

# Death

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Yaa IbaadAllaah, take heed of what Allaah says in the Qur'aan:

**"Everyone is going to taste death, and We shall make a trial of you with evil and good, and to Us you will be returned." (21:35)**

Indeed, Allaah's promise will be fulfilled. The Death is something so inevitable, yet so very often forgotten.

Each day that passes, each day we breathe, each day we go about our lives, sinning or doing good, is but a day closer to our end, closer to our return to our Creator - Allaah the All-Mighty. Many of us, have at some point in our lives, lost a close relative or a close friend. True, we shed tears, we show remorse and we show sadness - but I ask you yaa IbaadAllaah, what did you learn?, how did you reflect it upon you own self ???

Allaah says in the Qur'aan

**"Then why do you not [intervene] when [the soul of a dying person] reaches the throat?" (56:83)**

**"And you at the moment are looking on." (56:84)**

**"But We [i.e. Our Angels that take the soul] are nearer to him than you, but you see not." (56:85)**

Perhaps you think that death is yet a distance from you and you will not taste it until at a later age, or perhaps when you think that you are better prepared for it's coming....and indeed this way of thinking arises only from falsehood!

It was once said "The night and the day are like two treasure-chests. So be careful of what you do in them."

Mujaahid (d.104H) said, **"Not a day passes which does not say 'O son of Adam, I have come to you today and I will never come to you again, So be careful of what you do during my stay!'"**

When the day has passed, it is folded up and sealed, never to be re-opened by anyone until Allaah re-opens it on the Day of Judgement!

There is a poem that goes :

"Life is nothing other than a road,  
that leads to the Garden,  
or to the Fire.  
Its night's are a man's workshop,  
And its days are his market place,  
So time is surely the servants capital."

Many a times are we told off about the death in the light of the Qur'aan and Sunnah.

**"It is Allaah who takes away the souls at the time of their death, and [the souls] of those that do not die during their sleep. He retains those souls for**

**which He has ordained death, whereas He releases the rest for an appointed term. Verily, in this are signs for a people who think deeply." (39:42)**

See you not then, that Allaah has already decreed the time of your death, be you going about your daily business or be you asleep - your time has been written and your soul will be taken out accordingly to your deeds.

Look to what the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said about those who disbelieved in Allaah ...

*"The Angel of death says... 'O you foul soul, come out to the anger and wrath of your Lord'. The soul inside the disbeliever's body is overcome by terrible fear [and does not want to deliver itself up], whereupon the Angel of death violently pulls it out like multi-pronged skewers being yanked out of wet wool - tearing with them the arteries and nerves." (Hadith Saheeh)*

But for those who believed in Allaah, then ...

*"The angel of death comes to the dying believer, sits at his head and says 'O you good soul, come out and receive your Lord's forgiveness and pleasure'. Then the soul flows out effortlessly, just as water flows from the mouth of a water skin." (Hadith Saheeh)*

Ya IbaadAllaah, these are but only a few reminders from the Qur'aan and Sunnah. Indeed our time of leaving the Dunya is but closer than we think. But are we prepared for its coming?, have we truly been dutiful to Allaah's commands in this life? Have our hearts become so hard that we shed no tears out of fear of meeting with our Lord? What will you do? What will you say? After death has come unto you? - Indeed those who did wrong in this life, will surely wish they could come back to this life and to have another chance to do good, and by this time, it will be too late ...

And Allaah gives us a clear warning in the Qur'aan ...

**"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent' Nor of those who die while they are disbeliever's. For them we have prepared a painful torment." (4:18)**

It is reported that al-Bara 'bin 'Azib said: *"We went out with the Prophet sallallaahu 'alayhi wa sallam in order to participate in the funeral rites of a man from the Ansar. We arrived at the grave, but the inner chamber had not been prepared yet; so Allaah's Messenger sallallaahu 'alayhi wa sallam sat down facing the direction of the Qiblah, and we sat around him so attentively that it was as if birds were sitting upon our heads. He had a stick in his hand with which he sketched upon the ground. Then he began looking alternately to the heavens and to the earth, raising his gaze and then lowering it. Finally, he said two or three times, 'Seek refuge in Allaah from the torment of the grave.' Then he said, 'O Allaah, verily I seek refuge in You from the torment of the grave.' He repeated it three times, then he elaborated,*

