰⁶

*On the Day when those who disbelieved are presented with the Fire: “Is this not real?” They will say, “Yes, indeed, by our Lord.” He will say, “Then taste the suffering for having disbelieved.”*¹⁰⁷





In the middle of this *juz* is Surah al-Hujurat, an important chapter that summarizes the fundamentals of good character. Good character is among the deeds that weigh heaviest on the Last Day. The lessons of this *surah* should be a priority for every believer to learn and apply.

In this *surah*, we learn to avoid disunity, reconcile with our brothers in faith, respect our leaders and elders, and to avoid social sins like spying, backbiting, name-calling, and racism. We are also reminded to verify facts and not to follow rumors and slander. These are fundamental aspects of Islamic manners that will weigh heavily on the Last Day.

Good character is among the deeds that weigh heaviest on the Last Day.

ENDNOTES

- 105 Qur'an 46:13-14
- 106 Qur'an 46:20
- 107 Qur'an 46:34
- 108 Tirmidhi 2002
- 109 Qur'an 51:11-19

The Prophet ﷺ said, "Nothing is heavier upon the scale of a believer on the Day of Resurrection than his good character. Verily, Allah hates the vulgar and obscene."¹⁰⁸

Surah al-Dhariyat directly addresses the disbelievers who questioned the existence of the Last Day. They are presented with a scene from that day to make them reflect on the reality of the afterlife.

This scene is followed by a description of Paradise and the deeds that lead to it: night-prayers, seeking forgiveness in the mornings, and generosity.

Those who are dazed in ignorance. They ask, "When is the Day of Judgment?" The Day they are presented to the Fire. "Taste your ordeal. This is what you used to challenge."

But the pious are amidst gardens and springs, receiving what their Lord has given them. They were virtuous before that. They used to sleep little at night. And at dawn, they would pray for pardon. And in their wealth, there was a share for the beggar and the deprived.¹⁰⁹ ❖





Juz
27



The twenty-seventh *juz* is full of *surahs* focused on the Day of Judgment. An entire book would be needed to cover every lesson related to the Last Day in this *juz*. For this chapter, we will focus on a few *surahs* that discuss the Last Day in great detail, starting with Surah al-Waqiyah.



Surah al-Waqiyah is named after one of the names of the Last Day, al-Waqiyah (The Inevitable Event). This description tells us that the Day of Judgment is inevitable and will be the most important event ever. On that day, the fate of every human will be decided.

*When the inevitable occurs. Of its occurrence, there is no denial.*¹¹⁰

This *surah* divides people on that day into three groups: the righteous who race ahead to do good deeds, the average believer, and the disbeliever.

*And you become three classes. Those on the Right, what of those on the Right? And those on the Left, what of those on the Left? And the forerunners, the forerunners. Those are the nearest.*¹¹¹

In Surah al-Waqiyah, people on the Last Day are divided into three groups: the righteous who race ahead to do good deeds, the average believer, and the disbeliever.

The division of the people of Paradise into the righteous and the average believer is unique in this *juz*. It gives us hope that even the weakest believers can still get into Paradise, while also inspiring us to aim to be among the righteous.

*In Gardens of Bliss. Many of the early generations, and a few of the later generations. On luxurious furnishings. Reclining on them, facing one another.*¹¹²

*[A reward) For those on the Right. Many of the early generations, and many of the later generations.*¹¹³






Surah al-Waqiyah also gives us a chilling description of death itself that hits the heart and prepares the soul for the reality of the Last Day.

*So, when it has reached the throat. As you are looking on, We are nearer to it than you are, but you do not see. If you are not held to account, then bring it back if you are truthful.*¹¹⁴

The *surah* ends with a description of the state of the soul when it leaves this world in each of the three categories mentioned. Each soul has a different path in the afterlife, based on how it lived.

Surah al-Rahman follows this same pattern and describes two levels of paradise, the paradise of the righteous and the paradise of the average believer. These two *surahs* flow together like one beautiful message inspiring people to aim for the highest levels of Paradise.

