

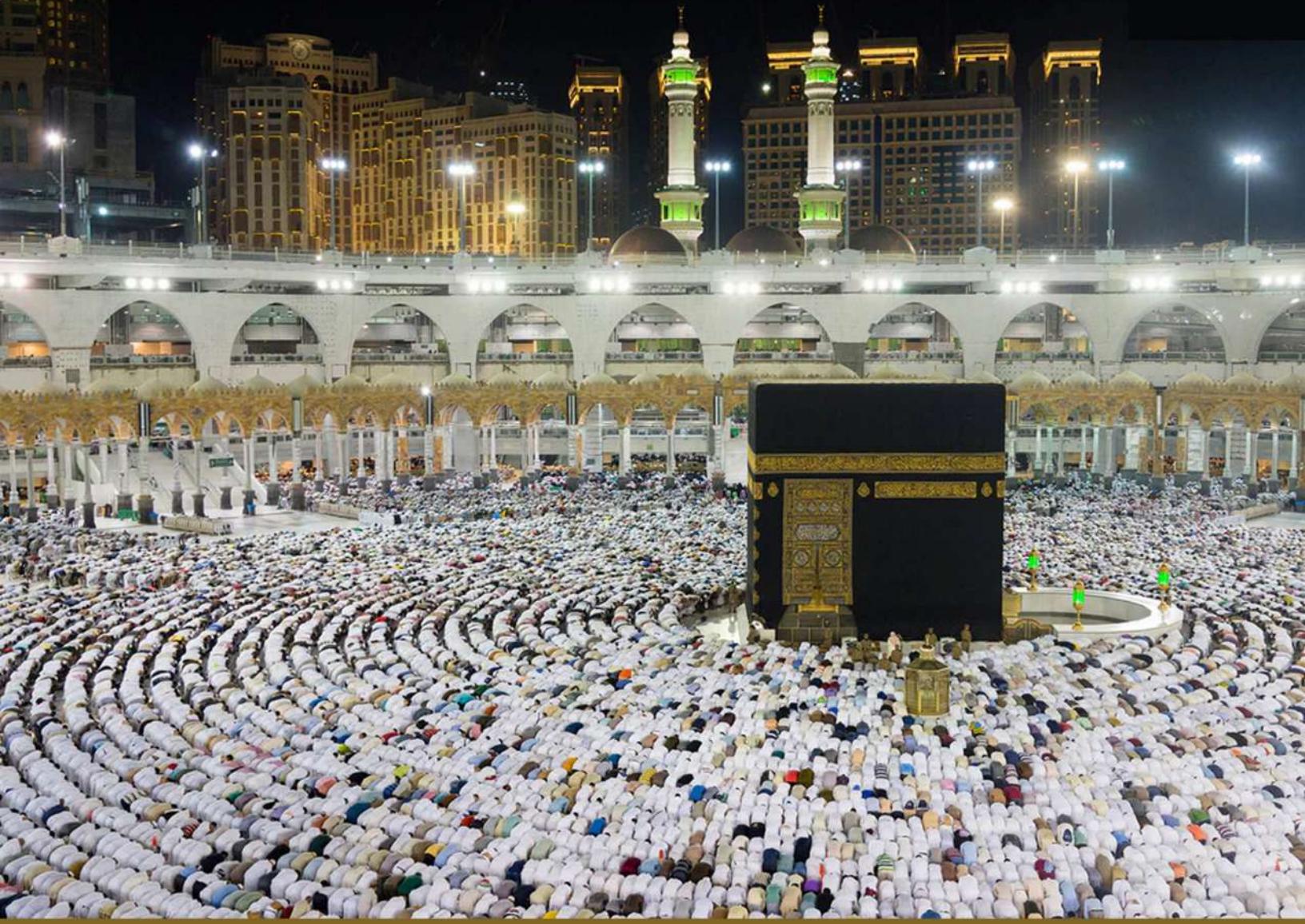
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CONGRATULATION AND CAUTION

Fortunate are those souls who are blessed with the following words from the Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) that is transmitted through Sayyedina Abu Hurairah:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفَثْ وَلَمْ يَفْسُقْ رَجَعَ كَيْوَمْ وَلَدَتْهُ أُمَّهُ

"Whoever performs Hajj without engaging in "Rafath" (sexual relations or obscene speech) or sinning will return like the day his mother gave birth to him." (Bukhari)

وَالْحِجَّةُ الْمَرْوُرُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

"And the reward of Hajj Mabroor (the one accepted by Allah) is nothing except Jannah."

(Bukhari)

It is expected from all the Haajis (Pilgrims) that they were sincere in their intentions and had traveled thousands of miles only to secure the Pleasure of Allah (Subhaanahu Wa Ta'aalaa) by fulfilling the obligation laid down upon them. May Allah (Subhaanahu Wa Ta'aalaa), the Almighty, grant all of them acceptance and grant them opportunity again and again to visit the Sacred places. Aameen!

Nevertheless, it is important to draw the attention of the pilgrims towards certain points which are necessary to observe and for which many pilgrims are seen neglectful of their significance.

1. The sincerity of intention should remain even after the performance of Hajj. There should be no pomp or show. One should not wish to be called or recognized as a "Haaji".

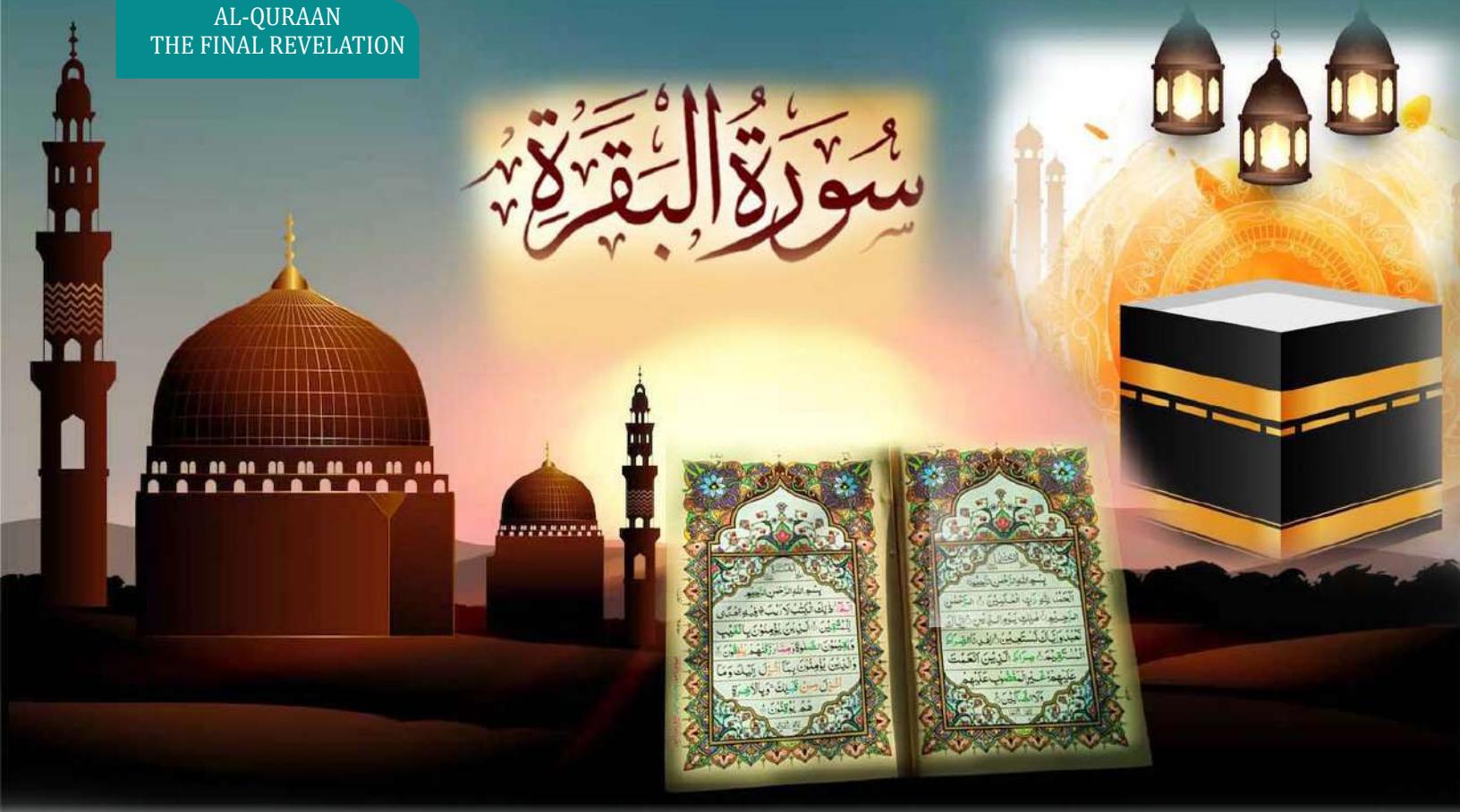
Many people adopt the habit of talking frequently about their journey in order that people may come to know of their Hajj. They talk about the expenses incurred in the way of Allah (Subhaanahu Wa Ta'aalaa), their charity amongst the poor and needy, their devotion and worship, their assisting the weak and old, etc.; and all is mentioned only with the intention of gaining fame. This is a deceit from Shaitaan "شیطان" (Satan) who ruins the عبادات "Tbaadaat" (Worships) without the person even knowing. It is therefore of great importance that the pilgrim does not talk about his Hajj without necessity as it may lead to ریاء "Riyaa" (Show, Insincerity). However, if necessity arises and one must talk about his Hajj then he is at liberty to do so. But, he must not indulge in this type of conversation unnecessarily.

