

Averting Torment of the Grave

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh People:

All praise is due to Allah who created mankind. He made this a world a place for tests and made the afterlife the place for recompense. And He made the graves a barrier between these two homes. Its place is on this earth and people will be recompensed in accordance to how they will be recompensed in the afterlife. Thus, whomsoever has died, his Qiyamah

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(resurrection) has already started. So be conscious of Allah and obey Him. And know that death, the grave, resurrection, accounting and recompense await you.

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا * وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا * وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ * فَسَوْفَ يَدْعُو ثُبُورًا * وَيَصْلَىٰ سَعِيرًا * إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا * إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ * بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا) [الانشقاق:7-15].

Al-Inshiqaaq 7-15: (7) Then as for he who is given his record in his right hand, (8) He will be judged with an easy account (9) And will return to his family in joy. (10) But whosoever is given his Record behind his back (11) He will invoke (his own) destruction (12) And shall enter a blazing Fire (13) Indeed, he had [once] been among his people in happiness (14) Indeed, he had thought he would never return [to Allah]. (15) But yes, Indeed, his Lord was ever of him, Seeing. (16) (17)

The grave is the first station of the afterlife. So if the person passes its trials and is saved from its punishment, then this is the first indication of his success on the Day of Resurrection. And being saved from the horrors of the gathering and torment of the grave. The bliss of the grave and the torment of the grave affects the body or the soul or both of them in a manner only known to Allah the Exalted.

And this is a matter known in the religion from the recurring textual evidence in the Quran and Sunnah. It is only denied by the misguided who are closer to deviation than belief.

And from the Prophet's ﷺ care for his ummah is that he depicted a portrait of the torment of the grave. So that the people fear it and are vigilant of it. And if not, the basis is that all the sins mandate torment if one does not repent for it or expiate it through righteous deeds. And the ones with the least disobedience have the greatest opportunity to be saved from the torment of the grave. However, if one's sins increase, they are more likely to be punished in the grave. Therefore, the torment of the grave or being saved from it depend on what a person earned.

[النَّجْم: 39-40] (وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى * وَأَنَّ سَعْيَهُ سَوْفَ يُرَى)

An-Najm (53) 39-40: (39) And that there is not for man except that for which he strives (40) And that his effort is going to be seen

And in another verse:

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ الطُّور: 21

At-Toor (52) 21: Every person, for what he earned, is retained.

And from among the causes the torment of the grave are malicious gossip and not preventing urine from getting on the clothing as was indicated in the Hadith reported by Ibn Abbas (may Allah be pleased with him) who said:

The Messenger of Allah passed by two new graves, and he said: "They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine

from getting on his clothes, and the other used to walk about spreading malicious gossip." [Bukhari 218, Muslim 292]

مَرَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِقَبْرَيْنِ، فَقَالَ: "إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ". (البخاري: 218، مسلم: 292)

And the Hadiths mentioned the torment of the grave for specific sins in a way that will deter believing souls from falling into them and being cautious of them. And from them is what is mentioned in the vision of the Prophet ﷺ . He say a group of people being tormented and he asked about them and it was said to him: As for the first man that you came upon, whose head was being smashed with a rock, he is the one whom studies the Quran and then forsakes it and sleeps neglecting the enjoined prayers. As for the man that you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the one whom goes out of his house in the morning and tells lies that are spread all over the world. And the unclothed men and women whom you saw in something resembling an oven, are the adulterers and the adulteresses. And the man whom you came upon swimming and being fed stones is the consumer of Ar-Riba (usury). [al-Bukhari 7074]

أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثَلَّغُ رَأْسَهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو

مِنْ بَيْتِهِ، فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي
مِثْلِ بِنَاءِ التَّنُورِ، فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي
التَّهْرِ وَيُلْقَمُ الْحَجَرَ، فَإِنَّهُ آكِلُ الرَّبَا. (البخاري:7074)

And this hadith should plant horror in people's hearts. For many people in our times have been afflicted with these four sins that mandate these hideous punishments. Can the person who oversleeps the prayers withstand being tormented in the grave by having their head repeatedly smashed by a rock? In this world, if he has a laceration on his head he would be in pain and request an ambulance. How can he handle continually being smashed in the head with a rock for a period that may reach hundreds of years and that does not stop as long as he is in his grave? And this does not contradict the Hadith reported by Abu Qatadah (may Allah be pleased with him) who related from the Prophet ﷺ :

