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THE REAL BOYCOTT

In the open air prison, named as Gaza, the Jewish bombs and drones raining death. Young mothers are carrying dead bodies of their breastfed children. Old men and women are burying hundreds of bodies of assassinated Muslims in a single day. Israelis have slipped into the last scale barbarity. The orgy of killing humanity is going on.... What can we do in such a situation? Just lip service??? Condemnations??? Appeals for boycott???

Yes. These appeals for boycott are actually the same “way of venting” the anger and resentment of Muslims, like if you let out a little air from a plastic bag, full of gas, close to explode, Its pressure is released and the bag will not burst.

If the boycott, is being adopted considering it as “Sunnah”, then it is a “Rahmah” (Blessing) that will bear fruit like other Sunnahs. We should adopt this boycott as a “Sunnah”. The Holy Prophet (SallAllaaho ‘Alaihe WaSallam) with his Sahaabah (Companions) went out of Madinah al Munawwarah to intercept the “Trade Caravan” of Makkan Pagans. We cannot think for a moment that this expedition was out of avarice for wealth. Rather, we believe that they did not have even the slightest bit of worldly greed. It was, actually, an attempt to cause damage to economy of the enemy. By boycotting today, we should make the intention of adopting the “Prophetic Sunnah” of causing economic injury to the enemy.

The real boycott, however, is that we boycott the lifestyle of “enemies” of Islam & the Muslim Ummah. Boycotting one “cola” and encouraging another “cola” is beyond reason. Those who are serious must go for the boycott of the educational system of the enemies of Allah (Subhaanahu Wa Ta’aalaa) and His Messenger (SallAllaaho ‘Alaihe WaSallam). Boycott the blind imitation of their social life; boycott becoming part of their financial system; boycott copying their political system; boycott their man-made legal system; that will be considered a real boycott!

When we think about the upbringing and education of our children. We adopt the same Western secular education system that is creating a generation nothing to do with Islam. If we want to boycott, then boycott this education system that is taking our children away from Allah (Subhaanahu Wa Ta’aalaa) and His Messenger (SallAllaaho ‘Alaihe WaSallam). The thinking, concerns, ideas and vision of the generations, all are being fabricated by the godless concepts of the West. Similarly, boycott the clothing, the manners and the entire social life of the enemies of the Prophet (SallAllaaho ‘Alaihe WaSallam). Abandoning the Western lifestyle and adopting Islam teaching in every walk of life is the need of hour.

They send their used and rejected clothes to our countries. Which are available at cheap prices. Our poor class uses it. So some people adopt their clothes out of compulsion, some out of sheer joy. Under the influence of the increasing toxic effects of the media, our way of life, our society is under the influence of Westernization. Boycott it.

If we are serious in boycott, then boycott the economic system created and yet controlled by Jews. Three or four centuries ago, there was no banking system in the world. The vast majority of the world was free from this curse of “Ribaa” (Usury and interest). Withdraw your money from banks and bankrupt them. Invest your money in trade. Lend your money to the needy by fulfilling the legal requirements. Use your money in the path of Allah (Subhaanahu Wa Ta’aalaa) to earn best abode in the Akhirah.

We are trapped in the web of falsehood; hence, boycotting only few products. In fact, we are still fond of imitating them. Unfortunately, we have become so accustomed to alien concepts and deeds that we have started feeling it as our own.

Through these boycotts that we have suggested in above lines, on one hand, Muslims will be in a position to face other nations with pride of being “True Muslims” and on the other hand, it will guarantee the “Nursah” (Help) of Allah (Subhaanahu Wa Ta’aalaa). In Shaa Allah.

May Allah (Subhaanahu Wa Ta’aalaa) give us wisdom to choose the “Right Path”, leading to ultimate “Salvation”. Aameen!

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT Cont. 47-58

Part-xiii

Ma'aarif ul Quraan: Grand Mufti of Pakistan
Mufti Muhammad Shafi' R.A.

Aayaat 47-48

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

“O Children of Israil (the Israelites)!

Remember My blessing that I conferred upon you, and that I gave you excellence over the worlds. And guard yourselves against a day when no one shall stand for anyone for anything, nor shall intercession be accepted on one's behalf, nor shall

ransom be taken from one and neither shall they be given support.”

(Al-Baqarah 47-48)

Aayah 47 asks the Israelites to call to their minds the blessing of Allah (Subhaanahu Wa Ta'aalaa), so that the recognition of the benefits they have received may induce them to be thankful to Allah (Subhaanahu Wa Ta'aalaa) and thus to obey Him. The Aayah is addressed to the Jews contemporaneous with the Holy Prophet (SallAllaaho 'Alaihe WaSallam), while the blessing had been received by their forefathers. The point



in his favor shall be accepted. For the Holy Quraan makes it clear in certain other Aayaat that Allah (Subhaanahu Wa Ta'aalaa) will allow intercession to be made on behalf of some people (53:26, 34:23, 2:55 etc.), and will disallow it in the case of those who do not possess Iman (21:28, 20:109). Since there would be no intercession on behalf of the latter, the question of its being accepted does not simply arise. 'Receiving support', in usual terms, means getting oneself released from a difficult situation with the help of a strong and powerful friend or patron. In short, none of the ways of receiving help possible in this world will be effective in the other world unless one possesses Iman.

A DOCTRINAL POINT

is that when a man receives a special favor, his children and grandchildren, too, usually partake of the benefits flowing from it; in this sense, the Jews who are being addressed may be said to have received the blessing themselves.

As for Allah (Subhaanahu Wa Ta'aalaa) giving preference to the Israelites "over the worlds", the phrase means that they were given preference only in certain matters, or only over a large part of men for example, over the contemporaries of the earlier Israelites.

The day referred to in Aayah 48 is the Day of Judgment. As for no one being able to suffice another on that day, the phrase should be understood in the sense of one man paying the dues on behalf of another man. Let us, for example, suppose that a man is found wanting in the performance of obligatory acts of worship like Salaah (Prayers) and Sawm (Fasting), and another man should suggest that his own Salaah and Sawm may be transferred to the account of the former in order to make up the deficiency. Such a transaction shall not be possible on that day. Ransom, of course, means the money paid for securing the release of a criminal – this, too, shall be out of the question. As for شفاعة "Shafaa'ah" (Intercession) not being accepted, the phrase does not totally deny the possibility of intercession on the Day of Judgment; it only means that if a man does not have Iman (Faith), no intercession

On the basis of Aayah 48, the معترلة "Mu'tazilah" and some other groups of a more recent origin have denied the possibility of all intercession in favor of Muslims. But, as we have shown above, the negation of intercession applies only to disbelievers and infidels. (Bayaan al-Quraan)

AAYAH 49

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يَدْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ

عَظِيمٌ

"And when We delivered you from the people of the Pharaoh! They had been inflicting on you grievous torment, slaughtering your sons and leaving your women alive. And in all that there was a great trial from your Lord.

(Al-Baqarah 49)

Aayah 47 had spoken of the special favors shown to the Israelites by Allah (Subhaanahu Wa Ta'aalaa). Now, with Aayah 49, begins the account of these favors.

Someone had made a prediction to the Pharaoh (فرعون) that a child was going to be born among the Israelites who would destroy his kingship. So, he began slaughtering all the male infants as soon as they were born. But he would spare the females, as there was nothing to fear from them, and, moreover, they could, on growing



up, serve as maid-servants. So, even this leniency was motivated by self-interest. What the Aayah refers to as “a great trial” is either the slaughter of the sons which was a calamity, and it is the quality of patience that is tested in a calamity or the deliverance from the people of the Pharaoh which was a blessing, and it is the quality of thankfulness which is tested when one receives a blessing.

The next Aayah gives us the details about this deliverance.

AAYAAT 50-51

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ
وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا آلَ كَعْبَلٍ مِنْ
بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

“And when We parted the sea for you; then We rescued you, and drowned the Pharaoh’s people as you were looking on! And when We appointed forty nights for Moosaa (Moses), then you took to yourselves the calf thereafter, and you were unjust!”

(Al-Baqarah 50-51)

Aayah 50 refers to certain things which had happened in the days of the Prophet, Sayyedina Moosaa عليه السلام. He, in his capacity as a messenger of Allah (Subhaanahu Wa Ta’aalaa), continued

efforts for a long time to make the Pharaoh and his people see Truth, but when they persisted in their denial, Allah (Subhaanahu Wa Ta’aalaa) commanded him to take the Israelites along with him and leave Egypt surreptitiously. On their way, they came across a sea while the Pharaoh was behind him with his army in hot pursuit. Allah (Subhaanahu Wa Ta’aalaa) commanded the sea to split, and make way for Sayyedina Moosaa and his people. So, they went over smoothly. But when the Pharaoh and his army followed them into the sea, it gathered the water back so that the Pharaoh and his men were drowned then and there.

Aayah 51 refers to other incidents in the same story. When the Pharaoh had been drowned, the Israelites, according to one report, went back to Egypt, or, according to another, began to live somewhere else. Having at last found a peaceful existence, they now wished they could receive a Shari’ah, or a religious code of laws, from Allah (Subhaanahu Wa Ta’aalaa) which they should follow. Allah (Subhaanahu Wa Ta’aalaa) answered the prayer of Sayyedina Moosaa عليه السلام and promised that if he came to the Mount طور “Toor” (Sinai) and devoted himself to worship for a month, he would receive a Divine Book. He gladly obeyed the Commandment, and was granted the

توراة "Torah". But he was ordered to continue to worship for ten days more, because he had broken his fast after a month and thus lost the special odor which rises from the mouth of a fasting person and which is very pleasant to Allah (Subhaanahu Wa Ta'aalaa); so Allah (Subhaanahu Wa Ta'aalaa) commanded him to fast for ten additional days and regain that odor. Thus, Sayyedina Moosaa عليه السلام completed forty days of total fasting and devotion. While he was on Mt. Sinai, something very odious happened to the Israelites. Among them there was a man called سامري "Samiriyy". He fashioned the figure of a calf out of gold or silver, and put into it some of the dust which he had picked up from under the hooves of the horse of Jibrail (the Archangel Gabriel) عليه السلام at the time when the Pharaoh and his army had been drowned by the Archangel. The golden calf immediately acquired life. The ignorant among the Israelites were so impressed that they started worshipping it.

