

Lesson 17

Point Number 15

And to have *eemaan* in the Balance on the Day of Resurrection. Upon it good and evil will be weighed. It has two scales/balance plates, and a pointer.

The Explanation:

From the issues of *`aqedah* (creed and belief) is having *eemaan* in the Balance (the *meezaan*) with which the deeds of the servants will be weighed on the Day of Resurrection. He the Most High said:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا

يَظْلِمُونَ ﴾

(Explanation)

And the weighing on that Day (on the Day of Resurrection) will be true. So whoever's scale of good deeds is heavier, then they will be the successful ones. And whoever's scale of good deeds is lighter, then they are the ones who will have lost their own selves on account of their rejecting our signs.

(Sooratul-A`raaf (7), aayahs 8-9)

And in the other aayah:

﴿ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾

(Explanation)

They will lose their own selves remaining forever in the Hellfire.

(Sooratul-Mu-minoon (23), *aaayah* 103)

If the scale of good deeds is heavier, then the servant will be blissful and successful. But if the opposite is the case and the evil deeds are heavier, the servant will be destroyed.

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا

هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

(Explanation)

So whoever's scale of good deeds is heavy, then he will live a pleasant life in Paradise. And whoever's scale of good deeds is lighter, then he will have his abode in the pit of Hell. And what will explain to you what is the pit of Hell. It is a blazing hot fire.

(Sooratul-Qaari`ah (103), *aaayahs* 6-11)

And this is from the justice of Allaah the Majestic and Most High, that He will weigh the good deeds and the bad deeds with a balance which they will see, a physical balance which has two balance plates; and it has a pointer. The good deeds will be placed on one balance plate and the evil deeds will be placed on one balance plate, as is indicated in the Book and the Sunnah, contrary to the Mu`tazilah, those who say, "What is meant by scales (*al-mawaazeen*) and the balance (*al-meezaan*) is the establishment of justice, but there is actually no physical balance there." This is based upon their false and futile position because they rely upon their intellect and

they do not place reliance upon the texts. So the balance is something real. It will have two balance plates as occurs in the authentic *ahaaadeeth*.¹

“Good and evil will be weighed upon it.” Meaning good deeds and evil deeds.

His saying, **“It will have two scales and a pointer”**. It will have two balance plates as occurs in the *ahaaadeeth*. The good deeds will be placed on one scale and the evil deeds on one scale, as occurs in the *hadeeth* of *bitaaqah* (*hadeeth* of the parchment) with regard to the story of the person who will have ninety-nine scrolls. Every scroll from them will stretch as far as the eye can see and will be filled with evil deeds. So it will be said to him, “Do you have any good deed?” So he will say, “No O my Lord.” So he will see the tremendous size of these large scrolls and he will say, “No O my Lord.” So it will be said, “Rather you will not be wronged; you have one good deed with Us.” So a parchment will be brought containing the testification that none has the right to be worshipped except Allaah and the testification that Muḥammad is the Messenger of Allaah. And it will be placed on one scale and the scrolls will be placed on the other scale. And the parchment will outweigh and the scrolls will be lighter. So he will enter into Paradise.^{2 3} This is a proof that there will be two

¹ Abul-Ḥasan al-Ash`aree mentioned in (his book) Maqaalaat al-Islaamiyyeen, “The people of the Truth said (speaking about the Balance), ‘It has a pointer and two balance plates. On one of the scales good deeds will be weighed, and on the other the evil deeds’...Whereas the people of innovation they negate the Balance and they say, ‘Scales does not mean scales and pointers but rather it is metaphorical, just meaning that Allaah will recompense them for their deeds, measure for measure.’ And they denied the balance.”

² This *hadeeth* is the *hadeeth* of `Abdullaah ibn `Amr who said, “Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said,

‘A man from my nation will be called out in front of the whole of the creation on the Day of Resurrection. So ninety-nine scrolls will be laid out for him. Each of the scrolls will be as far as the eye can see. Then it will be said, “Do you deny anything from this?” So he will say, “No, O my Lord.” So it will be said, “Do you have any excuse or any good deed?” So the man will fear and he will say, “No.” So it will be said: “Yes indeed, you have good deeds with Us. You will not be wronged with regard to them.” So a parchment will be brought out for him containing, ‘I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muḥammad is His slave and His Messenger. So he will say, “O my Lord, what is this parchment in comparison to those scrolls?” So it will be said, “You will not be wronged.” So the scrolls will be placed on one scale and that parchment will be placed on one scale. So the scrolls will be lighter and the parchment will outweigh.’”