2. Some pilgrims return from Hajj with only the bad aspects of the journey and make it a habit of talking about nothing except the hardships they have encountered during Hajj. The pilgrims should strictly refrain from this. On the contrary, they should talk about the greatness of the sacred places, the spiritual gains, the enjoyment in devotions of حرمین "Haramain" – Umrah, Tawaaf, Salaam on the Sacred Grave, Salaah in Masjid-ul-Haraam and Masjid-un-Nabawi, etc. If one looks at his journey of Hajj carefully he will find that the good things far outweighs the bad. Every second spent in these sacred places is incomparable with anything in the world.

The Hajj is a long journey where difficulties are certain to arise. When they travel in our country do they always travel with comfort and ease? Do they never encounter difficulty? Do they not find ourselves held up in traffic for hours on a Motorway? Considering the fact that millions of pilgrims, from different countries and backgrounds, perform the rituals of Hajj at one time, in one place and many of them have never before come across the situation of this sort in their life. The difficulties encountered are insignificant. Whereas, the pilgrims are rewarded abundantly by Allah (Subhaanahu Wa Ta'aalaa) upon every difficulty encountered in their journey unlike to other journeys. These conversations cause discouragement to others who have not yet had the opportunity to perform Hajj. These unfortunate pilgrims in a sense, dissuade others.

3. The sign of a حج مبرور "Mabroor Hajj" (Accepted Hajj) is that upon one's return, his life changes from worst to good. He becomes totally punctual in fulfilling the commands of Allah (Subhaanahu Wa Ta'aalaa). His love and inclination towards the Aakhirah increases and love for the worldly pleasures decline. Therefore, it is essential that the pilgrim is watchful over his actions and should try his utmost to instill in himself good characters and refrain from all types of evil. He should try his best to fulfill the obligations laid down by Allah (Subhaanahu Wa Ta'aalaa) and avoid all the things forbidden by Him.

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT Cont. 83-91

Part-XVII

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

Aayah 83

وَإِذَا أَخْذَنَا مِيقَةَ بَنِي إِسْرَئِيلَ لَا تَبْدُونَ إِلَّا اللَّهُ وَبِالْوَلَدِينَ
إِنْ كَانَا وَذِي الْقُرْبَى وَأَيْتَمَّنَ وَالْمُسْكِنَينَ وَقُولُوا لِلنَّاسِ
خُسْنَا وَأَقِيمُوا الْأَسْكُلَةَ وَأَئْتُوا أَلْزَكَوَةَ ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا
مَنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

"And when We made the children of Israel take a pledge: 'You shall not worship anyone but Allah; and to parents you shall be good, and to near of kin and to orphans and the needy. And say to the people what is good, and be steadfast in

Salaah, and pay Zakaah'. Then, you went back (on your word), all but a few among you, and you are used to turning away."

(Al-Baqarah 83)

This Aayah speaks of the pledge which Allah (Subhaanahu Wa Ta'aalaa) had made the Israelites take, and the few people it refers to as having been true to the pledge were those who acted upon the Shari'ah of Sayyedina Moosaa as long as it was in force, and when it was abrogated, followed the Shari'ah of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam).

INJUNCTIONS AND RELATED CONSIDERATIONS

(1) This Aayah brings out the basic elements common to Islam and all the earlier Shari'ahs: Tauheed (the doctrine of Unity or Oneness); service to one's parents, relations, orphans and the needy; being gentle in speaking to all human beings; Salaah and Zakaah.

(2) The Aayah asks us to adopt a gentle tone and an open-hearted manner in speaking to others, whether they are good or evil, pious or impious, orthodox or aberrant, followers of Sunnah or adherents to partitive innovations in it. In religious matter, however, one should not try to hide the truth for the sake of pleasing people or of winning their approval. The Holy Quraan tells us that when Allah (Subhaanahu Wa Ta'alaa) sent Sayyedina Moosaa and Sayyedina Haroon (Moses and Aaron) to the Pharaoh, He instructed them to use gentle and soft words (20:42). None of us who addresses another today can be superior to Sayyedina Moosaa, nor can the man addressed be viler than the Pharaoh.

Sayyedina Talha ibne 'Umar recounts that once he said to the great master of the Sciences of Exegesis and Hadith, 'Ataa, "One can see around you people who are not quite orthodox in their beliefs. As for me, I am rather short-tempered. If such people come to me, I deal with them harshly." 'Ata' replied, "Do not behave like this", and, reciting the present Aayah, he added, "Allah has commanded us to speak to people politely. When Jews and Christians all are to be treated like this, would this commandment not apply to a Muslim, no matter what kind of a man he is?" (Qurtubi)

Aayah 84

وَإِذْ أَخْذَنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دَمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنْفُسَكُمْ مِنْ دِيْرَكُمْ ثُمَّ أَفْرَجْتُمْ وَأَنْتُمْ تَشَهَّدُونَ

"And when We made you take a pledge: 'You shall not shed one another's blood, and you shall not drive out one another from your homes'. Then you agreed being yourselves the witness." (Al-Baqarah 84)

This Aayah is a supplement to the previous Aayah, and speaks of the other articles of the

pledge taken by the Israelites. They had agreed not to kill one another by engaging themselves in an internecine war, and also not to send their men into exile that is to say, not to harass a man so as to force him to migrate.

They had willingly taken this pledge. Now, it may sometimes happen that one does not express one's willingness in so many words, but the manner of his speech suggests it. The agreement of the Israelites was not of this order, but as clear and explicit as the statement of a witness

usually is.

Aayah 85

ثُمَّ أَنْتُمْ هَوَلَاءَ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرِيقًا
مِنْكُمْ مِنْ دِيْرِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِإِلَامِهِمْ وَالْعُدُوْنَ وَإِنْ يَأْتُوكُمْ
أُسْرَى تُفَدُّوهُمْ وَهُوَ مُحَمَّدٌ عَلَيْكُمْ أَفْتُوْمُونَ بِعَيْنِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَرَأَ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خَرَقَ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرْدُونَ إِلَى أَشَدِ الْعَذَابِ وَمَا أَلَّهُ
بِغَنِيلٍ عَمَّا تَعْمَلُونَ

85

"Yet, here you are, killing one another, and driving a group of your own out of their homes, supporting each other against them in sin and aggression and if they came to you as prisoners, you would ransom them, though their very expulsion was unlawful for you! Do you, then, believe in some part of the Book, and disbelieve in some other? So, what can be the recompense of those among you who do that, except disgrace in present life? And, on Doomsday, they shall be turned to the most severe punishment. And Allah is not unaware of what you do.

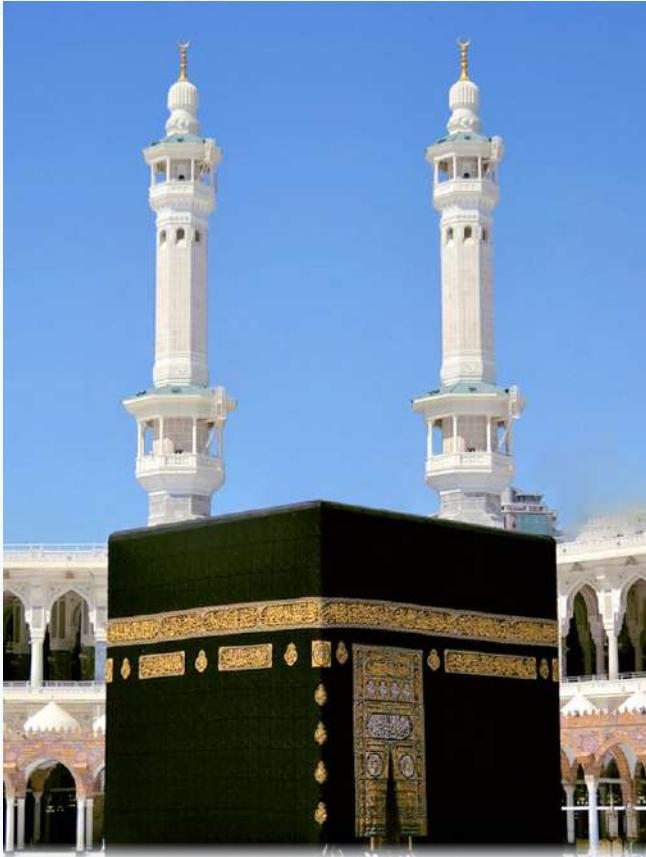
(Al-Baqarah 85)

This Aayah recounts how the Israelites broke the pledge they had willingly made. Allah (Subhaanahu Wa Ta'alaa) had laid down three special injunctions for the Israelites:

(1) They should not kill one another in an internecine war.

(2) They should not force their own people into exile.

(3) If they found a man from amongst them a prisoner of war, they should pay a ransom, and



get him released

The Israelites disregarded the first two injunctions, and acted upon the third alone which they supposed easier to be carried out.

