

THE CONDITION OF THE LOVERS OF
ALLAH WHEN DYING

The sincere lover [*'āshiq*] passes his entire life preparing for death; for him, death is nothing more than a bridge leading to his Beloved ﷺ. Hence, when the moment of death draws near, he is overcome with happiness, as the days of trial and tribulation have come to an end.

*I am grateful to Allah that I did not die,
Rather I have reached my Friend.*

When the moment of death draws near, the friends and relatives of the sincere *'āshiq* call for a doctor, hoping a cure may be found for his illness. However, the condition of the *'āshiq* is such that for him there is no better remedy than death.

*O my naïve friend, tell the doctor to leave my bedside,
There is no cure for the pain of love, except meeting the Beloved.*

The condition of the sincere *'āshiq* at the time of death is like that of a tired beggar who has reached the door of the Generous

One ﷺ. Soon the door will open, and the Beloved ﷺ will fill the beggar's cup with abundant bounties and blessings.

The ultimate desire of a sincere *'āshiq* is to die during prayer [*ṣalāh*] while in prostration [*sujūd*], or to die in Madinah Tayyibah, in order that his anxiety and restlessness may forever give way to peace and tranquility.

The condition of the lovers of Allah ﷺ is embodied in the following incidents:



Someone once exclaimed in front of *Shaykh* Najmuddin Kubra (rah), “Give your life! Give your life! Give your life!” He replied, “I have given my life! I have given my life! I have given my life!” Upon saying this, he passed away.



Once a sincere *'āshiq* left his home for Mecca, desiring to make *tawāf* of the Sacred Ka’bah. A strange condition overcame him when his gaze fell upon the Sacred Ka’bah and he passed away upon reciting the following couplet:

*When you reach the lane of the Beloved,
Surrender your restless life,
Lest you may never again reach there to fulfill your desire.*



The hadith scholar [*muhaddith*] Abu Dhur’a (rah) had memorized 100,000 hadiths. He could recite them from memory as easily as an ordinary person could recite *Surah Al-Ikhlās*.²⁴ Once, while teaching hadith to his students, he narrated the hadith that begins, “He, whose final speech is “*Lā ilāha illa’Llāh* [*There is no*

²⁴ *Surah Al-Ikhlās* is a short chapter of the Glorious Quran, chapter 112, which is easily memorized.

god except Allah]...” and then passed away. It was as if he was practically demonstrating the remainder of the hadith...that such a person will enter Heaven [jannab].



Khwaja Fariduddin Attar (rah) was once sitting in his shop when a *faqīr* entered and began to stare at the glass bottles lining the walls. Khwaja Fariduddin (rah) asked him, “What is the matter?” He replied, “I was just wondering how your soul will leave your body when it is trapped in so many bottles?” Khwaja Fariduddin replied, “My soul will leave my body the same way your soul will leave your body!” When the *faqīr* heard this, he immediately lay down on the floor, draped his shawl over himself, and said, “My soul will leave like this: *Lā ilāha illa’Llāh Muhammad ur-Rasūlu’Llāh.*”²⁵ When Khwaja Fariduddin drew close and gently shook him, he realized that the *faqīr* had indeed surrendered his life to his Lord. This incident had a deep impact on him and his life completely changed. He then became the famous *Hadrat* Khwaja Fariduddin Attar (rah), author of the book, “Memoirs of the *Awliyā.*”



Once, Siri Saqati (rah) and some *faqīrs* were gathered performing *dhikr*, when a sincere *‘āshiq* came and asked, “Is there any place here where a person may die?” *Hadrat* was surprised upon hearing his question, yet indicated a nearby well and *masjid* and said, “Over there is a place.” The person went to the well, performed ablution [*wudū*], performed two cycles [*rak‘ab*] of *salāh*,

²⁵ *Lā ilāha illa’Llāh Muhammad ur-Rasūlu’Llāh* literally means, “There is no god except Allah, and Muhammad is the Messenger of Allah.” It is a sign of acceptance from Allah ﷻ when a person passes away while reciting this *kalimah*.

and lay down. When the time for the next prayer arrived, people began to enter the *masjid*. Someone tried to awaken him for prayer, but discovered that Allah ﷻ had taken his soul.



