

# THE KEY TO KNOWLEDGE

## How to Understand Islaam Correctly

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### Dars 17- `Aqeedah: The Pillars of Eemaan – Belief in the Last Day 26/03/2011

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 will cover a brief summary of the last session and the 5th pillar of faith (eemaan): **Believing in the Last Day**

#### SUMMARY OF `AQEEDAH AND THE LAST DAY (العقيدة ويوم القيامة - BELIEF AND THE LAST DAY)

This is a very important topic and for it people strive with their good deeds – those who wish to attain salvation on it – verily it is the topic of believing in the Last Day. We have already spoken about some of what we wanted to speak about regarding the Last Day, the likes of the names of this Day as comes in the Qur'aan. We said that death is the minor Qiyaamah (القيامة الصغرى) and it will occur before the major Qiyaamah (القيامة الكبرى).

We also mentioned that the grave is the first station of the stations of the Aakhirah and that the grave does not necessarily refer to the hole that the person is buried in, although this is the first understanding we have of this word - that it is that place (i.e. the hole in the ground). However, we said that the grave means “the life after the death” and this refers to whether the deceased is buried or burnt (cremated), mummified, embalmed, disintegrated, or if some sea animal or wild animal in the jungle ate it, or whatever else. We said that in this case, if this deceased body has disappeared then this is the start of the phase of the grave. Hence, if the body was not buried due to disintegration, mummification, being burnt, or being eaten by sea animals or wild animals etc. then once he has died the phase of the grave starts even if he was buried in a hole or placed in cold storage.

#### THE DAY OF QIYAAMAH IS OF 2 TYPES

The Last Day is of two types:

1. **Al-Qiyaamah As-Sughrra** (القيامة الصغرى) – The Minor Qiyaamah
2. **Al-Qiyaamah Al-Kubraa** (القيامة الكبرى) – The Major Qiyaamah

**Al-Qiyaamah As-Sughrra** is when the soul leaves the body and the life called barzakh begins. Therein he will know if he faces permanent and constant pleasure or permanent and constant punishment.

Al-Qiyaamah Al-Kubraa is the Day about which Allaah `Azza wa Jall said,

﴿ وَعِنْدَهُ عِلْمُ السَّاعَةِ ﴾ الزخرف: ٨٥

... and with Whom is the knowledge of the Hour... (Az-Zukhruf 43:85)

He, Allaah alone has knowledge of the Hour – the Qiyaamah. However, He Subhaanahu Ta`Aalaa told us that it is close as He said,

﴿ أَقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴾ القمر: ١

The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad [sal-Allaahu `alayhi wa sallam] to show them a miracle, so he showed them the splitting of the moon). (Al-Qamar 54:1)

The Prophet (sallallaahu `alayhi wa sallam) said,

بعثت أنا والساعة كهاتين يقرن بين أصبعيه السبابة والوسطى

"I have been sent and the Hour (is at hand) as these two (fingers) bringing the index finger and the middle finger close together" in order to show the closeness of the time of the Hour. (Bukhaaree and Muslim) But the Prophet (sallallaahu `alayhi wa sallam) informed us that he does not know when the Hour will occur. However, he (sallallaahu `alayhi wa sallam) clarified some of its signs for us. We shall study these signs only in order to increase our knowledge and *yaqeen* (certainty) in the Hour and to prepare for it and in order to increase our *eemaan*. It is not case that we do not believe in it until we see the signs, but rather we believe even without seeing any of them because we believe in the unseen as Allaah tells us at the beginning of Sooratul-Baqarah,

﴿ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ ﴾

البقرة: ٢ - ٣

This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are Al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)]. (3) Who believe in the Ghaib and perform As-Salaat (the prayers), and spend out of what We have provided for them [i.e. give Zakaat (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allaah's Cause - Jihaad]. (Al-Baqarah 2:2-3)

## THE SIGNS OF THE HOUR ARE IN PHASES

He (sallallaahu `alayhi wa sallam) told us of the signs of the Hour. Allaah `Azza wa Jall said,

﴿ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ط فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾ محمد: ١٨ ﴾

**Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? (Muhammad 47:18)**

The signs of the Hour are numerous as mentioned in the Saheehayn where the Prophet (sallallaahu `alayhi wa sallam) said,

لا تقوم الساعة حتى تخرج نار بأرض الحجاز تضيء منها أعناق الإبل ببصرى

**"The Hour will not be established until a fire will come out of the land of Hijaaz<sup>1</sup>, and it will throw light on the necks of the camels at Busraa (a town in Sham)." ( Saheeh Al Bukhaaree)**

These signs of the Hour are of three (3) types:

1. Those signs which are far/distant
2. The minor signs
3. The major signs

## THE TIME OF THE HOUR IS UNKNOWN

It is unknown when the Hour will occur as Allaah `Azza wa Jall said,

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَبَهَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ﴿٤٥﴾ ﴾

النازعات: ٤٢ - ٤٥

**They ask you (O Muhammad [sal-Allaahu `alayhi wa sallam]) about the Hour – when will be its appointed time? (43) You have no knowledge to say anything about it? (44) To your Lord belongs (the knowledge of) the term thereof. (45) You (O Muhammad [sal-Allaahu `alayhi wa sallam]) are only a warner for those who fear it. (An-Naazi`aat 79:42-45)**

When the Prophet (sallallaahu `alayhi wa sallam) was asked about when the hour would occur, he (sallallaahu `alayhi wa sallam) did not reply and turned his face to the other side. The man asked again and the Prophet (sallallaahu `alayhi wa sallam) did the same thing and when he asked the third time, the Prophet (sallallaahu `alayhi wa sallam) said to him, **"What did you prepare for the Hour?"** That is the question.

<sup>1</sup> The chain of mountains from Yemen to Sham separating between the land and the sea

However, it is not wrong that we learn about what the Prophet (sallallaahu `alayhi wa sallam) taught us about the Hour – its signs, what will happen after death, and what is going to happen in the Day of Resurrection regarding the resurrection itself (البعث – al-ba`th), the gathering (الحشر – al-hashr), the judgment (الحساب – al-hisaab), the scale (الميزان - al-meezaan), the path (الصراط - as-siraat) and the Paradise (الجنة – al-Jannah) and the Fire (النار – an-Naar).

## THE SIGNS OF THE HOUR

As for the portents/signs of the hour, it is of three (3) types as we mentioned:

### (1) The signs that are remote or distant (الأمّارات البعيدة)

These have already occurred; from them are:

- a) The existence of the Messenger (sallallaahu `alayhi wa sallam) and his conveying the Message of Allaah Ta`Aalaa as comes in the hadeeth of Anas (radhiyallaahu `anhu) collected in the Saheeh of Bukhaaree and Muslim regarding the mission of the Prophet (sallallaahu `alayhi wa sallam) being considered one of the portents of the Hour. He (sallallaahu `alayhi wa sallam) said,

**بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ**

*“I (with the Divine Message) and the Last Hour have been sent as these two (and he joined both his forefinger and the middle one together).”*

- b) That which occurred during his (sallallaahu `alayhi wa sallam) time – like the splitting of the moon. The kuffaar (disbelievers of Quraysh) of Makkah asked Allaah's Messenger (sallallaahu `alayhi wa sallam) to show them a proof (that he was sent by Allaah). So he showed them the splitting of the moon into two halves; one remained above the mountain of Abi Qubays and the other at the bottom of it. He (sallallaahu `alayhi wa sallam) asked his Lord to do that and His Lord responded to him and the moon split, but they rejected it. Allaah Ta`Aalaa said,

﴿ أَقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا  
وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾ ﴾ القمر: ١ - ٣

The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad [sal-Allaahu `alayhi wa sallam] to show them a miracle, so he showed them the splitting of the moon). (2) And if they see a sign, they turn away and say: "This is continuous magic." (3) They denied (the Verses of Allaah – this Qur'aan) and followed their own lusts. And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

(Al-Qamar 54:1-2)

