

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 21 - `Aqeedah—The Pillars of Eemaan: Belief in the Last Day

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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 Resurrection.**

PROOF FOR THE RESURRECTION FROM THE QUR'AAN

Some of the *kuffaar* they don't believe in the Resurrection, as Allaah *Ta`Aalaa* refuted them in His saying,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad *sallallaahu `alayhi wasallam*): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allaah. (At-Taghaabun 64:7)

So in this aayah, Allaah *Ta`Aalaa* informed us about some people who deny the Resurrection. The Resurrection here means to bring back everyone who passed away (died), and to bring the people back in a life other than this worldly life. As it has been mentioned before, there are four types of lives:

1. The first is a life in which there are no obligations and one will not be questioned regarding it, and that is **the life of the womb**. In the life of the womb, there are no feelings of happiness or sadness, and the length of that life is only nine months in most cases.
2. The second life is **the worldly life** in which we are living today. In the beginning of this life in all cases, and the end of it in many cases, an individual is not accountable for the sins he commits, because in the beginning one is still under the age of maturity where he can't be commanded and punished based on that command. At the end of a person's life, many people return back to the state they were in during their childhood, i.e. the state of not knowing anything by losing their consciousness (awareness). However, in-between these two stages, they are commanded to do certain obligations and actions, and to avoid certain actions and sayings.
3. The third life is **the life of Al-Barzakh – the life of the grave**. The one who is experiencing the life of *Al-Barzakh* does not have choices. There is limited space and it is dark. This is like the life of the womb; the only difference between the two is that in the life of the womb, there is no happiness or sadness, but in the life of the grave an individual will either be a person of

happiness or a person of sadness; he will either be in pleasure or under punishment. And that is based on what he used to do and believe in this worldly life.

4. The fourth life is **the Resurrection (البعث *Al-Ba`th*)**. Bringing you back out of the soil/land just as you were created the first time. You will grow up exactly like a plant growing by the edge of the trench of the flood. There are many plants that grow quickly at the edge of a flood because they receive their required amount of water and minerals. Likewise, mankind will also grow fast on the Day of Resurrection. They will grow from the remaining small bone at the lower part of the back. This (bone) will not be destroyed. It is very small, and it will be held somewhere in the soil of the grave. Allaah *Ta`Aalaa* will send rain at the end of time, and this rain will cause the humans to grow exactly like plants grow today. The name of this bone is عظم الذنب (*uthmudh-dhanab* - It is the coccyx). They will grow back to the way they used to be when they died (i.e. the same size). Even those who were at the end of their lives suffering from Alzheimers or whatsoever made them to lose their senses - they will come back to life as they were created first. They can see everything they had done right before their eyes. Some of the *kuffaar* say, as Allaah tells us in Soorah YaaSeen,

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ﴿٧٩﴾ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٠﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿٨١﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٢﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٣﴾ فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾ ﴾

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" (79) Say (O Muhammad *sallallaahu `alayhi wasallam*): "He will give life to them Who created them for the first time! And He is All-Knower of every creation!" (80) He Who produces for you fire out of the green tree, when behold! you kindle therewith. (81) Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. (82) Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – and it is! (83) So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

(YaaSeen 36:78-83)

And Allaah *Ta`Aalaa* says in Soorah Qaaf—and we know that Qaaf is a letter that some *suwar* (pl. of *soorah*) begin with, and only Allaah knows their meanings. However, they are what the Qur'aan is made up of, and they are letters of the Arabic language. He *Ta`Aalaa* said,

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أءِذَا مِتْنَا
وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا
جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيعٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ
﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةٌ وَذِكْرٌ لِكُلِّ عَبْدٍ
مُّتَيْبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ
نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيْتًا كَذٰلِكَ الْخُرُوجُ ﴿١١﴾

Qaf. [These letters (Qaf, etc.) are one of the miracles of the Qur'aan, and none but Allaah (Alone) knows their meanings]. By the Glorious Qur'aan. (1) Nay, they wonder that there has come to them a warner (Muhammad *sallallaahu `alayhi wasallam*) from among themselves. So the disbelievers say: "This is a strange thing! (2) When we are dead and have become dust (shall we be resurrected?) That is a far return." (3) We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). (4) Nay, but they have denied the truth (this Qur'aan) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). (5) Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? (6) And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). (7) An insight and a Reminder for every slave turning to Allaah (i.e. the one who believes in Allaah and performs deeds of His obedience, and always begs His pardon). (8) And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. (9) And tall date-palms, with ranged clusters; (10) A provision for (Allaah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). (Qaaf 50:1-11)

That is how Allaah returns these dead bodies back to life. And as He *Ta`Aalaa* said in Soorah Al-Waaqi`ah about the disbelievers,

وَكَاٰنُوا يَقُوْلُوْنَ اِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا اءِآءَا لِمَبْعُوْثُوْنَ ﴿٤٧﴾ اَوَّءَاۤ اَبَاۤؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾ قُلْ اِنَّ الْاَوَّلِيْنَ
وَالْاٰخِرِيْنَ ﴿٤٩﴾ لَمَجْمُوْعُوْنَ اِلَىٰ مِيْقٰتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾ ثُمَّ اِنَّكُمْ اَيُّهَا الصّٰلُوْنَ الْمَكْذِبُوْنَ ﴿٥١﴾ لَاكُلُوْنَ مِنْ شَجَرٍ مِّنْ زُقُوْمٍ ﴿٥٢﴾

And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?" Say (O Muhammad *sallallaahu `alayhi wasallam*): "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day. Then moreover, verily, you the erring-ones, the deniers (of Resurrection)! You verily will eat of the trees of Zaqqum." (Al-Waaqi`ah 56: 47-52)

So they are all going to be gathered together on that Day. That is the meaning of Resurrection, and that is how Allaah *Ta`Aalaa* resurrects creation.

