



A COMPLETE REFERENCE BOOK

Finding Peace in the Hereafter

A Muslim family's guide to the hereafter — death, the barzakh, the day of resurrection, the Garden and the Fire, repentance and hope, the provision of good deeds, and preparing for and handling the loss of someone you love

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

How to use this book

A companion to "Mencari Ketenangan Dunia" (Finding Peace in This Life). Where that book treats peace in this life, this one treats lasting peace: in the barzakh (the realm after death), on the day of resurrection, and in the Garden. Written for Muslim individuals and families: husbands, wives, parents and children.

You may read it in order, from faith in the Last Day through to daily practice, or use it as a reference: open the chapter you need, for instance when drawing up a wasiat (bequest) or when someone you love has died. Each chapter opens with a verse of the Qur'an.

Every chapter has one **Do & Avoid** page as a quick guide, and ends with **Common questions**. The appendix at the end of the book holds a summary, a preparation checklist, the steps of the funeral rites, selected du'a, a glossary and references.

Only the Qur'an and hadith graded sahih or hasan are used, with the reference stated. Stories without a firm source are left out. The fiqh follows the Syafi'i school as practised in Malaysia, and where scholars differ this is noted briefly.

This book is not a fatwa. For your own situation, consult your state religious affairs office, your local imam or the Syariah Court. May it settle the heart and be provision towards Allah's pleasure.

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Each chapter opens with a verse of the Qur'an and closes with a **Do & Avoid** page and common questions. Further reference at mypolygyny.com.

01

CHAPTER 1

Why the Hereafter?

This world is a stop, the hereafter is home: real peace begins when we know where we are heading.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ
كَانُوا يَعْلَمُونَ ﴿٦٤﴾

"And this worldly life is nothing but diversion and play. The home of the hereafter — that is the true life, if only they knew."

Surah al-'Ankabut 29:64

This world: a stop, not a dwelling

Allah describes this world as diversion and play, while the hereafter is **the true life** (Surah al-'Ankabut 29:64). The world is likened too to growth that thrives after rain, then yellows and crumbles (Surah al-Hadid 57:20).

This does not make the world contemptible, or something to be abandoned. The world is the field where we plant; the hereafter is where we reap. Allah says: "This worldly life is only passing enjoyment, and the hereafter is the home of settlement." (Surah Ghafir 40:39)

The Messenger ﷺ said to Ibn Umar: "Be in this world as though you were a stranger, or a traveller passing through." (narrated by al-Bukhari)

He also said that this world beside the hereafter is only like the water clinging to a finger dipped into the sea (narrated by Muslim).

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- A traveller does not hate his journey, but he never forgets where he is going home to.
-
- Wealth and children are the adornment of this world; lasting good deeds are better with Allah (Surah al-Kahf 18:46).

What were we created for?

Allah says: “I did not create jinn and mankind except to worship Me.” (Surah adh-Dharyat 51:56). Worship here is wide: prayer and fasting, and also earning halal income, caring for parents, raising children and treating neighbours well, when done for Allah.

This life is also a test. Allah “created death and life to test you, which of you is best in deeds” (Surah al-Mulk 67:2). What is measured is **the best**, not the most.

Allah asks: “Did you think that We created you for nothing, and that you would not be returned to Us?” (Surah al-Mu'minun 23:115)

-
- Without the hereafter, good that goes unrewarded here seems lost. With the hereafter, nothing at all is wasted (Surah az-Zalzalah 99:7–8).
-
- Knowing the purpose of life makes choosing easier: what matters, and what can be let go.
-
- Intention turns ordinary work into worship: sleeping early to rise for Subuh, working to keep a family.

Where does real peace come from?



Remembering Allah

"Know that in the remembrance of Allah hearts find rest." (Surah ar-Ra'd 13:28)



Faith & good deeds

Allah promises a good life to the believer who does righteous deeds (Surah an-Nahl 16:97).



Certain of Allah's justice

Every good and every wrong, down to a speck, will be seen repaid (Surah az-Zalzalah 99:7–8).



Heart not tied to the world

Worldly loss does not break the soul, for what is sought is Allah's pleasure.



Patience & thanks

All a believer's affairs are good: thankful in ease, patient in hardship (narrated by Muslim).



Hope of meeting again

Believing families are gathered together in the Garden (Surah at-Tur 52:21).

World and hereafter: seek both

The companion volume, **Mencari Ketenangan Dunia** (Finding Peace in This Life), treats peace in this life. This book completes it: peace in the hereafter. Islam does not ask us to choose one of them.

Allah says: “And seek, by what Allah has given you, (the reward of) the home of the hereafter, and do not forget your share of this world, and do good as Allah has done good to you.” (Surah al-Qasas 28:77)

The du'a the Prophet ﷺ made most often joins the two: “Our Lord, give us good in this world and good in the hereafter, and protect us from the punishment of the Fire.” (Surah al-Baqarah 2:201; narrated by al-Bukhari and Muslim)

-
- The world is the **road**, the hereafter the **goal**.
 - Work, keeping a family and rest can all earn reward, with the right intention.
 - When world and hereafter clash, the hereafter comes first: “while the hereafter is better and more lasting” (Surah al-A'la 87:17).
-

Myth vs fact

Myth

- Thinking of the hereafter means leaving the world and a career.
- The hereafter needs thought only once you are old or ill.
- Talking about the hereafter is only frightening and sad.
- Someone with many sins has no right to hope for the Garden.
- An easy life is a sign that Allah is pleased with us.

Fact

- ✓ Islam bids us seek the hereafter without forgetting this world (28:77).
- ✓ No soul knows what it will earn tomorrow, or in what land it will die (31:34).
- ✓ Faith in the hereafter brings hope, peace and meaning to life.
- ✓ Allah's mercy is vast; never despair of it (39:53).
- ✓ Both ease and hardship are a test from Allah (21:35).

Do & avoid: making the hereafter your goal

Do

- ✓ Renew your intention each morning: work and provide for Allah.
- ✓ Time for muhasabah (self-review): what have I prepared for tomorrow? (59:18)
- ✓ Talk about the hereafter at home in a tone of hope.
- ✓ Use your wealth for charity and lasting good.
- ✓ Make the du'a of 2:201 for good here and hereafter.

Avoid

- ✗ Delaying repentance and good because you feel still young.
- ✗ Boasting of wealth and children (57:20).
- ✗ Scaring children with the Fire without naming Allah's mercy.
- ✗ Dropping worldly duties in the name of asceticism.
- ✗ Measuring success only by rank and wealth.

Common questions

Does seeking a livelihood and wealth conflict with seeking the hereafter?

No. Allah bids us seek the hereafter without forgetting our share of this world (Surah al-Qasas 28:77). Halal wealth, spent on family and on good, becomes provision for the hereafter. The Prophet ﷺ named the dinar spent on one's family as the greatest in reward (narrated by Muslim, Kitab az-Zakah). What is blamed is wealth that distracts, and wealth gained unlawfully.

I feel far too distant from Allah. Is there still hope?

Yes. Allah says: "O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed Allah forgives all sins." (Surah az-Zumar 39:53). The first step is sincere repentance, then a slow return to prayer and to doing good.

How do I teach children about the hereafter without frightening them?

Begin with Allah's love and the delights of the Garden, then tie it to daily practice: honesty, prayer, helping others. Answer their questions calmly and at their own age. Tell them that believing families will be gathered again (Surah at-Tur 52:21). Mention the warning of the Fire in balance, without threats.

02

CHAPTER 2

Faith in the Last Day

The pillar of faith that gives every deed its meaning: certainty that this life has an end and that every soul will be repaid justly.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

"And the Hour is surely coming, there is no doubt about it, and Allah will raise up whoever is in the graves."

Surah al-Hajj 22:7

Faith's fifth pillar

In the hadith of Jibril, the Messenger ﷺ explained faith: “That you believe in Allah, His angels, His books, His messengers, **the Last Day**, and that you believe in qadar, its good and its bad.” (narrated by Muslim, Kitab al-Iman)

The Qur’an often pairs faith in Allah with faith in the Last Day. Among the traits of the God-fearing is that “they are certain of the hereafter” (Surah al-Baqarah 2:4). Whoever denies the Last Day has strayed far astray (Surah an-Nisa' 4:136).

Faith in the Last Day is not merely believing that the world will end. It takes in certainty about all that the Qur’an and sound hadith report of the journey after death, adding nothing to it and taking nothing away.

-
- It is of the unseen: believed on the basis of revelation, not imagined at will.
 - We hold to what is established, and do not spin out tales that have no sound source.
 - This certainty makes every deed, however small, of worth in Allah's sight.
-

The journey of the Last Day: in brief

1

Death

Every soul will taste death at the term appointed for it (Surah Ali 'Imran 3:185).

2

The barzakh

Life in the grave until resurrection: questioning, bliss or punishment (Chapter 4).

3

The trumpet & rising

The trumpet sounds, all die; it sounds again, all stand up (Surah az-Zumar 39:68).

4

Mahsyar

All mankind gathered to be judged; some are shaded by Allah (Chapter 5).

5

Hisab & the record

Every deed is reckoned; the book is taken in the right hand or the left (Chapter 6).

6

Mizan, sirat & haud

Deeds weighed justly, people cross the sirat; the Prophet's ﷺ pool for his ummah (Chapter 6).

7

The Garden or Fire

The final destination. Allah's mercy outstrips His wrath (Chapters 7 and 8).

When is the Hour? Allah alone knows

When Jibril asked when the Hour would be, the Messenger ﷺ replied: “The one asked knows no more of it than the one asking.” (narrated by Muslim, Kitab al-Iman). Allah says: “Say: knowledge of it is only with my Lord... it will not come upon you except suddenly.” (Surah al-A'raf 7:187)

So any **prediction of the date of the Hour**, or a claim that some current event is definitely a given sign, must be rejected. It breeds panic and is not the teaching of Islam.

A man asked: “When is the Hour?” The Prophet ﷺ asked him back: “What have you prepared for it?” He answered: love of Allah and His Messenger. He said: “You are with the one you love.” (narrated by al-Bukhari and Muslim)

-
- The bigger question: what provision have we?
 - For each person, death is the start of his own journey to the hereafter.
-

Established signs of the Hour (in brief)

Lesser signs (sahih hadith)

- The sending of Prophet Muhammad ﷺ, the last prophet (al-Bukhari and Muslim).
- A slave woman gives birth to her master (Muslim, Kitab al-Iman).
- Poor shepherds vying to raise tall buildings (Muslim, Kitab al-Iman).
- Religious knowledge taken away and ignorance spreading (al-Bukhari, Muslim).
- Fornication and drink spreading (al-Bukhari and Muslim).

Major signs (Muslim)

- Smoke (ad-dukhan) and the beast (ad-dabbah) coming out.
- Dajjal emerges.
- Prophet Isa a.s. descends.
- Ya'juj and Ma'juj emerge.
- The sun rises in the west; after it repentance is not accepted (6:158).
- Three landslides (khasf) and a fire that drives mankind on.

What faith in the hereafter does day to day



Honesty & trust

Certain every dealing will be reckoned, even when no one sees (99:7–8).



Patience when tested

Worldly hardship passes; the patient are paid in full without reckoning (39:10).



Just, never wronging

Others' rights will be claimed in the hereafter: wives, children, workers.



Generous

Charity is not lost; it is moved to the hereafter and kept with Allah (2:110).



Guard the tongue

Faith in the Last Day means speaking well or staying silent (al-Bukhari, Muslim).



Never despairing

The world's wrongs and sorrows are not the end; Allah's justice will come.

Do & avoid: faith in the Last Day

Do

- ✓ Learn hereafter matters from the Qur'an and sound hadith.
- ✓ Ask a qualified teacher when you hear a doubtful story.
- ✓ Take the signs of the Hour as a call to repent and to act.
- ✓ Keep planning, working and doing good, calmly.
- ✓ Teach children the pillars of faith simply and hopefully.

Avoid

- ✗ Predicting the date of the Hour or tying it to current events.
- ✗ Sharing hereafter videos and stories with no sound source.
- ✗ Taking Israiliyyat and invented tales as creed.
- ✗ Panicking, hoarding supplies, or abandoning your work.
- ✗ Belittling established unseen matters because reason cannot reach them.

Common questions

Some claim the Hour will fall in a certain year. What of it?

Reject the claim. The Prophet ﷺ himself did not know its time, and Allah states that knowledge of it is with Him alone (Surah al-A'raf 7:187; Surah Luqman 31:34). Do not spread predictions like this; they breed fear and confuse creed.

If the signs of the Hour have appeared, should we stop planning ahead?

