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SOCIAL MEDIA ABUSE

This year, England was hit by a wave of race riots which began after the tragic murders of three teenage girls at a Taylor Swift dance and yoga party. Posts on social media in the immediate aftermath of the attack falsely speculated that the suspect was a refugee who arrived in Britain on a boat in 2023, and a false name was also widely circulated. There were also baseless rumors that the attacker was a Muslim. But the suspect, a 17-year-old, was not Muslim, and was born in Wales to Rwandan parents.

In less than 24 hours of the attack, even before the suspect's name was released, the fake name had been mentioned more than 30,000 times on X (formerly Twitter) alone, and shared by more than 18,000 unique accounts had gone.

Social media posts sharing the false identity of the Southport stabbing suspect have been viewed at least 420,000 times. On X, English Defense League founder, Tommy Robinson, sent inflammatory messages to his nearly one million followers. An influencer associated with Yaxley Lennon on X, who posts under the name "Lord Simon", was among the first to publicly call for nationwide protests. Facebook and Tik Tok also played a role in spreading misinformation and inciting violent protests. Angry mobs attacked Masjids and refugee housing, torched vehicles and buildings, including a library, injured police officers, and looted shops. More than 1,000 people were arrested in England and Northern Ireland. Many of them involved in online wrongdoing and violence has been sentenced. Wayne O'Rourke, 35, has been sentenced to three years in prison for racial hatred post; David Wilkinson, 48, for 6 years for violent disorder, and attempted arson; John Honey, 25, for 4 years and 8 months for racially aggravated criminal damage, and theft; a 53-year-old woman for 15 months for post that the Masjid should be "blown up with the adults inside"; a 45-year-old man for 20 months for inciting to set fire a refugee hotel.

Similar sentences have been handed down to other criminals and violent protesters. A Pakistani U-Tuber has also been accused of sending an article to a European website, which falsely reported the attacker's name and identified him as a Muslim. He has been taken into custody for further investigation.

This is not the first incident of misinformation and politically motivated violence online, but social media played a key role in triggering the Rohingya genocide, the attack on the US Capitol Hill on January 6, 2021, and many other similar incidents around the world like Islamophobia during Corona epidemic. Repeatedly, all this happened in countries where education rate is high and law is strictly followed.

Most technological inventions are not inherently good or evil, they are just tools and it is up to the humans in charge of them to decide how they will be used. Being a Muslim, however, we believe that the intention of person impacts the consequences of his deeds and actions. So the internet-based social media Social media is also such an invention that is inherently tilted towards materialistic gains. Some Aakhirah-oriented benefits, if there are, will have to be dug out of it with utmost care and protecting oneself from its evil. Therefore, the human being operating it, if a man of character he will only use it positively and will strictly avoid its negative use. Imagine if fake news on social media can mislead millions of people in countries like UK, where people are educated and law is strictly followed, what will happen in other parts of the world?

In Islam, it is a ruling stated by Allah (SubhaanahuWaTa'aalaa), the Lord Almighty, in the Holy Quraan that whenever any news reaches you, confirm it:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْا اَنْ تُصِيْبُوْا قَوْمًا بِجَهَلَةٍۢ فَتُصِحُّوْا عَلٰٓى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿٦﴾

"O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did" .Al-Hujuraat(49:6

Also, Allah) SubhaanahuWaTa'aalaa'(s Messenger) SallAllaaho' AlaiheWaSallam (has described who forwards everything he heard to other people without further verification as a criterion for a person to be a liar.

SayyedinaHafs bin' Aasim reported that Allah) SubhaanahuWaTa'aalaa'(s Messenger) SallAllaaho' AlaiheWaSallam (said:

كَفٰى بِالْمُرءِ كَذِبًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

"It is enough for a man to be a liar if he narrates everything he hears".

May Allah) SubhaanahuWaTa'aalaa (save all Muslims from being liar and also save from the evils, technology is bringing in the Ummah .Aameen!

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT 37-42

Part-x

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

Aayaat 37-38

فَلَقَّحَ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾
قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا
خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

“Then Adam learn certain words (to pray with) from his Lord; so, Allah accepted his repentance. No doubt He is the Most-Relenting, the Very-Merciful. We said: ‘Go down from here, all of you. Then, should some guidance come to you from Me, those who follow My guidance

shall have no fear, nor shall they grieve. As who disbelieve, and deny Our signs, they are the people of Fire -- they shall there forever’.”

(Al-Baqarah 37-39)

SAYYEDINA ADAM'S PRAYER TO ALLAH (SUBHAANAHU WA TA'AALAA

The earlier Aayaat have related how Sayyedina Adam came to commit an error through the seduction of Shaitaan, and how he was commanded to leave Jannah and to go down to the earth. He had never experienced the displeasure of Allah (Subhaanahu Wa Ta'aalaa) before, nor

heard such words of reproach. He could not bear it, and in the tumult of remorse at once wanted to beg humbly for pardon. But he was also afraid that by being importunate he might draw on himself more displeasure. Then, being a prophet, he knew Divine Majesty as ordinary men cannot. So, the fear and the awe dumbfounded him, and he could not utter a word. But Allah (Subhaanahu Wa Ta'aalaa) knows what passes through men's hearts, and He is also the Most-Merciful and the Most-Generous. Seeing the agony of remorse in Sayyedina Adam, Allah (Subhaanahu Wa Ta'aalaa) accepted his repentance, and his grace taught

him the words of a prayer so that he could beg for pardon.

Thus pardon granted to Sayyedina Adam but Divine wisdom had all the same its own plans in sending him down to the earth -- for example, starting through his progeny species, man, to be placed between the angels and the jinns, submitting men to the injunctions of the Shari'ah by giving them the power of choice, however limited; instituting Divine viceregency among them, and promulgating among them the prohibitions and the commandments of the Shari'ah, so that this new creature may be capable of making a spiritual progress and of attaining a station denied even to the angels. Allah (Subhaanahu Wa Ta'aalaa) had announced these purposes even before creating Sayyedina Adam when he said to angels:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ

"I am going to create a deputy on the earth."

(Al-Baqarah 2:30)

DESCENSION OF ADAM WAS NOT A PUNISHMENT

That is why the command for Sayyedina Adam to go down to the earth was not withdrawn when he had been pardoned: only the mode was now altered. Earlier the command had been given in the mode of authority, and the sending down to the earth intended as a punishment: hence the reference to the enmity among men. Now, it was in

the mode of wisdom, and the sending down to the earth, an honor the honor of viceregency. Hence the reference to things of viceregency involves. In commanding Sayyedina Adam and Sayyedatina Hawwaa and their progeny to live on the earth, Allah (Subhaanahu Wa Ta'aalaa) told them that He would be sending down to men His guidance that is, the injunctions of the Shari'ah through Revelation, and that those who follow it faithfully shall be free from sorrow and anxiety -- in other words, they shall not have to grieve about any loss in the past, not to worry about some misfortune in the future.

According to the covenant it is obligatory for the Israelites to have faith in the Holy Quraan, for, after all, it has been sent down to confirm the essential teachings of the Torah. Now, the Israelite scholars were afraid that if they told the truth in this matter, they would be going against the public sentiment, and thus lose their adherents and income both.



In speaking of how Allah (Subhaanahu Wa Ta'aalaa) taught Sayyedina Adam the words of a prayer so that he could offer his repentance properly, the Holy Quraan uses the word تَلَقَّاءُ "Talaqqaa", which means 'accepting and welcoming a person or thing eagerly', and thus indicates his attitude in receiving the phrases. (See Kashshaaf and Rooh ul Ma'aani)

As to what these phrases were, different things have been reported from different Sahaabah, but the generally accepted report is that of the Sahaabi, Sayyedina Ibne 'Abbas, according to which these phrases are just the ones which the Holy Quraan

cites in a different place:

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّنَا تَقْوَرٌ لَّنَا وَرَحْمَةً لَّنَا لَنَكُونَنَّ مِنَ

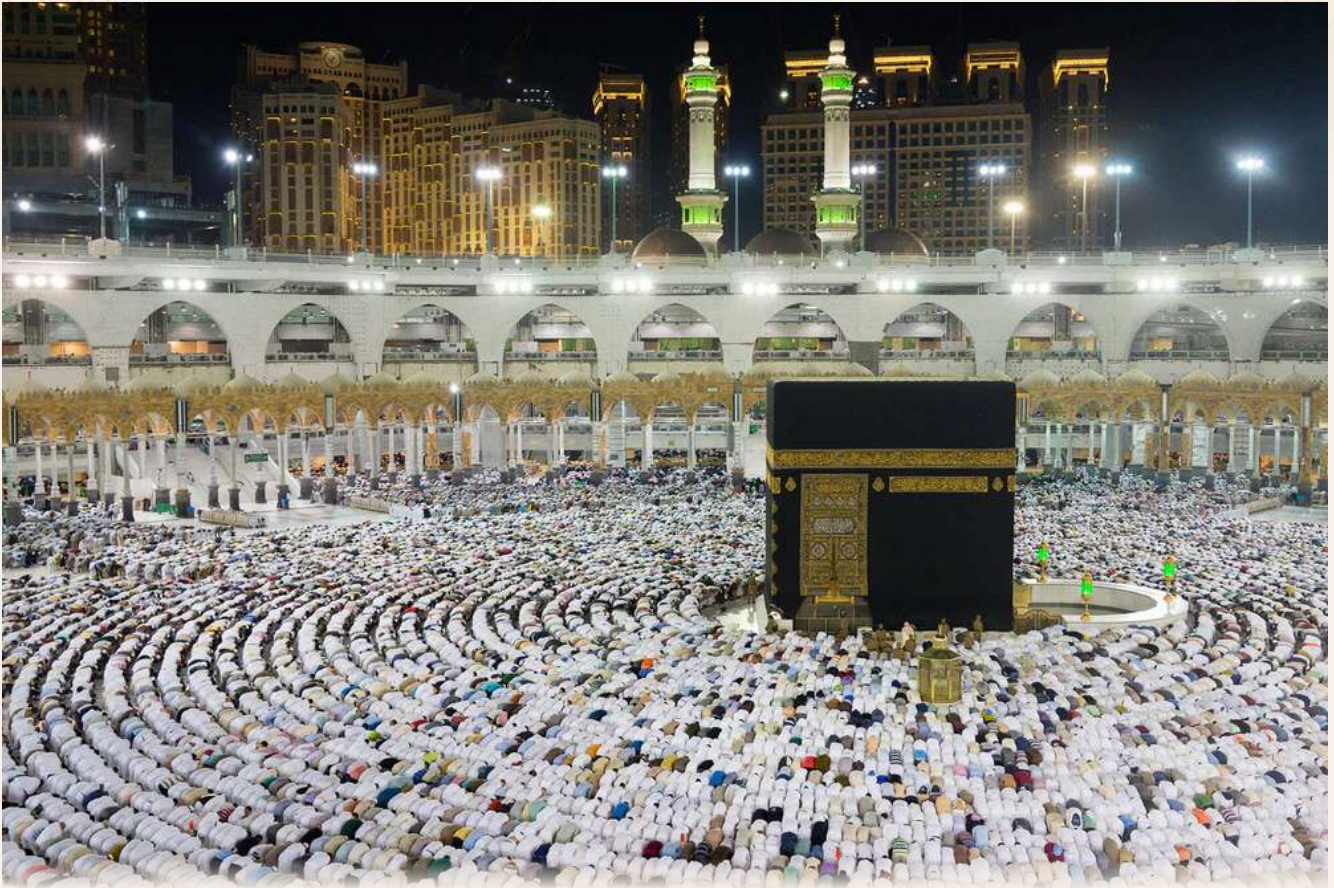
الْخٰسِرِيْنَ ﴿٢٣﴾

"Our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us, among the losers."

