

END OF TIMES part 1 - DEATH, GRAVE AND HEREAFTER

When we talk about 'End of Times', some of the topics that come to mind are:

Minor Signs of Day of Judgement

The Mahdi

Dajjal

Return of Isa (AS)

Yajuj & Majuj

Literal End of the World

Judgement by Allah (SWT)

Jahannum & Jannah

All of these things will happen for sure, **but the exact timings are known only to Allah (SWT)**. But what we can confidently say is that we are getting closer because most of the minor signs have already occurred.

One of the danger is that, we could get very excited by this subject and might spend lot of time trying to learn what Islam says about them and so on, but if you or I die tomorrow and go into the grave, that is our end of time and the next thing that will happen to us (in addition to what will happen in the grave) is, we will be raised on the Day of Judgement.

A man came to Rasool Allah (SAWS) and asked: Ya Rasool Allah, when will the World end?

Prophet (SAWS) replied: What have you prepared for it?

If you or I die tomorrow, all the knowledge about the Mahdi, Dajjal, Return of Isa, Yajuj wa Majuj is not going to be of use to us. So, the main point is ... what are we preparing for our end of the world yaani death ... which could be any moment in future.

So first and foremost, in today's khutbah, let us tackle the scenario... which is... **what if you or I die tomorrow?** Death, Grave and Hereafter.

Why should we prepare for Death?

1. Death is inevitable

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

Every soul will taste death, then to Us you will 'all' be returned. Quran 29:57

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will 'indeed' triumph, whereas the life of this world is no more than the delusion of enjoyment.

Quran 3:185

2. The prophet Muhammad (pbuh) said, *“live in this world as though you are a stranger or a traveller (passing through it).”* [Muslim] ... this means this is a temporary life where as the life in the Hereafter is permanent.
3. The two sad words people say when their soul leaves ... ofcourse talking about the criminals.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۙ

When death approaches any of them, they cry, “My Lord! Let me go back,

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۗ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۚ

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. Quran 23:99-100

Lesson for us ... once we are dead, we will never return to this world. So, this life is our only chance to work for the Hereafter.

What Benefits a Dead Person?

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَمْرِو بْنِ حَزْمٍ،
سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ،
فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى
عَمَلُهُ "

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him." Sahih al-Bukhari 6514

Death, Questions in the Grave & Reward / Punishment in the Grave

According to Islām, death is not the end. It is the beginning of a new stage in one's life. We Muslims believe that life goes through three stages:

1. The life of this world,
2. The life of the grave, between this world and the next (called the *Barzakh*),
3. The life of the Hereafter.

The first two are temporary lives, but the final stage is forever. This life is a preparation for the Hereafter. The Qurān and *Ahādeeth* describe in vivid detail the events after death as a warning for the heedless and an encouragement for the righteous.

From the Pillars of Faith (Īmān) is the belief in the Hereafter. When a person dies, his/her soul exits his/her body and then he/she is buried and he/she hears the footsteps of his/her companions as they walk away.

Then there will come to him/her two angels who will sit him/her up. The soul will be returned to the body and the life in the Barzakh (life of the grave) will begin. It is not like the life of this world and its true reality is not known except to Allah.

What will the angels ask: **“Who is your Lord? What is your Religion? Who is your Prophet?”**

The believer will answer: **“My Lord is Allah. My religion is Islam and my Prophet is Muhammad (ﷺ).”** That is because he/she died upon Ēmān (belief) and he/she is therefore resurrected upon Ēmān just as Allah stated:

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَفَعَلَ اللَّهُ مَا يَشَاءُ ﴿١٧﴾

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.” (Ibrahim 14:27)

When he responds with these words, his Lord will say: **“My servant has spoken truthfully! Spread out his resting place from the furnishings of Jannah and open for him a door to Paradise.”** Then his grave will be expanded and made spacious for him as far as the eye can see, so-much-so that he will see his dwellings in Paradise. There will come to him in his grave the breeze and perfume of Paradise. Then he will say: **“O my Lord! Establish the Hour so that I may return to my family and to my property [in Jannah].”** (See Musnad Ahmad 3/3-4, declared saheeh by Al-Albāni in As-Saheehah, no. 3394)

As for the hypocrite (munāfiq) who lives in this world in doubt who utters on his tongue what is not in his heart. And he harbours enmity and hatred for Islam and for the worship of Allah.

