

During & After Death (Islamic View)!

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دوران و بعد الموت ﴿اسلام کی نظر سے﴾

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Ameen!

May ALLAH Almighty pass the sawab of this work to all the Muslims who are no more and all the Muslims who are living..
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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ مِنَ الْأَنْبِيَاءِ بَعْدَكَ وَعَلَى آلِهِ وَصَحْبِهِ

During & After Death (Islamic View)!

It is the saying of last prophet Hazrat Muhammad Sal Lal Laho Alaihe Wasalam that one is wise who is self denying and remain occupied by the things coming after the death as preparation for any work is not done unless it is devoted full attention, talked about and so on. Because one who is strenuously busy in the world, stuck into the deceiving things of this world, and inclined by the sensualism; his heart is completely in oblivion from death and for those Allah says, "Tell them you run away from death; it will come and catch you, then you will be taken to Him who is the knower of appeared and hidden things, and it will realize you all the works you have done and (will return you accordingly.)" (*Surah Jummah*)

Scholars wrote that there are four types of people according to death: one who are so much inquisitive in the world and do not even like the name of death as it deprives them from the worldly tastes. These people never remember the death or even if they do so, do with bad intentions because they are so dejected and gloomy to leave the world. Second kind is those people who have acquaintance with Allah but at the initial stage. They have fear of Allah which strengthens the penitence. These people also have the fear of death but not because it will deprive them of the worldly luxuries but because they think that their penitence has not yet completed. They not even want to die in their present condition as they want to make it better and this caused them to be arrogant in disliking death and these are not among those according to Prophet Muhammad S.A.W saying, "Those who dislike to meet Allah, Allah also dislikes to meet them because actually they do

not dislike to meet Allah but are in fear because of their faults and mistakes. They are like those who want to do some preparation before meeting their beloved so that he becomes happy. However, it is necessary that they are occupied with the preparation of meeting with Allah and do not have anything else that captures their attention and if this is not the case then such people will be included in the category number one as they are also busy in the world.” Thirdly, is the kind of people who are aware and their penitence is complete. They love death and have a desire of it as lover will not find a better time than to meeting his beloved. Time of death is the time of rendezvous. Lover always remembers the time of rendezvous and never forgets it. These are the people who desire for the death to come soon and keep on contemplating about death so that they get rid of this house of sin.

According to one saying, when time of Hazrat Huzaifa (Raziullah Talah Unhu) came near, he started to say, “Beloved (death) came on the time of need, the one who is embarrassed is not successful. O my Lord, you know I always preferred poverty over richness, liked illness over health, and favored death over life; O Allah, give me death so I meet you soon”.

The forth kind which is on the highest level, is of the people who have no desire against Allah’s will. They do not select life or death according to their desire. They have reached the height of love where their will is no longer has any importance for them. However, mentioning death causes reward in all circumstances as the person’s desires for world will be reduced by remembering death and even in a least manner, his predilection for world will be undermined.

That is why Holy Prophet Muhammad Sal Lal Laho Alaihe Wasalam said, “Remember extendedly the breaker of pleasure-the death”, which means that we should mention death so that pleasure of worldly desires reduce and we can contact Allah. In one Hadith, Holy Prophet Muhammad Sal Lal Laho Alaihe Wasalam has said, “If animals would have the knowledge and awareness about death as you people have,

you would never find a healthy animal to eat as they will slim down because of fear of death”.

In another Hadith, Holy Prophet Muhammad Sal Lal Laho Alaihe Wasalam said, “Remember death exaggeratedly as it spoils sins and prompts disregard for world”. He Sal Lal Laho Alaihe Wasalam narrated at another place that, “If you ever come to know that what will happen to you after death, you will never eat and drink with desire and wish”. As a companion (R.A) has said, “Remember death extravagantly, it will make you disdain other things”. Similarly, in a Hadith it has been said, “Remember death excessively as those who do so, their hearts liven up and death becomes easy for them”.

Pain of Death

Actually those who have seen the death know the hardship of it, other do not know the discomfort of it; they can only make suppositions and can imagine it by seeing the condition of dying people. It is obvious that when there is no soul in one part of body, no pain is felt for cutting it as skin becomes dead and cannot sense pain but the part which has life in it feels extreme pain if needle is infringed or is cut. Hence, the body part which has severe wound, is cut, or is burnt and pain is felt because life and soul is related to this part of the body and because of this relation soul is influenced through this part. Soul is spread all over the body and every part of body is affected by some share of this soul and soul feels pain according to its share in the body parts but the pain which directly affects the soul instead of body parts, which happens at the time of death, can only be measured at that time that how much is it because death pulls the whole soul which is developed in every part of the body. So, any part of the body does not feel pain less than it feels when it is cut as the body part feels pain because cutting that part, soul is separated from it and when the soul is pulled from every body part then it is obvious that the pain will be extravagant. If one body part is cut then soul is separated from only one part of the body and it remains in other parts and body is strong

