

DEATH

التفكر في الموت

PONDERING OVER DEATH

DEATH IS INEVITABLE (الموت حتم لازم)

Just as life is one of the signs of Allaah, so too death is another sign, the opposite of life, which is no less wondrous.

كَيْفَ تَكْفُرُونَ بِاللَّهِ

{How can you disbelieve in Allaah?

وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

Seeing that you were dead and He gave you life.

ثُمَّ يُمِيتُكُمْ

Then He will give you death,

ثُمَّ يُحْيِيكُمْ

then again will bring you to life [on the Day of Resurrection].

ثُمَّ إِلَيْهِ تُرْجَعُونَ

And then unto Him you will return.}

(Al-Baqarah, [002]: 028)

Thinking about this *Aayah* means thinking about one of the wonders of Allaah's [s] creation which points to the great power of Allaah [az].



Death is inevitable for every living creature; there is no escape from it, as Allaah (az) says:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

{... Everything will perish save His Face.

لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

His is the Decision, and to Him you [all] shall be returned.}

(Al-Qasas, [028]: 088)

كُلُّ مَنْ عَلَيْهَا فَانٍ

{Whatsoever is on it [the earth] will perish.

وَيَبْقَى وَجْهُ رَبِّكَ

And the Face of your Lord will remain forever,

ذُو الْجَلَالِ وَالْإِكْرَامِ

full of Majesty and Honour.}

(Ar-Rahmaan, [055]: 026-027)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

{Everyone shall taste death.

وَإِنَّمَا تُوفَّوْنَ أَجْرَكُمْ يَوْمَ الْقِيَامَةِ

And only on the Day of Resurrection shall you be paid your wages in full.

فَمَنْ زُخِرَ عَنِ النَّارِ

And whoever is removed away from the Fire



وَأُدْخِلَ الْجَنَّةَ

and admitted to Paradise,

فَقَدْ فَازَ

he indeed is successful.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

The life of this world is only

مَتَاعُ الْغُرُورِ

the enjoyment of deception [a deceiving thing].}

(Aal-'Imraan, [003]: 185)

Allaah consoled His Messenger with the news (وَأَسَى) that death was His law decreed for His creation (سنته في خلقه):

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ

{And We granted not to any human being immortality before you [O' Muhammad];

أَفَإِن مَّتَّ فَهُمْ الْخَالِدُونَ

then if you die, would they live forever?}

(Al-Anbiyaa', [021]: 034)

Death is inevitable for humans and Jinn.



If anyone were to have been saved from death, the best of Allaah's creation - Muhammad (p) - would have been saved from it:

إِنَّكَ مَيِّتٌ

{Verily, you [O' Muhammad] will die,

وَأِنَّهُمْ مَّيِّتُونَ

and verily, they [too] will die.}

(Az-Zumar, [039]: 030)

THE EFFECT OF REMEMBERING DEATH ON REFORMING PEOPLE (أثر تذكر الموت في)

(إصلاح النفوس)

Remembering death has a great impact on reforming and disciplining people. That is because people are influenced by this world and its delights, so they hope to live long in this world. They may be inclined towards sin and disobedience, and they may fall short in obedience. But if death is always on a person's mind, then this world will become less significant in his sight and that will make him strive to reform himself and put right whatever is wrong in his case.

It is narrated by Al-Bayhaqi in Shu'ab al-Eemaan, Ibn Hibbaan in his Saheeh and by Al-Bazaar in his Musnad with a *Hasan Isnaad* that Anas ibn Maalik (r) related:

"The Messenger of Allaah (p) said:

" أَكثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ: الموت ،

'Remember often the destroyer of pleasure, death,

فإنه لم يذكره في ضيق من العيش إلا وسَّعه عليه ،

for no one remembers death in times of hardship but that makes him feel better,

ولا ذكره في سعة إلا ضيَّقها "

and no one remembers death in times of ease but that restrains him.""

[Saheeh' al-Jaami' as-Sagheer, 1/388, Hadeeth no. 1222.]



According to a Hadeeth narrated by At-Tabaraani in Al-Awsat, Aboo Na'eem in Al-Hilyah, Al-Haakim in Al-Mustadrak and others, 'Ali (r) reported that the Messenger of Allaah (p) said:

"أتاني جبريلُ ، فقال :

'Jibreel (Gabriel) came to me and said,

يا محمدُ عِشْ ما شئتَ

"O' Muhammad, live as long as you like,

فإنك ميِّتٌ ،

for you are going to die.

وأحبِّ ما شئتَ ،

Love whomever you want,

فإنك مُفارقُهُ ،

for you are going to leave them.

واعملْ ما شئتَ

Do whatever you want,

فإنك مجزِيٌّ به ،

for you are going to be requited for it.

