

# Shaytân's deception at the time of death & A traveller to the Âkhirah

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## FOREWORD

الحمد لله وكفي وسلام علي عباده الذين اصطفى ولا سيما علي سيدنا المجتبي  
ومن يهديه اهتدي أما بعد

For a long time now, after reading some narrations and incidents of our pious predecessors regarding Shaytân appearing in front of them at the time of death and making effort to lead them astray at this crucial time, the thought has come to mind to gather these narrations in a booklet and to write those measures which have been narrated to save one from the schemes of this enemy of *îmân* and life. However engagements and preoccupations did not grant me an opportunity, and this intention, like many other intentions did not go beyond a thought.

On the 19<sup>th</sup> of Zul Qa'dah, my respected uncle Maulânâ Muḥammad Na'îm Sâhib Deobandî passed away. For about one and a half hours before his final breath, I witnessed him having a debate with Shaytân. This was the first time my eyes had witnessed such an astonishing incident. This amazing incident and grief for my uncle renewed old thoughts. At that time, these few pages were written. I penned down regarding the above mentioned point (i.e. Shaytân trying to deceive and the way to be saved) whatever was easy for me. Thereafter I gathered together a concise biography of Ḥadrat Maulânâ رحمته الله so that lesson can be derived. This booklet has been added at the end with the name "An-naîmul-Muqîm". Those Muslims who benefit from this booklet, should remember me and the *marḥûm* also in their du'âs.

Muftî Muḥammad Shafî' Sâhib رحمته الله

والله الموفق والمستعان

## SHAYTÂN'S DECEPTION AT THE TIME OF DEATH

احضروا موتاكم ولقنوهم لا اله إلا الله وبشروهم بالجنة فان الحليم من الرجال والنساء يتحير عند ذلك المصرع وان الشيطان قرب ما يكون من ابن آدم عند ذلك المصرع الحديث { رواه ابو نعيم في الحلية عن واثلة رضي الله عنه (كنز العمال ص ٧٨ ج ٨) }

Rasûlullâh ﷺ said, "Be present by those who are about to pass away. Instruct them to recite لا اله إلا الله and give them glad-tidings of Jannah because at this juncture, very intelligent men and women become perplexed. At this time, Shaytân is the closest to man."

Hadrat 'Umar ؓ said:

احضروا موتاكم وذكروهم فانهم يرون ما لا ترون  
(اخرج ابن ابي الدنيا في كتاب المختصر الكنز ص ١١١ ج ٨)

"Be present by those who are about to pass away and remind them (of the name of Allâh ﷻ), because they are seeing such things which you cannot see."

These words are also narrated from Hadrat 'Umar ؓ wherein he stated:

فانهم يرون ويقال لهم  
(كنز - ابن ابي شيبه وسعيد بن منصور في سنة) (كنز ص ١١١ ج ٨)

"Because they see certain things and some things are said to them (most probably he meant the speech of Shaytân to lead them astray).

Hadrat Hasan Basrî ؓ narrates that when Allâh ﷻ sent Hadrat Ādam ؑ and Hadrat Hawâ ؑ into this world, Iblîs also came down rejoicing and said, "When I deceived the parents, then their children are very weak (what difficulty

will there be to deceive them). This was the same notion of Iblîs regarding which Allâh ﷻ states:

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

“Verily Iblîs found his notion about them (people) to be true, then they followed him except a group amongst the believers.”

On this Iblîs said, “I will not separate from man as long as there remains in him his *rûh* (i.e. life). I will continue deceiving him with false promises and hopes.”

So Allâh ﷻ said:

وعزتي وجلالي لا احجب عنه التوبة ما لم يفرغر بالموت ولا يدعوني الا اجبته ولا يسألني الا

اعطيته ولا يستغفرني الا غفرت له

(رواه ابن ابي حاتم تفسير ابن كثير سورة نساء ص ٤٥ جلد ٧)

“By my honour and greatness, I will not close the doors of repentance from him as long as he does not reach the last stage of life. Whenever he calls Me, I will answer him. Whenever he asks Me, I will give him. Whenever he seeks forgiveness from Me, I will forgive him.”

Imâm Sha'rânî رحمه الله, in his book, 'Mukhtasar Tadhkirah Qurtubî', states that in some narrations it is mentioned that when man is in his final stages, two Shayâtîn come on his right and left side and sit down. The one on his right hand comes in the form of his father and says to him, “O son! I am compassionate and kind towards you. I advise you to choose and die on the Christian religion, because this is the best religion.” The Shaytân on his left side comes in the form of the dying person's mother and says, “O son! I kept you in my stomach, breastfed you and nurtured you in my lap. I advise you to choose and die on the Jewish religion because this is the best religion.” (Narrated from Abul-Hasan Alfâsi Al-Mâlikî)

Imâm Ghazâlî رحمه الله has mentioned similar facts to this in his book, 'Ad-durratul-fâkhirah fi kashfi ulumil-âkhirah'. In it he states that when man is afflicted with severe pain at the time of removal of his *rûh* (soul) - such a time when the intelligence of great intellectuals and wise men become useless - then man's greatest enemy, shaytân, together with his helpers and assistants come to him. They all come in the forms of those friends and well-wishers of his, who has passed away and who were regarded as pious and good. They then say to him, "We have already traversed this valley of death. We are fully aware of its ups and downs. Now it is your turn. We give you this good advice that you should choose the religion of the Jews. This is the best of religions".

If the person does not accept their words, then a second group of them come in the form of other friends and family saying, "Choose the religion of the Christians because this is that religion which has abrogated the religion of Mûsâ عليه السلام. Similarly, they try to place in his heart the wrong belief of every way and religion. The person in whose destiny is written that he will turn away from the true religion will falter at this time and will choose the false religion. For this reason, this du'â has been taught in the Qur'ân Karîm:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

"O our Rabb (Sustainer), do not make our hearts go astray after You have guided us and grant us from Your side mercy."

The person upon whom Allâh's ﷻ mercy descends, Allâh ﷻ keeps him steadfast. The mercy of Allâh ﷻ comes with Jibrâîl عليه السلام who repels the Shayâtîn. Sometimes at this juncture, the person about to pass away smiles due to extreme happiness. In one narration it is mentioned that Jibrâîl عليه السلام says, "O so-and-so! Do you not recognize me? I am Jibrâîl عليه السلام. These are all your Shayâtîn enemies. Do not listen to them. Stay firm on your true religion, the *shariah*-e

-*muḥammadiya ibrâhimiyah* (way of life of Muḥammad ﷺ and Ibrâhîm عليه السلام). At this time, there is nothing which gives greater happiness and pleasure to the dying person than this”.

The following verse testifies to this:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

“Those who believe and fear (Allâh ﷻ), for them is glad-tidings in the worldly life and in the hereafter.”

### **Imâm Abû Ja'far Qurtubî's رحمه الله Death and the Presence of Shayâtîn**

When Imâm Abû Ja'far Qurtubî's رحمه الله pangs of death started, those present, said to him, “Recite لا اله الا الله.” He answered, “لا” (no). After a while he regained consciousness. He opened his eyes. The people said, “You said لا (no) in answer to our *talqîn* (instruction) of reciting لا اله الا الله. What happened?” He answered, “I was not saying this word in response to you. Two Shayâtîn were standing in front of me. One was saying, “Die on the Christian religion.” The other was saying, “Die on the Jewish religion.” In response to this I said, “لا لا” no, no. I also said, “You are telling me this, whereas I personally wrote this Hadîth of Nabî ﷺ recorded in Tirmidhî and Nasaî:

ان الشيطان يأتي أحدكم قبل موته فيقول له مت يهوديًا نصرانيًا

“Verily shaytân comes to some of you before your death and says, “Die as a Jew or Christian.”

Imâm Qurtubî رحمه الله, after narrating this incident says that these type of incidents have occurred to many pious people of the Ummah that they would refuse at the time when they were told to recite the *kalimah*. (The onlooker would think that he was refusing to recite the *kalimah* whereas he was refusing to say the words of shaytân).

Hadrat Mujâhid رحمۃ اللہ علیہ says, "When a believer is about to pass away, his companions and associates are brought in front of him. If he was from those who involved himself in vain acts and pastimes, then these people will be presented. If he was from the *Ahle-Zikr* (those who remembered Allâh ﷻ) then they will be presented." (*Mukhtasar Tadhkirah Qurtubî* p.12)

Therefore, every person should ensure that they abstain from the company of negligent people and those people absorbed in futility and pastimes.

### ***The Glad-Tidings and Assistance of the Angels against Shaytân***

Man is extremely weak. Thereafter he becomes sick. His senses, from before, are not in order. Besides this, the severest pain of the removal of the soul and the pangs of death. In this fearful stage is the attack of an army of enemies. These enemies too, are not in their own appearance, but in the form of parents, friends and loved ones. They give advice in a well-wishing manner. Pondering over all these things, the thought comes that perhaps not even one person will be able to remain firm at this stage.

Just as this time is severe, the scene frightening and the path dangerous, so too has Allâh ﷻ who is *Rahîm* (most merciful), *Karîm* (most kind) made abundant provisions to assist this weak human being. Allâh ﷻ says:

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَفَافُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاءُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا  
تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ

"Verily those who say, "Our Rabb is Allâh", they are steadfast (i.e. do not leave it), the angels descend upon

them (saying) that do not fear and do not grieve and be happy with the Jannah which you had been promised. We were your friends in the worldly life and we will be in the hereafter. And for you in it is that which you desire and for you in it is that which you ask for. This is an invitation from the Most Forgiving, the Most Merciful."

In this verse, two words especially are worthy of pondering over, in which different *tafsîrs* (meaning) are mentioned:

- 1) استقامة
- 2) تنزل عليهم الملائكة

Different meanings of *istiqâmat* are narrated from the Sahâbah and Tâbi'în. However in reality, they are not different. According to the different stages of *istiqâmat*, a different subject-matter has been chosen. The most preferred view which incorporates all the other meanings is that of Hadrat Abû Bakr Siddîq رضي الله عنه who says that it means to be steadfast on *îmân* (belief) and *tauḥîd* (oneness of Allâh ﷻ) i.e. stay firm on it and do not become involved in *shirk* (polytheism) and *kufr* (disbelief). (*Ibn Kathîr* vol.7 p.236)

Regarding the descent of the angels too, there are different views. Some have mentioned that they come down to assist man at the time of death, whereas others have mentioned that this is regarding the grave or the plains of Qiyâmah. However, Imâm Ibn Kathîr رحمته الله narrates this view of Hadrat Zaid Ibn Aslam رضي الله عنه:

يستبشرونه عند موته وفي قبره وحين يبعث

{رواه ابن أبي حاتم وهذا القول يجمع الأقوال كلها وهو حسن جداً وهو الواقع -تفسير ابن كثير ص ٣٣٧ جلد ٧ }

"The angels will give him glad-tidings at the time of death, in the grave and when he is resurrected. This view has been narrated by Ibn Abî Hâtim رحمته الله and encompasses all the other views and this is the best and this is how it will occur.

In short, this verse proves that those people who remain steadfast on *Îmân* and Islam until their final moments, the

angels of death will come down to them and will give them glad-tidings. The author of Rûḥul Ma'ânî writes that these angels will help the person passing away in all things. The angels will assist him in whatever worry and sorrow, which comes to him at this time, be it worldly or referring to the hereafter. They will remove this worry from his heart and will grant him salvation from all types of fears and grief.

In the above-mentioned verse, it is mentioned that the Muslims will be saved from two things:

- 1) خوف (fear)
- 2) حزن (grief)

Fear is in regard to those things which have been left behind i.e. family etc. The crux of the angels glad-tidings is that you should not fear the future dangers because we have been sent to assist you and do not grieve over your family and acquaintances which you have left behind in the world because we will watch over them. (*Tafsîr Ibn Kathîr vol.3 p.337*)

The subject matter quoted from Tadhkirah Qurtubî has already passed that Jibrâîl عليه السلام and other angels ward off all the Shayâtîn in front of the person and urge him to stay on the right religion.

Hadrat Maymûnah Bint Sa'd *radiallâhu anhâ* says, "I asked, "O Rasûlullâh ﷺ! Is there any harm for a person in need of *ghusl* (compulsory bath) to sleep without performing *ghusl*?" Nabî ﷺ said :

ما أحب ان يرتد سربا وضاء فاني أخاف أن يتوفي ولا يوره جبريل

اخرجه الطبراني في الكبير (كذا في الحواشي للسيوطي ص ٣٥٢ ج ٢)

"I do not like that he sleeps without making wudû because I fear that he may pass away (in his sleep) and Jibrâîl عليه السلام won't come to him."

From this Hadîth, we come to know that Jibrâîl عليه السلام comes to a person about to pass away. However, if someone passes

away in the condition of *janâbat* (in need of ghusl), he does not attend that person's janâzah. In short, at this severe trial, Allâh's ﷻ complete mercy is turned to the believers and angels are sent to assist him and keep him firm. These angels repel the Shaytân and make him unconcerned about every fear and grief. Through their aid and assistance, the believers become so strong that the plotting of Shaytân does not affect them. The believer at this delicate time becomes aware of the fine plots of Shaytân, which great intellectuals can be deceived by.

### ***Ḥadrat Imâm Aḥmad Ibn Ḥambal's رَحْمَةُ اللَّهِ عَلَيْهِ Incident at the Time of Death***

Imam Aḥmad Ibn Ḥambal's رَحْمَةُ اللَّهِ عَلَيْهِ son, 'Abdullâh رَحْمَةُ اللَّهِ عَلَيْهِ, narrates: "When the time of Imâm Ibn Ḥambal's رَحْمَةُ اللَّهِ عَلَيْهِ demise drew near, I was holding a piece of cloth in my hand to tie up his jaws. His condition was such that he was perspiring profusely. He would then gain consciousness and say لَا بَعْدَ لَا بَعْدَ "Not yet, not yet". When this occurred a number of times, I asked, "Beloved father! What are you saying?" He answered, "Shaytân is standing in front of me and is saying with his hands placed in between his teeth, "Woe O Aḥmad! You have escaped from my clutches". I am saying in response لَا بَعْدَ "not yet" as long as death does not occur (because as long as breath remains, I am not negligent and unconcerned regarding your plots). This was Shaytân's intention that he should make him fearless, then try and attack him. Ḥadrat Imâm Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ understood this trap and gave this answer.

Subḥânallâh! Similarly, this type of incidents has occurred with many other pious people of the Ummah. Imâm Fakhruddîn Râzî's رَحْمَةُ اللَّهِ عَلَيْهِ debate with Shaytân at the time of death is famous. At this time, the one who can fall prey to Shaytân's tricks is that person whose *îmân* is deficient.

### ***Reasons for Falling Prey to Shaytân at the Time of Death***

From the above-mentioned Qur'ānic verses and the narrations of Ḥadīth, it has been shown that the enemy of our lives and *īmān*, the accursed Shaytān attacks the *īmān* of man at the critical time of his departure from the world. Man cannot protect himself from this deceit and trickery, unless Allāh's ﷻ complete mercy is turned towards him and the group of angels repel those Shaytān.

From the above-mentioned verse, we also come to know that this mercy and assistance from the angels are only for those people who affirm Allāh ﷻ as the Sustainer and Nourisher and thereafter remain firm upon it. Thus, those who do not have *īmān* (belief) and do not testify to Him being the Sustainer and Nourisher are already trapped in Shaytān's deceit. At this time (of death) they remain in the same condition and are deprived of Allāh's ﷻ mercy and the glad-tidings and assistance from the angels. In fact, they become embroiled in the different forms of admonitions and punishment.

Similarly, those who believe but are not steadfast on *īmān*, are also deprived of His mercy and the assistance of the angels.

Not being steadfast is of different categories:

- 1) One way is that they lose their *īmān*. (May Allāh ﷻ protect us).
- 2) Another form is that they become so involved and persistent in such sin and disobedience which makes apparent that there is no fear of Allāh ﷻ in their hearts which is the *rûḥ* (soul) of *īmān* and *istiqāmat* (steadfast).

Most of these type of people too, at this time, fell prey to the tricks of Shaytān. Imam Sha'rānî رحمه الله has written many incidents of this nature in his book, *Tadhkirah* Qurtubî. Here-under are a few:

- There is an incident of a salesman who was always so occupied in his business ventures that Ṣalâh and other acts of worship never came to his mind. At the time of his demise, he was told to recite لا إله إلا الله. However, he begins counting on his fingers; and on his tongue were business calculations. He did not get the ability to recite the *kalimah*. In this way he passed away.
- Another person, who was immersed in the world and who was completely negligent of Dîn and *ibâdat* (worship); was told to recite the *kalimah*. He continued to say, "Have you fed my donkey, grass?"
- People tried to make a person who worked in the bazaar recite the *kalimah*. He became involved in multiplying and dividing amounts and passed away in this condition.
- There was another businessman who would always weigh in full for himself. However at the time of weighing for others, he would not clean the weight of the scales. Due to the dust, the amount weighed, would be less. At the time of death, people said to him, "Recite لا إله إلا الله." He said, "I am in my senses. I can utter whatever I want to. However, when I want to recite the *kalimah*, then my tongue cannot do so because the pins of the weights press down my tongue. The reason for this is that I would not clean the weights of the scales at the time of weighing. Make du'â that Allâh ﷻ saves me from this difficulty.

**Note:** Possibly, this person would purposely dirty the scales and was happy that this also would be weighed with it. Otherwise, in spite of precaution, if there is a bit of neglect, there is no sin.

- People encouraged one man to recite the *kalimah* at the time of death. He said, "I do not have the power because

I used to vex and trouble my neighbours with my tongue."

- Another man was encouraged to recite the *kalimah*. He said, "I do not have the power to recite this *kalimah*". People said, "Think carefully, due to which sin has this occurred?" He answered, "Once in my life, I committed *zinâ* (adultery)".

From these incidents, we learn that sometimes, certain sins become a means for not getting the ability to recite *kalimah tayyibah* and falling to the preys of Shaytân. Apparently, this occurs when a person continues to sin without any concern. He does not repent and does not fear Allâh ﷻ. Otherwise, who is there who was never committed any sin at one time or the other? Imâm Sha'rânî رحمه الله has mentioned this point at the end of his book, Mukhtaṣar Qurtubî.

The Hadîth of Hadrat Maymûnah *radiallâhu anhâ* has passed above, that Hadrat Jibrâîl عليه السلام does not come to the *janâzah* of that person who in the state of *janâbat* (in need of a ghusl) sleeps away without wuḍû and his death comes in this state, because the angels do not come into that area where there is a person who is in need of ghusl. However, if he makes wuḍû (or tayammum, if he cannot make wuḍû), the abhorrence of the angels is removed.

From this Hadîth, we learn that the angels do not go to such places in which there are such things which they abhor. If these things are found by the person passing away, he will be deprived of the assistance of the angels. In this condition, to become a prey to the tricks of Shaytân is not difficult.

Those things due to which the angels do not enter are quite a few. The following are a few common things:

- 1) Dogs.
- 2) Pictures of animate objects.

- 3) Tinkling jewellery.
- 4) Person in need of ghusl, whether it be a man or woman.
- 5) Woman in the state of *ḥaid* (menses) or *nifâs* (post natal bleeding).
- 6) In some narrations, it is also mentioned that the angels of mercy do not go to such a house in which urine is stored in a container and kept there.

All these narrations are mentioned in the booklet '*Shifâul-asqâm fîmâ tanaffara anḥul-malâikatul-kirâm*' together with their references from reliable Aḥādīth.

**Important Note:** How sad is it that today the custom of keeping pictures and rearing dogs have become so common that Muslims do not even think for a moment that (due to these curses) we are deprived of the companionship of the angels, which every person is in need of at every moment, and more so at the time of death.

***Measures to be taken in order to save One's self from the Traps of Shaytân at the time of Death***

The verses of the Qur'ân and the Aḥādīth of Rasûlullâh ﷺ teach us a few measures to be saved from the clutches of shaytân.

- The biggest measure is the strengthening of *îmân* which has been mentioned in the above verses.
- The second measure is *istiqâmat* (steadfastness). *Istiqâmat* has many ranks. Thus, according to a person's level of *istiqâmat*, so will a person be saved from the plots of Shaytân. The lowest level is that a person remains steadfast on *îmân* till the last second. From this too, there is hope of the mercy of Allâh ﷻ and the assistance of the angels. However, there is also a possibility that the person be deprived due to the evil of a certain sin.

The highest level is that a person stays away from all sins and has *taqwâ*. The middle level is that if a person becomes involved in any sin due to *ghaflat* (heedlessness), he remembers Allâh's ﷻ punishment and immediately makes *taubah* (repents).

- The third measure is that one should not remain in the condition of *janâbat* for a short while even, without at least making *wuḍû*.
- The fourth measure is that one should keep oneself, one's clothing and house pure from such things which prevent the entry of the angels of mercy e.g. pictures, person in need of ghusl, tinkling jewellery, etc.
- The fifth measure is that one should obey one's parents. In a *Hadîth* it is mentioned that a person came in the presence of Rasûlullâh ﷺ. He said, "We have by us a young boy who is in the throes of death. He is being told to recite لا اله الا الله. However he cannot do so." Nabî ﷺ asked, "Was he not in the habit of reciting this *kalimah* before?" It was said, "He always used to recite it". Nabî ﷺ then said, "Then what can be the cause of him not reciting it now?" Nabî ﷺ stood up himself, went there and instructed him to recite the *kalimah*. He said, "I cannot do so". Nabî ﷺ asked, "Why?" He said, "I used to disobey my mother". Thereafter Nabî ﷺ got this person's mother to forgive him. As soon as this happened, his tongue opened, he recited the *kalimah* and left this world. (*Sharhus-Sadr of Allâmah Suyûtî* رحمه الله from *Mashâriq of Hamzâdî*)
- The sixth measure is that which is done by others at the time of death and that is to encourage the person to recite لا اله الا الله.

**Mas'alah:** It is better not to say, "Say لا اله الا الله", since this is a delicate time. The sick person is in difficulty. It should not happen that due to the pain and difficulty the person says,

"I will not say it." However sit by him and start reading yourself. (Inferred from the Hadîth of Hadrat Abû Hurairah رضي الله عنه in *Kanzul-Ummâl* vol.8 p.78)

In another Hadîth reported by Hadrat Abû Hurairah رضي الله عنه, it is mentioned that when you sit by the person about to pass away, do not insist upon him to recite the *kalimah* because he sometimes recites it with tongue, sometimes with indication and sometimes in the heart (and this too is sufficient). (Kanz from *Dailamî* vol.8 p.79)

Shaikh Abdul-Bâqî رحمته الله عليه has mentioned, "That person whose tongue has become closed or he has become unconscious due to sickness and cannot recite the *kalimah*, his former condition will be taken into consideration. If he used to recite the *kalimah* before, he will now also be judged as one who recited the *kalimah*". (*Mashâriq* p.12)

**Mas'alah:** When the sick person recites لا اله الا الله once, there is no need to encourage him to repeat it a second time. However, if after this he engages in some worldly activity, he should be encouraged to recite the *kalimah* again.

In some narrations of Hadîth it is mentioned that together with instructing the *kalimah*, this should also be said:

الثبات الثبات ولا قوة إلا بالله

"Be steadfast, be steadfast, and strength is only from Allâh."

- The seventh measure which is a means of protection from the plots of Shaytân and which makes easy the pangs of death is that Qur'ân Sharîf should be recited by the person about to pass away, especially Sûrah Yâsîn.

It is mentioned in a Hadîth that when Sûrah Yâsîn is recited by the deceased, Allâh ﷻ makes it easy for him. (*Ibn Abî Dunyâ* and *Dailamî* have narrated it from Abû Dardâ رضي الله عنه)

In a ḥadīth narrated by Ḥadhrat Ma'qil Ibn Yasâr ؓ it is mentioned, "Recite Sûrah Yâsîn by the person about to pass away". (Nasâi, Abu Dâwud etc. from Mashâriqul-Anwâr of Hamzawî)

Ḥadhrat Jâbir ؓ says that the Ṣaḥâbah ؓ regarded the recital of Sûrah Ra'd as *mustaḥab* (preferred action), since it's recital lessens the difficulty of the person passing away and facilitates removal of the *rûḥ* (soul).

### **Conclusion:**

Imâm Sha'rânî راجع الفهرست mentions in his book, "Mukhtasar Tadhkirah", that the Ulamâ are unanimous that only that person's end is evil who was persistent on inward sins from before and who was not concerned when committing major sins. That person who was pious from before, an evil ending was not found in him.

أما من كان على قدم الاستقامة في الظاهر ولم يصر على المعصية في الباطن فما سمعنا ولا علمنا أن  
مثل هذا يختم له بوء ابداء والله الحمد بخلاف من غلب غلبه حب المعاصي والوقوع فيها من غير توبة  
فربما نزل عليه الموت قبل الموت فيصدمه الشيطان عند ذلك تلك الصدمة فيظهر شقاء للناس

"However, as for that person who is outwardly on the path of steadfastness and does not persist in sin inwardly, we have not heard nor do we know that such a person has ever had an evil end and for Allâh ﷻ is all praises. This is contrary to that person regarding whom the love of sin and being involved in it is overpowering and he does not repent. Sometimes, death comes to him before repentance, whereupon Shaytân attacks him at this difficult moment. Then his wretchedness becomes apparent to the people."

In short, that person who people see that his end was evil (May Allâh ﷻ protect us!) was not due to a sudden change that in his sickness his condition became evil. From before, his actions and character was evil. Its manifestation occurred at this time. It is not that his condition became evil at this time.

### **Important Point**

Many Ahādīth affirm that at the time of death, neither *îmân* nor *kufr* is considered. So now the question arises that at this time, Shaytân's coming and deceiving is futile. If Shaytân entices a Muslim at this time to say words of *kufr* (Allâh protect us!), this will not have any effect on his *îmân*. So why should one have concern regarding this and why should he fear the plots of Shaytân?

The answer to this is that the pens are lifted when the soul reaches the throat. Before this, *îmân* and *kufr* are considered. The accursed Shaytân tries to deceive at this time when he knows that the person still has choice and is still obligated and his belief and disbelief is still accepted. This is another matter that sometimes he too is deceived and doesn't know that the soul has reached the throat. Allâh ﷻ knows best. *(This is inferred from Allâmah Sha'rânî's remarks in Mukhtasar-At-Tadhkirah and Al-Hamzâwi in Mashâriqul-Anwâr).*

However, since those around have difficulty to differentiate between those words which are said once the soul reaches the throat and those words said before that, if any Muslim (May Allâh ﷻ protect us!) during the pangs of death utters incorrect words, then the judgment of *kufr* will not be passed on him! واللہ اعلم وبہ نستعین

اللهم إنا نعوذ بك من شرور أنفسنا وسيئات أعمالنا نستلك بوجهك الكريم وجاه رسولك الرحيم أن تنجيننا  
وجميع المسلمين والمسلمات من سوء الخواتيم وأن ترزقنا حسن العواقب وأن تتوفانا مع الأبرار  
وصلي الله تعالى علي خير خلقه ونور عرشه محمد وآله وصحبه أجمعين

*By this feeble servant Muḥammad Shafī' Deobandī  
(May Allâh ﷻ forgive him)*

النعيم المقيم

**THE AMAZING AND WONDERFUL CONDITION OF A  
TRAVELLER TO THE ĀKHIRAH (HEREAFTER)**

### **Battle between Friend and Enemy at the Last Moments**

The death worth envying is that of Maulânâ Muḥammad Naîm Sâhib Deobandî, teacher of Madrasah Imdâdîyah, Murâdabâd

□ شہید عشق جی جاتے ہیں جی سے کیا گزرتے ہیں

□ خدا یہ موت دے سب کو ہم اس مرنے پر ہم مرتے ہیں

*"The martyr of life goes out. What passes through his heart?  
Oh Allâh, grant us all this death. We give our lives to die like  
this.*

There is a statement of an *Arif-e-Rabbâni* (one who has recognized Allâh ﷻ) that there are many living people, who by discussing them, creates darkness and hardness in the heart and there are many deceased people that by discussing them, the heart becomes alive.

At this juncture, the incident of this traveller to the hereafter, which is being mentioned, is without doubt amongst these deceased. This pious person and *walî* (friend) of Allâh ﷻ did not have fame amongst the *Ulamâ*, nor was he counted amongst the *Sufis*. Therefore there is a need give a detailed explanation about who he was.

Khalîfah Bashîr Aḥmad Sâhib Deobandî رحمۃ اللہ علیہ was one of the special *murîds* (disciples) and associates to *Hujjatul-Islam wal muslimîn*, *Hadrat* Maulânâ Qâsim Sâhib رحمۃ اللہ علیہ, the founder of Dârul Ulûm Deoband. Maulânâ Muḥammad Naîm Sâhib was his esteemed son. Due to him being my father's cousin, he was my uncle. He was younger than me in age. Due to him opening a few *kitâbs* in front of me, he regarded himself as my student and he used to say so. However that true knowledge and practical perfection which Allâh ﷻ had bestowed him with, led me to always envy him. Great, great people after seeing the conditions which came to him during his last moments always become envious. The life and death of this traveller to the hereafter is in reality, an affective sermon. Therefore some portions have been penned down.

Most probably, in 1352 Hijrah, he qualified with distinction from the syllabus of Dârul Ulûm Deoband. Since Allâh ﷻ had joined him to that group, regarding whom Allâh ﷻ says:

"انا اخلصناهم بخالصة ذكر الدار"

*"We have chosen them for a special thing i.e. remembrance of the hereafter."*

From his student days, together with knowledge, the desire for action became apparent in his every movement. In that period, together with being involved in the knowledge of Arabic, he began memorizing the Qur'ân Majîd. Before qualifying as a proficient Âlim, he became a proficient Hâfiz. After qualifying, his day and night occupation was the Qur'ân Karîm. To learn *tajwîd*, he travelled to Murâdabâd. For a period, he remained there and perfected himself in this field.

In about 1354 Hijrah, he began serving in Madrasah Imdâdiyyah in Murâdabâd teaching Arabic. In Sha'bân 1356 Hijrah, he came to his hometown during the vacation. There he found out that he had been afflicted with light fever for quite a while. He began treatment. However his strength began diminishing day-by-day. However, he would attend the Masjid for all his Salâh, including tarâwîh.

In the beginning of Zul Qa'dah, when he became incapable of walking and the doctors prevented him emphatically due difficulties in walking, he began performing Salâh at home. Staying at home, he got more opportunity to engage himself in *zikr* and *tilâwah*. In this condition about seventeen days passed. On Friday morning 18 Zul Qa'dah, I came to see him. The night before, he suffered from restlessness and was unable to sleep. However he said to me "Alḥamdulillâh, my condition is good. There is a burning sensation in my chest." All the doctors who came at this time said that his condition was critical. It always was his habit to ask me to read. I said to him at this time, "When you are at rest and your heart feels like it, then recite

لا اله الا انت سبحانك اني كنت من الظالمين

Close to Asr time, he began vomiting so much that he did not get the opportunity to perform Ṣalâh. He called me and asked me whether he was *ma'zûr* (excused) or not? I assured him that he was *ma'zûr* (excused) and that he could perform Ṣalâh in this condition. Until this time, he was still witnessing the things of this world. He intended to perform Ṣalâh as soon as the vomiting ceased a bit. However, in this time, he began witnessing events of the next world.

When I reached after Maghrib, those present mentioned that for a while now his senses were deranged and he was not talking sense. However as soon as I entered, he recognized me and showed signs of happiness. He said to me, "Place your hand on my head and make du'â. Convey *salâms* to Hadrat Miyâh Sâhib (Maulânâ Asghar Husain Sâhib دامت برکاتہم Muḥaddith from Dârul Ulûm Deoband).

After this, a debate started with the accursed Shaytân. For approximately one and a half hours, in my presence, this debate continued. He addressed me in this regard saying, "This rejected one has been vexing me since 'Asr time".

Now we came to know that what those present had regarded as nonsense was actually conversation with that rejected one. The *marhûm's* (deceased's) wife and many other people (who were present there) mention that just before Maghrib (which is a time of acceptance of du'âs according to many narrations and statements) he first made *wasīyyah* (bequest) regarding the *qaḍâ* of his two days Ṣalâh. Thereafter he began making du'â very earnestly with humility, "O Allâh! I am a very sinful person. I have passed my whole life in sin and indifference. How will I face you? However You have mentioned سبقت رحمتي علي غضبي (My mercy precedes My anger). Therefore I have hope in Your mercy".

This humble du'â was offered in such a manner that tears overcame all those present. He had not completed his du'â when he called out with a loud voice, "I want to make tayammum." His wife brought a pile of sand in front of him. While making tayammum, he began saying, "Rejected one, I

will show you. You wish to make me despondent of the mercy of Allâh ﷻ. I will never be despondent. I have great trust in His mercy. I say having trust on His mercy, that I will definitely go to Jannah. You have brought a big book to try and deceive me at this time. Wretched one, you have this audacity because I have not gone to the Masjid for seventeen days. However, my absence was due to Allâh's ﷻ judgment”.

Thereafter he commenced reciting *âyat-e-karîmah*:

لا اله الا انت سبحانك اني كنت من الظالمين فاستجبنا له ونجيناه من الغم

He tried to further recite وكذلك نجى المؤمنين when he suddenly stammered. Thereafter very loudly he recited many times

وكذلك نجى المؤمنين، وكذلك نجى المؤمنين

“And in this way We grant success to the believers. And in this way We grant success to the believers.”

He then addressed Shaytân, “Rejected one! You want me to forget this. Hadrat Miyâh Sâhib مد ظله has shown me this verse. Maulwî Muḥammad Shafi’ Sâhib has shown me”. Then in a loud voice, he began reading وكذلك نجى المؤمنين making the room echo.

All of this had occurred before my arrival which those present had regarded that his senses had become deranged. However, on my arrival he recognized me properly. His requesting du’âs and making his *wasīyyah* (bequest) to convey *salâms* to Hadrat Miyâh Sâhib مد ظله, etc. made it abundantly clear that there was no mental derangement, but was an encounter with Allâh's ﷻ enemy, Iblîs, after seeing him.

Thereafter he said to me after my arrival, “This rejected one has been vexing me since Asr-time.” I encouraged him to recite لا حول ولا قوة الا بالله العلي العظيم. He recited this in a loud voice and said, “Wretched one, I will show you. You have come to deceive me. لا اله الا الله is firmly sunken in my heart. الله الله (Allâh Allâh) is entrenched in my every vein. Somebody present

said لا اله الا الله . After Hadrat Maulânâ recited this, he said, "Why don't you say further محمد رسول الله".

At this juncture the vomiting started. As soon as he got the opportunity he began reading sometimes لا اله الا الله محمد رسول الله in a loud voice, sometimes لا حول ولا قوة الا بالله, sometimes لا اله الا انت سبحانك, sometimes he addressed Shaytân saying, "Wretched one! You haven't gone", and sometimes he addressed me, "Should I hit him? Should I take him out?"

At this point, the condition of this patient of six months became such that it seemed that he was ready to stand up and wrestle. Once he said, "You must be thinking that this is a critical juncture. Now you will deceive me. See heat has come in my body. Now I will show you".

After this he said, "Many people are standing here". (There were only two people standing there). It seems that he was seeing the angels. Then, most probably he addressed the angels, "Enough! Now take me in Allâh ﷻ presence".

In short, this type of conversation continued until after Ishâ, wherein he continued to recite the entire *kalimah tayyibah* many times. Finally, at around 9:30 pm that night, this traveller to the *âkhirah* completed his journey. انا لله وانا اليه راجعون

May Allâh ﷻ grant his survivors patience and not derive them of the *barakah* (blessings) of this *walî* (friend) of Allâh ﷻ. Âmîn.

This is one such death that a thousand lives can be sacrificed for it. May Allâh ﷻ grant us and all the Muslims the treasure of a beautiful death. Âmîn.

*Muhammad Shafi' (May Allâh ﷻ forgive him)*  
*Zul Hijjah 1357 A H*