

THE KEY TO KNOWLEDGE

How to Understand Islaam Correctly

Shaykh Muhammad Al-Malki

Dars 20- `Aqeedah: The Pillars of Eemaan – The Torment and Pleasure of the Grave (part 2) 03/04/2011

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. We will deal with: **Belief in the Last Day: the Torment and Pleasure of the grave.**

Yesterday we spoke about the pleasure and punishment of the grave. We said that the pleasure and punishment of the grave is related to the *barzakh* (برزخ) - the life which is between this worldly life and the Hereafter. We also mentioned the proofs and evidences from the Qur'aan regarding the pleasure and punishment of the grave and today Inshaa'Allaah we are going to mention the proofs and evidences from the Sunnah.

PROOFS FOR THE PLEASURE AND PUNISHMENT OF THE GRAVE FROM THE SUNNAH

أن يهودية دخلت عليها فذكرت عذاب القبر فقالت لها أعاذك الله من عذاب القبر . فسألت عائشة رضي الله عنها عن عذاب القبر فقال (نعم عذاب القبر حق) . قالت عائشة رضي الله عنها فما رأيت رسول الله صلى الله عليه و سلم بعد صلى صلاة إلا تعوذ من عذاب القبر

'Aa'ishah (radhiyallaahu `anhaa) said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allaah protect you from the punishment of the grave." 'Aa'ishah then asked Allaah's Messenger (sallallaahu `alayhi wa sallam) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." - This is something the Jewish woman might have heard from what has been revealed in the religion of Moosaa `alayhis-sallam - 'Aa'ishah added, "After that I never saw Rasoolullaah (sallallaahu `alayhi wa sallam) except that he sought refuge with Allaah from the punishment of the grave in every prayer he prayed."¹

This hadeeth proves that there is no problem with allowing the non-Muslims to enter the Muslims' houses to visit the Muslim woman; this is with the conditions that she must be trustworthy and covers herself well by not showing what must not be seen of her.

In the hadeeth, the Rasool (sallallaahu `alayhi wa sallam) asked Allaah to protect him from the punishment of the grave in every prayer he performed, and who is he? He is one who has a high rank before Allaah so what about us?! *Innaa lillaahi wa innaa Ilayhi raji`oon!* (From Allaah we come and to Him we return.) It is he (sallallaahu `alayhi wa sallam) who Allaah Ta`Aalaa addressed at the beginning of Soorah al-Fath:

¹ Al-Bukhaaree, The Book of Funerals, Chapter: What comes concerning the Punishment of the Grave.

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

﴿ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴾

Verily, We have given you (O Muhammad - sallallaahu `alayhi wa sallam) a manifest victory.

That Allaah may forgive you your sins of the past and the future... (Al-Fath 48:1-2)

We know of no sin for Rasoolullaah (sallallaahu `alayhi wa sallam) as a sin, but he still asked Allaah Subhaanahu wa ta`Aalaa to protect him from the punishment of the grave in every prayer he performed; so what about us, what about us? *Innaa lillaahi wa innaa llayhi raji`oon!* (From Allaah we come and to Him we return.)

It is related in Saheeh Muslim on the authority of `Urwa ibn Zubayr (Radhiyallaahu `anhumaa) that `Aa'ishah (Radhiyallaahu `anhaa) said:

دخل على رسول الله صلى الله عليه وسلم وعندى امرأة من اليهود وهي تقول هل شعرت أنكم تفتنون في القبور؟ قالت فارتاع رسول الله صلى الله عليه وسلم وقال إنما تفتن يهود قالت عائشة فلبشنا ليالي ثم قال رسول الله صلى الله عليه وسلم هل شعرت أنه أوحى إلي أنكم تفتنون في القبور؟ قالت عائشة فسمعت رسول الله صلى الله عليه وسلم بعد يستعيز من عذاب القبر

