

## Wishing for death

Translated by Rasheed ibn Estes Barbee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Explained by Shaykh Saalih al-Fawzaan (حفظه الله)<sup>1</sup>:

Narrated from Anas, (رضي الله عنه)<sup>2</sup>, he said: The Messenger of Allaah, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>3</sup> said: **Let none of you wish for death due to harm that has befallen him. And if it is a must that he wish for it then let him say: O Allaah give me life as long as life is better for me, and take my soul when death is better for me.**<sup>4</sup>

Explanation: (Let none of you wish) this is a prohibition, a prohibition emphasised from the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Thus wishing is to seek, meaning let none of you seek death (due to harm) meaning due to harm that befalls him; a harm in his body such as sickness and the like, or a harm in his wealth, or in his family. Thus whoever is afflicted with harm in his wealth, or his family, or his person, it is upon him to be patient and seek the reward. And it is not permissible for him to wish for death because his life is better for him.

If he has righteous actions then he can increase (do more good deeds). And if he does not have righteous actions then it is hoped that he will repent, it is hoped that he will repent. Thus his life is better for him. This is as it relates to the believer. As for the disbeliever—and with Allaah refuge is sought—then his life is detrimental to him.

إِنَّمَا نُؤْمِلِي لَهُمْ لِيَزْدَادُوا إِثْمًا

[We postpone the punishment only so that they may increase in sinfulness.]<sup>5</sup>

As for the believer if he is a sinner or an evil doer his life is better for him because it is hoped that he will repent thus meeting Allaah (سبحانه)<sup>6</sup> while he has repented. This is because his belief in Allaah will drive him to repentance.

<sup>1</sup> (حفظه الله) May Allaah the Most High preserve him

<sup>2</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

<sup>3</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>4</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>5</sup> سورة آل عمران - Soorah Ale Imraan [3:178]

<sup>6</sup> (سبحانه) (Subhanahu) The Exalted

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Thus this hadeeth contains a prohibition from wishing for death, so it is hated, or it is haraam, if it is due to harm that has befallen the person.

**Firstly:** This is because this negates patience, wishing for death negates patience. And the Muslim is requested to be patient upon that which he is tested with.

**Secondly:** It prevents his life which is better for him. If he performs righteous actions then he can increase and do more and if he does evil then it is hoped that he will repent. And because he does not know what is after death. It is possible that what is after death—and with Allaah refuge is taken—will be more severe than the harm he is experiencing. Thus he does not know what he will encounter. This is as it relates to the person wishing for death due worldly affairs.

As for the person who wishes for death due to the religion, he wishes for death in an effort to safeguard his religion; if it is during the times of trials and tribulations and he fears for his religion then there is no harm in wishing for death. This is based upon the supplication of the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): **(And if You want to put Your slaves to trial and tests, then take my soul unto You without putting me to trial.)**

And Mary, (رَضِيَ اللهُ عَنْهَا)<sup>7</sup>, wished for death when she feared the trial and tribulation.

يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

**[She said: "Would that I had died before this, and had been forgotten and out of sight!"]<sup>8</sup>**

This was because she feared the fitnah upon her people, that they would speak and accuse her. And that which she feared occurred. Thus if death is wished for due to the religion; and in order to be safe from fitnah then this is permissible.

But if death is wished for due to a worldly calamity then this is not permissible, rather it is upon the Muslim to be patient and seek the reward, and repent to Allaah (سبحانه).

(And if it is a must) meaning there is no other way except to wish for death, meaning this person has to wish for death, then let him entrust the affair to Allaah. Thus he will say: O Allaah give me life as long as life is better for me, and take my soul when death is better for me. Therefore he returns the affair to Allaah (سبحانه) to choose for him that which is good and blessed, be it death or life.

Thus this hadeeth explains a number of affairs.

**The first affair:** The prohibition of wishing for death due to harm or calamity in worldly affairs.

<sup>7</sup> (رَضِيَ اللهُ عَنْهَا) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

<sup>8</sup> سورة مريم - Soorah Maryam [19:23]

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**Secondly:** This hadeeth explains the concept of wishing for death for the sake of the religion and fearing from the fitnah in the religion; this is permissible. This is based upon his statement: **(due to harm that has befallen him)** The statement “**due to harm**” explains that if he wishes for death for a reason other than harm, he wishes for death fearing for his religion; this is permissible.

**Thirdly:** This hadeeth entrust the affair to Allaah (سبحانه), so he says: **(give me life as long as life is better for me, and take my soul when death is better for me)** so he supplicates with this dua rather than wishing for death, he supplicates with this dua.