(Al-A'raaf 7:23)

The Arabic word for repentance is تَوْبَةٌ "Taubah" which means 'a return'. So, Taubah is not merely an emotional attitude as the English word, 'repentance seems to suggest'. The word Taubah is used with reference to Allah (Subhaanahu Wa Ta'aalaa) as much to men. When the word Taubah is employed in case of a man, it signifies a necessary combination of three things:

(a) Acknowledging one's sin, being ashamed of it and feeling remorseful.



(b) Giving up the sin altogether.

(c) Making up one's mind firmly never to indulge in it again.

If any one of these three elements is missing, the Taubah is not genuine. Thus, it is not enough for one's salvation merely to utter the words of repentance, unless the words are supported by remorse for the sins committed in the past, abstinence from them in the present and determination of not giving way to them in the future. So much for the use of word Taubah with reference to man.

In the present passage, the Holy Quraan uses the word with reference to Allah (Subhaanahu Wa Ta'aalaa), and the phrase concerned literally signifies 'Allah returned to Adam'. It means that Allah (Subhaanahu Wa Ta'aalaa) again turned to him with His mercy and grace, and accepted his Taubah.

INJUNCTIONS AND RELATED CONSIDERATIONS

(1) Asked as to what a man should do if he happens to have committed a sin, several great scholars and Sufis have been saying that he should do exactly what his first parents, Sayyidina Adam and Sayyidina Hawwaa did -- that is, he should be sincerely ashamed of his deed, make up his

mind never to indulge in it again, and pray to Allah (Subhaanahu Wa Ta'aalaa) for His pardon as they had said:

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخٰسِرِيْنَ ﴿٢٣﴾

"Our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us, among the losers."

(Al-A'raaf 7:23)

The prayer of Sayyidina Moosaa (Moses) was of the same nature:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴿١٦﴾

"Lord! I have wronged myself. Forgive me."

(Al-Qasas 28:16)

And when Sayyidina Younus (Jonah) made a mistake, he, too, prayed:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحٰنَكَ إِنِّي كُنْتُ مِنَ الظَّٰلِمِيْنَ

﴿٨٧﴾

"There is no God but You. Pure are you. I have certainly become one of the unjust."

(Al-Anbiyaa 21:87)

(See Qurtbi)

(2) As we have seen in the previous Aayaat, the Holy Quraan attributes the error of

judgment to Sayyedina Adam and Sayyeditina Hawwaa both, by using the verb “azallaahumaa” which indicates the dual number and thus means that Shaitaan ‘caused both of them to slip’. In recounting how Allah (Subhaanahu Wa Ta’aalaa) commanded them to go down to the earth, the Holy Quraan again uses the verb for the plural number, thus including Sayyedina Hawwaa in the command. On the contrary, in speaking of the Taubah (Repentance) of Sayyedina Adam and the acceptance of his Taubah by Allah (Subhaanahu Wa Ta’aalaa), Aayah 37 mentions him alone, and, employing the verb for the singular, Sayyeditina Hawwaa. Even in other places, the Holy Quraan attributes the error to Sayyedina Adam alone – for example:

وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٣١﴾

“Adam disobeyed his Lord.”

(TaaHaa 20-121)

A possible explanation for the omission of Sayyeditina Hawwaa in such a context is that Allah (Subhaanahu Wa Ta’aalaa) wants woman to be kept hidden from prying eyes, and, in order to provide a cover for her, has not referred to her explicitly while speaking of sin and Divine wrath. But when it comes to the question of Taubah, the prayer which Allah (Subhaanahu Wa Ta’aalaa) taught to Sayyedina Adam employs a verb the plural number “Our Lord, we have wronged ourselves”, and thus the Holy Quraan leaves no supposition that the error of Sayyeditina Hawwaa was not pardoned, or that she did not offer repentance. Moreover, woman being inclusive to man in most situations, it was not necessary to mention her specifically every time the story was told. (Qurtubi)

(3) The Arabic word Taubah signifies much more than the English word ‘Repentance’; similarly, the words تائب “Taaib” and تواب “Tawwaab” mean much more than simply ‘one who repents’. Imam Al-Qurtubi says that the word “Tawwaab” is used with reference to Allah (Subhaanahu Wa Ta’aalaa) as well as to man.

For example, the Holy Quraan applies the word التوابين “at-Tawwaabeen”, to “man” in the phrase:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٠٠﴾

“Surely! Allah loves those who repent”

(Al-Baqarah 2:222)

Here it refer to ‘those who return to Allah’. On the other hand, it speaks of Allah (Subhaanahu Wa Ta’aalaa), too, as التواب “at-Tawwaab”:

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٧﴾

“He is the Most-Relenting, the Very-Merciful.”

(Al-Baqarah 2:37)

So, with reference to man, the word signifies ‘one who turns away from disobedience and sin, and returns to obedience’, while with

The Holy Quraan addresses the Jews here, not as the “Children of Ya’qub”, but as the “Children of Israil”, so that the title may remind them that they are the children of ‘the servant of Allah’, and hence they should follow the example of their father in worshipping Allah (Subhaanahu Wa Ta’aalaa) alone and in obeying Him.

reference to Allah (Subhaanahu Wa Ta’aalaa) it signifies ‘one who accepts repentance, and turns to man with mercy and grace’. There is another word, تائب “Taaib” which also means ‘one who returns’, but it is not permissible to use this word with reference to Allah (Subhaanahu Wa Ta’aalaa). For, in the case of Allah (Subhaanahu Wa Ta’aalaa), only those nouns, adjectives and epithets are permissible

which have been used in the Holy Quraan and the Hadeeth -- all other words are disallowed, no matter what their lexical meanings are.

(4) Aayah 37 shows that Allah (Subhaanahu Wa Ta’aalaa) alone has the authority to accept a man’s repentance and forgive his sins. By disregarding this principle, Jews and Christians fell into a great error, for they came to believe that if a priest or a saint forgave their sins, Allah (Subhaanahu Wa Ta’aalaa), too, did the same. Even some ignorant Muslims behave as if they, too, entertain such a belief. But all such notions are doctrinally false. No religious scholar or saint, ‘Aalim or Murshid’, has the authority to forgive sins; all he can do is to pray for the sinner, and seek Allah (Subhaanahu Wa Ta’aalaa)’s pardon.

THE OBEDIENT ARE FREED OF WORRIES

(5) Aayah 38 promises two great rewards to those who follow Divine guidance -- they will have no fear, and they will not grieve. Fear is the anxiety one feels in apprehending some trouble or pain in the future. Grief is the sorrow arising from the loss of something valuable or from one’s failure in attaining a desired object. One can see that these two rewards comprehend all the possible forms of comfort and peace. Then, the text of the Holy Quraan makes a subtle distinction

between the two. In saying that those who follow Divine guidance will have no fear, it speaks in general terms and uses a noun-the Arabic phrase: *لَا خَوْفَ عَلَيْهِمْ* to be translated literally 'no fear upon them'. But in the next phrase: *وَلَا هُمْ يَحْزَنُونَ* the Holy Quraan employs a verb, placing before it a pronoun as the subject. The literal translation of the phrase is: 'they shall not grieve'.

The implication here is that being totally free from all sense of loss is possible only to رجال الله "Men of Allah" or the saints who follow Divine guidance in all its details; as for the others, no man whether an emperor or a billionaire, can help being grieved at the loss of a valued object or the frustration of a desire, all of which is but a necessary part of the scheme of things. (The word "Saints" is very weak and only an approximate translation of the Arabic phrase "Auliyaa-Allah", (the friends of Allah). This has only a faint resemblance with the Christian idea of a 'saint'. Consequently, the term 'men of Allah' has been used most frequently throughout this commentary. – Translator)

The 'friends of Allah' do not have to grieve, because they annihilated their own desires and their very will in submitting themselves totally to the will of Allah (Subhaanahu Wa Ta'aalaa). The Holy Quraan also tells us that those who go to Jannah will thank Allah (Subhaanahu Wa Ta'aalaa) for having removed from them all regret and sorrow:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ﴿٣٤﴾

"All praise belongs to Allah Who has put away all sorrow from us." (Faatir 35:34)

It means that some degree of sorrow is inevitable for every human being except those who have perfected and made fast their relationship with Allah (Subhaanahu Wa Ta'aalaa).

Let us make it clear that the Aayah does negate all grief and sorrow in the case of the 'friends of Allah', but the negation applies only to the loss of worldly things and the frustration of worldly desires. As for the anxiety about the other world and the fear of Allah and the deep sense of awe before His Glory, the 'friends of Allah' are far ahead of other men in these. It has been reported that the Holy Prophet (SallAllaahu 'Alaihe WaSallam) often appeared to be worried and in deep thought this was not for fear of any trouble or loss in the worldly sense, but on account of his anxiety for his Ummah, and of his awe before Divine Glory.

Nor does this Aayah imply that prophets and saints should not feel the instinctive and all

too human fear when confronted by things which are generally known to inspire dread. The Holy Quraan itself relates how the Prophet Sayyedina Moosaa (Moses) was struck with fear when his stick turned into a dragon:

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾

"Moosaa felt a fear in himself."

(TaaHaa 20:67)

But it was only an instinctive and physical fear, and the incident anyhow belongs to the early days of his prophethood, for when Allah said: *لَا تَخَفْ*: Do not be afraid, the fear disappeared altogether. We may explain the incident in another way also. His fear did not arise as it does in the case of ordinary men, from the apprehension of some harm or hurt from the dragon, but from the likelihood that the extraordinary event might lead the Israelites into misguidance. So, this fear was not worldly, but other-worldly.

Aayaat 40-42???

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا اَلَّذِيْنَ اٰنَعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اَوْفِ بِعَهْدِكُمْ وَاِيْتِيْ فَاَرْهَبُوْنَ ﴿٤٠﴾ وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍۭ بِهٖ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمٰنًا قَلِيْلًا وَاِيْتِيْ فَاَتَّقُوْنَ ﴿٤١﴾ وَلَا تَلِيْسُوْا الْحَقَّ بِالْبٰطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْمَلُوْنَ ﴿٤٢﴾

"O Children of Isra'il (the Israelites)!

Remember My blessing that I conferred upon you, and fulfil the covenant with Me, so I fulfil your covenant, and have awe of Me alone. And have faith in what I have revealed, confirming what is already with you, and do not be the first to deny it, nor take a paltry price for My signs. And fear Me alone. And do not confound truth with falsehood, and do not hide the truth when you know.

(Al-Baqarah 40-42)

The Soorah Al-Baqarah begins by speaking of the Holy Quraan itself, and tells us that although it provides guidance to all men, yet only true Muslims will derive a full benefit from it. The Soorah proceeds to warn the disbelievers against the grievous punishment which awaits them in the other world, and also to delineate the misdeeds of the two kinds of disbelievers those who deny openly, and the hypocrites. Then, addressing all the three groups, it urges upon them to worship Allah (Subhaanahu Wa Ta'aalaa) alone, and, presenting the Holy Quraan as a miracle which cannot be imitated by man, invites them to have faith in it. Next, the Soorah recounts how Sayyedina Adam was created to be the viceregent of Allah (Subhaanahu Wa Ta'aalaa), and thus shows the omnipotence and wisdom of



Allah (Subhaanahu Wa Ta'aalaa) so that men may realize why they must obey and worship Him and never be disobedient to Him.