Reported by Ibnul-Mubaarak in his book az-Zuḥd and in his Musnad and by Imaam Aḥmad and by at-Tirmithee and Ibn Maajah and others besides.

Translator’s side point: Shaykh al-Albaanee declared this *hadeeth* *sahheeh*, authentic.

balance plates for this Balance upon which the deeds will be placed on the Day of Resurrection.

“And it has a pointer” *Lisaanul-meezaan* (the pointer of the balance) is well known to the people. They call it the heart of the balance, that which leans to the right or to the left. And if the two balance plates are equal, then the heart of the balance will be levelled. And if one scale outweighs, then the pointer will point towards it.⁴

Point Number 16

And to have *eemaan* in the punishment of the grave and in Munkar and Nakeer.

The Explanation:

³ Translator’s side point: Shaykh Saalih as-Suḥaymee *hafizahullaah* mentioned some points of benefit with regard to this ḥadeeth. He said, “The ḥadeeth contains a number of points of benefit.

“The first benefit is that the people of sins will be beneath *al-mashee-ah* (Allaah’s Will and Wish). If Allaah wishes He will forgive them by His favour. And if He wishes He will punish them by His justice.

“The second point of benefit is that whoever is such that his *eemaan* (true belief) and his *towḥeed* is strong, and his attachment to Allaah the Mighty and Majestic, this fact may be a means for wiping away all of his evil deeds. And there is no clearer proof for this than the fact that this small parchment will outweigh and overcome all of the rest of the scrolls.

“The third point of benefit is that the person who is guilty of major sin, he does not become a disbeliever, as the Khawaarij and the Mu’tazilah claimed. Rather he is beneath *mashee-atullaah* (the Wish and Will of Allaah). So even if he is punished, then still he will not remain forever in the Fire.

“The fourth point of benefit is the tremendous virtue of *Laa ilaaha illAllaah*, none has the right to be worshipped except Allaah over the rest of deeds. So when a Muslim says it, knowing its meaning and acting in accordance with it, then that is the case, tremendous.

“The fifth point of benefit is establishment of *al-meezaan* (Balance of deeds) with which the deeds will be weighed on the Day of Resurrection, and that it is a balance which is true and real. It will be erected on the Open Plane of the Resurrection before the passing over the *Siraat* (Bridge). This is the most correct of the sayings which the People of Knowledge mention.”

⁴ Translator’s side point: Shaykh Ahmad an-Najmee *rahimahullaah* said in explanation of this point, “As for the *lisaan* (the pointer) then it is a point (spike) through which it is known which way the balance inclines.”

Likewise from the `aqeedah (creed and belief) of the *Ahlu-Sunnah wal-Jamaa`ah* (the people of the Sunnah and the *Jamaa`ah*) is to have *eemaan* in the punishment of the grave (*`athaabul-qabr*) and in the bliss of the grave (*na`eemul-qabr*). So the deceased will either be punished in his grave or he will experience bliss until he is raised up on the Day of Resurrection.

And the grave is a station between this world and the Hereafter; and therefore it is called *al-Barzakh*, 'the barrier' or 'the interval'. Because *barzakh* means a barrier between two things. He, the Most High, said:



(Explanation)

He (Allaah) has released the two seas (salt water and the fresh water) which meet side by side. Between them there is a *barzakh* (barrier) which neither of them transgress.

(Sooratur-Raḥmaan (55), *aayahs* 19-20)

The salt water does not transgress upon the fresh water and the fresh water does not transgress upon the salty, because Allaah has placed a separation between them. So this does not mix with this. So therefore *al-barzakh* means a separation between two things. Because the abodes where the people will live are three:

- *daarud-dunyaa*, life of this world
- *daarul-barzakh*, abode of the interval period
- *daarul-qaraar*, the abode of remaining (the Hereafter)

These are the abodes which the servants will pass through: *daarud-dunyaa*, the abode of this world, which is a place of action; and *daarul-barzakh*, the interval period, which is a place for waiting; and *daarul-qaraar*, the place of remaining forever, which will be the place of recompense. Because Allaah, the Majestic and Most High, says:

﴿ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴾

(Explanation)

Until you enter and visit the graves

(Sooratut-Takaathur (102), *aaayah* 2)

So this shows that the graves are not a place of permanent residence.⁵ Rather a person who is in them is just like a visitor. He visits and then he travels on. So he made the time spent in the graves a visit, because he remains in them and then he travels on.

