

The  
final  
Journey

**PodSeries - Vol 345**



**Achieve Noble Character**

**The Final Journey**

**ShaykhPod Books**

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The Final Journey

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## **Acknowledgements**

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

## **Compiler's Notes**

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to [ShaykhPod.Books@gmail.com](mailto:ShaykhPod.Books@gmail.com).

## Introduction

The following short book discusses some aspects of the Final Journey of all people. This discussion is based on Chapter 75 Al Qiyamah, Verses 26-30 of the Holy Quran:

*“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud]. To your Lord, that Day, will be the procession.”*

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

*“And indeed, you are of a great moral character.”*

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

## The Final Journey

### Chapter 75 – Al Qiyamah, Verses 26-30

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

وَقِيلَ مَنْ رَاقٍ

وَضَنَّ أَنَّهُ الْفِرَاقُ

وَأَلْفَتِ السَّاقُ بِالسَّاقِ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

*"No! When it [the soul] has reached the collar bones.*

*And it is said, "Who will cure [the dying person]?"*



*And he [the dying one] is certain that it is the [time of] separation.*

*When his legs are brought together [in a shroud].*

*To your Lord, that Day, will be the procession.”*

***“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation.”***

In a Hadith found in Sunan Abu Dawud, number 2866, the Holy Prophet Muhammad, peace and blessings be upon him, advised that giving charity during one's life time is 100 times better than giving it at the time of death.

This is important to understand as many muslims foolishly believe they can either hoard their wealth or spend it in ways pleasing to their own desires instead of in ways pleasing to Allah, the Exalted, and when they reach their death beds they will then donate large amounts of wealth. First of all, as warned in this Hadith a muslim will lose much reward behaving in this manner. This is because they have realized that they are departing from this world and their precious wealth has now become insignificant and useless to them as they cannot take it with them. Giving something useless to Allah, the Exalted, is not the characteristic of a true muslim in fact, it contradicts true belief and piety. Chapter 3 Alee Imran, verse 92:

*“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love...”*

A muslim should therefore be kind to themselves and spend in ways which are pleasing to Allah, the Exalted, which includes spending on their own

necessities and the necessities of their dependents without waste, excessiveness or extravagance. They should not wait for their last moment as this might come suddenly and spending at this time will not be so fruitful for them anyway.

***“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation.”***

Muslims should understand that regrets can be classified into two categories. The first are the regrets over worldly things such as not getting married or having children. The second category are the regrets one will have in their grave and on Judgment Day, such as not making better use of their time in order to please Allah, the Exalted. The worldly regrets, irrespective of what they are, will never be permanent as they will either end when one fulfils their desire, changes their mind or dies. They are temporary in nature as the maximum time one can have this type of regret is until their death. And they are not so significant as these regrets may lead to sadness but not severe punishment or torment. In addition, these regrets will end if a person reaches Paradise through the mercy of Allah, the Exalted.

On the other hand, the regrets of the hereafter are long lasting as the time in the grave and on Judgment Day will be much longer than one’s life on this Earth. They will not end until one enters Paradise which may not happen or it may occur after an extremely long time as a single day in the hereafter is equivalent to a thousand years on Earth. Chapter 22 Al Hajj, verse 47:

*“...And indeed, a day with your Lord is like a thousand years of those which you count.”*

Finally, these regrets are very significant as they may well lead to a severe punishment and torment in the hereafter.

Therefore, a muslim should ponder over this and be kind to themselves by striving to remove the potential regrets they will have in the grave and on Judgment Day before they try to remove the regrets of this world. Chapter 89 Al Fajr, verse 24:

*"He will say, "Oh, I wish I had sent ahead [some good] for my life.""*

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation.”***

In a Hadith found in Sahih Bukhari, number 6442, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person's true wealth is what they send ahead to the hereafter whereas, what they leave behind is in reality the wealth of their inheritors.

It is important for muslims to send as many blessings, such as their wealth, as they can to the hereafter by using them in ways which are pleasing to Allah, the Exalted. This includes spending on one's needs and the needs of their dependents without being wasteful, excessive or extravagant. This has been advised in a Hadith found in Sahih Bukhari, number 4006.

