



On Remembering Death

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Written by Ibn Rajab Al-Hanbali



Ibn Rajab al-Hanbali was a Muslim scholar born in Baghdad, Iraq in the year 736 AH/1335 CE and a popular exponent of the legal school of Imam Ahmad b. Hanbal. His father was known as Rajab al-Salami, and from this he acquired the byname, Ibn Rajab. At the age of eight, he relocated from Baghdad to Damascus with his father, and this is where he began his study of the Islamic disciplines. In Damascus, he studied the variant Quranic modes of recitation and amassed great knowledge from the Damascene scholars. He would eventually travel in search of greater knowledge to Mecca, Egypt, and other regions. Ibn Rajab excelled in the study of hadith and became recognised as the greatest hadith master of his time. He was also an extremely effective sermoniser and lecturer who touched the hearts of his listeners through his wisdom and charisma. Also adding to his greatness is the love and esteem in which he was held by people of diverse ideological orientations. His writings reveal a wide range of expertise covering subjects like economics, law, legal maxims, hagiography, history, ethics, spirituality, exegesis, and most importantly, hadith science. His biographers unanimously agree upon his piety, scrupulousness, exemplary behaviour, charisma, wisdom, and mastery of the prophetic tradition. He died on the 14th day of the month of Ramadan in the year 795 AH/1392 CE and is buried in the Bab al-Saghir cemetery in Damascus.





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خَرَجَ الْإِمَامُ أَحْمَدُ مِنْ حَدِيثِ جَابِرٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا تَمَنَّوْا الْمَوْتَ ؛ فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ) .

Imam Ahmad reported on the authority of Jabir رضي الله عنه from the Prophet صلى الله عليه وسلم who said, “Do not wish for death. For, verily the horror of death’s foray is intense. And, it is a sign of good fortune for a person’s lifespan to be extended and for God جل جلاله to bestow redemption upon him.”

There are a number of reasons that one might wish for death:

1) One reason is due to a material harm which descends upon the person. It is forbidden to wish for death in such an instance. It is reported in the *Sahih* of Bukhari and Muslim on the authority of Anas رضي الله عنه from the Prophet صلى الله عليه وسلم who said, “Let none of you wish for death in light of a harm which descends upon him. If such an urge is insuppressible, let one say: “O God! Grant me life as long as life is better for me, and take my life if death is better for me.”

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لَصُرٍّ نَزَلَ بِهِ ، فَإِنْ كَانَ لَا بُدَّ فَاعْلًا فَلْيَقُلْ : اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي ، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي) .

The reason for its dislike in this instance is that the one who wishes for death in response to a harm which has descended upon him does so merely out of the desire to hasten the relief that comes after. In such an instance, he is like one who takes refuge in fire from the intense summer heat. One hadith of the Prophet صلى الله عليه وسلم reads, “Only the one who has been forgiven attains relief.”

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّمَا يَسْتَرْحُ مَنْ غُفِرَ لَهُ)

Therefore, one should not pray for death without stipulating “[if] it be better for him” with God ﷻ. The same rule applies to any person who is unaware of what is better for him, like when one prays for affluence, poverty, etc. Similarly, seeking God’s ﷻ direction in making the best decision is prescribed when one desires to act on something of whose goodness he is unaware. One should only supplicate God ﷻ with full conviction about things of whose goodness he is certain [to receive an answer], such as forgiveness, mercy, pardon, wellbeing, God-consciousness, guidance, and the like.

2) A second reason [one might wish for death] is: the fear of being tested in one’s faith. This is a valid justification. A significant number of companions and leaders of Islam have wished and prayed for death out of fear of being tested in their faith. It reads in this hadith about dreams, “If You desire to try a people, seize me unto You untried.”

إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

3) Another reason [one might wish for death] is: to exploit the opportunity for martyrdom when its circumstances arise. This is also a valid justification. There are many well-known examples of companions asking for martyrdom and exposing themselves to it. This is like Mu’adh رضي الله عنه who asked that he and his family’s life be taken during the plague in light of what happened in the Levant [of civil strife].

4) Another reason [one might wish for death] is: out of a longing to meet God ﷻ due to being convinced of the integrity of one’s deeds. This is also a valid justification. It is something common among many of the forbearers. Abu al-Darda’ رضي الله عنه said, “I love death out of a longing for

my Lord.” Abu ‘Anbasa al-Khawlani said, “The meeting with God was more beloved than martyrdom to those who preceded you.” One person said, “My longing for You has been prolonged. So, accelerate my arrival to You.” Another said, “The thought of death is only easy for me when I remember the meeting with God. When that happens, I long for death in the same way that an intensely thirsty person longs for refreshingly cold water on a sweltering day.”

[The poet said]:

*A sinner yearns for you, O Near One
The way a thirsty one yearns for
a drink of sweet cool water*

أَشْتَاقُ إِلَيْكَ يَا قَرِيبًا نَائِي شَوْقَ ظَمَأٍ إِلَى زُلَالِ الْمَاءِ

Evidence for the permissibility of this is found in God’s ﷻ saying, “Say, ‘If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true,’” Q 2:94 and His ﷻ saying, “Say [Prophet], ‘You who follow the Jewish faith, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death’” Q 62:6. That indicates that the friends of God ﷻ do not abhor death; rather, they actually wish for it. Then He mentions that “but because of what they have stored up for themselves with their own hands they would never hope for death.” This, then, indicates that only those with sin, who fear meeting God ﷻ with them, abhor death. One of the for-bearers said, “Only a skeptic abhors death.” The hadith of the Prophet ﷺ on the authority of ‘Ammar b. Yasir رضي الله عنه reads, “I ask of you the delight of gazing upon your face and longing for the meeting with you in neither a state of harmful distress nor damning tribulation.”

أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَشَوْقًا إِلَيَّ لِقَائِكَ فِي غَيْرِ ضَرَاءٍ
مُضِرَّةٍ ، وَلَا فِتْنَةٍ مُضِلَّةٍ

So longing for the meeting with God ﷻ happens only by loving death, which itself is only likely to occur in light of a fear of harmful distress or damning tribulation in one's faith. When such conditions are absent, it (love of death) arises from a longing for the meeting with God ﷻ. That is what is being asked for in this hadith. In the *Musnad*, the hadith of the Prophet ﷺ on the authority of Abu Hurayra رضي الله عنه reads, "No one is to wish for death unless he is one who has confidence in his work."

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ
الْمَوْتَ إِلَّا مَنْ وَثِقَ بِعَمَلِهِ)

So the one who is obedient to God ﷻ finds solace with his lord. He loves to meet God ﷻ, and God ﷻ loves to meet him. The disobedient one, on the other hand, is alienated from his Master due to an aversion produced by sins. He abhors meeting his lord, though it is inescapable. Dhu al-Nun said, "Every obedient person will be comforted while every disobedient person will be estranged." A poet said,

*Are you estranged due to what you have committed,
Exhibit goodness if you like and be comforted*

أَمْسَتْ وَحِشٌ أَنْتَ مِمَّا جَنَيْتَ فَأَحْسِنْ إِذَا شِئْتَ وَاسْتَأْنِسْ

Abu Bakr al-Siddique رضي الله عنه said to 'Umar رضي الله عنه in his counsel to him at death, "If you keep my counsel, no absentee will be more beloved to you than death, while there is no escaping it. And, if you squander it, no

absentee will be more abhorrent to you than death, while there is no overpowering it.” Abu Hazim said, “Every deed in light of which you abhor death, abandon it. It will, then, not harm you when you die.” The disobedient one flees from death due to the dislike of meeting God ﷻ. But where does he who is in the grip of the one seeking him flee?

Where is the refuge when God ﷻ is the one in pursuit And the sinner is the vanquished, not the vanquisher?

أَيْنَ الْمَفْرُ وَالْإِلَهَ الطَّالِبُ وَالْمَجْرُمُ الْمَغْلُوبُ لَيْسَ الْغَالِبُ

Abu Hazim was asked, “How is the arrival to God ﷻ?” He said, “As for the obedient one, it is like the arrival of an absentee to his family eagerly awaiting his return. As for the disobedient one, it is like the arrival of a fugitive to his angry master.” Some righteous people seen in a dream were asked, “What has God ﷻ done to you?” They responded, “Good! The like of the Generous One (Al-Karim) ﷻ, when an obedient one alights upon Him, is incomparable.” Life in its entirety is the month of fasting for the god-conscious. And the celebration of their fast-breaking is the day they meet their lord, as was said [by the poet],

*I have fasted from all the delights of my life
And the day I meet you is the day I break my fast*

وَقَدْ صُمْتُ عَنْ لَذَاتِ دَهْرِي كُلِّهَا وَيَوْمَ لِقَائِكُمْ ذَاكَ فِطْرُ صِيَامِي

Another reason [one might wish for death]: is for some reason other than the aforementioned. The scholars have differed over whether it is disliked or favourable. A group of the forbearers considered it to be licit while others disapproved of it. Some of our [Hanbali] comrades have attributed two different statements to Ahmad regarding that, while one is not a genuine ascription since Ahmad expressly declared that wishing

for death is disliked only when it is in reaction to a material harm but permissible to wish for when one fears being tried in one's faith. At times some of them include in this disagreement [over Ahmad's opinion] the aforementioned conflict, but there is reason to challenge that.

Those who disapprove of it advanced as proof the general prohibition against it as in the aforementioned hadith of Jabir as well as other hadiths, some of which will be forthcoming, God-willing. For the prohibition against wishing for death in the hadith of Jabir رضي الله عنه, they have offered two explanations: 1) one of them is that the horror of death's foray is intense. Death's foray is a reference to the horrors, unlike anything in the ephemeral world, that will be revealed to the dead upon the occasion of death, like the sight of angels and one's deeds, both good and bad. It is likewise a reference to the tidings one will be given of the Garden and the Fire. This includes the adversity, distress, and the stifles of death. The sound hadith reads, "When the bier of a righteous person is borne, it says: "Hurry up with me! Hurry up with me!" But when it is otherwise, it says: "O woe to it! Where are you going with it?" Every living thing hears its voice except for man. And if man was to hear it, he would fall dead on the spot."

إِذَا حُمِلَتِ الْجَنَازَةُ وَكَانَتْ صَاحَةً ، قَالَتْ : « قَدِّمُونِي قَدِّمُونِي » ، وَإِنْ
كَانَتْ غَيْرَ ذَلِكَ قَالَتْ : « يَا وَيْلَهَا ! أَيْنَ تَذْهَبُونَ بِهَا ؟ » يَسْمَعُ صَوْتَهَا
كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَبَقَ .

Hasan said, "If the son of Adam knew that comfort and cheer await him in death, it would [still] be difficult for him to face it due to what he knows of its horridness, adversity, and horror. And, how not so when he does not know if he will receive in death either permanent bliss or enduring torment?"

[Ibrahim] al-Nakha'i cried at the moment of his death, saying, "I am awaiting the angel of death, not knowing if it will give me tidings of the

Garden or the Fire.” So the one who wishes for death behaves like one who is hastening the descent of tribulation while we have been commanded to merely ask for well-being. Ibn ‘Umar رضي الله عنه heard a man wishing for death and said [to him], “Do not wish for death because you will die. However, ask God for well-being.” Ibrahim b. Adham said, “Death comes with a drink. None are strong enough to endure it except for one who is fearful, frightened, and obedient to God and who was expecting it.” [The poet] Abu al-‘Atahiya said,

*Alas, death has a drink, and what a drink it is!
And you will undoubtedly experience its drink
How many times even though death is near
will you be reminded of death and remain oblivious*

أَلَا لِلْمَوْتِ كَأْسٌ وَأَيُّ كَأْسٍ وَأَنْتَ لِكَأْسِهِ لَا بُدَّ حَاسِي
إِلَى كُمْ وَالْمَمَاتُ إِلَى قَرِيبٍ تُذَكِّرُ بِالْمَمَاتِ وَأَنْتَ نَاسِي

Al-Hasan b. ‘Ali lost composure when death came to him and said, “I truly want to have a view of what I have never had a view of before.” Hasan al-Basri cried upon his death, saying, “Precious, weak; a gravely horrid affair; verily we belong to God جل جلاله and very unto Him we are returning.” Habib al-‘Ajami would cry when he was dying, saying, “I want to take a journey I have never taken before and travel a path I have never trodden before. I am visiting my master and benefactor and have never seen him before, and I am on the brink of horrors I have never seen before.”

All of this was from the horror of death’s foray, which severs the hearts of the fearful to the point that ‘Umar رضي الله عنه said during his death, “If I had all that the earth contains, I would offer it in ransom from having to experience the horror of death’s foray.” An aspect of the horror of death’s foray is the trial of the grave, which will be revealed to

the dead upon his descent into it. For the dead will be tested with a questioning in their graves like or close to the level of the test encountered from the Anti-Christ. Another aspect of it is that they will be shown their homes in the Garden and in the Fire while in their graves; they will experience the compression of the sides of the grave, its constriction, horror and torment, if God ﷻ does not exempt them from that. One righteous person was seen in a dream after death and asked about his state to which he responded in poetic measure,

*No one knows what is inside the grave
except for God and those residing in the tombs*

لَيْسَ يَعْلَمُ مَا فِي الْقَبْرِ دَاخِلُهُ إِلَّا إِلَهُهُ وَسَاكِنُ الْأَجْدَاثِ

The second reason [offered for the prohibition against wishing for death in Jabir's رضي الله عنه hadith] is: that the lifespan of the believer only increases in goodness. Thus it is a sign of good fortune for him to be given long life and granted [opportunity for] redemption, repentance from prior sins, and diligence in the performance of good works. So, when he wishes for death, he wishes to interrupt his good work, and that is inappropriate. Ibrahim al-Harbi related from the narration of Ibn Luhay'a from Ibn al-Had from Ibn al-Muttalib from his father that the Prophet ﷺ said, "Happiness utter happiness is a long life in obedience to God."