*'Verily, when the believing servant is leaving this world and entering the next, angels from the heavens descend to him - their faces white with brightness like the sun and carrying with them burial sheets and scents from Paradise. They sit before him at a distance as far as the eye can see. Then the Angel of Death (upon whom be peace) comes to the person, sits at his head and says, "O good soul [and in another narration "O confident soul"], come out to your Lord's forgiveness and pleasure. "' [The Prophet sallallaahu 'alayhi wa sallam continued],*

*'There upon the soul flows out of the body like water flowing from the mouth of a water skin, and all of the angels between the skies and the earth supplicate for Allaah's blessing upon him. The doors of the heavens are opened for him, and the keepers of these doors [i.e., the angels all plead with Allaah that this soul might pass in front of them as it is being carried upward. The Angel of Death*

*barely receives the soul in his hands, whereupon the other angels take it from him and wrap it with fragrant winding sheets. This is what is meant by Allaah's saying,*

**"Our messengers [i.e., angels] seize his soul, and they do not fall short of their duty."**

Then the Prophet sallallaahu 'alayhi wa sallam said, *"There exudes from the soul a scent like the most beautiful fragrance of musk that one could find on the face of the earth. The angels ascend with the soul never passing a host of angels without hearing them ask, "Who is this wonderful soul?" They reply, "So and so, the son of so and so," addressing him with the best names he was known by during his earthly life.*

*Upon reaching the first heaven, the angels request that it be opened for the soul - which is granted. The soul is then accompanied by the angels of each heaven until it reaches the one above it and finally arrives at the seventh heaven. Then Allaah, the Mighty and Majestic, says [to the angels], "Place the record of My servant in 'illiyun."*

**"And what will explain to you what 'illiyun' is? [it is] a written record, witnessed by those brought near to their Lord." (83:19-21)**

The person's record is then placed in 'illiyun, whereupon a command is heard: "Return him to the earth, for verily I have promised mankind that having created them from the earth, I will return them to it. And I will make them come out of it, yet another time. " Then the soul is returned to the earth back into its body. Verily, the deceased hears the shuffling feet of his companions who attended his burial as they tam away and leave his grave.

Thereupon, two angels, severe in interrogation come to him, and sitting him up, they begin to ask him questions. They say, "Who is your Lord?" He replies, 'Allaah is my Lord. " They continue, "What is your religion?" He answers, 'Islam is my religion " They proceed with the questioning, saying, "Who is this man that has been sent to you?" He responds, 'He is the Messenger of Allaah *sallallaahu 'alayhi wa sallam.*" Finally, they ask him about his deeds, to which he replies, 'I read Allaah's Book and believed in it.'" (In another narration the Prophet sallallaahu 'alayhi wa sallam indicated that the angels ask, "Who is your Lord, what is your religion and who is your prophet?" [Allaah's Messenger *sallallaahu 'alayhi wa sallam* explained that] this was the believer's last test, and it is what is meant when Allaah says,

**"Allaah strengthens those who believe with a firm testimony in this worldly life and in the Hereafter."**

The deceased answers, "Allaah is my Lord, Islam is my religion, and my prophet is Muhammad."

[The Prophet sallallaahu 'alayhi wa sallam then indicated, 'Upon the believer's answer to these questions], a voice is heard in the heavens, saying, "My servant has told the truth, so clothe him in the clothing of Paradise, spread for him the furnishings of Paradise, and open for him a window with a view of Paradise." Thereupon, he is engulfed by a breeze of fresh air and fragrance, while the expanse of his grave is extended before him as far as the eye can see.

There appears before him a man with a wonderful face and beautiful clothing, emitting a splendid fragrance. He says to the soul, "Rejoice at the news which will gladden you! Rejoice at Allaah's pleasure and His Paradise, whose joys and delights never end. This is the day which you were promised."

The deceased says to him, "And who are you, for your face bears glad tidings.?! " The figure answers, "I represent your good deeds; by Allaah, I've always known you to be quick in obedience to Allaah and slow to His disobedience. So may Allaah award you with good."