at that moment which makes a person to yell, cry, and disturb but when the whole soul is pulled out of the body then because of inclination he does not have an amount of strength that he get relief of moaning. However, if the body has some strength then at the time of death sound of last few breaths is heard, if there is no strength then there is no sound of these breaths. After soul gets out of the body, it starts to cool down. Firstly, the feet cool down as soul is snatched from feet side and get out of the body through mouth. After this, legs and thighs cool down and in the same way every body part cools down and every body part feels the same pain as it feels when cut. When the soul reaches the throat, the gleam of eyes starts to go. For this reason, one of the prayers of Holy Prophet Muhammad (S.A.W) is, "O Allah, make easy for me the hardship of death and moribund". People, who follow Prophet Muhammad (S.A.W) also prays the same but because of unawareness of the pain of death they do so cursorily. That is why prophets (A.S) and followers of Allah have a great fear of death.

Hazrat Isa (A.S) said to his people, pray to Allah that the hardship of moribund become easy for me as fear of death has reached me near death. It is said that the group of devotionalists from the children of Israel went to cemetery and discussed, "We should pray to Allah so He make appeared to us a dead man and we ask him what happened?" They prayed and a dead man appeared to them. There was a sign on his forehead because of excessive prostration. He started to say, "What you want to ask me. I have died for fifty years but the pain of death has not gone from my body yet".

Hazrat Muhammad (S.A.W) said in his hadith, "O Allah, you pull soul from muscles, bones, and fingers, please make the hardship of death easy for me". Hazrat Hassan (R.A) said that once Hazrat Muhammad (S.A.W) talked about the hardship of death and said, "It is such an extreme pain like you have cut from sword in three hundred different places". Hazrat Ali (R.A) used to say on Jihad, "If you were not killed, you would die on your beds. I take oath of Allah Who has my soul that

pain of death is severe than the cut of sword at thousand places.” Ozayi Rehmatullah Alaih said that, “We have been told that dead people feel an effect of pain of death till waking up on judgment day.”

Hazarat Shadad Bin Oas Rehmatullah Alaih says, “Death is harder than all the pains of life and hereafter. It is harder than been cooked in big pot. If a dead man awakes from grave and tells the pain of death then no one can spend either a good time in world or can have sweet dreams.”

It is said that when Hazrat Musa (A.S) died then Allah asked, “How did you find the death?” He said, “I was seeing my vitality as a bird is being parched on fire so that it neither dies nor flies.” According to another saying it was the condition like the skin of goat is being exuviated.”

Hazrat Ayesha (R.A) said, “During the moribund of Prophet Muhammad (S.A.W), there was placed a bowl of water near him. Prophet Muhammad (S.A.W) used to dip his hand in the water and rub that hand on his face and used to say, O Allah, make the hardship of moribund easy for me.”

Hazrat Umar (R.A) said Hazrat Kaab to explain the situation of death. He said, “It is like you enter the stem of thorns in human body and every human part is attached to it and then it is suddenly taken out of the body. It is how the soul is taken out of the body.”

These were the short term phases of moribund. Besides this, the fear of the faces of angel of death and his helping angels is the permanent phase. The face on which they take out the souls of sinful is such a horrible one that even the strongest man does not has the strength to see it. Hazrat Ibrahim (A.S) said to angel of death, “Show me the face on which you take out the soul of dissolute people.” He said, “You could not tolerate that.” Hazrat Ibrahim (A.s) said, “No, I will tolerate it.” The angel of death replied, “Ok, please turn your face.” Hazrat Ibrahim (A.S) turned his face. The angel of death said, “Now see.”

When Hazrat Ibrahim saw, there was a very dark man in a giant face, his hair were stretched upward, he was stinking badly, wearing black cloths with flames of fires coming out of his nose and mouth. Hazrat Ibrahim (A.S) fainted to see him and when recovered after a great while, the angel of death was in his first face. Hazrat Ibrahim (A.S) said, "If there is no any other tragedy for dissolute people then this face is enough to take up their lives". This is what happens to vicious people.

However, when the angel of death comes to take out the soul of obedient people of Allah, they are in very nice faces. As copied from Hazrat Ibrahim (A.S) that he said to angel of death to show him the face in which he takes out the soul of these people. What he saw then was a very handsome man, wearing a fine dress with a lot of fragrance in surroundings, before him. Hazrat Ibrahim (A.S) said that, "If the pious has no delicate thing before him at the time of death, then it is enough."

