



Aqeedah

Hafs Academy
Sample

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Death

كل نفس ذائقة الموت [آل عمران: 185، الأنبياء: 35، والعنكبوت: 57]

Every soul will taste death.

أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ¹

Increase the remembrance of the destroyer of pleasures.

Learning Objectives

- To understand that death comes to all by the will of Allah.
- To illustrate how death can destroy the pleasure of both the deceased and family

Islam teaches that Allah, the Exalted, has full control over all that happens. Nothing can happen unless permitted Allah, the Exalted.

وما كان لنفس أن تموت إلا بإذن الله كتاباً مؤجلاً [آل عمران: 145]

No soul may die except with Allah's permission at a predestined time.

However, Allah, the Exalted, has given humans free will, people are able to choose between right and wrong, and are responsible for their actions.

This life is a preparation for the eternal life to come (الآخرة). Humans have one life and it is up to them how they choose to live it.

¹. رواه الترمذی رحمه الله وقال: حسن غريب (2307)

Lesson 2

وجاءت سكرة الموت بالحق، ذلك ما كنت منه تحيد [ق:19]

*"The agony of death will bring the Truth with it,
'This is what you tried to escape'*

إن للموت سكرات²

Verily death has pangs

Learning Objectives

- To learn the path of good and bad souls after death.

It is narrated on the authority of Bara b. Azib that the Prophet ﷺ said, twice or three times, "Seek refuge in Allah from the punishment of the grave".

He ﷺ then said, "When a believer is about to leave the world (Dunya) and is moving towards the hereafter (Aakhirah), angels from the heavens descend. Their faces are bright like the sun. They will have with them clothing and perfume from Paradise. The angel of death will sit near the head of the dying believer and say, "O pleasant soul! Come out to the forgiveness of Allah and His pleasure". So the soul will leave the way drops of water flow from the mouth of a jug. The angel of death will then take it up to the heavens. As he is about to do so, the surroundings angels will take the soul from his hands, not allowing it to remain with him for even a blink of an eye.

They then begin to ascend with it towards the heaven where they pass by many angels. Every time they pass by a group of angels, they ask them, "What is this beautiful small?" they will reply, "It is coming from so and so the son of so and so." And they will call him by the best names he was called by in the Dunya. They will continue ascending with his soul until they arrive to the lowest heaven, they will ask for

permission to enter with him and the doors will be opened. So the angels of each heaven will compete to take the soul into the next heaven until they arrive with the soul to the seventh heaven. Allah will then say, "Write the book of my servant in the 'Illiyyun (the register of the people of heaven) and return him to the soil. From It I have created them, and to it I shall return them and from it they shall be brought back to life again".

In the grave the soul will be returned to the body where two angels will come to him and make him sit up. They will ask him, "Who is your Lord?" He will reply, "My Lord is Allah". They will then ask him, "What is your religion?" He will respond, "My religion is Islam". They will then ask, "Who was this man that was sent amongst you?"³ He will reply, "He is the messenger of Allah". They will finally ask, "How did you recognise him?" He will then reply, "I read the book of Allah and I believed in it and accepted it".

An announcer will announce from the heavens, "He has spoken the truth! So give him a bedding from Jannah, and clothe him with the clothes of Jannah and open for him a door a door to Jannah!" The fragrance and breeze of Jannah will reach him through this door. His grave will expand for him as far as his eyes can see. A handsome man will then appear, with beautiful clothes and sweet smelling fragrance. He will say, "For you is the good news of whatever pleases you. This is the day that you were promised". He will respond, "Who are you? For your face is that of a person who comes only with good". The person will reply, "I am your good deeds!" He (the deceased) will then say, "O Allah let the Day of Judgment begin, so that I may return to my family and wealth".

