The Believer and Disbeliever at the Time of Death

From “Aḥkām al-Janāiz” by Muḥammad Nāṣir al-Dīn al-Albānī

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This article is comprised of a single hadith that, when presented with the various wordings and additions, illustrate with clear descriptions the distinction between a believer and a disbeliever at the time of death. This ḥadīth, though recorded in earlier ḥadīth collections, was translated from “Aḥkām al-Janāiz wa Bidau’hā” (no. 105, pp. 198-202) by Muḥammad Nāṣir al-Dīn al-Albānī with the scholar’s accompanying notes included.
It is permissible to sit around the grave at the time of burial and remind those present of death and what occurs after a person dies.

This is based on the ḥadīth of al-Barā' Ibn 'Āzib (رضي الله عنه) who said: We went out with the prophet (صلى الله عليه وسلم) for the funeral of a man from the Anṣār.2 When we reached the grave and the body was placed inside, the messenger of Allah (صلى الله عليه وسلم) sat [facing the direction of the Ka'bah in Mecca.]3 We all sat around him and we were so still and quiet that it was as if birds were sitting undisturbed on our heads. The prophet (صلى الله عليه وسلم) had in his hand a stick with which he was scratching the ground. [He began looking up to the sky and then back down to the ground, raising his gaze and lowering it, and he did this three times.] He then repeated two or three times:

إِسْتَعِيدُواْ يَاللَّهُ مِنْ عَذَابِ الْقُبْرٍ

Seek refuge with Allah from the punishment of the grave.

[He then said:

اللَّهُمَّ إِنِّي أَعَوذُ يَكَنْ مِنْ عَذَابِ الْقُبْرٍ

Oh Allah, I seek refuge with you from the punishment of the grave.]

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2 The Anṣār, or “supporters,” were the residents of Medina who supported the prophet (صلى الله عليه وسلم) and his companions from Mecca when they migrated to Medina.

3 From here on, additional wordings taken from the various narrations of this same ḥadīth will appear in brackets – each recorded difference in wording appearing in a separate set of brackets.
[And he said that three times.]

The prophet \( \text{صلّى الله عليه وسلم} \) then said…
A Believer at the Time of Death

Indeed the believing servant, when he comes to the departure of this life and the arrival of the hereafter, angels come down to him from the sky, their faces so white and bright, it is as if their faces were the sun. They will have with them a shroud from Paradise and embalms from Paradise, and they will sit as far away from the deceased as the eye can see. Then the Angel of Death will come and sit beside his head and say, “Oh good soul (In another narration: “Oh soul, safe and peaceful”), come out to forgiveness and pleasure from Allah.”

The prophet (صلِّى الله عليه وسلم) continued:

4 The Arabic word here, (hanūt), or embalms, as explained by al-Albānī, is a mixture of perfume which is applied to the shroud of the deceased or directly to his body.

5 al-Albānī explains: This is his name in the Quran and Sunnah, “Malak al-Mawt” or the “Angel of Death.” As for the name, “Izrā’il,” there is no basis for it and it is contradictory to the well-known name that people know (“Angel of Death”). And perhaps it is from the past narrations of the Jews.
The believer’s soul then comes out (easily and gently) like a drop flows from the spout of a waterskin. The Angel of Death will then take it. (And in another narration: And when his soul is taken out, every angel between the heavens and earth and every angel in the heavens send prayers upon him. The gates of heaven are opened to him and all gatekeepers will call upon Allah, asking that his soul ascend by way of them.) The Angel of Death will take the soul and when he has taken it, the other angels do not leave it in his hand even for the blink of an eye before they place it in that shroud and embalms (from Paradise). [And that is like the statement of Allah: «Our messengers take him and they do not fail (in their duties).»] And there will come from the soul a scent like the best, most fragrant perfume found on earth.

Allah’s messenger (continued):

ที่นั้นแล้วนั้นให้เข้าอยู่ในพระเทวดาตลอดทั้งคืน เวลาใดก็ตามที่พระเทวดาจะนั่งอยู่มีกลิ่นเหมือนกลิ่นของผนังที่มีอยู่ ที่เป็นแบบ最好的ไม้หอมที่มีอยู่บนโลกนี้ (จากปาร์าไดส). [และนั้นก็เหมือนคำพูดของพระเจ้า: «Our messengers take him and they do not fail (in their duties).»] และมีกลิ่นต่างๆที่จะมาจากส่วนของได้ที่สุดที่มีอยู่บนโลกนี้.