واعلمْ أنَّ شَرَفَ المؤمنِ قيامُهُ بالليلِ ،

Know that the honour of the believer is his standing in prayer at night,

وعِزُّهُ استغناؤُهُ عن الناسِ "

and his pride is in his independence from the people. ""

[Silsilat al-Ahaadeeth as-Saheehah, 2/505, Hadeeth no. 831.]



In Saheeh Al-Bukhaari it is narrated from Ibn 'Abbaas (r) that the Prophet (p) said:

"أَعُوذُ بِعِزَّتِكَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، الَّذِي لَا يَمُوتُ ،

"A 'oodhu bi 'izzatika alladhi laa ilaaha illaa anta allaadhi laa yamoot, wal-ins wal-jinn yamootoon

(I seek refuge in Your Glory, besides Whom there is no other god and Who never dies,

وَالجِنَّ وَالْإِنْسُ يَمُوتُونَ"

wal-ins wal-jinn yamootoon

whereas men and jinn will die)."

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'Abdullaah [r] reported that Umm Habiybah [r], the wife of Allah's Apostle (ﷺ), said:

"اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"O Allaah! Enable me to derive benefit from my husband, the Messenger of Allaah (ﷺ),

وَبِأَبِي أَبِي سُفْيَانَ وَبِأَخِي مُعَاوِيَةَ ."

and from my father Aboo Sufyaan and from my brother Mu'aawiyah

(i.e. long good lives of all three)."

قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Allaah's Apostle (ﷺ) said:

"قَدْ سَأَلْتَ اللَّهَ لِأَجَالٍ مَضْرُوبَةٍ

"You have asked Allaah regarding durations of life already set/ fixed terms,

وَأَيَّامٍ مَعْدُودَةٍ

and counted days,



وَأَرْزَاقٍ مَّقْسُومَةٍ

and ordained provisions/ sustenance that are already divided/ fixed.

لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حِلِّهِ

Allaah would not do anything earlier before its due time,

أَوْ يُؤَخِّرَ شَيْئًا عَن حِلِّهِ

or He would not delay anything beyond its due time.

وَلَوْ كُنْتَ سَأَلْتَ اللَّهَ أَنْ يُعِيدَكَ مِنْ

And if you were to ask Allaah to provide you refuge from

عَذَابِ فِي النَّارِ

the torment of the Hellfire,

أَوْ عَذَابِ فِي الْقَبْرِ

or from the torment of the grave,

كَانَ خَيْرًا وَأَفْضَلَ . "

it would have good and better..."

(Saheeh Muslim)

It is narrated that a woman complained to 'Aa'ishah [r] of the hardness in her heart. She said to her:

"أكثرني من ذكر الموت يرق قلبك"

"Remember death often, for that will soften your heart."

ففعلت ذلك فرق قلبها.

She did that, and her heart was softened. [ابن أبي الدنيا بإسناده]



It was the habit of the righteous to remind themselves about death and to preach to the people about it.

In one of the lessons preached by the great Sahaabiy Aboo-Dardaa' [r], he said:

"أضحكني ثلاث ،

"Three things make me smile,

وأبكاني ثلاث ،

and three things make me weep.

أضحكني

(The things that) make me smile (are):

مؤمل الدنيا

The man who has great hopes in this world

والموت يطلبه ،

whilst death is seeking him,

وغافل ليس بمغفول عنه ،

the one who ignores death but it does not ignore him,

وضاحك بملء فيه ،

and the one who laughs out loud

وهو لا يدري أأرضى الله أم سخطه؟! .

but he does not know whether Allaah is pleased with him or angry.



وأبكاني

(The things that) make me weep (are):

فراق الأحبة محمد صلى الله عليه وسلم وحزبه ،

Departing from Muhammed (p) and his Companions,

وهول المطلع عند غمرات الموت ،

the terrifying moments at the point of death,

والوقوف بين يدي الله ،

and standing before Allaah

يوم تبدو السريرة علانية ،

on the Day when all secrets will be made known

ثم لا يدري إلى الجنة أو إلى النار "

and not knowing whether one is heading for Paradise or for Hell."

[رواه أحمد في الزهد وأبو نعيم في الحلية وغيرهما]

Aboo-Dardaa' said:

"من أكثر ذكر الموت قل فرحه ،

"Whoever remembers death often, his joy will be reduced

وقل حسده "

and his envy will be reduced."

[Kitaab az-Zuhd by Ibn al-Mubaarak; see the end of the book Zawaa'id Kitaab az-Zuhd, its narrator is Na'eem ibn Hamaad, p. 37.]



Ibn al-Mubaarak [r] mentioned that Saalih al-Murri (صالح المُرِّي) used to say,

" إن ذكر الموت إذا فارقت ساعة "

"If I cease to remember death for a moment,

فسد على قلبي "

my heart goes corrupt."