Aayah 51 calls them "unjust" for having committed this sin, for 'injustice' lies in putting things in the improper places, and idolatry is essentially just that.

A DOCTRINAL POINT

Aayah 50 speaks of the splitting of the sea, and clearly proves that miracles do occur at the hands of prophets, which some Westernized Muslims have been trying to deny.

(Bayaan al-Quraan)

AAYAH 52

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

"Then We pardoned you, even after that, so that you be grateful."

(Al-Baqarah 52)

The Israelites were forgiven only when they had offered "Taubah" (Repentance), as recounted in Aayah 54. In saying that they were pardoned so that they might learn gratefulness, the present Aayah employs the Arabic word لعل "La'alla" which indicates expectation. In

the present context it does not mean that Allah (Subhaanahu Wa Ta'aalaa) had or could have any doubt or misgiving about this or any other matter; what the word implies here is just that when a man receives a pardon, the onlookers may expect him to feel grateful.

AAYAH 53

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

"Then We gave Moosaa the Book and the Criterion (of right and wrong) so that you find the right path." (Al-Baqarah 53)

Torah is the book which was given to Sayyedina Moosaa عليه السلام

In the language of the Holy Quraan, الفرقان "al-Furqaan" is a term signifying something which separates truth from falsehood or distinguishes the one from the other.

In the present Aayah, it refers either to:

(a) the injunctions of the Shari'ah which are to be found in the Torah, for the Shariah resolves all the differences that may arise with regard to the doctrines or the practice of good deeds; or to

(b) miracles which decide between a true or a false claim in a palpable manner; or even to

(c) the Torah itself which has the twin

qualities of being a Book of Allah (Subhaanahu Wa Ta'aalaa) and of being an instrument for separating truth from falsehood.

AAYAH 54

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ إِنْكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ

بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ

بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

"And when Moosaa said to his people: 'My people, you have wronged yourselves by your taking the calf (as God). So, turn in repentance to your Creator and slay yourselves. That will be better for you in the sight of your Creator.' Then, He accepted your repentance. Indeed He is the Most-Relenting, the Very-Merciful."

(Al-Baqarah 54)

When they could not bear the scorching sun, Allah (Subhaanahu Wa Ta'aalaa) sent them the shade of a thin, white cloud. When they began to starve, Allah (Subhaanahu Wa Ta'aalaa) blessed them with من "Mann" (manna) and سلوى "Salwaa". That is to say, Allah (Subhaanahu Wa Ta'aalaa) produced honeydew in abundance which they could easily gather. Hence it has been designated as من "Mann" which signifies "a gift or favor". Then, quails would not flee but come around them, so that they could catch the birds with little effort.

This Aayah describes the special mode of offering their Taubah (Repentance) which was prescribed for the Israelites in this situation, that is to say, those who had not indulged in the worship of the golden calf should execute those who had. Similarly, in the Islamic Shari'ah too, certain major sins necessarily entail capital punishment even when the sinner has offered this Taubah for example, life in return for a life in the case of intentional homicide, or death by stoning in the case of adultery established through proper evidence.

Then the Israelites acted upon this divine commandment, they became worthy of receiving the mercy and favor of Allah (Subhaanahu Wa Ta'aalaa) in the other world.

AAYAH 55

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً



فَأَخَذْتَكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

"And when you said: 'Moosaa! We will never believe you till we see Allah openly.' So, the thunderbolt took you while you were looking on.

(Al-Baqarah 55)

Then Sayyedina Moosaa (Moses) عليه السلام

brought the Torah from Mount طور "Toor" (Sinai) and presented it to the Israelites as the book of Allah (Subhaanahu Wa Ta'aalaa), some of them were insolent enough to say that they could not believe it until and unless Allah (Subhaanahu Wa Ta'aalaa) Himself told them in so many words. With the permission of Allah (Subhaanahu Wa Ta'aalaa), Sayyedina Moosaa عليه السلام replied that even this condition would be fulfilled, if they went with him to Mount Toor. The Israelites chose seventy men for this purpose. Arriving there, they heard the words of Allah (Subhaanahu Wa Ta'aalaa) with their own ears. Now, in their perversity, they invented a new ruse. It was not enough, they said, to hear the speech, for they could not be sure whether it was Allah (Subhaanahu Wa Ta'aalaa) Himself who had spoken to them or someone else. But they promised that they would be finally convinced if they could see Allah (Subhaanahu Wa Ta'aalaa) with their own eyes. Since it is beyond the power of a living being to be able to see

Allah (Subhaanahu Wa Ta'aalaa) in the physical world, they had to pay for their impertinence, and were killed by a thunderbolt the next Aayah reports their death.

AAYAH 56



ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ

"Then, We raised you up after your death, so that you be grateful.

(Al-Baqarah 56)

This Aayah refers to death, which suggests that the thunderbolt had killed them. Since the Israelites had always been mistrusting Sayyedina Moosaa عليه السلام he feared that they would suspect him of having taken the men to a solitary place and got them slaughtered. So, he prayed to Allah (Subhaanahu Wa Ta'aalaa) to save him from such a vile accusation. Allah (Subhaanahu Wa Ta'aalaa) granted his prayer, and gave those a new life.

Aayah 57

وَوَهَبْنَا لَكُمْ أَلْغَمًا وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَ

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ



يَظْلِمُونَ



“And We made the cloud give you shade, and sent down to you Mann and Salwaa: ‘Eat of the good things We have provided you’. And they (by their ingratitude) did Us no harm, but were harming only themselves. (Al-Baqarah 57)

These two incidents took place in the wilderness of تيه “Teeh”. The Israelites belonged to Syria, but had gone to Egypt in the time of Sayyedina Yousuf (Joseph) عليه السلام and settled there, while Syria itself had come under the domination of a people called the عماليقه “Amaaliqah” (Amaleks). When the Pharaoh had been drowned and the Israelites could live in peace, Allah (Subhaanahu Wa Ta’aalaa) commanded them to go to war against the ‘Amaaliqah, and to free their homeland. The Israelites started on the expedition, but, on approaching Syria, when they came to learn about the military strength of the foe, their courage failed them, and they refused to engage themselves in the Jihad. Allah (Subhaanahu Wa Ta’aalaa) punished them for their disobedience, so that for full forty years they kept wandering about in a wilderness, and could not even go back to Egypt. The wilderness was not very vast, but only a stretch of some ten miles, lying between Egypt and Syria. They would make a day-long march in the direction of Egypt, and stop somewhere for the night. But, on

getting up the next morning, they would always find themselves just where they had started from. Thus, they spent forty years wandering about in the wilderness in futile rage and exasperation. That is why the wilderness is called تيه “Teeh”, which signifies ‘having lost one’s way’.

The wilderness was just a barren space without a tree or a building which could offer protection against heat or cold. There was no food to eat, and no clothes to wear. But in answer to the prayer of Sayyedina Moosaa عليه السلام Allah (Subhaanahu Wa Ta’aalaa) made a miraculous provision for all their needs. When they could not bear the scorching sun, Allah (Subhaanahu Wa Ta’aalaa) sent them the shade of a thin, white cloud. When they began to starve, Allah (Subhaanahu Wa Ta’aalaa) blessed them with من “Mann” (manna) and سلوى “Salwaa”. That is to say, Allah (Subhaanahu Wa Ta’aalaa) produced honeydew in abundance which they could easily gather. Hence it has been designated as من “Mann” which signifies “a gift or favor”. Then, quails would not flee but come around them, so that they could catch the birds with little effort. The two things being unusual, the Holy Quraan says that Allah (Subhaanahu Wa Ta’aalaa) made them “descend” for the benefit of the Israelites. Similarly, when they were thirsty, Allah (Subhaanahu Wa

Ta'aalaa) commanded Sayyedina Moosaa عليه السلام to strike a rock with his staff, which made twelve streams gush forth, as the Holy Quraan narrates in another place. When they complained of the thick darkness of the night, Allah (Subhaanahu Wa Ta'aalaa) produced for them a constant pillar of light. When their clothes began to wear out, Allah (Subhaanahu Wa Ta'aalaa) showed another miracle their clothes would neither go dirty nor wear out, while the clothes of the children grew with their growth. (Qurtubi)

Allah (Subhaanahu Wa Ta'aalaa) had commanded the Israelites to take as much of the miraculous food as they really needed, and not to store it for future use. But when they disobeyed this commandment, the meat began to rot. This is how they harmed, not Allah (Subhaanahu Wa Ta'aalaa), but themselves.

AYAHS 58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

وَادْخُلُوا أَبْوَابَ سُجَّدَاقٍ وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَزِيدْ
الْمُحْسِنِينَ

“And when We said: ‘Enter this town, and eat there to your heart’s content wherever you will. And enter the gate prostrating and say: *“Hittah”* (we seek forgiveness) -- so that We forgive your errors. And We shall give much more to those who are good in deeds.”

(Al-Baqarah 58)

There are two views as to when this incident took place. According to Shah ‘Abd al-Qadir, when the Israelites grew weary of eating the same Mann and Salwa every day and prayed for being granted the kind of food they were used to (as mentioned later in Aayah 61), they were commanded to go to a certain city where they could get what they wished for. So, the commandment in the present Aayah pertains to the mode of entering this city, and lays down the spiritual ادب “Adab” (Manner) for action and speech on this occasion. On the other hand is the view that the commandment pertains to the city against which the Israelites had been ordered to engage themselves in a Jihad. They obeyed it only after their long wanderings in the wilderness, and conquered the city. The commandment reported in Aayah 58 was sent to them through Sayyedina Yousha’ (Joshua) عليه السلام who was the prophet among them at the time.

