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لحظات ساكنة

Silent Moments

The description of before and after death aspects

By

Abdul Malik Al-Qasim

Translated by

Jalal Abualrub



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Contents

Publisher's Note	06
Preface	07
First Stop:	
Death	13
Prophetic Practice Concerning Funerals.....	43
Second Stop:	
Dying	47
The Prophet's Guidance Regarding Funeral Arrangements ..	85
Third Stop:	
The <i>Janâzah</i> (Funeral)	89
Prophetic Guidance with regards to the <i>Janâzah</i>	95
Fourth Stop:	
The Grave	99
Prophetic Guidance with Regards to Graves	108
Fifth Stop:	
Condolences	113
Prophetic Guidance with Regards to giving Condolences to the family of the Deceased	125

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Publisher's Note

All praise is due to the *Rubb* (Lord) of the worlds. And may Allâh exalt the mention of His veracious and trustworthy Prophet Muhammad, his household and all of his Companions.

The book '*Lahzât Sâkinah*' or *Silent Moments* deals with the science of death, which is the research work of brother Abdul-Malik Al-Qasim, a renowned and a pious scholar of the Qur'ân and the *Sunnah* as well as Arabic language. He has studied a number of books on *Zuhd* (modesty, living a simple life) and soft advices written by *As-Salaf As-Salih* and collected important statements of the Companions of the Prophet Muhammad ﷺ, *A'immah* and religious scholars of the *Ummah*.

Nowadays, these worthy books are hardly available and due to their being in large volumes, people have no time to get benefited from them.

About death and after death, there is a sound creed in Islam and it has been mentioned and discussed many times in the Qur'ân and the *Sunnah*. As Hasan Basri رجمه الله said at his death time:

"A weak soul, but a tremendous calamity to come. Certainly, we are all for Allâh and to Him shall be our return."

In view of its importance, Darussalam has rendered '*Lahzat Sakinah*' (*Silent Moments*) into the English language with the prior permission from the author. We have translated so many books from the same author for the English readers which are appreciated by the readers all over the world.

Finally, I am grateful to all brothers who have contributed in bringing about this valuable book, and present this work as a humble effort of ours for His sake.

Abdul Malik Mujahid
General Manager

Preface

All the thanks are due to Allâh, Who said:

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ [الحديد: ٢٠]

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children." (57:20)

And may Allâh's peace and blessings be on the most honorable Prophet and Messenger, Muhammad ﷺ.

It is a fact that materialism, which has taken over the lives of so many people, played a major role in turning mankind away from thinking about their final destination and imminent end. Consequently, their religious resolve and strength have succumbed to various weaknesses and shortcomings, and ignoring the rights of Allâh the Exalted and Ever-High, has become rampant.

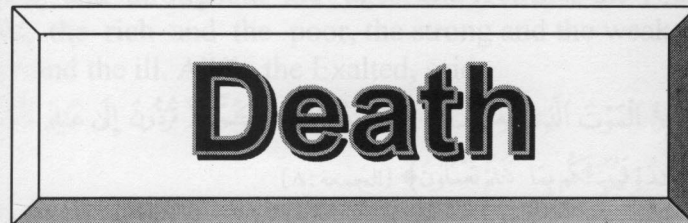
Allâh has allowed me the chance to read about tales of *Zuhd*¹ and soft advice that scholars of the Muslim *Ummah*² collected in large volumes; some were in books exclusively on the subject of *Zuhd*, while much was mentioned in collections on various other subjects, such as biographies and life stories of *Salaf* and latter scholars. Therefore, it is somewhat difficult to benefit from these books, due to their being in large volumes, as well as, having few available copies in circulation. Further, some of these books contain exaggerations and unduly elevate some of creation above their deserved status. Also, these books contain fake tales and superstitious accounts conveyed from the *Sufis* and other deviant sects. I collected stories about *Zuhd* from these books and

¹ Modesty, living a simple life.

² *Ummah* means Muslim nation, followers of Prophet Muhammad ﷺ.

First Stop:

Death



Hasan Basri رحمه الله was asked, “O Abu Sa‘id! What should we do? We sit with people who bring fear to our hearts,¹ so much so, that our hearts would almost fly away in fright.” He answered them by saying, “By Allâh! It is better for you to associate with those who bring fear to you, so that you may gain safety,² than to associate with people who make you feel safe,³ for you might earn fear in this case.”⁴

- ¹ From Allâh and the Hereafter, and from death and what comes afterwards.
- ² in the Hereafter from Allâh’s torment and the afflictions of the grave and the Day of Resurrection, by performing righteous good deeds.
- ³ in this life from Allâh’s torment and His just plot against the disbelievers and the sinners.
- ⁴ in the Hereafter, upon returning to Allâh with a record full of sin and heedlessness.