Now, in the days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) there were two kinds of people among the disbelievers and the hypocrites. On the one hand were مشركين "Mushrikeen", idolaters and associators who did not possess any religious knowledge, were even otherwise mostly illiterate, and followed the customs of their forefathers for example, the inhabitants of Makkah al Mukarramah in general whom the Holy Quraan calls the أميون "Ummyyoon" (the illiterate).

On the other hand were those who believed in the earlier prophets, had a knowledge of the earlier Divine Books like the Torah and the Evangel, and were known as being well-educated. Some of them were the followers of Sayyedina Moosaa (Moses), but did not accept Sayyedina 'Eesaa (Jesus) as a prophet -- these were the يهود "Yahood" or the Jews. Others were the followers of Sayyedina 'Eesaa but did not believe that Sayyidna Moosaa was being a prophet, Divinely protected against all sin these were the نصارى "Nasaaraa" or the Christians. On account of their belief either in the Torah or the Evangel or in both, the Holy Quraan calls these two groups Ahl-al-Kitaab (the People of the Book). Being well-educated, they were respected and trusted by the people around them, and their opinion had a great deal of weight. If they came to the straight path, others too, could

be expected to follow their example.

The Jews predominated in Madinah al Munawwarah and its environs. The Soorah Al-Baqarah is also Madinite. So, after dealing with the idolaters and associators, it addresses the people of the Book in a special manner, from Aayah 40 to Aayah 123. Adopting a persuasive and friendly tone, the Soorah refers to the noble family to which they belong and the honor which they receive from the people on account of such an affiliation; then, recounting the blessings which Allah (Subhaanahu Wa Ta'aalaa) has been showering on them, it asks them to be aware of their many misdeeds and their sins, and invites them to come to the Straight Path. All this has been said, to begin with, in a very brief manner four Aayaat inviting them to Islam, and three to good deeds. Then comes a long and detailed address to them, at the beginning of which, as also just before the end, occur the words, يٰٓبَنِي إِسْرَائِيلَ "Yaa Bani Israil" (O children of Israel) -- the repetition is, of course, the usual rhetorical device for making the speech persuasive.

Isra'il is a Hebrew word, signifying 'the servant of Allah'; it is also the second name of Sayyedina Ya'qoob (Jacob). Certain scholars have remarked that among the prophets it is the Holy Prophet alone who has several names, except for Sayyedina Ya'qoob who has two names, Ya'qoob and Israil. The Holy Quraan addresses the Jews here, not as the "Children of Ya'qub", but as the "Children of Israil", so that the title may remind them that they are the children of 'the servant of Allah', and hence they should follow the example of their father in worshipping Allah (Subhaanahu Wa Ta'aalaa) alone and in obeying Him.

In Aayah 40, Allah (Subhaanahu Wa Ta'aalaa) asks the Israelites to fulfil His covenant - that is to say, the one they had made with Allah (Subhaanahu Wa Ta'aalaa). According to Qataadah and Mujaahid, the following Aayah of the Holy Quraan refers to this covenant which had been mentioned in Torah as well.

For the Covenant in Torah, see Exodus, ch. XXXIV (165)

The Holy Quraan states:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ﴿١٢٣﴾

"Allah made a covenant with the children

of Isra'el, and We raised up from among them twelve chieftains. And Allah said: 'I am with you. Surely! If you perform the Salaah (Prayer), and pay the alms, and believe in My messengers and help them, and lend to Allah a good loan, I will forgive your evil deeds, and I will admit you to gardens underneath which rivers flow'."

(Al-Maaidah 5:12)

The covenant mentions acts like prayers and alms, but the most important clause is having faith in all the messengers of Allah (Subhaanahu Wa Ta'aalaa) including the Holy Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). Hence, according to the Sahaabi, Sayyedina Ibne 'Abbas, the covenant here signifies having faith in and obeying the Holy Prophet (Subhaanahu Wa Ta'aalaa) (See Ibn Jareer)

As for Allah (Subhaanahu Wa Ta'aalaa) fulfilling their covenant, the Aayah we have just quoted (5:12) makes the meaning clear -- Allah (Subhaanahu Wa Ta'aalaa) will forgive the sins of those who fulfil the terms of the covenant, and will admit them to Jannah. Aayah 41 makes it quite explicit that according to the covenant it is obligatory for the Israelites to have faith in the Holy Quraan, for, after all, it has been sent down to confirm the essential teachings of the Torah. Now, the Israelite scholars were afraid that if they told the truth in this matter, they would be going against the public sentiment, and thus lose their adherents and income both. So, these three Aayaat exhort them to speak the truth without fear, for Allah (Subhaanahu Wa Ta'aalaa) alone is worthy of being feared. (Let us add that what the Holy Quraan confirms with regard to the Torah and the Evangel is the fact that they are the Books of Allah (Subhaanahu Wa Ta'aalaa). As for the distortions which have from time to time been introduced into them, they are no part of the original texts, and hence the question of confirming such interpolated passages does not arise. -- Translator)

INJUNCTIONS AND RELATED CONSIDERATIONS

(1) Al-Qurtubi remarks in his Commentary that Allah (Subhaanahu Wa Ta'aalaa), in asking the Israelites to worship and obey Him, reminds them of the bounties and blessings He has showered on them, but in the case of the followers of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) He asks them to do so without mentioning His bounties:

فَاذْكُرُونِي أَذْكَرَكُم

"Remember Me, I will remember you."

(Al-Baqarah 2:152)

This is a subtle suggestion which brings out the superiority of this Ummah over the others -- the Islamic Ummah has a direct relationship with Allah (Subhaanahu Wa Ta'aalaa), for it begins by recognizing the Benefactor, and through this knowledge recognizes His bounties; other peoples, on the contrary, begin by recognizing the bounties, and proceed through this medium to a knowledge of the Benefactor.

(2) Aayah 40 shows that it is obligatory to fulfil the agreement one has entered into, and it is forbidden to break one's promise. The injunction has been stated explicitly in another Aayah:

أَوْفُوا بِالْعُقُودِ

"Fulfil your agreements."

(Al-Maaidah 5:1)

According to a Hadeeth reported by Muslim, those who break their promises would, before being finally punished in the other world, be humiliated before the whole human race when it assembles together on the Day of Judgment, for a flag would be placed as a stigma beside everyone who has committed this sin, and the bigger the crime, the higher would the flag be.

(3) Aayah 41 asks the Israelites not to be the first to deny the Holy Quraan, although being a disbeliever is in itself the ultimate sin, whether one be the first or the last. The Aayah, in fact, suggests that the man who is the first to deny and disbelieve will not only incur the sin of his own denial but also bear the additional burden of the sin of misleading all those who follow his example; and will thus have to undergo a multiple punishment.

It follows from here that the man who is in any way responsible for others falling into any kind of sin will have to bear the burden of this sin along with the sinners; similarly, the man who in some way helps others to do a good deed will receive a reward for it along with them. Several Aayaat of the Holy Quraan and the Ahaadeeth of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) repeatedly stress this point.

(4) Aayah 41 warns the Israelites against taking a paltry price for His signs or Aayaat (the Arabic word, آية "Ayat" has both the meanings). The context makes it clear that it is forbidden to take money from people by misinterpreting or concealing the Aayaat of the Book of Allah (Subhaanahu Wa Ta'aalaa) in order to please them or to serve their worldly interests. There is an absolute consensus of the Ummah on this point.

(Continued)



Prerequisites of Faith (Cont.)

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

(Continued)

(Part-IX)

Ma'aarif ul Hadeeth:

Maulana Muhammad Manzoor Nomani, R.A.

(۷۳/۷۳)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ
أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيَقَالُ
هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ. (رواه البخاري ومسلم)
(73/73)

It is related by Sayyedina 'Abdullah ibne 'Umar that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:
"When anyone of you dies, the place that is going to be his (final) dwelling-place is brought before his eyes every morning and evening. If he is among the dwellers of Jannah, the place in Jannah (that is going to be his, is shown to him every morning and evening), and if he is among

the dwellers of Jahannum, and the place in Jahannum (that is going to be his, is shown to him every morning and evening), and it is said to him: "This is going to be your permanent abode (and it will be so) when Allah will raise you up on the Day of Resurrection."

(Bukhari and Muslim)

COMMENTARY

It is not possible, in the present world, to form an idea of the rare joy the dwellers of Jahannum will experience on seeing their eternal dwelling place and the excessive pain and grief the dwellers of Jahannum will feel on seeing their permanent abode.

عَنْ عُمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ إِذَا وَقَفَ عَلَى قَبْرِ بَنِي
(۷۴/۷۴)

حَتَّى يَبْلُغَ لِحْيَتَهُ فَقِيلَ لَهُ تَذَكَّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَّمْتَهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجِ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ، قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْضَعُ مِنْهُ. (رواه الترمذي وابن ماجه)

(74/74)

It is narrated by Sayyedina 'Uthmaan that he used to weep much when he stood by a grave, to the extent that his beard became wet with tears. On being asked (how it was) that he did not weep when he remembered Jannah and jahannum but cried so bitterly because of the grave, he explained that the Allah's Messenger (SallAllaaho 'Alaihe WaSallam) used to say: 'The grave is the first stage among the stages of the Aakhirah (Hereafter). Thus, if a person obtains deliverance from it, the other stages are easier, and if a person fails to obtain deliverance from the stage of the grave, the other stages are more difficult.' Allah's Messenger (SallAllaaho 'Alaihe WaSallam) also used to say: 'No sight which I have seen is more dreadful than the sight of the grave.'

(Tirmizi and Ibne Maajah)

COMMENTARY

Whenever Sayyedina 'Uthmaan passed by a grave the words of the Prophet (SallAllaaho 'Alaihe WaSallam), (reproduced above) came to his mind and he began to weep out of fear and anxiety.

(٧٥/٧٥)

عَنْ عُمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَّ عَلَيْهِ فَقَالَ اسْتَغْفِرُوا الْآخِيكَرَ ثُمَّ سَأَلُوهُ بِالْتَّيْبِ فَإِنَّهُ الْآنَ يُسْأَلُ. (رواه ابو داؤد)

(75/75)

Sayyedina 'Uthmaan reported that it was the practice of the Prophet (SallAllaaho 'Alaihe WaSallam) that after he had finished with the burial of a dead body, he would stand by the side of the grave and say: 'Pray to Allah for forgiveness for this brother of yours and also that He may

keep him steadfast in the replies to the questions for now the interrogation will take place'."