السَّعَادَةُ كُلُّ السَّعَادَةِ طُولُ الْعُمْرِ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ

This understanding has been associated with the Prophet ﷺ from numerous channels. In the *Sahih* of Bukhari from Abu Hurayra رضي الله عنه from the Prophet ﷺ who said, "Let none of you wish for death. He is

either a good doer in which case he will increase in goodness, or an errant in which case he might be given a second chance.”

فَفِي صَاحِبِ الْبُخَارِيِّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ ؛ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ)

In the *Sahih* of Muslim from Abu Hurayra رضي الله عنه from the Prophet صلى الله عليه وسلم it reads that he said, “Let none of you wish for death nor pray for it before it is to come. Verily, when one of you dies his work is brought to an end, and, verily, a believer’s lifespan only increases him in good.”

وَفِي صَاحِبِ مُسْلِمٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ ؛ إِنَّهُ إِذَا مَاتَ أَحَدُكُمْ انْقَطَعَ عَمَلُهُ ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا)

In the *Musnad* of Imam Ahmad from Abu Hurayra رضي الله عنه from the Prophet صلى الله عليه وسلم it reads that he said, “Let none of you wish for death nor pray for it before it comes unless he has confidence in his work. For, verily if one of you dies, his work is brought to an end. And, verily the believer’s lifespan only increases him in good.”

وَفِي مُسْنَدِ الْإِمَامِ أَحْمَدَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ ، وَلَا يَدْعُ بِهِ قَبْلَ أَنْ يَأْتِيَهُ إِلَّا أَنْ يَكُونَ قَدْ وَثِقَ بِعَمَلِهِ ؛ فَإِنَّهُ إِنْ مَاتَ أَحَدُكُمْ

انْقَطَعَ عَنْهُ عَمَلُهُ ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا)

In it as well is the report from Umm al-Fadl رضي الله عنها that the Prophet صلى الله عليه وآله heard Al-'Abbas رضي الله عنه wishing for death on one occasion when he fell ill and then said, "Do not wish for death! For, verily if you are devout, you will add goodness to your goodness. And if you are a sinner and are delayed, it is better for you to be delayed and given a second chance to give up your errant behaviour."

لَا تَتَمَنَّ الْمَوْتَ ؛ فَإِنَّكَ إِنْ كُنْتَ مُحْسِنًا تَزِدُّ إِحْسَانًا إِلَى إِحْسَانِكَ ،
وَأِنْ كُنْتَ مُسِيئًا فَإِنْ تَوَخَّرَ تَسْتَعْتَبُ مِنْ إِسَاءَتِكَ خَيْرٌ لَكَ

Also in the *Musnad* is a report on the authority of Abu Umama رضي الله عنه who said, "We sat with God's Messenger صلى الله عليه وآله, we remembered, and our hearts were moved to the point that Sa'd b. Abi Waqqas رضي الله عنه began to cry excessively. He said, "Oh, I wish I was dead." Upon that, the Prophet صلى الله عليه وآله said, "O Sa'd! If you have been created for the Garden, then the prolonging of your life and refinement of your work is better for you."

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا سَعْدُ ، إِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ
فَمَا طَالَ مِنْ عَمْرِكَ وَحَسَنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَكَ

Numerous other hadiths have been related with the same meaning, and all of them point to the prohibition against wishing for death in any given situation and that the prolonging of a believer's life is better for him. For, surely he increases in good through it. In this light, it has been stated that one's wish for death out of longing to meet God جل جلاله takes the same ruling. There is, however, reason for objection. That is because the Prophet صلى الله عليه وآله wished for it while in that state, and [mystic] travelers have differed about which of them is better: the one who wishes for death out of a longing to meet God جل جلاله, the one who wishes to live longer out of a desire to obey God جل جلاله, or the one who consigns the matter to God جل جلاله while contenting himself with His (God's) جل جلاله choice for him without

choosing anything for himself. A group of the companions advanced as proof of the superiority of preferring death over life God's ﷺ saying, *"What God has is best for those who are truly good"* Q 3:198. The sound hadiths, however, indicate that every time the believer's life is prolonged he is increased by that in the good he is entitled to from God ﷻ. So it is inappropriate for him to wish for that to come to an end; that is, unless he fears being tried in his faith. Whenever he fears being tested in his faith, he would fear losing the good that he has with God ﷻ and it being replaced with evil God forbid! In such a case, death is better than life. Maymun b. Mihran said, "There is no good in life for anyone except for one repenting or a person working toward spiritual ascension. That is, the repenting person causes an erasure of past bad deeds through repentance, and the worker works diligently to raise his grades. Any other than the two of them is ruined as God ﷻ said, *"By the fading day, man is [deep] in loss, except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness"* Q 103:1-3. God ﷻ swore an oath that every person is ruined except for those who take on these four characteristics: faith, righteous work, counseling with truth, and counseling with patience upon the truth. So this *sura* is a scale by which the believer weighs his deeds and determines through them his gain and loss. For this reason, Shafi'i said, "If all the people reflected upon it, it would suffice them."

قَالَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ: «لَوْ فَكَّرَ النَّاسُ كُلُّهُمْ فِيهَا لَكَفَتْهُمْ»

One of the predecessors saw the Prophet in his dream and said to him, "Give me counsel." He said to him, "Whoever's two days are the same is defrauded. Whoever's today is worse than his yesterday is damned. Whoever has not pursued increase in his work is in decrease. And whoever is in decrease, death is better for him."

مَنْ اسْتَوَى يَوْمَهُ فَهُوَ مَعْبُودٌ ، وَمَنْ كَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ فَهُوَ
مَلْعُونٌ ، وَمَنْ لَمْ يَتَفَقَّد الزِّيَادَةَ فِي عَمَلِهِ فَهُوَ فِي نَقْصَانٍ ، وَمَنْ كَانَ
فِي نَقْصَانٍ فَاَلْمُوتُ خَيْرٌ لَهُ

One of them said, “The people of probity (Siddiquiyun) felt embarrassment from God ﷻ if their day ended the same as the previous day,” alluding to the fact that they were not content each day unless there was an increase in their good works; they felt ashamed of missing that [opportunity] and considered it a loss, as was said [by the poet]:

*Is it not a sign of ruin that nights
pass by without benefit and are reckoned
as part of my life?*

أَلَيْسَ مِنَ الْخُسْرَانِ أَنْ لَيْلِيًّا تَمُرُّ بِلاَ نَفْعٍ وَتُحْسَبُ مِنْ عُمْرِي

So the believer who fulfills the conditions of faith only increases in goodness from the prolonging of his life. Whoever's state is such, life is better than death. Part of the Prophet's ﷺ prayer was “O God! Make life an increase for me in every good, and make death relief from every evil.”

وَفِي دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (اللَّهُمَّ اجْعَلْ الْحَيَاةَ زِيَادَةً لِي
فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ)

Muslim reported it. And Tirmidhi reports that the Prophet ﷺ was asked, “Which people are best?” He said, “The one whose life is prolonged and his work is good.” He was asked, “Which people are worst?” He said, “The one whose life is prolonged and his work is poor.”

وَفِي التِّرْمِذِيِّ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ سُئِلَ : أَيُّ النَّاسِ
خَيْرٌ؟ قَالَ : (مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ) قِيلَ : فَأَيُّ النَّاسِ شَرٌّ؟
قَالَ : (مَنْ طَالَ عُمْرُهُ وَسَاءَ عَمَلُهُ)

In the *Musnad* and other works [it is related] that a delegation of three visited the Prophet and then accepted Islam. They were residing with Talha رضي الله عنه, and then the Prophet صلى الله عليه وآله mobilised troops [for war] in which one of them joined and was later martyred. Then, he mobilised another detachment [for war] in which another joined and was martyred. The third died in his bed. Talha رضي الله عنه said, “I saw them in the Garden [in a dream], and I saw the one who died in his bed advancing before them. I saw the second one who was martyred behind him, and I saw the first of them martyred the last of them. Then, I went to the Prophet and mentioned that to him, and he said: “I do not object to any of that. There is no one superior in the sight of God جل جلاله than a believer who lives in Islam to glorify and magnify him and declare His unicity.”

لَيْسَ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ مُؤْمِنٍ يُعَمِّرُ فِي الْإِسْلَامِ ؛
لِتُسَبِّحَهُ ، وَتُكَبِّرَهُ ، وَتَهْلِيلَهُ

In one version he said, “Did not this one tarry a year after him?” They said, “Indeed.” He said, “And he lived until Ramadan and fasted it?” They said, “Indeed.” He said, “And he prayed such-and-such number of prostrations during the year?” They said, “Indeed.” He said, “Then, between the two of them is the distance of the outer limits of Heaven and Earth.” Someone said to one of the forbearers, “Death is good” (or “May death be good”). He said, “Do not say [that]! Verily, an hour wherein you live asking God’s forgiveness is better for you than an eternity’s death.”

وَفِي رَوَايَةٍ قَالَ : (أَلَيْسَ قَدْ مَكَثَ هَذَا بَعْدَهُ سَنَةً؟) قَالُوا : بَلَى ،
 قَالَ : (وَأَذْرَكَ رَمَضَانَ فَصَامَهُ؟) قَالُوا : بَلَى ، قَالَ : (وَصَلَّيْ كَذَا
 وَكَذَا سَجْدَةً فِي السَّنَةِ؟) قَالُوا : بَلَى ، قَالَ : (فَمَا بَيْنَهُمَا أَبَعْدُ مَا
 بَيْنَ السَّمَاءِ وَالْأَرْضِ) .

Someone said to an old man amongst them, “Do you love death?” He said, “No.” It was said, “Why not?” He said, “Youth and its evil have passed. And old age and its good have come. So when I get up, I say: In the name of God ﷻ. When I sit down, I say: Praise be to God ﷻ. So I enjoy maintaining this.”

قِيلَ لِبَعْضِ السَّلَفِ : طَابَ الْمَوْتُ! قَالَ : لَا تَفْعَلْ ؛ السَّاعَةُ تَعِيشُ
 فِيهَا تَسْتَغْفِرُ اللَّهُ خَيْرٌ لَكَ مِنْ مَوْتِ الدَّهْرِ ، وَقِيلَ لَشَيْخٍ كَبِيرٍ مِنْهُمْ :
 تُحِبُّ الْمَوْتَ؟ قَالَ : لَا ، قِيلَ : وَلِمَ؟ قَالَ : ذَهَبَ الشَّبَابُ وَشَرُّهُ ،
 وَجَاءَ الْكِبَرُ وَخَيْرُهُ ، فَإِذَا قُمْتُ قُلْتُ : «بِاسْمِ اللَّهِ» ، وَإِذَا قَعَدْتُ

قُلْتُ : «الْحَمْدُ لِلَّهِ» ؛ فَإِنَّا أَحِبُّ أَنْ يَبْقَى لِي هَذَا .

Another old man amongst them was asked, “What reason do you have to live?” He said, “To cry over sins.” For this reason, the pious forbearers used to express regret about the cessation of their deeds at death. Mu’adh رضي الله عنه cried upon his death, saying, “I cry because of the [loss of] thirst in days of intense heat, the standing [for night prayers] in winter nights, and pressing up against the scholars along with the people in the circles of God’s ﷻ mention.” ‘Abd al-Rahman b. al-Aswad cried upon his death, saying, “Oh, how I regret the loss of fasting and prayer!” And he recited the Qur’an until death overtook him. Yazid al-Raqqashi cried upon his death, saying, “I cry because of missing the night prayer and fasting the daytime.” Then he cried, saying, “O Yazid! Who will pray

for you after your demise? Who will fast for you? Who will seek nearness [to God] with righteous deeds? And who will repent for you from past sins?” One of them lost composure while dying, saying, “I am only crying because the fasters fast for God’s ﷻ sake and I am not one of them, because the prayers pray and I am not one of them, and because those who make mention [of God] make mention and I am not one of them. This is what makes me cry.”

[The poet said],

*My companions carry [me] but don't sense my grief
People have sorrows and I have sorrow of my own
I love you all as long as I'm alive, and when I die
Oh what regret there is from those who
love you after me*

تَحْمِلُ أَصْحَابِي وَلَمْ يَجِدُوا وَجْدِي وَلِلنَّاسِ أَشْجَانٌ وَلِي شَجَنٌ وَحْدِي
أَحِبُّكُمْ مَا دُمْتُ حَيًّا فَإِنْ أَمْتُ فَوَا أَسْفَى مَن يُحِبُّكُمْ بَعْدِي

Tirmidhi reports on the authority of Abu Hurayra رضي الله عنه that the Prophet ﷺ said, “Not a single person dies without regret. If he was a good doer, he regrets that he did not do more. And if he is a bad doer, he regrets he cannot get another chance.”