The discrepancy between the two views,

which raises a question about the chronological sequence of the events, should not confuse us as to the nature of the stories narrated in the Holy Quraan. The Holy Quraan does not tell the stories for the sake of telling stories, the usual purpose of which is to provide entertainment. The real intention here is to draw certain conclusions from the stories, and to illustrate or point out certain spiritual principles. Now, the various episodes of a story help to bring out various principles. So, in view of a particular effect sought in a particular context, the chronological sequence of the episodes may be invented and the incidents re-arranged to serve the interest of the pattern of meaning that is intended. This is just what the Holy Quraan does; in fact, this is a quite usual literary method, and the disturbance of the chronological order in the stories narrated by the Holy Quraan should not raise irrelevant questions in the mind of the reader after all, in any and every piece of writing, or even speech, it is the intention which governs the ordering of the material.

The Aayah holds out the promise that if the Israelites obeyed the commandment, their errors would be forgiven. On the basis of the first of the two views we have referred to, one must include among the errors their rejection of the Mann and the Salwa and their request for the normal kind of food. The demand was really insolent, but Allah (Subhaanahu Wa Ta'aalaa) promised that if they showed their obedience by following the new commandment, He would forgive this error too. Anyhow, the promise of pardon was general, and extended to everyone who was ready to obey the new commandment, while a special reward was promised to those who devoted themselves to good deeds sincerely and wholeheartedly.

THE MEANING OF احسان “IHSAAAN”

“We may add that ‘sincerity’ and ‘wholeheartedness’ are a very weak rendering in English of the essential quality of the text’s Muhsinoon (rendered here as “those who are good in deeds”). This word comes from احسان “Ihsaan” which signifies “doing a thing beautifully -- that is, in the manner that is proper to it”. Beside this lexical meaning, Ihsaan has a technical meaning which has been defined in a famous Hadeeth:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“Worship (or serve) Allah as if you see Him, and if you do not see Him, then He sees you (in any case).” (Bayaan al-Quraan)

(To be Continued)



BOOK OF FAITH

LIFE AFTER DEATH BARZAKH, LAST DAY, THE HEREAFTER(IV)

(Continued)

(Part-XI)

Ma'aarif ul Hadeeth:
Maulana Muhammad Manzoor Nomani, R.A.

How Short and Easy of Day of Judgement
Will be for Believers

(99/99)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَخْبِرْنِي مَنْ يَقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَمَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَقَالَ يُخَفِّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ. (رواه البيهقي في البعث والنشور)

(99/99)

It is narrated by Sayyedina Abu Sa'eed al-Khudri that (once) he went to Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) and asked that on the Day of Judgement, about which it has been said: (المطففين ٦:٨٣) 'On the Day when

men will stand in the presence of the Lord of the Worlds.' (Al-Mutaffifeen, 83:6), who will have the strength to remain standing on it (i.e., who will be able to stand throughout the day of Judgement about which it is stated in the Quraan and the Ahaadeeth (Traditions) that it will be equal to fifty thousand years)?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"For the truthful Believers it will be made easy to stand on that Day so much so that it will be like standing for an obligatory Salaah.

(Baihaqi)

COMMENTARY

An indication of what the Prophet (SallAllaaho 'Alaihe WaSallam) told Sayyedina

Abu Sa'eed Khudri is also available in the Quraan which reads:

فَإِذَا نُفِرَ فِي النَّافُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ
غَيْرِ يَسِيرٍ ﴿١٠﴾

"For when the Trumpet shall sound, surely that day will be a day of anguish, not of ease, for the disbelievers."

(Al-Muddaththir 74:8-10)

This shows that it will not be a day of anguish, but of ease for the Believers.

THOSE WHO KEEP AWAKE AT NIGHTS FOR ALLAH WILL GO TO HEAVEN WITHOUT GOING THROUGH RECKONING

(100/100)

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَوْمَ الْقِيَمَةِ فَيُنَادَى مُنَادٌ فَيَقُولُ ابْنَ الذِّنِّ كَأَنْتَ تَتَجَأَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ فَيَقُومُونَ وَهُمْ قَلِيلٌ فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ سَائِرُ النَّاسِ إِلَى الْحِسَابِ. (رواه البيهقي في شعب الإيمان)

(100/100)

It is related by Sayyedina Asmaa binti Yazeed that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"On the Judgement Day all men, after being raised up again, will be gathered together in a vast and flat plain (and) the herald of the Lord will call out:

'Where are they whose sides kept away from bed during the night (i.e., who used to leave their beds in order to offer the صلاة التهجود "Tahajjud Prayer"?)

(Tahajjud is the supererogatory prayer said during the last part of the night.)

These men will stand up after this announcement and their number will not be large. After it, they will enter Jannah (Heaven) without being brought to account. All the rest of men will, then, be commanded to report themselves for the Reckoning."

(Baihaqi)



A LARGE NUMBER OF MUSLIMS WILL ENTER JANNAH (PARADISE) WITHOUT RECKONING

(101/101)

عَنْ أَبِي أَمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَعَدَ فِي رَبِّي أَنْ يَدْخُلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثُ حِثَّاتٍ مِنْ حِثَّاتِ رَبِّي. (رواه احمد والترمذي وابن ماجه)

(101/101)

It is reported by Sayyedina Abu Umaamah that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) say:

"My Lord has promised me that he would admit to Jannah (Paradise) seventy thousand of my ummah without questioning and without punishment. And, with every one thousand of them will be seventy thousand. And, three handfuls will be added of the handfuls of my Lord."

(Ahmad, Tirmizi, Ibn Maajah)



COMMENTARY

When both hands are filled to give someone something, it is called حِثْيَاة "Hathiyaah" (Handful), in Arabic. The Hadeeth, therefore, says that Allah (Subhaanahu Wa Ta'aalaa) has assured that He will admit seventy thousand of the Prophet (SallAllaaho 'Alaihe WaSallam)'s Ummah to Jannah without reckoning and punishment. Then, each one thousand of them will be accompanied by seventy thousand who will also enter Jannah without reckoning and without punishment. Further, as a special mercy, Allah (Subhaanahu Wa Ta'aalaa) will send a large section of the Prophet (SallAllaaho 'Alaihe WaSallam)'s Ummah, three times, to Jannah. And, all of them will not be subjected to reckoning or punishment.

سُبْحَانَكَ وَبِحَمْدِكَ يَا أَرْحَمَ الرَّاحِمِينَ

(Glory be to You with Your praise, O the Most Merciful of those who show Mercy!)

The reality of such Ahaadeeth will be realized when we experience them. In this life, we cannot imagine or understand even those

The first to reach the Pond (Kauthar) and to drink from it will be the poor emigrants who, due to indigence and detachment from worldly interests, live in such a state that their hair is unclean and disheveled and clothes torn and tattered. If they want to marry girls, belonging to well-to-do families they will not be given to them in marriage, and if they go to anyone's house they will be refused admission on account of their miserable appearance.

things properly which we read in newspapers. Allah (Subhaanahu Wa Ta'aalaa) has said the truth:

وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا
 "And of Knowledge you have been vouchsafed but little"
 (Al-Israa 17:85)

THE POND OF KAUSAR, THE BRIDGE OF SIRAAT AND THE SCALES OF JUSTICE

Among the few things mentioned by name in the Ahaadeeth pertaining to the Aakhirah (Hereafter) are the Pond of

كوثر "Kausar", the Bridge صراط "Siraat" and the ميزان "Meezaan" (Scales) of Justice.

Kausar, in some Ahaadeeth, is referred to as a Pond, and, in others, as a River. Again, it appears from some Ahaadeeth that it is located inside the Jannah while from others that its location is on the outer side of it, and, before entering Jannah, the Believers will be admitted to the august presence of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and they will drink its extremely pure, sweet and sparkling water from his hand. Commentators,



however, are unanimously of the opinion that the well-spring of Kausar is situated within Jannah and canals flowing from it are spread throughout its length and breadth, and what is called the Pond of Kausar is a most beautiful tank, hundreds of miles long and wide, which is located outside Jannah but connected with the well-spring within it. Thus, the water of the Pond will come through canals from the fountain of Jannah.

Another thing is that from the word 'Pond' one is often led to think of the ponds that are generally found in the world, but vastly different as the pond of Kausar will be in splendor and inner significance from the ponds we see on the earth -- in the same way as everything belonging to Jannah should be. The Ahaadeeth, further, tell that it will be so extensive that it will take a traveler a month to cover the distance between its two banks. In a Tradition the distance is reported to be the same as between 'Amman and 'Aden.

It is, indeed, impossible in this world to form a correct idea of the things of the Aakhirah even in the light of what is stated about them in the Ahaadeeth. Their real shape will be known only when we shall see them in future existence.

The same should be kept in the mind in connection with Siraat and Scales as well.

(١٠٢/١٠٢)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَنَا أُسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قُبَابُ الدُّرِّ الْمُجَوَّفِ قُلْتُ مَا هَذَا يَا جِبْرِيلُ؟ قَالَ هَذَا لَكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ فَإِذَا طِينُهُ مِسْكٌ أَذْفَرُ.
(رواه البخاري)

(102/102)

It is related by Sayyidina Anas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"While I was walking in Jannah I saw a (strange) river on either bank of which there were domes made of concave pearls. I enquired from Jibreel:

'What is it?'

He replied:

'It is the Kausar which your Lord has given to you'.

I found that its soil was as fragrant as musk."

(Bukhari)



COMMENTARY

The incident related in the above saying, probably, took place on the Night of Ascension and in the reply of Jibreel, “It is the Kuasar which you Lord has given you”, the allusion is to the Quraanic Aayah which reads:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١٠٣﴾

“Lo! We have given thee Kausar.”

(Al Kauthar 108:1)

“Kausar” literally, means the “Abundance of Good”. Though it includes all the treasure-houses of goodness Allah (Subhaanahu Wa Ta’aalaa) has bestowed upon the Prophet (SallAllaaho ‘Alaihe WaSallam), like the Quraan, the Shari’ah and the sublime spiritual qualities and dignity and eminence of position in both the worlds, yet it refers mainly to the river of Jannah and the Pond connected with it which is located in the open field of concourse on the Day of Requital (and at which people without number will drink). In other words, the priceless blessings conferred by Allah (Subhaanahu Wa Ta’aalaa) upon the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) pertaining to Faith, and which have reached through him to innumerable persons, will be made known in the form of the River and Pond of Kausar in the Aakhirah and countless bondsmen of Allah (Subhaanahu Wa Ta’aalaa) will quench their thirst at them.