(Abu Daawood)

(٧٦/٧٦)
عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى سَعْدِ بْنِ مَعَادٍ حِينَ تَوَفَّى فَلَبَّا صَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ فِي قَبْرِهِ وَسُورَى عَلَيْهِ سَبِّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَّحْنَا طَوِيلًا ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيلَ يَا رَسُولَ اللَّهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ فَقَالَ لَقَدْ تَضَاقَى عَلَيَّ هَذَا الْعَبْدُ الصَّالِحُ قَبْرَهُ حَتَّى فَرَجَهُ اللَّهُ عَنْهُ. (رواه احمد)

(احمد)

(76/76)

It is reported by Sayyedina Jaabir that when Sayyedina Sa'd ibne Mu'aaz died, they participated in his funeral with the Allah's Messenger (SallAllaaho 'Alaihe WaSallam). When the Prophet (SallAllaaho 'Alaihe WaSallam) led his funeral Salaah and the grave was levelled after burying him, he said: سبحان الله، سبحان الله (Allah is without blemish, twice). Then he kept saying الله الله (Allah is Greatest). So, they too imitated him and said الله الله (Allahu Akbar) repeatedly. Then, someone asked him: 'O Messenger of Allah! Why did you glorify Allah and then extol Him?' So, he said: 'The grave was pressed on this pious slave of Allah (and he felt pain) till Allah corrected that condition

(and made the grave spacious removing his pain). (Ahmad)

COMMENTARY

Sayyedina Sa'd ibne Mu'aaz was a well-known Sahaabi from Ansaar, who had taken part in the Battle of Badr. He died in 5 A.H. The Prophet (SallAllaaho 'Alaihe WaSallam) is quoted in another Hadeeth to have said about him: 'Seventy thousand angels participated in his funeral and the doors of the Jannah are opened for him'. In spite of that he had to face hardship in the grave (though it was removed forthwith). There is caution and a lesson for us in this:

اللهم ارحمنا اللهم احفظنا

"O Allah! Have mercy on us. O Allah! Protect us." Aameen!



(٧٧/٧٧)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يُفْتَنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذَلِكَ حَجَّ الْمُسْلِمُونَ حُجَّةً.

(77/77)

It is related by Sayyeditina Asmaa binte Abu Bakr that Allah's Messenger (SallAllaaho 'Alaihe WaSallam) once delivered a sermon in which he spoke of the trial everyone who dies has to submit himself to. Thus, when he spoke about it, all the Muslims screamed with fear and there was loud lamentation.

(Bukhari)

(٧٨/٧٨)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطِ لَبْنِي النَّجَّارِ عَلَى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ إِذْ حَدَّثَ بِهِ فَكَادَتْ تَلْقِيهِ وَإِذَا أَقْبَرُ سِتَّةَ أَوْ خَمْسَةَ فَقَالَ مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبَرِ قَالَ رَجُلٌ أَنَا قَالَ فَمَتَى مَا تَوَّأ قَالَ فِي الشَّرْكِ فَقَالَ إِنَّ هَذِهِ الْأُمَّةُ تَبْتَلِي فِي قُبُورِهَا فَلَوْلَا أَنْ لَا تَدَافِنُوا الدَّعْوَةَ اللَّهُ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ أَقْبَلْ عَلَيْنَا بِوَجْهِهِ فَقَالَ تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ قَالَ تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ قَالُوا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ قَالَ تَعَوَّذُوا بِاللَّهِ مِنَ فِتْنَةِ الدَّجَالِ قَالُوا نَعُوذُ بِاللَّهِ مِنَ فِتْنَةِ الدَّجَالِ. (رواه مسلم)

(78/78)

Sayyedina Zaid bin Thaabit narrated that once while Allah's Messenger (SallAllaaho 'Alaihe WaSallam) was passing through a grove owned by the tribe of Banu Najjaar, seated on his mule, the mule unexpectedly turned its course (and it seemed) that it would throw him down. All of a sudden five or six graves came into view.

The Prophet enquired: 'Does, anyone know who are buried in these graves'. 'I do', replied one of the Sahaabah. 'When did they die?' The Prophet asked. The Sahaabi replied: 'During the days of Ignorance.' The Prophet remarked: 'They are undergoing punishment in the grave. Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of the chastisement of the grave that I hear now. After saying this the Prophet turned towards us and observed: 'Seek the protection of Allah.' We all said: 'We seek the protection of Allah from the chastisement of Hell!' The Prophet then, said: 'Seek the protection of Allah from the chastisement of the grave.' We all said: 'We seek the protection of Allah from the chastisement of the grave.' The Prophet then, said, 'Seek the Protection of Allah from every mischief, manifest as well as hidden.' We all said: 'We seek the protection of Allah from every mischief, manifest as well as hidden.' The Prophet then, said: 'Seek the protection of Allah from the (graves] mischief of Dajjaal.' We all said: 'We seek the protection of Allah from the mischief of Dajjaal'."

(Muslim)

COMMENTARY

From the earlier Ahaadeeth, we have learnt that Allah (Subhaanahu Wa Ta'aalaa) has kept the chastisement of the grave concealed from men and jinn. They do not come to know about it at all, but the other creatures become aware of it to some extent. The above Hadeeth, also, shows that the punishment which was being inflicted on the persons buried in the grave of Banu Najjaar was perceived not by the Sahaabah of the Prophet (SallAllaaho 'Alaihe WaSallam) but by the mule on which he was riding. The wisdom of it is plain. If all of us could see or hear what went on in the grave, the doctrine of "Faith in the Unseen" would be rendered meaningless and the entire functioning of the universe would be thrown into disorder. When a friend or relative of ours is in distress we find it hard to concentrate on anything. What to speak of any other thing. Mothers would not be able to suckle their children if the punishment of the grave was made known or visible to us.

The Hadeeth, further, tells that the shrieks that were rising from the graves were heard by the Prophet (SallAllaaho 'Alaihe WaSallam) but his Sahaabah could not hear them in the least degree. It was akin to the fact that often the Angel of Revelation brought a Divine revelation to the Prophet (SallAllaaho 'Alaihe WaSallam) in the



presence of the Sahaabah but they failed to see or hear him. People who are accustomed to receiving an inspiration from Allah (Subhaanahu Wa Ta'aalaa) will have little difficulty in appreciating it but even commoners like us can obtain some idea of it from the example of the dream. (The common practice of Allah (Subhaanahu Wa Ta'aalaa) is that the happenings of the grave are kept concealed from men and jinn. We cannot have a first-hand knowledge of them. But it does not rule out the possibility of some aspects of the reward or punishment handed out to a dead person in the grave being revealed to someone by Allah (Subhaanahu Wa Ta'aalaa) as an extraordinary measure. In Kitaab-ur-Rooh, Ibne Qayyim remarks, after narrating a number of incidents of a like nature: "There are countless events like these which cannot be mentioned in the present book due to want of space. But they all belong to the category of the reward and chastisement of the grave being shown occasionally by Allah (Subhaanahu Wa Ta'aalaa) to His chosen slaves in the waking state. As for experiencing such happenings in a dream, reports of it are so numerous that it would take several volumes to record them. But it is the habit of the Atheists and Infidels to refute the truths they are not aware of, or whose knowledge has not been vouchsafed to them.")

The Prophet (SallAllaaho 'Alaihe WaSallam)'s remark, 'Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of

the chastisement of the grave that I hear', now denotes that he feared that if Allah (Subhaanahu Wa Ta'aalaa) made known to them the nature of the punishment of the grave and they heard the screams of those receiving punishment, they would be seized with the fear of death, and it would not be possible for them to bury their dead. That is why, he did not pray to the Almighty for it. Lastly, the Prophet (SallAllaaho 'Alaihe WaSallam) has advised the Sahaabah to beg the protection of Allah (Subhaanahu Wa Ta'aalaa). This is a moral teaching that instead of trying to see or hear the punishment of the grave, the Believers should do their utmost to save themselves from it. Protection from the chastisement and calamity, rests, indeed, with Allah (Subhaanahu Wa Ta'aalaa). We should, therefore, always beseech Him for refuge against the punishment of the grave, and of Hell, and against all the manifest and hidden calamities, particularly against the greatest of them all, that of Dajjaal. And we should strive to keep away from the iniquities that are likely to bring on the grievous penalty of the Aakhirah (Hereafter).

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَنَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَنَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ.

"O Allah! We seek refuge in You from the punishment of grave, and from the punishment of the Jahannum (Hell-Fire), and from the mischiefs, both manifest and hidden, and from the calamity of Dajjaal.

(B) Last Day

(٧٩/٧٩)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا
وَالسَّاعَةُ كَهَاتَيْنِ. (رواه البخاري ومسلم)

(79/79)

It is related by Sayyidina Anas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:
"I and the Last Hour are like these two fingers."
(Bukhari and Muslim)

COMMENTARY

The Prophet (SallAllaaho 'Alaihe WaSallam), after showing the index and middle fingers of his hand, observed that his raising up and the "Last Day" were as close to each other as they were. What he perhaps, intended to convey was that all the eras Allah (Subhaanahu Wa Ta'aalaa) had ordained for the world had come to an end. It was the last era that had commenced with him and would terminate with the Hour (i.e.. Domsday!). No Prophet was going to be sent down now nor would a new Ummah (Community / Nation) be raised. We should, as such, not be heedless of the Resurrection imagining that it was far away.

(٨٠/٨٠)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ هَذِهِ

الدُّنْيَا مِثْلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِي آخِرِهِ
فَيُوشِكُ ذَلِكَ الْخَيْطُ أَنْ يَنْقَطِعَ. (رواه البيهقي في شعب الإيمان)
(80/80)

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

"The example of this world is like the garment that is torn from end to end except a thread at the corner holds it together. That thread too is on the point of severing." (Baihaqi)

COMMENTARY

Like the preceding Hadeeth, this too discloses the nearness of the Last Day. We must not imagine that it is very far and be neglectful of it. Rather, we must believe it to be very near and make preparations for it.

(٨١/٨١)

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَبْلَ أَنْ يَمُوتَ
بِشَهْرِ تَسَالُوْنِي عَنِ السَّاعَةِ وَأَتَمَّا عَلَيْهَا عِنْدَ اللَّهِ وَأُقْسِمُ بِاللَّهِ مَا عَلَى الْأَرْضِ مِنْ
نَفْسٍ مَنفُوسَةٍ يَأْتِي عَلَيْهَا مِائَةٌ سَنَةً وَهِيَ حَيَّةٌ يَوْمَئِذٍ. (رواه مسلم)

(81/81)

It is related by Sayyidina Jaabir that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) say, a month before his death:

"You ask me about the Last Hour while its



appointed time is known only to Allah. And I can swear by Him that there is no living person on the face of the earth on whom a hundred years pass and he is still alive at that time.” (Muslim)

COMMENTARY

It appears from the Quraan as well as the Ahaadeeth that people often used to ask the Prophet (SallAllaahu ‘Alaihe WaSallam) about the Last Hour as to when it was to come. The reply of the Prophet (SallAllaahu ‘Alaihe WaSallam) always was what is contained in this Hadeeth, i.e., its previous fixed time was known only to Allah (Subhaanahu Wa Ta’aalaa) and He alone was aware of the year, month and day on which it was going to take place. He had not granted its knowledge to anyone.

The Prophet (SallAllaahu ‘Alaihe WaSallam) has made another observation in the above Hadeeth besides answering the question that was put to him. He has said that those who were alive in the world at that time would all be dead within a hundred years. It shows that the appointed time of the Last Day, when everything that exists will be destroyed, was not known to him. It was only in the knowledge of Allah (Subhaanahu Wa Ta’aalaa). What he had, however, revealed to the Prophet (SallAllaahu ‘Alaihe WaSallam) was that the existing generation would come to an end within a hundred years and those who were alive then would be dead before the passage of a century. Thus, for them it could be said that their Last Day (Death) would come within a hundred years.

(٨٢/٨٢)

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ. وَفِي رَوَايَةٍ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ. (رواه مسلم)

(82/82)

It is related by Sayyedina Anas that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaahu ‘Alaihe WaSallam) said:

“The Last Day shall not arrive until (such an evil time comes that) Allah, Allah, is not said in the world at all.”

In some reports of this Hadeeth, it is stated:

“The Last Day shall not be established on anyone who says Allah, Allah.”