مَا مِنْ مَيِّتٍ مَاتَ إِلَّا نَدَمَ : إِنْ كَانَ مُحْسِنًا نَدَمَ أَلَّا يَكُونَ زَادًا ،
وَإِنْ كَانَ مُسِيئًا نَدَمَ أَلَّا يَكُونَ اسْتَعْتَبَ

If the good-doer regrets the abandonment of increase, what then will the wrong-doer’s state be? One of the predecessors heard someone saying to him in a dream,

Take if you wish a pliant headrest

*After death your head will be made
to rest on granite stone
Work righteousness for your soul during your life
For you will present it tomorrow if you do not do so*

يَا خُدَّ إِنَّكَ إِنْ تَوَسَّدَ لَيْتًا وَسَدَّتْ بَعْدَ الْمَوْتِ صُمُّ الْجَنْدَلِ
فَاعْمَلْ لِنَفْسِكَ فِي حَيَاتِكَ صَالِحًا فَلْتَقْدَمَنَّ غَدًا إِذَا لَمْ تَفْعَلْ

*Another heard someone say to him in a dream,
If you do not doubt that you will die
And you are not working for what
comes after death
Then your life will end while you are negligent
And your name amongst the dead
is counted and secured*

إِنْ كُنْتَ لَا تَرْتَابُ أَنَّكَ مَيِّتٌ وَلَسْتَ لِبَعْدِ الْمَوْتِ مَا أَنْتَ تَعْمَلُ
فَعْمُرْكَ مَا يَفْنَى وَأَنْتَ مُفَرِّطٌ وَاسْمُكَ فِي الْمَوْتَى مَعْدٌ مُحْصَلٌ

Some of the dead were seen in a dream and said, "We have nothing more than regret. And you have nothing more than heedlessness." It was found written on a grave:

*I have truly regretted all that I have done
And whoever follows what the soul
desires will experience regret
Do they not know that the reckoning
is ahead of them
And that there is a seeker behind them
who does not grow weary?
So be fearful so that you are secure after your death*

*You will meet a just lord who commits no wrong
Then, none deluded by his worldliness will have relief
And know that he will feel regret if his sandal slips*

<p>وَمَنْ يَتَّبِعْ مَا تَشْتَهِي النَّفْسُ يَنْدَمْ وَأَنْ وَرَاءَهُمْ طَالِبًا لَيْسَ يَسْأَلُ سَتَلْقَوْنَ رَبًّا عَادِلًا لَيْسَ يَظْلَمُ سَيَنْدَمُ إِنْ زَلَّتْ لَهُ النُّعْلُ فَأَعْلَمُوا</p>	<p>نَدِمْتُ عَلَى مَا كَانَ مِنِّي نَدَامَةً أَلَمْ يَعْلَمُوا أَنَّ الْحِسَابَ أَمَامَهُمْ فَخَافُوا لَكَيْمًا تَأْمِنُوا بَعْدَ مَوْتِكُمْ فَلَيْسَ لِمُغْرَوٍ بِدُونِهِ رَاحَةٌ</p>
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The dead experience regret in their graves for the missed opportunity to increase their good works, like glorification and magnification [of God]. Some of them will ask to return to the world for that, but they will not be able to do so. A barrier will be placed between them and their work. Mortgages will be blocked (ghuliqat minhum al-ruhun). One of them was seen in a dream and said, “We regret the loss of a grave matter. We know and do not work, while you work and do not know. I swear to God ﷻ, one or two glorifications or one or two units of prayer in one of our records is more beloved to Him than the world and everything in it.” One of the forbearers said, “Every day the believer lives in is a win (ghanima).” Another of them said, “What remains of a believer’s life is priceless.” In other words, it is possible for him to erase his prior sins by repentance and exert himself to achieve lofty stations by pious work. As for the one who is negligent during the remainder of his life, he is ruined. Then, if he increases in sin, that is manifest ruin. Deeds are judged by finalities (inna al-a’mal bi al-khawatim). Whoever reforms himself in what remains will be forgiven for what has passed. And whoever does ill in what remains will be reckoned for what remains and what has passed. [The poet said],

*O seller of his life, pursuer of his hopes
In disobedience of God as do the fools
If ignorance wagers with you for*

*what is left of it, then say:
The remainder of the believer's life is priceless*

يَا بَائِعَ عُمْرِهِ مُطِيعًا أَمَلَهُ فِي مَعْصِيَةِ اللَّهِ كَفَعَلَ الْجَهْلَةَ
إِنْ سَاوَمَكَ الْجَهْلُ بِبَاقِيهِ فَقُلْ بَاقِي عُمْرِ الْمُؤْمِنِ لَا قِيَمَةَ لَهُ

Whatever of life has already passed regardless of how long that may have been, its delights are gone but its consequences remain. It is as if, when one did not anticipate the coming of death's appointed time, God ﷻ said, "Think, if we let them enjoy this life for some years and then the promised torment came upon them, what good would their past enjoyment be to them?" Q 26:205207. One of the forbearers recited this verse and cried, saying, "When death comes, the delight and bliss that a person was enjoying does not avail him." In a similar meaning is what Abu al-'Atahiya recited to [Harun] Al-Rashid when he built his palace and summoned his convivialists (nudama),

*Live in whatever way appears to you safely
In the shade of towering palaces
It will bring you desire in all your daily activities
So when the souls clatter in
the tightness of rattling breasts
At that moment will you know certainly
You were merely in delusion*

عَشْ مَا بَدَا لَكَ سَالِمًا فِي ظِلِّ شَاهِقَةِ الْقُصُورِ
يَسْعَى عَلَيْكَ بِمَا اشْتَهَى لَدَى الرِّوَّاحِ وَفِي الْبُكُورِ
فَإِذَا النُّفُوسُ تَقَعَّقَعَتْ فِي ضَيْقِ حَشْرَجَةِ الصُّدُورِ
فَهَنَّاكَ تَعْلَمُ مُوقِنًا مَا كُنْتَ إِلَّا فِي غُرُورِ

In the *Sahih* of Bukhari, the Prophet said, “God ﷻ ignores excuses from the one He allows to reach sixty years of age.”

وَفِي صَحِيحِ الْبُخَارِيِّ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (أَعَذَّرَ
إِلَى اللَّهِ مَنْ بَلَغَ سِتِّينَ مِنْ عُمُرِهِ)

Tirmidhi reports the narration, “The lifespan of my community is what is between sixty and seventy, and the minority are those who surpass that.” In one version, “The harvest of my community is he who reaches fifty. He is half of one hundred. So for what is he waiting?”

وَفِي التِّرْمِذِيِّ : (أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ ، وَأَقْلَهُمْ
مَنْ يَجُوزُ ذَلِكَ) . وَفِي رِوَايَةٍ : (حَصَادُ أُمَّتِي مَنْ بَلَغَ الْخَمْسِينَ فَقَدْ
تَنَصَّفَ الْمِائَةَ فَمَاذَا يَنْتَظِرُ؟!)

[The poet said]:

*I lament fifty years which have passed
They were before me; I, then, put them behind me
If life had been a hundred years, it would crush me
with the realization that I have already lived half of it*

لَهْفِي عَلَى خَمْسِينَ عَامًا قَدْ مَضَتْ كَانَتْ أَمَامِي ثُمَّ خَلْفَتَهَا
لَوْ كَانَ عُمُرِي مِائَةً هَدَنِي تَذَكَّرِي أَنِّي تَنَصَّفْتُهَا

In some of the books of old, it reads, “Verily, God ﷻ has a caller who calls out every day: “O children of fifty! A crop whose harvest has approached! O children of sixty! Come to the Reckoning! O children of seventy! What have you presented and what have you neglected? O children of eighty! You have no excuse! I wish people were not created. And I wish when they were created they knew for what they were

created, that they sat with one another reviewing what they know! Alas, the doomsday has come to you! So take your precaution!” Wahb said, “Verily, God ﷻ has a caller who calls out in the fourth heaven every morning: “O children of forty! A crop whose harvest has approached! O children of fifty! What have you presented and what have you neglected? O children of sixty! You have no excuse!” And in one hadith, “Verily, God ﷻ says to the guardian angels: “Be gentle with the person as long as his youth remains. Then, once he reaches forty, scrutinise carefully and secure the record.” One of those who narrated it would cry when he narrated it, saying, “When old age has come and the bones have weakened, the securing of the record happens.” Masruq said, “When forty comes to you, take your precautions.” Al-Nakha’i said, “It used to be said to those who reach forty: “Guard your soul.” And when many of the forbearers reached forty, they would free up their time for worship. ‘Umar b. ‘Abd Al-‘Aziz said, “God’s ﷻ case against the son of forty is proven. So, he dies because of it.” He heard someone saying in a dream,

*When 40 years comes to you, then at that moment
Fear God and be on guard against death*

إِذَا مَا آتَتْكَ الْأَرْبَعُونَ فَعِنْدَهَا فَاخْشِ الْإِلَهَ وَكُنْ لِلْمَوْتِ حِدَارًا

O children of twenty! How many of your peers have died and you have succeeded? O children of thirty! You have attained in youthfulness in spite of shortness of time. So what have you regretted? O children of forty! Youthfulness is gone and you remain devoted to amusement! O children of fifty! You are halfway to one hundred and have not shown fairness! O children of sixty! You have alighted upon the battlefield of dreams! Are you involved in amusement and play? You have surely committed excess!

[The poet said],

*When a young man reaches in his lifespan
Fifty [years] and still does not incline toward piety
The sources of disgrace confine him
and he has neither
One to repel them nor one to cast them away
And when Satan sees the blaze of his face
He greets it and says: "I offer in ransom he who
does not prosper"*

إِذَا تَكَامَلَ لِلْفَتَى مِنْ عُمُرِهِ خَمْسُونَ وَهُوَ إِلَى التَّقَى لَا يَجْنَحُ
عَكَفَتْ عَلَيْهِ الْخَزَيَاتُ فَمَا لَهُ مُتَأَخَّرُ عَنْهَا وَلَا مُتَزَحِّحُ
وَإِذَا رَأَى الشَّيْطَانُ غُرَّةَ وَجْهِهِ حَيًّا وَقَالَ فَذَيْتٌ مَنْ لَا يُفْلَحُ

Al-Fudayl said to a man, "How many [years] have come over you?"
He said, "Sixty years." He said to him, "You've been marching toward
your Lord for sixty years. You are almost there." [The poet said],

*And if a man has marched for sixty years
To a water source, undoubtedly he is
close to his share of water*

وَإِنْ أَمْرًا قَدْ سَارَ سِتِّينَ حَجَّةً إِلَى مَنْهَلٍ مِنْ وَرْدِهِ لَقَرِيبُ

O you who rejoice at the number of your years having passed! You
rejoice only at the decrease of your lifespan! Abu al-Darda' رضي الله عنه and Al-
Hasan said, "You are nothing more than days. Every time a day passes
from you, part of you goes with it."

قَالَ أَبُو الدَّرْدَاءِ وَالْحَسَنُ: إِنَّمَا أَنْتَ أَيَّامٌ؛ كُلَّمَا مَضَى مِنْكَ يَوْمٌ
مَضَى بَعْضُكَ

[The poet said]:

*We rejoice over days we have traversed
While each passing day brings
us closer to the deadline
So, work diligently for your soul before death
Because there is only profit and loss in work*

إِنَّا لَنَفْرَحُ بِالْأَيَّامِ نَقْطَعُهَا وَكُلُّ يَوْمٍ مَضَى يَدِينِي مِنَ الْأَجَلِ
فَاعْمَلْ لِنَفْسِكَ قَبْلَ الْمَوْتِ مُجْتَهِدًا فَإِنَّمَا الرَّبْحُ وَاحْخِرَانُ فِي الْعَمَلِ

One of the wise men said, “How can one rejoice about being in the world when his day demolishes his month, his month demolishes his year, and his year demolishes his life? How can one whose life steers him to his deadline and his life to his death rejoice?” [The poet said],

*We experience delight at the crescent when it appears
While it is nothing more than
the sword of death unsheathed
When is it said: “The month is over,” it is a metonym
And an expression of half a life already passed*

نَجِدُ سُرُورًا بِالْهَالِالِ إِذَا بَدَأَ وَمَا هُوَ إِلَّا السَّيْفُ لِلْحَتَفِ
يُنْتَضَى إِذَا قِيلَ تَمَّ الشَّهْرُ فَهُوَ كِنَايَةٌ وَتَرْجَمَةٌ عَنْ شَطْرِ عُمَرِ
قَدْ أَنْقَضَى

Al-Hasan said, “Death is tied to your forelocks. The world is folded behind you, and it is a journey of a numbered days’ (marahil).” [The poet said],

*We are marching towards
deadlines at every moment*

*Our life spans are folded up and
they are the journey of days
You depart from the world with provisions of piety
So your life is a matter of days which are only few*

نَسِيرُ إِلَى الْأَجَالِ فِي كُلِّ لَحْظَةٍ وَأَعْمَارُنَا تَطْوَى وَهِنَّ مَرَاجِلُ
تَرْحَلُ مِنَ الدُّنْيَا بَزَادٍ مِنَ الثَّقَى فَعَمْرُكَ أَيَّامٌ وَهِنَّ قَلَائِلُ

One of the wise men said, “Whoever’s mounts are the nights and days, they will march forward with him even if he doesn’t march.” [The poet said],

*These days are merely short voyages
A camel driver spurs on straight toward death
And the most amazing thing if you were
to consider is that they
Are [actually] way stations traversed and the
traveler is stationary*