Events Relating to some Good and Bad Deaths

Story of a Rich—there was a person who stocked a lot of money. There was not a single thing which he did not have. He constructed a big and a very fabulous palace which had two gates. He placed two security guards on the gates and make arrangements of housing. He organized a big feast and invited all his relatives and friends and was, himself, sitting on a very fine throne. People were eating food and he was thinking that every kind of thing was stored so greatly that there was no need to buy them for many years. He was just thinking about this when there came a beggar on door wearing tore cloths and beat the jamps of door with such force that the voice reached to him. The servants ran to door to see that who was such an unreasonable man. They asked him that what the matter was. He said, "Send your master." They said, "Shall our master come to you kind of person." He said, "He will come definitely." They came to their master and told him the whole matter. He said, "Did not you teach him the lesson." During

the while beggar beat the jumps more harshly than before. The guards ran to door to see the beggar. He said them to go and tell their master that he was the angel of death. The guards fainted to listen that. They went to their master and told him. Their master fainted too. He said in a humble manner to his guards to say the angel of death to take someone else in place of him. In a while the beggar reached inside and said him, "do quickly whatever you want to do, I cannot go without taking your soul." He submitted all his wealth and said, "Damn you! You and your occupation forbade me from my Allah's adoration and did not give me time so I could remember Allah with full attention at any time." Allah gave wealth a power to speak and it said, "Why do you damn me? Just because of me you used to reach the kings on those times when other good people were removed from their doors; just because of me you used to acquire delicate luxuries; just because of me you used to lead the royal life; you used to spend me in the bad deeds, if you had ever spent me in the good deeds, I will be of service to you at this time." The same time death of angel captured his soul.

Story of a Cruel

Wahab Bin Munba (R.A) says that once death of angel captured the soul of a very cruel person. He was so cruel that there was no one else like him in the whole world. He was going taking the soul of the cruel when other angels asked him, "You always captured the souls of people, never you feel pity on anyone?" He said," I felt a lot of mercy on a woman who was alone in the forest and gave birth to a baby when I got an order to capture her soul. I felt a great pity on the lady and her baby that what would happen to the baby who have no one in the forest". The other angels said," The person, you are taking soul of, is the same baby." The angel of death was surprised to hear that and said, "O Allah you are chaste, the most Merciful, You do whatever You want."

Story of a Cruel from Children of Israel

It is said by Yazeed Qashi (R.A) that one of the cruel people was sitting in his home when he saw a stranger coming through a door in his home. He headed toward him in anger and said, "Who are you and who permitted you to enter the home?" He said, "The owner of home permitted me to enter the home and I am the one who cannot be stopped by any veil nor require permission to go to the kings, nor have any fear of cruel, nor disallowed to approach arrogant and haughty." Listening to his conversation, the cruel frightened, he trembled and fell pronely. After this he started to say in a humble manner, "You are definitely the angel of death." He replied, "Yes, I am the one." The cruel said, "Please give me a little time to write my will." The angel of death said, "The time went so far. Your time is over now. There is no scope even for a second for you now." The cruel said, "Where will you take me?" the angel said, your deeds will lead us; where your deeds will go, I will take you there (find the place according to your deeds). You will find the home you have made in that world. He said, "I have not done any good deed nor have I made any fine home for me." The angel said, "Then I will take you that fire which will snatch your skin, which is discussed in Surah Maraj Rakoo: 1." There was quite a hubbub in home. Some were weeping, some were crying. Yazeed Qashi (R.A) says, "If people come to know what is going on with the dead, they cry more on his condition rather than his death."

Stories of Pious' Deaths

Hazrat Sufyan Sori (R.A) says, "The time when death of angel touches the vein of heart, the person stops recognizing people, his tongue is closed, and he forgets all the worldly things. If on any time the person is not addicted to death, he will start to sword people around him because of the extremity of pain." There are some sayings which tell that when the person is taking his last breadth, devil tries to astray him a lot. According to one version, angel of death seeks people in the time of prayers, keep information of them. If he finds any person who

prepares for prayer then inculcates him Kalima Tayyiba at the time of death and clears out the devil from his surroundings. Mujahid (R.A) says, "When the person is near dying, he is shown the faces of his companions. If he has the company of pious people, then this gathering is shown to him and if he got dissolute friends then they are shown to him." Similar saying is copied from Hazrat Yazeed Shajra Sahabi (R.A).

Rabi Bin Baza (R.A) was a pious and prayerful man in Basra. He tells about a person who was near dying. People around him were inculcating him to say LA ILAHA ILLALLAH and what coming out of his mouth was, "Glass of wine, you drink and give me too, you drink and give me too." Similarly, a person was dying in Ahwaz. People were saying him, "LA ILAHA ILLALLAH" and he was saying rupees ten, eleven, eleven, twelve, twelve. Contrasting to those are people who already have had prepared for death, they used to remember death in the world; they had done some achievements for death. For those, death was similar to what Prophet Muhammad (S.A.W) has described, "Is the gift of believer." When the time of death of Hazrat Bilal (R.A) was near, her wife was saying, "Alas! You are going", and he was saying, "What a wonderful thing, such a joyousness, tomorrow I will meet friends, will meet Prophet Muhammad (S.A.W), will meet his companions."

When the time of death of Hazrat Muaz (R.A) came near, he said, "O Allah! You know that I wanted to live in the world for longer but neither because of love of it nor I wanted to settle gardens and rivers here but just because to enjoy the thirst of fasting in summer afternoon, to spend my time in serving the religion, and to participate in the gathering of your remembrance."