But if a muslim does not use their blessings correctly they will become a burden for them in both worlds. And if they hoard them and leave them behind for their inheritors then they will be held accountable for obtaining them even though others will enjoy them after they depart. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2379.

In addition, if their inheritors use the blessings correctly then they will obtain reward from Allah, the Exalted, while the one who collected it will be left empty handed on Judgment Day. Or their inheritor will misuse the

blessings which will become a great regret for both the one who earned the blessing and their inheritor especially, if they did not teach their inheritor, such as their child, how to correctly use the blessings as this is a duty on them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore fulfill their responsibilities towards Allah, the Exalted, and people and ensure they take the rest of their blessings with them to the hereafter by using them correctly as prescribed by Islam. Otherwise, they will be left empty handed and full of regrets on Judgment Day.

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation.”***

First of all, it is important to understand worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Islam not only teaches muslims to send blessings ahead of them to the hereafter in the form of righteous deeds but it also teaches them to leave a lovely legacy behind from which people can benefit from. In fact, when a muslim passes away and leaves behind anything which is useful, such as an ongoing charity in the form of a water well they will be rewarded for it. This is confirmed in Hadith found in Sahih Muslim, number 4223. So a muslim should strive to perform righteous deeds and send forward as much good as possible but they should also try leaving a good legacy behind which will benefit them after they pass away.

Unfortunately, many muslims are so concerned about their wealth and properties that they only end up leaving them behind which does not benefit them in the least. Each muslim should not be fooled into believing they have plenty of time for creating a legacy for themselves as the moment of death is unknown and often pounces on people unexpectedly. Today is the day a muslim should truly reflect on the legacy they will leave behind. If this legacy is good and beneficial they should praise Allah, the Exalted, for granting them the strength to do so. But if it is something which will not benefit them then they should prepare something which will so that they not only send forward good to the hereafter but also leave good behind. It is hoped that the one who is



surrounded by good in this way will be forgiven by Allah, the Exalted. So each muslim should ask themself what is their legacy?

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

In a Hadith found in Sahih Bukhari, number 6514, the Holy Prophet Muhammad, peace and blessings be upon him, warned that two things abandon a deceased at their grave and only one thing remains with them. The two things which abandon them are their family and wealth and the only thing which remains with them are their deeds.

Throughout history people have always concentrated the majority of their efforts to obtaining wealth and a happy family. Even though Islam does not prohibit these things as they may be required to fulfill one's responsibilities for example, wealth is required to support one's dependents. Islam only discourages Muslims from striving for them beyond their needs and prioritizing them over more important duties, such as performing righteous deeds.

One must strive to obtain the needed wealth to fulfill their responsibilities according to the teachings of Islam and obtain a family which will encourage them to prepare for the hereafter. These are both considered good deeds when utilized in such a manner. This is confirmed in a Hadith found in Sahih Bukhari, number 6373. This is the sign of an intelligent person who gives priority to the thing which will endure and support them in their moment of need namely, righteous deeds. On the other hand the one who allows their wealth and relatives to preoccupy them from fulfilling the commands of Allah, the Exalted, and refraining

from His prohibitions are described as losers in the Holy Quran. Chapter 63 Al Munafiqun, verse 9:

*“O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that - then those are the losers.”*

Some may incorrectly believe they are close to Allah, the Exalted, as He has bestowed them with great wealth and family. But Allah, the Exalted, clears their confusion by declaring that the one who is dearer and nearer to Him are those who believe and perform righteous deeds. Chapter 34 Saba, verse 37:

*“And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness...”*

In another place of the Holy Quran Allah, the Exalted, warns mankind that their wealth and relatives will not benefit them in the hereafter unless they reach the hereafter with a sound heart. Chapter 26 Ash Shu'ara, verses 88-89:

*“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”*

The definition of the sound heart is lengthy simply put one cannot obtain it until they sincerely fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

One's wealth can only benefit them in the hereafter if they send it ahead of them by spending it on ongoing charity projects. This is confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1376. The same Hadith informs mankind that a righteous child praying for the forgiveness of their deceased parent will be accepted also. Unfortunately, in this day and age many children are too busy seeking their inheritance to supplicate for their deceased parents.

