

# SUMMER IMMERSION

## BLISSFUL DEPARTURE



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### SESSION 3

#### Visiting The Sick

- When visiting the sick, make it brief. Don't hang around there for too long as our presence could be a burden to the family.
- It is best to maintain a light mood or to stay quiet. Avoid speaking negatively – in case our remarks might be perceived negatively, it is best not to say anything.

#### What Happens at Death

- At the time of death, essentially, we should remind the person to say shahada by reciting the shahada in front of them so they can repeat after us. The best way to leave this world is declaring "La ilaha illallah":
  - Mu`adh bin Jabal: The Messenger of Allah (ﷺ) said,

"من كان آخر كلامه لا إله إلا الله دخل الجنة"

*"He whose last words are: 'La ilaha illallah' (There is no true god except Allah) will enter Jannah." (Abu Dawud)*

- A person's mind should be occupied with the akhirah and not dunya in their last moments. Hence, it's important that we take some time out daily to reflect about death and to practice on how we want to be in that moment.
- Thinking of death gives us some form of relief; knowing that at the end of the day, our pleasure and happiness is not in the dunya but it's reserved for the akhirah.

- Umar ibn al-Khattab said,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا فَإِنَّهُ أَهْوَنُ عَلَيْكُمْ فِي الْحِسَابِ غَدًا أَنْ تُحَاسِبُوا أَنْفُسَكُمْ الْيَوْمَ

*"Hold yourselves accountable before you are held accountable and evaluate yourselves before you are evaluated, for the Reckoning will be easier upon you tomorrow if you hold yourselves accountable today." (Muhasabat al-Nafs li-Ibn Abi Dunya)*

- The doors of tawba closes at the time of death. Hence, any tawba should be made while we are still healthy and with the mindset that Allah is forgiving of all our sins except for shirk.

- Allah said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*Indeed, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin. (4:48)*

- It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) said:

"إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغْ."

*"Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat." (Sunan Ibn Majah)*

- The soul starts leaving our body through our feet. For the pious, this process happens relatively quickly. While for those who are not religious, it can take a long time and it can be a very painful process.
- The pious soul glides easily when it is extracted by the Angel of Death. It comes out softly in the manner that a hair comes out of butter. As for the wretched soul, it is like pulling out thorns of a person's body.
- The final part is where the soul fully leaves the throat. Hence, Allah has given an opportunity for people to repent even at the last minute while the soul is leaving the body. Nevertheless, at this point, it is difficult to make tawba.
- At the time our soul leaves our body, the angels descend to bring us comfort and give us the glad tidings of Jannah.

- Allah said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

*Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, saying, "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for: an accommodation from the All-Forgiving, Most Merciful 'Lord'." (41:30-32)*

- The appearance of the Angel of Death will frighten the believer. However, for the disbeliever, the angel will come in the worst looking forms.
- Once our soul is removed from our body, it travels to either Illiyin; with the ranks of pious souls elevated to Jannah, or Sijjin; with the condemned souls that are destined for Hellfire.
- Our soul is able to meet with different souls and communicate with them. They will all come to meet us and start enquiring, "How is so and so in the world?" etc.
- Human beings have not been given knowledge about the soul. What we know is purely governed by the Qur'an and Hadith. The only one who knows its true nature is Allah. He tells us:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

*They ask you 'O Prophet' about the spirit. Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge." (17:85)*

## The Barzakh

- Stages of Life:
  - Before we were conceived, our souls were in alam al-arwah.
  - When the soul enters the body, we experience al-dunya, life of the world.
  - When we leave the world, we enter al-barzakh. This is from the time we pass away up until we are raised from our graves (resurrection).

- Barzakh literally means barrier.
  - Allah mentioned:

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

*And He is the One Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, placing between them a barrier they cannot cross. (25:53)*

- Metaphysically, it means an intermediary stage between this life and the life of the Hereafter.
  - Allah tells us the disbelievers will say:

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ رَبِّ ارْجِعُونِ

*"My Lord, send me back so I may do good in what I left behind." Never! It is only a 'useless' appeal they make. And there is a barrier behind them until the Day they are resurrected. (23:99-100)*

- The grave is a transitory stage in which barzakh takes place – and there is a lot happening in this intermediary stage.
- While the body remains in the grave, the soul is no longer attached to it. Regardless, we still have to be respectful to the body.
- For the shaheed (martyr), they are already shown their place in Jannah before their soul leaves their body.
- When we rest the body in the grave, there are opinions that the deceased is able to hear us although they are unable to respond.
  - The Prophet (ﷺ) said,

"الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نَعَالِهِمْ

*"When a human being is laid in his grave and his companions return and he even hears their footsteps." ( Sahih al-Bukhari)*

- As for the prophets, their life in the grave is different compared with ordinary human beings – they are alive in their grave.
- This is why our Salam reaches the soul of the Prophet (ﷺ) and he will return the greeting.

- Abu Huraira reported: The Messenger of Allah (ﷺ) said,

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

*"None of you greet me with peace but that Allah returns my spirit, that I may return his greeting of peace." (Sunan Abi Dawud)*

- Abu Huraira reported: The Messenger of Allah (ﷺ) said,

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

*"Whoever sends blessings upon me once, Allah will send blessings upon him ten times." (Sahih Muslim)*

- Once the deceased is buried and the last person leaves the site, the questioning of the grave will occur – the angels will greet them and the soul is bound to face rewards or punishments in the grave.

- The Messenger of Allah (ﷺ) said,

إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ

*"The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire." (At-Tirmidhi)*