

And after they have died, the people will be resurrected<sup>1</sup>, and the proof is His saying:

**From the Earth We created you, (O Mankind), and to it We shall return you (after death) and from it We shall raise you to life yet again.<sup>2</sup>**

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That rejecting the idea that everyone will die is something:**

- a) which only the staunchest atheist will do
- b) only the person of strongest *eemaan* will do
- c) that no one does <sup>3</sup>

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<sup>1</sup> Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

He (the author) said, when he mentioned his *sall Allaahu 'alaihi wa sallam* death: ***And after they have died, the people will be resurrected..***

He made particular reference to the Resurrection here, despite its appropriate (place for being mentioned) being in the mention of the Day of Resurrection, the second level from the second fundamental principle - the Day of Resurrection meaning that the people will be resurrected after death.

***And after they have died, the people will be resurrected...***

And that (mentioning it here) is for a reason; and it is that in the time of the Shaykh *rahimahullaahu ta'aala* there were many, amongst the Bedouins, who denied the Resurrection after death.

There occurs in the treatises of the Shaykh from the scholars, many treatises containing a clarification that the Resurrection after death is True and that whoever disbelieves in the Resurrection and rejects the Resurrection is a *kaafir* (disbeliever) in Allaah, the Magnificent. (Such a person) is not a *mu-min* (true believer) nor is he a Muslim - even if he prays and fasts and considers himself to be a Muslim.

The author laid this down here for the purpose of giving importance to the issue and he placed it in this appropriate location because he mentioned the passing away of the Prophet *sall Allaahu 'alaihi wa sallam* and he mentioned His saying:

**“(O (Muhammad *sall Allaahu 'alaihi wa sallam*)! You will die soon, and they will die. Then on the Day of Resurrection you will all dispute before your Lord.**

<sup>2</sup> Soorah TaaHaa (20) aayah 55

<sup>3</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*We know and everyone knows - even the disbelievers and the atheists and the evil heretics - all of them know that death will certainly occur. No one denies death, because it is something which is experienced.*

d) that all of us will do at some point

Answer: c)

**Q2. That the events occurring after death include:**

- a) the returning of the souls to their bodies <sup>4 5</sup>
- b) the journeying of the people from the graves to the *mahshar*
- c) the resurrection of only those people who are destined for Paradise
- d) the person returning to this worldly life to join his family and friends whom he left

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*However the important matter is the Resurrection after death; this is the point of disagreement between the believers and the disbelievers.*

<sup>4</sup> Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And the Resurrection is: the restoration of the bodies and the souls after death. The souls will be returned to the bodies and the bodies will be brought back to life just as they were, with the same bodies and with the same souls - even if Allaah, the Blessed and Most High, will cause an increase to these bodies with whatever He wishes, He the Perfect and Most High.

So it is established that the believers will be resurrected on the Day of Resurrection with their height being the height of their father Aadam *'alaihissalaam*, in that his height was sixty cubits.

And as for the *kaafir* then with regards to him there occur many *ahaadeeth*, from them: that his molar tooth will be the like of Mount Uhud, and that is so that can take his portion of punishment - and Allaah's refuge is sought.

And there occurs even regarding his skin, that it has a tremendous thickness:

**Whenever their skins are roasted through, We shall change them for other (skins) so that they may taste the punishment.**

*Soorah an Nisaa- (4) aayah 56*

And Allaah's refuge is sought.

And (there will occur) the returning of the souls and the bodies together, just as is the *'aqeedah* of the *ahl us sunnah wal jamaa'ah*. And it is not a returning of the souls only, just as the philosophers say; nor is it the returning of different bodies, as is said by many of the people who oppose and deviate away from the guidance of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

And that which the *ahl us sunnah wal jamaa'ah* are upon, and that which the texts from the Book and Sunnah prove is that the returning comprises the soul and the body together, in that Allaah will bring back that body which He created from nothingness.

<sup>5</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And it (the Resurrection) is the restoration of the bodies which have rotted away and become decayed bones and dust and which have separated in the Earth. They will be restored and rebuilt just as they were before, because the One who created them in the first place is fully able to bring them back again.*

*Then the souls will be blown into them, then they will move and proceed from the graves to the Mahshar (the Gathering Place).*

Answers: a) b)

**Q3. That believing in the Resurrection after death:**

- a) is obligatory if a person wishes to be a person of *eemaan* <sup>6</sup>
- b) is one of the five pillars of *eemaan* <sup>7</sup>
- c) is mentioned in the hadeeth of Jibreel
- d) is not necessary if the person testifies to the *shahaadatayn* <sup>8</sup>

Answers: a) c)

**Q4. That this aayah from Soorah TaaHaa tells us that:**

- a) Allaah created Aadam *'alaihissalaam* from the Earth <sup>9</sup>
- b) no one will ever be able to leave Earth
- c) each person returns to being in the Earth each night <sup>10</sup>
- d) we will be raised out of the Earth for the Resurrection<sup>11</sup>