It happened like this. There lived in Madinah al Munawwarah two tribes, the أوس "Aws" and the خزرج "Khazraj", who were hostile to each other, and would often go to war. In the environs of Madinah al Munawwarah, there also lived two tribes of the Jews, the بني قريظة "Bani Qurayzah" and the بني نضير "Bani Nadir". The former had friendly relations with the Aws, and the latter with the Khazraj. When the Aws and the Khazraj went to war against each other, the two tribes of the Jews also took part in the battle, each on the side of its own friends. In these battles, many Jews lost their lives or were rendered homeless as much as the non-Jews. In other words, the Jews of the Bani Qurayzah tribe had a share in the slaughter and exile of the Jews

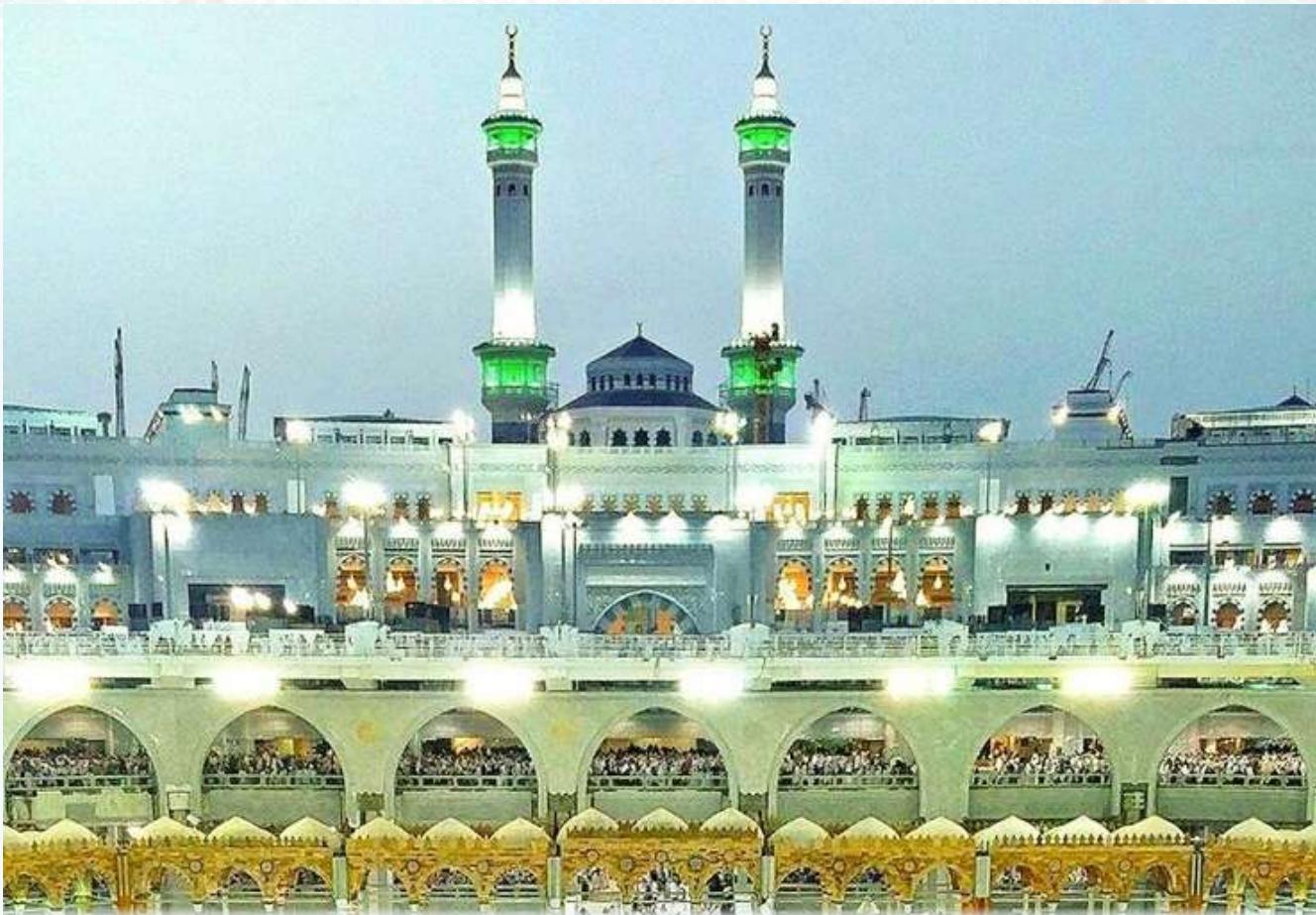
of the Bani Nadir tribe, and vice versa. However, when some of the Jews became prisoners of war, each of the two Jewish groups would persuade their respective friends among the non-Jews to accept a ransom and to release the prisoners. When they were asked why they showed such a solicitude for the prisoners, they would say that it was obligatory for them to get prisoners released. But when someone objected to their helping the non-Jews in slaughtering the Jews, they used to reply that it would be a real disgrace if they did not go to the aid of their friends, even if they were not Jews.

So, the present Aayah exposes their duplicity and their perversity. The Holy Quraan indicts their behavior as "sin and aggression", and this suggests that the Israelites were infringing on two kinds of rights the right of Allah (Subhaanahu Wa Ta'aalaa), by disobeying Him; and the right of His creatures, by inflicting pain and loss on them.

The Aayah proceeds to reprimand them for accepting certain injunctions laid down in the "Torah", while rejecting others, and following their own whims in both the cases. At the end, this long Aayah announces the grave punishment for such misdeeds the Israelites will have to bear in this world as well as in the other.

Let it be clearly understood that the Jews referred to in this Aayah had already become كافر "Kaafirs" (Infidels) by refusing to accept and affirm the prophethood of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). But instead of referring to this aspect of their infidelity, the Aayah points out another aspect. It reprimands them for having إيمان "Iman" (Faith) only in some part of the Book (Torah) and not having faith in some

other. If we take the words of the present Aayah literally, it means that the Jews had become infidels by not having faith in some parts (that is to say, some injunctions) of the Torah. For, a Divine Book has to be accepted as a whole; to reject a part is to reject the whole, and clearly amounts to كفر "Kufr" (Disbelief and Infidelity). But if we interpret the



present Ayah in a different way, and take it to be reprimanding the Jews for not acting upon certain injunctions, then a question would arise here: How is it that the Ayah delineates their infringement of certain commandments as Kufr or infidelity, although a believer cannot be considered an infidel so long as he accepts, at least in principle, the distinctions between the حلال "Halaal" (Lawful) and the حرام "Haraam" (Unlawful) exactly as laid down by the Shari'ah? The answer to the question is that when a sin is very grave, the idiom of the Shari'ah sometimes delineates it as Kufr (Infidelity) in order to emphasize its gravity and its moral nature. This is also what the Hadeeth intends to do when it says:

مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّداً فَقَدْ كَفَرَ

"He who gave up the Salaah willfully, became an infidel."

This second interpretation does not, however, attenuate or modify the Kufr (infidelity)

of the Jews of which they had already been guilty by denying the prophethood of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). The Jews were so stubborn in the worship of their desires, that whenever the prophets brought to them certain divine injunctions which did not please them, the Jews would deny the prophets - they denied even Sayyedina 'Eesaa, or would kill them outright for example, they dealt in this vile manner with Sayyedina Zakariyyaa (Zachariah) and Sayyedina Yahya (John, the Baptist).

The Ayah announces that the Jews will have to bear a punishment not only in the other world, but in this world too in the shape of humiliation and disgrace.

It took place as it had been foretold. In the time of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) himself,

the Jews of the Bani Qurayzah tribe had to lose their lives or to undergo imprisonment, and those of the Bani Nadhir tribe were expelled for having broken the pact they had earlier made with the Muslims.

A DOCTRINAL POINT

Ayah 85 announces the "punishment" for Jews. One may very well ask here why the direst punishment should be reserved for the Jews, and not for atheists, for the Jews at least believe

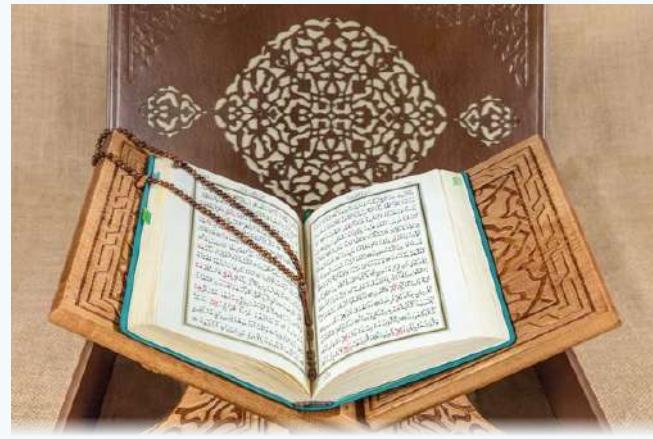
in Allah (Subhaanahu Wa Ta'aalaa). The famous Commentator روح المعانی "Aaloosi" says in his "Rooh al-Ma'aani" that every punishment meted out to the infidels will be "the direst" in the sense that it will have no end or limit. So, what the Aayah implies is not that the punishment given to the Jews will be more severe than the one given to all the other infidels, but that they will be given the kind of punishment which is "the direst" in the sense of having no end or limit. In other words, the Aayah suggests that the punishment given to the infidels will be more severe than the one given to Muslim sinners. But if there are going to be different degrees in the punishment meted out to different kinds of infidels, it does not in any way go against the implications of this Aayah. (Bayaan al-Quraan)

أَوْلَئِكَ الَّذِينَ أَشْرَوْا الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ فَلَا يُخَفَّ عَنْهُمْ
أَعْذَابٌ وَلَا هُمْ مُنْصُرُونَ ٨٦

“Those are the ones who bought the worldly life at the cost of the Aakhirah (Hereafter). So, punishment shall not be lightened for them, nor shall they be helped.”

ي (Al-Baqarah 86)
This Ayah
explains why the Jews will
have to undergo such a
severe punishment. They
have been disobeying
Allah (Subhaanahu Wa
Ta'aalaa) in order to satis-
enjoy worldly pleasures; th-
for these things their salva-
Their sin being so great
Wa Ta'aalaa) will not re-
punishment, nor will He all-
on their behalf.