However, during the time when he is within the grave, when he is first placed in the grave and the soil is levelled over him and the people depart from him, *“he will certainly hear the striking of their shoes.”*⁶ Then two angels will come to him in the grave and they will make him sit up, and his soul will be restored to his body. And he will be given life, a life of this interval period; and it is not like the life which is in this world. So they will ask him, “Who is your Lord?” and “What is your Religion?” and “Who is your Prophet?” So if he gives a correct answer to these questions, then he is saved and he will be blissful, and he will suffer no wretchedness after it. And his grave will be extended for as far as the eye can see for him and a door will be opened for him to Paradise. So its beautiful breeze and its fragrance will come to him and command will be given for him to be given bedding from Paradise.⁷ So he

⁵ Translator’s side point: Shaykh al-Albaanee used to criticize people when they said about someone who died, “He has gone on to his final resting place.” And he used to say that this is a wrong statement and a wrong belief. After the grave there is either the Paradise or the Hell Fire, and that is the final place, not the grave.

⁶ This ḥadeeth occurs in al-Bukhaaree (no.1273) and reported by Muslim (no.2870) as a ḥadeeth of Anas *radīyAllaahu `anh*.

⁷ All this occurs in the ḥadeeth of al-Baraa· ibn `Aazib *radīyAllaahu `anhumaa* reported by at-Tayaalisee and Imaam Aḥmad and Aboo Daawood and al-Ḥaakim and others.

Translator’s side point: This ḥadeeth was declared *ṣaḥeeḥ* by Shaykh al-Albaanee in his checking of Aboo Daawood and al-Ḥaakim and others in the long ḥadeeth.

will continue to be experiencing delight in his grave. And this is a matter of the *ghayb* (the hidden and the unseen). We do not know about it. So if we were to open up a grave, we would not find anything from that since it occurs in one world, and we are in a different world.

As for the hypocrite and the doubter then he will say if it is said to him “Who is your Lord?”

He will say “I do not know.”

“Who is you Prophet?”

He will say, “I do not know.”

“What is your Religion?”

He will say “I do not know.” Even if, in this world, he was a learned person and he memorised texts and explanations and he memorised the language and he was a most eloquent speaker and a fine talker. But if he did not have *eemaan* (true faith), then he will stammer in the grave and he will be unable to answer. When he is asked about these matters he will stutter and say, *“Hah, Hah, I do not know, I heard the people saying something, so therefore I said it.”* So a door will be opened to the Fire for him and his grave will be made tight upon him until his ribs intertwine (cross over). And its fierce wind and heat come upon him and bedding from the Fire will be laid out for him.⁸

So the punishment of the grave or its bliss is established in the Book and in the Sunnah. He *sallAllaahu `alayhi wa sallam* said,

*“Seek refuge with Allaah from four things: from the punishment of Hell Fire and from the punishment of the grave and from the trials of life and death and from the trial of al-Maseehud-Dajjaal (the false Messiah).”*⁹

⁸ Part of the same ḥadeeth of al-Baraa· ibn `Aazib *radiyAllaahu `anhumaa*

⁹ This ḥadeeth occurs in the *Saḥeeḥ* of al-Bukhaaree (no. 1311) and in *Saḥeeḥ* Muslim (no. 588) from a ḥadeeth of Aboo Hurayrah *radiyAllaahu `anh*.

So he *sallAllaahu `alayhi wa sallam* used to seek refuge from the punishment of the grave.¹⁰ And there are indications in the Qur'aan of the punishment of the grave. He, the Most High, said:

﴿وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ﴾

(Explanation)

And We will make them taste of the lesser punishment before the greater punishment

(Sooratus-Sajdah (32), *aayah* 21)

They (the people of *tafseer*) said: This is the punishment of the grave. Or it is said: It is the punishment of this world. And in His saying, He the Most High, with regard to the Pharaoh and his people:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ

﴿فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

(Explanation)

They (the people of Fir`own) are exposed to the Fire morning and evening. And on the day when the Hour is established, it will be said, "Enter the people of Fir`own into the severest torment.

(Soorah Ghaafir (40), *aayah* 46)

¹⁰ This *hadeeth* occurs in the *Saheeh* of al-Bukhaaree (no. 1002) and in *Saheeh* Muslim (no.584) as a *hadeeth* of `Aa-ishah *radhiyAllaahu `anhaa*.