No. The Prophet ﷺ said: "If the Hour comes while one of you has a palm sapling in his hand, let him plant it if he can before the Hour comes." (narrated by Ahmad, sahih). Keep working, learning, raising a family and building. Faith in the hereafter makes the effort more sincere.

Is it enough just to believe the hereafter exists?

True faith bears deeds. Allah names faith in Allah and the Last Day together with righteous deeds as the path to safety (Surah al-Baqarah 2:62). The sign of faith in the hereafter is a change in your prayer, character, way of earning and treatment of family.

03

CHAPTER 3

Death & Husnul Khatimah

Death is not the end, but the door home. What we ask for is a good ending.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ^{قَدْ} وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ ^{صَل} يَوْمَ الْقِيَمَةِ ^{فَن} فَن
زُحِرَاحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعٌ
الْغُورِ ﴿١٨٥﴾

"Every soul will taste death, and it is only on the Day of Judgement that you will be paid in full. Whoever is kept away from the Fire and admitted to the Garden has truly succeeded. And this worldly life is nothing but deluding enjoyment."

Surah Ali 'Imran 3:185

Every soul will taste death

Death is a certainty that none escapes: “Wherever you may be, death will find you, even if you are in high, fortified towers.” (Surah an-Nisa' 4:78). The appointed term is not put off once its time comes (Surah al-Munafiqun 63:11), and no soul knows in what land it will die (Surah Luqman 31:34).

The Messenger ﷺ said: “Remember often the ender of all pleasures,” that is, death (narrated by at-Tirmidhi, no. 2307, hasan). Remembering death is not for gloom, but so the heart is not fooled by the world and hurries to do good.

He also said: three things follow the dead — his family, his wealth and his deeds. Two return, and the one that stays with him is only his deeds (narrated by al-Bukhari and Muslim).

-
- Visiting graves and attending funerals are prescribed ways of recalling death.
-
- Recalling death softens the heart: quicker to forgive, to pay debts, to mend ties.
-
- Do not wish for death because of hardship; ask for good in life and in death (al-Bukhari and Muslim).

Sakaratul maut: what is sound

Allah says: “And sakaratul maut (the agony of death) came in truth; that is what you used to flee from.” (Surah Qaf 50:19). The Qur’an also speaks of the moment the soul reaches the throat (Surah al-Waqi’ah 56:83).

The Messenger ﷺ himself tasted it. As he was dying he put his hand into a vessel of water, wiped his face and said: “There is no god but Allah; truly death has its agony.” (narrated by al-Bukhari). So **pain while dying is no sign of a bad ending**; the noblest of mankind knew it too.

For the believer there is good news: the angels come down to those who stand firm, saying “Do not fear and do not grieve, and receive good tidings of the Garden” (Surah Fussilat 41:30). They are taken in a good state, greeted with “Peace be upon you; enter the Garden” (Surah an-Nahl 16:32).

-
- Shun stories of the death agony that have no sound source; they frighten in vain.
-
- The Prophet's ﷺ last du'a: “O Allah, forgive me, have mercy on me, and join me with the Highest Companion.” (al-Bukhari and Muslim)

Signs of husnul khatimah (sahih)



The syahadah as last words

Whoever's last words are "La ilaha illallah" enters the Garden (Abu Dawud, sahih).



Dying while doing good

A servant Allah wills good for is guided to good deeds before death (at-Tirmidhi, sahih).



A sweating brow

The believer dies with sweat on his brow (at-Tirmidhi and an-Nasa'i, sahih).



Martyrdom & its like

Includes death by plague, stomach illness, drowning and being crushed (al-Bukhari, Muslim).



A woman dying in childbirth

Named by the Prophet ﷺ among the martyrs (narrated by Abu Dawud, sahih).



Signs of hope, not proof

We hope for good for the dead and pass judgement on no one; Allah alone knows.

Deeds & du'a for husnul khatimah

- ✓ Keep the obligatory prayers on time; they are religion's pillar and the chief daily act.
- ✓ Repent at once; do not put it off, for deeds are judged by their ending (al-Bukhari).
- ✓ Think well of Allah: let none of you die except thinking well of Him (Muslim).
- ✓ Discharge others' rights: pay debts, return trusts, ask forgiveness.
- ✓ Write a wasiat and order your estate; do not put it off (al-Bukhari and Muslim).
- ✓ Du'a: "Our Lord, do not let our hearts swerve..." (Surah Ali 'Imran 3:8).
- ✓ Du'a: "...and let us die among the righteous." (Surah Ali 'Imran 3:193)
- ✓ The du'a of Yusuf a.s.: "Let me die a Muslim..." (Surah Yusuf 12:101).
- ✓ "Ya Muqallibal qulub, thabbit qalbi 'ala dinik." (at-Tirmidhi, hasan)
- ✓ Choose good companions; each servant is raised in the state he died in (Muslim).

Visiting the gravely ill & talqin

1

Visit with adab

Visiting the sick is a Muslim's right. Come calmly, keep it short, and be no burden.

2

Speak only good

Beside the sick or the dead, say what is good; the angels say amin (narrated by Muslim).

3

Gentle talqin

"Prompt (talqin) your dying with La ilaha illallah." (Muslim). Say it softly, do not press.

4

Once said is enough

If he has already said it, do not repeat it unless he then speaks of something else.

5

Turn towards kiblat

Syafi'i practice: lay him on his right side facing the kiblat, if it is no hardship.

6

After the soul goes

Close the eyes and pray for his forgiveness, as the Prophet ﷺ did (Muslim).

7

Hasten the funeral rites

Call the imam or religious office for washing, kafan (shrouding), prayer, burial (Chapter 14).

Do & avoid: facing death

Do

- ✓ Recall death in moderation: to act by it, not to be gloomy.
- ✓ Visit the sick and attend the funeral prayer.
- ✓ Give talqin to the dying gently and with love.
- ✓ Ask for husnul khatimah every day.
- ✓ Say "Inna lillahi wa inna ilaihi raji'un" when death strikes (2:156).

Avoid

- ✗ Wishing for death out of hardship or despair.
- ✗ Judging the dead as su'ul khatimah because of his pain.
- ✗ Idle talk or quarrelling beside the dying.
- ✗ Pressing the dying to repeat the syahadah again and again.
- ✗ Spreading death stories with no sound source.

Common questions

I am afraid of death. Is this a sign my faith is weak?

Not necessarily. When the Prophet ﷺ said that whoever loves to meet Allah, Allah loves to meet him, Aisyah said: none of us loves death. He explained that the believer, when death draws near, is given good news of Allah's mercy, and so he loves to meet Allah (narrated by al-Bukhari and Muslim). Let that fear drive you to act.

May I pray for a quick death because the pain is so severe?

The Prophet ﷺ forbade wishing for death because of hardship. If you must, say: "O Allah, keep me alive so long as life is good for me, and take me when death is good for me." (narrated by al-Bukhari and Muslim). Leave it to Allah, and seek treatment and support to ease the pain.

Should Surah Yasin be read beside someone who is dying?

Scholars differ. Many hadith scholars grade the report on it weak, so it is not an established sunnah; yet many Syafi'i scholars encourage it and it is practised in Malaysia. Read it softly, without disturbing anyone. Foremost is gentle talqin of the syahadah (narrated by Muslim), du'a and good words.

04

CHAPTER 4

The Barzakh

The waystation between death and the day of rising

... وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمٍ يُعْثُونَ ﴿١٠٠﴾

"...and before them is a barzakh (a dividing partition) until the day they are raised."

Surah al-Mu'minun 23:100

What is the barzakh?

Barzakh means a **dividing partition**. In Surah al-Mu'minun 23:99–100, Allah tells of the one whom death reaches, who then begs to be sent back to the world to do righteous deeds. The answer: never — and before them is a barzakh until the day they are raised.

The barzakh is the span between death and the day of rising. The body lies in the earth, yet the dead still feel bliss or punishment according to their state. Its reality is of the unseen: we believe what is established in the Qur'an and sound hadith, adding no unsourced stories.

Allah states that the martyrs are not dead, but living with their Lord and provided for (Surah Ali 'Imran 3:169). Death is not an end, but a passage.

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- The barzakh is no empty wait: there is bliss and punishment.
 - The door of deeds closes, save for reward that continues (see Chapter 13).
 - The du'a and istighfar of the living still benefit the dead.
-

Questions in the grave: the sound

1

The dead hears footsteps

Once buried, the dead hears the sandals of those walking away (al-Bukhari and Muslim).

2

Two angels come

Two angels sit him up and then question him (al-Bukhari and Muslim).

3

Who is your Lord?

The believer answers with certainty: my Lord is Allah.

4

What is your religion?

He answers: my religion is Islam.

5

Who was the man sent?

He answers: Muhammad, the Messenger of Allah ﷺ. (These three: Abu Dawud and Ahmad, sahih.)

6

Allah makes firm

Allah makes the believers firm with the firm word in this world and the next (Surah Ibrahim 14:27).

7

Pray for firmness

The Prophet ﷺ said: ask forgiveness and firmness for your brother, he is now questioned (Abu Dawud, sahih).

Bliss and punishment of the grave: the sahih

Ahli Sunnah believe in the bliss and the punishment of the grave. Allah mentions Firaun's people exposed to the Fire morning and evening, before the Day of Judgement comes (Surah Ghafir 40:46). The Prophet ﷺ said every dead person is shown his seat, in the Garden or in the Fire, morning and evening (al-Bukhari and Muslim).

The believer who answers rightly is shown his place in the Fire, which Allah has exchanged for a place in the Garden, and he sees them both (narrated by al-Bukhari and Muslim). This is good news for whoever guards his faith.

The Prophet ﷺ once passed two graves and told them their occupants were punished for what is reckoned a small matter: one did not keep clear of urine, the other liked to carry tales (al-Bukhari and Muslim).

-
- Shun stories of the grave with no sound source, however popular.
-
- The point of this knowledge: watchfulness and self-reform, not crippling fear.

Deeds that protect in the grave



Faith and good deeds

The chief provision. Allah makes believers firm when questioned (Surah Ibrahim 14:27).



Du'a in the tasyahhud

Seek refuge from the punishment of the grave before the salam (Muslim).



Surah al-Mulk

A 30-verse surah that intercedes for its reciter until he is forgiven (at-Tirmidhi, hasan).



Purify yourself fully

Keep clear of the najis of urine, as the two-graves hadith warns.



Guard the tongue

Leave off tale-carrying and backbiting, which wreck ties between people.



Settle your debts

A believer's soul is held by his debt until it is paid off (at-Tirmidhi, hasan).

Adab of visiting graves

1

Intend to recall death

The Prophet ﷺ urged visiting graves because it brings death to mind (Muslim).

2

Greet the people of the graves

Such as: Assalamu'alaikum ahlad-diyar minal mu'minin wal muslimin... (Muslim).

3

Pray for pardon

Pray for mercy and pardon for the dead and for all Muslims.

4

Respect graves

Do not sit on a grave or tread on it (narrated by Muslim).

5

Mind manner and voice

Dress modestly and be calm; no joking, wailing or idle talk.

6

Ask of Allah alone

Do not ask needs or make vows to the dead; du'a and needs are for Allah alone.

Do & avoid: the barzakh and visiting graves

Do

- ✓ Believe in the grave's bliss and punishment as established
- ✓ Seek refuge from the grave's punishment in prayer
- ✓ Pray for the dead's firmness after burial
- ✓ Visit graves to recall death and to pray
- ✓ Guard prayer, cleanliness, tongue
- ✓ Settle debts and others' rights while alive

Avoid

- ✗ Spreading grave stories with no sound source
- ✗ Sitting or treading on graves
- ✗ Asking needs or blessing from the dead
- ✗ Wailing and self-beating at graves
- ✗ Frightening children with horror tales
- ✗ Delaying repentance because you feel young

Common questions

Is talqin after burial prescribed?

Scholars differ. Many Syafi'i scholars hold it sunat (recommended) and it is practised in Malaysia, though the particular hadith on it is weak. What is established as sahih is that the Prophet ﷺ stood at the grave and told the companions to ask forgiveness and firmness for the dead (narrated by Abu Dawud, sahih). Follow local practice with an open heart.

May women visit graves?

Many scholars permit it with adab: covering the aurah, no wailing, and keeping proper bounds. The Prophet ﷺ taught Aisyah the greeting to the people of the graves (narrated by Muslim). In the Syafi'i school it is makruh for women, except visiting the Prophet's ﷺ grave, and haram if it leads to wailing. Ask your local imam if in doubt.

Can we ease the state of the dead?

Yes, in ways that have evidence. Du'a and istighfar for the brethren who went before us is taught by the Qur'an (Surah al-Hasyr 59:10). Paying the dead's debts and giving charity for them is also established in sahih hadith. On the detail of other practices scholars differ (see Chapter 15).