(١٠٣/١٠٣)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَائِيهِ سَوَاءٌ مَاءٌ ، أَيْضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَبِيرَانَهُ كَنُجُومِ السَّمَاءِ مَنْ يَشْرَبُ مِنْهَا فَلَا يَضْمَأُ أَبَدًا.

(رواه البخارى مسلم)

(103/103)

It is related by Sayyedina ‘Abdullah ibn ‘Amr that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said:

“The journey of my Pond is of one month (i.e., the Pond of Kausar is so large that it takes a month to go from one side of it to the other), and its angles (i.e., corners) are equal (which, apparently, means that it is square, having four equal sides), and its water is whiter than milk and more sweet-smelling than musk, and its drinking-vessels are like the stars of the firmament (meaning, probably, that they are as bright and innumerable as the stars). Whoever drinks its water shall never be thirsty.”

(Bukhari and Muslim)

(١٠٤/١٠٤)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ مِنْ مَرٍّ عَلَى شَرِبٍ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا سِيرِدَنَّ عَلَى أَقْوَامٍ أَعْرَفُهُمْ وَيَعْرِفُونِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ

مَنْ فَيَقَالَ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بِكَ فَأَقُولُ سَخَقًا سَخَقًا لِمَنْ غَيْرِ بَعْدِي. (رواه البخاري ومسلم)

(104/104)

It is related by Sayyedina Sahl ibn Sa'd that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"I shall go to the Pond of Kausar before you and arrange for the slaking of your thirst. Whoever will come to me will drink the water of Kausar and whoever will drink the water of Kausar will never feel thirsty, and there will be some people who will recognize me and I will recognize them and they will come towards me but a barrier will be set up between us. I will say:

'But these people are mine.'

The reply I will receive will be:

'Do you know what innovations they introduced (and what difficulties they created)?'

I will, then, say:

'Let destruction and separation be the lot of those who brought about dissension in Faith after me and tampered with it.'

(Bukhari and Muslim)

COMMENTARY

It is difficult to say who, specifically, will be prevented from going to the Prophet (SallAllaaho 'Alaihe WaSallam) at the Pond of Kausar. Nor is it necessary for us to pinpoint (who exactly they are). The chief lesson the above saying imparts is that if we are desirous of joining the Prophet (SallAllaaho 'Alaihe WaSallam) at Kausar, we must remain steadfast in Faith and detest from making changes and innovations (in Islamic teachings).

(١٠٥/١٠٥)

عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِي مِنْ عَدَنَ إِلَى عَمَّانَ الْبَلَقَاءُ مَاءُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ نَجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا

أَوَّلُ النَّاسِ وَرُودًا فَقَرَاءُ الْمُهَاجِرِينَ الشُّعْتُ رَوْ مَا الدَّنْسُ ثِيَابًا الَّذِينَ لَا يَنْكُحُونَ الْمُتَنَعِمَاتِ وَلَا يَفْتَحُ لَهُمُ السُّدَدُ. (رواه احمد والترمذي وابن ماجه)

(105/105)

Sayyedina Thauabaan has reported the Prophet (SallAllaaho 'Alaihe WaSallam) as saying:

"The journey of my Pond (is as long as that) from 'Aden to 'Amman al-Barqa, and its water is whiter than milk and sweeter than honey, and its drinking-vessels are (as numerous) as the stars. (Its water is such) that whoever drinks it shall never feel the pang of thirst again. The first to reach me at the Pond will be the indigent emigrants (Muhaajireen who had migrated from Makkah al Mukarramah to Madinah al Munawwarah) -- the ruffled and untidy of hair and dirty and unkempt of attire who cannot marry wealthy and prosperous women and for whom no doors open (i.e., who are not welcome anywhere)."

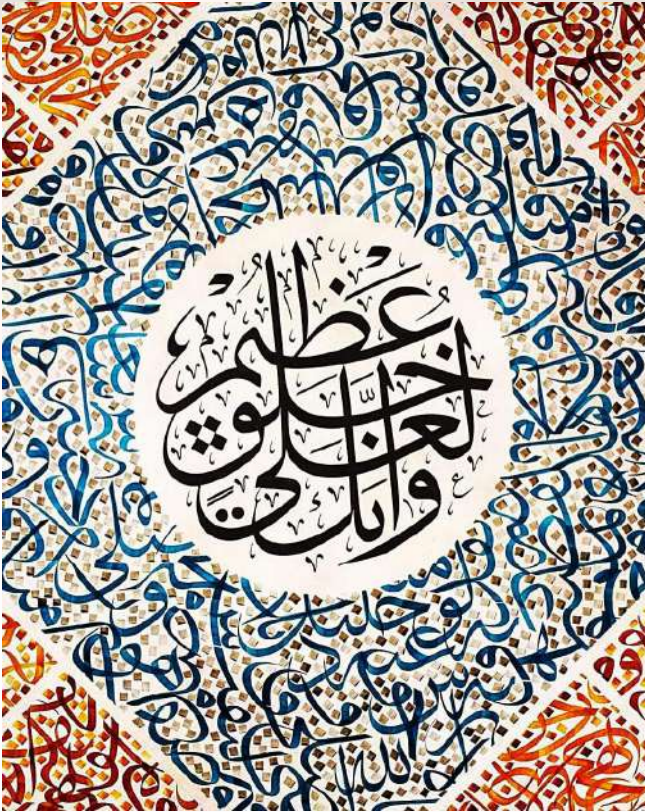
(Ahmad, Tirmizi and Ibn Maajah)

COMMENTARY

The distance between one bank of the Pond of Kausar and the other is as much as between 'Aden and 'Amman (which is situated near Balqa). In fact, this is another way of saying that the Pond will be spread over hundreds of miles.

The first to reach the Pond and to drink from it will be the poor emigrants who, due to indigence and detachment from worldly interests, live in such a state that their hair is unclean and disheveled and clothes torn and tattered. If they want to marry girls, belonging to well-to-do families they will not be given to them in marriage, and if they go to anyone's house they will be refused admission on account of their miserable appearance.

The above Hadeeth emphasizes that those who live in poverty and pay little attention to their dress or appearance due to indifference to earthly pleasures and anxiety for Futurity will be



preferred and will be the first to obtain the rewards of the Aakhirah. Modern educated people who mistakenly believe that such a conduct is a gross misconception of Faith and an outcome of the cult of self-mortification should ponder upon sayings like these.

Every age has its own maladies. At one time erroneous and un-Islamic forms of monasticism and life-denial were regarded, in some circles, as the essence of Islamic asceticism. Now, perhaps, as a reaction to it, the inclination of some sections is to make the teachings of Islam conform to modern materialistic trends and lustful propensities.

لَقَدْ أَنْزَلْنَا ءَايَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ



مُسْتَقِيمٍ

(And Allah guides whom He wills, to the Straight Path).

(An-Noor 24:46)

(١٠٦/١٠٦)

عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ لَيَتَبَّاهُونَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي لَا رَجُوانُ أَكُونَ أَكْثَرَهُمْ وَارِدَةً. (ترمذی)

(106/106)

It is related by Sayyedina Samurah that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"In the Aakhirah every Prophet will have a pond and he will take pride at the number of men who will come to drink at his pond. I hope the largest number of men will come to me (and drink at my pond)."

(Tirmizi)

(١٠٧/١٠٧)

عَنْ أَنَسٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَمَةِ فَقَالَ أَنَا فَاعِلٌ قُلْتُ يَا رَسُولَ اللَّهِ فَإِنَّ أَطْلُبَكَ قَالَ أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبُنِي عِنْدَ الْمِيزَانِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ فَاطْلُبُنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُخْطِي هَذِهِ الثَّلَاثَ الْمَوَاطِنَ. (رواه الترمذی)

(107/107)

Sayyedina Anas (personal attendant of the Prophet) has narrated that he asked the Prophet if he would intercede on his behalf on the Day of Judgement. The Prophet replied:

"I will."

Sayyedina Anas enquired:

"So where should I look for you on the Judgement Day?"

The Prophet said:

"When you need me, first of all look for me at Siraat (The Bridge)."

Sayyedina Anas asked:

"And if I do not find you there?"

The Prophet replied:

"Look for me, then, at Meezaan (the Scales)."

Sayyedina Anas asked:

"Where may I seek you, if you are not near Meezaan as well?"

The Prophet replied:

"Then look for me at the حَوْضُ "Hauz" (Pond). I will not go away from these three places at that time."

(Tirmizi)

COMMENTARY

It shows that intercession on the Last Day is one of the things for which a request can be made to the Prophet (SallAllaaho 'Alaihe WaSallam) though the Prophet (SallAllaaho 'Alaihe WaSallam) has indicated to Sayyedina Anas the three places for meeting him, it is meant for all the seekers of intercession.

(To be Continued)





THANKS TO ALLAH

(Subhaanahu Wa Ta'aalaa)

Sent by: Sister K Khanum



One of the earlier scholars says:

"You risk losing your blessings when you do not thank Allah (Subhaanahu Wa Ta'aalaa) for those blessings and you tie them to you firmly when you do. And if you do not advance towards Him by doing excellent deeds, He will pull you towards Him with the chains of tests."

One of the universal laws of Allah (Subhaanahu Wa Ta'aalaa) which govern the issue of providence with all its kinds is that if we thank

Allah (Subhaanahu Wa Ta'aalaa), He will multiply the blessings or replace them with something better. Allah (Subhaanahu Wa Ta'aalaa) says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴿٧﴾

"If you express gratitude, I shall certainly give you more...." (Ibrahim 14:7)

Allah (Subhaanahu Wa Ta'aalaa) declared that we will not be able to count all His blessings.

