

AL - MAWT WAL - IHTIDAAR



Death & Dying

“What Allaah said about Death, Do Not Expect to Live Till the Morning, No One Lives for Eternity, The Pain of Death is the Greatest Pain in the Dunyaa, Dying whilst Adhering to the Sunnah”



Compiled & Translated by

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followingthesunnah.com

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1st Ebook Edition

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What Allaah said about Death

Only Allaah has the Power to Give Life and Take It

Allaah Ta'ala said:

«He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.»

[Ghafir: 68]

Allaah Ta'ala said:

« to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death.»

[Al-Aaraf: 158]

Allaah Ta'ala said:

« Have you not looked at him who disputed with Ibrahim about his Lord (Allaah), because Allaah had given him the kingdom? When Ibrahim said (to him): "My Lord (Allaah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily! Allaah causes the sun to rise from the east; then cause it you to rise from the west." So

the disbeliever was utterly defeated. And Allaah guides not the people, who are Zalimoon (wrong- doers, etc.).»

[al-Baqarah: 258]

Everyone tastes death

Allaah Ta'ala said:

« Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. »

[Al-Anbiyaa: 35]

Allaah Ta'ala said:

«Everyone shall taste the death. Then unto Us you shall be returned.»

[Ankaboot: 57]

Allaah Ta'ala said:

«Everyone shall taste death. And only on the Day of Resurrection shall you be paid your recompense in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only

the enjoyment of deception (a deceiving thing).»

[Ala Imran: 185]

Death is necessary

Allaah Ta'ala said:

«Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allaah," but if some evil befalls them, they say, "This is from you (O Muhammad)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?»

[Nisa: 78]

Allaah Ta'ala said:

«The hypocrites are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."»

[Ala Imran : 168]

Allaah Ta'ala said:

«Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allaah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."»

[Jummah: 8]

The Time of Death Will Come

Allaah Ta'ala said:

And no person can ever die except by Allaah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.

And We shall reward the grateful.»

[Ala Imran: 145]

Allaah Ta'ala said:

«He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).»

[Anaam: 2]

Allaah Ta'ala said:

« It is Allaah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.»

[Zumar: 42]

[Do Not Expect to Live Till the Morning]

«From Abdullaah bin Umar, who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- took me by the shoulder and said: 'Be in the world as though you were a stranger or a wayfarer.' Ibn Umar used to say: 'At evening do not expect [to live till] the morning, and at morning do not expect [to live till] the evening. Take from your health for your illness and from your life for your death.'»

[Collected by Bukhari]

In another wording:

From Abdullaah bin Umar, who said:

The Messenger of Allaah took a hold of a part of my body and said:

«Be in the world as though you were a stranger or a wayfarer and count yourself from amongst the people of the graves.»

[Collected in 'Saheeh at-Tirmidhi' no.2333 & Al-Albaani declared it to be Saheeh.]

No One Lives for Eternity

Allaah Ta'ala said:

«And We granted not to any human immortality before you (O Muhammad), then if you die, would they live forever?»

[Anbiyya: 34]

Shaykh AbdulMuhsin bin Hamd al- Abaad al-Badr 'The Noble Ayaah indicates that the passage of a human is to pass away, and that Allaah did not make it such that anyone could live for eternity before the Prophet -sallAllaahu alayhi wa sallam, so eternity is not for the Prophet or for anyone else to remain.

But rather everyone is moving towards passing away as Allaah Ta'ala said:

«Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever.»

[Rahman: 26-27]

Some of the people of knowledge said:

'The Mushrikoon used to reject his - sallAllaahu alayhi wa sallam - Prophet hood, and they would say: 'Muhammad is a poet we await for him some calamity after some time, and perhaps he will die just like such and such poet died from such and such tribe. So Allaah Ta'ala mentioned that indeed Prophets before you died, and Allaah has power over His religion with victory and protection, this is how the Deen and Sharia of the Prophet is protected.'

With this Ayaah, it indicates that al- Khidr has indeed died, whether he was a Wali (friend of Allaah Azza wa Jal), or a Prophet, or Messenger, because he was a human being, and he was present at the time of Moosa -alayhim as-Salaam. And Allaah Azza wa Jal had indeed said:

«And We granted not to any human immortality before you (O Muhammad)»

[From 'Min Kanooz Qur'aan' by Shaykh AbdulMuhsin p.118]

Allaah Dislikes to Harm

From Mahmood bin Labeed from the Prophet:

There are two things that the son of Adam dislikes: he dislikes death, whereas death is better for a believer than Fitnah. And he dislikes having little wealth, whereas having little wealth is less to be taken to account for.'