05

CHAPTER 5

Resurrection & Mahsyar Plain

The day all people stand before the Lord of the worlds

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ
شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

"And the trumpet is blown, and all in the heavens and the earth fall dead, save whom Allah wills. Then it is blown again, and at once they are standing, waiting."

Surah az-Zumar 39:68

The trumpet and the resurrection

The Last Day begins with the blowing of the trumpet. At the first blast, all in the heavens and the earth die but those Allah wills; at the second, they rise and stand waiting (Surah az-Zumar 39:68). They hurry out of their graves towards their Lord, saying: who has raised us from our resting place? (Surah Yasin 36:51–52).

Allah, who created the first time, has the power to repeat it. The Prophet ﷺ said that the whole body decays except one bone at the end of the spine, and from it a person is created anew (reported by al-Bukhari and Muslim).

We fix no span between the two blasts and no date for the Hour. That knowledge is with Allah alone.

- Each one is raised in the state in which he died (reported by Muslim).
- So the real preparation is how we live today.
- On that day no tie of kinship will avail (Surah al-Mu'minun 23:101).

The mahsyar, the plain of Gathering



Barefoot and unclothed

Gathered barefoot, unclothed and uncircumcised (al-Bukhari and Muslim).



Too grave to bear

When Aisyah asked, the Prophet ﷺ said: the matter is too grave for them to look at one another.



The sun brought near

People sweat, each according to his own deeds (reported by Muslim).



A level white earth

Gathered on a level white earth with no mark of ownership (al-Bukhari and Muslim).



Fleeing from family

Each flees from his brother, parents, wife and children (Surah 'Abasa 80:34–37).



A mother forgets her baby

Every nursing mother is heedless of the child she nurses (Surah al-Hajj 22:2).

The seven in Allah's shade

On a day with no shade but His, Allah shades seven kinds of people (reported by al-Bukhari 660 and Muslim, Kitab az-Zakah). The word 'man' in this hadith does not bar women from the same merit in the traits they share, as the scholars explain.

Another hadith says Allah shades one who grants a struggling debtor time or cancels his debt (reported by Muslim), and that Allah calls those who loved one another for the sake of His majesty to be shaded that day (reported by Muslim). The seven are:

- A just leader.
- A youth who grows up worshipping Allah.
- A man whose heart is attached to the mosque.
- Two who love each other for Allah, meeting and parting for Him.
- A man invited by a woman of rank and beauty, who says: I fear Allah.
- One who gives charity in secret, so his left hand knows not what his right hand gave.
- One who remembers Allah alone, and his eyes overflow with tears.

Syafaat: hope by Allah's permission

Syafaat is intercession: one person pleading with Allah for another. It belongs wholly to Allah: that day no intercession avails except from one whom Ar-Rahman permits and whose word He accepts (Surah Taha 20:109).

In the long hadith of intercession, the people on the mahsyar go to the Prophets Adam, Nuh, Ibrahim, Musa and Isa, and at last to Muhammad ﷺ, who prostrates to his Lord and is permitted to intercede (reported by al-Bukhari and Muslim). Every prophet has one prayer that is answered, and he kept his as syafaat for his community on the Last Day (reported by al-Bukhari and Muslim).

The most fortunate with his syafaat is the one who says **lā ilāha illallāh** sincerely from his heart (reported by al-Bukhari).

- His ﷺ syafaat reaches even the major sinners of his community (reported by Abu Dawud and at-Tirmidhi, sahih).
- The Qur'an comes to intercede for its reciter (reported by Muslim).
- Syafaat is asked of Allah, not of graves or creatures.

Provision for a long day

- ✓ Guard tauhid and sincerity: this is the key to safety and syafaat.
- ✓ Give charity in secret, however little.
- ✓ Grant time or forgive a struggling debtor's debt; Allah shades him (Muslim).
- ✓ Befriend and be a brother for Allah's sake, not for gain.
- ✓ Raise your teenagers in worship and in love for the mosque.
- ✓ Be just as a leader: at home, at work and in the community.
- ✓ Remember Allah when alone; let the heart soften and weep.
- ✓ Say the du'a after the azan; the Prophet ﷺ promised syafaat for it (al-Bukhari).
- ✓ Live as you wish to be raised, for we are raised in the state we die in.

Do & avoid: resurrection and the mahsyar

Do

- ✓ Be sure the resurrection will come, without guessing its date
- ✓ Tell children about the mahsyar calmly and with hope
- ✓ Live by the traits of the seven whom Allah shades
- ✓ Ask Allah for the Prophet's ﷺ syafaat
- ✓ Remember that each soul bears its own deeds

Avoid

- ✗ Predicting the Hour's date or the time on the mahsyar
- ✗ Relying on lineage or on learned men to be saved
- ✗ Asking syafaat of graves or of those who have died
- ✗ Hoping for syafaat while abandoning deeds
- ✗ Retelling mahsyar stories from unsound sources

Common questions

Can family members help one another on the mahsyar?

That day each person is taken up with his own affair (Surah 'Abasa 80:34–37). Yet believing families are gathered together again in the Garden by Allah's mercy (Surah at-Tur 52:21). So the best help for your family is now: calling them to faith and good deeds.

How long do people stay on the mahsyar plain?

The Qur'an calls that day hard, and not easy for the disbelievers (Surah al-Muddaththir 74:9–10). We fix no figure on the strength of unsound stories. This verse hints that for the believer Allah lightens it by His mercy. Focus on the deeds that ease that day, not on reckoning its length.

How do we explain the Last Day to a young child?

Begin with Allah's love: He created us, records every good deed and rewards it. Speak of Allah's shade and the Garden's delights for the good before any warning. Avoid frightening images unsuited to their age. Answer honestly and briefly; if you do not know, say: Allah knows best.

06

CHAPTER 6

Hisab, Mizan, Sirat & the Basin

Every deed reckoned justly, every good deed valued

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

"And We shall set up the scales of justice on the day of resurrection, so no one is wronged in the least. And if (a deed) be but the weight of a mustard seed, We shall bring it forth. And We suffice as Reckoner."

Surah al-Anbiya' 21:47

Deed records and hisab

Each person will receive his record of deeds laid open, and be told to read it himself: this day your own self suffices as a reckoner against you (Surah al-Isra' 17:13–14). The record leaves out nothing small or great but sets it all down, and your Lord wrongs no one (Surah al-Kahf 18:49).

Whoever is given his record in his right hand will have an easy hisab, the reckoning, and return to his family rejoicing (Surah al-Insyiqaq 84:7–9). The Prophet ﷺ said: whoever's hisab is examined closely will be punished; the easy hisab is only a presentation (reported by al-Bukhari and Muslim).

Allah draws the believing servant near, screens his faults and reminds him of his sins, then says: I covered them for you in the world, and I forgive them for you today (reported by al-Bukhari and Muslim).

-
- The first of a servant's deeds to be reckoned is the solat (reported by at-Tirmidhi and Abu Dawud, hasan).
-
- The first matter judged between people is bloodshed (reported by al-Bukhari and Muslim).

Five questions before a foot moves



The Prophet ﷺ said

No child of Adam's foot moves that day until he is asked about (at-Tirmidhi, hasan):



Lifespan

Where he spent his life.



Youth

What he used his youth for.



Wealth: from where

Where the wealth came from: lawful or not.



Wealth: to where

Where that wealth was spent.



Knowledge

What he acted upon of the knowledge he had.

Mizan: the just scales

Allah sets up the mizan, the scales of justice, on the day of resurrection; even a deed the weight of a mustard seed is brought forth (Surah al-Anbiya' 21:47). Whoever's good deeds weigh heavy is in a life of pleasure, and whoever's scales are light, his home is Hawiyah (Surah al-Qari'ah 101:6–9). Whoever does an atom's weight of good will see it, and so too of evil (Surah az-Zalzalah 99:7–8).

Deeds that weigh heavy in the scales:

- **Subhanallahi wa bihamdih, subhanallahil 'azim:** two phrases light on the tongue, heavy in the scales (reported by al-Bukhari and Muslim).
- Alhamdulillah fills the scales (reported by Muslim).
- Nothing weighs heavier in the believer's scales than good character (reported by at-Tirmidhi, hasan sahih).
- Small sincere good deeds, for Allah wastes not even an atom's weight.

Sirat: the bridge all must cross

1

All will come to it

Everyone will come to it, then Allah saves those who feared Him (Surah Maryam 19:71–72).

2

Light according to faith

Believing men and women walk with light before them and on their right (Surah al-Hadid 57:12).

3

A fine bridge

Abu Sa'id said: it reached me that it is finer than hair and sharper than a sword (Muslim).

4

Speed according to deeds

Some cross in the blink of an eye, like lightning, wind, birds and swift horses (Muslim).

5

The messengers' du'a

The messengers pray then: O Allah, keep them safe, keep them safe (al-Bukhari and Muslim).

6

Rights settled

Believers are held at a bridge to settle the wrongs between them (reported by al-Bukhari).

The Prophet's ﷺ Basin (al-Haudh)

Allah granted al-Kauthar to the Prophet ﷺ (Surah al-Kauthar 108:1). He explained that al-Kauthar is a river his Lord promised him, and on it is the basin, the hawd, which his community will come to on the day of resurrection (reported by Muslim).

He said: my basin is a month's journey across, its water whiter than milk, its scent sweeter than musk, its vessels like the stars of the sky; whoever drinks of it will never thirst again (reported by al-Bukhari and Muslim).

Some people are driven away from the basin, and he is told: you do not know what they innovated after you (reported by al-Bukhari and Muslim). This is a warning to follow the sunnah faithfully and not to alter the religion.

-
- Scholars differ on the order of events: the basin before or after the mizan and the sirat. What is obligatory is to believe in them all.
-
- We pray our family may drink from the Prophet's ﷺ basin.

Do & avoid: hisab and the scales

Do

- ✓ Take account of yourself before the hisab does
- ✓ Say much zikir that weighs heavy in the scales
- ✓ Guard the solat: the first deed reckoned
- ✓ Keep the family's wealth from lawful sources
- ✓ Settle people's rights and your wrongs against them now
- ✓ Hold to the Prophet's ﷺ sunnah

Avoid

- ✗ Making light of small sins; all are recorded
- ✗ Belittling a small good deed, even a smile
- ✗ Wronging people and delaying an apology
- ✗ Taking others' wealth unlawfully, however little
- ✗ Inventing new practices in the religion
- ✗ Exposing faults that Allah has covered

Common questions

Is a sin already repented of still reckoned?

True repentance erases sin; indeed Allah turns evil deeds into good for one who repents, believes and does good (Surah al-Furqan 25:70). In a sahih hadith, Allah covers His servant's sins in the world and forgives them in the hereafter. So repent at once and never despair.

Do the rights of other people lapse with repentance alone?

A sin against Allah is forgiven by repentance. A person's right must be returned, or waived by its owner. If not, it is settled in the hereafter out of good deeds and sins (the hadith of the bankrupt man, reported by Muslim). Pay your debts, return what is owed and ask pardon while you live.

How are deeds weighed, when they are not objects?

This belongs to the unseen. We believe the mizan is true and just as the Qur'an and the hadith report, without picturing how. Scholars mention several views on what is weighed. What matters is to do much of what weighs heavy with Allah.

07

CHAPTER 7

The Garden: the Home We Long For

Delights no eye has ever seen, and families gathered together again

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ
مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾

"And those who believed, and whose offspring followed them in faith, We shall join their offspring to them, and We shall not reduce their deeds in the least. Every person is bound by what he has earned."

Surah at-Tur 52:21

The Garden: a sure promise

The Garden is the believer's true home. Allah calls, "Hasten to forgiveness from your Lord and to a Garden as wide as the heavens and the earth, prepared for those who fear Him" (Surah Ali 'Imran 3:133).

The Qur'an's picture deliberately touches what we know: rivers, fruit, shade, spouses and companions. Yet the reality is far beyond imagining. In a hadith qudsi, Allah says, "I have prepared for My righteous servants what no eye has seen, no ear has heard and no heart of man has conceived" (reported by al-Bukhari 3244 and Muslim, Kitab al-Jannah). The Prophet ﷺ then recited Surah as-Sajdah 32:17.

-
- The Garden already exists and endures; its people are never put out.
 - We do not enter the Garden by our deeds alone, but by Allah's mercy (reported by al-Bukhari and Muslim). Deeds are the means Allah has told us to work for.
 - Even the last to enter the Garden is given the like of this world and ten times over (al-Bukhari and Muslim).
-

Garden delights in the Qur'an



Flowing rivers

Rivers of unchanging water, of milk, of clear honey, and fruits of every kind (Muhammad 47:15).