Then a door to Paradise is opened, and a door to the Fire is opened, whereupon his said to him

[regarding the Hell fire], "This would have been your final abode had you disobeyed Allaah; however, it has been exchanged for this other abode [i.e., Paradise]. " When the soul sees what is in Paradise, he cries, "My Lord, hasten the arrival of the Hour [i.e., the Resurrection] so that I may be joined with my family and wealth." There upon it is said to him, "Rest in tranquillity. "

But how many of us can call ourselves true believers? Such that we would be good enough to receive such a reward?

Allaah's Messenger *sallallaahu 'alayhi wa sallam* continued, 'When the disbelieving servant and in another narration "sinful servant" is about to leave this world and enter the next, angels, powerful and severe, descend to him from the heavens - their faces black and carrying with them coarse strips of cloth from Hell. They sit before him at a distance as far as the eye can see.

Then the Angel of Death arrives, and sitting at the head of the disbeliever, he says, "O you foul soul, come out to the anger and wrath of your Lord." The soul inside the disbeliever's body is overcome by tenable fear [and does not want to deliver itself up], whereupon the Angel of Death violently pulls it out like multi-pronged skewers being yanked out of wet wool - tearing with them the arteries and nerves.

Upon this, the soul is cursed by every angel between the earth and the heavens and by those inside the heavens. Then the doors of the heavens are closed to him, and every single guard at these doors begs Allaah that this soul not be carried up in front of him.

'The Prophet *sallallaahu 'alayhi wa sallam* continued, 'The Angel of Death barely receives the soul in his hands, whereupon the other angels grasp it from him and wrap it up in coarse cloth. There emits from it the foulest odour that could be found on the face of the earth. They ascend with it, never passing a host of angels without being asked, "Who is this ugly soul?" They reply, "So and so, the son of so and so, " using the worst names by which he was known in this world.

When they arrive at the lowest heaven, they request that it be opened for this soul, but the request is denied. ' At this point Allaah 's Messenger *sallallaahu 'alayhi wa sallam* recited the verse:

**"The gates of the heavens will not be opened for them, nor will they enter the Garden of Paradise until a camel goes through the eye of a needle."**

After that, he continued, 'Then Allaah, the Mighty and Majestic, says [to the angels], "Place his record in sijjeen [a book which contains all of the deeds of the devils and the disbeliever's]- in the lowest earth Return My servant to the earth, for verily I have promised mankind that having created them from the earth, I will return them to it. And I will make them come out of it, yet another time."

Upon this command, the deceased [disbeliever's] soul is thrown down from the sky until it lands in its body. ' The Prophet *sallallaahu 'alayhi wa sallam* then recited the verse:

**"And whoever ascribes partners with Allaah, it is as though he had fallen from the sky, such that birds snatch him up or the wind throws him to a remote place."**

Then he commented, 'Verily [when the soul is returned to its body], the deceased hears the sound of his companions' footsteps as they tam away from his grave.' [The Prophet *sallallaahu 'alayhi wa sallam* resumed his explanation, saying "Then two angels, severe in interrogation come to him, and sitting him up, they begin to question him, who is your Lord? He replies, 'Hah! Hah! (an expression describing a state of surprise, shock and pain) I don't know. " They continue by asking him, "What is your religion?" He answers, 'Hah! Hah! I don t know. ' so they ask, "Then what do you say about this man who was sent to you?" [The disbeliever does not appear to understand who they are referring to, so it is said] 'Muhammad. " Again he states, 'Hah! Hah! I don t know. I only heard people talking about him." Then it is said, "You did not know! And you did not read!"

There upon a voice from the heavens is heard, 'He has lied! So spread out for him a place from the Fire and open for him a window to the Fire.'

The searing hot winds of Hell engulf him while his grave closes in upon him, crushing him until his ribcage is broken by the force - causing the ribs of one side to intertwine with the ribs of the other. Then there appears to him a person with an ugly face and ugly clothing and exuding a foul odour, who says, "Tidings of evil to you, for this is the day which you were promised!" The deceased says to him, 'And you, too; may Allaah give you evil tidings! Who are you, for yours is a face which portends evil.'