لَقَدْ أَتَنَا مُوسَى الْكِتَابَ وَقَفَّسْنَا مِنْ عَدْهُ بَالْمُشَاهِدَةِ وَأَتَنَا



عَيْسَى ابْنُ مَرْيَمَ الْبَيْتَنِتْ وَأَيْدَنَهُ بُرُوجُ الْقَدْسِ أَفْكَلْمَا جَاءَكُمْ رَسُولٌ بِمَا لَا يَهْوَى

أَفَلَمْ كُمْ أَسْتَكْبِرُمْ فَفَرِيقًا كَذَبْتُمْ وَفَرِيقًا قَتَلْتُمْ
"And indeed, We gave Moesa (Moses)

A photograph of an open Quran showing Arabic text on the left page and a decorative wooden stand on the right. The stand has intricate geometric carvings. The background is a dark brown wall with a decorative pattern.

(Al-Baqarah 87)

The Quraan again reminds the Israelites how Allah (Subhaanahu Wa Ta'aalaa) in His Mercy forgave them their transgressions again and again, and provided them with all the means of guidance. First of all, He gave them a Divine Book, the Torah, through Sayyedina Moosaa (then, sent them a number of prophets; and, at the end of this line, sent down Sayyedina 'Eesaa along with clear and

ain reminds the
h (Subhaanahu Wa
Mercy forgave them
s again and again,
a with all the means
irrefutable evidences
of his prophethood,
like the Evangel and
miracles, and appointed
the Archangel Jibra'il
(Gabriel) to give him
support.

with all the means of all, He gave them the Torah, through (then, sent them a ts; and, at the end of n Sayyedina 'Eesaa.

Holy Spirit has brought it (the Noble Quraan) down"; or in a couplet of the poet and the **صحابي** "Sahaabi" (Companion) Hassaan bn Thabit, reported in the Hadith:

The Sahaabi (Companion) Hassan bin Thaabit, reported in the Hadeeth:

وجبريل رسول الله فينا
وروح القدس ليس له كفاء

(Jibra'il, the messenger of Allah, comes to us; he is the Holy Spirit, the incomparable.)

Allah (Subhaanahu Wa Ta'aalaa) helped and supported Sayyedina 'Eesaa through Jibra'il in several ways.

(1) He was conceived through the breath of the Archangel.

(2) Jibrail protected him against being touched by شیطان "Shaitaan" (Satan) at the time of this birth.

(3) The Archangel always accompanied him in order to defend him against the hostility of the Jews.

(4) It was through him that Sayyedina 'Eesaa was raised to the heavens.

In spite of all these divine favors, the Jews persisted in their rebellion. They were so stubborn in the worship of their desires, that whenever the prophets brought to them certain divine injunctions which did not please them, the Jews would deny the prophets – they denied even Sayyedina 'Eesaa, or would kill them outright for example, they dealt in this vile manner with Sayyedina Zakariyyaa (Zachariah) and Sayyedina Yahya (John, the Baptist).

Aayah 88

وَقَالُواْ قُلُوبُنَا غُلْبٌ بِلَّعْنَتِ اللَّهِ بِكُفَّرِهِمْ فَقِيلَ لَمَا يَوْمَئِنُونَ ﴿٨﴾
"And they said: 'Our hearts are veiled'.

Rather, Allah has cast damnation upon them for their disbelief. So, they believe just a little."

(Al-Baqarah 88)

The Jews used to say sarcastically that their hearts were "veiled", by which they meant that their hearts were so well protected against Islam that it could never touch them. This was their way of congratulating themselves on being staunch in their belief. The Holy Quraan points out that this is not the firmness of faith, but a damnation, for they deny Islam which now is the true religion, and stick to a religion which has been abrogated. They, consequently, possess only "a little" Iman (Faith). Since a little faith is not acceptable, they turn out to be infidels.

The "little faith" which they possessed pertained to the doctrines which are common to Islam and Judaism -- for example, belief in Allah (Subhaanahu Wa Ta'aalaa), or belief in the Day

of Judgment. But they did not accept Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) as a prophet, and the Holy Quraan as the Word of Allah (Subhaanahu Wa Ta'aalaa). So, their faith was not complete.

If the Aayah describes "the little faith" as Iman, it does so only in the lexical sense, for Iman signifies total certitude, even if it pertains to certain things, and not to others. But from the point of view of the Shari'ah, such a partial Faith cannot be described as Iman. The Shari'ah would accept as valid only that Iman which affirms with certitude each and everything that the Shari'ah requires one to affirm.

Aayah 89

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِنْ قَبْلٍ يَسْتَقْتَحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءَهُمْ مَا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكُفَّارِ ﴿٨﴾

"And when there came to them a Book from Allah, which confirms what was with them, while earlier, they used to seek help against those who disbelieved, yet when there came to them that they did identify, they denied it. So the curse of Allah is upon the disbelievers."

(Al-Baqarah 89)

The Torah had in several places foretold the coming of the Holy Prophet (SallAllaaho 'Alaihe WaSallam). In fact, the Jews themselves used to tell the Arabs that a new prophet and a new Divine Book was soon to come. But when the Holy Quraan came down from Allah (Subhaanahu Wa Ta'aalaa), and even when they had recognized its authenticity, the Jews denied it out of sheer spite.

The Aayah says that the Holy Quraan confirms the Torah -- it means that the Holy Quraan is a concrete evidence of the truth of the prophecies made in the Torah with regard to the coming of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and of the Holy Quraan. One who believes in the Torah cannot justifiably deny the Holy Quraan and the Holy Prophet (SallAllaaho 'Alaihe WaSallam), for such a denial would involve a denial of the Torah itself.

KNOWLEDGE IS NOT ENOUGH FOR IMAN

One may want to know why the Holy Quraan calls the Jews "Kaafireen" (Infidels), when they did recognize the truth as truth, which should qualify them to be called "Believers". Let us explain that Iman (Faith) does not merely mean "knowing the truth", but really signifies "accepting the truth and affirming it deed-wise". Otherwise, Shaitaan too will have to be called a believer, for he knows fully well what the truth is. In fact, this knowledge of the truth on the part of Shaitaan intensifies the gravity of his "Kufr" (Infidelity) all the more.

However, the next Aayah attributes the infidelity of the Jews to their malice.

Aayah 90

يُشَكُّمَا أَشَرَّوْا بِهِ أَنفُسَهُمْ أَن يَكُنْفُرُوا بِمَا أَنْزَلَ اللَّهُ
عَيْنَاهُ أَن يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَأْءُوا بِعَيْنَاهُ
عَصَبَ وَلِلْكَافِرِ عَذَابٌ مُّهِمٌ

"Vile is that for which they have sold out their selves: that they should deny what Allah has revealed, grudging that Allah should send down some of His bounty to whomsoever He wills from among His servants. So, they came out with wrath upon wrath. And for unbelievers there is humiliating punishment."

(Al-Baqarah 90)

Prophethood cannot be earned through one's own efforts or one's own merit; it is a special grace which Allah (Subhaanahu Wa Ta'aala) bestows on whomsoever He likes. But the Jews were so envious and malicious that they denied the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and the Holy Quraan out of sheer spite. In doing so, they were questioning the Will of Allah Himself. Thus, they earned divine wrath in two ways firstly, for denying a true prophet; and secondly, for their envy and malice.

The Holy Quraan says that the Jews will have to undergo a punishment which would involve not only pain, but also disgrace and abasement. The latter condition has been added to suggest that this kind of punishment is peculiar to the infidels, and is not meant for a true Muslim at all, for a Muslim, no matter how great his sins are, will be punished for the purpose of being purified, not for being disgraced.

The next Aayah reports what the Jews used to say with regard to the Holy Quraan, which clearly shows their envy and malice as well as their "Kufr" (Infidelity).

Aayah 91

وَإِذَا قِيلَ لَهُمْ إِنَّمَا آمَنُوا بِمَا أَنْزَلَ اللَّهُ فَالَّذِي نُؤْمِنُ بِمَا أَنْزَلَ
عَيْنَاهُ وَكَفَرُوكُمْ بِمَا وَرَأَيْتُمْ وَهُوَ أَنَّهُ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمْ
نَفَلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

"And when it is said to them: 'Believe in what Allah has revealed', they say: 'We believe in what has been revealed to us' -- and they deny what is beyond, whereas that is the truth, confirming what is with them. Say: 'Why then have you been slaying the prophets of Allah earlier, if you were believers?'"

(Al-Baqarah 91)

The Jews flatly refused to believe in any Book of Allah -- like the Evangel or the Holy Quraan except in the Torah. This denial is a clear evidence of their infidelity (Kufr). Moreover, they also used to add that they believe in the Torah, for it had been sent down to them. This comes to mean that they denied the other Books just because they had not been sent down to them. Such an argument betrays their envy and malice.

The Holy Quraan refutes their argument in three ways:-

(1) When the truth and authenticity of the other Books has been established on the basis of irrefutable arguments, what does, then, this denial mean? If they had any doubts as to the arguments on the basis of which authenticity was being claimed for these Books, they could very well have voiced this doubt, and satisfied themselves on this point. But why this flat refusal to believe?

(2) The other Books, like the Holy Quraan, confirm the Torah. If one denies them, one at the same time denies the Torah itself.

(3) To slay a prophet is tantamount to infidelity (Kufr), according to all the Divine Books. Moreover, the prophets whom the Jews had all the Divine Books. Moreover, the prophets whom the Jews had killed were themselves Israelites, and their teachings, were based on the injunctions of the Torah. But the Jews not only killed these prophets, but also accepted the killers as their chiefs. This is a direct denial of the Torah, and falsifies their claim that they believe in the Torah.