The hearts of the hypocrites people are devoid of Ēmān (belief):

هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

Quran 3:167

They were closer to disbelief than to belief on that day—for saying with their mouths what was not in their hearts. Allah is All-Knowing of what they hide.

So these people will not be able to answer, even if they had already memorised the ahādeeth, the narrations, and verses from the Qur’ān etc. So long as they did not believe and have Ēmān, they will not be able to answer those questions in the grave.

When such a person is asked in his grave, **“Who is your Lord? What is your Religion? Who is your Prophet?”** He will respond: **“Hāh, hāh... I do not know! I used to hear the people saying something, so I would say what they said.”** So it will be said to him: “You did not comprehend and you did not recite.” Then he will be struck with an iron rod, and if a mountain was struck with that rod, it would turn to dust. Then his grave will be tightened around him and he will be squeezed until his ribs snap and interlace with the crushing. His grave will become a narrow pit from the pits of Hellfire. Then he will scream out: **“O my Lord! Do not establish the Hour.”** That is because he knows that what is to come in the Hereafter will be more painful.

There are also other punishments in the grave for other crimes which we find in various hadeeths.

In one hadeeth, Allah's Messenger stated: **“You shall be tried in your graves with a trial similar to or close to the trial inflicted by the Dajjāl.”** In a narration reported by Al-Bukhāri (1377), Abu Hurayrah (radiyallahu ‘anhu) said that the Messenger (ﷺ) used to supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

“O Allah! I seek refuge with you from the punishment in the grave and from the punishment of the Fire and from the afflictions of life and death, and the afflictions of Al-Masīh Ad-Dajjal (the False Messiah).”

And at the end of each salat (prayer / namaz), the Messenger (ﷺ) commanded the believers to seek refuge with Allah from these four matters.

This is what will occur in the grave. And belief in the punishment of the grave and its reward is necessary due to the fact that it is reported in mutawātirah narrations, i.e. that there are so many narrators at every level of the chains of transmission that the ahādīth are irrefutable.

The person thereafter remains in his or her grave till the Hour is established.

***** Pause *****

The Last Day & Judgement

Muslims believe that Allāh will bring this universe and the world to an end, **and only He knows when that will be.**

The Angel Isrāfeel has been created for the purpose of blowing the trumpet. When he blows it for the first time, it will cause every living thing to perish and die. He will blow it for the second time and they will rise again back to life on the Day of Resurrection / the Day of Judgement.

We will be naked, and uncircumcised with the Sun drawn close.

Everyone who has ever lived will be called in front of Allāh for judgement and the book of their life will be presented to them, and their deeds will be weighed. Those whose good deeds outweigh their evil deeds will be in bliss, joy and happiness. As for those whose evil deeds outweigh their good deeds, then they will be in terror awaiting their terrible fate.

If their book of deeds is presented to them in their right hand, they will go to Paradise; if they get it in their left hand, they will go to Hell. At this time, the Prophets, the truthful believers, the martyrs and the pious will intercede for the sinful believers with the permission of Allāh, so that they are saved from the punishment of Hell. The foremost intercessor on that Day will be the Prophet

Muhammad (may peace and blessings be upon him). He will intercede for the people with Allāh seeking that judgement begins.

Paradise And Hell

Paradise for the believers is the reward that Allāh will give them for their Tawhīd – meaning: for singling Him out with worship to the exclusion of others. Paradise is forbidden for those who associate partners with Allāh in Worship. Allāh said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَائِيلَ ۗ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

“Whoever worships other than Allāh, then Allāh has made Paradise forbidden for him, and his abode is the Hellfire.” Quran 5:72

There are many descriptions in the Qurān and Sunnah of Paradise and Hell. Paradise is described as gardens of happiness, gardens under which rivers flow and lot more. Some of the ayaat describing Paradise are:

AL-WAQIAH 56:10-37

AL-BAQARAH 2:25

AT-TAWBAH 9:21-22

YUNUS 10:9-10

AL-KAHF 18:31

AS-SAFFAT 37:40-47

AL-GHASHIYAH 88:8-16

Whereas, hell is the punishment for rejecting Allah, disbelieving in His Messengers and His revealed Books, turning away from His sole worship and worshipping other beings alongside Him. **For this group, Hell is an eternal abode.**

For sinful believers who worshipped Allah alone but fell in acts of disobedience such as fornication, drinking alcohol, stealing, and so on – **for them, Hell is not eternal, but a temporary place from which they will eventually exit and enter Paradise to remain therein forever.**

Dear Muslims, hell is a terrible place – the Prophet (may peace and blessings be upon him) said: **“I saw Hell and I have never seen anything more terrifying than it.”** It is held in place by 70,000 reigns, each reign has 70,000 Angels holding it. Allah described it:



لَا بَارِدٍ وَلَا كَرِيمٍ



وَوَيْلٌ لِّلَّذِينَ يَحْمُرُونَ



فِي سُمُومٍ وَحَمِيمٍ

“They will be in the midst of a fierce hot wind of fire and in boiling water. And in the shades of black smoke. Nothing will be there to cool or refresh.” (Quran Al-Waqi`ah 56:42-44)

هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١١﴾

These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads,

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

melting whatever is in their bellies, along with their skin.

وَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾

And awaiting them are maces of iron.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

Whenever they try to escape from Hell—out of anguish—they will be forced back into it, 'and will be told,' "Taste the torment of burning!" Quran Al-Hajj 22:19-21

CONCLUSION:

Being Prepared to Die: This life is temporary where as the life in the hereafter is permanent. Death is inevitable and can occur anytime. And this temporary life is our only chance to work for the Hereafter. Therefore we should live our lives as Muslims and practice Islam to the best of our abilities, so that when the angel of death arrives, we won't have to regret In Sha Allah.

The Importance Of Belief In The Hereafter: Life after death guarantees that people will be rewarded or punished for the deeds that they performed in this world – so it makes life fair. The hope of Paradise encourages people to do good, whereas the threat of Hell discourages them from evil deeds. Muslims believe that life is worthwhile no matter how difficult it may be because it leads to something better and eternal for the pious people. It is, therefore, a fundamental pillar of Islām.

What If I Have Committed Many or Major Sins: Earlier I mentioned about sinful believers temporarily going to jahannum. So, let me end with this...

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



Say, 'O Prophet, that Allah says,' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins.¹ He is indeed the All-Forgiving, Most Merciful. Az-Zumar:53

Dear Muslims, irrespective of what sins we committed, now (while we are still alive) is the time to make Tawbah. All you have to do is make Tawbah. So, let me end with how to make Tawbah...

It is not complicated. There are only four conditions / steps.

1.ACKNOWLEDGE THE SIN: You can only seek repentance from an action that you accept is sinful. So, for someone who commits a sin 'X', the person needs to acknowledge that 'X' is a sin before they seek repentance.

2.SHOW REMORSE: An adulterer (for example) may acknowledge the sin of adultery but show no remorse / regret. This is usually a sign of someone who has gone neck deep in that sin, that they have now normalized that action in their daily lives. Therefore, for someone who wants to repent, you should show remorse / regret towards committing that sin. One should feel bad that they have wronged their own soul and transgressed the limits set by Allah (ta'ala) so that their repentance can be accepted.

3.REPENT: A big part of making tawbah is the actual repentance itself. You have to seek forgiveness from Allah (ta'ala) for the sin that you have committed. It is not enough to know that it is a sin and feel bad for it, you have to verbally repent to Allah (ta'ala).

4.RESOLVE TO STAY AWAY: When we have sought forgiveness for our sins, we need to make a firm resolution to stay away from that sin.

Let's say you made sincere tawbah and you were able to keep away from that sin for a year or so and then due to peer pressure (or whatever reason), you fell into that sin again. What do you do then? Without worrying too much, sincerely repeat the process of Tawbah once again.

Ya Allah, please make this khutbah beneficial to everyone present here and beyond. Ameen.