PROOF FOR THE RESURRECTION FROM THE SUNNAH

And also in the *hadeeth* of Hudhayfah bin Al-Yamaan *radhiyaLlaahu `anhu* in the Saheeh of Imaam Al-Bukhaaree *rahimahullaah* **the Prophet said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allaah, collected his particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allaah forgave him."**

The reason we have mentioned this *hadeeth* here is because Allaah resurrected him after he was burnt and his bones were grinded and thrown into the sea on a very windy day. So the Resurrection is affirmed in the Qur'aan and the *Sunnah*, as Allaah *Ta`Aalaa* said,

﴿ وَيَوْمَ نُسِرُّ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. (Al-Kahf 18:47)

And Allaah *Ta`Aalaa* said,

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ^ط وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴾

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allaah, the One, the Irresistible. (Ibraaheem 14:48)

And as in the *hadeeth* of `Aa`ishah which is agreed upon, she *radhiyaLlaahu `anhaa* said, **Allaah's Messenger said, "The people will be gathered barefooted, naked, and uncircumcised."**¹ I said, "O Allaah's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." [Al-Bukhaaree]

And the Day of Resurrection will be only for two groups—one group which is going to the *Jannah* and the other group which will go to the Fire. Those who are destined for *Jannah*, in the Qur'aan it is said that they will be gathered in a group that will move towards Ar-Rahmaan, as Allaah *Ta`Aalaa* said,

﴿ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا ﴾

The Day We shall gather the *Muttaqoon* (the pious believers of Islamic Monotheism.) to the Most Gracious (Allaah), like a delegation (presented before a king for honour). (Maryam 19:85)

¹ Even those who were circumcised in this world, they will be brought back like they initially created, uncircumcised.

That is for the believers; as for the disbelievers,

﴿ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴾

And We shall drive the *Mujrimoon* (polytheists, sinners, criminals, disbelievers in the Oneness of Allaah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water), None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allaah). (Maryam 19:86-87)

This is the way that people are going to be resurrected.

THE LAKE OF THE PROPHET SALLALLAAHU `ALAYHI WASALLAM (الْحَوْض)

On that day, the Prophet *sallallaahu `alayhi wasallam* will have a lake which he *sallallaahu `alayhi wasallam* described in the hadeeth which is agreed upon, on the authority of Anas bin Maalik *radhiyallaahu `anhu*, who said Allaah's Messenger *sallallaahu `alayhi wasallam* said, "*The width of my Lake-Fount is equal to the distance between Aila (a town in Palestine) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky.*" [Al-Bukhaaree] And in the hadeeth which is agreed upon on the authority of `Abdullaah bin `Amr bin Al-`Aas, the Prophet *sallallaahu `alayhi wasallam* said, "*My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.*" [Al-Bukhaaree] This lake will have the water which is given to the Prophet *sallallaahu `alayhi wasallam* alone called *Al-Kawthar*.

THE SCALES/BALANCE (الميزان)

On that Day, there will be the Scales which will measure all of the deeds of mankind, as Allaah *Ta`Aalaa* said,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (Al-Anbiyaa' 21:47)

And as He *Ta`Aalaa* said,

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأَمَّهُ هَكَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارُ حَامِيَةٍ ﴾

Then as for him whose balance (of good deeds) will be heavy,(6) he will live a pleasant life (in Paradise). (7) But as for him whose balance (of good deeds) will be light, (8) he will have his home in *Hawiyah* (pit, i.e. Hell). (9) And what will make you know what it is? (10) (It is) a hot blazing Fire! (Al-Qaari`ah 101:6-11)

And from the proofs of the *Meezaan* (Balance), Imaams Al-Bukhaaree and Muslim reported on the authority of Abu Hurayrah *radhiyaLlaahu `anhu* who said that the Messenger *sallallaahu `alayhi wasallam* said, "**(There are) two words which are dear to the Most-Merciful (Allaah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: 'SubhaanaAllaahi wa-bihamdihi' and 'SubhanaAllaahi-l-'Adheem.'**"

On that Day, everything is going to be weighed—deeds, actions and sayings, which have been done or abandoned, and even the bodies of people will be weighed, as Allaah *Ta`Aalaa* said,

﴿ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴾

... and on the Day of Resurrection, We shall not give them² any weight. (Al-Kahf 18:105)

And as in the *hadeeth* of `Abdullaah bin Mas`ood *radhiyaLlaahu `anhu* which has been reported by Imaam Ahmad, and authenticated by Al-Haakim and agreed upon by Adh-Dhahabee **that Ibn Mas`ood climbed a tree to get something from the tree top for the Prophet *sallallaahu `alayhi wasallam*. While climbing, his legs became exposed and the Companions saw how thin his shins were and this caused them to laugh. The Messenger of Allaah *sallallaahu `alayhi wasallam* said: "What are you laughing at?" They said, O Rasoolullaah, at the thinness of the shins of Ibn Mas`ood. The Messenger *sallallaahu `alayhi wasallam* said, "By the One in Whose Hand is my soul, they will be heavier on the scale on the Day of Qiyaamah than the weight of mount Uhud!"**

These things will occur on the Day of Resurrection and In shaa`Allaah, we will talk about some other things that will occur on the Day of Resurrection, the like of the intercession, the Siraat (Path), the Paradise and the Fire in our next lesson.

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

❧ END OF DARS TWENTY-ONE ❧

² Meaning, their bodies.