

Hadith About Death

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First Khutbah

Be conscious of Allah and obey Him. And beware of His wrath, so do not disobey Him. For you live in His kingdom and under His authority. And from His bounty you eat and drink. And under His power and command you move about. There is no power or strength except through Him. We have no choice but to please Him. We are needy, then needy and then needy. We take our provisions. And we wait for our life terms. Then we pass and then we are resurrected for our accounting. And we are recompensed for our deeds. Allah said:

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ-التوبة:116

At Tawbah (9) 116: Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

Death is a major certain fact. No one has the ability to repel, deny or delay it. Even if someone does not believe in Allah Almighty or His books or His messengers or the hereafter, he must believe in death. Because he witnesses death in front of him so he is not able to deny it. And this great lengthy hadith about death that the Prophet ﷺ stated on the occasion of a burial, describes the state of a believer and the state of a

disbeliever at the last moments of this worldly life and the first moments in the grave with the most precise description and eloquent explanation. Such that the listener lives with the deceased moment by moment. May Allah's blessings and peace be upon the most eloquent of those who spoke Arabic and who most genuinely advised mankind.

Baraa bin Azeb (may Allah be pleased with him) said:

خَرَجْنَا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ، فَجَلَسَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَلَسْنَا حَوْلَهُ، وَكَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ، وَفِي يَدِهِ عُودٌ يَنْكُثُ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا،

We went out with the Prophet ﷺ in a funeral procession of a man from the Ansar. Then we reached his grave and it was not yet dug. So the Messenger of Allah ﷺ sat down and we sat down around him as if birds were on our heads. He had in his hand a stick with which he was marking the ground. He then raised his head and said: Seek refuge with Allah from the punishment of the grave. He said it two or three times.

ثُمَّ قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ

مَلَكُ الْمَوْتِ -عَلَيْهِ السَّلَامُ- حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ، اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ، قَالَ: فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ، حَتَّى يَأْخُذُوهَا، فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحُنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكِ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ،

He then said, "When a believer is about to leave the world and go forward to the next world, angels with radiant faces as if their faces were the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from Allah.' It then comes out as a drop flows from a water-skin and he takes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it comes a fragrance like that of the sweetest musk found on the face of the earth.

قَالَ: فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ -يَعْنِي بِهَا- عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ، بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتِحُونَ لَهُ فَيَفْتَحُ لَهُمْ، فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ

السَّابِعَةَ، فيَقُولُ اللهُ -عَزَّ وَجَلَّ-: اكْتُبُوا كِتَابَ عَبْدِي فِي عَلِّيَيْنِ، وَأَعِيدُوهُ إِلَى الْأَرْضِ؛ فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى،

They then take it up and do not pass a group of angels without them asking, "Who is this good soul?" to which they reply, 'So and so, the son of so and so,' using the best of his names by which people called him on earth. They then bring him to the lowest heaven and request that the gate be opened for him. This is done, and from every heaven its close angels escort him to the next heaven till he is brought to the seventh heaven. Then Allah Almighty says, 'Record the book of My servant in a high station and take him back to earth, for I created mankind from it, I shall return them into it, and from it I shall bring them forth another time.'

قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ، فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟
فَيَقُولُ: رَبِّي اللهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا
هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-
فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي
مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَالْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا
لَهُ بَابًا إِلَى الْجَنَّةِ، قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطَيْبِهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، قَالَ:
وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرَّيْحِ، فَيَقُولُ: أَبَشِّرْ بِالَّذِي يَسُرُّكَ،

هَذَا يَوْمِكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَوَجْهَكَ الْوَجْهَ يَجِيءُ بِالْخَيْرِ،
فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي...

Then his soul is restored to his body and two angels come to him and sit him up and say to him, 'Who is your Lord?' He replies, 'My Lord is Allah.' They ask, 'What is your religion?' and he replies, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' and he replies, 'He is Allah's messenger ﷺ.' They ask, 'What is your [source of] knowledge?' and he replies, 'I have read Allah's Book, believed in it and affirmed it.' Then a caller from heaven calls: 'My servant has spoken the truth, so make a spread from paradise for him, clothe him from paradise, and open a gate for him into paradise.' Then some of its comfort and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet fragrance comes to him and says, 'Rejoice in what pleases you for this is your day which you have been promised.' He asks, 'Who are you, for your face bears good?' He replies, 'I am your good deeds.' He then says, 'My Lord, bring the last hour, so that I may return to my family and wealth.'