Allah (Subhaanahu Wa Ta'aalaa) says:

وَلَا تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ﴿٣٤﴾

"If you (try to) count the bounties of Allah, you cannot count them all."

(Ibrahim 14:34)

Every Muslim should do his best to thank Allah (Subhaanahu Wa Ta'aalaa) for whatever He gives him.

Then Allah (Subhaanahu Wa Ta'aalaa) says:

وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

".....and if you are ungrateful, then indeed, My punishment is severe."

(Ibrahim 14:7)



The Arabic word كَفَرْتُمْ “kafartum”, in this Aayah, means being unthankful to Allah (Subhaanahu Wa Ta’aalaa) for His blessings.

It does not mean disbelief in Allah (Subhaanahu Wa Ta’aalaa), as the literal meaning implies, but it shows the gravity of this flaw. Non-thankfulness, then, is another flaw that initially mentioned quote is teaching us about.

It says: “You risk losing your blessings when you do not thank Allah (Subhaanahu Wa Ta’aalaa) for those blessings, and you tie them to you firmly when you do.” The one who thanks Allah (Subhaanahu Wa Ta’aalaa) for His blessings, he is tying them to him firmly. Allah (Subhaanahu Wa Ta’aalaa)’s promise of rewarding those who thank Him is a true promise. It is a guarantee for the continuation of your blessings or more. It does come with one condition, however, which is to thank Allah (Subhaanahu Wa Ta’aalaa) for these blessings.

Thankfulness is not only limited to saying الحمد لله “Al-Hamdullilah” (Praise to Allah). However, thankfulness can be offered through actions. Allah (Subhaanahu Wa Ta’aalaa) says:

﴿ۛۛۛ﴾ اَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا

“Do good, O family of Daawood, in thankfulness.”

(Sabaa 34:13)

Thankfulness through actions requires that everyone should ask himself the following:
What am I going to do with this blessing?

Am I going to use it in a good way?

Am I going to contribute with it to good causes?

Or am I going to waste it, which is a form of denying the blessing?

If you do not thank Allah (Subhaanahu Wa Ta’aalaa) for His blessings until you reach the level of excellence, Allah (Subhaanahu Wa Ta’aalaa) will put you to tests.

Therefore, if you do not thank Allah (Subhaanahu Wa Ta’aalaa) for His blessings with sayings and actions, you will risk losing them. But if you thank Allah (Subhaanahu Wa Ta’aalaa), you are tying His blessings to you firmly.

Then the quote says: “And if you do not advance towards Him by doing excellent deeds, He will pull you towards Him with the chains of tests.” Thus, if you do not thank Allah (Subhaanahu Wa Ta’aalaa) for His blessings and advance to Him until you reach the level of excellence, Allah (Subhaanahu Wa Ta’aalaa) will put you to tests. By putting you to tests, Allah (Subhaanahu Wa Ta’aalaa) is giving you chances so that you can reach the level of excellence. This is also a universal law.

Through tests, Allah (Subhaanahu Wa Ta’aalaa) is elevating you and purifying your heart. When you are afflicted with tests, you are getting a chance to draw yourself closer to Allah (Subhaanahu Wa Ta’aalaa). Consequently, He will forgive your sins. Allah (Subhaanahu Wa Ta’aalaa) says:

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ

﴿ۛۛۛ﴾

“We have already seized them with punishment, but they did not turn humble to their



Lord, nor do they supplicate in humility.”

(Al-Muminoon 23: 76)

When Allah (Subhaanahu Wa Ta’aalaa) puts you to tests, you have to humble yourself, and pray to Allah (Subhaanahu Wa Ta’aalaa). Allah (Subhaanahu Wa Ta’aalaa) also says about the hypocrites:

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٣﴾

“Do they not see that they are put to trial every year once or twice; still they neither repent, nor do they take lesson?”

(At-Taubah 9:126)

Allah (Subhaanahu Wa Ta’aalaa) does not want to punish you by testing you. But He wants to draw you closer to Him and to make you count His blessings which He bestowed on you. He wants you to thank Him by your tongue and actions.

Sometimes matters get worse, but Allah (Subhaanahu Wa Ta’aalaa) makes a way-out and with difficulty comes ease.

When Allah (Subhaanahu Wa Ta’aalaa) puts you to a test by losing some blessings, He is testing you by a ‘touch of chastisement’, as the other Aayah says. Every one of us has billions of uncountable blessings. When Allah (Subhaanahu Wa Ta’aalaa) puts one of us to a test by losing one, two or even five blessings, he feels that he is faced with a severe crisis. While in reality he has billions of blessings which Allah (Subhaanahu Wa Ta’aalaa) is bestowing on him every moment.

In every cell in your body, there are countless blessings. In every second you live,

there are countless blessings. In every breath you breathe, there are countless blessings. In every glance you make, there are countless blessings. Allah (Subhaanahu Wa Ta’aalaa) is the One who is worthy of thankfulness. When Allah (Subhaanahu Wa Ta’aalaa) tests you by losing one or two blessings, He is actually ‘pulling you towards Him’. By losing a blessing, Allah (Subhaanahu Wa Ta’aalaa) wants you to return and repent to Him. He also wants you to remember His blessings and reflect on them.

And if you sincerely repent to Allah (Subhaanahu Wa Ta’aalaa), the test is over. Allah (Subhaanahu Wa Ta’aalaa) says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

“So, undoubtedly, along with the hardship there is ease. Undoubtedly, along with the hardship there is ease.”

(Ash-Sharh 94:5-6)

We notice that Allah (Subhaanahu Wa Ta’aalaa) repeated the Aayah twice. In another Aayah we read:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

“Allah will soon bring ease after a difficulty.”

(At-Talaq 65:7)

Sometimes matters get worse, but Allah (Subhaanahu Wa Ta’aalaa) makes a way-out and with difficulty comes ease. When you are faced with a problem or afflicted with a calamity, Allah (Subhaanahu Wa Ta’aalaa) brings ease in the middle of the crisis and also after the crisis. And in any case, if this state of hardship draws you closer to Allah (Subhaanahu Wa Ta’aalaa), this is in itself a blessing from Allah (Subhaanahu Wa Ta’aalaa).

If one would like to avoid trials at all, one should always advance towards Allah (Subhaanahu Wa Ta’aalaa) and never fall into any mistake. In reality, though, this will never happen because we are humans! We cannot maintain thanking Allah (Subhaanahu Wa Ta’aalaa) all the time and a clear record. The Prophet, Sayyidina Muhammad (SallAllahu ‘Alaihe WaSallam) said:

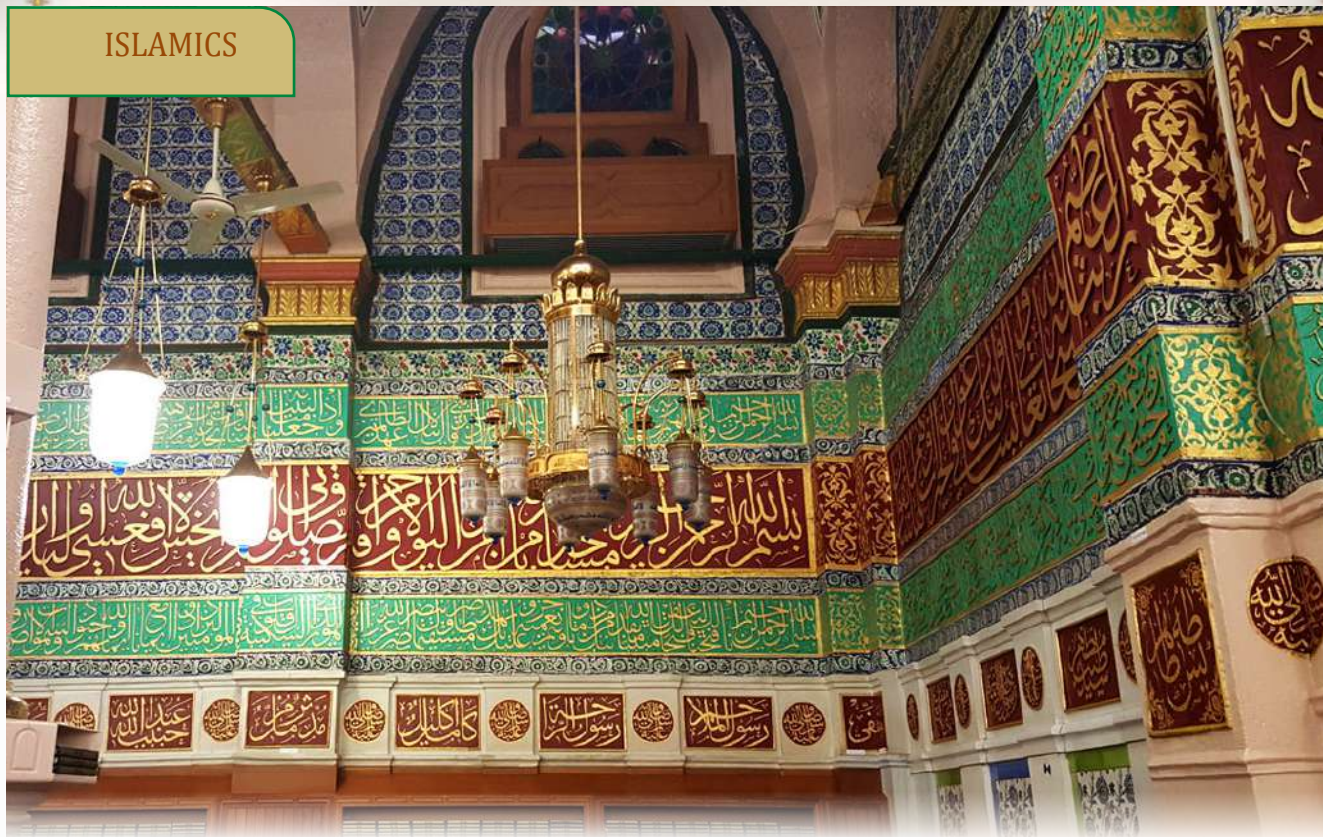
كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَابُونَ

“All the sons of Adam are sinners, but the best of sinners are those who repent often.”