- c) Another sign is the fire that came out of the land of Hijaz (Makkah and Madeenah and what is between them) as reported in the Saheehayn on the authority of Abu Hurayrah (radhiyallaahu `anhu). He said that the Messenger of Allaah (sallallaahu `alayhi wa sallam) said, ***"The Hour will not be established until a fire will come out of the land of Hijaz (Makkah and Madinah and what is between), and it will throw light on the necks of the camels at Busraa<sup>2</sup>."***

The people of knowledge mention that, exactly as the Prophet (sallallaahu `alayhi wa sallam) declared, the said fire came out at the beginning of Jumada Al-Aakhirah in 654H. It broke out in the eastern part of Madeenah and created much panic amongst the people. As mentioned in the hadeeth, the light coming from this fire was seen by the people in faraway Syria where the people in the village of Busraa saw the reflection of the fire on the necks of their camels.

These are from the first type of the portents of the Hour- the remote or distant signs.

## (2) The Intermediate Signs (الأمارات المتوسطة)

These have started but have not yet ended, and they are increasing. From them are:

- a) What comes in the Hadeeth of Jibreel as narrated by `Umar (radhiyallaahu `anhu) in Saheeh Muslim when Jibreel (`alayhis-salaam) asked the Prophet (sallallaahu `alayhi wa sallam) about the Hour:

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.  
قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ  
الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

***He (Jibreel) said: "Then tell me about the Hour."***

***He (sallallaahu `alayhi wa sallam) said: "The one questioned about it knows no better than the questioner."***

***He (Jibreel) said: "Then tell me about its signs."***

***He (sallallaahu `alayhi wa sallam) said: "That the slave-girl will give birth to her mistress, and that you will see barefooted, naked, destitute shepherds competing in constructing lofty buildings."***

The Scholars said these signs already exist. It was explained that a slave girl would be enjoyed by her master and give birth to a girl and this newborn girl is taken away. So the mother never knows the daughter and the daughter never knows the mother. Then this daughter gets married to an Ameer or a wealthy man and then purchases the mother of his wife as a slave but neither the mother nor the daughter realizes this.

<sup>2</sup> Busraah is not the city in Iraq; it is a city in Sham – Syria. The one in Iraq is بَسْرَة (has a fathah on baa' and ends with taa' marbootah) and the one in Sham begins with dammah and ends with alif maqsoorah - بَسْرَى

As for the building of the lofty buildings, the scholars have mentioned that this sign exists and can be seen by everyone in this time.

- b) From these signs (intermediate signs) is the emerging of 30 imposters who all claim to be prophets as comes in the hadeeth of Thawbaan the servant of the Prophet (sallallaahu `alayhi wa sallam) which is narrated in Abi Daawood and At-Tirmidhee with a saheeh (authentic) chain, that the Prophet (sallallaahu `alayhi wa sallam) said, **“...There will be in my nation 30 imposters who all claim to be prophets but I am the final prophet and no other prophet shall come after me.”<sup>3</sup>**
- c) Another sign, as comes in the hadeeth of Abi Hurayrah collected in the Saheeh Bukhaaree and Saheeh Muslim as well as Musnad Ahmad, is that he (sallallaahu `alayhi wa sallam) said, **“The Last Hour would not come before the Euphrates (in Iraq) uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).”<sup>4</sup>**

These are the distant/remote signs of the Hour as well as the intermediate ones. Inshaa' Allaah tomorrow we will discuss the major signs (الأمارات الكبرى) of the Hour.

*The Shaykh (may Allaah protect him) ended by praising Allaah, sending salaah and salaam upon the Messenger of Allaah (sallallaahu `alayhi wa sallam) and making du'aa for us all.*

## ❧ END OF DARS SEVENTEEN ❧

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<sup>3</sup> لا تقوم الساعة حتى تلحق قبائل من أمتي بالمشركين وحتى يعبدوا الأوثان وإنه سيكون في أمتي ثلاثون كذابون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي

<sup>4</sup> لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتل الناس عليه، فيقتل من كل مائة تسعة وتسعون، ويقول كل رجل منهم: لعلني أكون أنا الذي أنجو