[Collected by Ahmad, al-Baghawi and al-Albaani said the Isnad is Jayyid 'Silsilah Ahadeeth As-Saheehah' vol.2 hadeeth no. 813]

Allaah Ta'ala said in a Hadeeth Qudsi with an extra wording:

«I am not hesitant about something that I will do, like I am hesitant about taking the soul of a believer, he dislikes death, and I dislike harming and to grieve him.»

[Collected by Bukhari, Abu Na'eem in 'al-Hileeyah' & Bagawi in 'Sharh Sunnah' from 'Silsilah Saheehah' No. 1640 Vol.4 p.183]

Definition of Death

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi
-Rahimahullaah- (d.671 A.H.) said:

'The Scholars have said: 'Death is not just purely not living, not existing or moving on to passing away, but it is a separation of the connection between the soul and the body, and its detachment, separation and death comes between the two.'

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi -Rahimahullaah- (d.671 A.H.) continues:

'And it is a change of state, and a transfer from one place to another place. It is from the greatest afflictions and problems. Indeed, Allaah Ta'ala called it an affliction in His statement: and the calamity of death befalls you.» [Ma'idah: 106]

Therefore, death is a great problem/affliction, and a major disaster and calamity.

AbdulHaq al-Ishbeeli said: 'Our scholars said: 'What is greater than death is being neglectful of it, and turning away from mentioning it, and having little reflection upon it, and leaving off good actions for death. Since indeed in death alone is a lesson for the one who heeds it, and a point to ponder over, for the one who reflects.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.III]

The Pain of Death is the Greatest of Pain in the Dunyaa

Ibn Rajab al-Hanbali (d.795) - Rahimahullaah- said:

As for the saying of Allaah in the hadeeth Qudsi:

I am not hesitant about something that I will do, like I am hesitant about taking the soul of a believer, he dislikes death, and I dislike to harm and grieve him.'

The meaning of this is that Allah Ta'ala has pre-destined death for him. Like

Allaah Ta'ala said:

«Every soul shall taste death»

[al-Ankaboot : 57]

Death is the soul separating and leaving the body, this cannot occur except with very extreme pain. It is the greatest pain which afflicts a slave of Allaah in the Dunyaa.

Umar said to Ka'ab: 'Tell me about death.'

He replied:

'O Ameer al-Mumineen, it is like a very thorny tree inside the son of Adam, there is no escaping it and separating from it. Death is like a man with strong arms, and he wrestles with the soul and tears it out of the body.'

Upon that Umar began crying.'

[Taken from: 'Jamia' al-Uloom wal-Hikam' – by Ibn Rajab 2/p- 285]

Not Desiring Death

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi
-Rahimahullaah- (d.671 A.H.) said:

'It has been narrated from Sahl bin Abdullaah at-Tusttari that he said:

'No one wishes for death except three types of people: A man who is ignorant about what occurs after death, or a man trying to escape from what Allaah has destined for him, or the person who longs and loves to meet Allaah Ta'ala.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.115]

Desiring Death

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim
aj-Jawzeeyah (d.751 A.H.) -Rahimahullaah- said about the
saying of Allaah -Ta'ala- from Yusuf – alayhim as-Salaam:

« You are my Walî (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.»

[Yusuf:101]

This Ayaah comprises of: the call and being decisive with Tawheed, and submission to the Lord, and showing the apparentness of being in need of Him and being free and far away from having loyalty to other than Allaah – Subhanahu. And that dying upon Islaam is a very magnificent and noble goal of a slave of Allaah, and that death is in the Hand of Allaah and not in the hand of the slave, and acknowledging the Day of Judgement, and requesting to accompany the happy people.’

[Taken from: ‘Al-Fawaaid’ by Ibn al-Qayyim p.349]

Remembering Death

1 - From Abu Hurairah - Radi Allaahu anhu - who said: the Messenger of Allaah -sallAllaahu alayhi wa Salam- said:

«Remember the destroyer of pleasures, a lot.»

[Collected by Tirmidhi, Nisa’ee, Ibn Majah & Al-Albaani declared it ‘Hasan Saheeh’]

2 - From Ibn Umar - Radi Allaahu anhu - that he said: I was sitting with the Messenger of Allaah -sallAllaahu alayhi wa Salam, when a man from the Ansaar came and gave Sallams to the Prophet -sallAllaahu alayhi wa Salam- and asked: ‘O Messenger of Allaah which of the believers is the best?’

The Prophet -sallAllaahu alayhi wa Salam- replied:

The best of them in manners.’

Then the man asked: ‘Which of the believers is the most intelligent?’

The Prophet -sallAllaahu alayhi wa Salam- replied:

The one who remembers death the most, and the best of them who prepares for it, they are the intelligent ones.'

[From Tabraani & Al-Albaani declared it Hadeeth Hasan in Saheeh Ibn Majah & in Saheehah No. 1384]

«3 - Umar bin AbdulAziz used to gather the scholars of Fiqh to study death and the Day of Judgement and the Hereafter, and they would cry so much so that it was as if there was a funeral in front of them.»

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.125]

4 - Muhammad bin Ahmad bin Abu Bakr al-Qurtubi -Rahimahullaah- (d.671 A.H.) mentions:

'If death was mentioned in front of ath-Thawri, then no one would benefit from him for days. If he was asked about something, he would say: I do not know, I do not know.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.125]

5 - Al-Lafaaf said:

'The person who remembers death a lot is honoured with three things:

He hastens to repentance and has a satisfied heart and is active in worship.

Whoever forgets death then he is trialed with three things: deferring repentance, leaving off being pleased with what is sufficient for him, and laziness in worship.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.126]

Your Portion of the Dunyaa

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi
-Rahimahullaah- (d.671 A.H.) said:

'How good is the saying of the person who gave the Tafsir of the saying of Allaah Ta'ala:

«and forget not your portion of legal enjoyment in this world»

[Qasas: 77]

The understanding here of 'Nasseeb': is 'shroud'. This is an admonition of what preceded and is connected to it from the saying of Allaah Ta'ala:

«But seek, with that (wealth) which Allaah has bestowed on you, the home of the Hereafter » meaning seek for the Hereafter that which Allaah has given from the Dunyaa, which is Paradise. Indeed it is a right upon a believer that he turns away from that of the Dunyaa for that which will benefit him for the Hereafter, not for mud and water, and being arrogant and oppressive. It is as if they are saying: 'Do

not forget that you will leave all your wealth behind except your share and portion, which is the shroud.'

[Taken from: Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.127]

The Severity of Death

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi
-Rahimahullaah- (d.671 A.H.) said:

'Allaah -Subhanahu wa Ta'ala- described the severity of death in four Ayaat: 1st, Allaah Ta'ala said:

«And the stupor of death will come in truth»

[Qaf: 19]

2nd, Allaah Ta'ala said:

«And if you could but see when the Zâlimoon (polytheists and wrong- doers, etc.) are in the agonies of death» [Anam: 93]

3rd, Allaah Ta'ala said:

«Then why do you not (intervene) when (the soul of a dying person) reaches the throat?»

[al-Waqia: 83]

4th, Allaah Ta'ala said:

«Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit)»

[al-Qayyamah: 26]

From Ayesha -Radi Allaahu anha- that the Messenger of Allaah -sallAllaahu alayhi wa Salam- had a bowl of water near him and he would put his hand into the water and wipe his face with it, and say:

La ilaha 'illa Allaah' indeed death has pain and agony,' then the Messenger -sallAllaahu alayhi wa Salam- raised his hand and began saying:

'Let me meet the highest companions [i.e. the Angels, Prophets etc.] of the Hereafter' until he died and his hand dropped.'

[Collected by Bukhari]

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.148]

Imam al-Qurtubi -Rahimahullaah- (d.671 A.H.) said:

'The severity of death upon the Prophets has two benefits:

One: To complete the virtue upon them and raise their status and rank. This is not imperfection nor punishment, but in fact, it is as it is mentioned that the most trialed of people are the Prophets, then those similar to them and then them.

The second: that the creation know the weight of the pain of death and that it is hidden. Sometimes a person witnesses some of the dying ones and they do not see any movement nor distress, and they see the soul leaving easily, so they presume that the matter of death is an easy matter, and they do not know what the dying person is going through. So, when the truthful Prophets mention in their sayings of the severity of the pain of death along with them being honoured by Allaah the most High, so the creation know the reality of the severity of death, which the deceased feels the complete harshness of due to what the truthful informed about death.'

[From 'Sharh as-Sadur bisharh Haal al- Mwata wal-Qaboor' p.42]

Ibn Hajr said in about the Hadeeth:

«La ilaha 'illa Allaah' indeed death has pain and agony,' - The severity of death does not illustrate a deficiency in status and rank, in fact, for the believer it is either an increase in his good deeds or an expiation for his bad deeds.»

[Fath al-Bari 11/363]

Imam Ibn Majah wrote a chapter heading in his 'Sunnan': Chapter: What is mentioned about how the believer is rewarded at the time of his soul being taken out'

The Hadeeth of the Prophet:

'When the believer dies his brow perspires.'