(At-Tirmizi and Ibne Maajah)

Therefore, Allah (Subhaanahu Wa Ta’aalaa) is helping us in our journey towards Him by putting us to tests in order to give us a chance to repent.





CHERISHING THE WIVES

Sent by: Sister 'Ayesah Badar

In Islam, the relationship between husband and wife is a strong bond to be nurtured with kindness, love and mercy. It is so significant that Allah (Subhaanahu Wa Ta'aalaa), the Almighty, mentions it in the Quraan as one of His great signs in the world:

ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٨﴾

"And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect."

(Ar-Room 30:21)

The Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) is the role model for every Muslim in all aspects of life. When you read about the Prophet (SallAllaaho 'Alaihe WaSallam)'s treatment of his wives, you will be amazed by the great level of care,

gentleness, love and compassion he showed them. The following collection of Ahaadeeth (Traditions) highlights glimpses of his guidance in this regard:

SHE DESERVES THE BEST TREATMENT

1. Sayyedina Abu Hurairah narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا

"The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women."

(At-Tirmizi)

2. Sayyedina Ibne `Abbas narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

"The best of you is the one who is best to

his wife, and I am the best of you to my wives.”
(Ibne Maajah)

3. Sayyedina Abu Hurairah narrated that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said :

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

“A believing man should not hate a believing woman (i.e., his wife); if he dislikes one of her characteristics, he will be pleased with another.”

(Muslim)

4. Sayyedina `Abdullah ibne `Amr ibn Al-`Aas narrated that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

“The world is enjoyment and the best enjoyment in the world is a righteous wife.”

(Muslim)

EXPRESS YOUR LOVE

5. Sayyedina Anas narrated that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) was asked:

يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! Which of the people is most beloved to you?

He answered:

عَائِشَةُ

“Ayesah.”

He was asked:

مِنْ الرِّجَالِ

“And among men?”

He said:

أَبُوهَا

“Her father.”

(Ibne Maajah)

6. Sayyedatina `Ayesah said:

ما غرت على أحد من نساء النبي صلى الله عليه وسلم ما غرت على خديجة رضي الله عنها، وما رأيته قط، ولكن كان يكثر ذكرها، وربما ذبح الشاة، ثم يقطعها أعضاء، ثم يبعثها في صدائق خديجة

“I never felt jealous of any of the wives of the Prophet (SallAllaaho ‘Alaihe WaSallam) as much as I did of Khadijah (May Allah be pleased with her), although I have never seen her, but the Prophet used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah.”

When Sayyedatina `Ayesah sometimes

said to him:

كَأَن لَّمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةٌ

“(You treat Khadijah in such a way as if there is no woman on earth except her.”

He would say:

إِنَّمَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ

“She was such and such (commending her and speaking well of her), and I had children from her.”

(Bukhari and Muslim)

RENDER LOVE INTO DEEDS

7. Shuraih asked Sayyedatina `Ayesah:

هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَائِمٌ

“Can a woman eat with her husband while she is menstruating?”

Sayyedatina `Ayesah replied:

نَعَمْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُونِي فَأَكُلُ مَعَهُ وَأَنَا عَارِكٌ وَكَانَ يَأْخُذُ الْعِرْقَ فَيَقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضْعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فِيهِ حَيْثُ وَضَعْتُ فِيَّ مِنَ الْعِرْقِ وَيَدْعُو بِالشَّرَابِ فَيَقْسِمُ عَلَيَّ فِيهِ قَبْلَ أَنْ يَشْرَبَ مِنْهُ فَأَخْذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضْعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فِيهِ حَيْثُ وَضَعْتُ فِيَّ مِنَ الْقَدَحِ .

“Yes. The Messenger of Allah would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.

(An-Nasaaee)

8. Sayyedina Anas narrated that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) had a Persian neighbor who was good in cooking soup. One day he prepared some soup and invited the Prophet (SallAllaaho ‘Alaihe WaSallam) to it. Sayyedatina `Ayesah was present so the Prophet (SallAllaaho ‘Alaihe WaSallam) suggested to the neighbor that she should join them. The neighbor refused to include her in the invitation. The Prophet (SallAllaaho ‘Alaihe WaSallam), therefore, declined the invitation.

The Persian repeated the exclusive invitation for the Prophet (SallAllaaho ‘Alaihe WaSallam) who, once again, declined the invitation.



In the third attempt, the Persian neighbor invited both the Prophet and his wife, Sayyadatina `Ayesah. Then, the Prophet (SallAllaaho `Alaihe WaSallam) accepted his invitation and went with Sayyadatina `Ayesah to the man's house.

(Muslim)

9. Al-Aswad asked Sayyadatina `Ayesah about what the Prophet used to do at home. She replied:

كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ.

"He used to keep himself busy serving his family and when it was time for the Salaah, he would get up for prayer."

"He used to serve his household but when it was time for the prayer, he would get up for Salaah."

(Bukhari)

HAVE FUN WITH HER

10. Sayyadatina `Ayesah reported that she accompanied the Prophet (SallAllaaho `Alaihe WaSallam) in a journey when she was still slim. The Prophet (SallAllaaho `Alaihe WaSallam) told people to move forward and then he asked Sayyadatina `Ayesah to race with him. They had a race and Sayyadatina `Ayesah won.

In a later travel, when Sayyadatina `Ayesah had probably forgotten the race and had already gained weight, the Prophet (SallAllaaho `Alaihe WaSallam) told her to race with him again. She declined:

كَيْفَ أَسَابِقُكَ يَا رَسُولَ اللَّهِ، وَأَنَا عَلَى هَذِهِ الْحَالِ

"How can I race with you. O Messenger of Allah! while I am in such a condition?"

The Prophet (SallAllaaho `Alaihe

WaSallam) insisted and they did have a race. The Prophet won this time. He smiled and said:

هَذِهِ بَتْلَاكِ السَّبْقَةِ

"This is (settling of score) for that (previous) race."

11. Sayyadatina `Ayesah reported that it was the day of `Eid and some Ethiopians were playing with shields and spears. Either she requested Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho `Alaihe WaSallam) or he himself asked her whether she would like to see the display. Sayyadatina `Ayesah replied in the affirmative.

She says:

فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ

"Then he let me stand behind him; my cheek was touching his cheek."

And the Prophet (SallAllaaho `Alaihe WaSallam) was saying:

دُونَكُمْ يَا بَنِي أَرْفَدَةَ

"Carry on, O Bani Arfida (i.e., Ethiopians)!"

Sayyadatina `Ayesah then added:

حَتَّى إِذَا مَلْتُ قَالَ « حَسْبُكَ ». قُلْتُ نَعَمْ. قَالَ « فَادْهَبِي

"When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave."

(Bukhari and Muslim)

LOVE THAT TRANSCENDS TIME

12. Sayyadatina Khadijah had died three years before Sayyadatina `Ayesah married to the Holy Prophet (SallAllaaho `Alaihe WaSallam). She reported:

وَأَنْ كَانَ لَيَذْبَحُ الشَّاةُ ثُمَّ يَهْدِيهَا إِلَى خَلَاتِلِهَا

"Whenever he (the Prophet) slaughtered a sheep, he presented (its meat) to her (Sayyadatina Khadijah's) female companions."

(Muslim)

13. Sayyadatina `Ayesah reported:

Once, Haalah binte Khuwailid (the sister of Sayyadatina Khadijah) sought permission to enter. The Prophet (SallAllaaho `Alaihe WaSallam) recognized and recalled the manner of Khadijah when she sought permission to enter. So, he was deeply moved and said:

اللَّهُمَّ هَالَةَ بِنْتُ خُوَيْلِدٍ

"O Allah! May she be Haalah binte Khuwailid!"

(Bukhari and Muslim)





PUNISHMENT IN THE GRAVE

Sent by: Brother Jameel Salamat

There are many reasons for which people may be punished in their graves. Here we will list some of these sins, along with evidence from the Quraan and Sunnah.

“Shirk” and “Kufr”

“Shirk” (Polytheism) is associating others with Allah (Subhaanahu Wa Ta’aalaa) and “Kufr” (Infidelity) is disbelieving in Him.

Allah (Subhaanahu Wa Ta’aalaa) says concerning the people of Pharaoh:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released.): ‘Admit the family of Pharaoh into the most severe punishment’.”

(Ghaafir 40:46)

And Allah (Subhaanahu Wa Ta’aalaa) says:

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا

أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

“If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say): ‘Out with your souls. Today, you shall have your punishment, a punishment of humiliation, because you have been saying about Allah what is not true, and have been showing arrogance against His Aayaat (Verses).’”

(Al-An’aam 6:93)

When death approaches a “Kaafir”, the angels tell him of what is awaiting of him of punishment, chains and fire, and the wrath of Allah (Subhaanahu Wa Ta’aalaa); his soul disperses in his body and refuses to leave his body, and the angels beat him until his soul comes out of his body, saying:

أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ ﴿٩٣﴾

“Deliver your souls! This day you shall be recompensed with the torment of degradation.”

(Al-An’aam 6:93)

Evidence that Shirk is one of the causes of punishment in the grave is to be found in the Hadeeth of Sayyidina Zayd ibn Thaabit who said:

When the Prophet (SallAllaahu 'Alaihe WaSallam) was in a garden belonging to Banu Najjaar on his mule and we were with him, it stumbled and nearly threw him. There he saw some graves, six or five or four. He said:

مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبَرِ

"Who knows the occupants of these graves?"

A man said:

أَنَا

"I do."

He said:

فَتَى مَاتَ هَؤُلَاءِ

"When did these people die?"

He said:

مَاتُوا فِي الْإِشْرَاكِ

"They died in Shirk."