Hearts without rancour

All envy is removed; they are brothers on couches, facing one another (al-Hijr 15:47).



No idle word

No empty or sinful talk is heard, only "Salam, salam" (al-Waqi'ah 56:25–26).



Purified spouses

Purified spouses, and they abide therein for ever (al-Baqarah 2:25).



Endless, without end

No sickness, age or death. They have what they wish, and more besides (Qaf 50:35).



Allah's pleasure

"And Allah's pleasure is greater; that is the supreme triumph" (at-Taubah 9:72).

Ranks of the Garden & seeing Allah

The Garden has ranks according to faith and deeds. The Prophet ﷺ mentioned a hundred degrees prepared for those who strive in Allah's path, the distance between two degrees like that between heaven and earth. He said, "When you ask of Allah, ask for al-Firdaus, for it is the middlemost and the highest Garden" (reported by al-Bukhari 2790).

The greatest delight of all is to see Allah. "Faces that day will be radiant, looking upon their Lord" (Surah al-Qiyamah 75:22–23). The Prophet ﷺ said, "You will see your Lord as you see the full moon, without crowding" (reported by al-Bukhari and Muslim).

-
- When the veil is lifted, no delight is dearer to them than beholding their Lord. That is the "more" in Surah Yunus 10:26 (reported by Muslim, Kitab al-Iman).
-
- Allah also grants them His pleasure, and will never be angry with them again (reported by al-Bukhari and Muslim).
-
- A short du'a: "Allahumma inni as'alukal-jannah wa a'udzu bika minan-nar."

Families gathered again

Among the most comforting news for parents: Allah joins believing offspring to their parents in the Garden, even where the children's deeds are fewer, without reducing the parents' reward (Surah at-Tur 52:21).

The angels welcome the people of the Garden into the Gardens of 'Adn together with "whoever was righteous among their fathers, their spouses and their offspring", saying, "Peace be upon you for your patience" (Surah ar-Ra'd 13:23–24).

- "Enter the Garden, you and your spouses, rejoicing" (Surah az-Zukhruf 43:70).
- They and their spouses recline in the shade (Surah Yasin 36:56).
- The condition is faith and righteousness. A family that hopes to meet in the Garden must walk together here: pray together, advise and forgive one another.
- For those who have lost a spouse or a child in faith, these verses are hope, not a parting for ever.

Deeds of the Garden's people (sourced)

- ✓ Faith and good deeds, the two together (Surah al-Kahf 18:107)
- ✓ Guarding the Subuh and Asar prayers (al-Bukhari and Muslim)
- ✓ Spreading salam, feeding others, praying at night (at-Tirmidhi, sahih)
- ✓ Guarding the tongue and chastity (al-Bukhari 6474)
- ✓ Seeking religious knowledge; the way to the Garden is eased (Muslim)
- ✓ Repenting at once after a slip (Surah Ali 'Imran 3:135–136)
- ✓ Patience in trial and affliction (Surah ar-Ra'd 13:24)
- ✓ Keeping family ties, and being good to parents
- ✓ Cleansing the heart of arrogance (reported by Muslim, Kitab al-Iman)

Do & avoid: longing for the Garden

Do

- ✓ Tell your children of the Garden's delights with joy
- ✓ Ask for al-Firdaus in your daily du'a
- ✓ Make the home a place of prayer, salam and affection
- ✓ Repeat small, steady deeds
- ✓ Hope for Allah's mercy while still acting

Avoid

- ✗ Inventing Garden stories with no sound source
- ✗ Feeling sure of the Garden through your own deeds
- ✗ Thinking the Garden is only for scholars and the devout
- ✗ Delaying repentance, excused by youth
- ✗ Scorning another person for his sin

Common questions

Will spouses be together again in the Garden?

The Qur'an says righteous spouses enter the Garden together (ar-Ra'd 13:23; az-Zukhruf 43:70). The condition is that both die in faith. Other details, such as for those married more than once, are discussed among the scholars; leave that to Allah, the Most Just. In the Garden no one is wronged or grieved.

Our child died in infancy. Where is he now?

A Muslim's child who dies before puberty is in goodness, according to the majority of scholars. The Prophet ﷺ saw Ibrahim with little children in a dream (reported by al-Bukhari). Parents who bear a child's death with patience are promised shelter from the Fire (al-Bukhari and Muslim).

If we enter the Garden by mercy, why must we act?

Because Allah made deeds the means of His mercy: "That is the Garden you are given to inherit for what you used to do" (al-A'raf 7:43). Deeds are a mark of faith and gratitude, while Allah's mercy makes good what we lack.

08

CHAPTER 8

The Fire: a Warning Full of Love

Knowing the Fire so as to be watchful, not so as to despair

... قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ...

﴿١٥٦﴾

"...Allah said: "My punishment I lay upon whom I will, and My mercy encompasses all things."..."

Surah al-A'raf 7:156

Why Allah gives a warning

A mother who cries out to her child as he is about to fall into a fire is not hating her child but loving him. So it is with the Qur'an's warning about the Fire: it comes from the Most Merciful Lord, before it is too late.

Allah says, "O you who believe, guard yourselves and your families against a Fire whose fuel is people and stones" (Surah at-Tahrim 66:6). True success is "whoever is kept away from the Fire and admitted into the Garden" (Surah Ali 'Imran 3:185).

-
- The Fire is true and already exists; we believe in it as the Qur'an and the sahih hadith report, adding no stories of our own.
-
- The Prophet ﷺ said, "Shield yourselves from the Fire, even with (giving) half a date" (reported by al-Bukhari and Muslim).
-
- "The Garden is ringed with what the self dislikes, and the Fire is ringed with desires" (reported by al-Bukhari and Muslim).
-
- The aim of this knowledge: be watchful, turn back to Allah.
-

Major sins: know and shun them

Allah promises, "If you shun the major sins you are forbidden, We shall wipe away your (lesser) misdeeds and admit you to a noble place" (Surah an-Nisa' 4:31). The scholars explain that a major sin is one attended by a threat of the Fire, a curse, Allah's wrath or a hudud penalty.

The Prophet ﷺ named seven ruinous things (reported by al-Bukhari 2766 and Muslim, Kitab al-Iman):

- Syirik with Allah, and sorcery.
- Killing a soul Allah has forbidden, without right.
- Consuming riba and an orphan's property.
- Fleeing the battlefield, and accusing a chaste believing woman of adultery.
- Other sahih hadith add: disobeying parents and false witness (reported by al-Bukhari and Muslim), cutting family ties (reported by al-Bukhari and Muslim), and arrogance (reported by Muslim, Kitab al-Iman).
- A small sin repeated without any sense of guilt is dangerous too; do not make light of it.

Guard yourself & your family (66:6)

1

Set belief right

Clean tauhid: no syirik, no charms or witch doctors that run counter to the syariah.

2

Establish solat at home

Pray on time; invite spouse and children gently, and keep at it.

3

Guard your income

Shun riba, bribery and others' property. Lawful provision makes a family thrive.

4

Guard the tongue

Leave backbiting, slander, accusation and foul speech, social media included.

5

Render people's rights

Pay debts, return what is entrusted, apologise before it is too late.

6

Teach by example

Children learn from what they see. Be an example, not only a corrector.

7

Repent together

Make istighfar a family practice, and the du'a "Rabbana atina..." after solat.

A sinning believer does not stay for ever

The creed of Ahli Sunnah wal Jamaah: a Muslim who commits a major sin does not become a disbeliever. His case rests on Allah's will: if Allah wills, He forgives; if He wills, He punishes to the measure of the sin, then he is taken out and admitted into the Garden. "Allah does not forgive the sin of syirik, and He forgives what is other than that for whom He wills" (Surah an-Nisa' 4:48).

- The Prophet ﷺ said that whoever says La ilaha illallah with an atom's weight of good (faith) in his heart will be taken out of the Fire (reported by al-Bukhari and Muslim).
- "My syafaat (intercession) is for the major sinners of my community" (Abu Dawud and at-Tirmidhi, sahih).
- Staying in the Fire for ever is only for one who dies in disbelief (Surah al-Bayyinah 98:6; an-Nisa' 4:18).
- Still, do not take it lightly: even briefly, the Fire's torment is terrible. The saved are those who repent before death.

Allah's mercy is wider



Mercy encompasses all

"My mercy encompasses all things"
(al-A'raf 7:156).



Mercy outstrips wrath

"Truly My mercy outstrips My wrath"
(hadith qudsi, al-Bukhari and Muslim).



A hundred parts of mercy

One part was sent down to the world; 99 kept for the day of resurrection (Muslim).



Kinder than a mother

Allah loves His servant more than a mother loves her child (al-Bukhari and Muslim).



Sin turned into good

For one who repents, believes and does good, evils are turned into good (al-Furqan 25:70).



Good wipes out evil

"Truly good deeds do away with evil deeds" (Hud 11:114).

Do & avoid: speaking about the Fire

Do

- ✓ Give the warning together with glad tidings and mercy
- ✓ Use only verses of the Qur'an and sahih hadith
- ✓ Tie it to action: solat, repentance, people's rights
- ✓ Teach a child to suit his age, with affection
- ✓ Ask for shelter from the Fire every day

Avoid

- ✗ Scaring children until they hate the religion
- ✗ Spreading tales of torment with no sound source
- ✗ Ruling that a person is of the Fire
- ✗ Feeling safe while going on sinning
- ✗ Despairing of Allah's mercy

Common questions

I have committed a major sin. Am I bound for the Fire?

No. The door of repentance is open while the soul has not reached the throat and the sun has not risen from the west. Allah forgives every sin for one who repents (az-Zumar 39:53). Stop, regret it, resolve, and return what others are owed. See Chapter 9.

May we say of someone that he is of the Fire?

We do not rule of a particular person that he is of the Fire, for how a life ends and what is in a heart are known to Allah alone. What we weigh is the act: this is a sin, this is disobedience. Pray for his guidance, not his ruin.

How do we teach a young child about the Fire?

Begin with knowing Allah, the Most Merciful, and the delights of the Garden. When the child is more mature, explain the Fire as the consequence of wrongdoing and sin, in a calm tone. Stress that Allah always accepts repentance.

09

CHAPTER 9

Repentance & Hope

A door never shut to a servant who wishes to come home

قُلْ يٰٓعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ
اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۚ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

"Say: "O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Surah az-Zumar 39:53

The door of repentance is open

No one is free of sin. The Prophet ﷺ said: "Every son of Adam errs, and the best of those who err are those who repent" (narrated by at-Tirmidhi, hasan). The measure is not never falling, but rising at once.

"Allah stretches out His hand by night to accept the repentance of one who sinned by day, and stretches out His hand by day to accept the repentance of one who sinned by night, until the sun rises from the west" (narrated by Muslim, Kitab at-Taubah).

- Allah rejoices at a servant's repentance more than a man who finds again his camel lost in the desert (narrated by al-Bukhari and Muslim).
- "Indeed, Allah loves those who repent" (Surah al-Baqarah 2:222).
- The Prophet ﷺ himself sought forgiveness more than seventy times a day (narrated by al-Bukhari).

Conditions for acceptance

1

Sincerity for Allah

Repent out of fear and shame before Allah, not merely out of shame before people.

2

Stop at once

Leave the sin now. Repenting while still doing it is not real repentance.

3

Regret

"Regret is repentance" (narrated by Ibn Majah, sahih).

4

Resolve not to return

Resolve firmly. If you slip again, repent again; never despair.

5

Return people's rights

Pay debts, return property, ask to be absolved or forgiven (al-Bukhari 2449).

6

Make up what was missed

Qada' (make up) missed prayers and fasts; pay owed zakat (Shafi'i: qada' is obligatory).

7

While there is time

Accepted before the soul reaches the throat (at-Tirmidhi, hasan; an-Nisa' 4:17–18).

Sayyidul istighfar

The Prophet ﷺ taught the master of istighfar (al-Bukhari 6306):

Allahumma anta rabbi, la ilaha illa anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udzu bika min syarri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidzanbi, faghfirli, fa innahu la yaghfirudz-dzunuba illa anta.

It means: "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I keep Your covenant as far as I am able. I seek refuge in You from the evil I have done. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for none forgives sins but You."

-
- Whoever says it by day with conviction and dies before evening is among the people of the Garden; likewise by night before morning (al-Bukhari 6306).
-
- Say it after Subuh and Maghrib, or in the morning and evening dhikr.