[Collected by Ibn Majah, authenticated by Ibn Hajr & authenticated by Al- Albaani in Saheeh Sunnan Ibn Majah]

‘Encouraging the dying person to say ‘La ilaha ‘illa Allaah’

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi -Rahimahullaah- (d.671 A.H.) said:

The Prophet said:

‘Encouraging the dying person to say ‘La ilaha ‘illa Allaah’

As collected by Muslim from Abu Sa’eed al-Khudri -Radi Allaahu anhu- who said: the Messenger of Allaah - sallAllaahu alayhi wa Salam- said:

Encourage your dying person to say ‘La ilaha ‘illa Allaah.’

Abul-Abbas Ahmad bin Umar said: Our scholars said:

‘Encouraging the dying person to say this statement is a narrated Sunnah, which the Muslims have acted upon. The reason being, so that the last speech of a person is to say ‘La ilaha ‘illa Allaah’ so he ends his life with happiness, and that he can enter into the general saying of the Messenger -sallAllaahu alayhi wa Salam- Whosoever’s last speech is ‘La ilaha ‘illa Allaah’ will enter Paradise.’

Collected by Abu Dawood from Mu’adh bin Jabal and authenticated by Abu Muhammad AbdulHaqq [al-Albaani said it was Saheeh].

This is also said to remind the dying person with what he can repel Shaytaan with, since Shaytaan presents himself to the dying person to corrupt and spoil his 'Aqeedah of what is to come of death.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.177-178]

Effects of Saying the Shahhada

Ibn al-Qayyim al-Jawzeeyah said:

'Saying the Shahhadda la ilâha ila Allaah (the testification that there is none worthy of worship except Allaah) at the time of death has an astounding affect in expiating sins and negating them.'

This is because this testification from the worshipper who has certainty in it, and who is aware of what it means, then his desires would have died off from him at the time of death, his rebellious soul becomes softened and gentle.

The soul becomes submissive after being haughty and being defiant. It turns to Allaah after having turned away. It becomes humbled after being proud, having a desire and aspirations for the Dunya (world & worldly life) and its insignificance leave the soul.

It humbled its self in front of its true Lord, Creator and Guardian, in the most humble form and how desperately it needs Allaah's pardon, His forgiveness and His mercy.

The soul exclusively devotes itself to Tawheed by totally cutting off the means to shirk and affirming its invalidity.

The struggles and strife which the soul was busy with discontinue.

For the one who is certain with meeting Allaah and going back to Him gathers all the soul's worries and concerns and the slave turns and faces completely to Allaah.

The person draws close to Allaah with his heart, his soul and his worries and concerns, so he surrenders only to Allaah Alone outwardly and inwardly, and his secret and open matters become equal.

He says *la ilâha ila Allaah* sincerely from his heart, which has indeed been freed from attachment to other than Allaah and turning to anyone other than Allaah.

The whole dunya has left his heart and is on the verge of meeting his Lord. The fires of his desires have appeased, and his heart has become filled with the Hereafter so it becomes right in front of his eyes.

The Dunya has been placed behind his back, and that sincere testification becomes the seal of his actions, so it purifies him from his sins, and enters him into the presence of his Lord, because he meets his Lord with a sincere truthful testification, where his testification matches with his outward and inward state and secret and open actions.

Therefore, if his testification had occurred in this way, during the time he was healthy, then he would have had an aversion to the Dunya and its people and would have hastened to Allaah away from the people, and would have loved to be with Allaah rather than anyone other than Him.

However, this person testified with a heart laden with desires and with love for life and its pleasures, and a soul full of seeking worldly benefits and turning to other than Allaah.

Therefore, if the soul had freed itself like when it does at the time of death, then it would receive a different life, and a different existence than the animalistic existence.

And Allaah's aid is sought.

[Taken from; 'al-Fawaaid' p. 77-78]

At the Time of Death

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimahullaah-said:

1 - 'If death approaches a person, then there are matters which are upon those present:

A - That they encourage the dying person to say the Shahhadah (The testification of 'La ilaha 'illa Allaah'), due to the statement of the Messenger -sallAllaahu alayhi wa sallam-:

Encourage your dying people to say 'La ilaha 'illa Allaah'

[Whosoever's last speech is 'La ilaha 'illa Allaah' at the time of death will one day in time enter Paradise, even though he was afflicted with what he was before that.]

The Messenger -sallAllaahu alayhi wa sallam- used to say:

Whoever dies and he knows 'La ilaha 'illa Allaah' enters Paradise.'

And in another Hadeeth:

'Whoever dies not associating anything with Allaah enters Paradise.'

Collected by Muslim in 'Saheeh', the extra wording in the first Hadeeth has been collected by Ibn Hibban and Bazzar.

B - That they should make Dua' for him, and they should not say anything but good in his presence, due to the Hadeeth of Umm Salamah -Radi Allaahu anha- who said, the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

If you attend a sick person, or a deceased, then speak good, since indeed the Angels say Ameen to what you say.'