In short, nothing that the Jews say or do is acceptable and valid from any possible point of view.

The next Aayah proceed to refute the Jews on several other counts.

(To be Continued)



BOOK OF FAITH

ETERNAL GOOD PLEASURE OF THE LORD

(Continued)

(Part-XIII)

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

(١٣٠/١٣٠)

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانٌ وَشِرَاكٌ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجُلُ مَا يَرِي إِنَّ أَحَدًا أَشَدُ مِنْهُ عَذَابًا وَإِنَّهُ لَا هُوَ نَهْمٌ عَذَابًا (رواه البخاري و مسلم)

(130/130)

Sayyedina Nu'maan bin Basheer related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"The mildest punishment to be inflicted on a person in Jahannum is that he will be made to wear a pair of sandals made of fire which will be so hot as to set his brain boiling as if something was cooking in a pot on a stove. He will not imagine that anyone was undergoing a more severe punishment (i.e., he will consider himself

to be receiving the hardest punishment), though his punishment will, in truth, be the mildest in Hell."

(Bukhari and Muslim)

(١٣١/١٣١)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِأَنْعَمٍ أَهْلَ الدُّنْيَا مِنْ أَهْلِ النَّارِ يُوَمَّ الْقِيمَةِ فَيُصْبِعُ فِي النَّارِ صِبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطْ هَلْ مَرَّبِكَ نَعِيمٌ قَطْ؟ فَيُقَولُ لَا وَاللَّهِ يَا رَبَّ وَيُؤْتَى بِأَشَدِ النَّاسِ بُوسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبِعُ صِبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا بْنَ آدَمَ هَلْ رَأَيْتَ بَوْسًا قَطْ وَهَلْ مَرَّبِكَ شَدَّةً قَطْ؟ فَيُقَولُ لَا وَاللَّهِ يَا رَبَّ مَا مَرَّ بِي بُوسٌ قَطْ وَلَا رَأَيْتُ شَدَّةً قَطْ. (رواه مسلم)

(131/131)

Sayyedina Anas related to us that on the Day of Judgement a person will be brought from among the dwellers of Jahannum (i.e.. from

among those who will be destined to end up in Jahannum owing to their apostasy and polytheism or lewdness and depravity) who will have lived in greatest pomp and luxury in the world. He will be

Thus, the ultimate destination of the bondsman who will yield to his inordinate appetites and perform evil deeds shall be in Jahannum while the bondsman who will observe the commands of Allah (Subhaanahu Wa Ta'aalaa) and remain faithful to Him shall make his abode in Jannah.

dipped once in the Fire of Jahannum (and, then, taken out of it immediately) and asked:

“O Son of Aadam! Have you ever known comfort?”

He will reply:

“No, Our Lord! I swear by Thy Name that I have never known what comfort is.”

Afterwards, a person will be brought from among the dwellers of Jannah (i.e., from among them whom will be deserving of Jannah owing to their piety and devoutness) who will have led a life of utter pain and misery on earth. He will be dipped once in Jannah (i.e., he will be taken to Jannah and, then, led out of it immediately) and asked:

“O Son of Aadam! Have you ever known misery?”

He will reply:

“No, Our Lord! I swear by Thy Name that I have never known what pain or misery is”

(Muslim)

COMMENTARY

The chastisement of Jahannum is so severe that a moment of it will make one forget the joys and comforts of a lifetime and the blissfulness of Jannah is so wonderful that a moment of it will make one forget the pain and suffering of the whole duration of one's life.

(132/132)

عَنْ سَمْرَةَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حَزْرَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْقُوتِهِ . (رواه مسلم)

(132/132)

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

“Among the people of Jahannum there will be some whom fire will seize up to the ankle's, and there will be some whom fire will seize up to the thighs, and there will be some whom fire will seize up to the waist, and there will be some whom fire will seize up to the breast-bone.”

(Muslim)

COMMENTARY

It shows that the state of everyone will not be the same in Jahannum. Punishment will vary according to one's sins and transgressions.

O Allah (Subhaanahu Wa Ta'aalaa)! Protect us!

(133/133)

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي النَّارِ حَيَاتٍ كَمُثَالِ الْبَخْتِ تَسْعُ إِحْدَاهُنَّ لِلْسَّعَةِ فَيَجِدُ حَوْتَهَا أَرْبَعِينَ خَرِيفًا وَإِنَّ فِي النَّارِ عَقَارِبًُ كَمُثَالِ الْبَغَالِ الْمُؤْكَفَةِ تَسْعُ إِحْدَاهُنَّ لِلْسَّعَةِ فَيَجِدُ حَوْتَهَا أَرْبَعِينَ خَرِيفًا . (رواه احمد)

(133/133)

Sayyedina Abdullah bin al-Haarith bin Jazz that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

“There are snakes in Jahannum as big bodied as “Bukht” camels (which are bigger than normal camels). They are so poisonous that if one of them were to sting a dweller of Jahannum once then he would find the effect of poison for forty years (and be restless). There are scorpions in Jahannum who resemble saddled mules in their built. If one of them were to sting a dweller of Jahannum once then he will suffer pain from it for forty years.

(Musnad Ahinad)

(134/134)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنْ دَلَوْا مِنْ غَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَا تَنْ أَهْلُ الدُّنْيَا . (رواه الترمذى)

(134/134)

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

“Ghassaaq (i.e., the stinking pus that

will come out from the wounds of the people of Jahannum and about which it is said in the Quraan that it shall be their food at the time of intense hunger) is such that if a bucket of it was thrown into the world, the whole world would be filled with its stench.”

(At-Tirmizi)

(١٣٥/١٣٥)

عَنْ أَبْنَ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ أَتَقْوَا اللَّهَ حَقَّ تُقْنَاهُ وَلَا تُقْنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ” قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ قَطْرَةً مِنَ النَّقْوَمِ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الْأَرْضِ مَعَايِشَهُمْ فَكَيْفَ يَمْنَ يُكُونُ طَعَامُهُ . (رواه الترمذى)
(135/135)

Sayyedina 'Abdullah bin 'Abbas narrated that (once) the Prophet (SallAllaaho 'Alaihe WaSallam) recited the Aayah (Aale 'Imraan 3:102):

أَتَقْوَا اللَّهَ حَقَّ تُقْنَاهُ وَلَا تُقْنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.”

And in connection with the fear of Allah (Subhaanahu Wa Ta'aalaa) and His chastisement, he further observed:

“If a drop of Zaqqoom (the infernal tree, mentioned in the Quraan, the fruit of which those doomed to the eternal punishment of Jahannum shall eat) were to fall on the earth, it would be enough to pollute all the articles of food and drink found here. Now, imagine what will the condition be of those who shall eat it.”

(At-Tirmizi)

COMMENTARY

“Zaqqoom” is so detestable and poisonous that if one drop were to fall on the earth then everything here would get its filth, bad-odor and poison. All our food will become rotten. What then of those who have to eat it!

(١٣٦/١٣٦)

عَنْ أَنَسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَيُّهَا النَّاسُ إِذْ كُوْنُوا فَإِنْ لَمْ سُتْطِعُوْ فَتَبَّاكُوا فَإِنَّ أَهْلَ النَّارِ يَكُونُونَ فِي النَّارِ حَتَّىٰ تَسْلِلُ دُمُوعَهُمْ فِي وُجُوهِهِمْ كَمَا جَدَأُولَ حَتَّىٰ تَنْقَطِعَ الدُّمُوعُ فَتَسْلِلُ الدِّمَاءُ فَتَفْرَحُ الْعَيْنُوْ فَلَوْ أَنْ سُفْنَا أُزْجِيْتُ فِيهَا لَجَرَتْ . (رواه الترمذى)
(136/136)

شرح السنة

Sayyedina Anas reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger



(SallAllaaho 'Alaihe WaSallam) said (in a sermon):

“O People! Weep much (fearing Allah and the punishment). If you cannot do that (weeping) then remember (the wrath of Allah and His punishment) and force the weeping condition on yourself making out as if you weep, for the denizens of Jahannum will weep in Jahannum to such an extent that their tears will flow as if they were rivers till they are exhausted. Then blood will flow (instead of tears) causing wounds in the eyes (and the wounds will shed more blood and the blood and tears together will be so much that) boats may sail in them very well.

(Sharh as Sunnah)

COMMENTARY

There will be tremendous chastisement in Jahannum and eyes will exhaust tears and shed blood. This will wound the eyes. To prevent this from happening, we must grow fear of Allah (Subhaanahu Wa Ta'aalaa) and weep. A Hadeeth tells us:

لَا يَلْجَ النَّارَ مَنْ لَيْ مِنْ خَشْيَةِ اللَّهِ حَتَّىٰ يَعُودُ اللَّهُ فِي الْصَّرْعَ (He who weeps for fear of Allah will never go to Hell-fire).

(At-Tirmizi and in Nasaaee it is narrated by Sayyedina Abu Hurairah)

To weep for fear of Allah (Subhaanahu Wa Ta'aalaa) or make, as though one weeps is to attract the mercy of Allah (Subhaanahu Wa Ta'aalaa) and protect oneself from Jahannum.

(١٣٧/١٣٧)

عَنْ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ سَعَتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ انْدَرْتُكُمُ النَّارَ انْدَرْتُكُمُ النَّارَ فَإِذَا يَقُولُهَا حَتَّى لَوْقَامَ فِي مَقَامِي هَذَا سَعَهُ أَهْلُ السُّوقِ وَحْتَ سَقَطَتْ نَحِيَّصَةً كَانَتْ عَلَيْهِ عِنْدَ رِجْلِهِ . (رواه الدارمي)

(137/137)

S a y y e d i n a Nu'maan bin Basheer related that he heard Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) say (in one of his sermons):

"I have given you the warning of the Fire of Jahannum. I have admonished you against the chastisement of Jahannum."

