

Death, The final moments

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4 Rabee Al-Thani 1431h

19 March 2010

In the name of Allah most gracious most Merciful

All thanks be to **Allah**, we seek His support and His forgiveness. We fortify our selves with Allah against evil within our selves and against the sins of our deeds. This who is guided by Allah is truly guided, and this who is misguided by Allah will not find a guide.

I testify that there are no other Gods but Allah, with no associates or partners, all belongs to Him, all thanks are to Him, He gives life and brings death, and He has power upon every thing. I testify that Muhammad is His slave and His messenger, and he is the best of all of **Allah's** creations; and that he is the most cherished to **Allah**, May peace and prayers be upon him, and upon his purified family. Please God, grant your satisfaction to all his companions and those who follow him, and those after them who follow him with perfection and kindness to the last day in this worldly life, and make us amongst them to be included into your mercy, You are the most merciful.

Dear brothers in faith, the most truthful of all talk is the book of **Allah**, and the best guidance is the guidance of Muhammad ppbu the son of Abdul-Allah. And the worst of deeds are innovations in the faith and each innovation in the faith is a heresy, and each heresy is a misguidance, and each misguidance is in hellfire. May **Allah** protect us and you from hellfire, and protect us all from all which may bring closer to hellfire either in words or deeds. We ask **Allah** for paradise and all that brings closer to it in words or deeds.

It is a decisive moment in the life of each individual human being. A moment upon which depends his or her future, either a future of an everlasting happiness after which there will never ever be misery. Or it is going to be an everlasting misery; and there will never ever be happiness afterward. A moment about which **Allah** says in His honored book: **{Why, then, when (the soul) comes up to the throat (when dying) (83) And you are at that moment watching (84) -**

And We are closer to him than you are, but you do not see (85) Why then, if you are not in bondage (unto Us), (86) Do you not force it back, if you are truthful? (87) Thus if he amongst the close group, (88) Then breath of life, and fragrance, and a Garden of delight. (89) And if he is of those on the right, (90) Then (the greeting) "Peace be unto you" to those of the right. (91) But if he is of the rejecters, the disbelievers, the wrong doers (92) then the welcome will be boiling liquid (93) and roasting at hell-fire. (94) Indeed, this is certain truth. (95) Therefore (O Muhammad) praise the name of your Lord, the Tremendous. (96)} 56:83-96.

Those are the verses which describe the end of life of man kind. People are classed into three groups, one group is given the good news of life and fragrance and the Garden of Eden. And the second group who is given the good news of peace and safety, and the third type, and may **Allah** protects us from being amongst them, who will settle into hellfire. Those are moments when man will experience the struggles of death. Those struggles are so hard; that to the faithful they will be as penance and atonement for his or her sins. Or those struggles can be the start of the journey of misery that awaits him or her as a punishment for his or her disbelief and stubbornness. If one human being was meant to be spared or pardoned the struggling moments of death then surely the messenger ppbu would have been that human. Aesha said that the messenger ppbu had a bowl of water into which he dipped his hand into the water and wiped off his face and used to say: “() No God but Allah. Death has some struggling moments”. Yet, he was the one whose past and future sins were forgiven, he was burdened with this anguish and agony up to the point that Fatimah his daughter felt sorry for him and said: “O my father, what distress and pain he is in”. He said to her: **{your father will have no distress after today}**.

Despite all this pain and agony, the messenger ppbu gave his advice. It showed how much this great soul of his cared for his nation, and how full his heart was with mercy and caring for his followers. His final testimony in his final moments was: “the prayer, the prayer, and what ever you own through faith”. It is at the final moments that men differ. During the dying moments and gargling of the spirit, remember to say the testimony of faith “No God but Allah ” which can easily be said now, but at the moment of death would be so difficult. The lucky one is that who is made to be lucky by Allah. Allah says: **{Allah confirms those who have faith by firm words in this worldly life and in the**

Hereafter, and Allah sends wrong-doers astray. And Allah does what He will.} 14:27.

At Abu-Baker's death bed, his daughter Aeshah was overwhelmed and recited some poems. He said: "instead, my daughter, you should recite from the Koran: **{And the agony of death comes with the truth. (And it is said unto him): This is that which you have always wanted to avoid}** 50:19". Then he said to Aeshah: "See those two shirts of mine, wash them, and use them as shroud for me. The living is more deserving of the new than the dead".