[Az-Zuhd war-Raqaa'iq by Ibn al-Mubaarak, p. 88.]

Al-Hasan Al-Basari (الحسن البصري) [r] said:

" مَا رَأَيْتُ يَقِينًا لَا شَكَّ فِيهِ "

"I have never seen anything that is so **certain** with no doubt in it (i.e. death),

أَشْبَهَ بِشَكِّ لَا يَقِينَ فِيهِ "

which is more similar to being **doubted** (by people), (who) have no certainty in it -

" مِنَ الْمَوْتِ "

than death'.

(كتاب اليقين لابن أبي الدنيا، ص(20).)

I.e. Is there anyone who doesn't believe in death? Yet it is dealt in our hearts with uncertainty.



Ad-Daqqaaq (الدقاق) [r] said:

" من أكثر ذكر الموت أكرم بثلاثة :

"Whoever remembers death often will be honoured with three things:

تعجيل التوبة ،

He will hasten to repent;

وقناعة القلب ،

He will be content with his lot;

ونشاط العبادة ،

And he will have energy for worship.

ومن نسى الموت عوجل بثلاثة :

Whoever forgets about death, three things will happen to him:

تسويق التوبة ،

He will delay repentance;

وترك الرضا بالكفاف،

He will not be content with what he has;

والتكاسل في العبادة "

And he will be lazy when it comes to worship. "

[Tadhkirat al-Qurtubi, p. 9.]



Imaam Al-Qurtubi [r] related that the scholars (may Allaah have mercy on them) said that remembering death (تذكر الموت) :

- Deters one from sin (يردع عن المعاصي);
- Softens the hard heart (يلين القلب القاسي);
- Stops one from delighting in this world (يذهب الفرح بالدنيا);
- And makes disasters look bearable (ويهون المصائب). [Tadhkirat al-Qurtubi.]

Imaam Al-Qurtubi [r] also said:

" اعلم أن ذكر الموت يورث

"Know that remembrance of death results in

استشعار الانزعاج عن هذه الدار الفانية ،

feeling discontent with this temporary life

والتوجه في كل لحظة إلى الدار الآخرة الباقية "

and every moment focusing on the eternal life of the Hereafter."

[Tadhkirat al-Qurtubi, p. 8.]



A poet said:

يا مقيماً قد حان منه رحيل

"O you who feel so settled in this world,

بعد ذاك الرحيل يوم عصيب

after this ease will come a very hard Day.

إن للموت سكرة فارتقبها

Death brings agony so watch for that,

لا يداويك إن أتتك طيب

no doctor could help you when that begins.

كم تواني حتى تصير رهيناً

How much you delay until you become a prisoner (of your sin),

ثم تأتيك دعوة فتجيب

then comes the call (of death) and you answer.

وتذكر يوماً تحاسب فيه

Remember the Day when you will be brought to account.

إن من يذكر الممات ينيب

The one who remembers death should turn back to Allaah.

ليس من ساعة من الدهر إلا

There is no moment of your life



للمنايا عليك رقيب

When death is not watching and waiting,

كل يوم ترميك بسهم

Every day it aims an arrow at you.

إن تحظى يوماً فسوف تصيب

If it misses you one day, soon it will hit you."

Another poet said:

تزود من الدنيا فإنك لا تدري

"Take provision from this world, for you never know -

إذا جن ليل هل تعيش إلى الفجر

when night comes, will you live until morning?

فكم من عروس زينوها لزوجها

How often has a bride been adorned for her husband,

وقد أخذت أرواحهم ليلة القدر

when it has been decreed on Laylat al-Qadr that their souls will be taken that year?

وكم من صغار يرجى طول عمرهم

How often has a young man hoped for a long life,

وقد أدخلت أرواحهم ظلمة القبر

then his soul has entered the darkness of the grave?

وكم من سليم مات من غير علة

How many healthy people have died without illness?



وكمن من سقيم عاش حيناً من الدهر

And how many chronically sick people have lived for years?

وكم من فتى يمسي ويصبح لاهياً

How often have young people spent day and night in play,

وقد نسجت أكفانه وهو لا يدري

when their shrouds have already been prepared for them, but they do not know?

وكم من ساكن عند الصباح بقصره

How many of those who started the day dwelling in palaces,

وعند المساء قد كان من ساكن القبر

have ended up dwelling in the tomb by nightfall?

فكن مخلصاً واعمل الخير دائماً

Be sincere, and always do good...

لعلك تحظى بالمشوبة والأجر

Maybe you will earn the reward.

وداوم على تقوى الإله فإنها

Always fear Allaah, because

أمان من الأهوال في موقف الحشر

that will be your protection from the horrors in the place of gathering."