The Prophet (SallAllaaho 'Alaihe WaSallam) said the same thing over and over again. He was saying it so loudly that had he been standing where I am now, his voice would have been heard by the people in the market, and (at that time he was lost in his thoughts so completely) that the blanket he was wearing round his shoulders dropped (on the ground) near his feet. (Daarami)

COMMENTARY

Sometimes the Prophet (SallAllaaho 'Alaihe WaSallam) was lost in a condition which the Sahaabah (Companions) tried to describe when the narrating the Ahaadeeth. So, Sayyedina Nu'maan bin Basheer tried to do the same thing. The Prophet (SallAllaaho 'Alaihe WaSallam) wished to warn people of Jahannum and he himself was deeply moved by that.

AN IMPORTANT WARNING IN RESPECT JANNAH AND JAHANNUM

(١٣٨/١٣٨)

النَّارُ بِالشَّهْوَاتِ وَحْفَتُ الْجَنَّةُ بِالْمَكَارِهِ عَنْ أَيِّ هُرِيرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَفَتِ . (رواه البخاري ومسلم)

(138/138)

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

"Jahannum has been surrounded with ease and luxuriousness, and Jannah has been surrounded with toil and suffering."

(Bukhari and Muslim)

COMMENTARY

Generally, sins, i.e., deeds that are to be expected to lead one to Jahannum are a source of sensuous enjoyment, while duties i.e., deeds that

make one deserving of admission to Jannah come hard on the flesh. Thus, the ultimate destination of the bondsman who will yield to his inordinate appetites and perform evil deeds shall be in Jahannum while the bondsman who will observe the commands of Allah (Subhaanahu Wa Ta'aalaa) and remain

faithful to Him shall make his abode in Jannah.

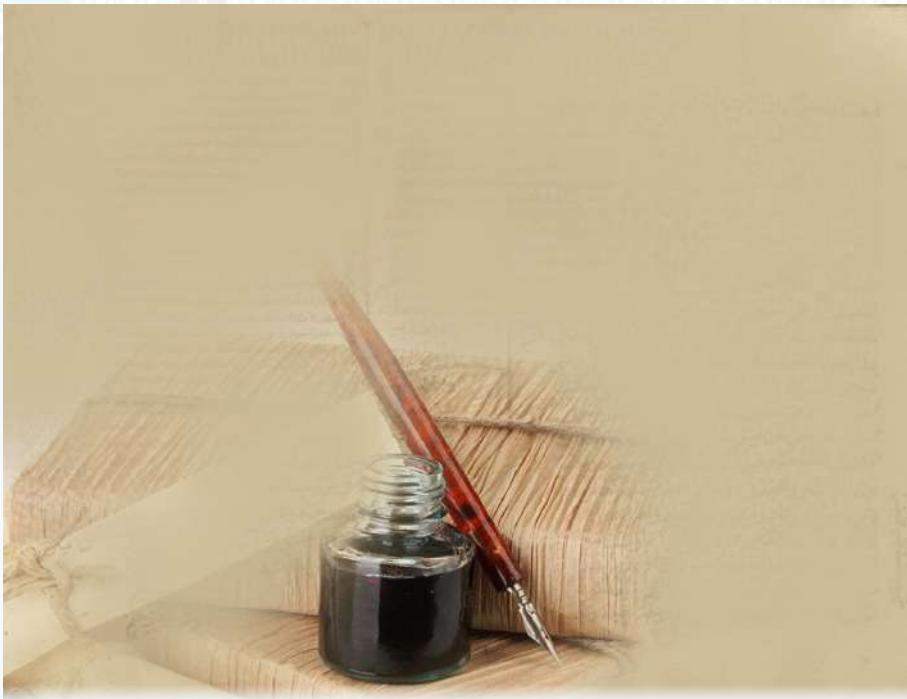
(١٣٩/١٣٩)

عَنْ أَيِّ هُرِيرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ إِذْهَبْ فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَ اللَّهُ لِأَهْلِهَا فِيهَا ثُمَّ جَاءَ فَقَالَ أَنَّ رَبَّ وَعَزِّتَكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَقَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ لِجِبْرِيلَ إِذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبْ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ، أَرَبَّ وَعَزِّتَكَ لَقَدْ حَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبْ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ، أَرَبَّ وَعَزِّتَكَ لَا يَسْمَعُ بِهَا أَحَدٌ فِي دُخُولِهَا فَخَفَّهَا بِالشَّهْوَاتِ ثُمَّ قَالَ يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبْ فَنَظَرَ إِلَيْهَا فَقَالَ، أَيَّ رَبَّ وَعَزِّتَكَ لَقَدْ حَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا . (رواه الترمذى وابو داود والنمسائى)

(139/139)

Sayyedina Abu Hurairah related that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

"When Allah created Jannah, He told Jibreel go and see it (as to how He had made Jannah with its astounding boons and comforts). Jibreel thus, went and saw Jannah and the wonderful things Allah had provided in it. On return, he exclaimed: 'O Lord! By Thy Glory and Thy Magnificence. (Thou hast made Jannah so beautiful and got ready such blessings in it that I am sure that) anyone who hears about it will attain it (i.e., he will be fired with the desire to live there permanently and will gain his objective by performing the good deeds that are needed to go



to Jannah and avoiding the evil things'.

Allah, then, surrounded Jannah with toil and hardship (i.e., he enclosed it on all sides with the injunctions of the Shari'ah to observe which calls for a great deal of self-denial and earnest endeavor), and, once again, told Jibreel to go and see Jannah (with the new barricade built around it). So, once more, he went and saw Jannah, and, on his return, he exclaimed: 'Our Lord! By the Glory and Thy Magnificence, now I fear that no one will be able to attain it (i.e., the condition of the observance of the laws of the Shari'ah Thou hast prescribed is so very hard that, perhaps, no one will be in a position to fulfil it)'. Again, when Allah created Jahannum, He told Jibreel to go and see it (and the various forms of punishments He had put together there). Thus, he went and saw it, and, on coming back, he said: 'O Lord! By Thy Glory and Thy Magnificence, (Thou hast made Jahannum such an infernal place that) whoever hears about it will never enter it (i.e., he will strictly refrain from acts that are likely to take him to Jahannum). Allah then, surrounded Jahannum with material comforts and bodily enjoyment and told Jibreel again, to go and see it. So, once more, he went and saw Jahannum (and the ring of sensual pleasures that had been put round it). On return, he exclaimed: 'O Lord! By Thy Glory and Thy Magnificence, now I fear that everyone will make his home in it (i.e., the pleasure with which Thou hast encompassed Jahannum hold such an attraction for man, with all his animal desires and propensities, that, perhaps, everyone

will yield to them and end up in the bottomless pit)."

(At-Tirmizi, Abu Daawood and Nasaaee)

COMMENTARY

The special lesson the above Hadeeth carries is that the sequel of gratifying one's inclinations and desires (which, apparently, is so pleasing) is the fearful chastisement of Jahannum, a moment of which will make one forget the joys and comforts of a lifetime, while the end of a life, of loyalty and submission to Divine injunctions (which seems so hard and cheerless to our carnal selves) is Jannah, the home of perfect felicity and eternal bliss.

(١٤٠/١٤٠)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَا رِبْهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبَهَا. (رواہ الترمذی)
(140/140)

Sayyedina Abu Hurairah related that Allah (Subhaanahu Wa Ta'alaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

"I have not seen a fearful calamity like Jahannum that the one running away from it may have fallen asleep, and I have not seen an attractive thing like Jannah that the one desiring it may have slept."

(At-Tirmizi)

COMMENTARY

It is natural for man that when he runs to save his life from an evil thing like a ferocious beast or a pursuing enemy, he keeps running and does not think of rest or sleep till he has attained safety. Similarly, when a person strives as eagerly for a desirable object he forgets about rest and sleep till he has succeeded in his aim. But towards Jannah and Jahannum our attitude is hard to explain. There is no more alluring thing than Heaven, but instead of trying our utmost to attain it, we are inclined to be negligent while there is no more detestable thing than Jahannum yet those who should be fleeing from it are fast asleep.

فَالْمَدْحُودُ لِلَّهِ الَّذِي يَعْزِزُهُ وَجَلَّهُ تَمَّ الصَّلْطَةُ
(To be Continued)

FIRM IN FAITH

Sent by: Sister Qurrat ul 'Ain

Just as Prophet Sayyedina Ibrahim had feared, his wife was taken away from him to the ruler. His worst fear had come true!

The Quraan is generously peppered throughout its noble length with praiseworthy mention of Prophet Sayyedina Ibrahim and the many notable righteous actions that he performed during his lifetime.

No doubt, his boldness in defending monotheism and in remaining steadfast upon the دین "Deen" (Religion) against glaring odds yielded long-lasting positive results, not the least of which is a righteous lineage that included many Prophets in his succeeding generations, who continued to benefit mankind long after he was gone.

Allah (Subhaanahu Wa Ta'aalaa) has called Prophet Sayyedina Ibrahim an "Ummah (Nation) in the Quraan, because what he achieved alone usually takes a whole nation of righteous people to achieve.