(Muslim)

(Some Ulamaa have correctly established the Name of Allah as worth mention and effective

on the basis of this Hadith. May Allah (Subhaanahu Wa Ta’aalaa) show mercy on Ibn Taymiyah who may not have seen this Hadith.)

COMMENTARY

The Last Day will come when the world will become wholly bereft of the remembrance of Allah (Subhaanahu Wa Ta’aalaa) and no one here will worship Him or carry out His commands. When the things will come to such a pass, the whole of the universe will be destroyed. The remembrance of Allah (Subhaanahu Wa Ta’aalaa) and the rendering of due allegiance to Him enable the world to carry on and exist. The day it will become devoid of these things it will be broken to pieces at the command of its Creator.

(٨٣/٨٣)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ. (رواه مسلم)

(83/83)

It is related by Sayyedina Abdullah bin Mas’ood that Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaahu ‘Alaihe WaSallam) said:

“The Last day shall not come except on the worst of men.” (Muslim)

COMMENTARY

The Last Day will come when no devout and virtuous man will be left in the world and it will be populated wholly by sinners and ungodly people.

(٨٤/٨٤)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَالُ فَيَمُكْتُ أَرْبَعِينَ لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ عَامًا فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عَزْرُوهُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ ثُمَّ يَمُكْتُ فِي النَّاسِ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عداوةٌ ثُمَّ يَرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنَ الشَّامِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ حَتَّى لَوْ أَنَّ أَحَدًا كَرِهَ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يَنْكُرُونَ مَنَكْرًا فَيَمُكْتُ لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلَا تَسْتَحْيُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا فَيَأْمُرُهُمْ بِعِبَادَةِ لَأَوْثَانٍ وَهُمْ فِي ذَلِكَ دَارَ رِزْقِهِمْ حَسَنَ عَيْشِهِمْ ثُمَّ يَنْفِخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَقَتْهُ لَيْتًا وَرَفَعَتْهُ لَيْتًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ اللَّهِ فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يَرْسِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُ فَيَنْبِتُ مِنْهُ أَجْسَادَ النَّاسِ ثُمَّ يَنْفِخُ



فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَىٰ رَبِّكُمْ فَتَوَهُمُ إِنَّهُمْ مَسْئُولُونَ فَيُقَالُ أَخْرَجُوا بَعَثَ النَّارَ فَيُقَالُ مِنْ كَمْ كَمْ؟ فَيُقَالُ مِنْ كُلِّ أَلْفٍ تَسْعِمِائَةٌ وَتَسْعِينَ ، قَالَ فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا وَذَلِكَ يَوْمٌ يَكْشِفُ عَنِّي سَاقٍ. (رواه مسلم)

(84/84)

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

“Dajjaal will appear (before the Last Day) and he will stay for forty.”

Sayyedina ‘Abdullah ibn ‘Amr that he did not know whether the Prophet meant forty days, month or years. He narrated further that he also said:

“Then Allah will send ‘Eesaa ibne Maryam as though he is Urwah ibn Mas’ood (Thaqafi in resemblance). He will seek Dajjaal and eliminate him. Then he will live with the people for seven years. And (through his blessings, people will be united and) there will not be even two men who hate and antagonize one another. Then Allah will send a cool breeze from Syria which will not leave on earth anyone who has even an atom’s worth of piety in him or, he said on atom’s worth of faith in him. (The breeze will be a comfort for the faithful that they may die before the Last Day and not have to endure its ordeal.) Even if one of you goes into a mountain, the breeze will reach him there and cause him to die. Then, only the evil people will remain in this world. They will have the speed of

birds and mind of the savage beasts. They will not know piety and goodness and will not consider evil a bad thing. The devil will come to them in a form and say: ‘Will you not be ashamed?’ They will ask him: ‘What is your command?’ So, he will command them to worship idols. They will have abundant provision and enjoy a good living. Then the trumpet will be blown and he who hears will have his head drop that side and arise at the other. The first man to hear will be one who would be occupied in repairing the reservoir of his camel with dust. He will fall unconscious and then die. Everyone else will also die and fall down. Then Allah will send a light rain as though it was dew, and create a freshness in human bodies. Then, a second trumpet will be blown and everyone will get up all of a sudden and they will see. They will be told: ‘O People! Walk towards your Master and Lord.’ (And the angels will be commanded) to get them to stand (in the place of reckoning). They will be asked and their account will be taken). Then the command will issue: ‘Take out the hosts of Hell’. It will be submitted: ‘How many out of how many?’ The command: ‘Out of a thousand, nine hundred and ninety-nine’.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said further:

“That is the day which turns children old and that is the day of hardship.” (Muslim)

COMMENTARY

The Prophet (SallAllaaho ‘Alaihe WaSallam) has described some of the events from the coming of Dajjaal to the gathering for account-taking. There are other Ahaadeeth that describe the signs of the Last Day and the Resurrection and beyond that. They describe briefly the events that will take place in hundreds or thousands of years. If we bear this in mind then we shall overcome many doubts.

The Hadeeth concludes that the angels will be told that 999 out of 1000 will go to Hell. It is not wrong that the disbelievers in the world match this figure, 999 out of 1000. Besides, some exegetes include in these people those who will be taken out of Hell by the mercy and forgiveness of Allah (Subhaanahu Wa Ta’aalaa). Though they will deserve to go there.

اللهم إن مغفرتك أوسع من ذنوبنا ورحمتك أرحب عندنا من أعمالنا

“O Allah! Your forgiveness is more vast than our sins and Your mercy is more reliable than our deeds.” Aameen

(Continued)

PURPOSE OF LIFE

Sent by: Sister Umme Okasha

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١١﴾

“And If the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth...”

(Al-A'raaf 7:96)

What is the purpose of my life? How can I make the best out of it? What happens after death and how to prepare for the afterlife?

From the smallest particles to the big stars and vast galaxies, everything is running smoothly according to a perfect plan. The universe didn't come into being by an accident and doesn't run on its own. Common sense dictates that there must be a Creator behind this great scheme, and there is – one and only God, Allah (Subhaanahu Wa Ta'aalaa) -- Who controls everything. How things in the cosmos can run so

smoothly for millions of years without a supreme Operator to manage and regulate them.

Allah (Subhaanahu Wa Ta'aalaa), the Supreme Creator, is All Mighty, All Wise, All Powerful and Most Beneficent and Merciful. Whatever has happened in the past, whatever is happening now and whatever is going to happen in future – that is all in the complete control of Allah (Subhaanahu Wa Ta'aalaa) alone. He is One, worthy of all worship and He has no partners. Time and space belong to Him and the past, present and future is all in His supreme knowledge and control.

Allah (Subhaanahu Wa Ta'aalaa), the Almighty, is showering countless blessings upon us every day. His universe and whatever is in there, is in constant service to mankind providing him water and food and everything which is necessary for his survival. So many organs from head to toe are ceaselessly functioning within the human body, and each is indispensable and can't be replaced. Every heart-beat, every single breath and every eye-blink demands us that we should thank Him, though we cannot thank Him enough for His blessings.

The remembrance of the Creator is the very soul of the universe. The purpose of religion is to correct our relationship with our Creator and with the rest of His creation. Islam is the only religion, which truly establishes this relationship. Its simple guidelines are applicable in every walk and every aspect of life; be it belief, worship, individual, collective life and life's physical, emotional, mental and spiritual aspects.

Allah (Subhaanahu Wa Ta'aalaa), the Almighty sent prophets as guides to teach people the purpose of life and how to lead it. The prophets as role-models for mankind ideally demonstrated how to lead life. They taught how to achieve success in this temporary life and the eternal life of the Akhirah (Hereafter). The Prophet Sayyidina Muhammad (SallAllaahu 'Alaihe WaSallam) was the final messenger who was sent as a mercy to the entire mankind. He was a reformer, orator, commander, administrator, and a revolutionary leader. The movement which he started to reform mankind goes on and will go on till the end of this world.



His miraculous achievements as a leader have been acknowledged by historians and men of letters by Muslims and non-Muslims alike. Even his worst enemies attested to his honesty, and integrity.

The Holy Quraan is a complete code of life and a living miracle across space and time. Hundreds of thousands of people, including small children, have memorized this book from cover to cover. Not a single word or letter in the Quraan has been changed in the last 14 centuries! The Holy Quraan mentions facts regarding the creation of the universe, birth of human being, formation of clouds, movement of sun and moon in orbits and other scientific facts which were not known to mankind at the time of its revelation. This proves that it is a direct word of Almighty Allah (Subhaanahu Wa Ta'aalaa) Who not only has complete and total knowledge, but is the very source of knowledge.

This life is a one-time opportunity to achieve everlasting happiness in the Aakhirah. Every moment has a great potential if positively used to raise status and rank in the sight of our Creator. Strong faith and good deeds bring peace and comfort in this life, in the grave and in the Aakhirah.

This world is but a station, not the destination. It is a place where we are sent to be tested. It is not a place to become lost in its wonders and temptations and be inactive, lazy or lethargic.

﴿١١٥﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
 "So did you think that We created you for

nothing, and that you will not be brought back to Us?"

(Al-Muminoon 23:115)

Every action we do and every word we speak is being recorded. For complete success in this world and in the Aakhirah, man needs to reform and change his life. He should quit the pursuit of desires and temptations and pursue the life of submission and obedience.

Jannah (Paradise) is a reality – with rivers of milk and honey, palaces of gold and silver, delicious food and fruits, beautiful companions, always happy, always young, always healthy – a great kingdom for ever and ever for an unending enjoyment and bliss. Compete with each other to strengthen faith and excel in good deeds and hasten to seize every fleeting moment and turn into gold by a productive activity; sow seeds today to reap a rich harvest tomorrow and rush at the available opportunity before it is lost for good.

Convert time into gold. Today is the day of action, rush to do good deeds.

Repentance and asking forgiveness could clean up mistakes of the past.

Good intentions lead us to a golden future. Even ordinary daily acts like eating and sleeping can become acts of worship if done the way told by Allah (Subhaanahu Wa Ta'aalaa) and His beloved Prophet (SallAllaaho 'Alaihe WaSallam). This is how every single act may bring us closer to our Creator. What a great bargain to earn unimaginable and countless rewards in the



everlasting life of the Aakhirah.

Imagine a believer who always remembers and seeks help from his Creator, praises Allah (Subhaanahu Wa Ta'aalaa) by his tongue, in his heart, expresses gratitude for His bounties, is patient in hardships. He supplicates in all earnestness and always has good intentions. He follows the ways of the beloved Prophet (SallAllaaho 'Alaihe WaSallam) in his outward appearance and in his manners, conduct and etiquette. He is getting rewards at every step.

Worshipping our Creator, acquiring knowledge to become an ideal believer, serving humanity, making efforts in helping fellow human beings to be loved by Allah (Subhaanahu Wa Ta'aalaa) should be our mission. Deeds done with a pure heart, sincere intentions, with humility, love and care fulfills the mission of life.

Islam teaches universal brotherhood as indicated and expressed in our daily Salaah (Prayers) and our Hajj (Pilgrimage) to Makkah al Mukarramah.

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind! We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah’s sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware.”

(Hujuraat 49:13)

Islam’s mission is to serve humanity.

Islam teaches us to help the needy without any discrimination of color, creed, race, nationality or religion.

الْخَلْقُ عِيَالُ اللَّهِ ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى

عِيَالِهِ .

“The creatures are the family of Allāh. Thus, the most beloved of Allah, in the whole creation, is he who does good to the members of His family, i.e. His creatures.”