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6 The Quran, Sūrah al-An’ām, 6:61.
The angels will ascend with the believer’s soul and will pass no group of angels except that they will ask, “Who is this good soul?” The other angels will answer, “He is So-and-So, the son of So-and-So,” calling him the best names people used to call him in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) and it will be opened for them. The best angels of every heaven will accompany him until they reach to the next heaven, and they will continue in this manner until they reach the seventh heaven. Then Allah ( ﻪ ﻪ ﻪ) will say, “Write my servant’s book (of deeds) in ‘Illiyūn.” (And what will make you know what ‘Illiyūn is? A register inscribed. Which is witnessed by those (angels) brought near (to Allah).) So his book will be recorded in ‘Illiyūn.] Then it will be said, “Return him to the earth, for surely [I promised them that] from it I created them, to it I will return them, and from it I will bring them out once again.” So [he will then be returned to earth and] his soul will be returned to his body. [He will then be able to hear the footsteps of his companions’ shoes as they turn from him and walk away] [leaving him behind].

He ( صلى الله عليه وسلم ) continues:

فَبِئْتِهِ مَلَكٌ [شَدِيدَ الْإِنْتِهَارِ] فَ [يُبْتَهِرَهُ، وَ] يَجْلِسْهُ فِيْقُولَانِ لَهُ: مَنْ رَبُّكُ؟ فِيْقُولُونَ: رَبِّيِ اللَّهُ، فِيْقُولَانِ لَهُ: مَ دُنْكَ؟ فِيْقُولُ: دُنَيَّي الإِسْلَامِ، فِيْقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الْأَلِيِّ بَعْثَ فِيْكُمْ؟ فِيْقُولُونَ: هُوَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِيْقُولَانِ لَهُ: وَمَا عَمَلَكَ؟ فِيْقُولُونَ: قَرَأَتْ كِتَابَ اللهِ، فَأَمْنَتْ يَتُ، وَصَدَفَتْ، فِيْتَبَتْهُ، فِيْقُولُونَ: مَنْ رَبُّكُ؟ مَا دُنْكَ؟ مِنْ تَبِيْكَ؟ وَهِيَ أَحْرُ فِتَنَّهُ تُعْرَضُ عَلَى الْمُؤْمِنِ فَذِلِكَ حِينَ يَقُولُ اللَّهُ عَزَّ وَجَلٌّ قَبْلُ اللَّهِ الْأَلِيِّيْنِ آمَنُوا
Two angels [harsh in reprimanding] will then come to him. They [will reprimand him and] will sit him up and ask, “Who is your lord?” The believer will reply, “My lord is Allah.” They will further ask, “What is your religion?” to which he will reply, “My religion is Islam.” The two angels will then ask, “Who was that man who was sent to you?” He will reply, “He is the messenger of Allah (صلى الله عليه وسلم).” They will finally ask him, “And what did you do?” The person will say, “I read the book of Allah, I believed in it, and I considered it to be true.” So he will rebuke him and ask, “Who is your lord? What is your religion? Who is your prophet?” and that is the last trial the believer will experience. And that is as Allah (عزّ وجلّ) says: 8

"Allah keeps firm those who believe with the firm word in the worldly life and in the hereafter." So the person will answer, “My lord is Allah, my religion is Islam, and my prophet is Muhammad (صلى الله عليه وسلم).” Then a caller from the heaven will call out, “My servant has spoken the truth. So give him furnishings from Paradise, clothe him from Paradise, and open for him a door to Paradise.” The pleasant and refreshing breeze of Paradise and its fragrance will then come to the person, and his grave will be made spacious, spread out as far as his eye can see.

Allah’s messenger (صلى الله عليه وسلم) continued:

8 The Quran, Sūrah Ibrāhīm, 14:27.
There will then come to him [In another narration: or there will be portrayed to him the form of] a man with a beautiful face, beautiful clothing, and a beautiful fragrance. This man will say, “Rejoice at that which will please you. [Rejoice at the pleasure of Allah and gardens in which is eternal bliss.] This is your day which you were promised.” So the person will ask the man, “[And you, may Allah give you good.] who are you? Your face is the face that brings good.” The man will reply, “I am your good deed. [For I swear by Allah, I only knew you to be quick to obey Allah, hesitant to disobey Allah, so may Allah reward you with good.]” A door to Paradise will then be opened for him. A door to the fire will also be opened and he will be told, “This is your place if you had disobeyed Allah, but Allah has replaced it with this (Paradise).” When the person sees what is in Paradise, he will say, “My lord, speed up the last hour, so I can return to my family and wealth.” [He will be told, “Rest.”]

As for a disbeliever, the prophet (صلى الله عليه وسلم) said...
A Disbeliever at the Time of Death

Indeed the disbelieving (In another narration: wicked, immoral) servant, when he reaches the departure from this life and the arrival of the hereafter, angels [harsh and severe] come down from the sky to him, their faces dark. They will have with them sackcloth [from the fire.] They will sit as far away from the deceased as the eye can see, then the Angel of Death will come and sit beside his head and say, “Oh filthy soul, come out to displeasure and anger from Allah.”