Khauf & raja': a believer's two wings

Healthy khauf (fear)

- Drives one to leave sin
- Makes us careful with others' rights
- Born of knowing Allah's majesty
- Does not paralyse the will to act

True raja' (hope)

- Drives one to repent and to act
- Leans on Allah's mercy, not one's own deeds
- Calms the heart in illness and near death
- Joined with effort, not empty wishing

Signs of imbalance

- ✗ Despair: "My sin is too great to be forgiven"
- ✗ Delusion: "Allah is Most Forgiving" while still sinning
- ✗ Endless self-punishment until worship is abandoned
- ✗ Feeling better than other sinners

Think well of Allah

Allah says in a hadith qudsi: "I am as My servant thinks of Me, and I am with him when he remembers Me" (narrated by al-Bukhari and Muslim). The Prophet ﷺ warned: "Let none of you die except thinking well of Allah" (narrated by Muslim).

The righteous, says the Qur'an, call upon their Lord "in fear and aspiration" (Surah as-Sajdah 32:16). In health, let fear lead, for it spurs good deeds; in illness and near death, let hope lead.

- The man who had killed a hundred was forgiven because he truly migrated towards repentance (narrated by al-Bukhari and Muslim).
- A servant sins, seeks forgiveness, slips again and seeks forgiveness again: Allah keeps forgiving him so long as he returns (narrated by al-Bukhari and Muslim). This urges us to keep coming home; it is no licence to sin.
- "And who despairs of the mercy of his Lord except those astray?" (Surah al-Hijr 15:56).

Do & avoid: the road of repentance

Do

- ✓ Repent now; do not wait for tomorrow
- ✓ Pray two rak'ahs of repentance (Abu Dawud and at-Tirmidhi, hasan)
- ✓ Follow a bad deed with a good one (at-Tirmidhi, hasan)
- ✓ Change the friends and settings that lead to sin
- ✓ Settle people's rights wisely

Avoid

- ✗ Telling of sins Allah has covered (al-Bukhari and Muslim)
- ✗ Saying "I will repent when I am old"
- ✗ Despairing after slipping again
- ✗ Shaming others who are changing
- ✗ Delaying debts and people's dues

Common questions

I repented, but fell back into the same sin. Was my repentance in vain?

No. Every sincere repentance is accepted. If you slip, repent again and keep striving. Identify the causes: friends, the phone, time alone. Seek support from your spouse, a righteous friend or a counsellor. The danger is giving up repenting.

Must I confess my sins to other people?

Sins between us and Allah need not be told; seek forgiveness privately. If a sin involves another's right, that right must be settled. Where speaking openly would cause greater harm, some scholars allow a general apology together with du'a for his good.

What if the person I wronged has died?

Return the property or debt to his heirs. If they cannot be traced, scholars advise giving charity on his behalf. Make much du'a and istighfar for him, and speak of his good.

10

CHAPTER 10

Worship as Provision

Prayer, fasting, charity, the Qur'an and dhikr: the provision carried home to Allah.

... وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ^{قُلْ} وَتَزِدُّوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ...

﴿١٩٧﴾

"...And whatever good you do, Allah knows it. And take provision, for the best provision is taqwa..."

Surah al-Baqarah 2:197

Provision for the journey home

Every traveller packs provision to match the distance. The journey to the hereafter is the longest of all, and Allah Himself names its best provision: "...the best provision is taqwa." (Surah al-Baqarah 2:197).

Taqwa (God-consciousness) is not a feeling alone. It shows in worship guarded, sins left and character mended. No good is wasted: "So whoever does an atom's weight of good will see it." (Surah az-Zalzalah 99:7).

Allah also reminds us to spend in His way before death arrives, when a person will say: "My Lord, if only You would delay me for a brief term, so that I could give charity..." (Surah al-Munafiqun 63:10). Provision is gathered today, not tomorrow.

-
- Core provision: the obligatory acts kept fully.
 - Extra provision: sunnah acts that cover the shortfall.
 - Its guards: sincerity, istiqamah (constancy) and shunning reward-erasing sin.
-

Prayer: the first deed reckoned

The Prophet ﷺ said that the first deed a servant is reckoned for on the Day of Resurrection is his prayer. If it is sound, he succeeds; if ruined, he loses. Where the obligatory prayers fall short, Allah says: "Look, does My servant have any voluntary prayers?" and the shortfall is made up from them (narrated by at-Tirmidhi and Abu Dawud, hasan).

He ﷺ likened the five daily prayers to a river before one's house; a man bathes in it five times a day, so no filth remains (narrated by al-Bukhari and Muslim). Allah says: "...Indeed, prayer restrains from shameful and wrongful deeds..." (Surah al-'Ankabut 29:45).

-
- Guard the time: pray early where you can.
 - Keep the pillars; pray with stillness (tuma'ninah).
 - Add the rawatib, witr and qiyam al-layl as you are able.
 - Make up (qada') missed obligatory prayers as soon as you can.

Fasting, charity & deeds multiplied



Fasting Ramadan

Fast Ramadan out of faith, hoping for reward: past sins are forgiven (al-Bukhari, Muslim).



Gate ar-Rayyan

The Garden has a gate, ar-Rayyan, kept for those who fast (al-Bukhari, Muslim).



Charity takes nothing away

“Charity does not decrease wealth.” (narrated by Muslim, Kitab al-Birr wa as-Silah wa al-Adab). It cleanses and grows it.



Even half a date

“Shield yourselves from the Fire, even with half a date.” (al-Bukhari, Muslim).



A 700-fold return

Spending in Allah's way is like a seed: seven ears, each of 100 grains (al-Baqarah 2:261).



Small but constant

The deeds Allah loves most are the constant ones, however small (al-Bukhari and Muslim).

The Qur'an & dhikr: companions that intercede

The Prophet ﷺ said: "Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its reciter." (narrated by Muslim, Kitab Solat al-Musafir). One skilled in the Qur'an is with the noble angels, while one who reads haltingly and finds it hard has two rewards (narrated by al-Bukhari and Muslim). So feel no shame if your reading still falters.

Dhikr is the lightest provision to carry. Allah says: "So remember Me; I will remember you..." (Surah al-Baqarah 2:152). He ﷺ named two phrases light on the tongue, heavy on the scales and beloved to ar-Rahman: **Subhanallahi wa bihamdihi, Subhanallahil 'azim** (narrated by al-Bukhari and Muslim).

-
- Set a daily reading, even one page.
 - Learn the meaning through sound translation and tafsir.
 - Fill waiting and driving time with dhikr.
-

Ihsan: building provision of quality

1

Correct your intention

A deed is accepted when sincere for Allah and true to the sunnah. Renew it before each act.

2

Live ihsan

Worship Allah as though you see Him; if not, He sees you (hadith of Jibril, Muslim, Kitab al-Iman).

3

Put the obligatory first

Obligations come before sunnah acts. Do not chase extras while duties are neglected.

4

Add sunnah acts gradually

Begin with the rawatib and witr, then duha and qiyam. Little but steady is better.

5

Guard against reward-wipers

Riya' (showing off), harping on charity given and wronging people can ruin your provision.

6

Involve the family

Prayer in congregation at home, shared tadarus and a family charity jar make worship a culture.

7

Weekly muhasabah

Review your deeds weekly. Give thanks for the good, repent and mend the lacking.

Do & avoid: worship as provision

Do

- ✓ Pray the obligatory prayers early, with stillness.
- ✓ Give charity routinely, even a little.
- ✓ Read the Qur'an daily and try to grasp its meaning.
- ✓ Moisten the tongue with dhikr morning, evening and after prayer.
- ✓ Choose sunnah acts you can sustain.
- ✓ Worship together with the family.

Avoid

- ✗ Delaying prayer to the end of its time without excuse.
- ✗ Worshipping to be praised or to be seen.
- ✗ Harping on charity given or hurting the receiver.
- ✗ A burst of zeal, then stopping altogether.
- ✗ Feeling your deeds suffice and looking down on others.
- ✗ Chasing sunnah acts while duties and others' rights lapse.

Common questions

I missed many prayers in the past. Is there still hope?

There is. Repent in earnest and guard your prayers from now on. In the Shafi'i school, missed obligatory prayers must be made up (qada'), and those left without excuse must be made up promptly. Keep a fixed qada' schedule, for example one make-up prayer with each obligatory prayer, and continue until done. Allah is Most Forgiving to whoever returns to Him.

I am not yet fluent in the Qur'an. Does my reading count?

Yes. One who reads haltingly and finds it hard has two rewards (narrated by al-Bukhari and Muslim). Keep learning with a qualified teacher so your reading grows more correct, and do not stop merely out of embarrassment.

Which is better: many deeds, or few but steady?

The deeds Allah loves most are the constant ones, however small (narrated by al-Bukhari and Muslim). Choose what you can sustain, then add a little at a time once it has become a habit.

11

CHAPTER 11

The Rights of Others

Sins against Allah may be forgiven by repentance; the rights of people must be settled.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا
يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

"And the recompense for an evil deed is an evil one like it; but whoever pardons and makes islah (reconciliation), his reward is with Allah. Indeed, He does not like the wrongdoers."

Surah asy-Syura 42:40

Who is the bankrupt one?

The Prophet ﷺ asked the Companions: “Do you know who the bankrupt one is?” They answered: one who has no money or property. He ﷺ said that the bankrupt of his ummah is one who comes on the Day of Resurrection with prayer, fasting and zakat, yet he had cursed this man, slandered that one, consumed another’s wealth, shed blood and struck people. His good deeds are then handed over to them. If they run out before the claims are met, their sins are transferred to him, and he is cast into the Fire (narrated by Muslim, Kitab al-Birr wa as-Silah wa al-Adab).

Justice that day is complete. He ﷺ said that rights will be paid to their owners on the Day of Resurrection, until even the hornless sheep takes qisas (requit) from the horned one (narrated by Muslim, Kitab al-Birr wa as-Silah wa al-Adab).

-
- Much worship can be spent away by wrongdoing.
-
- The rights of people do not lapse by istighfar alone; they must be returned or pardoned.

Rights to be claimed



Honour

Backbiting, slander, shaming and insult. Including comments and shares on social media.



Wealth & debt

Debts left unpaid, loans forgotten, property taken without right.



Amanah

Goods and secrets placed in your trust. "Indeed, Allah commands you to render trusts..." (4:58).



Wages & pay

Pay for workers, domestic helpers and business partners must be full and on time.



Neighbours & kin

Hurting a neighbour, severing silaturahmi (kinship ties) and seizing an heir's share.



Body & safety

Striking, injuring or threatening, including inside one's own home.

Tongue: ghibah, slander & mockery

Allah says: "...and do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would surely detest it..." (Surah al-Hujurat 49:12).

The Prophet ﷺ explained that ghibah (backbiting) is to mention of your brother what he dislikes. If it is true of him, that is ghibah; if it is untrue, you have slandered him (narrated by Muslim, Kitab al-Birr wa as-Silah wa al-Adab).

Every word is recorded: "He utters no word except that with him is an observer, ever present." (Surah Qaf 50:18). Scholars note a few cases where another's fault may be mentioned, with care: reporting wrongdoing to the authorities, seeking advice, and warning others for their safety.

-
- If you have backbitten: repent, stop, and defend his honour.
 - Where an apology would cause harm, many scholars hold it enough to pray for his good and praise him in the same gathering.

Debt: a right death does not cancel

Debt weighs heavily in Islam. The Prophet ﷺ said that one who dies a martyr is forgiven every sin except debt (narrated by Muslim, Kitab al-Imarah). He ﷺ also said: “The believer’s soul is held by his debt until it is settled.” (narrated by at-Tirmidhi, no. 1078, hasan).

Yet a good intention is helped by Allah. Whoever takes another’s wealth intending to repay it, Allah will help him discharge it; whoever takes it intending to waste it, Allah will ruin him (narrated by al-Bukhari, no. 2387).

To the creditor, Allah says: “And if the debtor is in hardship, then grant him respite until he is at ease. And to forgive the debt is better for you...” (Surah al-Baqarah 2:280). On the other hand, one who can pay yet deliberately delays has done wrong (narrated by al-Bukhari and Muslim).

-
- Record every debt and creditor, and tell your family.
 - A deceased person’s debts are paid from the estate before faraid.
-

Settle rights before it is too late

1

Seek release today

Settle wrongs before the day without dinar or dirham comes (narrated by al-Bukhari, no. 2449).

2

List what you owe

Write down debts, loans, borrowed items, promises and amanah not yet discharged.

3

Return it or pay it

Pay as you are able. If you cannot yet, say so and discuss the term honestly.

4

If the owner is gone

Hand it to his heirs. If none is found, many scholars advise charity on his behalf.

5

Apologise wisely

Apologise in private. Choose the way that heals rather than deepens the wound.

