

DEATH

وَقْتُ الْمَوْتِ

THE TIME OF DEATH: THE RIGHTEOUS SOUL

تخيير الأنبياء عند الموت (THE PROPHETS WERE GIVEN A CHOICE AT THE TIME OF DEATH)

When the time of death came for the Prophets [as], Allaah showed them the great reward that was stored for them with Him. Then Allaah gave them the choice of staying in this world or moving to that great position. Undoubtedly every Messenger preferred the eternal blessing. This happened to our Messenger [p] too - he was given the choice and he made his choice.

"The Messenger of Allaah (p) used to say, and it is true:

عَائِشَةُ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ:

'Aa'ishah [r], the wife of Allaah's Apostle [p] reported:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَاحِحٌ:

The Messenger of Allaah [p] used to say when he was well:

" إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ

'No Prophet ever died

حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ

until he had been shown his place in Paradise,



ثُمَّ يُخِيرُ .

then given the choice.'

قَالَتْ عَائِشَةُ:

'Aa'ishah [r] said:

فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

So when Allaah's Messenger (ﷺ) was about to leave the world,

وَرَأْسُهُ عَلَيَّ فَخِذِي

and his head was on my thigh,

غُشِيَ عَلَيْهِ سَاعَةً،

he fell unconscious for a while,

ثُمَّ أَفَاقَ .

then he woke up.

فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ،

He stared at the ceiling,

ثُمَّ قَالَ: "اللَّهُمَّ الرَّفِيقَ الْأَعْلَى" .

then he said, 'O' Allaah, with the highest companions...'

قَالَتْ عَائِشَةُ، قُلْتُ:

'Aa'ishah [r] narrated: I said,

إِذَا لَا يَخْتَارُنَا .

'He is not choosing us,'



قَالَتْ عَائِشَةُ:

‘Aa’ishah [r] said:

وَعَرَفْتُ الْحَدِيثَ

“And I knew the (above) Hadeeth

الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ

which he had narrated to us when he was healthy,

فِي قَوْلِهِ

in which he said:

" إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ

“No Prophet dies

حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

until he sees his abode in Paradise,

ثُمَّ يُخَيَّرُ . "

he is then given a choice.”

قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرُ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘Aa’ishah [r] said: "Those were the last words that the Prophet (p) spoke,

قَوْلُهُ " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى "

when he said: 'O' Allaah, with the highest companions. "

[Saheeh Muslim]



In another narration we find:

عَنْ عَائِشَةَ، قَالَتْ:

‘Aa’ishah [r] narrated:

"كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ

“I used to hear (from the Prophet) that no Prophet dies till he is given the option to select

بَيْنَ الدُّنْيَا وَالْآخِرَةِ،

either the worldly life or the life of the Hereafter.

فَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ

I heard the Prophet (ﷺ) in his fatal disease,

وَأَخَذَتْهُ بُحَّةٌ يَقُولُ:

with his voice becoming hoarse, saying,

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

{... then they will be in the company of those on whom Allaah has bestowed His Grace,

مِّنَ النَّبِيِّينَ

of the Prophets,

وَالصَّادِقِينَ

the *Siddiqoon* [those followers of the Prophets who were first and foremost to believe in them, like Aboo Bakr As-Siddeeq],

وَالشُّهَدَاءَ

the martyrs,



وَالصَّالِحِينَ

and the righteous.

وَحَسُنَ أَوْلِيكَ رَفِيقًا

And how excellent these companions are!}}

(An-Nisaa', [004]: 069)."

She said:

فَظَنَنْتُ أَنَّهُ خَيْرٌ.

"And I thought that he had made his choice that day."

(Saheeh Al-Bukhaari)

THE BELIEVER'S JOY AT MEETING HIS LORD (فَرَحَ الْمُؤْمِنِ بِلِقَاءِ رَبِّهِ)

When the angels of the Most Merciful come to the believing slave with glad tidings from Allaah, his joy and happiness are apparent (بالبشرى من الله ظهر عليه الفرح والسرور). But in the case of the *Kaafir* and evildoer (الفاجر), his distress (يظهر عليه الضيق), grief (الحزن) and exhaustion (التعب) are obvious.

Therefore, when the believing slave is dying, he longs to meet Allaah (يشتاق إلى لقاء الله), but the disbeliever or evildoer does not want to meet Allaah (والعبد الكافر أو الفاجر يكره لقاء الله تعالى).