He said:

إِنَّ هَذِهِ الْأُمَّةَ تَبْتَلِي فِي قُبُورِهَا فَلَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسَمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ

"This ummah will be punished in their graves. Were it not that you would not bury one another, I would pray to Allah to make you hear what I hear of the torment in the grave."

Then he turned to us and said:

تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ

"Seek refuge with Allah from the punishment of Hellfire..."

(Muslim)

The words in this Hadeeth: مَاتُوا فِي الْإِشْرَاكِ "They died in Shirk", indicate that Shirk is a cause of the punishment in the grave.

نفاق "Nifaaq" (Hypocrisy)

نفاق "Nifaaq" (Hypocrisy) is one of the causes of the punishment in the grave. The hypocrites are those who most deserve to be punished in the grave. How can it be otherwise when they are the ones who will occupy the lowest level of جهنم "Jahannum" (Hell)?

Allah (Subhaanahu Wa Ta'aalaa) says:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١١٠﴾

"And among those Bedouins who are around you there are hypocrites, and among the people of Madinah as well. They are adamant on hypocrisy. You do not know them. We know them. We will chastise them twice, then they shall be driven to a terrible punishment."

(At-Taubah 9:101)

Qataadah and al-Rabee' ibn Anas said concerning the phrase: سَنُعَذِّبُهُمْ مَّرَّتَيْنِ "We shall punish them twice", once in this world, and the second is the punishment in the grave.



In the Hadeeth about the questioning of the two angels and the torment of the grave, the word منافق "Munaafiq" (Hypocrite), or مرتاب "Murtaab" (Skeptic) in many reports, is clearly mentioned, as in the report narrated by Bukhaari from Sayyidina Anas:

وَأَمَّا الْكَافِرُ - أَوِ الْمُنَافِقُ

"... as for the kaafir and the hypocrite, it will be said to him..."

And in Bukhari and Muslim it is narrated from Sayyedah Asma:

وَأَمَّا الْمُنَافِقُ - أَوِ الْمُرْتَابُ
 "As for the hypocrite or the skeptic..."

BRINGING BASIC CHANGE IN RELIGION

Forbidding the act which Allah (Subhaanahu Wa Ta'aalaa) has permitted or permitting the act which He has forbidden, is another cause for punishment in grave.

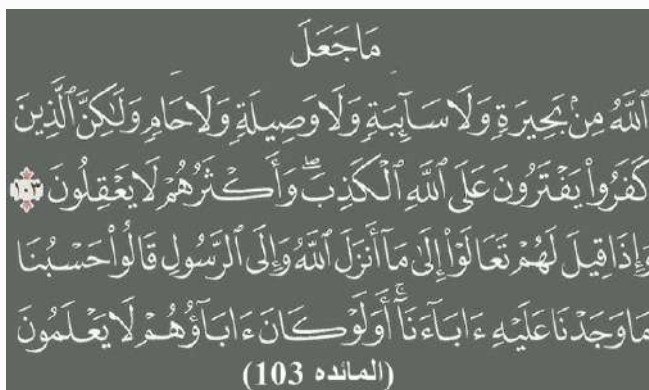
The evidence that inducing basic changes in the religion of Allah (Subhaanahu Wa Ta'aalaa) is one of the causes of punishment in the grave, is the words of the Prophet (SallAllaaho 'Alaihe WaSallam):

رَأَيْتُ عَمْرُو بْنَ لُحْيٍ الْخُرَاعِيَّ يَجْرُ قَصْبُهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِثَ

"I saw `Amr bin `Asmir bin Luhayy Al-Khuzaa'i dragging his intestines in the Fire (of Jahannum i.e. Hell), for he was the first man who introduced the institution of السائبه "as-Saa'ibah" (the custom of releasing animals for the sake of false gods)."

(Bukhari)

The as-Saa'ibah was a she-camel, cow or sheep which they would leave to graze for the sake of the false gods, and it would not be ridden, eaten or used for carrying burdens. Some of them would make vows to make part of their wealth a Saa'ibah.



The Arabs, from among the sons of Sayyedah Isma'il and others, who lived in the environs of the كعبة الله "Ka'batullah" (House of Allah) in Makkah al Mukarramah that had been built by Sayyedah Ibrahim and Sayyedah Isma'il, were حنيف "Haneef" (Monotheist) who followed the religion of Sayyedah Ibrahim, until one of the leaders of Khuzaa'ah, namely `Amr ibn Luhayy, changed his religion. He was the first one to change the religion of Ibrahim to Shirk and forbid things that Allah (Subhaanahu Wa Ta'aalaa) had

not forbidden.

The Prophet (SallAllaaho 'Alaihe WaSallam) was in a garden belonging to Banu Najjaar on his mule and we were with him, it stumbled and nearly threw him. There he saw some graves, six or five or four. (After queries) he told the fellowmen that this Ummah will be punished in their graves. Were it not that they would not bury one another, he would pray to Allah (Subhaanahu Wa Ta'aalaa) to make them hear what he hears of the torment in the grave.

CARELESS DURING URINATION AND SPREADING MALICIOUS GOSSIP

It was narrated by Sayyedah `Abdullah Ibne `Abbas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) passed by two graves and disclosed:

إِنَّهُمَا لِيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ مِنْ كَبِيرٍ
 "They (the deceased persons in those graves) are being punished not for a great thing to avoid."

And then added:

لَيْلَىٰ أَمَّا أَحَدُهُمَا فَكَانَ يَسْعَىٰ بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَرِ مِنْ بَوْلِهِ

"Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine."

(Bukhari and Muslim)

Sayyedah `Abdullah Ibne `Abbas reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

عَامَّةُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ فَتَنَزَّهُوا مِنَ الْبَوْلِ

"The majority of torment in the grave is due to carelessness with urine, so avoid soiling yourself with urine."

(Ad-Daaraqutni)

"GHEEBAH" (BACKBITING)

Bukhari has included a chapter in "Kitaab al-Janaa'iz" (the Book of Funerals) called: "Punishment of the grave because of backbiting and urine." Then he narrated therein the Hadeeth about the two graves quoted above, except that the version of Bukhaari does not mention backbiting, rather it speaks of Nameemah (Malicious gossip),

but as was his wont, he referred to what was narrated in some versions of the Hadeeth:

وَأَمَّا الْآخَرُ فَيُعَذَّبُ فِي الْغِيَةِ

“As for the other, he is being punished for backbiting.”

(Ibne Maajah and Ahmad)

TREATING THE CREATURE OF ALLAH (SUBHAANAHU WA TA'AALAA) BRUTALLY

Detaining animals and tormenting them and not being compassionate towards them is also



punishable.

Sayyedina 'Abdullah Ibne 'Umar reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger

The Arabs who lived in the environs of the **“Ka'batullah”** (House of Allah) in Makkah al Mukarramah that had been built by Sayyedina Ibrahim and Sayyedina Isma'il, were **“Haneef”** حنيف (Monotheist) who followed the religion of Sayyedina Ibrahim, until one of the leaders 'Amr ibn Luhayy, changed his religion from Monotheism to Polytheism.

(SallAllaaho 'Alaihe WaSallam) said:
دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَمْ تَطْعَمْهَا، وَلَمْ تَدْعَهَا



تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ

“A woman entered the Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.”

(Bukhari)

DEBT

One of the things that harm the deceased in his grave is debt that he owes. Sayyedina Sa'd bin Atwal narrated that when his brother died, he left behind three hundred Dirham and dependents. He wanted to spend (the money) on dependents of his brother, but the Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ أَخَاكَ مُحْتَبَسٌ بِدَيْنِهِ فَاقْضِ عَنْهُ

“Your brother is being detained by his debt, so pay it off for him.”

Sayyedina Sa'd bin Atwal said:
يَا رَسُولَ اللَّهِ قَدْ أَدَيْتَ عَنْهُ إِلَّا دِينَارَيْنِ ادْعَتْهُمَا امْرَأَةٌ وَلَيْسَ لَهَا بَيِّنَةٌ

“O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)! I have paid it off apart from two Dinar, which a woman is claiming but she has no proof.”

The Prophet (SallAllaaho 'Alaihe WaSallam) instructed him:

فَأَعْطَاهَا فَإِنَّهَا مُحَقَّةٌ

“Give them to her for she is telling the truth.” (Ibn Maajah)



TREATING NEW MUSLIMS

Sent by: Sister Hina Faridi

We all like this moment, when a brother or sister enters the Masjid on a Friday, and announces the شهادة "Shahaadah (Declaration of Faith), and the whole Masjid start saying تكبير الله اكبر "Takbeer, Allahu Akbar".

It is an undeniable fact that this is such an amazing moment, to witness someone who just found صراط مستقيم "Siraat e Mustaqeem" (the Straight or Right Path), and took that extra step closer to Allah (Subhaanahu Wa Ta'aalaa), the only God.

The bitter question is: What is next? How will the Muslim community welcome that new Muslim?

What advice will be given to them and how are they going to start their long journey in learning the "Deen" (Religion) of Allah (Subhaanahu Wa Ta'aalaa)?

I tried to search the life of the Prophet of Islam, Sayyidina Muhammad (Subhaanahu Wa Ta'aalaa) to examine what approach he used with his newly converted "Sahaabah" (Companions) after they became Muslims.

Sometimes this aspect is overlooked when we focus on the event itself (Saying the Shahaadah) and consider it to be the ultimate goal of Da'wah (Islamic outreach).

We neglect – or consider it to be less important – the post-Shahaadah advice or

company that new Muslims need.

RECOGNITION OF NEWCOMER

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

خَيْرُهُمْ فِي الْجَاهِلِيَّةِ خَيْرُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا

"Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge."

(Bukhari)

Every human has unique sets of talents and skills. The Prophet (SallAllaaho 'Alaihe WaSallam) recognized that fact and motivated people from the moment they accepted Islam.

Two legends of the Muslim history, Sayyidina Khalid bin Al-Waleed and Sayyidina `Amr bin Al-`Aas, embraced Islam at the same day and gave a huge boost to this its Da'wah activity in far-flung areas.