Prophet Sayyedina Ibrahim enjoyed a very loving and intimate relationship with his wife Sarah, upon whom Allah (Subhaanahu Wa Ta'aalaa) sent special salutations when she expressed incredulity and amazement at Allah (Subhaanahu Wa Ta'aalaa)'s decree of the forthcoming birth of a pious son for her, in her and her husband's old age.

IN A DANGEROUS LAND

Sahih Muslim has reported on the authority of Sayyedina Abu Hurairah, a very interesting and enlightening incident that occurred in the life of Prophet Sayyedina Ibrahim and his wife Sarah.

It seems evident to the reader, after going through the whole incident in the Hadeeth, that the married couple were both young when it happened, because Sarah has been called احسن الناس "Ahsan an-Naas" in it i.e. the 'most beautiful of people'.

Prophet Sayyedina Ibrahim and his wife Sarah came to a land that had no Muslims in it, which was ruled by a tyrannical king.

Prophet Sayyedina Ibrahim clearly felt a sense of danger, because his wife was very beautiful, and anything could happen to her if the corrupt men around them came to know about the two young Muslim newcomers in their land. He therefore gave her some advice about what to do in case any men enquired about who she was.

The fact that Prophet Sayyedina Ibrahim warned Sarah of the danger she was in, clearly goes to show that when Muslims are in a minority in a land that is dominated by disbelief, and its rulers are known to be vile oppressors, there is a clear and present danger to Muslims in that land, of being harmed physically or in their properties by the non-believing rulers.

In such extreme cases, it is wise to show

discretion when faced with open persecution and threats to personal safety.

Nevertheless, when the men of the land laid eyes upon Sarah, they immediately reported her presence to their ruler, claiming that there was a beautiful woman in their land whom only someone exalted in power like him deserved to have.

The king promptly ordered them to bring her to him, and they did.

TURNING TO ALLAH (SUBHAANAHU WA TA'AALAA)

Just as Prophet Sayyedina Ibrahim had feared, his wife was taken away from him to the ruler. His worst fear had come true!

What he did next is perhaps the most poignant lesson to be derived from this whole narration. He immediately started to offer Salaah to supplicate; his first, knee-jerk reaction to the sudden calamity that had struck him, is enough of a lesson for us, one which we should try to emulate and incorporate in our own practical lives.

Try to bring to mind any of your worst fears. Almost all of us fear losing our loved ones to death or harm.

We fear being stripped of our worldly blessings, luxuries, and comforts.

We fear being humiliated and persecuted, especially because of our religious faith, and / or our ethnic identity. We fear falling ill, and we fear losing any of our faculties, strengths, abilities, skills and talents. Finally, we fear encountering failure, sorrow and poverty in our lives.

Imagine one of your worst fears suddenly coming true, and try to analyze how you'd react, especially during the first stroke of the calamity?

Will you run around, wailing and screaming?

Will you call out for help? If so, to whom?

And if no one answers the phone while you frantically dial number after number, what do you think you will be saying, thinking, and doing during those heavy, grief-stricken moments that follow immediately after the calamity has struck, in which seconds pass like minutes, and minutes like hours?

Sayyedina Anas narrated that Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe

WaSallam) said:

الصَّابَرُ عَنِ الْمُصَدَّمَةِ الْأَوَّلَى

"The real patience is at the first stroke of a calamity." (Bukhari)

Most of us would do anything besides calmly go perform Wudhoo (Ablution), if needed, and then stand to supplicate through Salaah (Prayer).

We need to reflect upon ourselves in light of this Hadeeth. We claim to believe that Allah (Subhaanahu Wa Ta'aalaa) is the sole source and provider of every kind of benefit and harm. We claim to believe that no one can bring or avert any harm or loss upon us except by Allah (Subhaanahu Wa Ta'aalaa)'s Will and Permission.

We also believe that nothing can change or avert the decree of Allah (Subhaanahu Wa Ta'aalaa) except دعا "Du'aa". Yet, when calamity befalls us, and our faith is put to the test, how many of us pass this test, especially in those critical moments or hours just after the news hits us?

Our first reaction to any sudden loss or harm that befalls us or our loved ones -- what we do, say, and how we act -- clearly denotes the level and strength of our faith and belief in Allah (Subhaanahu Wa Ta'aalaa).

Therefore, turning to Allah (Subhaanahu Wa Ta'aalaa) via one of the best forms of devout worship, i.e. Salaah (Prayer), was the spontaneous reaction of Prophet Sayyedina Ibrahim to the kidnapping of his wife.

A RIGHTEOUS WOMAN'S DU'AA

When Sarah was brought to the king, and he set eyes on her, he couldn't help but extend his hand towards her, and it's anybody's guess with what intentions he must have done that.

However, by Allah (Subhaanahu Wa Ta'aalaa)'s Will, his hand was gripped as if by an invisible force, i.e. it got paralyzed and he couldn't move it, much less touch Sarah with it.

What happens next is perhaps the second most significant lesson to be derived from this whole narration: he asked Sarah to beg her God i.e. supplicate to Allah (Subhaanahu Wa Ta'aalaa), to remove the grip from his hand and set it free.

Why would a would-be rapist turn to his impending victim and ask the latter to pray to

Allah (Subhaanahu Wa Ta'aalaa) on their behalf, to remove their distress? Many underlying factors are at play here:

For one, people who claim that they do not believe in any god do not openly call out to their Lord, i.e., Allah (Subhaanahu Wa Ta'aalaa) in front of others during dire and pressing situations.

However, what they do as an alternative, is contact or approach righteous or outwardly religious people, requesting them to pray to the Lord Almighty -- Allah (Subhaanahu Wa Ta'aalaa) -- to remove the harm that is afflicting them.

Secondly, when those who believe in God i.e. Allah (Subhaanahu Wa Ta'aalaa) but who also commit open and major sins as a lifestyle, are afflicted with harm, especially during an intentional act of transgression or oppression against another human being, they tend to feel

gripped much more severely than the last two times. And this time he meant it when he said he'd let her go if she'd pray for its release.

As soon as Sarah's third Du'aa was answered, he asked his men to let her go free. In fact, he also gifted her a slave-girl حاجر "Haajar", exclaiming: "You have brought to me the devil, and you have not brought to me a human being, so turn her out from my land!"

No doubt he said this because of the harm that he had suffered because of her!

RELIEF AND REWARD

Truly, unswerving faith in Allah (Subhaanahu Wa Ta'aalaa) and turning to Him in worship facilitates the solution to every calamity and problem.

Prophet Sayyedina Ibrahim's devout

قَالُوا أَتَعْجِبُونَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَتُهُ، عَلَيْكُمْ
أَهْلَ الْبَيْتِ إِنَّهُ وَحْدَهُ مَحْيٌ (هود: ٧٣)

"They said: 'Do you marvel at Allah's command? Allah's mercy and His blessings have always been upon you, O people of the house! Surely, He is Praiseworthy, Glorious."

a barrier between themselves and the Lord Almighty that they believe prevents their Du'aas from being heard or answered by Him.

This distance or "barrier" in actuality is borne out of the innate guilt that a transgressor or oppressor feels as a result of consistently committing sins and disobeying Allah (Subhaanahu Wa Ta'aalaa)'s laws and commands over time.

Because of this, such a person immediately asks whoever near them is righteous or religious, to make Du'aa to Allah (Subhaanahu Wa Ta'aalaa) on their behalf, in order to remove the harm that is afflicting them.

This is exactly what the king did when his hand got paralyzed as he approached Sarah with lust. He asked her twice to pray to the her "Lord Almighty" to release his hand, promising her each time that if her Du'aa was answered, he wouldn't harm her. Each time, after his hand got released, he went back from his word and tried to touch her again.

The third time, however, his hand was

Worship through Salaah and Sarah's Du'aas facilitated her release, unharmed, from the tyrannical ruler who had held absolute authority over them both.

It is also enlightening to know that that powerful king, who undoubtedly had armies of strong men and a vast dominion under his rule, resorted to asking a physically weaker young Muslim woman to pray for the removal of the physical torture that Allah (Subhaanahu Wa Ta'aalaa) had inflicted upon him as a result of his evil intent of violating her.

Truly this goes to show that the worth of the Du'aas made by a righteous woman in favor of someone who is afflicted, is so priceless that it cannot be weighed in gold!

And last but not least, Prophet Sayyedina Ibrahim and Sarah received a precious worldly blessing after the whole ordeal was over: Haajar, who went on to give birth to our father, Prophet Sayyedina Ismael.





HADEETH IS IMPORTANT

Sent by: Syedah An'am Khairi

The two fundamental sources of Islam are the Quraan -- the word of Allah (Subhaanahu Wa Ta'aalaa) and the Sunnah (the example) of the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). By Sunnah, we mean the actions, sayings and silent permissions (or disapprovals) of the Prophet (SallAllaaho 'Alaihe WaSallam).

The word "Sunnah" is also used to refer to religious duties that are optional. Here, we are concerned with "Sunnah" in the sense of the recorded sayings and actions (Hadeeths) of Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). In this sense, Hadeeth is considered to be second to the Quraan. It is impossible to understand the Quraan without reference to the Hadeeth; and it is impossible to explain a Hadeeth without relating it to the Quraan.

The Quraan is the message, while the

Hadeeth is the verbal translation of the message into pragmatic terms, as exemplified by the Prophet (SallAllaaho 'Alaihe WaSallam). While the Quraan is the metaphysical basis of the Sunnah, the Sunnah is the practical demonstration of the precepts laid down in the Quraan.