It important to understand that raising a righteous child who supplicates for their deceased parent is not possible to achieve if the parents do not perform righteous deeds themselves during their lives. Secondly, it is not the way of the Holy Prophet Muhammad, peace and blessings be upon him, or his Companions, May Allah be pleased with them all, to abstain from performing righteous deeds and hope others will pray for them after they depart from this world. One should strive for righteous deeds while they are alive and then hope others will pray for them after they pass away.

It is important to understand that only the wealth one spends forward will benefit them. This can be achieved by spending on fulfilling one's responsibilities, such as the education of their children. All wealth spent incorrectly will become a burden for the owner and may well lead to their punishment. Those who withhold the obligatory charity out of greed have been warned of dreadful punishments. For example, a Hadith found in Sahih Bukhari, number 1403, warns that a person who commits this grave sin on the Day of Judgement will encounter a huge poisonous snake which will wrap around them and bite them continuously. Chapter 3 Alee Imran, verse 180:

*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

A Hadith found in Sunan Abu Dawud, number 1658, warns that on the Day of Judgment the gold and silver a person owned will be heated up in the flames of Hell and their bodies will be branded with it if they failed to donate the obligatory charity due on it.

Any wealth left behind by the deceased will be left to others to enjoy while the deceased is held accountable for collecting it. It is important to note, if a person knowingly leaves wealth to someone who is not fit to possess it and thus misuses it then the deceased may well be held accountable for this also. Conversely, if one leaves wealth behind to someone who spends it correctly then the deceased will face much regret on the Day of Judgment when they observe the great reward given to the one who spent it correctly.

The Holy Prophet Muhammad, peace and blessings be upon him, made it clear in a Hadith found in Sahih Muslim, number 7420, that in reality a person can only use their wealth in three ways. The first is the wealth which is spent on their food. The second is the wealth spent on their clothes and the final wealth is what they spend in ways pleasing to Allah, the Exalted. All other wealth is left behind for other people to enjoy while the deceased is held accountable for collecting it.

Hoarding and incorrectly spending wealth inspires one to love the material world and dislike the hereafter as they dislike leaving their much loved wealth behind, which will occur when they die. The one who dislikes the hereafter will not adequately prepare for it.

In addition, if one desires to adopt true piety then they must be ready to spend their wealth for the sake of Allah, the Exalted. Chapter 3 Alee Imran, verse 92:

*“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love...”*

In reality, wealth is a strange companion as it only benefits someone when it leaves them meaning, when it is spent in the correct way.

A person would be labelled a fool if they went on a long trip without any provisions. Similarly, the one who does not send their wealth ahead in the form of provisions for their long journey to the hereafter is also foolish.

There is no doubt that one of the greatest pains a person feels at the time of death is when they realise that they are leaving behind their hard earned wealth and journeying towards the hereafter empty handed. A muslim should avoid this outcome at all costs.

Performing righteous deeds is the only way one prepares for their grave as no other things of comfort will be found there. It is in fact the means for preparing one's eternal home in the hereafter. Therefore, this preparation should take priority over preparing for the temporal material world.

A person would be labelled a fool if they had two homes and dedicated the majority of their efforts on beautifying the home which they will spend less time in. Similarly, if a muslim dedicates more time and effort in beautifying their temporal home in this world over the eternal home of the hereafter they too are simply foolish. This is the attitude of some even though they admit and believe their stay in this world is short and for an unknown length whereas, their stay in the hereafter will be eternal.

This attitude indicates a lack of certainty of faith and it is therefore vital for anyone who shares this mentality to seek and act on Islamic knowledge in order to strengthen their certainty of faith before they reach the hereafter bereft of all good.

