

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 48

[مَا يَدْخُلُ فِي الْإِيمَانِ بِالْيَوْمِ الْآخِرِ]

وَمَنْ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ: الْإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ.

فَأَمَّا الْفِتْنَةُ فَإِنَّ النَّاسَ يُمْتَحَنُونَ فِي قُبُورِهِمْ، فَيَقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ، وَالْإِسْلَامُ دِينِي، وَمُحَمَّدٌ ﷺ نَبِيِّ.

[WHAT IS INCLUDED IN THE BELIEF IN THE LAST DAY]

Included in having Imaan in the Last Day is to believe in all that the Prophet ﷺ informed us of regarding what will happen after death. They believe in the trial of the grave, in the punishment of the grave and in the bliss of the grave.

Regarding the trial, people will be tested in their graves. A person will be asked: 'Who is your Lord? What is your religion? Who is your Prophet?'

Allah will keep firm those who believe with the Firm Word in this life and the Hereafter, and so the believer will reply: 'Allah is my Lord, Islam is my religion and Muhammad ﷺ is my Prophet.'

[مَا يَدْخُلُ فِي الْإِيمَانِ بِالْيَوْمِ الْآخِرِ]

[WHAT IS INCLUDED IN THE BELIEF IN THE LAST DAY]

- In this part of his treatise, the Sheikh will begin to speak about the Day of Judgement and the belief of *Ahlu Sunnah wal-Jama'ah* regarding it.

وَمَنْ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ

Included in having Imaan in the Last Day ...

- The ruling concerning belief in the Last Day is that it is compulsory to believe in it, because it is one of the six pillars of *Imaan*. Allah frequently pairs belief in Him with belief in the Day of Judgement because whoever does not believe in the Day of Judgement cannot truly believe in Allah.

- If they do not believe in the Day of Judgement, they will not work for it, because a person only works for what they hope of honour on that Day, and what they fear of punishment on that Day. They become like those whom Allah says of them:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ﴾

And they say: 'There is nothing but our worldly life; we die and live, and nothing destroys us except time.' [al-Jathiya: 24]

- It is called *al-Yawmul Akhir* (The Last Day) because it is the day after which there is no other day. It is the final stage of the five stages a person passes through on their journey to Allah. These five stages are:

1. Non-existence:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

Has there not come upon man a period of time when he was not a thing even mentioned? [al-Insaan: 1]

2. Pregnancy:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾

He creates you in the wombs of your mothers, creation after creation, within three darkneses. [al-Zumar: 6]

3. Worldly life:

﴿وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful. [al-Nahl: 78]

4. The Barzakh: Or the life in the grave.

﴿وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ﴾

And behind them is a barrier (barzakh) until the Day they are resurrected. [al-Mu'minoon: 100]

5. The Hereafter:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾﴾

Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected. [al-Mu'minoon: 15-16]

الإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ

... is to believe in all that the Prophet ﷺ informed us of regarding what will happen after death.

- All of this is included in the belief in the Day of Judgement, because when a person dies, they enter the Day of Judgement. This is why when a person dies it is said: *'Their qiyama (resurrection) has commenced.'*

- The Day of Judgement is very close to us. There is nothing between us and it except death, and no one knows when they will die. After death, there is only recompense for the deeds a person did.

فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ

They believe in the trial of the grave, in the punishment of the grave and in the bliss of the grave.

- The pronoun in his statement 'they believe' is referring to *Ahlus Sunnah wal-Jama'ah*. They firmly believe in the trial of the grave. What is meant by the trial of the grave is the interrogation of the deceased when they are buried, regarding who their Lord is, what their religion is and who their Prophet is.
- The evidence for the trial of the grave is present in both the Quran and Sunnah. As for the Quran, Allah says:

﴿يُبَيِّنُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

Allah keeps firm those who believe, with the firm word, in the worldly life and in the Hereafter.

[Ibraheem: 27]

This is referring to the trial of the grave, as is authentically narrated in Bukhari and Muslim from the *hadith* of al-Baraa' ibn Azib. As for the Sunnah, the Prophet ﷺ said:

«إِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ (أَوْ: قَرِيبًا مِنْ) فِتْنَةِ الدَّجَالِ»

It has been revealed to me that you will be tested in your graves like (or close to) the trial of the

Dajjal. [Bukhari, Muslim]

فَأَمَّا الْفِتْنَةُ فَإِنَّ النَّاسَ يُمْتَحَنُونَ فِي قُبُورِهِمْ

Regarding the trial, people will be tested in their graves.

- This begins the explanation of how the deceased will be tested in their grave. It is a great test and trial, because the questions are not easy to answer except if a person was firm in their *aqeedah* (creed) and accompanied this with righteous deeds.
- The statement 'the people' is general and implies that everybody will be tested in their graves. However, there are exceptions to this. The following categories of people will not be tested in their graves.

1. **The Prophets:** Because they are superior in rank to the martyrs, and the Prophet ﷺ informed us that the martyrs are spared from the trial of the grave.