*"The Prophet (sallallaahu `alayhi wa sallam) entered my house when a Jewess was with me and she was saying: 'Do you know that you would be put to trial in the grave?' - meaning that human beings will be tortured in the grave due to their sins - The Messenger of Allaah (sallallaahu `alayhi wa sallam) trembled (on hearing this) and said: 'It is the Jews only who would-be put to trial (in their graves)'." - That is because they are people of evil: they have rejected the call of Allaah, called the Messengers liars and killed some of them - `Aa'ishah said: "We passed some nights and then the Messenger of Allaah (sallallaahu `alayhi wa sallam) said: 'Do you know that it has been revealed to me: 'You would be put to trial in the grave?'" `Aa'ishah said: I heard the Messenger of Allaah (sallallaahu `alayhi wa sallam) seeking refuge from the torment of the grave after this."*²

In the two Saheehs (al-Bukhaaree and Muslim) it is narrated on the authority of Ibn `Abbaas (radhiyallaahu `anhumaa) who said: *Rasoolullaah (sallallaahu `alayhi wa sallam) once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never protected himself from being soiled with his urine, while the other used to go about backbiting (to make enmity between friends)." The Prophet (sallallaahu `alayhi wa sallam) then took a green leaf of a date-palm tree, split it in half and fixed one on each grave. They asked, "O Allah's Messenger! Why have you done so?" He (sallallaahu `alayhi wa sallam) replied, "I hope that their*

² Muslim, The Book of the Masaajid and the places of Salaah, Chapter: The desirability of seeking refuge from the Punishment of the Grave.

punishment might be lessened until these (the pieces of the leaf) become dry. This is the wording of Al-Bukhaaree.³ This proves the punishment of the grave without any doubt.

It was also recorded in Saheeh Muslim on the authority of Zayd ibn Thaabit who said:

زيد بن ثابت قال: بينما النبي صلى الله عليه و سلم في حائط لبني النجار على بغلة له ونحن معه إذ حادت به فكادت تلقيه وإذا أقبر ستة أو خمسة أو أربعة (قال كذا كان يقول الجريري) فقال من يعرف أصحاب هذه الأقبير ؟ فقال رجل أنا قال فمتى مات هؤلاء ؟ قال ماتوا في الإشراف فقال إن هذه الأمة تبتلى في قبورها فلولا أن لا تدافنوا لدعوت لله أن يسمعكم من عذاب القبر الذي أسمع منه ثم أقبل علينا بوجهه فقال تعوذوا بالله من عذاب النار قالوا نعوذ بالله من عذاب النار فقال تعوذوا بالله من عذاب القبر قالوا نعوذ بالله من عذاب القبر قال تعوذوا بالله من الفتن ما ظهر منها وما بطن قالوا نعوذ بالله من الفتن ما ظهر منها وما بطن قال تعوذوا بالله من فتنة الدجال قالوا نعوذ بالله من فتنة الدجال

“Allaah's Prophet (sallallaahu `alayhi wa sallam) was in a garden belonging to Bani an-Najjaar, riding upon his mule and we were with him; it shied and he was about to fall. He found six, five or four graves there. He asked: ‘Who amongst you knows about those lying in the graves?’ A man said: ‘I do.’ Thereupon he (sallallaahu `alayhi wa sallam) said: ‘In what state did they die?’ He said: ‘They died as polytheists.’ He (sallallaahu `alayhi wa sallam) said: ‘These people are passing through the ordeal in the graves. If it were not that you would stop burying one another I would have asked Allaah to make you hear the punishment of the grave that I hear.’ Then turning his face towards us, he (sallallaahu `alayhi wa sallam) said: ‘Seek refuge with Allaah from the torment of Hell.’ They said: ‘We seek refuge with Allaah from the torment of Hell.’ He (sallallaahu `alayhi wa sallam) said: ‘Seek refuge with Allaah from the torment of the grave.’ They said: ‘We seek refuge with Allaah from the torment of the grave.’ He (sallallaahu `alayhi wa sallam) said: ‘Seek refuge with Allaah from fitan (trials), it’s apparent and hidden (aspects).’ They said: ‘We seek refuge with Allaah from trials – its apparent and hidden aspects.’ He (sallallaahu `alayhi wa sallam) said: ‘Seek refuge with Allaah from the trial of the Dajjaal.’ They said: ‘We seek refuge with Allaah from the trial of the Dajjaal.’⁴

When Imaam Al-Qurtubee (rahimahullaah Ta`Aalaa) explained this hadeeth, he said: “The mule jumped only because of what it heard of the punishment of those in the graves as everything else other than the jinn and mankind can hear the punishment of the grave and that is what Rasoolullaah (sallallaahu `alayhi wa sallam) said, ***“If it were not that you would stop burying one another I would have asked Allaah to make you hear the punishment of the grave.”***

There also comes a hadeeth on the authority of Anas (radhiyallaahu `anhu) from the Prophet (sallallaahu `alayhi wa sallam) who said,

³ Al-Bukhaaree, The Book of Funerals, Chapter: (Placing) a stripped palm branch on the grave.