The person rejoins, 'I represent your wicked deeds. By Allaah, I have always known you to be slow in obedience to Allaah and quick in disobedience to Him. May Allaah reward you with evil!'

Then one who is deaf, dumb and blind and is carrying an iron rod is sent to the deceased. If he were to strike a mountain with it, the mountain would disintegrate into rubble. He strikes the deceased with a blow, which turns him into dust. Allaah returns the deceased to his original form, whereupon he is struck a second time. This causes him to shriek with such violence that it is heard by all of creation except mankind and jinn.

Then a door to the Fire is opened, and beddings of the Fire are spread for him, whereupon he cries, "Lord, do not establish the Hour! "

# Four Actions Towards Taqwaa

Notes from Hilyatul Awliya wa Tabaqat al Asfiya and Secondary References from Ibn al-Qayyim.

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**"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al Muttaqoon." (Surah al Imraan: 133)**

## 1. BRINGING THE SELF TO ACCOUNT FOR HIS DEEDS

Allah subhana wa ta'ala says in the Qur'an:

**"O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do." (Surah al Hashr :18)**

When a Muslim takes account of his own deeds he is able to realize his mistakes and correct them. Those who do not engage in accounting their own deeds, only condemn themselves in front of Allah subhana wa ta'ala. Allah aza wa jal said in the Qur'an:

**"So, by your Lord (O Muhammad) We shall certainly call all of them to account. For all that they used to do." (Surah al Hijr:92-93)**

Ibn Qayyim rahimuh Allah said "Condemning oneself is a practice of the truthful. A servant draws closer to Allah in a moment (when he condemns himself) much more than he would do so through actions."

When a Muslim takes account of his actions, he is able to realize the right of Allah over him. Ibn Qayyim also said "A benefit of understanding Allah's right over the servant is that it breeds condemnation of oneself and delivers one from showing off and vanity. It also opens the door of humbleness in front of Allah and closes the doors of conceit. It allows one to realize that salvation is only through Allah's grace and mercy. It is Allah's right that He should be obeyed and not disobeyed: that He should be remembered and not forgotten and that He should be appreciated and not unappreciated. Whoever thinks over these things will know with certainty that he cannot fulfill these conditions and, thus, has to resort to Allah's mercy. Such a person will be convinced that he cannot rely on his actions, lest he be destroyed. Many people think about their rights over Allah and do not about His rights over them. This is how there are detached from Allah and deprived of the desire to meet Him. This is the epitome of ignorance of their Lord and of themselves." (Ighathatul lahfaa 1/99-101; secondary reference)

A'isha radi Allahu anha was once asked about the verse,

**"Then We gave the Book the Qur'an) for inheritance to such of Our slaves whom We chose (the followers of Muhammad) Then of them are some who wrong their ownelves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an), that is indeed a great grace." (Surah Fatir:32)**

She answered "My son! They are in Paradise. Those who raced towards good deeds are those who lived during the time of Rasulullah sallallahu alayhi wa sallam who testified to their sustenance and Paradise. As for those who were moderate, they followed him among his companions and caught up with him. And as for those who wronged themselves are concerned., they are people like me and you."

Abu Darda radi Allahu anhu said "No one can achieve complete understanding of Islam until he condemns people for the sake of Allah and then returns home and condemns himself even more."

Imam Ahmed rahimu Allah related from Wahab ibn Munabbah rahimu Allah "It is written from the family of Dawood alayhi salam "An intelligent person should not be distracted on four occasions; when he is supplicating to his Lord, when he is auditing himself, when he is being informed by his friends about his shortcomings, and when he is alone with himself."

Omar radi Allahu anhu said "Take account of yourselves before you are taken to account [by someone else], weigh your deeds before they are weighed [by someone else]."

Hasan al Basri rahimahu Allah said about the verse **"No. I do swear by the criticizing self..."** (Surah Qiyamah:2) : A believer will always be critical of himself in his food, his drink and his speech. A sinner will not criticize himself." He also said "A believer is a guardian over himself: he accounts himself for Allah. Those who take account of themselves in this world will be audited lightly in the Hereafter. Those who take this issue lightly will find their auditing very difficult."