6

Pardon others

Allah raises in honour the servant who pardons (narrated by Muslim, Kitab al-Birr wa as-Silah wa al-Adab).

7

Put it in your wasiat

Record unsettled debts and claims so that your heirs can discharge them.

Do & avoid: the rights of others

Do

- ✓ Pay debts on time and record every loan.
- ✓ Pay wages and fees in full, without delay.
- ✓ Defend the honour of anyone backbitten before you.
- ✓ Apologise promptly when you err.
- ✓ Grant respite to a debtor in hardship.
- ✓ Pardon and reconcile where it brings no harm.

Avoid

- ✗ Backbiting, slandering or sharing people's faults.
- ✗ Deliberately delaying a debt you can afford to pay.
- ✗ Taking an heir's share or orphan's property.
- ✗ Shunning a fellow Muslim for more than three days.
- ✗ Assuming worship cancels the rights of those you wronged.
- ✗ Nursing revenge until you repay beyond measure.

Common questions

I have been wronged. Am I obliged to forgive?

Forgiving is not obligatory; you have the right to seek justice lawfully, including through the courts. Yet pardoning is better, and its reward is with Allah (asy-Syura 42:40). Pardoning does not mean letting the wrong continue against you. If there is violence, get protection: call 999 or Talian Kasih 15999.

The person I owe has died. What should I do?

The debt is now his heirs' right. Contact the heirs and pay it to them. If they cannot be traced, ask your state religious affairs office for guidance; many scholars advise that it be given as charity on the deceased's behalf.

Do bank loans and credit cards count as debt too?

Yes. Every debt must be settled, including bank loans, credit cards and bills. Give your family a list of your debts so that they can be paid from your estate if you die.

12

CHAPTER 12

A Home Bound for the Garden

Husband, wife and children: walking together here, gathered again in the Garden.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ...



"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..."

Surah at-Tahrim 66:6

The home: a field of provision

Marriage is a sign of Allah's greatness: "...He created for you mates from among yourselves, that you may find rest in them, and He placed between you affection and mercy..." (Surah ar-Rum 30:21). A home is not merely a worldly affair; every day in it is a chance to add to your provision.

The Prophet ﷺ said that the dinar with the greatest reward is the one spent on one's family (narrated by Muslim, Kitab az-Zakah). Even a morsel of food placed in a wife's mouth is rewarded when it is intended for Allah (narrated by al-Bukhari and Muslim).

The gift is immense. Allah promises that the believers will be gathered with the offspring who followed them in faith (Surah at-Tur 52:21), and that the Gardens of 'Adn are entered together with righteous parents, spouses and offspring (Surah ar-Ra'd 13:23).

-
- Intend nafkah, housework and raising children as worship.
-
- The family's aim: gathered again in the Garden, not merely happy here.

Leadership & the amanah to be questioned

The Prophet ﷺ said: “Each of you is a leader, and each of you will be asked about those he leads.” The man is the leader of his family, and the woman is a leader in her husband's house and over her children (narrated by al-Bukhari, no. 893; Sahih Muslim, Kitab al-Imarah).

Leadership is an amanah (trust), not power. In the Farewell Sermon, the khutbah Wida', he ﷺ urged: “Fear Allah in the matter of women...” (narrated by Muslim, Kitab al-Hajj). He ﷺ also said that the best of you is the one who is best to his wife (narrated by at-Tirmidhi, no. 1162, hasan sahih).

For a husband with more than one wife, justice in turns and in nafkah (maintenance) is obligatory. The Prophet ﷺ said that whoever has two wives and inclines to one of them will come on the Day of Resurrection with one side of his body drooping (narrated by Abu Dawud, no. 2133, sahih). In Malaysia, polygamy also requires the permission of the Mahkamah Syariah.

The righteous wife & the Garden

The Prophet ﷺ said: “This world is adornment, and the best adornment of the world is a righteous woman.” (narrated by Muslim, Kitab ar-Radha’). He ﷺ also said that when a woman prays the five prayers, fasts the month of Ramadan, guards her chastity and obeys her husband, she is told: “Enter the Garden by whichever gate you wish.” (narrated by Ahmad, graded hasan by hadith scholars).

This obedience is in what is makruf (right and lawful). There is no obedience to a creature in disobedience to Allah (narrated by al-Bukhari, no. 7257; Sahih Muslim, Kitab al-Imarah). Nor does obedience mean accepting oppression or violence; the Domestic Violence Act 1994 (Act 521) protects victims.

Husband and wife help each other to the Garden. The Prophet ﷺ invoked mercy upon a husband who rises at night to pray and wakes his wife, and upon a wife who rises and wakes her husband (narrated by Abu Dawud, hasan sahih).

Raising children for the Garden

1

Begin with yourself

"Protect yourselves and your families from the Fire..." (66:6). Children copy; they do not merely listen.

2

Plant tauhid & love of Allah

Introduce Allah as the Most Merciful Creator early, through stories and daily du'a.

3

Order prayer from age seven

Teach your child and tell him to pray at seven years old (Abu Dawud, no. 495, hasan).

4

Be patient in urging

"And enjoin prayer upon your family, and be steadfast in it..." (Surah Taha 20:132).

5

Be just among children

Fear Allah and deal justly between your children (al-Bukhari 2587; Sahih Muslim, Kitab al-Hibat).

6

Honour your daughters

Whoever raises two daughters to maturity will be with the Prophet ﷺ that Day (Muslim, Kitab al-Birr wa as-Silah wa al-Adab).

7

Raise a child who makes du'a

A righteous child's du'a for his parents is reward that never ends (Muslim, Kitab al-Wasiyyah).

Family practices for the Garden



Congregation at home

At least one prayer a day together, followed by short dhikr and du'a.



Family halaqah

Once a week: one verse, one hadith and one story, pitched to the children's age.



Du'a 'qurrata a'yun'

"Our Lord, grant us spouses and offspring who are a comfort to our eyes..." (25:74).



Family charity jar

Children contribute and choose the recipient together, so giving becomes a habit.



Honour your parents

Visit and help the grandparents. Children learn devotion by watching their parents.



Speak of the hereafter

Tell of the Garden and Allah's mercy calmly, as hope, never as a threat.

Do & avoid: a home bound for the Garden

Do

- ✓ Intend every household task as worship.
- ✓ Be gentle and kind towards your spouse.
- ✓ Give nafkaḥ and your spouse's rights justly.
- ✓ Pray and learn the faith together as a family.
- ✓ Be just between children in love and in giving.
- ✓ Forgive each other and pray for your spouse.

Avoid

- ✗ Using leadership as an excuse to oppress.
- ✗ Exposing the home's secrets and faults.
- ✗ Leaving children without prayer or teaching.
- ✗ Favouring one wife or one child unjustly.
- ✗ Using physical violence or foul words.
- ✗ Chasing the world until family is neglected.

Common questions

Will husband and wife be together again in the Garden?

Allah promises that righteous believers enter the Gardens of 'Adn together with their spouses, parents and righteous offspring (ar-Ra'd 13:23), and that offspring who followed them in faith are gathered with them (at-Tur 52:21). The rest of the detail we leave to Allah. Keep striving, and pray to be gathered.

My spouse cares little about religion. What should I do?

Begin with example and character, not nagging. Invite gently at a suitable moment, pray for your spouse in your prayers, and find religious activities you enjoy together. If the problem is serious, seek counselling at your state religious affairs office.

My teenager is reluctant to pray. What now?

Stay firm but loving. Understand the cause, make prayer in congregation at home a habit, and praise the effort. A good relationship works better than anger. Keep praying; guidance belongs to Allah, and our task is to strive and be patient (Taha 20:132).

13

CHAPTER 13

Amal jariah & inheritance

What we leave behind: reward that keeps flowing, and wealth managed with trust.

إِنَّا نَحْنُ مُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
فِي إِمَامٍ مُبِينٍ ﴿١٢﴾

"Indeed it is We who give life to the dead, and We record what they have done and the traces they leave behind. And everything We have written in a clear Register."

Surah Yasin 36:12

The deeds that do not stop

Death closes the record of our deeds, except a few doors Allah leaves open. The Prophet ﷺ said: “When a person dies, his deeds come to an end except three: ongoing charity (sedekah jariah), knowledge that is benefited from, or a righteous child who prays for him” (narrated by Muslim, Kitab al-Wasiyyah).

Surah Yasin 36:12 says Allah records not only what we do, but also the **traces** we leave. A good work we begin keeps being written as long as its benefit runs on. The Prophet ﷺ also said that whoever begins a good practice in Islam has its reward and the reward of all who act on it after him, with nothing taken from theirs (narrated by Muslim).

The same holds for evil: bad habits we pass on also leave traces. So the real inheritance is not wealth alone, but amal jariah: good that outlives us.

-
- Start small, but keep it up: Allah loves constant deeds.
-
- Intend it sincerely for Allah, not for a name on a signboard.
-
- Provision for yourself and your family both matter.
-
- Involve the children in charity, so giving becomes their habit.
-

Forms of amal jariah



Wakaf (endowment)

Property held in endowment, its benefit for the public; managed by the state Majlis Agama Islam.



Water & public amenities

Water supply, a well, toilets or wudu' places in mosques, schools and areas in need.



Beneficial knowledge

Teaching the Qur'an and fardu ain, writing, or funding religious students and teachers.



Mushaf & books

Endowing mushaf, books and study material still read after we are gone.



Planting trees

Whatever people, animals or birds eat from it becomes charity (al-Bukhari, Muslim).



A righteous child

The upbringing we give today becomes the child's du'a that reaches us later.

Wasiat: one third, not to an heir

A wasiat gives part of your property after death. The Prophet ﷺ urged every Muslim with something to bequeath to write it down, not letting two nights pass without one (narrated by al-Bukhari and Muslim).

Sa'd bin Abi Waqqas wished to bequeath most of his wealth; the Prophet ﷺ allowed only a third: "A third, and a third is a lot. Leaving your heirs rich is better than leaving them poor, begging from people" (narrated by al-Bukhari and Muslim).

The Prophet ﷺ said: "There is no wasiat to an heir" (narrated by Abu Dawud and at-Tirmidhi, hasan). Heirs' shares are fixed by Allah in faraid, the obligatory shares.

Write the wasiat clearly, with two upright witnesses; leave a copy with a trusted party: Amanah Raya, a trust company or syariah lawyer.

- Limit: 1/3 of the net estate at most, after funeral costs and debts.
- Recipient: a non-heir — orphaned grandchild, foster child, friend, mosque or charity.
- A wasiat to an heir, or above 1/3, is valid only if the other heirs consent after death (Syafi'i).
- Some states provide wasiat wajibah (obligatory bequest) for orphaned grandchildren (to be verified, state enactment).

Wasiat, hibah and faraid

Wasiat

- Takes effect after death
- Limit 1/3 of the estate, to a non-heir
- May be changed or revoked while alive
- Written and witnessed; kept with a trusted party

Hibah

- A gift in one's lifetime, no limit on amount
- May go to anyone, including an heir
- Complete on receipt (qabd) by the recipient
- In marad al-mawt (final illness) it is ruled as wasiat (Syafi'i)

Faraid

- The obligatory shares fixed by Allah (an-Nisa' 4:11–12)
- Divided after funeral costs, debts and wasiat
- Sijil faraid issued by the Syariah Court
- Heirs may settle (takharuj) by mutual consent

Order of settling the deceased's estate

1

Set aside other people's property

A spouse's harta sepencarian, trusts and others' property come out first; they are not the estate.

2

Funeral costs

Ghusl (washing), kafan (shrouding) and burial are taken first from the estate, modestly.

3

Settle the debts

Debts to people and to Allah (zakat, nazar, an outstanding obligatory hajj) are paid first.

4

Carry out the wasiat

A valid wasiat is carried out, not exceeding 1/3 of the net remainder.

5

Divide by faraid

The rest goes to the heirs per the sijil faraid, or by an agreement all accept.

6

Obtain the distribution order

Through Unit Pembahagian Pusaka, Amanah Raya or Mahkamah Tinggi, by type of estate (to be verified).

Do & avoid: amal jariah and inheritance

Do

- ✓ Write your wasiat now, while healthy, and update it regularly
- ✓ List your debts and what is owed you; pay debts as soon as you can
- ✓ Choose one small amal jariah that continues
- ✓ Raise righteous children, used to praying for their parents
- ✓ When unsure, consult a religious officer, Amanah Raya or a syarie lawyer

Avoid

- ✗ Putting off the wasiat until you are gravely ill
- ✗ Bequeathing more than 1/3, or to an heir without consent
- ✗ Using hibah to deny the heirs their rights unjustly
- ✗ Leaving an estate undivided for years
- ✗ Leaving debts with no record and no instructions

Common questions

Is the soul of someone in debt really held back?