Death

Death is a frightening, horrifying fact that faces all living things, none can resist it, even those who gather around the dying person. Death is a repeated occurrence that strikes in all instances and throughout the ages, and it strikes the young and the old, the rich and the poor, the strong and the weak and the healthy and the ill. Allâh, the Exalted, said:

﴿ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ [الجمعة: ٨]

“Say (to them): ‘Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do.’ ” (62:8)

The end of life is the same for all, for they all die:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾ [آل عمران: ١٨٥]

“Everyone shall taste death.” (3:185)

However, the destination after death is not the same:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾ [الشورى: ٧]

“A party will be in Paradise (those who believed in Allâh and followed what Allâh’s Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh’s Messenger ﷺ brought them).” (42:7)

Allâh has created life and death for a great purpose and a supreme wisdom, just as He said:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴾ [الملك: ٢]

“Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the

Oft-Forgiving.” (67:2)

Allâh described the agonies of death in four *Āyat* (Verses in the Qur’ân).

First, His True Statement:

﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾ [ق: ١٩]

“And the stupor of death will come in truth.” (50:19)

Second, His True Statement:

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ﴾ [الأنعام: ٩٣]

“And if you could but see when the *Zālimûn* (polytheists and wrongdoers) are in the agonies of death.” (6:93)

Third, Allâh’s True Statement:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ﴾ [الواقعة: ٨٣]

“Then why do you not (intervene) when (the soul of a dying person) reaches the throat?” (56:83)

Fourth, Allâh’s True Statement:

﴿كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ﴾ [القيامة: ٢٦]

“Nay, when (the soul) reaches to the collarbone (i.e., up to the throat in its exit).” (75:26)

Because of the enormity of what will certainly come to pass and occur to us, the Messenger of Allâh ﷺ said:

«لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبْكَيْتُمْ كَثِيرًا».

“If you but knew what I know, you would laugh little and weep a lot.” (*Al-Bukhârî* and *Muslim*)

Certainly, there is a lesson and a wisdom to be drawn from death, in addition to, a reminder and a warning, and sufficient it is as a warner. The Prophet ﷺ said:

«كَفَىٰ بِالْمَوْتِ وَاعِظًا»

“Death is sufficient as a reminder.”¹

There are many *Āyat* and *Ahâdith* on the subject of death, which, indeed, is the harrowing incident, the hardest occurrence, the glass that is full of the bitters and the untasty drink. Death is the occurrence that ends the lusts and severs the comforts, and the bringer of all hated things. Death takes apart your sides, separates between your limbs and dissipates your organs. Therefore, it is the tremendous incident and the momentous occasion, and its day is surely the hard day to come.²

However, we tend to forget death, or pretend to forget it. We dislike remembering and meeting it, even though it shall certainly come to pass and there is no way to avoid or avert it. How strange it is that a wise person witnesses how death takes possession of his generation and neighbors, yet, he still lives comfortably, even though he rapidly grows older. How strange it is that a person sees snakes approaching him, yet, he is not terrified. Does not the old realize that death is slowly creeping onto his limbs? Does not he realize that he is gradually losing his strength and becoming overcome by all types of weaknesses? Has not he seen the black turning white and the shortcomings increasing by the passage of each day?³

Shortcomings will keep increasing in magnitude until one passes over the bridge of death, which he must and will pass over, crossing to the Hereafter. Ibn Mas‘ud رضي الله عنه once said:

“The believer will not attain comfort until he meets Allâh.”⁴

The Meeting with Allâh will not occur but after tasting the

¹ *At-Tabarâni* collected this *Hadith*, and also Ibn ‘Asâkir in, *Ta‘ziyatu-Muslim*. The chain of this *Hadith* narration is very weak; and refer to, *Silsilatul-Ahadith Ad-Da‘ifah*, by Al-Albani, *Hadith* no. 502

² *At-Tadhkirah fi Ahwali Al-Mauta wa Umûril-Âkhirah*, p. 28

³ *Saidul-Khâtir*, by Bin Al-Jauzi, p. 533

⁴ *Sharhus-Sudûr bi-Sharhi ‘Hâzil-Mauta wal Qubûr*, by As-Suyuti, p. 4

Dying

Allâh the Exalted said in the most truthful description and eloquent expression:

﴿ وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴾ [ق: ١٩، ٢٠]

“And the stupor of death will come in truth: ‘This is what you have been avoiding!’ And the Trumpet will be blown that will be the Day whereof warning (had been given) (i.e., the Day of Resurrection).” (50:19,20)

What do you know about the coming of the stupor of death, from which there is no escape, nor can any ploy or trick avert it? It signals the beginning of your end in the life of this world and the introduction to the Hereafter, leaving behind your wealth, luxurious dwellings and family.

By Allâh! It is a horrifying moment that carries tremendous hardships. Whatever comes afterwards is either a promise of good or a warning of evil. If you think about the coming of death while enjoying a comfort and pleasure, it will spoil your life and belittle it and its great delights in your eyes. Your delight will then turn to sadness and your happiness to misery. And why not, since death involves departing from wealth, offspring, loved ones and friends to a life that only contains recompense and involves horrors, besides which all horrors become minor? After that, you will end up with one of the two groups:

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾ [الشورى: ٧]

“A party will be in Paradise and a party in the blazing Fire.” (42:7)

For instance, the best of all Prophets and Messengers, felt the agonies of death so deeply that he said, while wetting his hand with water and wiping his head with it: