

نُقِلَ مَوْجِرًا عَنْ طَيْبٍ فِي أَحَدِ الْمَسْتَشْفِيَّاتِ فِي الْمَمَائِيَّاتِ، وَهُوَ أَخْصَائِي فِي وَحْدَةِ الْعِيَاةِ الْمَرْكُزَةِ، أَنْ تَقْرِيًا جَمِيعَ الَّذِينَ تُوَفُّوا هُنَاكَ كَانُوا قَبْلَ وَقَاتِهِمْ بِلَحْظَاتِ يَرُونَ ظُهُورَ كَاتِبِ مُبْرِقٍ بِالنُّورِ، سَيَقْبَلُهُمْ بِحُجَّةٍ وَطَمَآنِينَةٍ وَأَمَّا الَّذِينَ تَوَقَّفَتْ قُلُوبُهُمْ لِدَقَائِقِ ثُمَّ أَعِيدُوا إِلَى الْحَيَاةِ، فَقَدْ مَرُّوا بِمَا يَعْرِفُ بِ«تَجْرِبَةِ الْإِقْتِرَابِ مِنَ الْمَوْتِ»، وَاسْتَطَاعُوا بَعْدَ ذَلِكَ أَنْ يَرَوْا تَفَاصِيلَ أَدَقِّ عَمَّا شَاهَدُوهُ وَفِي أَحَدِي صَحْبِ سَيِّدِنَا الشَّيْخِ نَاطِمِ الْحَقَّانِيِّ رَحِمَهُ اللَّهُ، ذَكَرَ أَنَّ الْمُؤْمِنَ إِذَا اسْتَقْبَلَ فِي قَبْرِهِ وَرَأَى عِنْدَهُ شَخِصًا لَمْ يَعْرِفْهُ، يَتَعَجَّبُ وَيَقُولُ: «مَنْ أَنْتَ؟ فَوَاللَّهِ مَا عَرَفْتُكَ قَطُّ، وَلَا!» «رَأَيْتَكَ مِنْ قَبْلِ» فَيَرَى رَجُلًا حَسَنَ الْوَجْهِ، جَمِيلَ اللَّبَاسِ، طَيِّبَ الرَّائِحَةِ، فَيَقُولُ لَهُ: «أَمَّا عَرَفْتَنِي؟ لَقَدْ كُنْتُ مَلَاذِمًا لَكَ» «دَائِمًا، أَنَا أَعْمَالُكَ الصَّالِحَةِ» «وَأَمَّا الْكَافِرُ فَيُظْهِرُ لَهُ رَجُلٌ قَبِيحَ الْوَجْهِ، قَبِيحَ اللَّبَاسِ، مُتَبِّئَ الرَّائِحَةِ، فَيَقُولُ: «أَنَا أَعْمَالُكَ السَّيِّئَةِ» وَهَذَا الْمَعْنَى وَارِدٌ فِي أَحَادِيثَ، مِنْهَا مَا (رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ) وَقَدْ قَالَ اللَّهُ تَعَالَى فِي سُورَةِ قِي: ﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ﴾ [ق: ٢٣] وَقَالَ سُبْحَانَهُ وَتَعَالَى مُجَدِّدًا: ﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ﴾ ﴿بَشِيرًا فَهُوَ لَهُ قَرِينٌ﴾ [الزَّخْرَفُ: ٣٦] وَفِي الْيَوْمِ الْآخِرِ سَيَقِفُ الْإِنْسَانُ أَمَامَ قَرِينِهِ، وَسَيَدْرِكُ حَقِيقَةَ مَا صَاحِبٍ وَمَا صَاحِبَةٍ فِي هَذِهِ الدُّنْيَا، وَسَيَتَّجِسِدُ لَهُ أَعْمَالُهُ الَّتِي قَدَّمَهَا؛ فَمَا أَنْ تَكُونَ سَيِّئًا فِي عَذَابِهِ وَسَقَاتِهِ، وَأَمَّا أَنْ تَكُونَ رَفِيقًا لَهُ فِي نَعِيمِهِ، وَمَصْدَرِ رَاحَتِهِ وَسَعَادَتِهِ الْآبَدِيَّةِ.

Naqla mu' akhkhara 'an ṭābībin fī aḥādī l-mustashfayāti fī Almāniyā, wa-huwa akhṣā' iyyun fī Wahdati l- 'Ināyati l- Murakkazah, anna taqrīban jamī'a lladhīna tuwuffū hunāka kānū qabla wafātihim bilahazātin yarawna zuhūra kā' inin mushriqin bi-n-nūri, yastaqbiluhum bi-maḥabbatin wa-ṭuma'ninah. Wa-ammā lladhīna tawaqqafat qulūbuhum li-daqa' i q thumma u' ṭdū ilā l- ḥayāh, faqad marrū bimā yu' rafu bi- "Tajribat al-Iqtirābi mina l- Mawt", wa-staṭā' ū ba' da dhālika an yarwū tafāṣīla adaqqa 'ammā shāhadūh. Wa-fī ihdā ṣuḥabi Sayyidinā sh- Shaykhi Nāzimin al-Ḥaqqānī raḥimahu Llāh, dhakara anna l- mu' mina idhā stayqaza fī qabrihī wa-ra' ā 'indahū shakhṣan lam ya' rifhu, yata' ajjabu wa-yaqūl: «Man anta? Fa-wa-Llāhi mā 'araftuka qaṭṭu, wa-lā ra' aytuka min qablu!» Fa-yarā rajulan ḥasana l-wajhi, jamīla l-libāsi, ṭayyiba r-rā' ihah, fa-yaqūlu lahu: «Amā 'araftanī? Laqad kuntu mulāziman laka dā' iman, anā a' mālika ṣ-sāliḥah.» Wa-ammā l-kāfiru fa-yazharu lahu rajulun qabīhu l-wajhi, qabīhu l-libāsi, muntinu r-rā' ihah, fa-yaqūlu: «Anā a' mālika s-sayyi' ah.» (Wa-hādhā l-ma' nā wāridun fī aḥādītha, minhā mā rawāhu Abū Dāwūd wa-ghayruh.) Wa-qad qāla Llāhu ta' ālā fī Sūratī Qāf: (Wa-qāla qarīnuhu hādhā mā ladayya ' atīd) [Qāf: 23]. Wa-qāla subḥānahu wa-ta' ālā muḥadhdhīran: (Wa-man ya' shu' an dhikri r- Raḥmāni nuqayyid lahu shayṭānan fa-huwa lahu qarīn) [az-Zukhruf: 36]. Wa-fī l-Yawmi l-Ākhiri sa-yaqifu l-insānu amāma qarīnihī, wa-sayudriku ḥaqīqata mā ṣāhaba wa-mā ṣāhabahu fī hādhihi d-dunyā, wa-satatajassadu lahu a' māluhu llatī qaddamahā; fa-immā an takūna sababan fī 'adhābihī wa-shaqā' ihī, wa-immā an takūna rafīqan lahu fī na' imihī, wa-maṣḍara rāḥatihī wa-sa' ādatihī l- abadiyyah.

Recently, a physician at a hospital in Germany, a specialist in its intensive care unit, reported that nearly all the people who died there saw, shortly before their death, the appearance of a being filled with light, welcoming them with love and reassurance. As for those whose hearts had stopped for several minutes but who were nevertheless brought back to life, they underwent what is commonly called a “near-death experience” and were later able to describe in greater detail what they had witnessed. In one of the sohbetes of Shaykh Nazim al-Haqqani (may Allah have mercy on him), he mentioned that when a believer awakens in his grave and sees a person beside him whom he does not recognize, he is astonished and says: “Who are you? By Allah, I have never known you, nor have I ever seen you before!” Then he sees a man with a beautiful face, fine clothing, and a pleasant fragrance, who says to him: “Do you not recognize me? I have always been with you. I am your righteous deeds.” As for the disbeliever, there appears to him a man with an ugly face, ugly clothing, and a foul odor, who says: “I am your evil deeds.” (This meaning is found in various hadith narrations, including those related by Abu Dawud and others.) Allah Most High says in Surat Qaf: “And his companion will say: ‘This is what I have ready with me.’” (Qaf 50:23) And He, Glorified and Exalted is He, warns: “And whoever turns away from the remembrance of the Most Merciful, We appoint for him a devil, and he becomes his constant companion.” (Az-Zukhruf 43:36) On the Last Day, every human being will stand before his companion (qarin) and will come to understand the reality of what he accompanied and what accompanied him in this worldly life. His deeds will be manifested before him: either they will become a cause of his punishment and misery, or they will be a companion to him in bliss and a source of everlasting comfort and eternal happiness.