Collected by Muslim, al-Bayhaqi and others.

2 – [Encouraging the dying person to say Shahhada]

Encouraging the dying person is not done by reciting the Shahhada (Testification) in the presence of the dying person, and making him hear it, but rather it is ordering him to say it, this is in contrast to what some people presume. The evidence is the Hadeeth of Anas -Radi Allaahu anhu: ‘That the Messenger of Allaah -sallAllaahu alayhi wa sallam- visited a man from the Ansaar, and the Messenger -sallAllaahu alayhi wa sallam- said:

O my uncle! Say ‘La ilaha ‘illa Allaah’

The man asked: ‘Am I a maternal uncle or paternal?’

The Messenger -sallAllaahu alayhi wa sallam- said:

Rather you are a maternal uncle.’

The man asked:

Is it good for me to say “La ilaha ‘illa Allaah”?

The Prophet -sallAllaahu alayhi wa sallam- replied:

Yes.’

Collected by Imaam Ahmad, with an authentic Isnaad upon the condition of Muslim.

Hussain al-Ju’fi said: Zaidah and I visited al-‘Amash during the day in which he passed away. The house was full of people when a Shaykh (old man) entered and said: ‘SubhanAllaah! You see this man (al-‘Amash) and what he is going through and not one of you is encouraging him to say ‘La ilaha ‘illa Allaah’?’

So al-'Amash said: 'Like this.' And he indicated with his index finger and moved his lips.' [i.e. silently].

Collected by Abdullaah bin Ahmad in his father's book 'al-Ilal wa Marifat ar- Rijjal' with an authentic chain.

3 - [Reciting Soorah Ya-seen in the presence of the dying person]

As for reciting Soorah Ya-seen in the presence of the dying person, and facing him towards the Qibla, then there is no authentic Hadeeth regarding this. But rather, Sa'eed bin al-Mussayib hated that a dying person was faced towards the Qiblah, he said:

'Is not this dying person a Muslim man!?'

From Zurah bin AbdurRahmaan that he witnessed Sa'eed bin al-Mussayib when he was sick, and Abu Salmah bin AbdurRahmaan was also there, Sa'eed became unconscious. So Abu Salmah ordered that his bed should be turned to face the Ka'aba. When Sa'eed came around he said, 'You have turned my bed around!?'

The people replied: 'Yes.'

Sa'eed looked at Abu Salmah and said:

'Did they do this with your knowledge?'

He replied: 'I was the one who ordered them!'

So, Sa'eed ordered them to place back his bed.

Collected by Ibn Abee Shaybah in 'al- Musannaf' with an authentic chain from Zurah.

4 – [There is no problem with a Muslim being present while a Kaffir is dying]

There is no problem with a Muslim being present while a Kaffir is dying so you can present Islaam to him, hoping that he accepts Islaam, due to the Hadeeth of Anas -Radi Allaahu anhu- who said:

'There used to be a Jewish young boy who would serve the Prophet - sallAllaahu alayhi wa sallam- but became sick, so the Prophet - sallAllaahu alayhi wa sallam- came to visit him, and he sat near where his head was, the Prophet -sallAllaahu alayhi wa sallam- said to him:

Accept Islaam' the boy looked at his father who was present and his father said to him:

'Obey Abul -Qaasim -sallAllaahu alayhi wa sallam.'

So he accepted Islaam, the Prophet - sallAllaahu alayhi wa sallam- left saying:

«Alhamdulillah who has saved him from the Fire,»

[when the boy died the Prophet - sallAllaahu alayhi wa sallam- said:

Pray upon your companion].

Collected by Bukhari, al-Hakim, al-Bayhaqi and Ahmad and the extra wording is from his narration.'

The Messenger -sallAllaahu alayhi wa sallam- said:

Say the testification, 'la illah ila Allaah' (there is none worthy of worship in truth except Allaah) a lot, before there comes a separation between that and yourselves, and prompt the one who has reached death to say it.'

Shaykh al-Albaani said:

'From the Fiqh of the hadeeth:

The Hadeeth shows the legislation of prompting the dying person to say the testification of Tawheed, hoping that he will say it and become successful.

The meaning of '.....the one who has reached death....'is the one whose death has now approached him, and he is still in this world where he has obligations, and it is possible that he benefits from the one who prompts him with the Shahahdah, thereby he says it, and becomes from the people of Paradise.

