

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 49

وَأَمَّا الْمُرْتَابُ، فَيَقُولُ: هَاهُ هَاهُ، لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ. فَيُضْرَبُ بِمِرْزَابٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ، إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ. ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ، إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتُعَادَ الْأَرْوَاحُ إِلَى الْأَجْسَادِ.

However, the one who has succumbed to doubt will say: 'Hah hah, I do not know. I heard people saying something, so I said it as well.'

Then he will be beaten with an iron rod and he will cry out with a wail that will be heard by everything except mankind, for if he were to hear it, he would swoon.

This trial will be followed by bliss or punishment until the Major Resurrection when the souls will be returned to their bodies.

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- (وَأَمَّا الْمُرْتَابُ) – *'However, the one who has succumbed to doubt.'* Meaning, the sceptic, the doubter, the hypocrite, the disbeliever, and their likes.
- (هَاهُ هَاهُ) – *'Hah, Hah.'* This is an expression of doubt and pain. He says this as if he forgot something he wants to recall. This is from the greatest sorrow and regret, that he imagines that he knows the response, but a barrier has been placed between him and it.
- (لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ) – *'I do not know. I heard people saying something, so I said it as well.'* Meaning, that *Imaan* had not penetrated his heart. Their *Imaan* was only in speech. He only used to say what the people said, without *Imaan* reaching his heart. This is when he is being questioned in his grave, and he is most in need of knowing the correct answer, but will be incapable, and will utter this statement instead.

فَيُضْرَبُ بِمِرْزَابٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ، إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ

Then he will be beaten with an iron rod and he will cry out with a wail that will be heard by everything except mankind, for if he were to hear it, he would swoon.

- (فَيُضْرَبُ بِمِرْزَابٍ مِنْ حَدِيدٍ) – *'Then he will be beaten with an iron rod.'* Meaning, the one who does not answer correctly, whether they were disbelievers or hypocrites, will be beaten with a *mirzabah* (iron

hammer) by the two angels who question him. It is reported in some narrations that if all the people of Mina gathered to lift this iron hammer, they would not be able to do so.

- (فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ) – ‘He will cry out with a wail that will be heard by everything.’ Meaning, when he is hit by the angels with the iron hammer, he will let out a terrible scream that will be heard by everything except the *thaqalayn* (mankind and jinn). [Bukhari]

This is an audible scream that will can be heard. Not everything in every place in the world will hear him, but rather only those around him. [Bukhari]

Sometimes, the ones who can hear the scream will be affected by it, such as when the mule of the Prophet ﷺ became agitated, nearly kicking him off, when he passed by some graves of the *mushrikoon*.

- (إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَبَقَ) – ‘Except mankind, for if he were to hear it, he would swoon.’ Meaning, mankind cannot hear the screams of the deceased when they are hit by the angels with the iron hammer. If they were to hear them, they would faint from terror, or die from it. Their inability to hear this terrifying scream has several benefits.

1. The statement of the Prophet ﷺ:

«لَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ»

If it were not for you abandoning the burying of the dead, I would have certainly supplicated Allah that He should make you listen the torment of the grave. [Muslim]

2. That it acts as a revealing cover for the deceased.
3. That the living would faint and potentially die from it because it is unbearable.
4. If the living were able to hear the screams of the people being punished in their graves, belief in it would come under the belief in the witnessed and not under the belief in the unseen. With this, the benefit of being tested would be defeated, since people will believe in what they witness.

ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ

This trial will be followed by bliss or punishment.

- The word ‘then’ (ثُمَّ) is used to express sequence and immediacy. That is, a person will begin to be punished or rewarded immediately. For the disbeliever, when they say ‘I do not know’ they will be immediately hit with the iron hammer. As for the believer when they answer correctly, a door of Paradise will be opened for them immediately and their grave will be made wide and spacious.
- The punishment and reward of the grave is established in both the Quran and Sunnah. As for the Quran, Allah says:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٦٦﴾﴾

The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said]: ‘Make the people of Fir’awn enter the severest punishment.’ [Ghafir: 46]

Regarding the believers at the moment of their death:

﴿الَّذِينَ تَتَوَفَّيْنَاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾﴾

The ones whom the angels take in death, [being] good and pure; [the angels] will say: ‘Peace be upon you. Enter Paradise for what you used to do.’ [al-Nahl: 32]

- As for the Sunnah, the Prophet ﷺ once passed by two graves and said:

«إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

Indeed, they are being punished, and they are not being punished for something major. As for one of them, he used to not protect himself from urine, and as for the other, he used to go about spreading gossip. [Bukhari, Muslim]

- The disbelievers will be continuously punished in their graves, because they are deserving of it, and because if their punishment ceased, this would be a relief for them, and they are not deserving of it. Hence, they will remain being punished until the Day of Resurrection.

As for the sinners among the believers whom Allah has decreed that they will be punished, their punishment may be constant, or it may not be constant. It may be prolonged or it may not be prolonged - depending on the magnitude of their sins, and the degree of Allah's Pardon.

إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى

Until the Major Resurrection ...

- The Major Resurrection occurs when the people will rise from their graves and stand before Allah, after the Trumpet is blown a second time.
- The mention of the Major Resurrection by the Sheikh indicates by implication that there is a minor resurrection. This is the resurrection of every person individually when they die. Whoever dies will be resurrected to answer the questions in the grave.

فَتُعَادَ الْأَرْوَاحُ إِلَى الْأَجْسَادِ

... when the souls will be returned to their bodies.

- This will occur after the second blowing of the Trumpet and is not the return of the souls in the *Barzakh*, when the deceased will be questioned.
- Allah will order Israfil to blow the Trumpet and everyone in the heavens and on the earth will perish, except for whom Allah has willed. Then when he is ordered to blow it a second time, the souls will be returned to their bodies and the people will be resurrected. Allah says:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ﴾

And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say: 'O woe to us! Who has raised us up from our sleeping place?' [Yasin: 51-52]

- No one knows the reality of the souls except Allah. Allah says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

And they ask you, [O Muhammad], about the soul. Say: 'The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.' [al-Isra': 85]

- The returning of the souls to their bodies is evidence that the resurrection is a restoration (*i'aadah*) and not a renewal (*ta'jdeed*). It is the restoration of the body which turned to dust and its bones decayed. Allah will gather these dispersed parts until the body is reformed, then the souls will be returned to their bodies. This is as Allah says:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

And it is He who begins the creation; then He repeats (returns) it, and that is [even] easier for Him. [al-Rum: 27]

This refutes those who claim that the bodies will be created again as a new body.

Review questions

1. How will the doubting disbeliever respond to the three questions in the grave?
2. What are the benefits of mankind not being able to hear the punishment of the grave?
3. *'The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said]: Make the people of Fir'awn enter the severest punishment.'* [Ghafir: 46] – What is this ayah evidence for?
4. Will the punishment of the grave be continuous for the disobedient believers? What about for the disbelievers.
5. Explain the following statement: *'The returning of the souls back to their bodies is evidence that the resurrection is a restoration and not a renewal.'*