وَمَا هَذِهِ الْأَيَّامُ إِلَّا مَرَاجِلُ يَحْتَثُّ بِهَا حَادٍ إِلَى الْمَوْتِ
قَاصِدٌ وَأَعْجَبُ شَيْءٍ لَوْ تَأَمَّلْتَ أَنَّهَا مَنَازِلُ تَطْوَى وَالْمَسَافِرُ قَاعِدٌ

O you who as long as his life is prolonged he commits more sin! O you who every time his hair whitens with the passing of days his heart turns black with sin! [The poet said],

*An old man has sins
Mounts are unable to carry
Nights have whitened his hair
And sins have blackened his heart*

تَعْجِزُ عَنْ حَمْلِهَا الْمَطَايَا
وَسَوَدَتْ قَلْبَهُ الْخَطَايَا

شَيْخٌ كَبِيرٌ لَهُ ذُنُوبٌ
قَدْ بَيَّضَتْ شَعْرَهُ اللَّيَالِي

O you over whom year after year passes and increases in weight from the sleep of heedlessness and slumber! O you over whom year after year passes and you who drown and swim in the sea of sins! O you who see the signs and lessons, over whom the years and months have passed in succession, hearing the verses and *suras* [recited] without benefiting from what he hears nor from what he sees from matters of grave import. What ruse is there for one upon whom damnation has been written in the record, transcribed (al-kitab al-mastur). [God says,] “*It is not people’s eyes that are blind, but their hearts within their breasts*” Q 22:46. [He also says,] “*The one to whom God gives no light has no light at all*” Q 24:40. [The poet said],

*Dear friend! Many a person’s
funeral have I attended
I, however, did not benefit from my attendance
And many are my nights which
have shown me wonders
Of themselves and days passed and months
And many are the numerous years
which have covered me
And a great many things have occurred
And whoever age does not increase
has not lived a single lesson
Thus is the one who does not
find illumination from light*

خَلِيلِي كَمْ مِنْ مَيِّتٍ قَدْ حَضَرْتُهُ وَلَكِنِّي لَمْ أَتَفِغْ
بِحُضُورِي وَكَمْ مِنْ لَيْالِي قَدْ أَرْتَنِي عَجَائِبًا لَهْنٌ وَأَيَّامٌ
خَلَّتْ وَشُهُورٌ وَكَمْ مِنْ سِنِينَ قَدْ طَوَّنِي كَثِيرَةً وَكَمْ مِنْ أُمُورٍ

قَدْ جَرَتْ وَأُمُورٌ وَمَنْ لَمْ يَزِدْهُ السَّنُ مَا عَاشَ عِبْرَةً فَذَاكَ الَّذِي
لَا يَسْتَنْبِرُ بِنُورِ



SELECT BIOGRAPHIES

- JABIR b. ‘Abd Allah b. ‘Amr al-Ansari رضي الله عنه was a member of the Khazraj clan and last of the Prophet’s صلى الله عليه وسلم companions in Medina to die. When he married the formerly married Sahla bt. Mas’ud al-Awsiya رضي الله عنه the Prophet صلى الله عليه وسلم objected asking him why he did not marry someone much younger and who was a virgin. A learned and wise man, Jabir responded that he feared that if he married a virgin his 9 sisters might deem her one of their peers and thereafter not adhere to her motherly counsel. Upon this, the Prophet صلى الله عليه وسلم approved. He died in the year 77 AH at the age of 94.
- ANAS b. Malik b. al-Nadr al-Ansari رضي الله عنه was a resident of Medina who worked as the private servant of the Prophet from the age of 10. He was a prolific hadith narrator and the last of the companions living in Basra to die. He died in the year 93 AH at the age of 103.
- MU’ADH b. Jabal b. ‘Umar b. Aws رضي الله عنه was a member of the Khazraj clan of Medina. He was one of four companions who completed the compilation of the Qur’an in writing during the lifetime of the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم declared him to be the most knowledge of the lawful and prohibited. He was the Prophet’s صلى الله عليه وسلم personal student and was dispatched to Yemen to serve as its judge and to teach the people Islam. He died in the year 18 AH at the age of 34.

- **ABU AL-DARDA'** 'Uwaymir b. Malik al-Ansari رضي الله عنه was a member of the Khazraj clan of Medina. He became Muslim on the day of the Battle of Badr and was later appointed by 'Umar b. al-Khattab رضي الله عنه to the judiciary of Damascus, which was governed by Mu'awiya b. Abi Sufyan رضي الله عنه. He died in the year 32 AH during the reign of 'Uthman b. 'Affan رضي الله عنه.
- **SA'D b. Abi Waqqas** Malik b. Uhayb رضي الله عنه was one of the forerunners of Islam and the first person to fire off an arrow in battle. He was one of the elders of the pioneer community, a member of the governing council (ahl al-shura), and one of the knights of Quraysh who used to guard and defend the Prophet ﷺ during military confrontations. He founded the city of Kufah and initiated the conquest of the Persian territories beginning with his famous conquest of Qadisiya. He served as governor of Kufah during the reign of 'Umar b. al-Khattab رضي الله عنه and was the last of the 10 given tidings of paradise to die. He died in the year 55 AH at the age of 73.
- **'AMMAR B. YASIR** b. 'Amir b. Malik رضي الله عنه was one of the pioneers and early Muslims. He and his parents were tortured by the pagans of Mecca because of their conversion to Islam. He was one of 7 early Muslims to make their acceptance of Islam known to the Meccan public and the first person to build a private place of worship. He was killed during the Battle of Siffin in the year 37 AH at the age of 93.
- **ABU HURAYRA** رضي الله عنه was the most prolific transmitter of the prophetic traditions in spite of accepting Islam after the raid on the village of Khaybar in year 7. The Prophet ﷺ renamed him "Abd Allah", and in one narration "Abd Al-Rahman", after entering Islam. The Prophet ﷺ also gave him the surname, Abu

Hurayra, Father of the feline, after discovering that he was caring for a mother cat's kittens. He died in the year 58 AH at the age of 78.

- **TALHA** b. 'Ubayd Allah b. 'Uthman al-Qurashi al-Taymi رضي الله عنه was one of 10 companions given explicit tidings of paradise and with whom the Prophet صلى الله عليه وسلم was pleased when he died. He was also an elder and member of the governing council (ahl al-shura) of Muslims. He suffered paralysis in his hand due to an injury incurred while shielding the Prophet صلى الله عليه وسلم at the Battle of Uhud. He was one of the first to die at the Battle of the Camel in the year 36 AH at the age of 60.
- **AL-HASAN** b. 'Ali b. Abi Talib al-Hashimi رضي الله عنه was the grandson of the Prophet Muhammad صلى الله عليه وسلم and son of the Prophet's daughter, Fatima رضي الله عنها, and his paternal cousin, 'Ali رضي الله عنه. He served as caliph after his father's assassination and brought an end to the first civil war by relinquishing the rule to his father's foe, Mu'awiya b. Abi Sufyan رضي الله عنه. He died at the age of 47 in the year 49 AH.
- **UMM AL-FADL** Lubaba bt. Al-Harith al-Hilaliya رضي الله عنها was the wife of the Prophet's صلى الله عليه وسلم paternal uncle, 'Abbas رضي الله عنه, and the sibling of the Mother of the Faithful, Maymuna رضي الله عنها. She is believed by some to be the first woman to accept Islam after the Prophet's صلى الله عليه وسلم first wife, Khadija bt. Khuwaylid رضي الله عنها. She died prior to her husband during the reign of 'Uthman b. 'Affan رضي الله عنه.
- **'ABBAS** b. 'Abd Al-Muttalib b. al-Hashim al-Qurashi رضي الله عنه was the paternal uncle of the Prophet Muhammad صلى الله عليه وسلم. He was merely 3 years older than the Prophet صلى الله عليه وسلم. He was one of the chieftains of Quraysh during the pre-Islamic period and accepted Islam after

the raid on Khaybar in year 7. He died in the year 32 AH at the age of 88.

- **ABU UMAMA al-Balawi** al-Ansari Iyas b. Tha'laba رضي الله عنه was one of the Medinite Helpers. The Prophet ordered him to leave the Battle of Badr and return to Medina to tend to his mother's needs, but he found her dead upon his arrival.
- **'ABD AL-RAHMAN B. AL-ASWAD** b. Yazid al-Nakha'i was a member of the successor generation (Tabi'un) and a competent jurist. The authors of the six major hadith canons report his hadiths. He died in the year 99 AH.
- **ABU HAZIM Salama** b. Dinar al-Madini was a member of the successor generation, of Persian origin and a client of Al-Aswad b. Sufyan al-Makhzumi. He was a judge and ascetic. He died in the year 135 AH.
- **DHU AL-NUN al-Misri** Thawban b. Ibrahim was one of the foremost mystics and ascetics of his time. His father was of Nubian descent. One of his most profoundly recorded sayings is "Wisdom does not reside in a stomach filled with food." He died in the year 245 AH.
- **AL-FUDAYL** b. 'Ayyad was a sage of Persian descent raised in Khurasan. He was a bandit before receiving illumination and repenting from his criminality. One of his most famous sayings is "The abandonment of work out of concern for people is ostentation, and doing work out of concern for people is idolatry." He also said, "I prefer to swear that I am a show-off rather than swearing that I am not a showoff." He died in Mecca in the year 187 AH.

- **AL-HASAN** b. Abi al-Hasan Yasar al-Basri was a great sage, theologian, and jurist of Basra. His mother, Khayra رضي الله عنها, was the freed slave of Umm Salama رضي الله عنها, the Prophet's صلى الله عليه وسلم wife. Scholars agree upon his piety and knowledge but have expressed skepticism about the authenticity of the hadiths he attributes to the Prophet صلى الله عليه وسلم while omitting the companion intermediary. He died in 110 AH close to 88 years of age.
- **IBRAHIM B. ADHAM** b. Mansur was a Persian ascetic from Balkh who used to make his living as a harvester and farm guard. One of his regular supplications was “O God! Deliver me from the degradation of disobeying You into the honour of obedience to You.” On one occasion, a man came complaining to him of the price of meat, and Ibrahim said to him, “Then cheapen it,” i.e. don’t buy it.
- **HABIB IBN MUHAMMAD AL-‘AJAMI** al-Basri was one of the prominent ascetics of Basra. He was recognised as one whose supplications were answered due to his sincerity.
- **‘ABD ALLAH B. LUHAY’A** b. ‘Ubqa was an Egyptian jurist. He served as judge of Basra and a well-known hadith transmitter. Both before and after his books were burned, scholars varied considerably over his reliability in light of his carelessness in narration. Due to this, scholars are very selective about his narrations.
- **IBN HAD** ‘Abd Allah b. Shaddad al-Laythi al-Madani was born during the lifetime of the Prophet صلى الله عليه وسلم. His mother, Salma رضي الله عنها, was the sister of Asma bt. Umayy al-Kath’amiya رضي الله عنها. He was said to be a partisan for ‘Ali. He died when Al-Hajjaj was governor of Iraq in the year 88 AH.

- **WAHB b. Munabbih b. Kamil al-Yamani al-San'ani** served as judge of the Yemeni town of San'a. He was of Persian descent, but his family was expelled from Khurasan and later relocated to Yemen.
- **YAZID B. ABAN AL-RAQQASHI** was a pious lecturer from Basra who related objectionable hadiths and was careless in the narration of hadith. Ibn Hibban said of him, "It is only lawful to relate his hadiths with the aim of wonderment."
- **MAYMUN B. MIHRAN al-Jazari** was a jurist from the successor generation. He used to consider 'Ali عليه السلام to be superior to 'Uthman عليه السلام but retracted after a debate with 'Umar b. 'Abd Al-'Aziz. He served as a collector of land tax and a judge during 'Umar's reign. He died in the year 116 AH.
- **MASRUQ b. al-'Ajda' b. Malik** was a pious man from Kufah and one of the disciples of the companion, 'Abd Allah b. Mas'ud عليه السلام. He died in the year 63 AH at the age of 63.
- **HARUN B. AL-MAHDI b. al-Mansur al-RASHID** was the fifth caliph of the Abbasid dynasty. He began his reign after his brother, Al-Hadi. Their father, Al-Mahdi, reigned before them. Numerous virtues have been attributed to him, like constant prayer, charity, and pilgrimages to Mecca. He was also learned and concerned with the intricate matters of theology. There are also reports of him indulging in illicit forms of amusement and indecent acts.