Anas ibn Maalik [r] narrated from 'Ubaadah Ibn As-Saamit that the Prophet (p) said:

" مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ،

"Whoever loves to meet Allaah, Allaah loves to meet him,

وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ."

and whoever hates to meet Allaah, Allaah hates to meet him."

قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنَكْرَهُ الْمَوْتَ.

'Aa'ishah or one of his wives said, "We do not like death."

قَالَ: " لَيْسَ ذَاكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ

He said, "That is not what I meant. But when the believer is dying,

بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ،

he is given glad tidings of the pleasure and honouring of Allaah,

فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ،

so there is nothing dearer to him than what lies ahead of him.

فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ،

So he loves to meet Allaah and Allaah loves to meet him.

وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ،

But when the Kaafir is dying, he is given the tidings of Allaah's punishment and torment,

فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ،

so that nothing is more hated by him than what lies ahead of him.

كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ ."

So he hates to meet Allaah and Allaah hates to meet him."



[Bukhaaree, Kitaab ar-Riqaaq, Baab man ahabba liqaa' Allaah ahabba Allaah liqaa 'ahu.

See Fath al-Baari, 11/357.]

Hence the righteous person asks the people who are carrying him to hasten in bringing him to his grave, because he is longing for the blessings, (شوقاً منه إلى النعيم) whilst the sinner cries out bewailing the fate to which he is going (بينما العبد الطالح ينادي بالويل من المصير الذاهب إليه).

WHITE FACES

According to the Hadeeth of Al-Baraa' ibn 'Aazib [r], the Messenger (p) said:

"إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا،

"When the believing slave is about to depart this world

وإِقْبَالَ مِنَ الْآخِرَةِ،

and move to the Hereafter,

نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ،

angels come down to him from the heavens,

بِیضِ الْوُجُوهِ،

with white faces;

كَأَنَّ وُجُوهُهُمُ الشَّمْسُ،

It is like their faces are the sun...

[Ahkaam al-Janaa'iz; p. 59, Shaykh Naasiruddin al-Albaani [r].

Shaykh Naasiruddin al-Albaani [r] compiled all the narrations of this Hadeeth and combined them into one version comprising all the additional phrases which were narrated in all the various Saheeh Isnaads. See Ahkaam al-Janaa'iz; p. 59. He attributed it to Aboo Dawood (2/281), Al-Haakim (1/27-40), At-Tayaalisi (no. 753), Ahmad, (4/287, 288, 295, 296 - this version was narrated by him), Al-Aajirri in Ash-Shari'ah (367-370). Al-Haakim said: (It is) Saheeh according to the conditions of the two Shaykhs (i.e., Bukhaaree and Muslim), and Ad-Dhahabee agreed with him, and it is as they



said. It is classed As-Saheeh by Ibn al-Qayyim in 'Alaam al-Muwaqqi 'een (1/214) and Tahdheeb as-Sunan (4/337), where he narrated that it is classed as Saheeh by Aboo Na'eem and others.]

A SCENTED, AROMATIC SHROUD

The Prophet [p] said:

"معهم كفن من أكفان الجنة ،

“They bring with them a shroud from Paradise

وحنوط من حنوط الجنة...”

and aromatics (for embalming) from Paradise...”

[Ahkaam al-Janaa'iz; p. 59, Shaykh Naasiruddin al-Albaani [r].]

Not only will the soul come out easily, but as mentioned previously, it will be emitting a fine fragrance of musk, a musk unlike any scent smelt in this world, an aroma out of this world. In most instances it will be only smelt by the angels although, as has been stated previously, there are reports of how bodies of many Muslim martyrs have been reported to smell of a musk out of this world. Just as they fragranced their tongues with the remembrance of Allah, the One Worthy of Mention, so too will Allah fragrance their souls with a heavenly aroma of musk.

AS FAR AS THEY EYE CAN SEE

The Prophet [p] said:

"...حتى يجلسوا منه مدَّ البصرِ...”

“...and they sit in front of him as far as the eye can see...”

[Ahkaam al-Janaa'iz; p. 59, Shaykh Naasiruddin al-Albaani [r].]