WELCOME BACK TO FITRAH ISLAM

Sayyidina Khalid was the one who led the Muslims in spreading Islam, to `Iraq, Persia (Iran), Armenia, and Shaam (Syria & Lebanon). Sayyidina `Amr bin Al-`Aas was the one who

reached Palestine and Egypt with the message of Islam.

Imagine the huge impact that these two

The Prophet (SallAllaaho 'Alaihe WaSallam) did not "customize" the religious teachings for the individuals; he rather considered that to be an introductory stage for a particular person in their new journey in Islam. Such exceptions were not given during a Friday sermon, for example, and were not taught and spread by other Sahaabah (Companions).

men gave to Islam. How many people knew Islam and later on contributed to it and to humanity through them? All that was influenced by those new (and in comparison to other Sahaabah, late) converts.

It is interesting to note that both fought the Prophet (SallAllaaho 'Alaihe WaSallam) and the Muslims fiercely in their early days. Both had Muslim blood on their hands, especially Khalid bin Al-Waleed, who was a main reason behind the defeat of the Muslims in the battle of Uhud.

DEALING WITH NEWCOMERS

Despite all that, look at how the Prophet (SallAllaaho 'Alaihe WaSallam) welcomed the two new additions to the Muslim family. Sayyedina Abu Hurairah narrated once he was camped with Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) at a place, and the people began passing by. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was asking about the passer by, until Sayyedina Khalid bin Al-Walid passed, so the Prophet (SallAllaaho 'Alaihe WaSallam) asked:

"Who is this?"

Sayyedina Abu Hurairah replied:

"This is Khalid bin Al-Walid."

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

"What an excellent slave of Allah is Khalid bin Al-Walid, a sword from among the swords of Allah."

(At-Tirmizi)

Narrated Sayyedina 'Uqbah bin 'Aamir

that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَسْلَمَ النَّاسُ، وَأَمَّنْ عَمْرُو بْنُ الْعَاصِ

"The people submitted (became Muslims) while 'Amr bin Al-'Aas believed (became Mumin)."

(At-Tirmizi)

This may be interpreted as indication that 'Amr bin Al-'Aas immediately entered into a higher rank of faith than other new Muslims.

Sayyedina Khalid was the leader of the Muslims in many battles, without this being a concern to those Sahaabah who knew more Quraan than him and embraced Islam years and years before him.

The Seerah i.e. Prophet (SallAllaaho 'Alaihe WaSallam)'s biography, tells us about some battles where Sayyedina Khalid did take a decision that did not prove better one, due to his lack of knowledge. This did not discredit him or let the Prophet (SallAllaaho 'Alaihe WaSallam) overshadow his talents and potential contribution to the Muslim Ummah.

GIVING THEM SPECIAL ATTENTION

Sayyedina 'Amr ibn Al-'Aas was amazed by the special attention that the Prophet (SallAllaaho 'Alaihe WaSallam) gave him. He actually thought that the Prophet (SallAllaaho

Sayyedina Tufail bin 'Amr Ad-Dausi accepted Islam in the early days in Makkah al Mukarramah, and immediately went back to his tribe to deliver the message of "the Truth". Perhaps, out of his love, affection and confidence on his tribe, he straight away asked his people to follow Islam..... While this method will not work now in downtown Manhattan or Paris where no single community or tribe lives, apparently it worked for some members of his tribe Ad-Daus but not to all of them.

'Alaihe WaSallam) loved him more than any other Sahaabi (Companion). He asked the Prophet (Subhaanahu Wa Ta'aalaa) a direct question one day:

"Oh Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)! Who is the most beloved person to you?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied said:

"A'yesah (his wife)".

He asked:

"From the men?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"Her father (Abu Bakr As-siddique)"

He again asked:

"Then who?"

The Prophet replied:

as much as they had learnt about Islam from Prophetic teachings.

Sayyedina Tufail bin `Amr Ad-Dausi accepted Islam in the early days in Makkah al Mukarramah, and immediately went back to his tribe to deliver the message of "the Truth". Perhaps, out of his love, affection and confidence on his tribe, he straight away asked his people:

"You either follow Islam or I will never talk to you again!"

While this method will not work now in downtown Manhattan or Paris where no single community or tribe lives, apparently it worked for some members of his tribe Ad-Daus but not to



"Then `Umar,"

In the words of Sayyedina `Amr bin `Aas:

"After that, the Prophet started listing names and names of people, and this made me remain silent, fearing that he will place me at the end of the list..." (Bukhari)

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) had this gentle effect on all those around him, especially the new comers to Islam that made Sayyedina `Amr seriously think he is the best companion in the eyes of the Prophet (SallAllaaho 'Alaihe WaSallam).

DA'WAH MISSION FROM DAY ONE

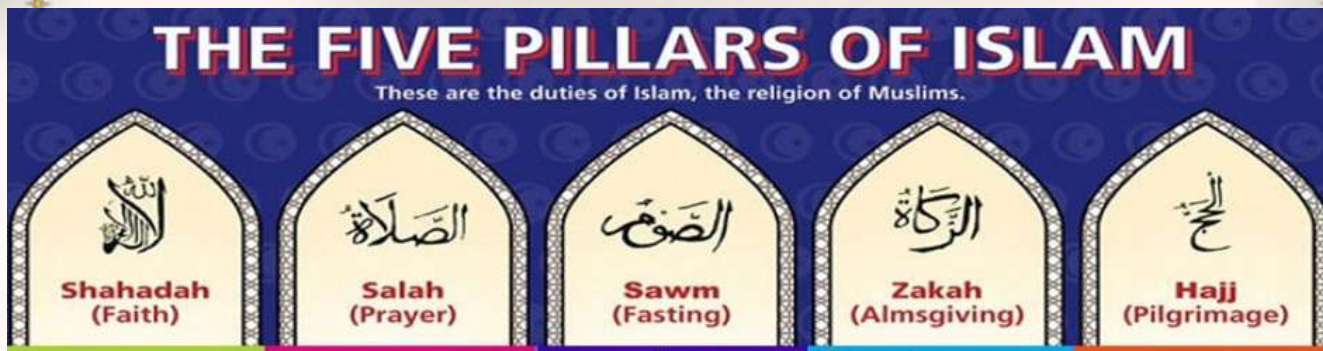
Sahaabah invited others towards Islam from day one, and gave "Da'wah" to them with whatever teachings of Islam they knew and

all of them.

He came back to the Prophet (SallAllaaho 'Alaihe WaSallam). It was his second meeting with the Messenger (SallAllaaho 'Alaihe WaSallam) after accepting Islam. He narrated the episode to the Prophet (SallAllaaho 'Alaihe WaSallam). The Prophet (SallAllaaho 'Alaihe WaSallam) made Du'aa for the tribe of Ad-Daus and told him:

"Go back to your people, call them to Allah





and be lenient with them”.

(Ibne Ishaq)

The Seerah i.e. Prophet (SallAllaaho ‘Alaihe WaSallam)’s biography, tells us about some battles where Sayyedina Khalid did take a decision that did not prove better one, due to his lack of knowledge. This did not discredit him or let the Prophet (SallAllaaho ‘Alaihe WaSallam) overshadow his talents and potential contribution to the Muslim Ummah.

GRADUAL CHANGE IN BEHAVIOR

People might accept the idea of submitting to the one God, but they might have problems in some of the commandments.

The tribe of Thaqeef agreed to embrace Islam but told the Prophet (SallAllaaho ‘Alaihe WaSallam):

“We will not give out any charity, and we will not perform Jihad in the path of Allah (Subhaanahu Wa Ta’aalaa).”

The Prophet (SallAllaaho ‘Alaihe WaSallam) accepted that from them, and he told his Sahaabah:

“They will (willingly) pay charity and perform Jihad when they embrace Islam.”

(Abu Daawood)

Again, we note his wisdom in recognizing the weaknesses in people and dealing with them based on that.

Others demanded some other concessions, such as offering Salaah (Prayers) with “Sujood” (Prostration) but no “Rukoo` (Bowing down) (Ref: Ibn Rajab, Jami` Al-`Uloom Wal-Hikam), and others requested permission to offer only two Salaah a day instead of five.

It is really important here to note that

the Prophet (SallAllaaho ‘Alaihe WaSallam) did not “customize” the religious teachings for those individuals; he rather considered that to be an introductory stage for a particular person in their new journey in Islam.

Such exceptions were not given during a Friday sermon, for example, and were not taught and spread by other Sahaabah (Companions).

All those incidents and others teach us how Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) showed حكمة “Hikmah” (Wisdom) in inviting people to this great “Deen” (Religion) of Islam.

Sometimes and in certain situations with certain people, raising the bar and challenging people may produce the best out of them. In other occasions, we have to understand the human weaknesses and after Obligatory teachings -- for rest of Deen – expect common reverts a gradual adoption of Islam. This strategy may be assumed, to get up to speed, of course without compromising the basics and essentials of Deen.



Dear Readers

The new issue of Al-Farooq is in your hands. It reflects the new approach in the field of journalism, we are practicing, to propagate Islamic teaching in today's materialistic world.

The huge mass of literature produced through mass media, like a rolling flood, is devouring and influencing public opinion and thinking, by adopting various means, measures and media of propaganda and publicity in different ways. And the media, electronic and print, is persistently engaged in propagating and propounding erroneous ideas and ideologies as vigorously as humanly possible. It is to face and combat such ideas and ideologies opposed to the faith of Islam that we have, in a very humble way, we are publishing English Edition of Al-Farooq.

Al-Hamdulillah, it stands with rock like determination, proving the beauty of Islam and bounty of Almighty Allah (Subhaanahu Wa Ta'aalaa) to English speaking community across the planet, with your active help and support.

It is our earnest request to you, the readers, to extend your helping hand and co-operation by sharing it with other fellow Muslims, giving advertisement, sending Islamic messages to Muslim Ummah with or without your name or business, contributing articles, and especially by making Du'aa which will help us in propagating our mission for which Allah Almighty will bless you, In Shaa Allah, with His bounty and grace.

Jazaak Allah

Idarah Al-Farooq, Karachi.