The one who prepares for their grave with sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience will find that their good deeds provide comfort for them whereas, the sins they accumulated will only make their stay in the dark grave worse. A muslim should therefore perform good deeds during their strength and ability before their time of weakness arrives. Each muslim should recognise the reality indicated in the main Hadith and act correctly with their possessions before they reach a time when their request to be given more time to perform righteous deeds will be denied. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come...”*

They should reflect now on their deeds so that they can sincerely repent from sins and strive harder to perform righteous deeds before a day arrives when reflecting will not benefit them. Chapter 89 Al Fajr, verse 23:



*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

Let each one ponder over those who passed away before them and their inability to perform more righteous deeds to comfort them in their moment of need. Make haste before this time arrives and prepare for the inevitable. Chapter 15 Al Hijr, verse 99:

*“And worship your Lord until there comes to you the certainty [i.e., death].”*

***“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

One must prepare for this inevitable reality before their time runs out.

Death is something which is certain to occur but the time is unknown so it therefore makes sense that a muslim who believes in the hereafter prioritises preparing for it over preparing for things which might not occur, such as marriage, children or their retirement. It is strange how many muslims have adopted the opposite mentality even though they testify that the world is temporary and uncertain whereas the hereafter is permanent and they are certain to reach it. No matter how one behaves they will be judged regarding their deeds. A muslim should not be fooled into believing that they can and will prepare for the hereafter in the future as this attitude only causes them to delay further until their death occurs and they leave this world with regrets that will not aid them.

So the important thing is not that people will die as this is unavoidable but the key is acting in such a way that one is fully prepared for it. The only way to prepare for it correctly is by acting on the teachings of Islam namely, fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. This is only possible when one prioritises preparing for the hereafter over preparing for things which might not occur.

***“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

One must prepare for this inevitable reality before their time runs out.

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment. Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

One must prepare for this inevitable reality before their time runs out.

In a Hadith found in Sahih Bukhari, number 6412, the Holy Prophet Muhammad, peace and blessings be upon him, warned that there are two blessings people often do not appreciate until they lose them namely, good health and free time.

Everything in this material can be bought, even through illegal means, except time. Once it passes it does not return. Even though this reality is not denied by anyone irrespective of their faith yet, many muslims do not appreciate and make good use of the time they have been given. Many have adopted the mentality that they will prepare for the hereafter tomorrow. But as each day passes this tomorrow keeps getting delayed until, in many cases, this tomorrow never comes. And they only realise this tomorrow when it is too late meaning, at the time of their death. Those who are fortunate enough to reach this tomorrow during their lives may inhabit the Mosques when they reach elderly age but as they have dedicated so much time and energy to the material world their bodies might be in Mosques yet, their hearts and tongues are still engrossed in the material world. This is obvious to those who regularly attend Mosques. These muslims are unlikely to learn and act on Islamic teachings because of their elderly age and their worldly mentalities.

In addition, with the passing of time, in most cases, one's responsibilities only increase such as marriage and raising children. So delaying preparing for the hereafter until one is supposedly more free is simply foolish. Islam does not teach muslims to abandon the world but it does encourage them to make correct use of their time by taking enough from the material world in order to fulfil their necessitates and responsibilities without extravagance or waste and then dedicate the rest of their efforts to preparing for the permanent hereafter. This is how one uses their time correctly. How many muslims can honestly say they dedicate the majority of their efforts to preparing for the hereafter over beautifying their temporal world?

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

One must prepare for this inevitable reality before their time runs out.

When people, irrespective of their faith, go on holiday they only pack the things they need and maybe a little extra but they try to avoid over packing. Even the amount of money they take with them they limit in respect to their stay abroad. When they arrive they often stay in a hotel which usually has the main necessities of living with a few extras. If they believe they will never return to the same destination in the future they will never buy a house as they will claim they stay is short and they will not return. They do not get a job during their holiday claiming that they stay is short so they do not need to earn more money. They do not get married nor have children claiming the holiday destination is not their homeland where they would get married and have children. Generally speaking, this is the attitude and mind-set of holiday makers.