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<sup>6</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So this Resurrection is true, there is no doubt about it. And whoever denies it is a disbeliever in Allaah, the Mighty and Majestic.*

<sup>7</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And having eemaan in the Resurrection is one of the six pillars of eemaan about which the Prophet sall Allaahu 'alaihi wa sallam said:*

***“(Eemaan) is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers and in the Last Day and that you truly believe in Predecree, the good of it and the bad of it.”***

*[Reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]*

<sup>8</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So whoever does not truly believe in the Resurrection and in the Last Day, then he is a kaafir (a disbeliever) in Allaah, the Mighty and Majestic, even if he bears witness to 'laa ilaaha ill Allaah' and that 'Muhammad rasool ullaah' and even if he prays and fasts and performs Hajj and gives the Zakaat and does the actions of obedience.*

*If he denies the Resurrection or doubts about it, then he is a disbeliever in Allaah, the Mighty and Majestic.*

<sup>9</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*His statement, He the Most High:*

**From it We created you...**

*Meaning: the Earth, when He created Aadam 'alaihissalaam, the father of mankind.*

<sup>10</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

**And to it We shall return you...**

*Meaning; after death, in the graves.*

<sup>11</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

**And from it We shall bring you out again.**

*This is the Resurrection.*

Answers: a) d)

Also the saying of Allaah, the Most High:

**“And Allaah created you from the (dust of) the Earth, then He will cause you to return (to being dust) within the Earth, then He will bring you forth and restore you to life.”<sup>12</sup>**

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That the aayah quoted here from Soorah Nooh:**

- a) tells us that Allaah created Adam *‘alaihissalaam* from the Earth
- b) is a proof for the Resurrection <sup>13</sup>

<sup>12</sup> Soorah Nooh (71) aayaat 17 to 18

<sup>13</sup> Shaykh Nu‘maan ibn ‘Abdil Kareem al Watr *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The proofs for the Resurrection are four:

1) The creation of the Heavens and the Earth. He, the Most High, said:

**Is He who created the Heavens and the Earth not Fully Able to create the like of them?**

*Soorah YaaSeen (36) aayah 81*

2) The creation of mankind in the first place. He, the Most High, said:

**Say (O Muhammad). He will give life to them, He the One who created them for the first time. And He is the All Knowing of every one of the creation.**

*Soorah YaaSeen (36) aayah 79*

And He, the Most High, said:

**And He (Allaah) is the One who created the creation to begin with, then He restored it and that is even easier for Him.**

*Soorah ar Room (30) aayah 27*

3) The giving life to the Earth after its death. He, the Most High, said:

**But when We send down water upon it, it rises and stirs to life (with vegetation). Indeed the One who gave it life, is the One who will give life to the dead.**

*Soorah Fussilat (41) aayah 39*

4) The giving life in this worldly abode to some of those who have died – because the One who gives life to a single soul after its death, is Fully Able to give life to all the souls (who have died). He, the Most High, said:

**The creation of (all of) you and the resurrection of (all of) you is just as the (creation and resurrection) of a single person.**

*Soorah Luqmaan (31) aayah 28*

And He, the Most High, said:

**So We said, “Strike him (the dead man) with a piece of it (the cow).” In this way does Allaah bring the dead to life and show you His Signs so that you may understand.**

*Soorah al Baqarah (2) aayah 73*

- c) tells us that we will proceed from our graves directly to Paradise or the Fire <sup>14</sup>  
d) tells us that most people live within the Earth <sup>15</sup>

Answers: a) b)

**Q2. That bringing the dead back to life:**

- a) was something that each prophet could do  
b) is something that Allaah can do  
c) is something that can be done by One who created them in the first place <sup>16</sup>  
d) is something that no one can do

Answers: b) c)

**Q3. That the rain that Allaah sends down from the skies:**

- a) has no effect on the vegetation upon the Earth  
b) brings life to the barren land, by the permission of Allaah <sup>17</sup>

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<sup>14</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

**And He will bring you out from it.**

*This is the Resurrection. They will come out from the graves and they will proceed to the Mahshar (the Gathering Place).*

<sup>15</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

**He said, “Upon the Earth you will live and upon it you will die and from it you will be brought out.**

*Soorah al A’raaf (7) aayah 25*

*Meaning: you will live upon its surface and you will die upon it and you will come out from it for the Resurrection on the Day of Resurrection.*

<sup>16</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*There is also to be found an intellectual proof from the Qur-aan itself and it is that the One who is Able to bring the creation about initially is Able to restore the creation even more so.*

*He, the Most High, said:*

**And He (Allaah) is the One who created the creation to begin with, then He restored it and that is even easier for Him. And for Him is the highest description in the Heavens and the Earth. And He is the All Mighty, the All Wise.**

*Soorah ar Room (30) aayah 27*

<sup>17</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And from the proofs for the Resurrection is that which occurs to the Earth with regards to its being brought to life with plants. You can see the Earth being dead, having no plants upon it, being barren.*