When Omar ebn Al-Khattab was stabbed he was approached by Ebn Al-Abbass who said: "Prince of the faithful, you have become a Muslim when people became infidels. And you fought with the messenger ppbu when people let him down. And no two could have a disagreement about you. And the messenger was pleased with you when he died. And you have been killed as a martyr." Omar said: "can you repeat all you said?" and he did. Then Omar said: "the arrogant and big headed one is this whom you make him to be big headed. I swear by almighty Allah, if I owned from where the sun rises to where it sets, I would pay it all to avoid the trauma and chock of this exit".

Imam Ali pbu he was stabbed by Ebn-Sabaa () at his dying moments, when he regained conscious he used to ask: what was done to the man who stabbed me? They said: "We have him". He said: "feed him out of my food, and give him to drink out of my drink. If I live I'll decided what comes of him. And if I die then make it easy on him, just one blow and no more." Then he told them what to do about himself, he told Al-Hassan to give him his final wash (*Ghosl*) and said: "do not exaggerate in the wrapping shroud, I heard the messenger ppbu say: **{do not exaggerate in the shroud, for it will be taken off quick enough}**. And walk with me not too fast and too slow. If what is to come is good for me, then you won't keep me too long from it. And if what is to come is bad, then it will be like you throw me off your shoulders"

Mouawyah at his death said: "Set me up" and they did. He uttered the name of **Allah**, and praised **Allah**; then he cried. He talked to himself saying: "Now Mouawyah you remember your **God** when you are destroyed and knocked down. Shouldn't this have been better during the freshness of youth". Then he cried and say: "**God**, have mercy on a disobedient old man, with a hard heart, God, clear the stumble, and forgive the slip, and be gracious and generous with your

forgiveness upon one who begged no one other than you, and put a trust into no one but you.” Then his soul was received.

Moments show how hard and how difficult that situation is. Abu-Adurdaa () at his death bed said: “Is there a man who would work for the likes of this dying moment of mine? Is there a man who would work for such a day like mine today? Is there a man who would work for an hour such as this hour of mine? I say what you hear, and I ask Allah for forgiveness for me and you. Do ask for His forgiveness. The winners are those who are forgiven.”

This moment sums up the long path of life. A moment which Satan cares so much for and makes sure he does not miss. Satan attends that moment; he tries to make sure that the person does not escape him while on faith. The question here is how to be successful at that decisive moment? Being successful and win a good ending is a blessing and a mercy from **Allah** in the first place. Secondly it is due to the righteousness of the person and the righteousness of his or her heart. The messenger ppbu said: **{Allah does not look at your physiques, and not at your looks, but he looks at your hearts}**. This does not mean that one is to give up doing good deeds and says I am going to concentrate on and care about my heart. No, this is misguidance. The righteousness of the heart is directly related to the righteousness of the body. The messenger ppbu said: **{there is in the body a small lump, if that lump turns good, then the whole body becomes good, and if it turns bad, then the whole body goes bad. It is the heart}**. The body depends on the heart, and hearts are in the palm of the most **Gracious Allah**; and only He knows them.

The problem with being faithful in those days of ours is that faith became so limited or confined to appearances. You may see someone who seems very concerned with the example of the messenger ppbu (*Sunnah*), and does all his prayers at mosques and on time, yet when he talks about others in their back, and he does not give any considerations to honesty or trust. He would backbite others, and he talks about innocent ladies and that would not bother him the slightest. The strangest thing is that he would wrap all that in a cover of religion and he does that in the name of faith. With some people, if you go into a buying or selling transaction you would see the unbelievable in the form of cheating and dishonesty, and unrightfully taking people’s money. And if they are given a responsibility in a job they would not hesitate in taking bribes.

The messenger ppbu had warned us against such behavior when he said: **{I swear to Allah, that one of you would do like what the people of paradise do until he is an arm's distance from paradise. Then he would do some of what the people of hellfire do so he would go into hell fire. And one of you would do like what the people of hellfire do until he is at an arm's distance from hellfire. Then he would do some of what the people of paradise do so he would go into paradise}**. This brings the point that the important is the last deeds one does, and also Allah will guide those who want to be guided and strive for it. Allah says: **{And the Book is placed, and you would see the guilty fearful of that which is therein, and they say: What kind of a Book is this that does not leave a small thing nor a great thing but has it counted, And they find all that they did confronting them, and your Lord wrong no-one.}** 18:49. Allah is generous who multiplies rewards for good deed many folds. And only rewards the equivalent of bad deeds. It is those who think they do well in public view only but they do not take care of making right their hearts. When they are not seen they tend to their forbidden deed. They do not keep an eye on to them selves, they do not bring themselves to account, and their punishment is that **Allah** denies them the good ending.