As for prompting him after his death, then along with that being a Bida' which has not been mentioned in the Sunnah, there is also no benefit from this, since he has left the world where he has obligations to the world of recompense, and he does not have the ability to say the Shahahdah, « to warn the one who is alive »

The way to prompt the dying person is to order him to say the Shahahdah. It is mentioned in some books, that you yourself should say it and not order the dying person with it, which is in opposition to the Sunnah of the Prophet -sallAllaahu alayhi wa sallam.'

[Taken from: Silsilah Saheehah : 467 & Ahkam al-Janaiz p. 11-13]

From the Hadeeth of Anas: that the Prophet -sallAllaahu alayhi wa sallam- visited a young boy who was dying, and the Prophet asked him:

How do you feel?' The boy said: 'I swear by Allaah, O Messenger of Allaah, indeed I have hope in Allaah and I fear my sins.' So the Messenger of Allaah said:

«These two things are not combined in the heart of a slave of Allaah at the like of this moment, except that Allaah gives him what he hopes for, and secures him from what he fears.»

[Collected by Tirmidhi and Al-Albaani declared it Hasan Saheeh in Tarheeb no.3383 & in Silsilah Saheehah no. 1051]

Dying while Adhering to the Sunnah

1 - From Mu'tamar bin Sulayman - Rahimahullaah- who said: 'I visited my father while I was heartbroken and he said: 'What is wrong?' I said: 'My friend has died.' He asked: 'Did he die upon the Sunnah?' I answered: 'Yes.' He said: 'Then do not worry about him.'

[Al-Laalkaa'iee 1/67/61]

2 – Imam Malik ibn Anas – Rahimahullaah– (d. 179 A.H.) said:

If a person meets Allaah with the equivalent of the earth in sins, but meets Allaah while upon the 1 T.N. – means he was upon the Sunnah, even though he had many sins, & Allaah knows best.

Sunnah, then he will be in Paradise with the Prophets ,the truthful, the martyrs, the righteous and how excellent are these companions.'

[Dhum al-Kalam wa Ahlihi 5/76-77]

3 – Imam Ahmad –Rahimahullaah– (d. 241 A.H.) said:

Whoever died upon Islaam and the Sunnah then he has died upon all goodness.'

[Seer Alaam an-Nubala (11/296)]

4 – Yahya bin Jafar –Rahimahullaah– said:

If I had the capability to increase the age of Muhammad bin Ismaeel – i.e. al-Bukhari- taken from my age I would have done so, since indeed my death is the death of one man, but his death was the going away of knowledge.'

[Tareekh al-Baghdad 2/24]

5 – From Hasan –Rahimahullaah– who said:

O Ahl-ul- Sunnah be gentle may, Allaah have mercy on you since indeed you are from the fewest in number. '

[Al-Laalkaa'iee 1/57/19]

«6 – Ayoob –Rahimahullaah– said: 'Indeed, I am informed of the death of a man from Ahl-ul-Sunnah and it is as if I have lost a limb.'»

[Al-Laalkaa'iee 1/60/29 & Hileeyah 3/9]

7 - From Sufyaan ath-Thawree - Rahimahullaah- who said :

Show concern for the Ahl-ul- Sunnah with goodness since indeed they are the Ghuraba².² The Hadeeth about Ghuraba From Abdullah bin Masood -Radhi Allaahu anhu- from the Prophet -sallAllaahu alayhi wa sallam- who said:

[Al-Laalkaa'iee 1/64/49]

8 - From Sufyaan ath-Thawree - Rahimahullaah- who said: 'Indeed Islaam began as a strange thing, and it will return as a strange thing as it began, and Tooba (a tree in Paradise) is for the Ghuraba.' It was asked: 'Who are they O Messenger of Allaah?

He answered: 'Those who correct or are righteous when the people are corrupt.'

[Collected by Muslim, Tirmidhi, Ahmad & Saheehah no. 1273]

«And in another narration from Amr bin al Aas - Radhi Allaahu anhu: 'They are the righteous people from amongst many of the evil people, those who disobey the righteous people are more than those who obey them.'»

[Collected by Ahmad, authenticated by Albaani in Saheehah No. 1619]

«If it is conveyed to you that there is a man in the east who is a man upon the Sunnah and another in the west then send Salam to them, with gentleness to them, since the Ahl-ul-Sunnah are few.'»

[Al-Laalkaa'iee 1/64/50]

9 - Imam Ahmad -Rahimahullaah- said at the end of his letter which he sent to Imam Musadad bin Musarhad - Rahimahullaah:

Love the Ahl-ul-Sunnah for what is with them. May Allaah cause us and you to die upon the Sunnah wal Jammah, may Allaah grant us and you to follow knowledge. May Allaah give us and you success in that which He loves and is pleased with.'3

[Tabaqat al-Hanabilah 1/345]

3 T.N. - Ameen.

Dying in other than one's birthplace

From Abdullaah bin Amr -RadhiAllaahu anhumma- who said:

'A man died in Madinah who was from those who had been born there. The Messenger of Allaah prayed upon him then said:

If only he had died in other than his land of birth.'