The prophet (صلى الله عليه وسلم) (continued):

The Arabic word here (مَسُوحٌ) is the plural of مَيْحٌ (mish). It is a coarse garment of woven fabric of hairs worn over the body as a sign of asceticism or subjugation.
The disbeliever’s soul will then scatter, dispersing throughout his body, but the Angel of Death will rip it out violently similar to how a skewer [with many forks] is yanked through wet wool [ripping with it the veins and nerves]. [Every angel between the heaven and earth and every angel in the heaven will curse the person. The gates of heaven will be closed and there will be no group of gatekeepers except that those angels will call upon Allah, asking that his soul does not ascend by way of them]. The Angel of Death will take the soul and when he has taken it, the other angels do not leave it in his hand even for the blink of an eye before they put the soul into that sackcloth. There will emit from the soul a stench more disgusting, offensive than any decaying carcass found on the surface of the earth.

Allah’s messenger ( صلى الله عليه وسلم ) continued:

١٠ Meaning: the eye of a needle. A camel is a known animal, but it is referred to as جَمَل (jamal) in Arabic when it has reached nine years of age. The verse is in Sūrah al-A’raf, 7:40.
The angels will ascend with the soul and will pass no group of angels except that they will ask, “What is this filthy soul?” The angels carrying the soul will answer, “He is So-and-So, the son of So-and-So,” calling him the worst names he used to be called in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) but he will be refused entry. Allah’s messenger then recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle.** Then Allah (عزّ وجلّ) will say, “Write his book (of deeds) in Sijjîn, in the lowest earth.” [It will then be said, “Return my servant to the earth, for surely I promised them that from it I created them, to it I will return them, and from it I will bring them out once again.”] His soul will then be thrown [from the heaven] with a single toss [and fall into his body]. The prophet then recited: **And whoever associates with Allah partners in worship, it is as he had fallen from the sky and was snatched by the birds or the wind carried him down to some remote place.** And so his soul will be returned to his body. He will then be able to hear the footsteps of his companions’ shoes as they turn and walk away from him.

He (صلّى الله عليه وسلّم) continues:

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11 The Quran, Sūrah al-Hajj, 22:31
12 The Quran, Sūrah al-A’rāf, 7:40.
There will come to him two angels [harsh in reprimanding who will chastise him and] make him sit up. They both ask him, “Who is your lord?” [The person will reply, “Huh, huh, I don’t know.” The angels further ask him, “What is your religion?” and he will again answer, “Huh, huh, I don’t know.”] The angels will then ask him, “Then what do you say about this man that was sent to you?” He will not be guided to remember his name. It will be said, “Muhammad!” Then the person will say, “Huh, huh, I don’t know.” [“I did hear the people saying that!” He will then be told, “You did not know] [and you did not read.”] A caller will then call out from the heaven, saying, “He lied. So give him furnishing from the fire (of Hell) and open a door for him to the fire.” Its heat and scorching wind will then come to him, and his grave will close in on him, tightening around him until his ribs are pressed together.

Allah’s messenger (صلى الله عليه وسلم) continued:

13 This (حَذَّ) is a word said out of laughter or when threatened. It could also be said out of pain, and this would be more appropriate considering the meaning of the ḥadīth, and Allah knows best.
There will come to him (In another narration: there will be portrayed to him the form of) a man with a hideous face, ugly clothing, and a horrible stench. This man will say to the person, “Rejoice at that which will sadden you; this is your day which you were promised.” So the person will say to this man, “[And you, may Allah give you evil.] Who are you? Your face is the face that brings evil!” The man will reply, “I am your filthy deed. [For I swear by Allah, I only knew you to be hesitant to obey Allah, quick to disobey Allah.] So may Allah reward you with evil.” A blind, deaf, mute man will then be sent to him carrying a huge hammer in his hand; if a mountain were hit with it, it would become dust. The man will then hit the disbeliever once and the person will turn to dust. Allah will then return him to his former state, and the man will hit him again. The person will scream so loud that everything will hear it except the humans and Jinn. A door will then be opened for him to the fire and he will be furnished with furnishings of the fire.

He will then say, “My Lord, do not establish the last hour.”

This ḥadīth is recorded by Abū Dāwūd (2/281), al-Ḥākim (1/37-40), al-Ṭiyyālīsī (no. 753), and Aḥmad (4/287, 288, 295, and 296). The wording above is Aḥmad’s narration and that of al-Ājurri in “al-Shari‘ah” (367-380).
The ḥadīth is also recorded by al-Nasāī (1/282) and Ibn Mājah (1/469-470) – the first part of it up until the statement, “as if birds were sitting undisturbed on our heads.” The same chain of narration is also from Abū Dāwūd (2/70) and Aḥmad (4/297) in a shorter form.

al-Ḥākim said about this ḥadīth, “It is authentic according to the conditions of al-Bukhārī and Muslim,” and al-Dhahabī agreed. And (al-Albānī says) it is exactly as they both say. Ibn al-Qayyim also says it is authentic in “I‘lām al-Muwaqqi‘īn” (1/214) and in “Tahdhīb al-Sunan” (4/337), and he reported that Abū Nu‘aym and others also said it is authentic.