The Prophet continued, "As for a kafir (disbeliever) when he is about to leave the dunya and is moving towards the hereafter, angels from the skies descend with the dark faces. They will bring with them tight shrouds and sit around him. Then the angel of death comes and sits by his head and then says, "O you wicked soul, come out to the anger

Ikhtilaaf in how this question will be asked, a picture or opening of the grave, preferred opinion is that a person will automatically understand due to the nature of the questions. (راجع شرح القاضي عياض على صحيح مسلم).

of Allah and His rage!" The soul will cling to the body until the Angel of death pulls it out just as a thorny branch is ripped out from moist wool. When it finally comes out, the other angels immediately throw it into tight shrouds. A foul smell is released from it, which is worse than that of a rotting body. They then ascend with it to the skies, and whenever they pass by a group of angels these angels say, "What is that evil soul?" They reply, "It is so and so, the son of so and so". They will call him by the most horrible name he was called in the dunya. They will continue rising until they arrive to the lowest heaven. Permission would be sought to enter, but the doors will not be opened. The Messenger of Allah ﷺ then recited:

إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ.
[الأعراف:40].

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"Indeed, those who deny Our signs and are arrogant towards them, the gates of heaven shall not be opened for them, nor shall they enter Paradise until the camel passes through the eye of the needle, وكذلك نجزي المجرمين."

Then Allah, the Exalted, will say, "Write his book in Sijjin (register of evil doers) his soul will then be thrown away harshly. The Prophet ﷺ then recited the verse,

وَمَنْ يَشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ [الحج:31].

"And whoever makes partners with Allah, it is as if He had fallen from the sky and was snatched by birds or the wind had thrown Him to a far off place".

His soul is then returned to his body and two angels come to him and make him sit up. They ask him, "Who is your Lord?" he person will reply "Err, err I do not know!" They will then ask, "What is your religion?" He will reply, "Err, err I do not know!" He will then be asked, "Who is this man that was sent amongst you?" He will reply, "Err, err I do not know".

An announcer will call out, "This servant is a liar! Make for him bedding from fire and open for him a door leading to the fire." Its heat and hot wind will then reach him. His grave will become so narrow that his ribs will crush against each other. An ugly man will appear wearing horrible clothes and a disgusting smell. He will say to him, "I bring you news that will sadden you. This is the day that you were promised!" He will reply, "Who are you?" The man will say, "I am your bad deeds!" He will cry out helplessly, "O Lord, do not begin the Day of Judgment" ⁴.

Questions

1. Define the following terms:
 - Illiyun (العليون)
 - Sijjin (السجين)
2. What are the three questions that the deceased will be asked?
3. What will be the result of those who answer the questions correctly?

Musnad Ahmad (18557), Haithami (3/50) said, "A shortened version of this Hadith is in the Saheeh, Imam Ahmad's .4 narration is narrated by reliable narrators". Abu Dawud (4753).

The grave

يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة، ويضل الله الظالمين [إبراهيم:27].

Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter, and Allah leaves the evildoers stray.

Learning Objectives

- To list the questions to be asked to the person in the grave and understand the consequences of answering correctly or incorrectly.

Muslims believe that the body of the deceased is to be buried in a grave, this will be the abode of his body until the call is given for the Day of Resurrection to begin. The grave can either be one of the gardens of Paradise or a pit from the pits of the Fire.

When the body is placed in the grave and those who attended the burial retreat () the soul returns to the body and two black and blue angels, with eyes as big as copper pots, and tails like those of cows, and voices like thunder ⁵, known as Munkar & Nakir will appear, they will ask him, "Who is your Lord?", "What is your religion?" and "Who is this person?". If they answer correctly they will say, "We knew you would answer correctly", his grave will then be expanded 70 arms lengths by 70 arms lengths and it will be enlightened for him. He will then be told to rest like the new groom who is only awoken by his beloved, he will remain in this state smelling the fragrance of Paradise and enjoying its cool breeze through a small opening in his grave ⁶.