The people asked: 'Why is that O Messenger of Allaah?'

The Messenger said:

«Indeed, when a person dies in other than his birth land then it is measured from the place of his birth till the place where he died and he will be given that equivalent distance in Paradise.'»

[Collected by Nisa'ee, Ibn Majah, Ahmad and by Albaani in Saheeh Targheeb no. 3134]

Explanation of hadeeth:

In the explanation of Nisa'ee as-Sindhi said:

'Regarding his saying: 'If only he had died in other than his land of birth.'

Perhaps the Messenger -SallAllaahu alayhi wa Salam did not mean by this, 'If only he had died in other than Madinah.'

In fact, what the Messenger meant was, if only he was not from Madinah and was an immigrant to Madinah and he died there.'

[From Hasheeyat as-Sindi ala an- Nisaa'ee]

Preparing for Death

Ibn Rajab al-Hanbali (d.795) - Rahimahullaah- said:

'The greatest of adversities to befall a slave of Allaah in this Dunyaa is death, and what occurs after death is more severe if this slave's path was not towards good.'

So it is obligatory upon the believer to prepare for death and for what occurs after it, he should prepare for it during his healthy state with Taqwaa and doing good actions.

Allaah Azza wa Jal said:

O you who believe! Fear Allaah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allaah. Verily, Allaah is All-Aware of what you do. And be not like those who forgot Allaah (i.e. became disobedient to Allaah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allaah).» [Hashr: 18-19]

[Taken from Tayseer ... p.301]

Remember Death in your Prayer

Farewell Prayer

Allaah Ta'ala says:

«Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All-Knower, All-Aware (of things).»

[Luqman: 34]

From Abu Ayoob al-Ansaari who said: A man came to the Prophet -sallAllaahu alayhi wa sallam- and said: 'Advise me and make it concise.'

So the Messenger said:

‘When you stand to your prayer, then pray as if it is a farewell prayer.’

Do not say something for which you have to apologise tomorrow and do not have a want or hope for what other people have.

[Collected by Ibn Majah, Ahmad and Authenticated by Al-Albaani in Silsilah Saheehah No. 401]

In another wording:

From Ibn Umar who said: ‘A man came to the Prophet -sallAllaahu alayhi wa sallam- and said: O Messenger of Allaah! Give me a statement and make it concise. So the Prophet -sallAllaahu alayhi wa sallam- said to him:

«Pray your prayer, as if it is a farewell prayer, as though you see Allaah and if you cannot see Him, then know that He sees you. Renounce what is in the hands of people and you will live self-sufficiently and beware of that for which you have to make an excuse.»

[Silsilah Saheehah No. 1914]

Eloquent Advice From Abu Ayoob al-Ansaari who said: A man came to the Prophet -sallAllaahu alayhi wa sallam- and said: ‘Advise me and make it concise.’

So the Messenger said:

When you stand to your prayer, then pray as if it is a farewell prayer.

Do not say something for which you have to apologise tomorrow and do not have a want or hope for what other people have.

[Collected by Ibn Majah, Ahmad and Authenticated by Al-Albaani in Silsilah Saheehah No. 401]

Shaykh AbdurRahman as -Sa'adi - Rahimahullaah- said:

'These three pieces of advice are amazing advice. When a slave of Allaah takes them, then his matters become complete and is successful.'

The first advice: includes perfection of the prayer and striving to preform it in the best way. This is done by a person taking account of himself for every prayer which he prays and that he will complete everything which is in the prayer, from the obligations, duties, Sunnah acts, and that he will fulfill the status of al-Ihsaan (perfection) which is the highest level. Which is that he stands to the prayer bringing to attention that he is standing in front of his Lord, and that he is privately discoursing with Him with what he is saying from recitation of the Qur'aan, Dhikr, Dua and humbling himself for Allaah in his standing in the prayer and the Ruku, also in his Sajda and going into the Sajda and coming up from it.

What aids him upon this noble purpose of the prayer: is him preparing himself mentally for this without doubting or laziness of the heart, and bringing to attention in every prayer that it is the final farewell prayer, it is as if he will not pray another prayer after

it.

It is known that a person who bids farewell/departs, strives hard and sacrifices for that with everything he can. He continues to keep company with these beneficial statements (i.e. farewell prayer), strong means, until the matter becomes easy for him, and he becomes accustomed to it.

The prayer which is prayed like this, prevents the person from every low, despicable behavior and encourages every beautiful behavior, due to what it affects him of an increase of Eemaan, light and delight of the heart, and the complete desire for goodness.