The Prophet ﷺ said: “The believer's soul is held by his debt until it is paid” (narrated by at-Tirmidhi, hasan). So the heirs should settle the deceased's debts from the estate at once. For someone who borrowed sincerely meaning to repay but ran out of time, we hope in Allah's mercy; but do not lean on that hope — record your debts and pay them while you live.

May I give my daughter more through hibah?

A hibah in your lifetime may be given to an heir. But the Prophet ﷺ ordered fairness between children in giving (narrated by al-Bukhari and Muslim). Where there is a sound reason, such as a child with a disability, discuss it openly and get advice from a religious officer so that it causes no injustice or quarrel.

Does amal jariah still reach us if the wakaf is small?

Yes. What counts with Allah is sincerity and lasting benefit, not size. A small contribution to a valid wakaf fund, a mushaf in a surau, or a scholarship for one student can become reward that flows long after we are gone.

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CHAPTER 14

Preparing to face death

Preparing is not despair; it is love for yourself and for the family you leave behind.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾

"And spend from what We have provided you before death comes to one of you and he says: "My Lord, if only You would delay me for a short while, so that I may give charity and be among the righteous.""

Surah al-Munafiqun 63:10

Preparation checklist

- ✓ Write a valid wasiat (limit 1/3, not to an heir) and say where it is kept
- ✓ Plan any hibah with advice from a religious officer or a syarie lawyer
- ✓ List every asset: bank accounts, land, vehicles, savings, investments, takaful
- ✓ List debts and what is owed you, including small debts and promises made
- ✓ Check KWSP, Tabung Haji and takaful nominees; know the nominee's status (wasi or hibah)
- ✓ Gather key documents: IC, marriage certificate, land titles, policies, birth certificates
- ✓ Keep digital and banking access details somewhere safe
- ✓ Appoint someone trustworthy to manage the estate and young children
- ✓ Write a message to the family: faith, solat, family ties and du'a
- ✓ Settle outstanding zakat, nazar and missed acts of worship

Repentance, pardon and parting words

The most important preparation is not a document but a clean heart. Repent now, for repentance is accepted as long as the soul has not reached the throat (narrated by at-Tirmidhi, hasan).

The Prophet ﷺ said: “Whoever has wronged his brother, in his honour or in anything else, let him seek his pardon today, before the day comes when there is no dinar and no dirham” (narrated by al-Bukhari). Return what is owed, ask pardon, and pardon others.

The prophets left their children a charge of faith. Ibrahim and Ya'qub said: “My sons, Allah has chosen this religion for you, so do not die except as Muslims” (al-Baqarah 2:132).

- Ask pardon of your spouse, parents, siblings and friends, especially those you have hurt.
- Write a short message: taqwa, solat, care for mother, love your siblings, pray for parents.
- Ask that your funeral follow the sunnah, simply, without burdening the family.
- Recall al-Munafiqun 63:10: the dying wish for delay so they may give charity. Give while you still have time.
- Think well of Allah: the Prophet ﷺ forbade dying except thinking well of Him (narrated by Muslim).

Sitting with the gravely ill

1

Be there, calmly

Sit close, speak gently, make zikir and pray for good. The angels say amin to what is said.

2

Help with care & treatment

Follow the doctor's advice, keep him clean and comfortable. Help him pray as he is able.

3

Talqin of the syahadah

"Prompt (talqin) your dying with: La ilaha illallah" (Muslim, Kitab al-Jana'iz). Say it softly; do not press him.

4

Nurture hope

Remind him of Allah's mercy and of his own good deeds, so he thinks well of his Lord.

5

Turn him to the qiblah

If easy, lay him on his right side facing the qiblah, or on his back with feet towards it.

6

After the soul leaves

Close the eyes, pray for his forgiveness (Muslim), straighten the limbs and cover the body.

Funeral rites (Syafi'i school)

Caring for the dead is fardu kifayah: if some of the community do it, the duty lifts from the rest. The Prophet ﷺ ordered that burial not be delayed (narrated by al-Bukhari and Muslim). Here is the outline; ask your imam or pejabat agama for details.

- **Ghusl:** remove impurity, pass water over the whole body at least once; odd numbers are sunnah, beginning with the wudu' parts and right side, camphor in the last washing (al-Bukhari, Muslim). Men wash men, women wash women; spouses may wash each other.
- **Kafan:** the shroud must cover the whole body: three white sheets sunnah for a man, five for a woman.
- **Solat:** four takbirs, standing, no ruku' or sujud: al-Fatihah after the first, selawat after the second, du'a for the deceased after the third, a short du'a after the fourth, then salam.
- **Burial:** in the lahad niche, on the right side facing the qiblah, with "Bismillah wa 'ala millati Rasulillah" (Abu Dawud, sahih).
- After burial, ask forgiveness and steadfastness for him, for he is being questioned (Abu Dawud, sahih). Talqin after burial is practised in the Syafi'i school in Malaysia; some scholars discourage it.

Matters after a death



Confirming the death

Get hospital or doctor confirmation; if the death was at home or sudden, inform the police.



Register the death at JPN

Register it and get the sijil kematian (death certificate); nearly everything else needs it.



Pejabat agama & kariah

Contact the imam, khairat kematian or pejabat agama for ghusl, solat and a burial plot.



Bank, KWSP, Tabung Haji

Notify each institution; bring the sijil kematian and heirs' papers (requirements to be verified).



Sijil faraid & the estate

Apply for the sijil faraid at the Syariah Court, then divide the estate by type of asset.



Debts & trusts

Gather records of his debts and trusts, tell the family, and settle them promptly.

Do & avoid: facing death

Do

- ✓ Prepare a wasiat and lists of assets and debts while still healthy
- ✓ Ask pardon and return people's rights now, not tomorrow
- ✓ Give the talqin of the syahadah gently and softly
- ✓ Attend to the funeral promptly and simply, per the sunnah
- ✓ Ask the imam or pejabat agama about anything uncertain

Avoid

- ✗ Treating talk of death as bad luck or taboo
- ✗ Pressing the patient to repeat the syahadah again and again
- ✗ Burdening the family with needless gatherings and expense
- ✗ Fighting over property before debts and the wasiat are settled
- ✗ Relying on practices with no sound basis

Common questions

Must Yasin be recited beside someone who is dying?

Reciting Yasin beside the gravely ill is common practice in Malaysia. The specific hadith on it is judged weak by many hadith scholars, so it is not an established sunnah and is not obligatory. Reciting the Qur'an, zikir and quiet du'a remain good, as long as they do not disturb the patient or the treatment.

May a burial take place at night?

Yes. Night burial is permitted by the majority of scholars, especially where it avoids delay and can be done properly. What matters is that the body is handled well, not held back without reason, and in line with the authorities' procedures.

Who has the strongest right to lead the funeral prayer?

In the Syafi'i school the stronger right belongs to the nearest male relatives: the father, then the grandfather, then the son, and so on. The heirs may hand it to the imam or a respected scholar. What matters is that the solat is performed correctly and that many pray for him.

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CHAPTER 15

When someone you love departs

Grieving without wailing, patient and accepting, still giving to the one who has gone

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"Those who, when disaster strikes them, say: "Indeed we belong to Allah, and indeed to Him we shall return."

Surah al-Baqarah 2:156

Grief is natural, patience is worship

Losing someone you love is among the heaviest trials. Allah says that He will surely test us with some fear, hunger, and loss of property, lives and crops, then gives good news to those who are patient: upon them are blessings and mercy from their Lord, and they are the guided (al-Baqarah 2:155–157).

Weeping is not weak faith. When his son Ibrahim died, the Prophet ﷺ wept and said: "The eye weeps and the heart grieves, and we say nothing but what pleases our Lord" (Sahih al-Bukhari 1303). What is forbidden is wailing, striking the cheeks and tearing one's clothes (narrated by al-Bukhari and Muslim).

-
- **True patience** is at the first moment the blow falls (narrated by al-Bukhari and Muslim).
-
- Say the *istirja'*: *Inna lillahi wa inna ilaihi raji'un*, then pray: "O Allah, reward me in this affliction of mine and replace it for me with something better" (Sahih Muslim, Kitab al-Jana'iz).
-
- Reda, acceptance, does not mean feeling no sadness; the heart accepts Allah's decree and the tongue does not protest.

The manners of takziah

1

Come or call soon

Takziah (condolence) is sunnah before and after burial, usually within three days (Syafi'i school).

2

The words the Prophet ﷺ taught

"To Allah belongs what He takes and what He gives; everything has its appointed time" (al-Bukhari, Muslim).

3

Pray for the dead and family

Ask forgiveness for the one who died, and patience and great reward for the family.

4

Send food

"Make food for Ja'far's family, for something has befallen them" (Abu Dawud, at-Tirmidhi; hasan).

5

Offer specific help

Funeral tasks, fetching relatives, minding children, paperwork. Not just "tell me if you need me".

6

Brief and gentle

Listen more than you speak. Avoid detailed questions about the cause of death or the estate.

7

Do not burden the family

The bereaved family need not feed guests on a grand scale while still grieving.

Ihdad and iddah wafat for a widow

Allah says that a wife whose husband has died should wait four months and ten days (al-Baqarah 2:234). If the widow is pregnant, her iddah ends when she gives birth (at-Talaq 65:4). The Prophet ﷺ said that a believing woman may not mourn (ihdad) for anyone more than three days, except for her husband: four months and ten days (narrated by al-Bukhari and Muslim).

Ihdad is not a punishment but a mark of respect for the marriage bond, and a time to settle.

- No adornment: avoid perfume, make-up, kohl, henna, jewellery and clothes worn to adorn.
- Stay in the home where she was living when her husband died (narrated by Abu Dawud and at-Tirmidhi, hasan sahih).
- She may go out by day for needs: work, treatment, paperwork or court (Syafi'i school).
- No marriage, and no explicit proposal, during the iddah (al-Baqarah 2:235).
- Ordinary clean, modest clothing is fine; black is not required.

What reaches the one who has died



Du'a and istighfar

Reaches him by consensus: "a righteous child who prays for him" (Muslim, Kitab al-Wasiyyah); al-Hasyr 59:10.



Charity in his name

A son gave charity for his mother who died suddenly; the Prophet ﷺ approved (al-Bukhari, Muslim).



Pay his debts

Before wasiat and faraid. The believer's soul is held by his debt (Tirmidhi 1078, hasan).



Hajj or umrah badal

The Prophet ﷺ allowed a child to perform hajj for a mother who had died (narrated by al-Bukhari).



Keep up his ties

The best devotion is to keep up ties with one's father's friends (Sahih Muslim, Kitab al-Birr wa as-Silah wa al-Adab).



Qur'an recitation & tahlil

Scholars differ. The practice in Malaysia: recite, then pray that the reward be conveyed.

Caring for the widow and orphans

- ✓ Make sure the widow's and children's housing and daily needs are met through the iddah
- ✓ Help with documents, bank accounts, estate and sijil faraid without taking their rights
- ✓ Guard orphans' property faithfully, with clear records (an-Nisa' 4:2, 4:10)
- ✓ "I and the orphan's guardian will be in the Garden like this" (narrated by al-Bukhari)
- ✓ Striving for the widow and the poor is like jihad in Allah's path (al-Bukhari, Muslim)
- ✓ Let children ask and grieve; explain death honestly, in a way that suits their age
- ✓ Keep their routine: school, solat and play, so they feel safe
- ✓ Visit after the first week too; loneliness is often felt once the guests have gone
- ✓ If grief drags on and affects sleep, eating or work, see a doctor
- ✓ Talian Kasih 15999 and the pejabat agama can help with family welfare

Do & avoid: in grief

Do

- ✓ Say the istirja' and the du'a of Ummu Salamah (Muslim, Kitab al-Jana'iz)
- ✓ Weeping and grieving quietly; that is natural and allowed
- ✓ Seeing to the funeral and the deceased's debts promptly
- ✓ Praying and giving charity for the dead, steadily
- ✓ Sending food and real help to the grieving family
- ✓ Guarding the widow's and orphans' rights faithfully

Avoid

- ✗ Wailing, screaming, striking the cheeks or tearing clothes
- ✗ Blaming fate or saying "why did Allah do this"
- ✗ Burdening the bereaved family with a large feast
- ✗ Fighting over the estate before debts and heirs' rights are settled
- ✗ Pressing a widow to go out adorned or marry during the iddah
- ✗ Khurafat practices at the grave or home with no basis in syarak

Common questions

May a widow go out to work during the iddah?