(Baihaqi)

Islam gives a chance to every human being to bring his life back on track, find the way to salvation and to prepare for Jannah. Embracing Islam washes away previous sins. Repentance is the way to protect from punishment in the life of the Aakhirah.

The human heart has hidden treasures of matchless jewels. If found and applied, ordinary people on the street can become means of guidance to their communities, fountains of light, flag-bearers of justice and mercy, making the world a cradle of learning and illuminating the universe with divine knowledge.

Our goal is to educate people to produce better believers, law abiding responsible human beings with high morals and characters living peacefully in the society as community members having strong faith, performing good deeds, and have a sense of accountability to Almighty Allah (Subhaanahu Wa Ta'aalaa).

May Allah (Subhaanahu Wa Ta'aalaa), the Lord of Honor and Power, guide us all to the right path! Aameen!





THE UNPARALLELED GREATNESS

(Part II & Final)

Sent by: Brother 'Umar 'Azeem

THE PROPHET IS UNRIVALLED

Nobody therefore can deny that the Prophet (SallAllaaho 'Alaihe WaSallam) is in a class of his own. No other person is even worth mentioning along the Prophet (SallAllaaho 'Alaihe WaSallam)'s name. This is a fact known to whosoever objectively studied his life and mission. Nobody rejected the Prophet (SallAllaaho 'Alaihe WaSallam) on account of finding flaws or shortcomings in his character or performances. He was flawless, infallible ("Ma'soom). Those who rejected him did so mainly because of some other shallow reasons, such as the nationalistic, economic, political, egocentric and bigotry-oriented considerations.

For this reason is the scholarly honesty of Michael H. Hart to be applauded. In his 1978 book "The 100: A Ranking of the Most Influential Persons in History" he placed Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) at the top of the list. Though a non-Muslim, Michael H. Hart admitted that he had to acknowledge the obvious: "My choice of Muhammad (SallAllaaho

'Alaihe WaSallam) to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels."

The witness -- to the unparalleled greatness of the Prophet (SallAllaaho 'Alaihe WaSallam), to the success of his prophetic mission, to the fulfilment of his religious and existential trust, and to the critical importance of the Ummah, are thresholds by which an individual can relate to the domains of spirituality in general and to the Prophet (SallAllaaho 'Alaihe WaSallam) in particular.

In his book "Memoirs of the Life, Exile and Conversations of the Emperor Napoleon", Emmanuel-Augustin-Dieudonne Las Cases wrote that Napoleon, similarly, was of the opinion that Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) was a great man, a genius who changed the face of the world. He also criticized Voltaire's prejudiced views of the Prophet (SallAllaaho 'Alaihe WaSallam), pointing out that Voltaire was completely wrong in his assessments.

Departing "both from nature and history", Voltaire neither wanted nor could get to the bottom of the secrets of the Prophet (SallAllaaho 'Alaihe WaSallam)'s greatness. By the way, Napoleon's unselfish admiration of the Prophet (SallAllaaho 'Alaihe WaSallam) prompted speculations that,



after all, he might have become a Muslim.

THE EXEMPLARY LEGACY

Given the status of the Prophet (SallAllaaho 'Alaihe WaSallam), his community (Ummah) was fashioned in his image. Despite its fluctuations and varying fortunes, the substance of the Muslim ummah, just like its Prophet (SallAllaaho 'Alaihe WaSallam), is the best. It is the standard setter for the rest of the world. As per the explicit teachings of the Quraan, Muslims are the best community that ever existed among humanity and was raised up for the universal benefit of the world. The reason for that is the truth that of all people, it is only Muslims who combine the authentic faith, good deeds and affirmative change, which is in accordance with the first two thrusts.

The Quraan asserts:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴿١١٠﴾

“You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah.”

(Aale 'Imraan 3:110)

Notably, immediately after these words, Almighty Allah (Subhaanahu Wa Ta'aalaa) gives the example of the People of the Book (Jews and Christians) as an antithesis of the Muslim paradigm:

وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.”

(Aale 'Imraan, 110)

So, if this is the state of affairs concerning the Jews and Christians, who are closest to and most aligned with the Muslim model, one can imagine how degenerate the others are, chiefly the proponents of polytheism and non-belief and a seemingly endless plethora of their derivatives.

Therefore, the two best successors of the Prophet (SallAllaaho 'Alaihe WaSallam) and, at the same time, the two best examples of the Muslim Ummah: Sayyedina Abu Bakr and Sayyedina 'Umar bin al-Khattaab, were buried next to the Prophet (SallAllaaho 'Alaihe WaSallam) inside the same enclosure. They deserved it from the perspective of both the realm of faith and Ummah leadership.

Both the Ummah and history testify to their matchless merits. In order to complete the guild, when Prophet 'Eesaa (Jesus) returns to earth, by virtue of being the best human being at the time, and by virtue of upholding, together with reinforcing, the religion of Islam as revealed to Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), he, too – based on a weak tradition, though – when he eventually dies will be interred in the Prophet (SallAllaaho 'Alaihe WaSallam)'s burial chamber.

ENRICHING THE SOUL THROUGH PROPHET (SALLALLAAHO 'ALAIHE WASALLAM)'S LEGACY

Taking all of the aforementioned elements into consideration, a visitor to the Prophet (SallAllaaho 'Alaihe WaSallam)'s burial chamber should feel content, happy and proud. He furthermore should feel rich, because his are the greatest treasures of the world. Islam, the Prophet (SallAllaaho 'Alaihe WaSallam) and Ummah are all his. He belongs to them and they belong to him.

Positively, there are no alternatives that can replace these. They are unending and have what it takes to allow a person's quest for self-fulfillment to move from strength to strength. The reward for possessing and properly handling the authentic treasures of this world are the infinite treasures of the Akhirah (Hereafter).

To be rich means to everlastingly possess much of genuinely valuable things – both material



and immaterial - and experiences. Being rich is not to own bogus possessions, nor to have them today but not tomorrow, nor to work on satisfying the fleeting needs of the fleeting body (matter) but neglect the enduring needs of the enduring soul. Genuineness, perpetuity and inclusiveness are the preconditions of true prosperity and wealth.

JOURNEY OF SPIRITUAL TRANSFORMATION

Accordingly, it is generally accepted that some of the greatest misfortunes that may befall a person – and societies -- are along the lines of having something of true value and then losing it, or not having much and yet being deceived into believing he is wealthy. It stands to reason that the ideologies of materialism and hedonism are the banes of existence. They are the primary culprits of the contemporary human suffering.

Standing next to the Prophet (SallAllaaho ‘Alaihe WaSallam), his two successors and the place where Prophet ‘Eesaa, perhaps, will be buried as well, should be, apart from enlightening and enriching, a humbling experience too. A visitor should feel appreciative and indebted, appreciative because he is the Prophet (SallAllaaho ‘Alaihe WaSallam)’s follower

and a son of the Muslim Ummah, and indebted because being a Muslim -- especially nowadays when arrogance and ignorance, as the foundation of an omnipresent culture of non-belief, signify global official creeds – is as much a privilege as a responsibility. The situation is akin to an axiom that in the age of darkness, with light comes great accountability.

A visit to the Prophet (SallAllaaho ‘Alaihe WaSallam)’s grave should be viewed as a time for introspection. A person should evaluate the extent of his loyalty both to the Prophet (SallAllaaho ‘Alaihe WaSallam) and the Ummah: how much he knows about the Prophet (SallAllaaho ‘Alaihe WaSallam), how much he loves and respects him, and how much of his life model he emulates. A person should deliberate if his spiritual, intellectual and behavioral affiliations with the Prophet (SallAllaaho ‘Alaihe WaSallam) display an upward movement, or otherwise.

If the answers to these questions are in the affirmative, a visitor should keep it up, nevertheless continuously working on improving his condition. But if the answers are in the negative, a visitor should hasten to make amendments wherever and however much necessary.

Travelling to Madinah al Munawwarah for the sake of visiting the Prophet (SallAllaaho ‘Alaihe WaSallam)’s Masjid first and his grave second, and overall for the sake of walking in his footsteps, is expected to function as an impetus insofar as a visitor’s spiritual life is concerned.

THE PROFOUND IMPACT

Positively, a Muslim cannot be a good Muslim unless his knowledge, love, appreciation and following of the Prophet (SallAllaaho 'Alaihe WaSallam) and his Sunnah (life pattern) are meeting the expected standard and continue to improve. To learn about the Prophet as part of one's learning generally about Islam is an imperative. A person cannot love, respect, or follow someone if he is ignorant about and unmindful of him.

Travelling to Madinah al Munawwarah for the sake of visiting the Prophet (SallAllaaho 'Alaihe WaSallam)'s Masjid first and his grave second, and overall for the sake of walking in his footsteps, is expected to function as an impetus insofar as a visitor's spiritual life is concerned. Such is expected to signify the beginning of a new phase in one's affirmative relationship with the Prophet (SallAllaaho 'Alaihe WaSallam) and his Sunnah.

After the visit, a desirous person will never experience life the same way again. He will realize that being a Muslim and a follower of the Prophet (SallAllaaho 'Alaihe WaSallam) denotes embracing quality and essence, instead of harboring superficialities and deadening symbolism as well as ritualism.

This profound ethics of visiting the Prophet (SallAllaaho 'Alaihe WaSallam)'s grave – burial chamber – is entailed in one of the main formulas a visitor is advised to utter while performing the visit. That formula is: "Peace be upon you, O Prophet! and the mercy of Allah, and His blessings. O Allah! Send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibrahim and the family of Ibrahim, verily You are Worthy of Praise, Full of Glory. O Allah! Send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim, verily You are Worthy of Praise, Full of Glory. I bear witness that you are indeed the Messenger of Allah, that you conveyed the message and fulfilled the trust, and advised the Ummah and strove truly for the sake of Allah. May Allah reward you on behalf of your Ummah better than any Prophet is rewarded on behalf of his Ummah."

The references -- yet bearing witness -- to the unparalleled greatness of the Prophet (SallAllaaho 'Alaihe WaSallam), to the success of his prophetic mission, to the fulfilment of his religious and existential trust, and to the critical importance of the Ummah, as contained in the said formula, are

thresholds by which an individual visiting the Prophet (SallAllaaho 'Alaihe WaSallam)'s grave can relate to the domains of spirituality in general and to the Prophet (SallAllaaho 'Alaihe WaSallam) in particular.

A visitor thereby can discover and appraise himself and his purpose. As if a person pronouncing the formula declares that he is a follower of the Prophet (SallAllaaho 'Alaihe WaSallam), a product of his prophetic mission, enlightened due to the Prophet (SallAllaaho 'Alaihe WaSallam)'s message, progressive, plus honorable, due to his fulfilled trust, and a productive member of the Muslim ummah whose ultimate aim is the pleasure of Allah (Subhaanahu Wa Ta'aalaa).

LESSONS FROM QURAANIC PANELS IN MADINAH AL MUNAWWARAH

The embedded messages of the following four Quraanic Aayaat (Verses), which in the form of three panels adorn the south section of the screen of the Prophet (SallAllaaho 'Alaihe WaSallam)'s burial chamber, greeting and reminding visitors, abbreviate the above codes.

Panel one:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٢﴾

"O you who believe! Do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one another, lest your good deeds should become void while you are not aware."