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا، وَإِقْبَالِ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ
مِنَ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ، مَعَهُمُ الْمُسُوحُ، فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ
يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: يَا أَيَّتُهَا النَّفْسُ الْحَبِيثَةُ،

اُخْرِجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ، قَالَ: فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ
السَّفُودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ
حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، وَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ
الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا
الرُّوحُ الْحَبِيثُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي
الدُّنْيَا، حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ، ثُمَّ قَرَأَ رَسُولُ
اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - [لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى
يَلْبَسَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ] {الأعراف: 40}،

But when a disbeliever is about to leave the world and proceed to the next world, angels with darkened faces come down to him from heaven with a rough garment from fire and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from Allah.' Then it becomes dissipated in his body, and he draws it out as a hard thorn is drawn out from moistened wool. He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that rough garment from fire and from it comes a stench like the most offensive stench of a corpse found on the face of the earth. They then take it up and do not bring it past a group of angels without them asking, 'Who is this wicked soul?' to which they reply, 'So and so, the son of so and so,' using the worst names that he was called in the worldly

life. When he is brought to the lowest heaven, a request is made that the gate be opened for him, but it is not opened for him. (Allah's messenger then recited, Al Araf (7) 40: **The gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never].**

فَيَقُولُ اللَّهُ -عَزَّ وَجَلَّ-: اكْتُبُوا كِتَابَهُ فِي سَجِّينٍ فِي الْأَرْضِ السُّفْلَى، فَتُطْرَحُ رُوحُهُ طَرْحًا، ثُمَّ قَرَأَ، [وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ] {الحج:31}، فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ، لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ، لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ، لَا أَدْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ، فَافْرِسُوا لَهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسُمُومِهَا، وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوءُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَبِجِيءُ بِالشَّرِّ، فَيَقُولُ: أَنَا عَمَلُكَ الْحَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ؛ رَوَاهُ أَحْمَدُ وَأَهْلُ السُّنَنِ إِلَّا التِّرْمِذِيَّ .

Then Allah Almighty says: 'Record his book in the lowest depths,' and his soul is thrown down. (He then recited, Al Hajj (22) 31: 'And he who associates with Allah - it is as though he

had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place. His soul is then restored to his body, two angels come to him, and sit him up and say to him, 'Who is your Lord?'. He replies, aah, aah, I do not know.' They ask, 'What is your religion?' and he replies, aah, aah, I do not know.' They ask, 'Who is this man who was sent among you?' and he replies, aah, aah, I do not know.' Then a caller calls from heaven, 'He has lied, so make a spread from hell for him, clothe him from hell, and open a door for him into hell.' Then some of its heat and hot air comes to him, his grave is made narrow for him so that his ribs are pressed together, and a man with an ugly face, ugly garments and an offensive odor come to him and says, 'Be grieved with what displeases you, for this is your day which you have been promised.' He asks, 'Who are you, for your face bears evil?' He replies, 'I am your wicked deeds.' He then says, 'My Lord, do not establish the last hour.' [Ahmad 18557, Abu Dawood 4753, Ibn Majah 1549, Nisai 2001]

Second Khutbah

As death is a certain fact, Allah Almighty has made it a proof of His Lordship, glory be to Him.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ

تُرْجَعُونَ-البقرة:28

Al Baqarah (2) 28: How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause

you to die, then He will bring you [back] to life, and then to Him you will be returned.

And in this great hadith is a reminder about death. And the Prophet ﷺ did not narrate its news except for consideration and taking heed and to perform deeds for what comes after death. And for that he ﷺ commanded remembering death. And urged visiting the graves to see the abodes of the deceased. And to awaken the hearts from their slumber. And to alert it from its heedlessness. Then the worldly concerns and distractions do not make him forget about remembrance of death.

And people see the deceased every day either in person or on screens. And they see the dead spread on the ground. And every day there is news about the deceased. And a period does not pass without them grieving over a relative, a friend or a colleague. To the point that the news of death and seeing it hardly leaves the people.

And it is right for them to take heed and be afraid; Because if death increases, as is the case now, the chance of death reaching me also increases.

In the old days, because of the primitive media and means of communication, people did not hear the news of death and did not see the deceased except on distant intervals. So their hearts were softened and their eyes wept and the weightiness of death hovered over them. And they would change for a period of time, not desiring food, not being able to sleep terrified by the remembrance of death and the sight of the deceased. And he

remembers what he witnessed of the funeral procession. And he thinks about when he will be carried like it. Thus, because of it his heart is opened for some time.

Now, people in the graveyards speak about worldly matters, and the casket of the deceased is carried on their shoulders. And some of them view messages on their mobile phones or receive calls as if they are carrying any load that does not remind them of anything.

How callousness and negligence has overwhelmed the hearts, and closed them tightly from the remembrance of death. And from this hadith and others we learn that a person is between two types of graves, and that his destiny is one of two fates and that he will have one of two conclusions.

Did the one falling short in praying in congregation or neglecting Fajr prayer change and make amends upon reflecting upon death when he saw the funeral procession being carried to the grave ?!

And does the one dealing in usury take heed when he witnesses people dying around him?! And does the oppressor stop oppressing when he witnesses death overtaking the most powerful?! And does every sinner repent from their sin ? For if death passes by him today to reach someone else, certainly one day it will pass someone else to reach him. Is it not time to repent before that day?!

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا--

النساء:18

An Nisa (4) 18: But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

We ask Allah Almighty to soften our hearts and make us among those who take heed from death and amend our lives. Indeed, Allah is All Hearing, Answering.