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المَجْلِسُ الرَّابِعُ فِي خِتَامِ الْعَامِ

خَرَجَ الْإِمَامُ أَحْمَدُ مِنْ حَدِيثِ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا تَمْنُوا الْمَوْتَ؛ فَإِنَّ هَوَلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ). فَتَمَنَّى الْمَوْتَ يَقَعُ عَلَى وَجْهِهِ؛ مِنْهَا: تَمَنَّى لَضَرْ دُنْيَوِيٍّ يَنْزِلُ بِالْعَبْدِ، فَيُنْهَى حِينَئِذٍ عَنْ تَمَنِّي الْمَوْتَ. وَفِي الصَّحِيحَيْنِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لَضَرْ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ فاعِلًا فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوُفَاةُ خَيْرًا لِي). وَوَجْهُ كَرَاهِيَّتِهِ فِي هَذَا الْحَالِ: أَنَّ الْمَتَمَنِّيَ لِلْمَوْتِ لَضَرْ نَزَلَ بِهِ إِنَّمَا يَتَمَنَّاهُ تَعْجِيلًا لِلِاسْتِرَاحَةِ مِنْ ضَرِّهِ، وَهُوَ لَا يَدْرِي إِلَى مَا يَصِيرُ بَعْدَ الْمَوْتِ، فَلَعَلَّهُ يَصِيرُ إِلَى ضَرٍّْ أَعْظَمَ مِنْ ضَرِّهِ، فَيَكُونُ كَالْمُسْتَجِيرِ مِنَ الرَّمْضَاءِ بِالنَّارِ. وَفِي الْحَدِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا يَسْتَرِيحُ مَنْ غَفَرَ لَهُ»؛ فَلِهَذَا لَا يَتَبَغْيِي لَهُ أَنْ يَدْعُوَ بِالْمَوْتِ إِلَّا أَنْ يَشْتَرِطَ أَنْ يَكُونَ خَيْرًا لَهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ. فَكَذَلِكَ كُلُّ مَا لَا يَعْلَمُ الْعَبْدُ فِيهِ الْخَيْرَ لَهُ؛ كَالْغِنَى، وَالْفَقْرَ، وَغَيْرِهِمَا، كَمَا يُشْرَعُ لَهُ اسْتِخَارَةُ اللَّهِ تَعَالَى فِيَمَا يُرِيدُ

أَنْ يَعْمَلَهُ مِمَّا لَا يَعْلَمُ وَجْهَ الْخَيْرِ فِيهِ، وَإِنَّمَا يَسْأَلُ اللَّهُ عَزَّ وَجَلَّ عَلَى وَجْهِ الْجَزْمِ وَالْقَطْعِ مِمَّا يَعْلَمُ أَنَّهُ خَيْرٌ مَحْضٌ؛ كَالْمَغْفِرَةِ وَالرَّحْمَةِ، وَالْعَفْوِ وَالْعَافِيَةِ، وَالتَّقَى وَالْهُدَى، وَنَحْوِ ذَلِكَ. وَمِنْهَا: تَمَنِّيهِ خَوْفَ الْفِتْنَةِ فِي الدِّينِ، فَيَجُوزُ حِينَئِذٍ.

وَقَدْ تَمَنَّاهُ وَدَعَا بِهِ خَشْيَةَ فِتْنَةِ الدِّينِ خَلَقُ مِنَ الصَّحَابَةِ وَائِمَّةِ الْإِسْلَامِ، وَفِي حَدِيثِ الْمَنَامِ: (وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَأَقْضِنِي إِلَيْكَ غَيْرَ مَفْتُونٍ). وَمِنْهَا: تَمَنِّي الْمَوْتِ عِنْدَ حُضُورِ أَسْبَابِ الشَّهَادَةِ اغْتِنَامًا لِحُصُولِهَا، فَيَجُوزُ ذَلِكَ أَيْضًا، وَسُؤَالُ الصَّحَابَةِ الشَّهَادَةَ وَتَعَرُّضُهُمْ لَهَا عِنْدَ حُضُورِ الْجِهَادِ كَثِيرٌ مَشْهُورٌ، وَكَذَلِكَ سُؤَالُ مُعَاذٍ لِنَفْسِهِ وَأَهْلِ بَيْتِهِ الطَّاعُونَ لِمَا وَقَعَ بِالشَّامِ. وَمِنْهَا: تَمَنِّي الْمَوْتِ لِمَنْ وَثِقَ بِعَمَلِهِ شَوْقًا إِلَى لِقَاءِ اللَّهِ عَزَّ وَجَلَّ، فَهَذَا يَجُوزُ أَيْضًا، وَقَدْ فَعَلَهُ كَثِيرٌ مِنَ السَّلَفِ. قَالَ أَبُو الدَّرْدَاءِ: أَحَبُّ الْمَوْتِ شَوْقًا إِلَى رَبِّي، وَقَالَ أَبُو عَنَسَةَ الْخَوْلَانِيُّ: «كَانَ مَنْ قَبْلَكُمْ لِقَاءَ اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الشَّهَادَةِ». وَقَالَ بَعْضُهُمْ: طَالَ شَوْقِي إِلَيْكَ فَاجْعَلْ قُدُومِي عَلَيْكَ. وَقَالَ بَعْضُهُمْ: لَا تَطِيبُ نَفْسِي بِالْمَوْتِ إِلَّا إِذَا ذَكَرْتُ لِقَاءَ اللَّهِ عَزَّ وَجَلَّ؛ فَإِنِّي حِينَئِذٍ أَشْتَاقُ إِلَى الْمَوْتِ كَشَوْقِ الظَّمْآنِ الشَّدِيدِ ظَمْؤُهُ فِي الْيَوْمِ الْحَارِّ الشَّدِيدِ حَرُّهُ إِلَى الْمَاءِ الْبَارِدِ الشَّدِيدِ بَرْدُهُ. وَفِي هَذَا يَقُولُ بَعْضُهُمْ:

أَشْتَاقُ إِلَيْكَ يَا قَرِيبًا نَائِي شَوْقَ ظَمَأٍ إِلَى زُلَالِ الْمَاءِ

وَقَدْ دَلَّ عَلَى جَوَازِ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ

عَنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ ، وَقَوْلُهُ : (قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنَّ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ) ، فَذَلَّ ذَلِكَ عَلَى أَنَّ أَوْلِيَاءَ اللَّهِ لَا يَكْرَهُونَ الْمَوْتَ ، بَلْ يَتَمَنَّوْنَهُ ، ثُمَّ أَخْبَرَ أَنَّهُمْ : (وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ) ، فَذَلَّ عَلَى : أَنَّهُ إِنَّمَا يَكْرَهُ الْمَوْتَ مَنْ لَهُ ذُنُوبٌ يَخَافُ الْقُدُومَ عَلَيْهَا ، كَمَا قَالَ بَعْضُ السَّلَفِ : مَا يَكْرَهُ الْمَوْتَ إِلَّا مُرِيبٌ . وَفِي حَدِيثِ عُمَارِ بْنِ يَاسِرٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَشَوْقًا إِلَى لِقَائِكَ ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ) ، فَالشَّوْقُ إِلَى لِقَاءِ اللَّهِ تَعَالَى إِنَّمَا يَكُونُ بِمَحَبَّةِ الْمَوْتَ ، وَذَلِكَ لَا يَقَعُ غَالِبًا إِلَّا عِنْدَ خَوْفِ ضَرَاءٍ مُضِرَّةٍ فِي الدُّنْيَا أَوْ فِتْنَةٍ مُضِلَّةٍ فِي الدِّينِ ، أَمَا إِذَا خَلَا عَنْ ذَلِكَ كَانَ شَوْقًا إِلَى لِقَاءِ اللَّهِ عَزَّ وَجَلَّ . وَهُوَ الْمَسْئُولُ فِي هَذَا الْحَدِيثِ . وَفِي الْمُسْنَدِ عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَمَنَّيَنَّ الْمَيُوتُ إِلَّا مَنْ وَثَّقَ بِعَمَلِهِ) . فَالْمُطِيعُ لِلَّهِ مُسْتَأْنَسٌ بِرَبِّهِ ، فَهُوَ يُحِبُّ لِقَاءَ اللَّهِ ، وَاللَّهُ يُحِبُّ لِقَاءَهُ ، وَالْعَاصِي مُسْتَوْحَشٌ بَيْنَهُ وَبَيْنَ مَوْلَاهُ وَحَشَةِ الذُّنُوبِ ، فَهُوَ يَكْرَهُ لِقَاءَ رَبِّهِ ، وَلَا بُدَّ لَهُ مِنْهُ . قَالَ ذُو النُّونِ : « كُلُّ مُطِيعٍ مُسْتَأْنَسٌ ، وَكُلُّ عَاصٍ مُسْتَوْحَشٌ » ، وَفِي هَذَا يَقُولُ بَعْضُهُمْ :

أَمُسْتَوْحَشٌ أَنْتَ يَمَا جَنَيْتَ فَأَحْسِنُ إِذَا شِئْتَ وَاسْتَأْنَسُ

قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي وَصِيَّتِهِ لَهُ عِنْدَ الْمَوْتِ : إِنَّ حِفْظَ وَصِيَّتِي لَمْ يَكُنْ غَائِبًا أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ ، وَلَا بُدَّ لَكَ مِنْهُ ، وَإِنْ

ضَيَعَتْهَا لَمْ يَكُنْ غَائِبٌ أَكْرَهَ إِلَيْكَ مِنَ الْمَوْتِ وَلَا تُعْجِزُهُ . قَالَ أَبُو حَازِمٍ : كُلُّ عَمَلٍ تَكْرَهُ الْمَوْتَ مِنْ أَجْلِهِ فَاتْرَكْهُ ثُمَّ لَا يَضُرُّكَ مَتَى مِتَّ . الْعَاصِي يَفِرُّ مِنَ الْمَوْتِ لِكِرَاهِيَةِ لِقَاءِ اللَّهِ ، وَأَيْنَ يَفِرُّ مَنْ هُوَ فِي قَبْضَةِ مَنْ يَطْلُبُهُ ؟ .

أَيْنَ الْمَفْرُّ وَالْإِلَهُ الطَّالِبُ وَالْمَجْرِمُ الْمَغْلُوبُ لَيْسَ الْغَالِبُ؟

سُئِلَ أَبُو حَازِمٍ : « كَيْفَ الْقُدُومُ عَلَى اللَّهِ ؟ » قَالَ : أَمَّا الْمُطِيعُ فَكَقْدُومُ الْغَائِبِ عَلَى أَهْلِهِ الْمُشْتَاقِينَ إِلَيْهِ ، وَأَمَّا الْعَاصِي فَكَقْدُومُ الْآبِقِ عَلَى سَيِّدِهِ الْغَضَبَانِ . رُوِيَ بِعَظْمِ الصَّاحِحِينَ فِي النَّوْمِ فَقِيلَ لَهُ : « مَا فَعَلَ اللَّهُ بِكَ ؟ » قَالَ : « خَيْرًا ؛ لَمْ يَرْمِثْ الْكَرِيمُ إِذَا حُلَّ بِهِ مُطِيعٌ . » الدُّنْيَا كُلُّهَا شَهْرُ صِيَامِ الْمُتَّقِينَ ، وَعِيدُ فِطْرِهِمْ يَوْمَ لِقَاءِ رَبِّهِمْ . كَمَا قِيلَ :

وَقَدْ صُمْتُ عَنْ لَذَاتِ دَهْرِي كُلِّهَا وَيَوْمَ لِقَاكُمْ ذَاكَ فِطْرُ صِيَامِي

وَمِنْهَا : تَمَنَّى الْمَوْتَ عَلَى غَيْرِ الْوُجُوهِ الْمُتَقَدِّمَةِ . فَقَدْ اخْتَلَفَ الْعُلَمَاءُ فِي كِرَاهِيَّتِهِ وَاسْتِحْبَابِهِ ، وَقَدْ رَخَّصَ فِيهِ جَمَاعَةٌ مِنَ السَّلَفِ ، وَكَرَهُهُ آخَرُونَ ، وَحَكَى بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ فِي ذَلِكَ رَوَايَتَيْنِ ، وَلَا يَصِحُّ ؛ فَإِنَّ أَحْمَدَ إِنَّمَا نَصَّ عَلَى كِرَاهَةِ تَمَنَّى الْمَوْتَ لِضَرَرِ الدُّنْيَا ، وَعَلَى جَوَازِ تَمَنِّيهِ خَشْيَةَ الْفِتْنَةِ فِي الدِّينِ ، وَرَبَّمَا أَدْخَلَ بَعْضُهُمْ فِي هَذَا الْأَخْتِلَافِ الْقِسْمَ الَّذِي قَبْلَهُ ؛ وَفِي ذَلِكَ نَظَرٌ . وَاسْتَدَلَّ مَنْ كَرِهَهُ بِعُمُومِ النَّهْيِ عَنْهُ ، كَمَا فِي حَدِيثِ جَابِرِ الَّذِي ذَكَرْنَاهُ .