It is strange how muslims truly believe they will depart from this world soon meaning, they stay in the world is temporary just like being on holiday, and they believe their stay in the hereafter will be permanent yet, they do not adequately prepare for it. If they truly realised the short time they have, similarly to a holiday, they would not dedicate too much effort on their homes and instead be content with a simple home just like the traveller who is content with a simple hotel. So in reality, this world is like the holiday

destination in the example yet, muslims do not treat it like one. Instead, they dedicate the majority of their efforts in beautifying their world while neglecting the eternal hereafter. It is sometimes hard to believe some muslims actually believe in the permanent hereafter when one observes the amount of effort they dedicate to the temporal world. Muslims should therefore strive in preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience while being pleased with obtaining and utilising the necessities of this world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to live in this world as travellers in a Hadith found in Sahih Bukhari, number 6416. They should not take this world as a permanent home and instead treat it like a holiday destination.



***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud].”***

In a Hadith found in Jami At Tirmidhi, number 2460, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a grave is either a garden of Paradise or a pit of Hell. This Hadith further explains that when a successful believer is placed in their grave it widens and becomes comfortable for them whereas, the grave of a sinful person becomes extremely constricted and harmful for them.

It is important to note, that in reality each person takes the garden of Paradise or pit of Hell with them when they depart this world namely, their deeds. If a muslim obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then it will ensure they prepare the deeds required to make their grave a garden of Paradise. But if they disobey Allah, the Exalted, then their sins will create the pit of Hell they will rest in until the Day of Judgment.

Therefore, muslims must act today and not delay in this preparation as the time of death is unknown and often comes suddenly. Delaying to a tomorrow one may not see is foolish and it only leads to regrets. The same way a person spends much energy and time beautifying their home in this world they must strive harder in beautifying their grave as the journey there

is inevitable and the stay there long. And if one suffers in their grave then what follows will only be worse. This has been warned in a Hadith found in Sunan Ibn Majah, number 4267.

***“No! When it [the soul] has reached the collar bones. And it is said, “Who will cure [the dying person]?” And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together.”***

The last part of these verses could also be referring to the time of death when one loses their physical strength. The first sign of this often a loss in strength of one’s physical limbs, such as their legs. Therefore, this indicates that one should use their physical strength in ways pleasing to Allah, the Exalted, before they lose it.

In a Hadith found in Jami At Tirmidhi, number 2417, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person’s feet will not move on Judgment Day until they answer five questions.

The final question will be about one's body and how they used it. A muslim must therefore use every organ of their body such as their sight and hearing in the correct way as prescribed by Islam as this is true gratitude which will lead to further blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favour]...’”*

In addition, they must use their physical strength in manners which are pleasing to Allah, the Exalted, before they reach a day when they lose it and are no longer able to perform righteous deeds. It is hoped that the one who uses their strength in the correct way will be supported by Allah, the Exalted, during their time of weakness.

Finally, a muslim must keep their physical and verbal harm away from the self and possessions of others as this is a sign of a true muslim and believer. This is confirmed in a Hadith found in Sunan An Nasai, number 4998.

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud]. To your Lord, that Day, will be the procession.”***

One must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a Muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud]. To your Lord, that Day, will be the procession.”***

One must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In a Hadith found in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people will be resurrected on Judgment Day in the same state they died on Earth.

This means that if a person dies on good they will be resurrected on good. But if they die on evil they will be raised in an evil way.

A muslim should not live in heedlessness by believing just because they have faith in Islam it guarantees they will die and therefore be raised in a good state on Judgment Day. If they persist on the disobedience of Allah, the Exalted, and then die in this state without sincerely repenting then they will be raised in an evil way. It does not take a scholar to determine what will happen to this person on Judgment Day.

From this Hadith one can understand that the way they will die will be in the same state they have lived. Meaning, if they lived in the obedience of Allah, the Exalted, by sincerely fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then they will die in a good state and therefore be raised in a good state which includes being raised with the righteous as they practically followed in their footsteps. This has been indicated in a Hadith found in Sahih Bukhari, number 3688.

A muslim should therefore not walk the path to Hell by disobeying Allah, the Exalted, and believe that they will somehow be raised with the pious and end up in Paradise.



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One must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for

them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“No! When it [the soul] has reached the collar bones. And it is said, "Who will cure [the dying person]?" And he [the dying one] is certain that it is the [time of] separation. When his legs are brought together [in a shroud]. To your Lord, that Day, will be the procession.”***

One must prepare for their Final Return by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a Muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a Muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a Muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, Muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

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