

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 16- `Aqeedah: The Pillars of Eemaan – Belief in the Last Day 20/03/2011

After praising Allaah and sending salaah and salaam upon His Messenger (sallallaahu`alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. Today we begin with the topic of **Belief in the Last Day**.

SOME CHARACTERISTICS OF THE LAST DAY (AL-YAWMUL-AAKHIR – اليوم الآخر)

Al-Yawmul-Aakhir (the Last Day) is considered to be a *Yawm* يوم – (a day) and not more than that. It is permanent. This Day does not have day and night and it does not have an end. There is not a certain time for rest and a certain time for work. Whoever is in pleasure on that Day will be in pleasure for Eternity. And those who are in the Fire are in the Fire forever, there is no end to it. It is not like this life - at night you are too tired and then you go back home to rest. But on the Day of Resurrection- there is no tiredness in the Jannah and there is no rest in the Fire. The night of the people of the Fire is as hard as the day and the day of the people of the Jannah is as comfortable as the night. In the Fire there is hunger and thirst but in the Jannah there is neither hunger nor thirst. The people of the Fire cry for water because they are too thirsty. The people of the Jannah never get thirsty because the rivers are running beneath them.

THE FOUR RIVERS OF JANNAH

The Jannah contains four rivers: one of water, one of milk, one of honey, and one of wine (khamr - خمر). But this khamr is not like the khamr of today: it does not make one drunk (intoxicated). And the honey of Jannah is not like the honey of today. If you take maybe four tablespoons of it in this life, you may die by the high sugar. But on the Day of Resurrection, the honey is not to be licked, but honey is to be drunk. The honey is not like the honey of today-very thick and difficult to pour, but on the Day of Resurrection it is a river running. The milk of the Jannah is not like the milk of today. The milk of today may spoil in a few days but the milk in the Jannah remains fresh forever. Allaah Ta'Aalaa said about the milk (laban - لبن) that we drink in this life:

﴿ وَإِنَّ لِكُمُ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقُوا مِنْهَا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴾

And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. [Surah An-Nahl 16:66]

This is for the milk here in the dunya, but the milk in the Aakhirah is not like that - it is not from the cattle rather Allaah just created it, exactly like the honey– it is not from the bees but Allaah Ta’Aalaa created it like that. As well as the Khamr - it does not make you drunk. Allaah Ta’Aalaa mentions the four rivers of Jannah in Soorah Muhammad:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَنْغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴾

The description of Paradise which the *Muttaqoon* have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?

[Muhammad 47:15]

Allaah is telling us the rivers in Jannah are not like the rivers of today. There the taste and smell of the rivers of water never change, unlike the rivers of fresh water here where the taste and smell change so it needs treatment, there it doesn't. The rivers of milk that never change, the rivers of wine do not make you drunk- one obtains the delicious taste of it but without the effect of intoxication. The rivers of clarified and pure honey i.e. you don't see anything in it. And in the Jannah they will have every kind of fruit and forgiveness from their Lord. What is meant by forgiveness here? How are they told that they will be given forgiveness in the Jannah? Weren't they forgiven and that is the reason why they are in the Jannah? The `Ulamaa of tafseer – the likes of Imaam As-Sa`dee (rahimahullaahu Ta’Aalaa) said that “forgiveness from their Lord” means whatever would cause fear is not found there, because they used to fear Allaah in the dunyaa and stay away from whatever He said was forbidden. One of the things that He Ta’Aala said was forbidden for them in this worldly life was khamr, and now the khamr is running beneath them. They will not fear now and will drink whatever they want.

THE NAMES OF THIS DAY

This Day has many different names. It is called:

- **Al-Yawmul-Aakhir** (اليوم الآخر) - in many Aayaat such as in Surah Al- Baqarah:

﴿ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴾

And of mankind, there are some (hypocrites) who say: "We believe in Allaah and the Last Day" while in fact they believe not. [Al-Baqarah 2:8]

This name is also found in the same soorah – 2:63, 2:126, 2:177, and many other places in the Qur’aan: Aali`Imraan, An-Nisaa’, Al-Ma’idah, At-Tawbah, An-Noor, Al-`Ankaboot, Al-Ahzaab, Al-Mujadilah, Al-Mumtahinah, and At-Talaq. All of these soorahs mention “Yawmul-Aakhir”, but it is not the only way that the Yawmul-Qiyyamah is described in the Qur’aan.

Yawmud-Deen (يوم الدين) Day of Recompense - as in Soorah Al-Faatihah:

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) [Al-Faatihah 1:4]

It is also called by a description of it as in Soorah Al-Baqarah:

﴿ وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾

And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped. [Al-Baqarah 2:48]

- **Yawmul-Qiyaamah** (يوم القيامة) Day of Resurrection –as in Soorah Al-Baqarah:

﴿ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ ﴾

...and on the Day of Resurrection they shall be consigned to the most grievous torment... [Al-Baqarah 2:85]

And also:

﴿ فَأَلَّهَ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ﴾

...Allaah will judge between them on the Day of Resurrection... [Al-Baqarah 2:113]

And in Al-Baqarah 2:174 it is also called “Yawmul-Qiyaamah.” Elsewhere it is mentioned by description:

﴿ وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴾

And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. [Al-Baqarah 2:123]

And:

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

And be afraid of the Day when you shall be brought back to Allaah...
[Al-Baqarah 2:281]

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zaalimoon* (wrong-doers). [Al-Baqarah 2:254]

So it is described with different descriptions but in the end, it is all meaning the Day of Resurrection. It is sometimes called by a name and sometimes called by its description. Some other descriptions are:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ أُسْوِدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject." [Aali`Imraan 3:106]

And also in Soorah Aali`Imraan:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ، وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allaah warns you of Himself, and Allaah is Kind to [His] servants."