## 2. DISCIPLINING ONE'S SELF FOR ITS SHORTCOMINGS

We are not made perfect by Allah subhana wa ta'ala and we inevitably have our shortcomings. The pious predecessors differed with us in that they were harsh on themselves when it came to their shortcomings because they knew that obedience can be very difficult.

In the Qur'an we are told that (Iblis) said:

**"Because you have sent me astray, surely I will sit in wait against them (human beings) on Your straight path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones."** (7:12-17)

The pious predecessors were always fully aware of this and did everything to their capability to take their souls into account for its shortcomings, all out fear, love and hope in Allah subhana wa ta'ala.

Tameem Dari radi Allahu anhu failed to wake up for Tahajjud one night and he stayed awake at nights in prayer the whole of the next year. Talhah radi Allahu anhu became preoccupied with a bird on his wall on his orchard while he prayed and he donated the wall as redemption for that shortcoming. Imam Muhammad ibn Sireen narrated that Abu Hurairah radi Allahu anhu said "Sometimes I fell unconscious in between the mimbar of rasulullah sallallahu alayhi wa sallam and the chamber of A'isha. People would say "Maybe he is mad!" However, Allah knows best that I am not mad, but my hunger made me fall." Omar radi Allahu anhu gave a piece of land when he missed 'Asr prayers in a group, and ibn Omar used to stay awake the whole night if he missed a group prayer and then he would

free two slaves.

Allah said in the Qur'an **"And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."** (Surah al Zumar:73)

### 3. BRINGING THE SELF TO DO ACTIONS OF OBEDIENCE

When a Muslim knows the value of the Hereafter, making an effort to have a pleasant abode is no longer difficult. This is why the pious predecessors acted upon the Qur'an and Sunnah. Abu Bakr Siddiq radi Allahu anhu said "Whoever enters his grave without any provisions is like the one who mounts the sea without a ship."

Bringing the self to do actions of obedience to Allah has a great deal to do with being content by Allah's subhana wa ta'ala decree. This state can only be attained by those who seek to have great knowledge and love. And so, by this it is possible to find pleasure in whatever they have been given by Allah whether it is a trial or a tribulation, **JUST BECAUSE**, it comes from Allah subhana wa ta'ala.

Allah said in the Qur'an **"Whoever acts righteously, whether male or female, and is a believer, We will surely give him life with a good life, and We will surely give them their reward in accordance with the best of what they used to do..."** (16:97)

Ahmad bin Bindar narrated that Abu Hurairah cried during his last illness, and when asked about it he said "Surely I am not crying being attached to your world, but rather for the long journey awaiting me, and the little provisions I have prepared for it. This morning, I am descending upon either paradise, or hell, and I have no idea towards which of the two I will be taken!"

Narrated Muawiya: I heard the Prophet saying, *"A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."* (Sahih Bukhari: Volume 4, Book 56, Number 835)

Abdu Rahman ibn Abdullah bin Mas'ud narrated that someone asked his father "O Abu Abdu Rahman, teach me a few words that are all-encompassing and beneficial, so that I will need no further elaboration!" Ibn Mas'ud said "Worship Allah and associate nothing with Him. Live by the dictates of the Qur'an and pursue its guidance. Accept the truth and justice even if they come from a stranger you do not recognize, or even from someone you disregard as despicable, and refute falsehood even if it comes from a sibling you love."

Yahya ibn Mu'adh rahimullah said "Congratulations to those who leave the world before it deserts them; to those who build their graves before they enter them; and to those who please their Lord before they meet Him."

Thus we should try to bring ourselves to the very best of our abilities to do actions of obedience to Allah subhana wa ta'ala.