أَمَّا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ

There is no negligence when one sleeps. [Sunan an-Nasai Book 6 Hadith 522]

This Hadith means that in sleeping there are no sins or shortcomings due to the inability to consciously make choices. Therefore, the sleeping person will not be accountable. This is for the one who is overtaken by sleep. However, the one who willfully neglects and falls short and sleeps excessively and does not take the means to wake up for the prayer is deserving of the torment. As for the one who lies and their lies spread all over the world, one side of his mouth will be pulled with an iron hook until it

reaches the back of his neck. Likewise, his nostril will be pulled until it reaches the back of his neck. Likewise his eye will be pulled until it reaches the back of his head. Then the same thing will be done to the other side of his face. And this is how he will be tormented in his grave. Who is able to withstand this torment?!

And some people tells a lie that spreads all over the world today using various media especially social media through which false information can spread in only a few moments.

And the adulterers and adulteresses will be tormented in an oven and engulfed with flames. Its heat will cause them to scream loudly. This is for the one who falls in adultery. What about the one who invites to, facilitates the path to and prompts indecencies and attacks virtue, modesty and chastity?! This a severe and reckless transgression against Allah the Exalted!!

And the one who consumes riba (usury) will be tormented in their grave by swimming in a blood red river while being fed stones. The riba has spread in these times and a lot of people do not guard against it. And even worse are those who look for it, request it and spread it.

Among the factors leading to the torment of the grave is misappropriation – to take something wrongly. And how much misappropriation is happening now!

And in the campaign of Khayber one of the Muslims was injured by an arrow and was killed. The people said "Congratulations to him, he will go to paradise. But the Messenger of Allah ﷺ said "Not at all. By Him in Whose hand is my soul the cloak he took on the day of Khayber from the spoils which was not among the divided shares will blaze with fire upon him. When they (the people) heard that, a man brought a sandal strap or two sandal straps to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said "A sandal strap of fire or two sandal straps of fire." [Al Bukhari 6707, Muslim 115]

وفي غزوة خيبر أصيب أحد المسلمين بسهم فقتل، فقال الناس: هنيئًا له الشهادة، فقال رسول الله -صلى الله عليه وسلم-: "بل والذي نفسي بيده، إن الشملة التي أصابها يوم خيبر من المغانم، لم تُصبها المقاسم، لتشتعل عليه نارًا"، فجاء رجل حين سمع ذلك من النبي -صلى الله عليه وسلم- بـشراكٍ أو بـشراكين، فقال: هذا شيءٌ كنتُ أصبتهُ، فقال رسول الله -صلى الله عليه وسلم-: "شراكٌ -أو شراكان- من نارٍ". البخاري: 6707، مسلم: 115.

This man will be tormented in his grave with a cloak that will blaze with fire upon him. And this because of a single piece of cloth. What will be the torment of the one who misappropriates, takes what is not his, betrays the trusts, takes what is entrusted to him and steals public funds?!

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Be conscious of Allah the Exalted and obey Him. Fear the torment of the grave by avoiding what leads to it. For the Prophet ﷺ used to seek refuge in Allah the Exalted from the torment of the grave in every prayer that he offered. And he taught his ummah this, fearing for them. And he explained the factors mandating the torment of the grave so that they avoid them.

On the authority of Aisha (may Allah be pleased with her) as was reported in Al-Bukhari and Muslim:

O Allah, I seek refuge with you from the torment of the grave, and I seek refuge with You from the trial of the Dajjal, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt. [al-Bukhari 832, Muslim 589]

أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ يَدْعُو فِي الصَّلَاةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا، وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ (البخاري: 832، مسلم: 589).

O Allah, we seek refuge with you from the torment of the grave, and we seek refuge with You from the trial of the Dajjal, and we seek refuge in You from the trials of life and death. O Allah, we seek refuge in You from sin and from debt.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا، وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ وَعَافِنَا فِيْمَنْ عَافَيْتَ وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيْمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided , grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلْنَاكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

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O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ
أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلُ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.