[Aali`Imraan 3:30]

Some other descriptions of that Day are:

﴿ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِعَادَ ﴾

Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allaah never breaks His Promise," [Aali`Imraan 2:9]

﴿ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ﴾

How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection)... [Aali`Imraan 3:25]

There are many other names and descriptions:

- **Yawmus-Saa`a** (يوم الساعة) Day of the Hour
- **Yawmul-Hashr**(يوم الحشر) Day of the Gathering
- **Yawmul-Mashhood**(يوم المشهود) Day when all will be present

It is mentioned in Soorah Hood and many other places. It is a very tremendous Day in which everyone will see what they had done in this world. It is a long Day as Allaah Ta`Aalaa said:

﴿ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴾

And they ask you to hasten on the torment! And Allaah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon. [Al-Hajj 22:47]

It is also described as being equivalent to 50,000 years as in Sooratul-Ma`aarij:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

The angels and the Rooh [Jibraeel (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. [Al-Ma`aarij 70:4]

Many people think that it is only one day when the people are resurrected, however it begins by the death of every person as Allaah said and the Prophet (salallaahu`alayhi wa sallam) said. We have to believe in the Day of Resurrection as Allaah Ta`Aalaa said:

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي

أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" (78) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." [Yaa Seen 36:78-79]

This Day is not necessarily the Day when all mankind will come together for the Judgement because there is a type of reward and punishment before it – that is the death. There are many signs and incidents that will occur before the Hour. These signs of the existence of the Hour will be mentioned Inshaa'Allaah. As we said that dying itself is "the Hour", as when a man asked the Rasool (sallallaahu`alayhi wa sallam): "When is the Hour?" And he (sallallaahu`alayhi wa sallam) did not respond until after the man had asked for a third time. He (sallallaahu`alayhi wa sallam) said: **"What did you prepare for it?"**

The grave is the first station of the Aakhirah and every one of mankind will be in it. It does not necessarily mean a hole or a coffin but it is the life that comes after this life. Every man experiences four types of lives.

THE FOUR STAGES OF LIFE

The first life is the life of the womb where there are no sins and no rewards because at that time you are not under the test. In all of that period there is no happiness or sadness because no one can feel it or remember it, and not a single person can remember it. That life is out of our senses.

The next life is the worldly life in which you have periods where you are not considered to be under the test as when you are a child until you reach the age of maturity. Thereafter you will be questioned of what you used to do of good and evil and of what you abandoned from the obligations that you are supposed to do. The other periods of this worldly life when a person is not under the test is when one loses their intellect and becomes crazy or mad (a mad man), when one is sleeping, and when one becomes old and loses the intelligence and becomes like a child. This is the second stage of life and in between all of these periods you will be questioned for what you did and what you said.

The third stage of life is a life "inside" like being inside the womb of the mother where you have no perception of the outside world, and this life is inside the grave. The life in the womb is known - we can know if the baby is alive or dead. It is a life we can perceive, but no one can say that the life in the womb is like this life that we are living today. In this life, if you are sick or paralyzed and you remain on the bed for a month or two or three months without any movement, your body wounds, but in the life of the womb, you don't move for nine months and when you come out of the womb of your mother you come as bright, beautiful and shining as ever seen. In the grave there is life too. That life is totally different from the life of this world and from the life in the womb. Here in this world, you have to work for pleasure and the sadness you experience is mostly from what you have earned and you will

experience both of them in this life – that is for Muslims and non-Muslims. Muslims feel happiness and sadness and so do non-Muslims. Muslims get sick and same thing with the kuffaar. Muslims as well as the kuffaar feel pains. Muslims as well as the kuffaar can be rich or poor. And there are many other examples, but the difference between them both is that if the Muslim thanks Allaah for the blessings and the nice times he has and he is patient in times of hardship, then he is rewarded whereas the kaafir will not be rewarded in the Hereafter even if he has this as the Prophet (salallaahu`alayhi wa sallam) said in the hadeeth. In this third type of life you either have pleasure or punishment. If the person is a believer, he is going to be pleased in his grave, but if he is a kaafir he will be punished in his grave. In the Hereafter – in the Last Day – people are going to be of two types: people of pleasure and people of sadness. The people of pleasure- some of them are going to have some type of sadness due to the sins they committed in this worldly life – it is their punishment if Allaah Ta`Aalaa does not forgive them, but then they will be taken to the Jannah for the Permanent Pleasure. However these ones who have wronged themselves in this life by worshipping other than Allaah, by disbelieving in Allaah and disbelieving in the prophets and messengers then they are going to have a worse punishment than the one they had in the grave. And that is why it is very important for us all to seek knowledge of what will give us a good consequence in the Hereafter – which starts even at the time of dying. As Allaah said:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ

اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

Allaah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allaah sends astray the wrongdoers. And Allaah does what He wills. [Ibraaheem 14:27]

May Allaah Ta`Aalaa forgive us all for all what we do and all what we say and may He purify our hearts to contain only eemaan and love for the Sake of Allaah and have no hatred towards the Muslims. May He gather us all in this life only on what pleases Him and in the Hereafter in the company of our Prophet (sallallaahu`alayhi wa sallam) drinking from his lake, getting his intercession and accompanying him in the Jannah. Wallaahu Ta`Aalaa A`lam all praise is for Allaah and salaah and salaam be upon the Messenger of Allaah.

﴿END OF DARS SIXTEEN﴾