The *juz* ends with Surah al-Hadid which includes a powerful metaphor about this world and its temporary nature, reminding us that the next world is the real world.

*Know that the worldly life is only play, and distraction, and glitter, and boasting among you, and rivalry in wealth and children. It is like a rainfall that produces plants and delights the disbelievers. But then it withers, and you see it yellowing, and then it becomes debris. While in the Hereafter there is severe agony, and forgiveness from Allah, and acceptance. The life of this world is nothing but enjoyment of vanity.*¹¹⁵ 

Each soul has a different path in the afterlife, based on how it lived.

ENDNOTES

110 Qur'an 56:1-2

111 Qur'an 56:7-11

112 Qur'an 56:12-16

113 Qur'an 56:38-40

114 Qur'an 56:83-87

115 Qur'an 57:20





Juz
28



The twenty-eighth *juz* contains many *surahs* focused on the Day of Judgment. Surah al-Taghabun gives us one of the names of the Last Day, Yawm al-Taghabun (The Day of Mutual Gain and Loss). It is called this because it is the day when there is a huge difference between how much the believer gains and how much the disbeliever loses. There is no bigger division of gain and loss than one group gaining Paradise, while another enters the Hellfire.



The Day when He gathers you for the Day of Gathering, that is the Day of Mutual Exchange. Whoever believes in Allah and acts with integrity, He will remit his misdeeds, and will admit him into gardens beneath which rivers flow, to dwell therein forever. That is the supreme achievement.

But as for those who disbelieve and denounce Our revelations, these are the inmates of the Fire, dwelling therein forever; and what a miserable fate!¹¹⁶

The path to profiting on that day is clearly mentioned in the next verse, obedience to Allah and His Messenger.

So, obey Allah, and obey the Messenger. But if you turn away, it is only incumbent on Our Messenger to deliver the clear message.¹¹⁷

This *surah* also warns us that our own spouses, children, and wealth can be trials in our lives, and sources of misguidance. Some people are tested with difficult spouses or disobedient children, and some are tested with wealth and possessions. We are reminded that these trials should not lead us away from the purpose of life.

O you who believe! Among your spouses and your children are enemies to you, so beware of them. But if you pardon, and overlook, and forgive, Allah is Forgiving and Merciful. Your possessions and your children are a test, but with Allah is a splendid reward.

So be conscious of Allah as much as you can, and listen, and obey, and give for your own good. He who is protected from his stinginess, these are the prosperous.¹¹⁸





A similar message is repeated in the chapter before it, Surah al-Munafiqun. We are reminded to not let our wealth or children distract us from obeying Allah.

*O you who believe! Let neither your possessions nor your children distract you from the remembrance of Allah. Whoever does that, these are the losers.*¹¹⁹

The topic of spouses as trials continues in the final *surah* of this *juz*. Surah al-Tahrim gives us contrasting examples of this trial. The wife of the Pharaoh was a righteous woman tested with a tyrant husband, while the Prophets Lut and Nuh ﷺ were righteous men tested with rebellious wives. In both cases, the righteous were rewarded for their patience and the disbelievers were punished.

This serves as a reminder that a righteous spouse is not enough to get you into Paradise as we are all responsible for our own deeds and choices.

Allah illustrates an example of those who disbelieve: the wife of Nuh and the wife of Lut. They were under two of Our righteous servants, but they betrayed them. They availed them nothing against Allah, and it was said, “Enter the Fire with those who are entering.”

And Allah illustrates an example of those who believe: the wife of Pharaoh, when she said, “My Lord, build for me, with You, a house in Paradise, and save me from Pharaoh and his works, and save me from the wrongdoing people.”¹²⁰ ﷻ

In Surah al-Munafiqun, We are reminded to not let our wealth or children distract us from obeying Allah.