When Hazrat Salman (R.A) was dying then he started to cry. Someone said, "Why are you crying? You will meet Hazrat Muhammad (S.A.W) as he died in the condition of being acquiesced to you." He said, "I am crying neither because of fear of death nor because of leaving the

world. I am crying because Hazrat Muhammad (S.A.W) took an oath from us that our benefit from world should only be the share of traveler and I could not fulfill this oath." But when his belongings were checked after death, they were little more than a dirham. This was the total ware for which he was crying. Then he called for some mushk (a kind of scent) and said her wife, "Dip it and spray on my bed, there is coming a group of creature who are neither humans nor ghosts."

When the time of death of Hazrat Abd-Ullah Bin Mubarak came near, he laughed and said, "People should work for these kinds of things." (Perhaps he had seen some luxuries and comforts). So, when his time of death came near, he said his servant named Nasar, "put my head on ground." Nasar started to cry. He asked him, "Why do you cry"? Nasar replied, "You used to spend your life in comforts and now dying like beggars while putting your head on ground." He said, "Don't cry. I prayed to Allah to bless me with the life of riches and death of poor."

Ata bin Yasa (R.A) says, "The time of death of a person was near when the devil (Satan) came to him and said, I could not trap you. The dying person said, I m still not satisfied from you." Jareri (R.A) said that he was near Hazrat Junaid during his time of death. He was reciting the Holy Quran. Someone said him, "this is the time of enervation, is it suitable to recite Holy Quran at this time? He said, "What will be the better than this time. My (Amaal Nama) book of deeds is closing now."

Someone asked Hazrat Zu-ul-noon during the time of his death, "Do you want to say something, and do you have any wish?" He said, "I have a wish to get His (Allah) knowing before death." One person said that I was sitting with Hazrat Mumshad (R.A) that there came a beggar and said, "Is there any neat and clean place where one may die?" He pointed toward the place where there was the water fount. The beggar went there, performed ablution, offered prayer, laid down and died.

Hazrat Fatima (R.A), sister of Hazrat Abu Ali Ru Darbari says, "When my brother was near dying, his head was in my lap. He opened his eyes and said, the doors of sky have opened and heaven is decorated and someone is saying, although you did not desire for such a high status but I have reached you this high status."

Life after Death (Barzakh)

It is apparent from the sayings of Holy Prophet Muhammad (S.A.W) that we consider dying person a dead but in reality he is alive. However, his life is different from ours. Holy prophet Muhammad (S.A.W) said, "Breaking the bones of dead is same as they are broken in his life." Once Holy Prophet Muhammad (S.A.W) seeing Hazrat Umro Bin Hazam (R.A) sitting with a pillow back on the grave, said, "Don't panic the dead."

When a person dies then he transfers from this world to the world of Barzakh even he is not buried or burnt. He is conscious and knowledgeable. Hazrat Muhammad (S.A.W) said, "When the dead body is placed on the stretcher and after this when people carry it to take to cemetery, if he is the pious person, he says, "take me soon", and if he not pious, he cries, "Alas! This is my destruction. Where are you people taking me?" and then Hazrat Muhammad (S.A.W) said, "except human everything else listens to the voice of dead and if humans listen that voice, they may lose their senses." After death till the judgment day, the time spent by a dead is called Barzakh. The literal meaning of Barzakh is a veil or cover. Since this time is the cover between world and after, that is why, is called Barzakh.

Since the people use to bury the dead, that is why, to describe the comfort or torment of Barzakh, the word grave is used in Hadiths. It does not mean that those who are burnt or flown in the water do not remain alive in Barzakh. Actually reward and penalty is related to soul and it should be remembered that Allah Almighty has power to reward or penalize the scattered burnt pieces of dead. Many ages before there was a man who committed a lot of sins. He made a will to his sons

that, "When I will die then burn me and flow half of my ashes in water and fly half of it in air." After doing this will he said, "If God got power on me and made me alive then he will torment me so great that He will not do so to anyone in all the worlds." When he died, his sons did the same. Then Allah ordered the sea to gather all the pieces of that person. Sea gathered all the pieces of that person that were flown into it. Then Allah ordered wind to gather all the pieces of that person and it did the same. Allah made that person alive after gathering all the pieces and asked him, "Why did you made such will?" The person replied, "I did so because of your fear and you know very well." Allah blessed him and those who have fear of Allah are blessed by Him.

It is mentioned in the hadiths that pious people visit each other in Barzakh and also ask about their people in world from those who move there. It is said by Hazrat Jubair bin (R.A) that when people die, they are welcomed so warmly by their kids in Barzakh like people do welcome their relatives coming from foreign country. Hazrat Sabit Banani (R.A) said, "When people die they are surrounded by their relatives, who have died before, in Barzakh and become happier than those who feel happiness when they meet their loved ones coming from foreign." It is said by Hazrat Qais (R.A) that Holy Prophet Muhammad (S.A.W) said, "One who is not pious, is not allowed to talk to dead." Someone asked, "Do dead talk?" Holy Prophet Muhammad (S.A.W) said, "Yes, and they also visit each other."