They are exposed to it morning and evening - this is in the grave. After they died they began being exposed to the Fire morning and evening. And when the Hour (the Resurrection) is established it will be said, "Enter the people of Fir`own into the severest torment." And He, the Most High, said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

الْقِيَامَةِ أَعْمَى

(Explanation)

And whoever turns away from remembrance of Me, then he will have a tight and restricted life. And We will raise him up on the Day of Resurrection blind.

(Soorah Taa Haa (20), *aayah* 124)

They (the people of explanation of the Qur-aan) said: A tight and restricted life refers to in the grave. And Allaah's refuge is sought. ^{11 12}

So the evidences proving the punishment of the grave are *mutawaatirah* (established by huge numbers of people at every level of transmission). So whoever disbelieves in the punishment of the grave from the Mu`tazilah and those who adopt their way, then he is contradicting *mutawaatir* evidences, and he will have his belief damaged; and Allaah's refuge is sought. And he will be missing out on one of the fundamentals from the fundamentals of `aqeedah (creed and belief); and it is belief in the punishment of the grave. So if he is doing so wilfully/knowingly, knowing of the

¹¹ Ibn Katheer said in his Tafseer that it is established that "a tight and restricted life" is explained to mean the punishment of the grave. This is established from Aboo Sa`eed al-Khudree and Aboo Hurayrah *radhiyAllaahu `anhumaa*.

Translator's side point: Ibn Hibbaan in his Saḥeeḥ (no. 3109) brings a ḥadeeth from Aboo Hurayrah *radhiyAllaahu `anhu* from the Prophet sallAllaahu `alayhi wa sallam that he himself explained this *aayah*, that, "there will be a tight and restricted life for him," the Prophet sallAllaahu `alayhi wa sallam said, "(it means) the punishment of the grave." Shaykh al-Albaanee said with regard to this report 'ḥasan' (good).

texts, that he just does so out of pride and haughtiness and he denies, then he is a *kaafir* (a disbeliever). But as for if he is doing it using a wrong interpretation or doing it blind following someone or is ignorant, then this person is not declared to be a disbeliever. Rather he is declared to astray, but not to be a disbeliever.¹³

His saying, “**and Munkar and Nakeer.**” Munkar and Nakeer are two names of angels who will come to him in a terrifying form. One of them is called al-Munkar and the other one is called an-Nakeer, as occurs in the *ahadeeth*.¹⁴

Ithaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Saalih ibn Fowzaan al-Fowzaan *hafizahullaah*

Volume 1, Pages 156-163

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Points discussed by Shaykh Saalih al-Fowzaan *hafizahullaah* in this excerpt include:

- evidences from the Qur'aan proving the existence of the Balance
- the Mu`tazilah deny the Balance

¹³ Translator's side point: Shaykh Saalih as-Suḥaymee *hafizahullaah* said in his explanation, “The punishment of the grave is something which the people of the Sunnah are agreed upon, with consensus (*ijmaa`*). It is proven in the texts which are authentic, from the Book and the Sunnah. And the Mu`tazilah disagree about it. So they deny the punishment of the grave because they have a belief which is that Paradise and the Fire are not yet created.” Later on he said, “And it is something which no one from the people of the Sunnah denied.”

¹⁴ It is reported by at-Tirmithi in his Sunan, and Ibn Abee `Aasim in as-Sunnah and Ibn Hibbaan and others, from a *hadeeth* of Aboo Hurayrah *radhiyAllahu `anhu* that, “When the deceased person is buried in his grave two angels come to him who are black and blue. One is called al-Munkar and the other is called an-Nakeer.”

Translator's side point: This *hadeeth* was declared *hasan* (good) by Shaykh al-Albaanee.

- proof from the Sunnah for the two balance plates
- the meaning of *al-barzakh*
- the three abodes which the servants will pass through
- the trial of the grave
- evidences from the Qur·aan and authentic Sunnah for the punishment of the grave
- the evidences proving the punishment of the grave are *mutawaatir*
- the Mu`tazilah and others who deny the punishment of the grave are contradicting *mutawaatir* evidences
- belief in the punishment of the grave is one of the fundamentals of creed and belief
- one who denies the punishment of the grave will either be a disbeliever or one who is astray (depending on his particular case)

Side points from Shaykh Saalih as-Suḥaymee *hafizahullaah* include:

- points of benefit from the ḥadeeth of the *biṭaaqah*
- the punishment of the grave is proven by the texts in the Qur·aan and the Sunnah
- the people of the Sunnah agreed about it in consensus, none of them denied it