ENDNOTES

116 Qur'an 64:9-10

117 Qur'an 64:12

118 Qur'an 64:14-16

119 Qur'an 63:9

120 Qur'an 66:10-11





Juz
29



As the Qur'an comes closer to its end, the theme of the Last Day weighs heavily as a core theme of the remaining *surahs*. The twenty-ninth *juz* contains multiple *surahs* describing the Last Day in detail.

Surah Mulk focuses on preparing for the Last Day, and the fact that death and life are a test from Allah.

*Blessed is He in whose hand is the sovereignty, and who has power over everything. He who created death and life, to test you as to which of you is best in deeds. He is the Almighty, the Forgiving.*¹²¹

On that day, those who chose to reject the message of Islam will be asked why they rejected the truth. They will admit that they do not have any excuse as they recognized the truth and still rejected it.

On the Day of Judgment, those who chose to reject the message of Islam will be asked why they rejected the truth.

*They will say, "Yes, a warner did come to us, but we disbelieved, and said, 'Allah did not send down anything; you are very much mistaken.'" And they will say, "Had we listened or reasoned, we would not have been among the inmates of the Blaze." So, they will acknowledge their sins. So away with the inmates of the Blaze.*¹²²

Surah al-Haaqah contains a powerful description of the Last Day and emphasizes the placement of the book of deeds on that day.

Then, when the Trumpet is sounded a single time. And the earth and the mountains are lifted up, and crushed, with a single crush. On that Day, the Event will come to pass. And the heaven will crack; so, on that Day it will be frail. And the angels will be ranged around its borders, while eight will be carrying the Throne of your Lord above them that Day. On that Day you will be exposed, and no secret of yours will remain hidden.

*As for him who is given his book in his right hand, he will say, "Here, take my book and read it. I knew I would be held accountable." So, he will be in pleasant living. In a lofty Garden.*¹²³





Surah al-Qiyamah begins with a warning to those who doubt the resurrection, followed by a detailed description of the Last Day.

The end of this *juz* focuses on this theme in a specific order. Surah al-Qiyamah reminds us about the Last Day, and how to prepare for it. Surah al-Dahr describes Paradise in beautiful detail, and Surah al-Mursalat warns us about the Hellfire in terrifying detail. Together, these three *surahs* give us a guided tour of the various phases of the afterlife. Surah al-Qiyamah begins with a warning to those who doubt the resurrection, followed by a detailed description of the Last Day.

I swear by the Day of Resurrection. And I swear by the blaming soul. Does man think that We will not reassemble his bones? Yes indeed, We are able to reconstruct his fingertips. But man wants to deny what is ahead of him.

He asks, “When is the Day of Resurrection?” When vision is dazzled. And the moon is eclipsed. And the sun and the moon are joined together. On that Day, man will say, “Where is the escape?” No indeed! There is no refuge. To your Lord on that Day is the settlement. On that Day, man will be informed of everything he put forward, and everything he left behind. And man will be evidence against himself.¹²⁴ ❁

ENDNOTES

121 Qur’an 67:1–2

122 Qur’an 67:9–11

123 Qur’an 69:13–22

124 Qur’an 75:1–14





Juz
30



The final *juz* of the Qur'an focuses heavily on the theme of the Last Day. Various passages in this *juz* describe the events signifying the end of this world and the beginning of the Judgment. These descriptions are vivid and intense. The intention is to drive home the reality and seriousness of these events in the minds of believers.



*When the sun is rolled up. When the stars are dimmed. When the mountains are set in motion. When relationships are suspended. When the beasts are gathered. When the oceans are set aflame. When the souls are paired. When the girl, buried alive, is asked: For what crime was she killed? When the records are made public. When the sky is peeled away. When the Fire is set ablaze. When Paradise is brought near. Each soul will know what it has readied.*¹²⁵

Various passages in Juz 30 describe the events signifying the end of this world and the beginning of the Judgment. These descriptions are vivid and intense.

A core message in each of these passages is that we will be accountable on that day for our deeds and beliefs.

*When the sky breaks apart. When the planets are scattered. When the oceans are exploded. When the tombs are strewn around. Each soul will know what it has advanced, and what it has deferred. O man! What deluded you concerning your Lord, the Most Generous? He who created you, and formed you, and proportioned you?*¹²⁶

Allah created us, gave us life, and gave us opportunity after opportunity to choose a righteous life. So, what has caused us to neglect our Lord, The Most Generous?

*When the sky is ruptured. And hearkens to its Lord, as it must. And when the earth is leveled out. And casts out what is in it and becomes empty. And hearkens to its Lord, as it must. O man! You are laboring towards your Lord, and you will meet Him. As for him who is given his book in his right hand, he will have an easy settlement. And will return to his family delighted.*¹²⁷





Whoever receives their book of deeds in their right hand will enter Paradise, and that will be their greatest moment of joy.

On that day, everyone will receive their book of deeds. Whoever receives it in their right hand will enter Paradise, and that will be their greatest moment of joy. Our accountability to Allah on that day will be in our favor if we chose to live in a way that is pleasing to Him. On that day of heavy quaking, every little deed will count, both good and bad.

When the earth is shaken with its quake and the earth brings out its loads. And man says, “What is the matter with it?” On that Day, it will tell its tales. For your Lord will have inspired it. On that Day, people will emerge in droves, to be shown their works. Whoever has done an atom’s weight of good will see it. And whoever has done an atom’s weight of evil will see it.¹²⁸

Before our books are presented, our deeds will be weighed on a scale. If the good deeds are heavier, then the outcome will be in our favor.

As for he whose scales are heavy, he will be in a pleasant life. But as for he whose scales are light, his home is the Abyss.¹²⁹

The theme of the Last Day weighs heavily in the last few *juz*. The Qur’an concludes with multiple strong reminders that this world will end, we will face judgment for how we chose to live our lives, and on that day, our beliefs and our deeds will determine our ultimate fate. ❖

ENDNOTES

125 Qur’an 81:1–14

126 Qur’an 82:1–7

127 Qur’an 84:1–9

128 Qur’an 99:1–8

129 Qur’an 101:6–9



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Islam has a centuries-long tradition of inspiring its adherents to contribute to humanity based on conviction in its tenets. Previous generations of Muslims were on the forefront of contributing to medicine, philosophy, architecture, and governance, among other areas. We are an institute aiming to rekindle this tradition.

Constant negative portrayals of Islam have put Muslims in a defensive position in which they constantly have to justify their convictions, while fighting off the natural doubts and insecurities that arise in such a climate. As such, young Muslims should be intellectually equipped and spiritually anchored in a way that empowers them to deal with the onslaught of doubt-inducing claims routinely leveled against Islam.

We aim to actively participate in the current discourse touching on all topics that are related to establishing conviction in the hearts and minds of young Muslims. The institute aims to be the trusted source regarding

these topics by generating well-researched Islamic content that is disseminated through various formats including articles, infographics, animations, videos, and cutting-edge technology. This content is also carefully assembled into curricula that can be used by various educators and community leaders to help anchor young Muslims in their faith and produce thoughtful societal contributions.

The Institute is a non-profit research initiative that makes all its content free and accessible. This allows everyone looking for answers, and those tasked with giving answers, to always have a comprehensive resource readily available to them.

We believe that telling our own story is the only way to counter the narrative that has been forced upon our community. ✨



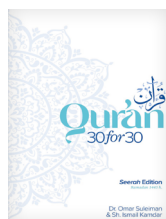
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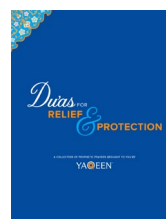
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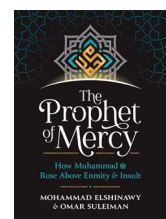
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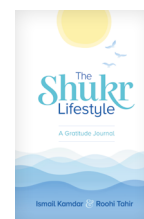
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