When Person Dies

When a pious man dies, angels make him sit in the grave. He sits in such a manner that he neither feels anxiety nor occupied by any grief. Firstly, he is questioned about Islam that what does he says about Islam. Then he is asked, "What do you say about Holy Prophet Muhammad (S.A.W)?" He says, "He is Prophet Muhammad (S.A.W) who brought us the clear arguments from Allah. We accepted all that true what Prophet Muhammad (S.A.W) brought to us." After this he is showed the place of hell where he sees that everyone is attacking each

other and then he is said, "Look at this place, Allah has salvaged you from this trouble." After this he is shown the place of heaven where he sees embellishment and decoration and sees the scenes of its joy and then he is said, "This place in heaven is for you. You used to believe in afterlife in world. You died with the same belief and on the judgment day you will wake up with same belief."

When the bad person dies and he is sit in the grave, he sits with fear and in dyphroric manner and he is asked the same questions which were asked to a pious person. He said, "I do not know anything. I used to say what I heard from people saying." Then he is shown the place of heaven, all the embellishment and decoration of heaven, and all luxuries and blessings in heaven and he is said, "This was your original place but you have been removed from here." Then he is shown hell where everyone attacking each other and he is said, "This is your place now, you remained doubted in world, died in doubt and will wake up with same doubt on judgment day."

It is said by Hazrat Abi Qatada (R.A) that a funeral passed by Holy Prophet Muhammad (S.A.W). Holy Prophet Muhammad (S.A.W) said, "Either this person is going to have delightedness or others are going to have delightedness because of him;" and said after this, "Pious, after dying, gets delightedness of world's assiduities and pains and goes into the blessings of Allah. (He is delighted). When the dissolute dies then all other people, towns, trees, and animals get delightedness of his death as there come troubles in the world because of the curse of his sins. Rain stops, unrest takes place in cities, trees started to dry, animals do not find food. For this reason his death becomes delight for everyone as his curse was afflicting everyone."

Hazrat Ibn Umar (R.A) says, "Once Holy Prophet Muhammad (S.A.W) said holding my shoulder that when you make morning, do not wait for evening, and when you make evening, do not wait for morning. Take share for your illness when you are healthy (what deeds you do in your

health will be rewarded during illness) and take share for your death in your life.”

Call of Grave

It is said by Hazrat Abu Hareera (R.A), “We went with a funeral following Hazrat Muhammad (S.A.W). After reaching in cemetery, Holy Prophet Muhammad (S.A.W) went to a grave and said, “There is not a single day when the grave does not declares in its clear and vivid voice, “O son of Adam, you forgot me. I am the home of loneliness, home of melancholia, home of unfriendliness, home of vermin, I am home of great narrowness but for the one for whom Allah make me wide.” After this Holy Prophet Muhammad (S.A.W) said, “grave is one of the gardens of heaven or one of the holes of hell”.

Fear of Grave

Hazrat Abu Sayeed Khadri (R.A) says that once Holy Prophet Muhammad (S.A.W) came into the Mosque where some people were laughing. Holy Prophet Muhammad (S.A.W) said, “If you excessively remember the death then it stops you to get busy in the things which make you laugh.” Every person’s grave declares daily, “I am the home of loneliness, home of separation, home of vermin.” When a pious is buried then grave says, “your arrival is beatific, I am very happy to see you, I liked you all of those who used to walk on my back. Today, you have come to me; I will show you my behavior.” And after this it becomes so wide that as far as the dead can see earth widens and the door of heaven is opened into his grave from where the winds, fragrance and so on continuously comes into the grave. When a dissolute is buried, grave says, “Your arrival is so unpleasant, I am feeling so bad because of your coming, I disliked you most of all of those who used to walk on my back. Today, you are under my sub ordinance; I will show you my behavior.” After saying so, the earth meets (constricts dead) in such a way that the bones and ribs of dead

enter into each other. Holy Prophet Muhammad (S.A.W) entered his one hand into another and said, "In this way bones of dead enter into one another and after this seventy snakes start to dunk him. They are so poisonous that if anyone of them dunks the earth, the grass will stop to grow till judgment day. All of these will keep on biting him till judgment day. And after this Holy Prophet Muhammad (S.A.W) said, "Grave is one of the gardens of heaven or one of the holes of hell".

Hazrat Ibn Umar (R.A) says that once a person asked Holy Prophet Muhammad (S.A.W), "Who is the most wise and prudent man in the world?" Holy Prophet Muhammad (S.A.W) said, "One who remembers death excessively and remain busy in preparation of it. These are the people who will gain the nobility in world and reward in the end."