GLAD TIDINGS FOR THE BELIEVER

The Prophet [p] said:

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ:

Then the Angel of Death [as] comes and sits at his head, and says,

"أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ..."

'O' good soul

وفي رواية: "...المطمئنة،

(according to one report, '...O' peaceful soul),

اخرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ..."

come out to forgiveness from Allaah and His pleasure.'...

[Ahkaam al-Janaa'iz; p. 59, Shaykh Naasiruddin al-Albaani [r].



Aboo Hurayrah [r] narrated that the Messenger of Allaah [p] said:

"الْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ"

"The deceased is attended by the angels.

فَإِذَا كَانَ الرَّجُلُ صَالِحًا، قَالُوا:

If he was a righteous man, they say,

"اخْرُجِي أَيُّهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ"

'Come forth, O' good soul which was in a good body.

اخْرُجِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ

Come forth praiseworthy, and receive the glad tidings of rest and provision,

وَرَبِّ غَيْرٍ غَضَبَانَ."

and a Lord Who is not angry.'

فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ

They continue to say this

حَتَّى تَخْرُجَ

until it comes out,

[Ibn Maajah. Shaykh Naasir classed it as Saheeh in Saheeh al-Jaami' as-Sagheer, 2/169.]



Allaah (az) says:

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا}

{Verily, those who say: 'Our Lord is Allaah [Alone],' and then they stand firm,

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ

on them the angels will descend [at the time of their death] [saying]:

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

'Fear not, nor grieve!

وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

But receive the glad tidings of Paradise which you have been promised!

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

We have been your friends in the life of this world and are [so] in the Hereafter.

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ

Therein you shall have [all] that your inner-selves desire,

وَلَكُمْ فِيهَا مَا تَدْعُونَ

and therein you shall have [all] for which you ask.

{نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ}

An entertainment from [Allaah], the Oft-Forgiving, Most Merciful.}

(Fus-silat, [041]: 030-032)

This descent (of the angels) (التنزل) - according to a group of leading *Mufasssireen*, including Mujaahid and As-Suddi - happens at the time of death (الاحتضار). [Tafseer Ibn Katheer, 6/ 174.]



Undoubtedly at the point of death, man is in a difficult state in which he fears what lies ahead of him and he fears for those whom he is leaving behind. So the angels come to reassure him concerning what he is anxious about and to put his mind at rest. They tell him, do not worry about the future in *Al-Barzakh* and in the Hereafter, and do not grieve for those whom you are leaving behind, your family and children, or debts. Rejoice in the greatest glad tidings (بالبشرى العظيمة),

So long as a person is devoted to Allaah Alone, Allaah will always take care of him, especially at times of difficulty, one of the hardest of which is this situation (i.e., dying).

THE SOUL DEPARTS LIKE A DROP OF WATER

The Prophet [p] said:

"...فَتَخْرُجُ تَسِيلًا"

"...Then it comes out

كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ،

like a drop of water from the mouth of a jug,

فَيَأْخُذُهَا..."

and they take it..."

[Ahkaam al-Janaa'iz; p. 59, Shaykh Naasiruddin al-Albaani [r].



THE EYES FIXATE

When the soul is being taken out, the eyes face a certain fixed direction as the eyes follow the soul.

In a video in which an Imaam passes away giving a talk, we can see the eyes fixate:



This is a phenomenon, the reality of which people without Eemaan fail to understand and explain, regardless of how much they may have excelled in worldly sciences. But once again, Islaam provides the most clear, precise, true and accurate answer.

Aboo Hurayrah (أَبُو هُرَيْرَةَ) [r] reported that Allaah's Messenger (صلى الله عليه وسلم) said:

" أَلَمْ تَرَوْا الْإِنْسَانَ إِذَا مَاتَ

“Did you not see when the man died

شَخَصَ بَصْرُهُ ” .

and his eyes were fixedly open?”

قَالُوا: "بَلَى" .

They said: “Yes”.

قَالَ:

He (the Prophet [p]) said:

" فَذَلِكَ حِينَ يَتَّبِعُ بَصْرُهُ نَفْسَهُ " .

“It is due to the fact that when (the soul leaves the body) his eyesight follows the soul”.

(Saheeh Muslim, 921a)



If the eyes are payed special attention to in the above mentioned video, the words of the Prophet's (peace be upon him) are self-evident.