⁴ Muslim, The Book of The Paradise, Its Description, Its Bounties and Its Intimates

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال العبد إذا وضع في قبره وتولي وأصحابه حتى إنه ليسمع قرع نعالهم أتاه ملكان فأقعداه فيقولان له ما كنت تقول في هذا الرجل محمد صلى الله عليه وسلم فيقول أشهد أنه عبد الله ورسوله فيقال انظر إلى مقعدك من النار أبدلك الله به مقعدا من الجنة قال النبي صلى الله عليه وسلم فيراهما جميعا وأما الكافر أو المنافق فيقول لا أدري كنت أقول ما يقول الناس فيقال لا دريت ولا تليت ثم يضرب بمطرقة من حديد ضربة بين أذنيه فيصيح صيحة يسمعها من يليه إلا الثقلين .

*"When (Allaah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad sallallaahu `alayhi wa sallam)?' The faithful believer will say, 'I testify that he is Allaah's slave and His Messenger.' Then they will say to him, 'Look at your place in the Hellfire; Allaah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious;" then Qatada went back to the narration of Anas who said) "Whereas a hypocrite or a non-believer will be asked, 'What did you use to say about this man?' He will reply, 'I do not know; but I used to say what the people used to saying something so I said it.' So they will say to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'aan).' Then he will be hit with iron hammers once between his ears (over his head), that he will send such a cry as everything near to him will hear, except Jinn and human beings."*⁵

This also proves the punishment of the grave.

AUTHENTIC SUPPLICATIONS FOR PROTECTION FROM THE PUNISHMENT OF THE GRAVE

Anas ibn Maalik (radhiyallaahu `anhu) narrated that **Allaah's Prophet (sallallaahu `alayhi wa sallam)** used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

*"O Allaah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."*⁶

Narrated 'Amr bin Maymoon Al-Awdiyy: *"Sa`d (ibn Abi Waqqaas) used to teach his children the following words as a teacher teaches his students the skill of writing, and used to say that Allaah's Messenger (sallallaahu `alayhi wa sallam) used to seek refuge with Allaah from them (i.e. the evils) at the end of every prayer. The words are:*

⁵ Al-Bukhaaree, The Book of Funerals, Chapter: The dead hear the footsteps.

⁶ Al-Bukhaaree, The Book of Jihaad and Siyar, Chapter: Seeking refuge from being cowardly. Muslim, Book: Remembrances, Supplications, Repentance and Seeking Forgiveness.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ

*'O Allaah! I seek refuge with You from cowardice, and I seek refuge with You from being brought back to a bad stage of old life and I seek refuge with You from the afflictions of the world, and I seek refuge with You from the punishment in the grave'.*⁷

Abu Hurayrah (radhiyallaahu `anhu) narrated that The Messenger of Allaah (Sallallaahu `alayhi wa sallam) said: *"When any one of you utters tashahhud (in prayer) let him seek refuge with Allaah from four (trials) and should thus say:*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،
وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

*O Allaah! I seek refuge with you from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Maseeh ad-Dajjaal (the Antichrist)."*⁸

The proofs and evidences are so many. We will take some of the statements of the pious predecessors concerning it.

STATEMENTS OF THE SALAF REGARDING THE PUNISHMENT OF THE GRAVE

It has been reported from **Ibn `Abbaas** (radhiyallaahu `anhumaa) that he said:

"I entered upon `Umar ibn Al-Khattaab (radhiyallaahu `anhu), at the time when he was stabbed and said: 'Have the glad tidings of the Jannah O Ameer Al-Mu'mineen (leader of the believers); you became Muslim when the people remained on *kufr*, and you performed *jihad* with the Prophet (sallallaahu `alayhi wa sallam) when the people left him alone, and the Messenger (sallallaahu `alayhi wa sallam) left this life while he was pleased with you, and there were no two people who had conflict regarding your *khaleefah*, and you have been killed as a martyr.' `Umar then said: 'Say it again' and I said it again. He said, 'By Allaah, the One besides Whom there is no other god (worthy of worship), if I had gold and silver to cover the surface of the earth I would have given that as a recompense for the punishment and hardship of the Resurrection'."