*Then Allaah, the Perfect and Most High, sends down rain upon it, then He causes plants to grow which were dead stubble previously.*

*Likewise the bodies which are within the Earth; they were stored within the Earth and Allaah will send down rain upon them and then the bodies will grow and become complete. And then the souls will be breathed into them.*

- c) will bring the dead people back to life before the souls are blown into them
- d) can never cause the living to die

Answer: b) c)

**Q4. That were there to be no Resurrection after death:**

- a) the tyrant and wrongdoer might not face a recompense for their evil <sup>18</sup>
- b) the obedient believer might not receive a reward for his good actions
- c) the creation of Mankind would be something with no purpose
- d) none of the above

Answers: a) b) c)

**Q5. That giving life to that which was dead can be done by:**

*So indeed you see the Earth, how it can be dry and arid, but then it comes to life with that (vegetation) which grows from it.*

<sup>18</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*(So can it be that) the obedient, dutiful, believer in Allaah and His Messengers lives and the disbeliever, the atheist, the evil heretic, the wicked tyrant, the arrogant one, the sinner live – all of them live and then they die, without this believer receiving anything from his reward or without this disbeliever and this evil heretic and this atheist and this tyrannical oppressor of the people receiving any of his recompense whatsoever?*

*So does this befit Allaah that He would leave the people in this manner without rewarding the people of eemaan for their eemaan, and the people who did good for their good, and the people of crimes and kufr for their crimes and kufr? This would not befit the Wisdom of Allaah, the Perfect and Most High, and therefore He said:*

**And to Allaah belongs whatever is in the Heavens and in the Earth, so that He will recompense those who did evil for what they did and He will reward those who did good with the best reward.**

*Soorah an Najm (53) aayah 31*

*And this will not occur except on the Day of Resurrection.*

*And likewise in His statement, He the Perfect:*

**And do those who commit evil deeds think that He will treat them just the same as those who believe and do righteous deeds in their life and in their death? Evil is the judgment that they make.**

*Soorah al Jaathiyah (45) aayah 21*

*And, He the Perfect and Most High, said:*

**Shall We make those who truly believe and who do righteous deeds just like those who cause corruption upon the Earth? Or shall We make those who are people of *taqwaa* just the same as the wicked evil doers?**

*Soorah Saad (38) aayah 28*

*And He, the Perfect and Most High, said:*

**Do you think that We created you without purpose and that you will not be returned to Us?**

*Soorah al Mu-minoon (23) aayah 115*

*And He, the Most High, said:*

**Does man think that he will be left without having duties placed upon him? Was he not a drop of sperm emitted? Then he was a clot of blood and Allaah created him and fully formed him? And produced from him offspring, male and female? Is the One who did that not able to give life to the dead?**

*Soorah al Qiyaamah (75) aayaat 36 to 40*

- a) the one who was sent as the final prophet
- b) the One who created everything in the first place
- c) the One who produces fire from the green tree <sup>19</sup>
- d) all who live in the Heavens and the Earth <sup>20</sup>

Answers: b) c)

**Q6. That the person who wishes to commit evil:**

- a) should do so
- b) should realise that he will be resurrected and taken to account <sup>21</sup>
- c) will not be resurrected
- d) will not be recompensed for this actions

Answer: b)

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<sup>19</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And He rebutted the disbeliever who said,*

**Who will give life to the bones when they are decayed away?**

*With His saying:*

**Say, “He who created him in the first place will give life to him; and He has full knowledge of every created thing. He who produces fire for you from the green tree, then you use it to light your own fires.**

*Soorah YaaSeen (36) aayaat 78 to 80*

<sup>20</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And from the evidences for the Resurrection is using as evidence the creation of the Heavens and the Earth. So the One who created these tremendously huge and awesome created things is Fully Able to restore man to life because the One who is able to do something tremendous will be able to do something less, even more so.*

*He, the Most High, said:*

**Is the One who created the Heavens and the Earth not able to create the like of them? Yes, indeed! And He is the All Knowing Creator who creates again and again.**

*Soorah YaaSeen (36) aayah 81*

*And He, the Most High, said:*

**The creation of the Heavens and the Earth is greater than the creation of mankind. However most of mankind do not know.**

*Soorah Ghaafir (40) aayah 57*

<sup>21</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He will recompense every doer of deeds in accordance with his deeds; if good, then with good and if evil, then with evil. So let the disbeliever disbelieve and let the wicked person and the evil heretic and the apostate be upon evil – because in front of him there lies the Resurrection and the Rising from death and the Recompensing and the Reckoning.*

*As for the believer, the one who is dutiful to Allaah, who worships Allaah and seeks to draw closer to Allaah, then his deeds will never be lost. For there is an appointment when Allaah will recompense him for his deeds and will give him multiplied reward and will give him things which he did not think of or expect.*