When Mumshad Dinwari (rah) was on his deathbed, someone prayed, “O Allah ﷻ, grant Mumshad the bounties of Heaven [*jannah*].” Mumshad looked at him shockingly and said, “Every night for the past twenty years, Heaven was presented in all its beauty before me in my dreams, but not even for one moment did I divert my attention from Allah ﷻ and look in its direction.”



When *Shaykh* Ibn Faridh (rah) was about to pass away, *jannah* was presented before him, yet he yearned only for the vision of his Lord, reciting:

إن كان منزلة في الحب عندكم
ما قد رأيت فقد ضيعت أيامي

*If in Your esteem, the rank of love I attained
Has but this worth that I see now before me,
Then, indeed, have I wasted the days of my life.*



A *shaykh* was in his dying moments and his mother was sitting beside him. His young daughter came to him, hoping that her father would talk and play with her. He remained lying quiet with his eyes closed, immersed in remembrance [*dhikr*] and reflection [*fikr*]. The daughter became upset and told her grandmother, “I am not going to talk to father.” The grandmother said to her son, “Your little daughter is upset with you. Why don’t you say something and appease her.” He opened his eyes and asked, “What daughter? Whose daughter? It is my Beloved ﷻ that I

have appeased, *Lā ilāha illa'Llāh Muḥammad ur-Rasūlu'Llāh.*" As he said this, he passed away.



A Companion رضي الله عنه was struck by a sword in battle and said, "I swear by the Lord of the Ka'bah, I have triumphed." As he said this, he was martyred.

*Life was surrendered to Him who had given it in the first place,
The truth is that the right due to Him remained unfulfilled.*



A young man passed away while immersed in *murāqabah* [spiritual reflection].



Near the time of his death, a *shaykh* recited,

يَا أَيُّهَا قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

If only my people were to know that my Lord has forgiven me, and made me among the honored ones. (36:26-27)



When dying, another *shaykh* recited,

لِمَثَلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

Those who endeavor should strive for the like of this. (37:61)



The humble writer of these words once had a close friend who was pious, humble, and feared Allah ﷻ. He often performed *Hajj* and *'Umrah*. Whenever the name of Allah ﷻ was mentioned before him, tears would flow profusely from his eyes.

He was approximately eighty years old. During the month of Ramadan, while he was in spiritual retreat [*i'tikāf*] in the *Masjid* of the blessed Prophet ﷺ offering the late afternoon [*ʿAsr*] prayer in the *Riyadh al-Jannah*,²⁶ he passed away in prostration [*sajdah*], departing to meet his Lord. Thus, in one moment, he was graced with many blessings: dying in Madinah Tayyibah; dying in the *Masjid* of the blessed Prophet ﷺ; dying in *Riyadh al-Jannah*; dying with ablution [*wudu*]; dying during prayer; dying in prostration; dying while fasting; dying while in spiritual retreat [*i'tikāf*]; having his funeral prayer read in the *Masjid* of the blessed Prophet ﷺ; and being buried in *Jannah al-Baqi*.²⁷

ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

This is the grace of Allah, He bestows it upon whom He wishes. Verily, Allah is the Most Gracious. (57:21)



When *Shaykh* Khwaja Moinuddin Chishti Ajmeri (rah) passed away, people saw the following written on his forehead:

هذا حبيب الله مات في حب الله

This is Allah's beloved, who passed away in love with Allah.

²⁶ *Riyadh al-Jannah* is the portion of the *Masjid* of Prophet Muhammad ﷺ that will be a part of Heaven in the Hereafter.

²⁷ *Jannah al-Baqi* is the graveyard located in Madinah where many Companions [*Sahabah*], Successors [*Tabi'in*], and righteous believers [*salihin*] are buried.