Story of Hazrat Umar Bin Abdul Aziz (R.A)

Once Hazrat Umar Bin Abdul Aziz (R.A) went with the funeral and after reaching in the cemetery occupied a separate place and started to think. Someone said, "Ameer ul Momineen (Caliph), "You were guiding this funeral and you sat separately?" he said, "Yes, a grave called me and said me. O Umar Bin Abdul Aziz (R.A), don't you ask me what I do with those who arrive?" I said, "You must tell me". It said, "I tear their shroud, piece their bodies, suck their blood, eat their flesh, and should I tell you what do I do with their joints. I separate their shoulders from their arms and separate arms from hands, and separate derriere from the body and separate buttocks from derriere, separate buttocks from knees and separate knees from calves, and separate calves from feet." After saying so Hazrat Umar Bin Abdul Aziz (R.A) started to cry and said, "The durance of world is so less but its deception is wealthy. One, who is dear in the world, is insulted in the end; one, who is rich in the world, is beggar in the end; his young will be older soon, his alive will be died soon. Its attraction toward you may not deceive you. Although you can see how soon it turns its face from you. One is fool who is trapped by its deception. Where are its favorers who dwelled big cities,

run big rivers, made big gardens, lived for few days and leaving everything behind gone away?"

Honor of pious and insult of dissolute during and after the death

When the time of death of Hazrat Jabir Bin Hayan (R.A) was near, someone asked, "What are you attentive to?" he said, "I want to meet Hassan (R.A)." When Hassan Basri (R.A) reached, people said that he had come. Then Hazrat Jabir Bin Hayan said, "Brother, it's time to go, I am going now, do not know toward heaven or hell." Hazrat Tameem Dari (R.A) says, "Allah says to angel of death to go to His follower and take his spirit. I tested him in both happiness and grief and found him as I wanted him to be. Bring him so that he gets rid of troubles of world." The angel of death comes to him with the group of five hundred angels. They all have the shroud of heaven. In their hands they are holding the bouquet of Rehan (flower), in each of which there are twenty colors and each color has new scent and a fragranced silky handkerchief. Angel of death sits by his head and other angels surround him from every side and keep their hand on every part of his body and place the fragranced silky handkerchief under his chin and open the door of heaven before his eyes. His heart is enjoyed with different new things of heaven as a crying child is enjoyed with different things by his family. Sometimes, the houries (beautiful virgins provided in paradise for all faithful Muslims) of heaven are shown to him, sometimes fine fruits, and sometimes fine dresses. Hence, he is shown different things. His houries (wives) start to celebrate the happiness. After seeing such scenes, his body starts to twitch like an animal twitches in the cage to come out and angel of death says to him, "O honorable soul, walk to plants which do not have thorns, and to bananas which are planted line by line, and toward the shadow which is so wide and deep, and water is flowing. (This is an indication to those few scenes which are described in Surah Waqaya (Ruku: 1) in the Holy Quran). The angel of death speaks so leniently like a mother speaks to her child because he knows that this soul is near to Allah

and angel of death treats him nicely so to gain the acquiescent of Allah. That soul comes out of body with such an ease like a hair from flour. When the soul comes out, angels greet him and give him the news of entering the heaven as discussed in the Surah Nahal of Holy Quran. Hence, when the soul separates from the body, it says to body, "May Allah rewards you. You were the person who were in rush in obeying and following Allah and passive in disobeying Him.

Congratulations for today! You got rid of torment as well as made me too to get rid of it." Same is the message given by body to soul at the time of separation. At the time of his death, all those part of earth where he used to adore, cry; all doors of sky through which his deeds went up and his meal came down, cry. After this those five hundred angels gather around the body and when the people turn him during giving him bath, the angels immediately turn him; when the people wear him the shroud, the angels spread the scent on his body which they have brought. Then they make a queue from his door till his grave and welcome his funeral with prays and supplications. Seeing all this scene, the devil cries so badly that his bones get near cracking and he says to his crew, "to hell with you all. How did he escape from you?" in the response of which they all say, "He was innocent."

After this when the angel of death takes his soul upward, Hazrat Jibrael (A.S) welcomes him with the seventy thousand angels. These angels give him good news from Allah. After this when angel of death take the soul to heaven, it falls in prostration. When his body is placed in the grave, his prayers come and stand at right of him, his fasting stand at left of him, reciting of Holy Quran and Allah's mentioning stand on his head, the steps he walked toward group prayer stand at his feet, and the tolerance and patience (on troubles from sins) stand at one side in the grave. After this when the torment appears in the grave and tries to reach the dead, and if it comes from the right side then prayers say, "Stay away. This person kept on carrying troubles in the world and has just slept with comfort", and if tries to come from left then fasting kept it away, then it tries to come from the side of