However, if they fail to answer correctly, they will say, "We knew you would answer like this". The Earth will then be ordered to constrict

around him until his ribs crush into one another⁷. An opening will be made in his grave to the Fire and he will be made to smell its stench, he will be made to feel the hot steamy air of the Fire.

He will also be beaten with an iron hammer which will cause him to send out a cry that will be heard by everything around him, except Jinn and human beings⁸.

The reward & punishment in the grave are proven from various verses of the Quran as well as many Ahadith. Our not being able to perceive it does not warrant its denial. Like all other possible occurrences, it is our duty to believe in them if they are transmitted to us by a reliable source such as the Quran and Hadith.

The pleasure or punishment will be felt by both the body and the spirit, as it is a general convention that the dead are buried, the Hadiths generally talk about the punishment and pleasure in reference to the grave. Therefore, a person who is not buried, but cremated or drown, will also go through the same go through the same experience a buried person goes through.

Hadeeth regarding the person asked his sons to cremate him and spread his ashes (Bukhari, Muslim).

The Quran says regarding Pharaoh and his people:

النار يُعرضون عليها غدوًا وعشيًا، ويوم تقوم الساعة أدخلوا آل فرعون أشدَّ العذاب [غافر:46].

They will be presented before the Fire morning and evening. On the day the Hour comes, it will be said, 'Throw Pharaoh's people into the worst torment'.

The Prophet ﷺ would often seek refuge in Allah from the punishment of the grave in the final part of his prayer ⁹.

5. الطبراني في الأوسط من حديث أبي هريرة.

6. من رواية البراء بن عازب عند أحمد وأبي داود.

7. معظمه من حديث أبي سعيد المقبري، عن أبي هريرة عند الترمذي (1071)، وقال: حسن غريب، وابن حبان (780)

8. رواه البخاري من حديث أنس

9. قال الإمام مسلم بعد رواية الحديث: بلغني أن طائفة قالوا لابنه: أدعوت بها في صلاتك؟ فقال: لا، قال: أعد صلاتك.

وقال شيخ الإسلام في مجموع الفتاوى (22/518): وهو قول بعض أصحاب أحمد.

Memorise the following dua:

اللهم إني أعوذ بك من عذاب القبر.

Questions

1. A person who drowns will not be able to feel the pleasure or the punishment of the grave.
 - True/False
2. We must believe in the punishment of the grave even if we can't see it.
 - True or False?
3. List 3 things that will happen to those who fail to answer the questions of the Munkar & Nakir.
4. Describe the Munkar & Nakir.

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KEY WORDS: برزخ سماع

Lesson 4

Barzakh

ومن ورائهم برزخ إلى يوم يُبعثون [المؤمنون:100]

"A barrier (Barzakh) stands behind such people until the very Day they are resurrected".

Learning Objectives

- To explain the realm of Barzakh.
- Recognise that the dead are able to interact



At Hafs we believe that the tarbiyah (development) of a child in a good environment is of utmost priority. Children are innocent and so it is during these days of innocence that tarbiyah is most effective.

In the very beginning of the Quran Allah (swt) describes the people of taqwa as those who have faith in the ghayb (the unseen). But have we ever explained to our children what is meant by ghayb?

Without firm grounding in belief, we are lost, meaningless, prey to a host of forces and bound for the route of destruction. Sound belief is the only guarantee for our success and God's pleasure - it is the purpose behind our creation and the reason for which Prophets were sent. It is paramount/crucial, therefore, to realise the importance of sound upbringing and belief and to provide Muslim youth with good instruction from a young age. It is the only effective manner which helps them navigate through the ups and downs of life and face the challenges it throws at them.

To this end, Hafs Academy presents a revised syllabus on various Islamic sciences/subjects (Aqeedah, in this case) with a bias towards student age/maturity, relevant topic selection and detail. In this compilation, emphasis is placed on iman-building over crude theological formulations by compounding elementary beliefs with exhortative and descriptive data found in the rich sources of Hadith literature, in addition to heart-softening anecdotes and parables of wisdom.

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