وَفِي مَعْنَاهُ أَحَادِيثُ أُخْرَى يَأْتِي بَعْضُهَا إِنْ شَاءَ اللَّهُ تَعَالَى، وَقَدْ عَلَّلَ النَّهْيَ عَنِ تَمَنِّي الْمَوْتِ فِي حَدِيثِ جَابِرٍ بَعْلَتَيْنِ: إِحْدَاهُمَا: أَنَّ هَوَلَ الْمَطْلَعِ شَدِيدٌ، وَهَوَلَ الْمَطْلَعِ: هُوَ مَا يُكْشَفُ لِلْمَيِّتِ عِنْدَ حُضُورِ الْمَوْتِ مِنَ الْأَهْوَالِ الَّتِي لَا عَهْدَ لَهُ بِشَيْءٍ مِنْهَا فِي الدُّنْيَا؛ مِنْ رُؤْيَةِ الْمَلَائِكَةِ، وَرُؤْيَةِ أَعْمَالِهِ مِنْ خَيْرٍ أَوْ شَرٍّ، وَمَا يُبَشِّرُ بِهِ عِنْدَ ذَلِكَ مِنَ الْجَنَّةِ وَالنَّارِ، هَذَا مَعَ مَا يَلْقَاهُ مِنْ شِدَّةِ الْمَوْتِ وَكُرْبِهِ وَغَضَصِهِ. وَفِي الْحَدِيثِ الصَّحِيحِ: «إِذَا حُمِلَتِ الْجَنَازَةُ وَكَانَتْ صَالِحَةً قَالَتْ: «قَدُمُونِي قَدُمُونِي»، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ قَالَتْ: «يَا وَيْلَهَا! أَيْنَ تَذْهَبُونَ بِهَا؟» يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَبَقَ». قَالَ الْحَسَنُ: لَوْ عَلِمَ ابْنُ آدَمَ أَنَّ لَهُ فِي الْمَوْتِ رَاحَةً وَفَرَحًا لَشَقَّ عَلَيْهِ أَنْ يَأْتِيَهُ الْمَوْتُ؛ لَمَا يَعْلَمُ مِنْ فِظَاعَتِهِ وَشِدَّتِهِ، وَهَوْلِهِ، فَكَيْفَ وَهُوَ لَا يَعْلَمُ مَا لَهُ فِي الْمَوْتِ نَعِيمٌ دَائِمٌ أَوْ عَذَابٌ مُقِيمٌ. بَكَى النَّحَعِيُّ عِنْدَ احْتِضَارِهِ وَقَالَ: أَنْتَظِرُ مَلِكَ الْمَوْتِ، لَا أَدْرِي يُبَشِّرُنِي بِالْجَنَّةِ أَوِ النَّارِ. فَلْتَمَنِّي لِلْمَوْتِ كَأَنَّهُ يَسْتَعْجِلُ حُلُولَ الْبَلَاءِ، وَإِنَّمَا أَمَرْنَا بِسُؤَالِ الْعَاقِبَةِ، وَسَمِعَ ابْنُ عُمَرَ رَجُلًا يَتَمَنَّى الْمَوْتَ، فَقَالَ: لَا تَتَمَنَّ الْمَوْتَ؛ فَإِنَّكَ مَيِّتٌ، وَلَكِنْ سَأَلَ اللَّهُ الْعَاقِبَةَ. قَالَ إِبْرَاهِيمُ بْنُ آدَمَ: إِنَّ لِلْمَوْتِ كَأْسًا لَا يَقْوَى عَلَيْهَا إِلَّا خَائِفٌ وَجِلٌ مُطِيعٌ لِلَّهِ كَانَ يَتَوَقَّعُهَا. وَقَالَ أَبُو الْعَتَاهِيَةِ:

أَلَا لِلْمَوْتِ كَأْسٌ وَأَيُّ كَأْسٍ وَأَنْتَ لِكَأْسِهِ لَا بُدَّ حَاسِي
إِلَى كَمِّ وَالْمَمَاتِ إِلَى قَرِيبٍ تُذَكِّرُ بِالْمَمَاتِ وَأَنْتَ نَاسِي

جَزَعَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ مَوْتِهِ وَقَالَ: «إِنِّي أُرِيدُ

أَنْ أُشْرِفَ عَلَى مَا لَمْ أُشْرِفْ عَلَيْهِ قَطُّ». وَيَكِي الْحَسَنُ الْبَصْرِيُّ عِنْدَ مَوْتِهِ وَقَالَ: «نَفِيسَةٌ ضَعِيفَةٌ، وَأَمْرٌ مَهُولٌ عَظِيمٌ وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ». وَكَانَ حَبِيبُ الْعَجَمِيِّ عِنْدَ مَوْتِهِ يَبْكِي وَيَقُولُ: أُرِيدُ أَنْ أُسَافِرَ سَفَرًا مَا سَافَرْتُهُ قَطُّ وَأَسْلَكَ طَرِيقًا مَا سَلَكَتُهُ قَطُّ، وَأَزُورُ سَيِّدِي وَمَوْلَايَ وَمَا رَأَيْتُهُ قَطُّ، وَأُشْرِفُ عَلَى أَهْوَالِ مَا شَاهَدْتُهَا قَطُّ». فَهَذَا كُلُّهُ مِنْ هَوْلِ الْمَطْلَعِ الَّذِي قَطَعَ قُلُوبَ الْخَائِفِينَ حَتَّى قَالَ عُمَرُ عِنْدَ مَوْتِهِ: «لَوْ أَنَّ لِي مَا فِي الْأَرْضِ لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلَعِ»، وَمِنْ هَوْلِ الْمَطْلَعِ مَا يُكْشَفُ لِلْمَيِّتِ عِنْدَ نَزْوِلِهِ قَبْرُهُ مِنْ فِتْنَةِ الْقَبْرِ؛ فَإِنَّ الْمَوْتَى يُفْتَنُونَ بِالسَّأَلَةِ فِي قُبُورِهِمْ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَمَا يُكْشَفُ لَهُمْ فِي قُبُورِهِمْ عَنْ مَنَازِلِهِمْ مِنَ الْجَنَّةِ، وَمَا يَلْقَوْنَ مِنْ ضَمَّةِ الْقَبْرِ وَضِيقِهِ وَهَوْلِهِ وَعَذَابِهِ إِنْ لَمْ يُعَافِ اللَّهُ مِنْ ذَلِكَ. رَوَى بَعْضُ الصَّالِحِينَ فِي الْمَنَامِ بَعْدَ مَوْتِهِ، فَسُئِلَ عَنْ حَالِهِ فَأَنْشَدَ:

لَيْسَ يَعْلَمُ مَا فِي الْقَبْرِ دَاخِلُهُ إِلَّا إِلَهُهُ وَسَاكِنُ الْأَجْدَاثِ

وَالْعِلَّةُ الثَّانِيَةُ: أَنَّ الْمُؤْمِنَ لَا يَزِيدُهُ عُمُرُهُ إِلَّا خَيْرًا، فَمِنْ سَعَادَتِهِ أَنْ يَطُولَ عُمُرُهُ وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ، وَالتَّوْبَةَ مِنْ ذُنُوبِهِ السَّالِفَةِ، وَالْاجْتِهَادَ فِي الْعَمَلِ الصَّالِحِ، فَإِذَا تَمَنَّى الْمَوْتَ فَقَدْ تَمَنَّى انْقِطَاعَ عَمَلِهِ الصَّالِحِ، فَلَا يَنْبَغِي لَهُ ذَلِكَ. وَرَوَى إِبْرَاهِيمُ الْحَرَبِيُّ مِنْ رَوَايَةِ ابْنِ لَهْيَعَةَ، عَنْ ابْنِ الْهَادِ، عَنْ ابْنِ الْمَطْلَبِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّعَادَةُ كُلُّ السَّعَادَةِ طَوْلُ الْعُمُرِ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ». وَقَدْ رَوَى هَذَا الْمَعْنَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَجْهِ مُتَعَدِّدٍ؛ فَبِإِصْحَاحِ

الْبُخَارِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ؛ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ». وَفِي صَحِيحِ مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ أَحَدُكُمْ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا». وَفِي مُسْنَدِ الْإِمَامِ أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ إِلَّا أَنْ يَكُونَ قَدْ وَثَّقَ بِعَمَلِهِ؛ فَإِنَّهُ إِنْ مَاتَ أَحَدُكُمْ انْقَطَعَ عَنْهُ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا». وَفِيهِ عَنْ أَمِّ الْفَضْلِ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ الْعَبَّاسَ وَهُوَ يَشْتَكِي فَتَمَنَّى الْمَوْتَ، فَقَالَ: «لَا تَتَمَنَّ الْمَوْتَ؛ فَإِنَّكَ إِنْ كُنْتَ مُحْسِنًا تَزِدُّادُ إِحْسَانًا إِلَى إِحْسَانِكَ، وَإِنْ كُنْتَ مُسِيئًا فَإِنْ تَوَخَّرَ تَسْتَعْتَبُ مِنْ إِسَاءَتِكَ خَيْرٌ لَكَ». وَفِيهِ أَيْضًا عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَلَسْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَّرْنَا وَرَفَقْنَا، فَيَكِي سَعْدُ بْنُ أَبِي وَقَاصٍ فَأَكْثَرَ الْبُكَاءَ، فَقَالَ: يَا لَيْتَنِي مِثُّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا سَعْدُ إِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ فَمَا طَالَ مِنْ عُمُرِكَ وَحَسَنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَكَ». وَفِي الْمَعْنَى أَحَادِيثُ أُخَرُ كَثِيرَةٌ، وَكُلُّهَا تَدُلُّ عَلَى النَّهْيِ عَنْ تَمَنَّى الْمَوْتَ بِكُلِّ حَالٍ، وَأَنَّ طَوْلَ عُمُرِ الْمُؤْمِنِ خَيْرٌ لَهُ؛ فَإِنَّهُ يَزِدُّادُ فِيهِ خَيْرًا. وَهَذَا قَدْ قِيلَ: إِنَّهُ يَدْخُلُ فِيهِ تَمَنِّيهِ لِلشَّوْقِ إِلَى لِقَاءِ اللَّهِ، وَفِيهِ نَظَرٌ؛ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَمَنَّا فِي تِلْكَ الْحَالِ. وَاخْتَلَفَ السَّالِكُونَ أَيْمًا أَفْضَلُ: مَنْ تَمَنَّى الْمَوْتَ شَوْقًا إِلَى لِقَاءِ اللَّهِ، أَوْ مَنْ تَمَنَّى الْحَيَاةَ رَغْبَةً فِي طَاعَةِ اللَّهِ، أَوْ مَنْ فَوَّضَ الْأَمْرَ إِلَى اللَّهِ وَرَضِيَ بِاخْتِيَارِهِ لَهُ وَلَمْ يَخْتَرْ لِنَفْسِهِ شَيْئًا، وَاسْتَدَلَّ طَائِفَةٌ مِنَ الصَّحَابَةِ عَلَى تَفْضِيلِ الْمَوْتِ عَلَى الْحَيَاةِ بِقَوْلِ

اللَّهُ عَزَّ وَجَلَّ: (وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ) ، وَلَكِنَّ الْأَحَادِيثَ الصَّحِيحَةَ تَدُلُّ عَلَى أَنَّ عُمَرَ الْمُؤْمِنَ كُلَّمَا طَالَ أَزْدَادَ بَنِيكَ مَالَهُ عِنْدَ اللَّهِ مِنَ الْخَيْرِ ، فَلَا يَنْبَغِي لَهُ أَنْ يَتَمَنَّى انْقِطَاعَ ذَلِكَ ، اللَّهُمَّ إِلَّا أَنْ يَخْشِيَ الْفِتْنَةَ عَلَى دِينِهِ ، فَإِنَّهُ إِذَا خَشِيَ الْفِتْنَةَ عَلَى دِينِهِ فَقَدْ خَشِيَ أَنْ يَفُوتَهُ مَا عِنْدَ اللَّهِ مِنْ خَيْرٍ ، وَيَتَبَدَّلَ ذَلِكَ بِالشَّرِّ ، عِبَادًا بِاللَّهِ مِنْ ذَلِكَ ، وَالْمَوْتُ خَيْرٌ مِنَ الْحَيَاةِ عَلَى هَذِهِ الْحَالِ . قَالَ مَيْمُونُ بْنُ مِهْرَانَ : لَا خَيْرَ فِي الْحَيَاةِ إِلَّا لِلتَّائِبِ أَوْ رَجُلٍ يَعْمَلُ فِي الدَّرَجَاتِ ، يَعْنِي أَنَّ التَّائِبَ يَمْحُو بِالتَّوْبَةِ مَا سَلَفَ مِنَ السَّيِّئَاتِ ، وَالْعَامِلُ يَجْتَهِدُ فِي عُلُوِّ الدَّرَجَاتِ ، وَمَنْ عَدَاهُمَا فَهُوَ خَاسِرٌ ، كَمَا قَالَ تَعَالَى : «وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ» ، فَاقْسَمَ اللَّهُ تَعَالَى أَنَّ كُلَّ إِنْسَانٍ خَاسِرٌ إِلَّا مَنْ اتَّصَفَ بِهَذِهِ الْأَوْصَافِ الْأَرْبَعَةِ : الْإِيمَانَ ، وَالْعَمَلَ الصَّالِحَ ، وَالتَّوَاصِي بِالْحَقِّ ، وَالتَّوَاصِي بِالصَّبْرِ عَلَى الْحَقِّ ، فَهَذِهِ السُّورَةُ مِيزَانٌ لِلْأَعْمَالِ ، يَزِنُ الْمُؤْمِنُ بِهَا نَفْسَهُ ، فَيَبِينُ لَهُ بِهَا رُبْحُهُ مِنْ خُسْرَانِهِ ، وَلِهَذَا قَالَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ : «لَوْ فَكَّرَ النَّاسُ كُلُّهُمْ فِيهَا لَكَفَّتْهُمْ» . رَأَى بَعْضُ الْمُتَقَدِّمِينَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِهِ ، فَقَالَ لَهُ : أَوْصِنِي؟ فَقَالَ لَهُ : «مَنْ اسْتَوَى يَوْمَهُ فَهُوَ مَغْبُورٌ ، وَمَنْ كَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ فَهُوَ مَلْعُونٌ ، وَمَنْ لَمْ يَتَفَقَّدِ الزِّيَادَةَ فِي عَمَلِهِ فَهُوَ فِي نُقْصَانٍ ، وَمَنْ كَانَ فِي نُقْصَانٍ فَالْمَوْتُ خَيْرٌ لَهُ» . قَالَ بَعْضُهُمْ : كَانَ الصَّدِيقُونَ يَسْتَحْيُونَ مِنَ اللَّهِ أَنْ يَكُونُوا الْيَوْمَ عَلَى مِثْلِ حَالِهِمْ بِالْأَمْسِ ، يُشِيرُ إِلَى أَنَّهُمْ كَانُوا لَا يَرْضَوْنَ كُلَّ يَوْمٍ إِلَّا بِالزِّيَادَةِ مِنْ عَمَلِ الْخَيْرِ وَيَسْتَحْيُونَ مَنْ فَقِدَ ذَلِكَ وَيَعْدُونَهُ خُسْرَانًا كَمَا قِيلَ :