`Uthmaan Ibn Affaan

Whenever `Uthmaan (radhiyallaahu `anhu), used to come by a grave, he would cry until he wet his beard. It was said to him: "Whenever you remember the Jannah and the Fire you don't cry but you cry from this (meaning the grave)?" He then said that Rasoolullaah (sallallaahu `alayhi wa sallam) said:

هَانَا مَوْلَى عُثْمَانَ قَالَ كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكِيِّ حَتَّى يُبَلَّ لِحْيَتَهُ فَقِيلَ لَهُ تُذَكِّرُ الْجَنَّةَ وَالنَّارَ
فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ

⁷ Al-Bukhaaree, The Book of Jihaad and Siyar, Chapter: Seeking refuge from being cowardly.

⁸ Muslim, The Book of the Masaajid and the places of Salaah, Chapter: What to seek refuge from in the Salaah.

الْآخِرَةَ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا الْقَبْرُ أَفْظَعُ مِنْهُ

*“Verily the grave is the first stage of the stages of the Aakhirah (Hereafter) and if he passes it, then what comes after it is much easier than it; and if he doesn’t pass it then what comes after it is even worse than it.”*⁹ He (Sallallaahu `alayhi wa sallam) also said: *“I have never seen any scenery (sight) except that the grave is worse than it.”*¹⁰

From `Alee (radhiyallaahu `anhu), who said:

“We were still doubting regarding the punishment of the grave until Allaah Ta`Aalaa revealed:

﴿أَلْهَنَكُمْ التَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ﴾

The mutual rivalry (for piling up of worldly things) diverts you, (1) Until you visit the graves (i.e. till you die). (At-Takaathur 102:1-2)”

Ibn Mas`ood (radhiyallaahu `anhu), said:

“One of you will be made to sit up in his grave by force and then he will be asked: ‘Who are you?’ If he is a believer he will say: ‘I was the slave of Allaah, when I was alive and even after I have died I bear witness that there is no one worthy of being worshipped except Allaah and I bear witness that Muhammad is the slave and Messenger of Allaah.’ His grave will be expanded as wide as Allaah Ta`Aalaa wills. Then he will see his place in Jannah and clothes from the Jannah will be given to him to wear. As for the kaafir, he will be asked: ‘Who are you?’ He will say: ‘I don’t know.’ It will be said to him: ‘Neither did you know nor did you recite (the Qur’aan)’ and then his grave will become very narrow and his chest bones go across each other (as he is crushed) and snakes will be put in his grave and will bite him from every side. If he feels pain and cries, he will be hit with an iron hammer of fire.”

Abu Moosaa Al-Ash`aree (radhiyallaahu `anhu) said:

“Make my grave deep. The soul of the believer will come out of his body with the best smell - of musk, and the angels will take it up to another group of angels who will meet them before the heavens and they will ask: ‘Who is this with you?’ So they will say: ‘This is so and so’, by his name and they mention his best deeds. So the angels will say: ‘May Allaah welcome you and welcome that one who is with you.’ Then the gates of the heavens will be opened for him and his face will be bright and then Allaah Ta`Aalaa will give his face the sign of belief as clear as the sun.

As for the kaafir or *munaafiq* (hypocrite), his soul will come out of his body with the worst smell ever found - like the smell of a body that has been dead for a long time, and the angels will grab

⁹ See Jaami’ as-Sagheer #2085

¹⁰ See Jaami’ as-Sagheer #7910

the soul from the body and take it towards the heavens but before the heavens another group of angels will meet them and say: ‘Who is this with you?’ Then they say: ‘So and so’ and they mention him by the worst deeds that he used to do. The angels say to them: ‘Return him! Return him!’ Allaah Ta`Aalaa did not oppress him in anything.” Then Abu Moosaa Al-Ash`aree (Radhiyallaahu `anhu) recited the aayaat:

﴿ وَقَالَتْ أُولَئِهِمْ لِأَخْرَجْنَاهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾

The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." (39) Verily, those who belie Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible)...
(Al-A`raaf 7:39-40)

Ghailaan ibn Salamah said that a man came to **Abu Dardaa'** (radhiyallaahu `anhu) while he was sick and said:

“O Abu Dardaa' you are about to leave this world so commands me with something that Allaah Ta`Aalaa will benefit me with and will I remember you with.” Abu Dardaa' (radhiyallaahu `anhu) said: “Verily you are living now amongst people who are safe from the punishment so as long as you are still alive, perform the prayers and give out the zakaat from your wealth if you have wealth, and perform the fasting of Ramadhaan and avoid the sins and then have glad tidings.” Then the man asked Abu Dardaa' once again and Abu Dardaa' said: “Sit down and remember what I am going to tell you: Where are you on that day where you have nothing larger than 2 arm's length wide by 4 arm's length long (meaning the grave)? Your family approaches you - those who used to love you and never loved to leave you, and your friends and your brothers; they built (dug) it well for you, and put the soil over you and then they left you. Then two black-blue angels who are unkempt came to you - one called Munkar and the other Nakeer. They make you sit up and they ask you ‘who are you?’ or ‘what are you upon?’ or ‘what do you say about this man?’ If you say: ‘By Allaah I don't know, I heard the people saying something so I said it.’ Then you would be thrown down. If you said: ‘He was Muhammad, the Messenger of Allaah, Allaah revealed the Book to him and I believed him and whatever he came with.’ Then by Allaah, you have been saved and guided; but you will never have that unless Allaah Ta`Aalaa keeps you firm and protects you from what you are going to see of the aggression, difficulties and fear on that Day.”

Sa`eed ibnul-Musayyib (rahimahullaah) said:

Abu Hurayrah (radhiyallaahu `anhu) offered the prayer of janaazah on a newborn baby and then he said: "O Allaah, I seek refuge with You for it from the punishment of the grave." If it is prayed like this for a newborn baby then what about us? He never committed any sins but we have made our records black from sins."

May Allaah Ta`Aalaa forgive us and protect us from the punishment. The belief in the punishment of the grave is from the belief of Ahlus-Sunnah wal-Jamaa`ah.

Imaam Al-Marwaziyy (rahimahullaah Ta`Aalaa) said that **Abu `Abdullaah Ahmad ibn Hanbal** said:

"The punishment of the grave is true and no one can deny it except he who is misguided."

Hanbal asked Imaam Ahmad ibn Hanbal (rahimahullaah Ta`Aalaa), his uncle, "O Abu `Abdillaah, what do you say about the punishment of the grave?" He said: "These aahaadeeth are authentic. We believe in them and we affirm them. We have to believe in every hadeeth that came from Rasoolullaah (sallallaahu `alayhi wa sallam) with an authentic narration; if we don't then we are rejecting what the Prophet (sallallaahu `alayhi wa sallam) came with and we are then rejecting what Allaah Ta`Aalaa has said in Soorah Al-Hashr:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

...And whatsoever the Messenger (Muhammad sallallaahu `alayhi wa sallam) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is Severe in punishment. (Al-Hashr 59:7)

He said, "I said to him: 'What about the punishment of the grave – is it true?' He said: 'Yes it is true. They are punished in their grave - they are tortured in their grave.' He said, "I heard Abu `Abdillaah (i.e. Imaam Ahmad Ibn Hanbal) say: 'We believe in the torment of the grave and in the two angels Munkar and Nakeer, and we believe that the slave is going to be asked in his grave but Allaah Ta`Aalaa saves and protects the believers by the firm saying in this worldly life and in the Hereafter¹¹.' Imaam At-Tahaawiyy mentioned this in his book of `Aqeedah - *Al-`Aqeedatul-Islaamiyyah* and Imaam Qurtubi in his book *At-Tadhkirah*¹².

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.

❧ **END OF DARS TWENTY** ❧

¹¹ {Allaah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter.} (Ibraaheem 14:27)

¹² التذكرة بأحوال الموتى وأمور الآخرة للقرطبي، شمس الدين