In Sahih Muslim it has been related that on the authority of A'isha radi Allahu anha that rasulullah sallallahu alayhi wa sallam said *"Everyone of the children of Adam has been*

*created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, and declares Allah to be one, Glorifies Allah, and seeks forgiveness from Allah, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids what is evil, to the number of those three hundred and sixty, will walk that having removed himself from hell."*

Abu Dharr radi Allahu anhu reported "Some of the people from among the companions of Rasulallah sallallahu alayhi wa sallam said to him: "O rasulallah the rich have taken away all the reward. They observe prayer as we do; they keep the fasts as we keep, and they give sadaqa out of their surplus riches. Upon this rasulallah sallallahu alayhi wa sallam said *"Has Allah not prescribed for you by following which you can also do sadaqa? In every declaration of the glorification of Allah there is sadaqa, and every takbir there is sadaqa and ever declaration that He is One is a sadaqa, and enjoining of good is a sadaqa, and forbidding of that which is evil is a sadaqa, and in man's sexual intercourse with his wife there is sadaqa."* The companions said "Rasulallah is there reward for him who satisfies his sexual passion among us?" He said *"Tell me if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward."* (Muslim)

Abu Dharr radi Allahu anhu asked rasulallah sallallahu alayhi wa sallam "Which action is best?" Rasulallah sallallahu alayhi wa sallam said *"Faith in Allah and Jihad in the way of Allah."* He asked "Which neck is best for emancipation?" Rasulallah sallallahu alayhi wa sallam said *"That which is dearest of them in price and most valuable of them near its masters."* He asked "If I cannot do it?" Rasulallah sallallahu alayhi wa sallam said *"You shall help a laborer or work for one who is disabled."* He asked "If I cannot do it?" Rasulallah sallallahu alayhi wa sallam said *"You shall call the people from wrong doing, because it is charity which you bestow upon yourself."* (Agreed upon/Riyadhus saleheen)

Allah subhana wa ta'ala said in the Qur'an **"If anyone does a righteous deed, it is for his own soul."** (45:15) And, He has promised us in the Qur'an **"And whoso does good an atom's weight will see it then."** (99:7)

#### 4. SEEKING THE COMPANY AND KNOWLEDGE OF THE PIOUS

Unnecessary company is a disease that causes much harm. The wrong kind of companionships often afford one to be deprived of Allah's blessings. Companionship in this life should be beneficial for one's akhirah. Ibn Qayyim rahimu Allah cites four different kinds of companionships:

- a) People whose company is like food. It is indispensable, night or day. Once we have taken our need from this company we can leave it until we need it again. These are people with knowledge of Allah, who are pious, who wish well for Allah, His prophet and His servants. Associating with them is an achievement in itself.
- b) People whose company is like a medicine. Their company is only needed when a disease sets in. When you are healthy you have no need for them, but mixing with them is sometimes necessary such as livelihood, business and consultation. Once what you need has been fulfilled, mixing with them should be avoided.
- c) People whose company is harmful. Mixing with these people is like a disease, in all its variety and degrees. You will never benefit from them in this life or in the next life if you have them for company. You will lose either one or both of your deen and your livelihood because of them. If their companionship has taken hold of you and is established then it

becomes fatal.

Among such people are those who neither speak any good that might benefit you, nor listen closely to you so that they might benefit from you. They do not know their souls. Their words are like lashes, while all the while they are full of admiration for and delight in their own words. They cause distress to their company, while believe they are the center of attraction. Mixing with such a person will inevitably come to an end and is destined to be doomed. In such cases a person should just hold on to good behavior, only presenting such company with his outward appearance, until Allah subhana wa ta'ala offers him a way out of this company and out of its afflictions.

d) People whose company is evil in itself. This is like taking poison, its victim either finds an antidote for it or dies. Many belong to this category. They are people of shirk and misguidance who abandon the Sunnah and bring their personal beliefs as the truth. A Muslim should not sit in their company nor mix with them. The result of which will be a death of the heart.

With these kinds of companionships, we need to be more aware of what we choose to surround ourselves with. In addition, Hasan al Basri said "The heart becomes corrupt in six ways: committing sins in the hope of repenting, seeking knowledge and not applying it, practice without ikhlas (sincerity), eating the sustenance of Allah without appreciating Him, not being please with Allah's decree and burying the dead without learning from them."

Thus, in our effort to have increased taqwa we must surround ourselves with company who only seek to please Allah subhana wa ta'ala in speech and in actions. We must also take time to acquire knowledge from the pious of the past and of the present. And finally, we likewise must make an effort to keep company of those who are hungry for knowledge about Allah subhana wa ta'ala and Rasulullah sallallahu alayhi wa sallam.