أَلَيْسَ مِنَ الْخُسْرَانِ أَنْ لَيَالِيَا تَمُرَّ بِلاَ نَفْعٍ وَتَحْسَبُ مِنْ عُمْرِي

فَالْمُؤْمِنُ الْقَائِمُ بِشُرُوطِ الْإِيمَانِ لَا يَزْدَادُ بِطُولِ عُمُرِهِ إِلَّا خَيْرًا ، وَمَنْ كَانَ كَذَلِكَ
فَالْحَيَاةُ خَيْرٌ لَهُ مِنَ الْمَوْتِ ، وَفِي دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «اللَّهُمَّ اجْعَلْ
الْحَيَاةَ زِيَادَةً لِي مِنْ كُلِّ خَيْرٍ ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ» ، خَرَجَهُ مُسْلِمٌ ، وَفِي
التِّرْمِذِيِّ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ سُئِلَ : أَيُّ النَّاسِ خَيْرٌ؟ قَالَ : (مَنْ طَالَ
عُمُرُهُ وَحَسَنَ عَمَلُهُ) قِيلَ : فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ : (مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ) ،
وَفِي الْمُسْنَدِ وَغَيْرِهِ : أَنَّ نَفَرًا ثَلَاثَةً قَدِمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
فَأَسْلَمُوا ، فَكَانُوا عِنْدَ طَلْحَةَ ، فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا فَخَرَجَ
فِيهِمْ أَحَدُهُمْ فَاسْتَشْهَدَ ، ثُمَّ بَعَثَ بَعْثًا آخَرَ ، فَخَرَجَ مِنْهُمْ فَاسْتَشْهَدَ ، ثُمَّ مَاتَ
الثَّالِثُ عَلَى فَرَّاشِهِ ، قَالَ طَلْحَةُ : فَرَأَيْتُهُمْ فِي الْجَنَّةِ ، فَرَأَيْتُ الْمَيِّتَ عَلَى فَرَّاشِهِ
أَمَامَهُمْ ، وَرَأَيْتُ الَّذِي اسْتَشْهَدَ آخِرًا بِلَيْهِ ، وَرَأَيْتُ الَّذِي اسْتَشْهَدَ أَوَّلَهُمْ آخِرَهُمْ ،
فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِذَكَرْتُ ذَلِكَ لَهُ ، قَالَ : فَقَالَ : (وَمَا أَنْكَرْتَ
مِنْ ذَلِكَ؟ لَيْسَ أَحَدٌ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ مُؤْمِنٍ يُعَمِّرُ فِي الْإِسْلَامِ ؛
لِتَسْبِيحِهِ ، وَتَكْبِيرِهِ ، وَتَهْلِيلِهِ) ، وَفِي رَوَايَةٍ قَالَ : (الَّذِي قَدْ مَكَثَ هَذَا بَعْدَهُ
سَنَةً؟) قَالُوا : بَلَى ، قَالَ : (وَأَذْرَكَ رَمَضَانَ فَصَامَهُ؟) قَالُوا : بَلَى ، قَالَ : (وَصَلَّى
كَذَا وَكَذَا سَجْدَةً فِي السَّنَةِ؟) قَالُوا : بَلَى ، قَالَ : (فَمَا بَيْنَهُمَا أَبْعَدُ مَا بَيْنَ السَّمَاءِ
وَالْأَرْضِ) . قِيلَ لِبَعْضِ السَّلَفِ : طَابَ الْمَوْتُ! قَالَ : لَا تَفْعَلْ ؛ السَّاعَةُ تَعِيشُ
فِيهَا تَسْتَغْفِرُ اللَّهُ خَيْرٌ لَكَ مِنْ مَوْتِ الدَّهْرِ ، وَقِيلَ لِشَيْخٍ كَبِيرٍ مِنْهُمْ : تُحِبُّ الْمَوْتَ؟
قَالَ : لَا ، قِيلَ : وَلِمَ؟ قَالَ : ذَهَبَ الشَّبَابُ وَشَرُّهُ ، وَجَاءَ الْكِبَرُ وَخَيْرُهُ ، فَإِذَا قُمْتُ
قُلْتُ : «بِاسْمِ اللَّهِ» ، وَإِذَا قَعَدْتُ قُلْتُ : «الْحَمْدُ لِلَّهِ» ؛ فَأَنَا أَحَبُّ أَنْ يَبْقَى لِي
هَذَا . وَقِيلَ لِشَيْخٍ آخَرَ مِنْهُمْ : «مَا بَقِيَ لِي مِمَّا تُحِبُّ لَهُ الْحَيَاةُ؟» قَالَ : «الْبُكَاءُ عَلَى

الدُّنُوبِ»، وَلِهَذَا كَانَ السَّلَفُ الصَّالِحُ يَتَأَسَّفُونَ عِنْدَ مَوْتِهِمْ عَلَى انْقِطَاعِ أَعْمَالِهِمْ عَنْهُمْ بِالْمَوْتِ. وَبَكَى مُعَاذُ عِنْدَ مَوْتِهِ وَقَالَ: «إِنَّمَا أَبْكِي عَلَى ظَمَأِ الْهَوَاجِرِ، وَقِيَامِ لَيْلِ الشِّتَاءِ، وَمُزَاحِمَةِ الْعُلَمَاءِ بِالرُّكْبِ عِنْدَ حَلْقِ الذِّكْرِ». وَبَكَى عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عِنْدَ مَوْتِهِ وَقَالَ: «وَأَسْفَاءُ عَلَى الصَّوْمِ وَالصَّلَاةِ»، وَلَمْ يَزَلْ يَتْلُو الْقُرْآنَ حَتَّى مَاتَ. وَبَكَى يَزِيدُ الرَّقَاشِيُّ عِنْدَ مَوْتِهِ وَقَالَ: «أَبْكِي عَلَى مَا يَفُوتُنِي مِنْ قِيَامِ اللَّيْلِ وَصِيَامِ النَّهَارِ»، ثُمَّ بَكَى وَقَالَ: «مَنْ يُصَلِّي لَكَ يَا يَزِيدُ بَعْدَكَ؟! وَمَنْ يَصُومُ وَمَنْ يَتَقَرَّبُ لَكَ بِالْأَعْمَالِ الصَّالِحَةِ؟ وَمَنْ يَتُوبُ لَكَ مِنَ الدُّنُوبِ الْيَسَالِفَةِ؟!» وَجَزَعَ بَعْضُهُمْ عِنْدَ مَوْتِهِ وَقَالَ: «إِنَّمَا أَبْكِي عَلَى أَنْ يَصُومَ الصَّائِمُونَ لِلَّهِ وَلَسْتُ فِيهِمْ، وَيُصَلِّيَ الْمُصَلِّونَ وَلَسْتُ فِيهِمْ، وَيَذْكُرَ الذَّاكِرُونَ وَلَسْتُ فِيهِمْ؛ فَذَلِكَ الَّذِي أَبْكَانِي».

تَحْمَلُ أَصْحَابِي وَلَمْ يَجِدُوا وَجْدِي وَلِلنَّاسِ أَشْجَانُ وَلِي شَجْنٌ وَحْدِي
أَحِبُّكُمْ مَا دُمْتُ حَيًّا فَإِنْ أَمْتَفَوْا أَسْفَى مِمَّنْ يُحِبُّكُمْ بَعْدِي

فِي التِّرْمِذِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: «مَا مِنْ مَيِّتٍ مَاتَ إِلَّا نَدِمَ: إِنْ كَانَ مُحْسِنًا نَدِمَ أَلَّا يَكُونُ أَزْدَادًا، وَإِنْ كَانَ مُسِيئًا نَدِمَ أَلَّا يَكُونُ اسْتَعْتَبَ»، إِذَا كَانَ الْمُحْسِنُ يَنْدَمُ عَلَى تَرْكِ الزِّيَادَةِ فَكَيْفَ يَكُونُ حَالُ الْمُسِيءِ؟! رَأَى بَعْضُ الْمُتَقَدِّمِينَ فِي الْمَنَامِ قَائِلًا يَقُولُ لَهُ:

يَا خُذْ إِنَّكَ إِنْ تَوَسَّدَ لَيْنًا
وُسِدَّتْ بَعْدَ الْمَوْتِ صَمُّ الْجَنْدَلِ

فَلْتَقَدِّمَنَّ غَدًا إِذَا لَمْ تَفْعَلِ

فَاعْمَلْ لِنَفْسِكَ فِي حَيَاتِكَ صَالِحًا

وَرَأَى آخَرُ فِي الْمَنَامِ قَائِلًا يَقُولُ لَهُ :

وَلَسْتَ لِبَعْدِ الْمَوْتِ مَا أَنْتَ تَعْمَلُ
وَأَسْمُكَ فِي الْمَوْتَى مُعَدُّ مُحْصَلُ

إِنْ كُنْتَ لَا تَرْتَابُ أَنَّكَ مَيِّتٌ
فَعَمْرُكَ مَا يَفْنَى وَأَنْتَ مُفْرَطٌ

رُؤِيَ بَعْضُ الْمَوْتَى فِي الْمَنَامِ فَقَالَ : «مَا عِنْدَنَا أَكْثَرُ مِنَ النَّدَامَةِ، وَلَا عِنْدَكُمْ أَكْثَرُ مِنَ الْغَفْلَةِ» . وَجِدَ عَلَى قَبْرِ مَكْتُوبٌ :

وَمَنْ يَتَّبِعْ مَا تَشْتَهِي النَّفْسُ يَنْدَمْ
وَأَنْ وَرَاءَهُمْ طَالِبًا لَيْسَ يَسْأَلُ
سَتَلْقَوْنَ رَبًّا عَادِلًا لَيْسَ يَظْلِمُ
سَيَنْدَمُ إِنْ زَلَّتْ لَهُ النُّعْلُ فَاعْلَمُوا

نَدِمْتُ عَلَى مَا كَانَ مِنِّي نَدَامَةً
أَلَمْ يَعْلَمُوا أَنَّ الْحِسَابَ أَمَامَهُمْ
فَخَافُوا لَكَيْمًا تَأْمَنُوا بَعْدَ مَوْتِكُمْ
فَلَيْسَ لِمَعْرُورٍ بِدُنْيَاهُ رَاحَةً

الْمَوْتَى فِي قُبُورِهِمْ يَتَحَسَّرُونَ عَلَى زِيَادَةِ فِي أَعْمَالِهِمْ بِتَسْبِيحَةٍ وَبِرُكْعَةٍ .
وَمِنْهُمْ مَنْ يَسْأَلُ الرَّجْعَةَ إِلَى الدُّنْيَا لِذَلِكَ ، فَلَا يَقْدِرُونَ عَلَى ذَلِكَ ؛ قَدْ حِيلَ
بَيْنَهُمْ وَبَيْنَ الْعَمَلِ غَلَقَتْ مِنْهُمْ الرُّهُونُ . وَرُئِيَ بَعْضُهُمْ فِي الْمَنَامِ فَقَالَ : «نَدِمْنَا
عَلَى أَمْرٍ عَظِيمٍ نَعْلَمُ وَلَا نَعْمَلُ ، وَأَنْتُمْ تَعْمَلُونَ وَلَا تَعْلَمُونَ ، وَاللَّهُ لَتَسْبِيحَةٍ أَوْ
تَسْبِيحَتَانِ ، أَوْ رُكْعَةٍ أَوْ رُكْعَتَانِ فِي صَحِيفَةٍ أَحَدِنَا أَحَبُّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا

فِيهَا . قَالَ بَعْضُ السَّلَفِ : كُلُّ يَوْمٍ يَعِيشُ فِيهِ الْمُؤْمِنُ غَنِيمَةً ، وَقَالَ بَعْضُهُمْ :
 بَقِيَّةُ عُمْرِ الْمُؤْمِنِ لَا قِيَمَةَ لَهُ ، يَعْنِي أَنَّهُ يُمْكِنُهُ أَنْ يَخُوفَ فِيهِ مَا سَلَفَ مِنْهُ مِنَ
 الذُّنُوبِ بِالتَّوْبَةِ ، وَأَنْ يَجْتَهِدَ فِيهِ فِي بُلُوغِ الدَّرَجَاتِ الْعَالِيَةِ بِالْعَمَلِ الصَّالِحِ ،
 فَأَمَّا مَنْ فَرَطَ فِي بَقِيَّةِ عُمْرِهِ فَإِنَّهُ خَاسِرٌ ، فَإِنْ أَرَادَ فِيهِ مِنَ الذُّنُوبِ فَذَلِكَ هُوَ
 الْخُسْرَانُ الْمُبِينُ . الْأَعْمَالُ بِالْخَوَاتِيمِ ؛ مَنْ أَصْلَحَ فِيمَا بَقِيَ غُفِرَ لَهُ مَا مَضَى ،
 وَمَنْ أَسَاءَ فِيمَا بَقِيَ أَخَذَ بِمَا بَقِيَ وَمَا مَضَى :