head, here the reciting and mentioning Allah move it away that it has no way there. Hence, whatever way it tries to come, finds no way because Allah's wali is surrounded by the adoration. The torment surrenders and goes back. After this the fasting which is standing at one side says, " I was waiting if there is any weakness (in any adoration), I will fight from that side but thanks to ALLAH you all have made it (torment) gone. Now I will be of work while balancing his deeds." After this there come two angels. Their eyes sparkle like electricity, their voice is like the thunder of clouds, their teeth are like the horns of cow, flames of fire come out from their mouth with the breathe, they have such a long hair that they are falling to the feet, distance between their shoulders is so long that whole day walk is required to cover that, leniency and politeness have not even touched them (however, case of pious is different, but the horror is not least). These are called Munkar Nakeer. Each of them carrying such a heavy hammer that if all the men and ghost try to carry it up together, would not be able to do so. They come and say to dead to sit down. The dead sits immediately. Shroud comes to breach from his head. They ask the questions that who is your Lord; what is your religion and who is your Prophet? The dead says, My Lord is Allah Who is one and only and no one is His partner. He is alone the owner of everything. My religion is Islam and my prophet is Muhammad (S.A.W) who is the last prophets of all. They both said to dead that he said right. After which they move away the walls of grave because of which it becomes so wide from every side. After this they say to dead to lift his head. When he lifts his head he sees a door from which heaven is seen. They say to him, "O follower of Allah, that place is for you to live because you obeyed Him." Holy prophet Muhammad (S.A.W) says, "Swear of Allah, Who has my soul that this gives him such a happiness which will never return." After this, angels say to him see toward your feet. He sees and finds a door to hell from which the condition of hell is seen. The angels say to him that you have got rid of it. Again he gets such a happiness which will never return. After this, in this grave seventy seven doors of

heaven open in it from where the cool breeze and fragrance come to grave which will continue to come there till the judgment day.

Now, listen to other's condition. Allah says to angel of death, "Go to my enemy and capture his soul. I kept all kind of abundance to him, provided him with all the luxuries from every side, but he did not avoid my disobedience. Go and punish him today." Angel of death comes to him in a very painful appearance. In such a face that he is having twelve eyes on it and holding a strong stick made of iron and the fire of hell along with thorns on it. Angel of death comes and beat him with this stick. All the thorns are enters into his body and then angel of death pulls the stick back. Other angels start to beat him on his face and derriere with quirts due to which the dead starts to lose senses. They take out his soul from the fingers of his feet and stop it in the toes and keep on beating him. Then they take out the soul from his toes and stop it in knees, after taking out the soul from knees, stops it in belly, then chest (stops the soul at every place so that he is rendered pain for so long). Then angels put the metal(zinc) and the embers of hell under his chin and the angel of death, Hazrat Israel (A.S), says, "O devil come out and move to such hell, the characteristics of which is described in Surah Waqaya(rukoo: 2) of Holy Quran. The translation of that is, "And those people are in fire, and in the extremely boiling water and the black smoke which will neither be cool nor comfortable (but will be very painful)." When the soul separates from the body it says to it, "May Allah reward you badly. You used to take me to Allah's disobedience quickly and used to be passive in obeying Him. You killed yourself as well as me." Similar things are said by body to soul. Those part of the world where he used to commit sins, curse him and damn him. The armies of devil run toward him and give him the good news that they have successfully reach a person in the hell. And when that man is placed into the grave, earth becomes so narrow for him that his ribs enter into each other. Then two black snakes are seized upon him. They start biting him from his nose and the thumb of his feet even that the both of them meet in the center of

the body. Then come to him two angels (Munkar, Nakeer -whose horror has just been explained) and ask him, "Who is your Lord? What is your religion, and who your Prophet is?" He shows his ignorance in the response of every question, after which he is beaten with the stick of iron so badly that the flames of those stick are spread in the grave. After this he is said to see up. He sees the door of heaven opened (sees the gardens and glory of it). The angels say to him, "O enemy of Allah, if you had obeyed Allah then this would be your place." Holy Prophet Muhammad (S.A.W) says, "Swear of Allah Who has my soul, that time the person will feel so desirous that he would never felt so." Then there is opened the door of hell and the angels say to him, "o the enemy of Allah, now this is your place."

The beating of dead from the sticks of iron and his crying because of torment of grave

This is among of the sayings of Hazrat Bir Ibn Aazib (R.A) that Holy Prophet Muhammad (S.A.W) said, "When dissolute replies, o I did not know," then an announcer announces from the sky, "He said a lie. Place fire under him and make him wear the dress of fire and open the door of hell for him." So, the door of hell is opened through which the hot breeze and the heat of hell keep on coming. His grave is so narrowed that his ribs lost their place. And then a tormenter is allocated to torment him who is blind and deaf. He has the stick the reality of which is that if a mountain is beaten with it, it will definitely turn into soil. The man is beaten with this stick and his voice is heard by every creature between east and west except ghosts and humans. He is turned into soil after beaten once and then his soul is returned. According to Bukhari and Muslim saying, "The dead cries so loud after being beaten by this stick that every creature, near him, listens to him except humans and ghosts."

Question: Here one thing requires explanation that why ghosts and humans do not listen to the voice of dead? The answer of this is that the ghosts and humans are forwarded to the world of Barzakh. If they

are shown the torment of grave or even listen to the voices of those, tolerating the torment, they will become believers and start to do good deeds. Believing divinatorily is honorable at Allah, that is, to become believers just by listening to Holy Prophet Muhammad (S.A.W) whether you understand or not. To listen and accept it as true that what has been said by the Holy Prophet Muhammad (S.A.W), is true faith.

Translation: "No doubt, for those who feared Allah without seeing Him, there is forgiveness and great reward."