WHILE REMEMBERING ALLAAH

'Abdullaah Ibn 'Abbaas (ابن عَبَّاسٍ) [r] said:

لَمَّا حُضِرَتْ بِنْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَغِيرَةٌ

"When a young daughter of the Messenger of Allaah [p] was dying,

فَأَخَذَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

the Messenger of Allaah [p] picked her up

فَضَمَّهَا إِلَى صَدْرِهِ

and held her to his chest,

ثُمَّ وَضَعَ يَدَهُ عَلَيْهَا

then he put his hand on her,

فَقَضَّتْ وَهِيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

and she died in front of the Messenger of Allaah [p].

فَبَكَتْ أُمُّ أَيْمَنَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Umm Ayman wept and the Messenger of Allaah [p] said:

"يَا أُمَّ أَيْمَنَ!

'Oh Umm Ayman!

أَتَبْكِينَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَكَ".

Do you weep while the Messenger of Allah is with you?'



فَقَالَتْ: "مَا لِي لَا أَبْكِي

She said: 'Why shouldn't I weep

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي؟!"

when the Messenger of Allaah is weeping?!"

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

So the Messenger of Allaah said:

"إِنِّي لَسْتُ أَبْكِي،

"Verily, I am not weeping,

وَلَكِنَّهَا رَحْمَةٌ."

rather it is compassion.'

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Then the Messenger of Allaah [p] said:

"الْمُؤْمِنُ بِخَيْرٍ عَلَى كُلِّ حَالٍ،

'The believer is fine whatever the situation;

تُنزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ

even when his soul is being pulled from his body

وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ."

and he praises Allaah, the Mighty and Sublime."

(Sunan an-Nasaa'iy, 1843. Hasan [Daarussalam])



This is because such people were used to calling upon Allaah (the All-Hearing) within both their obligatory and supererogatory acts of worship, as they undertook the command of their Lord,

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O you who have believed, remember Allaah with much remembrance.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

And exalt Him morning and afternoon.”

(Al-Ahzaab, [033]: 041-042)

As you called upon Allah throughout the night and day,

He showed you the right way,

Enlightened your heart with light...

So you realised the truth within ignorance's night.

So begin to remember Him first,

And in this way quench your spiritual thirst,

So that when death comes your way,

You'll be remembering your Lord incessantly too on that hard day.

Light upon light,

Fragrance upon fragrance,

And His unmatched Grace...



NOT EVEN FOR THE TWINKLE OF AN EYE

Al-Baraa' Ibn 'Aazib [r] narrated that the Prophet [p] said:

"فَإِذَا أَخَذَهَا

“When he (i.e., the Angel of Death) takes it (that soul),

لَمْ يَدْعُوهَا فِي يَدِهِ

they (the angels) do not leave it in his hand

طَرْفَةَ عَيْنٍ

even for a twinkle of an eye,

حَتَّى يَأْخُذُوهَا

before they take it

فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ،

and put it in that shroud

وَفِي ذَلِكَ الْحُنُوطِ،

and that embalming perfume."

فَذَلِكَ قَوْلُهُ تَعَالَى:

This is what Allaah (az) says:

{تَوَفَّيْتَهُ رُسُلُنَا

{ ...Our messengers [angel of death and his assistants] take his soul,

وَهُمْ لَا يُفْرِطُونَ}

and they never neglect their duty.}

(Al-An'aam, [006]: 061)



ويُخْرَجُ مِنْهَا

There comes forth from it (a fragrance)

كَأَطْيَبِ نَفْحَةِ مِسْكِ

like the finest musk

وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ."

to be found on the face of the earth.

[Ahkaam Al-Janaa'iz., Al-Albaaniy [r]; A Saheeh Hadeeth on the conditions of both Shaykhs.]

EVERY ANGEL BETWEEN THE HEAVEN AND THE EARTH

Al-Baraa' Ibn 'Aazib [r] narrated that the Prophet [p] said:

"حَتَّى إِذَا خَرَجَتْ رُوحُهُ

"...until when his soul comes forth,

صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ،

every angel between heaven and earth sends blessings on it,

وَكُلُّ مَلَكٍ فِي السَّمَاءِ..."

and every angel in heaven ..."

[Ahkaam Al-Janaa'iz., Al-Albaaniy [r]; A Saheeh Hadeeth on the conditions of both Shaykhs.]