يَا بَائِعَ عُمْرِهِ مُطِيعًا أَمَلَهُ	فِي مَعْصِيَةِ اللَّهِ كَفَعَلَ الْجَهْلَةَ
إِنْ سَاوَمَكَ الْجَهْلُ بِبَاقِيهِ فَقُلْ	بَاقِي عُمْرِ الْمُؤْمِنِ لَا قِيَمَةَ لَهُ

مَا مَضَى مِنَ الْعُمْرِ وَإِنْ طَالَتْ أَوْقَاتُهُ فَقَدْ ذَهَبَتْ لَذَاتُهُ وَبَقِيَتْ تَبَعَاتُهُ ،
 وَكَانَتْ لَمْ يَكُنْ إِذَا جَاءَ الْمَوْتُ وَمِيقَاتُهُ . قَالَ اللَّهُعَزَّ وَجَلَّ : « أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ
 سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ » ، تَلَا بَعْضُ
 السَّلَفِ هَذِهِ الْآيَةَ وَبَكَى ، وَقَالَ : إِذَا جَاءَ الْمَوْتُ لَمْ يُغْنِ عَنِ الْمَرْءِ مَا كَانَ فِيهِ
 مِنَ اللَّذَّةِ وَالنَّعِيمِ ، وَفِي هَذَا الْمَعْنَى مَا أَنشَدَهُ أَبُو الْعَتَاهِيَةِ لِلرَّشِيدِ حِينَ بَنَى
 قَصْرَهُ وَاسْتَدْعَى إِلَيْهِ نَدَمَاءَهُ :

عَشْ مَا بَدَا لَكَ سَالِمًا	فِي ظِلِّ شَاهِقَةِ الْقُصُورِ
يَسْعَى عَلَيْكَ بِمَا اشْتَهَى	تَ لَدَى الرِّوَاكِ وَفِي الْبُكُورِ
فَإِذَا النُّفُوسُ تَقَعَّقَعَتْ	فِي ضَيْقِ حَشْرَجَةِ الصُّدُورِ

فَهُنَاكَ تَعْلَمُ مُوقِنًا مَا كُنْتَ إِلَّا فِي غُرُورٍ

وَفِي صَحِيحِ الْبُخَارِيِّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَعَذَرَ اللَّهُ إِلَى مَنْ بَلَغَ سِتِّينَ مِنْ عُمْرِهِ» ، وَفِي التِّرْمِذِيِّ : «أَعْمَارُ أُمَّتِي مَا بَيْنَ السَّتِّينَ إِلَى السَّبْعِينَ ، وَأَقْلَهُهُمْ مَنْ يَحُوزُ ذَلِكَ» ، وَفِي رِوَايَةٍ : «حَصَادُ أُمَّتِي مَنْ بَلَغَ الْخَمْسِينَ ، فَقَدْ تَنَصَّفَ الْمِائَةَ ، فَمَاذَا يَنْتَظِرُ؟» .

لَهْفِي عَلَى خَمْسِينَ عَامًا قَدْ مَضَتْ
لَوْ كَانَ عُمْرِي بِمِائَةٍ هَدَنِي
كَانَتْ أَمَامِي ثُمَّ خَلَفْتُهَا
تَذَكَّرِي أَنِّي تَنَصَّفْتُهَا

فِي بَعْضِ الْكُتُبِ السَّالِفَةِ : إِنَّ اللَّهَ مُنَادِيًا يُنَادِي كُلَّ يَوْمٍ : أَبْنَاءَ الْخَمْسِينَ ، زَرَعَ دَنَا حَصَادُهُ ، أَبْنَاءَ السَّتِّينَ ، هَلُمُّوا إِلَى الْحِسَابِ ، أَبْنَاءَ السَّبْعِينَ ، مَاذَا قَدَّمْتُمْ وَمَاذَا أَخَّرْتُمْ؟ أَبْنَاءَ الثَّمَانِينَ ، لَا عَذْرَ لَكُمْ ، لَيْتَ اخْلُقَ لَمْ يُخْلَقُوا ، وَلَيْتَهُمْ إِذْ خُلِقُوا عَلِمُوا لِمَاذَا خُلِقُوا ، وَتَجَالَسُوا بَيْنَهُمْ فَتَذَكَّرُوا مَا عَمِلُوا ، أَلَا أَتَتْكُمْ السَّاعَةُ فَخُذُوا حَذْرَكُمْ . وَقَالَ وَهْبٌ : «إِنَّ اللَّهَ مُنَادِيًا يُنَادِي فِي السَّمَاءِ الرَّابِعَةَ كُلَّ صَبَاحٍ : «أَبْنَاءَ الْأَرْبَعِينَ ، زَرَعَ دَنَا حَصَادُهُ ، أَبْنَاءَ الْخَمْسِينَ ، مَاذَا قَدَّمْتُمْ وَمَا أَخَّرْتُمْ؟ أَبْنَاءَ السَّتِّينَ ، لَا عَذْرَ لَكُمْ» . وَفِي حَدِيثٍ : «إِنَّ اللَّهَ يَقُولُ لِلْحَفِظَةِ : ارْفُقُوا بِالْعَبْدِ مَا دَامَتْ حَدَاتُهُ ، فَإِذَا بَلَغَ الْأَرْبَعِينَ حَقَّقًا وَتَحَفُّظًا» ، فَكَانَ بَعْضُ رِوَايَةِ يَبْكِي عِنْدَ رِوَايَتِهِ وَيَقُولُ : «حِينَ كَبُرَتِ السِّنُّ وَرَقَّ الْعَظْمُ وَقَعَ التَّحَفُّظُ» . قَالَ مَسْرُوقٌ : «إِذَا أَتَاكَ الْأَرْبَعُونَ فَخُذْ حَذْرَكَ» . وَقَالَ النَّخَعِيُّ : «كَانَ يُقَالُ

لصاحب الأربعين : احتفظ بنفسك . وكان كثير من السلف إذا بلغ الأربعين تفرغ للعبادة ، وقال عمر بن عبد العزيز : «تت حجّة الله على ابن الأربعين ، فمات لها» . ورأى في منامه قائلاً يقول له :

إِذَا مَا أَتَتْكَ الْأَرْبَعُونَ فَعِنْدَهَا فَاخْشِ الْإِلَهَ وَكُنْ لِلْمَوْتِ حَذَارًا

يا أبناء العشرين ، كم مات من أقرانكم وتخلّفتم ! يا أبناء الثلاثين ، أصبّتم بالشباب على قرب من العهد ، فما تأسّفتم ! يا أبناء الأربعين ، ذهب الصبا وأنتم على اللهو قد عكفتم ! يا أبناء الخمسين ، تنصّفتم المائة وما أنصّفتم ! يا أبناء الستين ، أنتم على معترك المنايا قد أشرفتم ، أتلهون وتلعبون ؟ لقد أسرفتم !

وَإِذَا تَكَامَلَ لِلْفَتَى مِنْ عُمُرِهِ عَكَفَتْ عَلَيْهِ الْمُخْزِيَاتُ فَمَا لَهُ
وَإِذَا رَأَى الشَّيْطَانُ غُرَّةَ وَجْهِهِ
خَمْسُونَ وَهُوَ إِلَى الثَّقَى لَا يَجْنَحُ
مُتَأَخِّرٌ عَنْهَا وَلَا مُتَرْحِزٌ
حَيًّا وَقَالَ فَدَيْتُ مَنْ لَا يُفْلِحُ

قال الفضيل لرجل : «كم أتى عليك ؟» قال : «ستون سنة» قال له : «أنت منذ ستين سنة تسيّر إلى ربك ، يوشك أن تصل» .

وَإِنْ أَمْرًا قَدْ سَارَ سِتِّينَ حَجَّةً إِلَى مَنْهَلٍ مِنْ وَرْدِهِ لَقَرِيبٌ

يَا مَنْ يَفْرَحُ بِكَثْرَةِ مُرُورِ السِّنِّينَ عَلَيْهِ إِنَّمَا تَفْرَحُ بِنَقْصِ عُمْرِكَ! قَالَ أَبُو
الدَّرْدَاءِ وَالْحَسَنُ رَضِيَ اللَّهُ عَنْهُمَا : «إِنَّمَا أَنْتَ أَيَّامٌ ؛ كَلَمَّا مَضَى مِنْكَ يَوْمٌ مَضَى
بَعْضُكَ» .

إِنَّمَا لَنَفْرَحُ بِالْأَيَّامِ نَقْطَعُهَا وَكُلُّ يَوْمٍ مَضَى يُدْنِي مِنَ الْأَجَلِ
فَاعْمَلْ لِنَفْسِكَ قَبْلَ الْمَوْتِ مُجْتَهِدًا فَإِنَّمَا الرِّبْحُ وَالْخُسْرَانُ فِي الْعَمَلِ

قَالَ بَعْضُ الْحُكَمَاءِ : «كَيْفَ يَفْرَحُ بِالْدُّنْيَا مَنْ يَوْمُهُ يَهْدُمُ شَهْرَهُ ، وَشَهْرُهُ يَهْدُمُ
سَنَّتَهُ ، وَسَنَّتُهُ تَهْدِمُ عُمُرَهُ؟! كَيْفَ يَفْرَحُ مَنْ يَقُودُهُ عُمُرُهُ إِلَى أَجَلِهِ ، وَحَيَاتُهُ إِلَى مَوْتِهِ؟!» .

تَجِدُ سُرُورًا بِالْهَلَالِ إِذَا بَدَأَ وَمَا هُوَ إِلَّا السَّيْفُ لِلْحَتَفِ يُنْتَضَى
إِذَا قِيلَ تَمَّ الشَّهْرُ فَهُوَ كِنَايَةٌ وَتَرْجَمَةٌ عَنْ شَطْرِ عُمُرٍ قَدْ انْقَضَى

قَالَ الْحَسَنُ : «الْمَوْتُ مَعْقُودٌ بِنَوَاصِيكُمْ ، وَالْدُّنْيَا تُطَوَّى مِنْ وَرَائِكُمْ
وَهِيَ مَرَاحِلُ» .

نَسِيرُ إِلَى الْأَجَالِ فِي كُلِّ لَحْظَةٍ وَأَعْمَارُنَا تُطَوَّى وَهِنَّ مَرَاحِلُ
تَرَحَّلُ مِنَ الدُّنْيَا بِزَادٍ مِنَ التَّقَى فَعُمْرُكَ أَيَّامٌ وَهِنَّ قَلَائِلُ

قَالَ بَعْضُ الْحُكَمَاءِ : «مَنْ كَانَتْ اللَّيَالِي وَالْأَيَّامُ مَطَايَاهُ سَارَتَا بِهِ .

وَأِنْ لَمْ يَسِرْ .

وَمَا هَذِهِ الْأَيَّامُ إِلَّا مَرَاحِلُ يَحُثُّ بِهَا حَادٌ إِلَى الْمَوْتِ قَاصِدُ
وَأَعْجَبُ شَيْءٍ لَوْ تَأَمَّلْتَ أَنَّهَا مَنَازِلُ تُطَوَّى وَالْمَسَافِرُ قَاعِدُ

يَا مَنْ كَلَّمَا طَالَ عُمُرُهُ زَادَ ذَنْبُهُ! يَا مَنْ كَلَّمَا ابْيَضَّ شَعْرُهُ بَمُرُورِ الْأَيَّامِ
اسْوَدَّ بِالْآثَامِ قَلْبُهُ!

شَيْخٌ كَبِيرٌ لَهُ ذُنُوبُ تَعْجِزُ عَنْ حَمْلِهَا الْمَطَايَا
قَدْ بَيَّضَتْ شَعْرُهُ اللَّيَالِي وَسَوَّدَتْ قَلْبَهُ الْخَطَايَا

يَا مَنْ تَمُرَّ عَلَيْهِ سَنَةٌ بَعْدَ سَنَةٍ وَهُوَ مُسْتَثْقَلٌ فِي نَوْمِ الْغَفْلَةِ وَالسَّنَةِ! يَا مَنْ يَأْتِي عَلَيْهِ عَامٌ بَعْدَ عَامٍ وَقَدْ غَرِقَ فِي بَحْرِ الْخَطَايَا فَعَامٌ! يَا مَنْ يَشَاهِدُ الْآيَاتِ وَالْعَبَرَ كُلَّمَا تَوَالَتْ عَلَيْهِ الْأَعْوَامُ وَالشُّهُورُ. وَيَسْمَعُ الْآيَاتِ وَالسُّورَ وَلَا يَنْتَفِعُ بِمَا يَسْمَعُ وَلَا بِمَا يَرَى مِنْ عَظَائِمِ الْأُمُورِ! مَا الْحِيلَةُ فِيمَنْ سَبَقَ عَلَيْهِ الشَّقَاءُ فِي الْكِتَابِ الْمُسْطُورِ: «فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ» - «وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ» .

خَلِيلِي كَمْ مِنْ مَيِّتٍ قَدْ خَضَرَتْهُ وَلَكِنِّي لَمْ أَنْتَفِعْ بِحُضُورِي
وَكَمْ مِنْ لَيَالِي قَدْ أَرْتَنِي عَجَائِبَا لَهُنَّ وَأَيَّامُ خَلَتْ وَشُهُورُ
وَكَمْ مِنْ سِنِينَ قَدْ طَوَّنِي كَثِيرَةً وَكَمْ مِنْ أُمُورٍ قَدْ جَرَتْ وَأُمُورُ
وَمَنْ لَمْ يَزِدْهُ السَّنُ مَا عَاشَ عِبْرَةً فَذَاكَ الَّذِي لَا يَسْتَنْيرُ بِنُورِ

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