If the circumstances of hell and heaven as well as Barzakh are shown to people, then faith will not remain divinatorily and everyone will accept it and become true believers. But at Allah believing on seeing by eyes is not honorable. And because of this, believing by dying is not trusted as at that moment the angels of torment become visible.

When dead will stand up on judgment day and will see hell and heaven by their eyes then everyone will become believers and will verify the sayings of prophets (A.S) but the belief and verification of that time is not honorable.

The expedience in not showing the torment of grave and hearing its voice is possibly due to the fact that people cannot bear it. If they see the condition of grave's torment with their eyes or listen it with their ears, they will become senseless. As said by Hazrat Saeed (R.A) that Holy Prophet Muhammad (S.A.W) says, "When people carry the body of dissolute, he says, Alas! My destruction, where are you taking me? His voice is heard by everyone except humans and if they could hear it, become senseless." However, Allah has not only told the things of Barzakh to Prophet Muhammad (S.A.W) but also shown them to him as You (S.A.W) has the caliber to bear them. Even seeing the things of hell, Your (S.A.W) lifestyle (talking, eating, drinking, and behaving with your friends) was unchanged. Hazrat Abu Ayub says that once Holy Prophet Muhammad (S.A.W) went outside the Madinah

Munawwara after sunset. You (S.A.W) heard a horrible voice and said listening to this voice, "Jews are being tormented in their graves."

Hazrat Zaid Bin Sabit says, "Once Holy Prophet Muhammad (S.A.W) sitting on his donkey was going to the garden of tribe Banu Najjar (name). I was also with him that suddenly the donkey shied and shied in such a way that it was near that it made you (S.A.W) fall. At the same place there were five to six graves. Holy Prophet Muhammad (S.A.W) asked, "Who recognizes them? One person said, "I do." Holy Prophet Muhammad (S.A.W) asked, "When did they die? He said that they died in Shirk age. Holy prophet Muhammad (S.A.W) said, "Those people are being tormented in the grave. If I had not the fear that you people will stop burying, I would pray to Allah that you could listen a little of this grave torment which I am hearing."

Each and every corner of cemetery decorates itself for the pious and desires that the pious buries in it. But when a dissolute dies, the darkness spread all over the cemetery and it prays to Allah that this person may not bury in it or even near him. (Hakeem Trimzi, Ibn-e-Asakar, Ibn Adi, Ibn-e- Manda).

The Speech of Grave to Dead

Hazrat Abu Saeed (R.A) says that Holy Prophet Muhammad (S.A.W) said, "O people remember the luxuries breaking thing, "the death" excessively." Each day while making speech to its dead, the grave declares, "I am the home of poverty and loneliness, home of dust and vermin." When a true believer is buried then grave greets him and gives him the good news, "you were my favorite person among those who used to walk on my back. Today I am yours and you have come to me. Now, you will see my good behavior. After this the grave becomes as wide as far one's eye can see and the door of heaven is opened." (Trimizi)

It is described by Hazrat Abu Hareera (R.A) that Hazrat Muhammad (S.A.W) attended the funeral and he was with him. Prophet

Muhammad (S.A.W) sat by the grave and said, "Everyday this grave announces in a loud voice, "O the children of Adam why did you forget me? Do not you know that I am the home of horror, home of loneliness, home of vermin and I am very narrow home? But for those, I am wide, for whom Allah orders me." After this Holy Prophet Muhammad (S.A.W) said, "grave is either the garden of heaven or oven of hell."

As per one version of Hazrat Abu Hajaj Shumali (R.A) that Holy Prophet Muhammad (S.A.W) said, "When the dead is placed in grave, the grave says to him, "O child of Adam, you were killed. What kept you in deception from me? Did not you know I am the home of darkness and insurgency and the home of vermin? What strayed you and made you fearless of me? And you used to walk so proudly on my back." If a person dies is pious, then those responsible for answering, respond from his side to grave, "Grave you must see the deeds of this person. He used to adopt the goodness and avoid badness." Listening to this, grave says, "no doubt, he was pious and now I become green and fresh for him." The body of dead lightens at the same time and his soul is forwarded to Allah. (Hakeem Trimzi, Abu -al-Ali, Ibn-e-Abi-Duniya).

Hazrat Abdullah bin Abd says that Holy Prophet Muhammad (S.A.W) said, "Dead sits in the grave and listens to the voice of feet of those who went with his funeral till his grave. The grave of dead says to him, "O child of Adam, may you die. You did not fear of my narrowness, horror, smell, and vermin and that is why you did not prepare to save yourself from them."

Hazrat Yazeed Bin Shajra (R.A) says that grave says to dissolute, "Did not you remember my horror, my darkness, my loneliness and narrowness, and my grief?" (Ibn-e-Abi Shiba).

Undoubtedly, Death is the Reality!

Allah describes in the Holy Quran, "Every soul shall have a taste of death." In fact, death is a reality. We should lead our lives objectively and always remember our death. Such benevolence if all of us have an exquisite death. Ameen!

END