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ مَا بَأْسَ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ إِلَّا الشَّهِيدَ قَالَ: «كَفَى بِبَارِقَةِ السُّيُوفِ عَلَيَّ رَأْسَهُ فِتْنَةً»

That a man asked the Prophet ﷺ said: 'O Messenger of Allah, why will the believers be tested in their graves except the martyr?' He said: 'The flashing of the swords above his head is trial enough.' [Nasaa'i - Sahih]

Also, the Prophets are those about whom the questions are asked. It will be asked of the deceased: 'Who is your Prophet?'

2. **The Sidiqoon (the truthful):** They are not questioned because their rank is also higher than that of the martyrs. Also, the truthfulness of the *sidiq* is already known, so there is no need to test them. However, some scholars believe that they are questioned due to the generality of the evidences. And Allah knows best.

3. The martyrs: They are not questioned as per the previously mentioned *hadith*. Also, the sincerity of their *Imaan* was evident in their *jihad*.
4. The *Murabitoon*: They are those who guard the borders of the Muslim lands. The Prophet ﷺ said of them:

«رَبَّاطُ يَوْمٍ وَلَيْلَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ وَأُجْرِي عَلَيْهِ رِزْقُهُ وَأَمِنَ الْفِتَانَ»

Guarding the frontiers for a day and a night in the cause of Allah is better than fasting for a month and praying its nights. If he dies, his deeds that he used to do will continue to be recorded for him, his provision will continue to be given to him, and he will be safe from him who tests him. [Muslim]

5. The young and the insane: They will not be questioned in their graves because they are not legally responsible for upholding the legislations of the *Shari'ah*. Judgement only applies to those who are accountable for their deeds. Some scholars have mentioned that they will be trialed, because the situation after death is different from the situation of this world. And Allah knows best.

فَيُقَالُ لِلرَّجُلِ

A person will be asked.

- The ones who will be asking the deceased in their grave are the two angels who are appointed this task. They will sit him up and question him, such that he will hear the footsteps of those leaving him after the burial, while the two angels are questioning him. This is why it was the practice of the Prophet ﷺ that whenever the deceased was buried, he would stand at the grave and say:

«اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثَبُّتَ فَإِنَّهُ الآنَ يُسْأَلُ»

Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned. [Abu Dawud - Sahih]

مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟

Who is your Lord? What is your religion? Who is your Prophet?

- (مَنْ رَبُّكَ؟) – ‘**Who is your Lord?**’ This is the first question the deceased will be asked. Meaning, who is your Lord who created you and to whom you dedicate your worship to. The question is inclusive of both *Tawheed al-Rubobiyyah* and *Tawheed al-Uloohiyyah*.
- (وَمَا دِينُكَ؟) – ‘**And what is your religion?**’ This is the second question they will be asked. Meaning, what are your deeds by which you worshipped Allah and drew nearer to Him? The only deeds which are acceptable are those legislated under Islam.
- (وَمَنْ نَبِيُّكَ؟) – ‘**And who is your Prophet?**’ This is the third and final question they are asked. Meaning, who is the Prophet whom you believed in and followed?

فَيَثْبُتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah will keep firm those who believe with the Firm Word in this life and the Hereafter

- This statement by the Sheikh is derived from *ayah* 27 of Surat Ibraheem. Some publications of *al-Aqidah al-Wasitiyya* include it as an *ayah* and format it as such.

- Allah will keep the believers steadfast, so they do not hesitate, stutter, or falter in their responses. He will keep them firm with *al-Qawl al-Thaabit* (the Firm Word) which is the *tawheed* of Allah, and which is firmly established in the heart of the believers.
- Their steadfastness with *al-Qawl al-Thaabit* in this world means they hold onto it despite whatever harm or punishment they may suffer for its sake. Their steadfastness with it in the Hereafter refers to their being granted the ability (*tawfeeq*) to answer correctly when questioned by the two angels.

فَيَقُولُ الْمُؤْمِنُ: رَبِّيَ اللَّهُ، وَالْإِسْلَامُ دِينِي، وَمُحَمَّدٌ ﷺ نَبِيِّ.

So the believer will reply: 'Allah is my Lord, Islam is my religion and Muhammad ﷺ is my Prophet.'

- The believer will say: 'My Lord is Allah' when asked: 'Who is your Lord?' They will say: 'My religion is Islam' when asked: 'What is your religion?' They will say: 'Muhammad ﷺ is my Prophet' when asked: 'Who is your Prophet?'
- With this, their answer will be correct, and a caller from the heavens will proclaim:

«فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ وَالْبَسُوهُ مِنَ الْجَنَّةِ. فَيَأْتِيهِ مِنْ رُوحِهَا وَطِبِّهَا وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ»

My servant has spoken the truth, so spread a bed for him from paradise, clothe him from paradise, and open a door for him into paradise. A door will then be opened for him towards paradise, some of its air and perfume will come to him, and a space will be made for him in it as far as the eye can see. [Abu Dawud - Sahih]

Review questions

1. What is the ruling of belief in the Day of Judgement, and how is this belief reflected in a person's actions?
2. What are the five stages a person will pass through on their journey to Allah?
3. When and why is it said to a person that '*their qiyama (resurrection) has commenced*'?
4. What are the five categories of people who are exempted from the trial of the grave? Is there consensus amongst the scholars for these five categories?
5. '*Allah keeps firm those who believe, with the firm word, in the worldly life and in the Hereafter.*' [Ibraheem: 27] – What is the relevance of this *ayah* to the trial of the grave?