Yes. In the Syafi'i school a woman in iddah wafat may go out by day for needs such as work, treatment or paperwork, then spend the night in her home. While out she still keeps ihdah: no perfume and no adornment. For a particular situation, consult the state pejabat agama Islam.

Do Qur'an recitation and tahlil reach the one who has died?

Du'a, charity, hajj badal and settling debts reach him by sound evidence. On the reward of recitation, scholars differ: Imam asy-Syafi'i's well-known view is that it does not reach; many later Syafi'i scholars hold it does when followed by du'a. The common practice in Malaysia is to recite, then pray that Allah convey the reward. Respect the difference, and do not make the gathering a financial burden on the family.

How long may I grieve?

Sadness is no sin, and it can return years later. What is limited is outward mourning: no more than three days for a death other than a husband's, and four months and ten days for a widow. Carry on with life while still praying for the one who died. If the grief is very heavy and drawn out, get help from a doctor or counsellor.

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CHAPTER 16

Daily practice for the hereafter

Little but constant: intention, zikir, du'a and muhasabah each day

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

"O you who believe, fear Allah, and let every soul look to what it has prepared for tomorrow; and fear Allah. Indeed Allah is fully aware of what you do."

Surah al-Hasyr 59:18

Intention and muhasabah

The verse opening this chapter calls every soul to look at the provision it has prepared for "tomorrow", meaning the hereafter. That provision is not built in a day, but out of small deeds repeated daily with the right intention.

The Prophet ﷺ said: "Deeds are only by intention" (Sahih al-Bukhari 1; Sahih Muslim, Kitab al-Imarah). Work, cooking, raising children and sleep can all be worship when intended for Allah. He also said that the deeds Allah loves most are the constant ones, even if small (narrated by al-Bukhari and Muslim).

-
- **A short muhasabah before sleep:** Did I keep my solat today?
 - Did I hurt anyone by word or deed? Have I asked their pardon?
 - What one good did I do, and what one will I do tomorrow?
 - End with istighfar and repentance, then sleep hoping in Allah's mercy.
-

A sample day

1

Before Subuh

Wake, say the waking du'a, make wudu'. If able, pray the night solat or witr, even two rakaat.

2

Subuh & morning

Subuh in congregation if you can, morning zikir, a few verses of the Qur'an with meaning.

3

Working hours

Intend work as provision and worship. Be trustworthy, honest, and avoid doubtful income.

4

Zohor & Asar

Pray on time with the rawatib. Slip in light zikir: tasbih, tahmid, tahlil, selawat.

5

Late afternoon

Evening zikir. Time with family: ask how they are, play, help with the housework.

6

Maghrib & Isyak

Solat together as a family, a short tazkirah or Qur'an reading, then dinner.

7

Before sleep

Wudu', Ayat al-Kursi, the sleeping du'a, muhasabah and istighfar. Forgive everyone.

Morning and evening zikir (sahih)

- ✓ Sayyidul istighfar, morning and evening (Sahih al-Bukhari 6306)
- ✓ Surah al-Ikhlās, al-Falaq and an-Nas, three times (Abu Dawud, at-Tirmidhi; hasan sahih)
- ✓ Bismillāh illadzi la yadhurru ma'asmihi syai'un..., three times (at-Tirmidhi; hasan sahih)
- ✓ Subhanallāhi wa bihamdihi, a hundred times a day (al-Bukhari, Muslim)
- ✓ La ilāha illallāhu waḥdahu la syarika lah..., a hundred times a day (al-Bukhari, Muslim)
- ✓ Ayat al-Kursi before sleep, with Allah's protection till morning (narrated by al-Bukhari)
- ✓ Sleeping du'a "Allāhumma aslamtu nafsi...": dying that night, upon fitrah (Bukhari, Muslim)
- ✓ Selawat upon the Prophet ﷺ: Allah returns tenfold for one (Sahih Muslim, Kitab as-Salat)

Du'a for husnul khatimah in the Qur'an



Ali 'Imran 3:8

"Our Lord, do not let our hearts deviate after You have guided us..."



Ali 'Imran 3:193

"...forgive us our sins, erase our misdeeds, and let us die among the righteous."



Yusuf 12:101

"...Let me die a Muslim and join me with the righteous."



Al-Baqarah 2:201

"Our Lord, give us good in this world and good in the hereafter, and protect us..."



Al-A'raf 7:23

"Our Lord, we have wronged ourselves; if You do not forgive us and have mercy on us..."



Ibrahim 14:41

"Our Lord, forgive me, my parents and the believers on the Day of Reckoning."

Weekly & monthly checklist

- ✓ Weekly: early for Jumaat solat (men), selawat and reciting Surah al-Kahfi
- ✓ Weekly: attend one class or talk at the mosque
- ✓ Weekly: visit the graves to remember death and pray for those buried there
- ✓ Weekly: call parents, relatives and friends; clear up misunderstandings
- ✓ Weekly: a regular charity, however small
- ✓ Monthly: voluntary fasts, such as Monday and Thursday or the white days
- ✓ Monthly: review debts, zakat and others' rights still unsettled
- ✓ Monthly: update the wasiat, asset list, nominations and key documents
- ✓ Monthly: family muhasabah: what is going well, what needs mending
- ✓ Monthly: visit the sick or help one family in need

Do & avoid: daily practice

Do

- ✓ Set your intention right before work and worship
- ✓ Choose small deeds you can keep up every day
- ✓ Keep the five daily solat on time
- ✓ Morning and evening zikir, and du'a for husnul khatimah
- ✓ Muhasabah and istighfar before sleep
- ✓ Involve the family: solat, du'a and charity together

Avoid

- ✗ Putting off repentance because you feel young and well
- ✗ Aiming at too many deeds, then stopping altogether
- ✗ Showing off your deeds on social media
- ✗ Wasting free time and health (narrated by al-Bukhari)
- ✗ Feeling your deeds are enough and looking down on others
- ✗ Despairing when you slip; get up and begin again

Common questions

I am busy with work. What is the minimum I should keep?

Begin with the obligatory: the five solat on time, staying away from the haram, and giving your family their rights. Then add a little that is easy and constant: morning and evening zikir, a few verses of the Qur'an, one small charity, and muhasabah before sleep. Constant deeds, even small, are more loved by Allah.

May I make du'a for husnul khatimah in my own language?

Yes, outside the solat, and Allah understands every language. Du'a from the Qur'an and hadith is better, because its wording was chosen by Allah and His Messenger, so memorise them, with their meaning, little by little. What matters is a heart that is present, certain and hopeful.

How can I invite my family to worship without forcing them?

Be the example first. Pick one simple shared practice, such as Maghrib together with du'a after it, or a family charity every Friday. Praise the effort, not only the result. Explain gently why it matters, and fit it to the children's ages.

Do & Avoid: a summary

Do

- ✓ Believe in the Last Day; recall death to better yourself
- ✓ Repent at once and think well of Allah's mercy
- ✓ Guard prayer, the Qur'an, zikir, charity and others' rights
- ✓ Prepare a wasiat, a list of assets and debts, nominations, papers
- ✓ Guide your family towards the Garden together, with love
- ✓ Be patient and content in loss; pray and give charity for the dead

Avoid

- ✗ Despairing of Allah's mercy, or feeling safe from His punishment
- ✗ Delaying repentance, debts and apologies
- ✗ Believing hereafter stories with no sound source
- ✗ Leaving assets with no wasiat, record or nominee
- ✗ Wailing, superstition, and events that burden the bereaved
- ✗ Wronging others until you are bankrupt in the hereafter

Preparation checklist

- ✓ A written wasiat: at most 1/3 of the estate, not to heirs (unless the heirs agree)
- ✓ Hibah (lifetime gift) planned and documented, with professional advice if needed
- ✓ Asset list: bank accounts, land, house, vehicles, savings, investments, takaful
- ✓ A list of debts and creditors, plus trusts or items borrowed from others
- ✓ KWSP, Tabung Haji, takaful and other nominations kept up to date
- ✓ Key documents in one place: identity card, marriage certificate, titles, policies
- ✓ Passwords and digital access stored safely for someone you trust
- ✓ Outstanding zakat and fidyah, and others' rights not yet settled
- ✓ A word to the family: prayer, takwa, kinship ties and the funeral rites
- ✓ Apologies and repentance; say who should be contacted

Steps of the funeral rites

1

Right after death

Close the eyes, bind the jaw, straighten the limbs, cover the body. Pray, and do not delay.

2

Certify and inform

Certify the death (hospital or doctor). Call the religious affairs office or local imam for the rites.

3

Wash

Remove najis, pass water over the whole body; odd numbers and camphor are sunat. By the same sex.

4

Shroud

Clean white cloth: three layers for men, five for women (Syafi'i school). Covering all is wajib.

5

Funeral prayer

Four takbir: al-Fatihah; selawat; du'a for the deceased; du'a after the fourth, then salam.

6

Bury

Lay the body in the lahad on its right side facing the kiblat, untie the kafan, then fill in.

7

After burial

Pray for forgiveness and firmness (Abu Dawud, sahih). Talqin: scholars differ; practised in Malaysia.

Selected du'a from the Qur'an

- ✓ Al-Baqarah 2:201 — good in this world and the hereafter, and shield us from the Fire
- ✓ Al-Baqarah 2:286 — do not burden us beyond our strength; pardon, forgive, have mercy
- ✓ Ali 'Imran 3:8 — do not let our hearts swerve after You have guided us
- ✓ Ali 'Imran 3:193 — forgive our sins and let us die with the righteous
- ✓ Al-A'raf 7:23 — we have wronged ourselves; forgive us and have mercy on us
- ✓ Yusuf 12:101 — let me die a Muslim and join me with the righteous
- ✓ Ibrahim 14:41 — forgive me, my parents and the believers on the day of reckoning
- ✓ Al-Isra' 17:24 — have mercy on my parents as they raised me when I was small
- ✓ Al-Furqan 25:74 — make our spouses and offspring a comfort to our eyes
- ✓ Al-Hasyr 59:10 — forgive us and our brethren who went before us in faith

Glossary (1)

- ✓ Barzakh — the realm between death and resurrection (al-Mu'minun 23:100)
- ✓ Mahsyar — the place where all mankind is gathered after being raised
- ✓ Hisab — Allah's reckoning of human deeds on the Day of Judgement
- ✓ Mizan — the just scale of deeds on the Day of Judgement (al-Anbiya' 21:47)
- ✓ Sirat — the bridge over the Fire crossed towards the Garden
- ✓ Haud — the Prophet's ﷺ pool; its drink ends thirst for ever
- ✓ Syafaat — intercession by Allah's leave, above all the Prophet's ﷺ
- ✓ Husnul khatimah — a good end to life, in faith and righteous deeds
- ✓ Sakaratul maut — the pain and distress as the soul is drawn out

Glossary (2)

- ✓ Talqin — prompting the syahadah to the dying, or at the grave (scholars differ)
- ✓ Amal jariah — a deed whose reward continues after death (Sahih Muslim, Kitab al-Wasiyyah)
- ✓ Wakaf — property held back, its benefit given to good causes
- ✓ Wasiat — a bequest taking effect after death; at most 1/3, not to heirs
- ✓ Faraid — the division of an estate among heirs under Islamic law
- ✓ Ihdad — mourning by leaving off adornment; a widow, 4 months 10 days
- ✓ Idah wafat — a widow's waiting period: 4 months 10 days, or until birth if pregnant
- ✓ Takziah — consoling the bereaved and urging them to be patient
- ✓ Muhasabah — taking stock of oneself before the reckoning to come

Contacts & references



Religious office / local imam

Funeral rites, burial ground, rulings and family counselling.



Hospital

Certifying death, release of the body from ward or forensics, and papers.



Jabatan Pendaftaran Negara

Death registration and the death certificate, needed for estate and accounts.



Amanah Raya Berhad

Writing and safekeeping of a wasiat, estate administration and trusts.



Syariah Court

Faraid certificates, confirming a wasiat or hibah, and estate disputes.



Talian Kasih 15999

Emotional support and welfare referral for bereaved families or those in crisis.

CLOSING

Closing

The hereafter is not something to fear without hope. Allah's mercy is wider than His wrath, and the door of repentance stays open while the soul has not yet reached the throat.

Begin with one small step from this book: one du'a, one debt settled, one apology, or one wasiat written. It is the deed kept up, however small, that Allah loves most.

May Allah gather us and our families in His Garden, as He gathers the believers together with their offspring (at-Tur 52:21).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

"Our Lord, we have heard a caller calling to faith: "Believe in your Lord," and so we believed. Our Lord, forgive us our sins, blot out our misdeeds, and let us die among the righteous."

Surah Ali 'Imran 3:193

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