As for the second advice: it is protecting the tongue and keeping a check over it.

Indeed, protecting the tongue is the pivot, the tongue is the possessor of the matters of the slave of Allaah.

Therefore, when the slave of Allaah takes possession of his tongue, he takes control over the rest of his limbs, and when his tongue controls him then it cannot fortify him from harmful speech, and his matter will become unbalanced in his Deen and worldly life. If he controls his tongue then he only speaks with that which he knows is benefit for his Deen or his worldly matters.

Also, every speech which has the probability of being contradictory or an excuse then he leaves it, because if he does speak with it, then his speech controls him and he becomes a prisoner of that speech. Perhaps that speech causes a harm to occur for him which he does not have control over and destroys him.

As for the third advice: Is that he accustoms the soul to adhere and attach itself only to Allaah for the matters of his living and his hereafter, so he does not ask except from Allaah, he does not desire except from Allaah's virtue.

He accustoms himself of not having despair for what is in the hands of people, since this despair is a protection. Whoever despairs from something then he is not in need of it.

So, just like he does not ask with his tongue except from Allaah, likewise he does not attach his heart except to Allaah, so he remains a slave of Allaah in reality, secure from servitude to the creation. He becomes freed from being a captive to them, and he gains by that honour and respect. If he attaches himself to the creation he gains humiliation and downfall according to the amount he attaches himself to them.

And Allaah knows best.'

[Bahjatul Qalooob al-Abraar (Hadeeth no. 74) 1/168-169]

From Anas who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

Remember death in your prayer.

Indeed if a person remembers death in his prayer then he will be cautious to make his prayer good, and he will pray the prayer of a person who thinks that he will not be able to pray any other prayer. Be careful of every matter for which you have to make an excuse or apologise for.'

[Collected by Daylami in 'Musnad al- Firdaus' & Al-Albaani graded the Isnad Hasan in Silsilah Saheehah no. 2839]

Shaykh Al-Albaani said:

'Please note: that some Imams of Masajid have become accustomed to ordering the people praying when they begin the prayer with what is mentioned in this Hadeeth by saying: 'Prayer a farewell prayer'. My opinion is that it is okay to say it sometimes, as for taking it as a regular practice then that is an innovation and a Bida'.

[Silsilah Saheehah no. 2839]

Mu'adh bin Jabal -RadhiAllaahu anhu- said: 'O my son, when you pray, pray it as a farewell prayer, do not think that you will be able to return to it ever.

Know o my son that the believer dies between two good matters: goodness that he sent forth [by praying that prayer] and goodness that he delayed [by wanting to pray the next prayer].'

[Zuhud by Imam Ahmad no. 1007 & Hileeyah al-Awaliya 1/233]

Ibn Rajab al-Hanbali -Rahimahullaah- said:

'Indeed a farewell goes to the root more-so than anything else from statements and actions, and this is why the Prophet -sallAllaahu alayhi wa sallam- ordered that the prayer is prayed like it is a farewell prayer, this is because the one who feels that he is saying his final farewell with his prayer is that he perfects it in a complete way.'

[Jamia al-Uloom wal- Hikm 2/114]

Hard Hearts

Muhammad bin Ahmad bin Abu Bakr al-Qurtubi
-Rahimahullaah- (d.671 A.H.) said:

*'The scholars – may Allaah have mercy upon them- have said:
'There is nothing more beneficial for the hearts than visiting
graves, especially if the hearts are hard. Therefore, it is upon
the person who has a hard heart to treat it with four things:*

1 - Leaving that what a person is upon, by attending gatherings of knowledge with admonitions and reminders, and fear-inspiring, and encouragement, and news of the righteous people, since indeed in this, there is that which causes the hearts to soften and be useful in the heart.

2 - Remembrance of death, so one should remember a lot that which destroys pleasures, and separates people, and causes boys and girls to become orphans.

The scholars said: 'Therefore, remembering death deters from sinning, and soften a hard heart, and takes away the delight of the Dunyaa, and lessen the problems in the Dunyaa.

To witness a dying person, indeed seeing a dying person, and witnessing his state of unconsciousness, pains of death and his agony of death and reflecting upon that scene after his death, hinders a person from the pleasures of his soul, and cast away the anxiety and grief from the hearts, and prevent the eyelids from sleep, and the body from rest. And pushes forth to do good actions,

and an increase in effort and exertion.'

[Taken from: 'Kitaab at-Tadkheerah bihawaal al-Mowta wal Amoor al-Akhirah' by Qurtubi Vol. 1 p.132]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.



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“Every soul shall taste death,”

— Aal-‘Imraan: 185