(Al-Hujuraat 49:2)

Panel two:

اِنَّ الَّذِيْنَ يَغْضُوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْسَحَ اللّٰهُ قُلُوْبِهِمُ لِلنَّفْوٰى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ﴿٣﴾

"Surely, those who lower their voices before Allah's Messenger are the ones whose hearts Allah has tested for piety; for them there is forgiveness, and a great reward."

(Al-Hujuraat 49:3)

Panel three:

مَا كَانَ مُحَمَّدٌ اَبًا اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيِّيْنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٤٠﴾ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾

"Muhammad is not a father of any of your men, but he is a messenger of Allah and the last of the prophets. And Allah has the Knowledge of every thing. O you who believe! Remember Allah abundantly." (Al-Ahzaab 33:40-41). ❀❀

The Fuqahaa verdict as:

Department of Jurisprudence
Jamia Farooqia Karachi
Translated by:
Mufti Yahya Habib

Question:

Please advise Shari'ah opinion regarding few people gathering for "Khatm-e-Quraan" (Recitation of whole Quraan), is this a permissible act? Any source related to this from Quraan or Hadeeth?

Answer:

It is permissible if no specific day or date is fixed or considered essential for this purpose, provided it's not against any remuneration, otherwise it will be a "Bid'ah" (innovation in Deen i.e. in Religion).



وتحتة في الرد:
"قوله: (بعبادة ما) أي سواء كانت صلاة أو صوما أو صدقة أو قراءة أو ذكرا أو طوفا أو حجاً أو عمرة، أو غير ذلك...وعنه أنه ﷺ قال: اقرؤوا على موتاكم [تنبیه] قال في البحر: ولم أر حكم من أخذ شيئاً من الدنيا ليجعل شيئاً من عبادته للمعطي، وينبغي أن لا يصح ذلك، أي لأنه إن كان أخذه على عبادة سابقة يكون ذلك بيعاً لها، وذلك باطل قطعاً، وإن كان أخذه ليعمل يكون إجارة على الطاعة وهي باطلة أيضاً كما نص عليه في المتون والشروح والفتاوى.
قوله: (له جعل ثوابها لغيره)...وليس الخلاف في أن له ذلك أو لا كما هو ظاهر اللفظ، بل في أنه يجعل بالجعل أو لا بل يلغو جعله، أفاده في الفتح: أي الخلاف في وصول الثواب وعدمه.
قوله: (لغيره) أي من الأحياء والأموات بجر عن البدائع."

("الأصل أن كل من أتى بعبادة ماله جعل ثوابها لغيره.")



(كتاب الحج، باب الحج عن الغير، ٤/١٢:رشيدية)

Question:

What is the ruling regarding recitation of Soorah Faatihah in the last two ركعات "Rak'aat" of Fardh Salaah?

Answer:

Recitation of Soorah Faatihah is Masnoon (Sunnah) in the last two Rak'aat of فرض "Fardh" Salaah. However, if one recites Soorah Faatihah repeatedly or recites a Soorah after Suooah Faatihah, then سجدة سهو "Sajdah Sahw" (Prostration for correction of mistake at the end) won't be required.

لما في تبين الحقائق:

"واجبات الصلاة أنواع منها قراءة الفاتحة والسورة فلو ترك الفاتحة أو أكثرها في الأوليين وجب عليه سجود السهو بخلاف ما لو تركها في الآخرين لأنها سنة فيهما على الصحيح (كتاب الصلاة، باب سجدة السهو: ٢/٤٧٤: دارالكتب)

Question:

What is the Shari'ah ruling related to this issue that there is a National Bank branch in our village, in which people pay utility bills, government employees receive salaries and old people receive pensions, etc. Now the bank requires another place to be shifted due to the dilapidated condition of its building.

The question is: is it permissible to lease a property to a bank? While the villagers benefit a lot from it. Also, nowadays most of our financial transactions and dealings are processed through banks, in such a situation, what is the Shari'ah ruling about leasing a property to bank?

Answer:

It is not permissible to rent a place to a bank.

لما في البدائع:

"أن الذي إن استأجر داراً من مسلم في المصر فأراد أن يتخذها مصلى للامة ويضرب فيها بالناقوس (ليس) له ذلك، ولرب الدار وامة المسلمين أن يمنعه من ذلك على طريق الحسبة، لما فيه من إحداث شعائر لهم، وفيه تهاون بالمسلمين، واستخفاف بهم؛ كما يمنع من إحداث ذلك في دار نفسه في أمصار المسلمين، ولهذا يمنع من إحداث الكائن في أمصار المسلمين. قال النبي صلى الله عليه وسلم «لا خصاء في الإسلام ولا كنيسة» أي لا يجوز إخصاء الإنسان ولا إحداث الكنيسة في دار الإسلام في الأمصار..... لأنه استئجار على المعصية". (كتاب الاجارة، فصل في شرائط الركن: ٥/٥٢٧:رشيدية)

وفي التنوير مع الدر:

"(و) جاز (إجارة بيت بسواد الكوفة) أي: قراها (لا بغيرها على الأصح) وأما الأمصار وقرى غير الكوفة فلا يمكنون لظهور شعار الإسلام فيها، وخص سواد الكوفة؛ لأن غالب أهلها أهل الذمة (ليتخذ بيت نار أو كنيسة أو بيعة أو يباع فيه الخمر) وقالوا: لا ينبغي ذلك؛ لأنه إعانة على المعصية". (كتاب الحظر والإباحة، ٩/٦٤٧:رشيدية) ❁❁



HOUR UL 'AIN

Sent by: Sistar Umme Munzir

Allah (Subhaanahu Wa Ta'aalaa) has prepared for His believing slaves in Jannah (Paradise) that which no eye has seen, no ear has heard and has never even crossed the minds of men, such that even the person who has the least blessings in Jannah will think that he is the most blessed among them.

Sayyedina Abu Sa'eed al-Khudri reported that the Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"The people of the lowest status in Jannah (Paradise) will be a man whose face Allah turns away from the Fire (of Hell i.e. Jahannum) towards Jannah (Paradise), and shows him a tree giving shade. He will say: 'O Lord! Bring me closer to that tree so that I may be in its shade'. Then he will enter his house (in Jannah) and his two wives from among al-Hoor al-'Ain will come in and will say to him: 'Praise be to Allah who brought you to life for us and brought us to life for you'. Then he will say: 'No one has been given what I have been given'."

(Muslim)

Among the blessings that Allah (Subhaanahu Wa Ta'aalaa) has prepared for His slaves are al-Hoor al-'Ain.

Allah (Subhaanahu Wa Ta'aalaa) says

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ ﴿٥٤﴾

"Thus (it will happen,) and We will marry them with Hoors having big dark eyes."

(Ad-Dhukhaan 44:54)

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ ﴿٢٠﴾

"They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hoor (fair females) with wide lovely eyes"

(At-Toor 52:20)

Al-Hoor al'Ain are extremely beautiful, such that the marrow of their shins will be visible from beneath their garments. Every man who enters Jannah will have two wives from among al-Hoor al-'Ain. Allah (Subhaanahu Wa Ta'aalaa) says, describing them::

فِيهِنَّ خَيْرَاتٌ حَسَانٌ ﴿٧٠﴾ فَيَأْتِيءُ الْآلَاءَ رَيْكَمَا تُكْذِبَانِ ﴿٧١﴾ حُرٌّ

مَقْصُورَةٌ فِي الْحَيَامِ ﴿٧٢﴾ فَيَأْتِيءُ الْآلَاءَ رَيْكَمَا تُكْذِبَانِ ﴿٧٣﴾ لَمْ يَطْمِئِنَّ

إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فَيَأْتِيءُ الْآلَاءَ رَيْكَمَا تُكْذِبَانِ ﴿٧٥﴾ مُتَّكِنِينَ عَلَى

رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حَسَانٍ ﴿٧٦﴾

"Therein (Gardens) will be Khayraatun Hisaan (wives, good and gorgeous); Then which of the Blessings of your Lord will you both (jinn and



men) deny? Hoor (beautiful, fair females) guarded in pavilions; Then which of the Blessings of your Lord will you both (jinn and men) deny? Whom no man or jinn has touched before them. Then which of the Blessings of your Lord will you both (jinn and men) deny? Reclining on green cushions and rich beautiful mattresses. Then which of the Blessings of your Lord will you both (jinn and men) deny?"

(Ar-Rahmaan 55:70-76)

وَحُورٌ عِينٌ ﴿٢٣﴾ كَأَمْثَلِ اللَّوْلِيِّ الْمَكُونِ ﴿٢٤﴾

"And (there will be) Hoor (fair females) with wide lovely eyes (as wives for Al-Muttaqoon, the pious). Like unto preserved pearls."

(Al-Waaqi'ah 56:22-23)

It was narrated from Sayyidina Abu Hurairah that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا تَبَاغُضُ بَيْنَهُمْ وَلَا تَحَاسَدُ، لِكُلِّ امْرِيٍّ زَوْجَتَانِ مِنَ

The 'Ulamaa (Scholars of Islam) differed as to whether children would be born as a result of intimate meetings or not. Some said that there would be children if the man wants them, but the pregnancy and birth would take just one hour.

الْحُورِ الْعِينِ، يُرَى مَخَّ سَوْقِهِنَّ مِنْ وَرَاءِ الْعَظْمِ وَاللَّحْمِ.

"The first group will enter Jannah looking like the moon on the night when it is full, and those who follow them will be like the brightest shining star in the sky. Their hearts will be as one, and there will be no hatred or jealousy among them.

Each man will have two wives from among al-Hoor al-'Ain, the marrow of whose calves can be seen from beneath the bone and flesh."

(Bukhari)

It was narrated that Sayyidina Anas ibn Maalik said that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) saying:

رَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابٌ قَوْسٍ أَحَدٌ كُرْمٍ مِنَ الْجَنَّةِ أَوْ مَوْضِعٌ قِيدٍ - يَعْنِي سَوْطُهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنَ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى أَهْلِ الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا وَمِلَلَاتِهِ رِيحًا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

"A single endeavor (of fighting) in Allah's



(At-Tirmizi)

It was narrated from Sayyedina Zaid ibn Arqam that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ يُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ

وَالشَّرْبِ وَالشَّهْوَةِ وَالْجَمَاعِ.

"A man among the people of Jannah will be given the strength of a hundred men for eating, drinking, desire and sexual intercourse."

A man among the Jews said:

فَإِنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ تَكُونُ لَهُ الْحَاجَةُ.

"The one who eats or drinks needs to excrete!"

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) replied to him:

حَاجَةُ أَحَدِهِمْ عَرَقٌ يَفِيضُ مِنْ جِلْدِهِ فَإِذَا بَطَنُ قَدْ صَمَرَ.

"The excretion of any one of them will be in the form of sweat which comes out through his skin, then his stomach will reduce in size again."

(Ahmad, ad-Daarimi)

Allah (Subhaanahu Wa Ta'aalaa) said:

إِنَّ أَصْحَابَ الْجَنَّةِ أَلْيَوْمَ فِي شُغْلٍ فَكَيْهُونَ ﴿٥٥﴾

"Verily, the dwellers of Jannah, that Day, will be busy in joyful things" (YaaSeen 36:55)

With regard to children, the 'Ulamaa

(Scholars of Islam) differed as to whether children would be born as a result of intimate meetings or not. Some said that there would be children if the man wants them, but the pregnancy and birth would take just one hour.

Sayyedina Abu Sa'eed al-Khudri narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho

'Alaihe WaSallam) said:

إِذَا اشْتَى الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ وَاحِدَةٍ كَمَا

يَشْتَى.

"When the believer desires a child in Jannah, it shall be in an hour as he desires."

(At-Tirmizi)

May Allah (Subhaanahu Wa Ta'aalaa) admit us to Jannah and keep us far away from Jahannum. May Allah bless us with the highest level of Jannah, the Firdaus, for He is the One Who is Able to do that. Praise be to Allah (Subhaanahu Wa Ta'aalaa), the Lord of the Worlds. Aameen!

Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it." (Bukhari)

A man will have intercourse in Jannah with his wives from among al-Hoor al-'Ain and his wives from among the people of this world, if they enter Jannah with him. A man will be given the strength of a hundred men to eat, drink, feel desire and have sexual intercourse.

It was narrated from Sayyedina Anas that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنْ الْجَمَاعِ

"The believer in Jannah shall be given such and such strength in intercourse."

It was said:

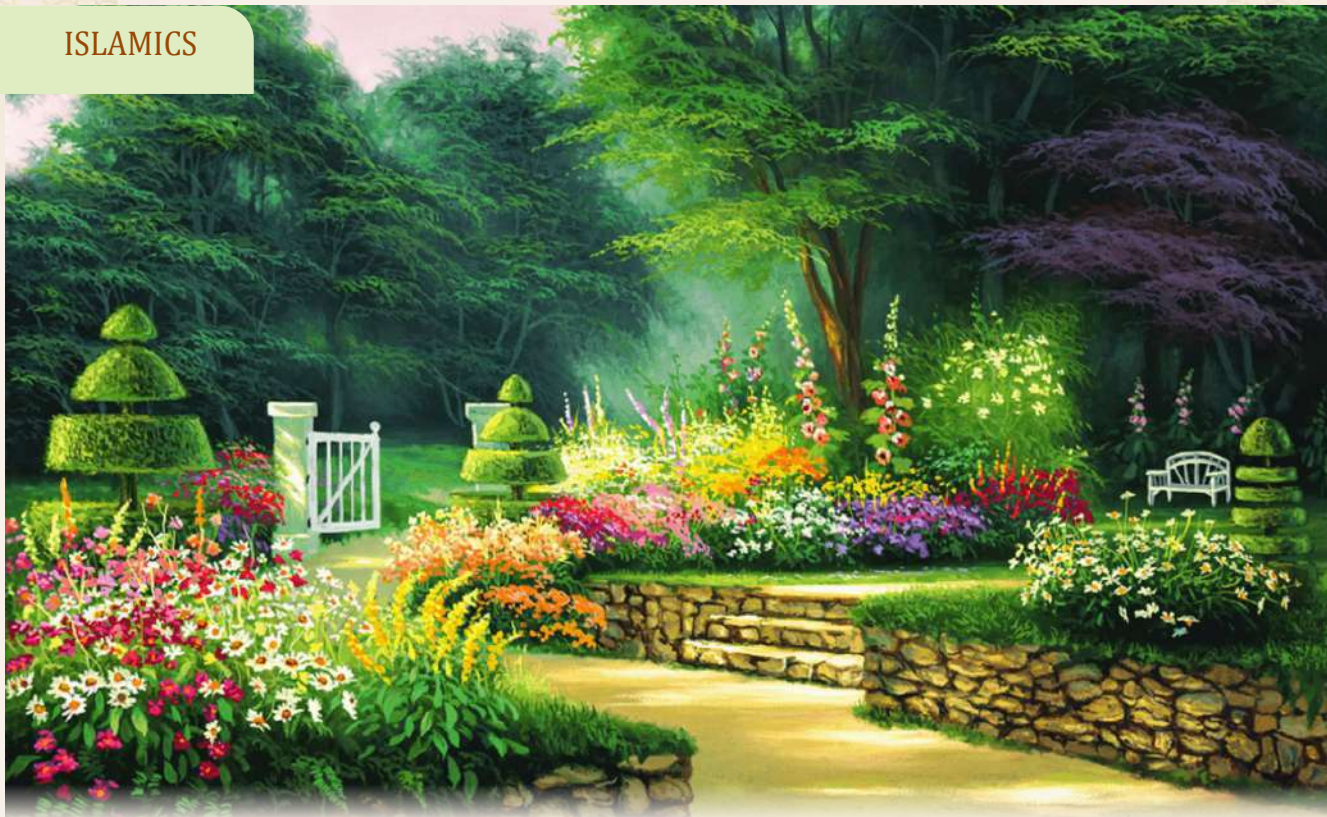
يَا رَسُولَ اللَّهِ أَوْ يُطِيقُ ذَلِكَ

"O Messenger of Allah! And will he able to do that?"

He said:

يُعْطَى قُوَّةَ مِائَةٍ

"He will be given the strength of a hundred."



BIG SIN, SMALL SIN?

Hakeem ul Ummah Shaikh Ashraf 'Ali Thaanavi, R.A.
Modified from Istikhfaaf ul Ma'aasi

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

“You think it to be small, whereas in the Sight of Allah it is grave.”

(An-Noor 15)

This Aayah condemns thinking of a particular sin to be trivial. The Aayah was revealed in connection with the *افك* “Ifk” episode in which the *منافقين* “Munaafiqeen”, and some innocent Muslims caught up in the gossip slandered, Sayyadatina ‘Ayeshah. They are warned over thinking of it to be light.

Now we should ponder over whether thinking of only that sin to be light, as the revelation suggests, or thinking of any major sin to be light is condemned as evil. Reflection reveals that the reproach is not confined to any particular sin. The particular circumstances of the revelation

do not limit the censure in the Aayah.

In so far as Allah (Subhaanahu Wa Ta’aalaa) saying that it is ‘grave’ in His Sight, then understand that any sin, irrespective of it being a minor sin, is in actual fact grave. The reason for this is that the nature of sin is disobedience to Allah (Subhaanahu Wa Ta’aalaa). And it is obvious that disobedience, regardless of its kind, is evil.

The stages of sin – major and minor – are relative issues. It merely means that one sin is very bad whilst another is less evil.

Otherwise, in actual fact every sin is grave. No sin should be treated lightly.

The relative issues of small and big, here, are like the sky and earth being small in relation

There are two types of volition; one is the volition directly associated with an article, and one is the volition pertaining to the means of the intended article. So Taubah is volitional as its means is volitional. The means is to meditate over the magnificence, honor and retribution of Allah (Subhaanahu Wa Ta’aalaa). By doing this it is the Timeless Way of Allah (Subhaanahu Wa Ta’aalaa) that such feeling of remorse overtakes the heart which is in actual fact Taubah.



to the Arsh. But in actual fact the sky and earth are not small.

Another example is that of dirt and نجاسة "Najaasah". Dirt can be minor or major. When it is major it is termed "Najaasah". But both are dirt.

And the raison d'être for this gravity in both major and minor sins is that the greater a person's magnificence and beneficence the graver is disobedience to that person. It is obvious that no one's magnificence and beneficence are comparable to Allah (Subhaanahu Wa Ta'aalaa)'s magnificence and beneficence. Thus, disobedience to Him is deplorable in the extreme. Therefore, disobedience to Allah (Subhaanahu Wa Ta'aalaa) by its very nature and demand is grave.

The demand of the above is that no sin be committed. However, there are several reasons for this lapse. Some sins are considered to be 'minor' and thus committed, whereas on the basis of the very raison d'être mentioned the Fuqahaa have declared that to trifle with any sin is "Kufr", be it a minor sin.

In sum, every act of disobedience unto Allah (Subhaanahu Wa Ta'aalaa) is grave. From this angle the reproach in the Aayah covers every

type of sin.

Sin is like fire. A small flame is sufficient to burn out a house just as a blaze is. The flame is small and the blaze is big. Thus the question of whether the sin is small or big suggests that if it is 'big' one will stay clear of it, but if it is 'small' one will see. We will ask such a person if he consents to a flame being ignited to his curtain. If this is intolerable to him then how can disobedience to Allah (Subhaanahu Wa Ta'aalaa) be tolerable? The small flame will build up to become a raging fire.

Similarly, a person persists with a minor sin. By persistent indulgence in a minor sin the sin becomes major. In other words, some people continue sinning, thinking that afterwards they will make توبه "Taubah". This is a serious error. Once sinning becomes habitual then Taubah becomes difficult for such a person. The reason for this is that it is easy to make Taubah from a new sin which has not yet become embedded in one. But to make Taubah from a sin which has become one's habit is problematic.

Together with that, when a person does not abstain from a 'small' sin then such a person



“When your good deed brings you joy and your evil action makes you feel bad.”

(Ahmad)

In short, these are some reasons why we find it difficult to make an honest Taubah. And all this establishes that it is foolish to continue sinning in the hope of making Taubah later. But some stupid people still labor under deception and audaciously sin thinking that they will make amends with Taubah. The similitude of such people is like a person has a balm and feeling

becomes audacious. He then feels no inhibition in committing sin. He gradually perpetrates major sins then. This is like care is taken not to dirty clean clothes. But if the clothes have become gradually soiled then a person worries not of the clothes becoming further soiled. The whole garment then becomes soiled.

covered he burns his fingers in a fire. Is this person not an absolute fool? Did any intelligent person ever do such a foolish thing? When audaciousness is not displayed with this fire then the Fire of Jahannam is seventy times more intense than this fire on earth!

The case with sinning is the same. Once sinning becomes a habit it is left and it becomes worse. For example, purchases on interest have become common among people. People habitually back bite others. Trust funds are abused without compunction. Friendship with members of the opposite sex is the norm. Just observe how these sins are committed without reservation. But many of the same sinners won't drink beer. The difference is because of the habit having being formed in the case of the former, not with the latter. All this confirms that from becoming a habit persistence and thinking light of the sin are the consequence. In fact, the matter can become as serious as thinking of the sin to be good. In other words, not even thinking of it to be a sin, like the case with television. Then it is rare for a person to make Taubah.

The balm for a burn is fully in one's possession. And although Taubah is ostensibly volitional, but it is not 100% in one's control like the balm for a burn. The reason for this is that the nature of Taubah is:

النَّدَمُ تَوْبَةٌ

“Taubah is becoming ashamed.”

(Ibne Maajah)

It is also interpreted as follows: It eats up one when doing wrong and leaves the heart distressed when sinning. Thus, Taubah is the aching and burning of the heart.

And the rote Taubah that is made is of no merit. Someone said:

Tasbeeh in the hand

Taubah on the tongue

But the heart brimming with the delight of sins

Our sins just laugh at our repentance

For this reason there is no substance to our Taubah with our wanton transgression. We think that abandoning those sins will bring disgrace and indigence upon us. We do not feel bad at committing the sins, whereas the sign of Imaan is:

إِذَا سَرَّتْكَ حَسَنَاتُكَ وَسَاءَتْكَ سَيِّئَاتُكَ

It is known that aching is a feeling which is not in one's volition. This begs the question: Since Taubah is non-volitional then why have we been instructed to make Taubah, whereas Allah (Subhaanahu Wa Ta'aalaa) does not impose upon anyone that which is not in his or her volition? The answer to this question is that there are two types of volition; one is the volition directly associated with an article, and one is the volition pertaining to the means of the intended article. So Taubah is volitional as its means is volitional. The means is to meditate over the magnificence, honor and retribution of Allah (Subhaanahu Wa Ta'aalaa). By doing this it is the Timeless Way of Allah (Subhaanahu Wa Ta'aalaa) that such feeling of remorse overtakes the heart which is in actual fact Taubah. Thus, *توبو* “Tooboo” (make Taubah) is commanded.