The duty of the Messenger (SallAllaaho 'Alaihe WaSallam) was not just to communicate the message, rather, he was entrusted with the most important task of explaining and illustrating that message. That is the reason why Allah (Subhaanahu Wa Ta'aalaa) Himself has commanded the following:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلُّوْ فَإِنَّمَا عَلَيْهِ مَا حَمَّلَ
وَعَلَيْكُمْ مَا حَمَّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغَةُ
الْمُبِيْتُ

"Say: 'Obey Allah and obey the Messenger.'

But if you turn away, then on him (the Messenger) lies (the responsibility of) what he is burdened with, and on you lies (the responsibility of) what you are burdened with. And if you obey him, you will get the right path. The duty of the Messenger is no more than to convey the message clearly."

(An-Noor 24:54)

This Aayah clearly tells us the overriding

explanations and illustrations given by the Prophet (SallAllaaho 'Alaihe WaSallam), the Quraan may be misunderstood and misinterpreted by people.

So the Prophet (SallAllaaho 'Alaihe WaSallam) took care to explain and demonstrate to his Sahaabah (Companions) how the Quraanic Aayaat must be read and understood. That is to say, the importance of Hadeeth is linked to the

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرُ وَذِكْرُ اللَّهِ كَثِيرًا (الاحزاب: ٢١)

There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely.

importance of Hadeeth to Muslims. They should be eager to learn and follow the teachings of the Prophet (SallAllaaho 'Alaihe WaSallam) as expressed in Hadeeth. If we are negligent in this respect, it is we who have to answer before Allah (Subhaanahu Wa Ta'aalaa).

Speaking of the importance of Hadeeth, we need to take into consideration two broad aspects of the subject. We know that Allah (Subhaanahu Wa Ta'aalaa), the Almighty, revealed the Quraan to His chosen Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam). So it is through the Prophet (SallAllaaho 'Alaihe WaSallam) we come to hear the word of Allah (Subhaanahu Wa Ta'aalaa); and it is the Prophet (SallAllaaho 'Alaihe WaSallam) himself who can properly explain and demonstrate the precepts in the Quraan. Without the required

importance of the Quraan. For example, the details of how to perform Salaah (Prayer), for instance, were given by the Prophet (SallAllaaho 'Alaihe WaSallam) through his words and action, and not by the Quraan. This means that we wouldn't know how to offer Salaah, observe Sawm (Fast), pay Zakaah (Obligatory Charity), or perform Hajj (Pilgrimage) without the examples given by the Prophet (SallAllaaho 'Alaihe WaSallam) as recorded in the Hadeeth. Indeed, all necessary details are given in the Hadeeth, not in the Quraan.

The revelation of the Aayaat of the Quraan took place at critical junctures in the life of the Prophet (SallAllaaho 'Alaihe WaSallam). Of course, there are Aayaat of universal application and significance, irrespective of the context in which those Aayaat were revealed. But there are other Aayaat that can be understood or interpreted

only in the light of the actual context in the life of the Prophet (SallAllaaho 'Alaihe WaSallam), which called for that revelation. There are many examples. For instance, the following Aayah in the Soorah Aale 'Imraan:

فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَكُمْ
وَأَفْسَنَا وَأَفْسَنْكُمْ ثُمَّ نَبْتَهُ فَتَجْعَلُ لَعْنَتَ اللَّهِ عَلَىٰ
الْكَذَّابِينَ ٦١

"If someone argues with you (O Prophet!) over this after the knowledge that has come to you, say (to him): 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then (let us) pray and invoke the curse of Allah upon the liars.'"

(Aale 'Imraan 3:61)

This Aayah talks about "Mubaahalah" (invoking the curse of Allah on those who take a dishonest stand); and was revealed when the Prophet (SallAllaaho 'Alaihe WaSallam) was conferring with the Christian delegation from Najran in 631 CE. This example clearly shows how we need to refer to the life and example of the Prophet (SallAllaaho 'Alaihe WaSallam) to understand the context, as well as the meaning of Aayaat, such as the above mentioned one in the Quraan.

The foregoing shows how Hadeeth, in practical terms, explains, clarifies, and paraphrases the Quraan. If we reject the Hadeeth, we may misread the Quraan; so Hadeeth is central to a proper understanding of the Quraan.

In the Quraan, Allah (Subhaanahu Wa Ta'aalaa), the Almighty, commands us not only to obey the Messenger (SallAllaaho 'Alaihe WaSallam), but also to abide by his decisions as follows:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بِنَهْمَمَ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا فَصَّيَتْ وَيُسَلِّمُوا
سَلِيمًا ٦٢

"So, never by your Lord! Never shall they



become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission."

(An-Nisaa 4:65)

And surely we find such decisions only in the Hadeeth; the duty of Muslims is to accept the Prophet (SallAllaaho 'Alaihe WaSallam)'s decisions whole-heartedly. The Quraan also orders the faithful to emulate the role model of the Messenger (SallAllaaho 'Alaihe WaSallam) and reckons it to be the only way to gain the pleasure of Allah (Subhaanahu Wa Ta'aalaa).

It is therefore obligatory that we look up to the Prophet (SallAllaaho 'Alaihe WaSallam)'s morals and exemplary character

and carry them out in our lives. We can never do so without studying Hadeeth. It is most illuminating in this respect to learn that when Sayyedatina 'Ayeshah was asked to describe the character of the Prophet (SallAllaaho 'Alaihe WaSallam), her definitive answer was: "His character was that of the Quraan". In other words, the Prophet Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) personified the best ideals and values of the Quraan. How could we then neglect the Hadeeth, which alone can lead us to the precise ways in which the Prophet (SallAllaaho 'Alaihe WaSallam) exemplified the Quraanic ideals?





DEFEND YOUR BROTHER

Sent by: Sister Hamnah Abdul Kabeer

Allah (Subhaanahu Wa Ta'aalaa) says in His Holy Book, Quraan

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ تَكَلَّمَ بِهَذَا سُبْحَنَكَ

هَذَا بُهْتَنٌ عَظِيمٌ ٢٦

"And why, when you heard of it, did you not say: 'It is not for us to speak about this. Pure are You (O Allah!). This is a most serious slander."

(An-Noor 24:16)

Islam teaches us brotherhood. It teaches us equality. It teaches us love and compassion only "Fee Sabeelillah" (for Allah's Sake).

غَيْبَهُ "Gheebah" (Backbiting) is one of the major sins in Islam. There are many

reasons behind this and behind every ruling of Islam where so much of emphasis is laid on brotherhood and unity, the thing that causes its destruction is, without doubt, a major sin. This leads to rifts among Muslims. Hatred comes into being which eventually is upgraded to envy and all kinds of ill-feelings for each other. The loving

and caring Muslim brother becomes a sworn enemy. Anger and hatred make people forget the basic manners and thus the Islamic principles.

Quraan declares about Muslims as:

أَشَدَّهُمْ عَلَى الْكُفَّارِ رُحْمَةً يَنْهَا

"hard on the disbelievers, compassionate among themselves"

(Al-Fath :29)

The Prophet (SallAllaaho 'Alaihe WaSallam) also says:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِّهِمْ وَتَعَافُفِهِمْ كَمِثْلِ الْجَسَدِ إِذَا أَشْتَكَ عُضُواً تَدَاعَى لِهِ سَائِرُ جَسَدِهِ بِالسَّبِيلِ وَالْجَنِي

"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one

body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

(Muslim)

Backbiting causes a discord among the Muslims and might lead to their destruction. May

Allah (Subhaanahu Wa Ta'aalaa) forbid this.

Backbiting and gossiping are such common practices among the masses – Muslims and non-Muslim alike -- that it is not even considered as a wrong and shameful act in present human society. They are just narrating a slanderous story. Just spreading the news around. Right! Instead, why not indulge in Worshipping their Creator, the Lord Almighty. Why do not Remember Him through His ۖ "Zikr" (Remembrance) instead of talking behind someone's back?

People indulge in this shameful act due to many reasons. Those first and foremost is the weakness of Iman (Faith). If one feared Allah (Subhaanahu Wa Ta'aalaa), he wouldn't participate in backbiting. At other times, just to please the companions one gives way to it. The chief reason is pure envy towards others. This is also a factor when one wants to be more successful than another so he resorts to such contemptible devices.

It has explicitly been said in the Quraan:

يَأَيُّهَا الَّذِينَ آمَنُوا أَجِنِّبُوا كَثِيرًا مِنَ الظُّنُنِ إِنَّهُ لَا يَجْسِدُونَ
وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا أَيُّوبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَيْهُمْ مُؤْمِنُو وَلَنَقُوا اللَّهُ إِنَّ اللَّهَ تَوَابُ تَرَحِيمٌ



"O you who believe! Abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful."

(Al-Hujuraat 49:12)

Eating the flesh of one's dead brother! The very thought gives a person goosebumps. This is not just an indication of animalistic behavior but the Aayah (Verse) also tells us that it is a grave insult of a brother.

Allah (Subhaanahu Wa Ta'aalaa) says:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَقَ أَن يَكُونُوا خَيْرًا
مِنْهُمْ وَلَا يَسْأَءُ مِنْ يَسَّأَءُ عَسَقَ أَن يَكُنْ خَيْرًا مِنْهُمْ وَلَا نَلْمِزُوا أَفْسَرُكُمْ وَلَا
نَنْبَرُوا يَا لَقَدِ يَسَّ أَلَّا سُمُّ الْفَسُوقِ بَعْدَ أَلَّا يَعْمَنْ وَمَنْ لَمْ يَتَبَّعْ فَأُولَئِكَ
هُمُ الظَّالِمُونَ



Do not spy or backbite each other.
Would one of you like to eat the flesh of his brother when dead? You would detest it .."

[49:12 Quran]

"O you who believe, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith."

(Al-Hujuraat 49:11)

At another place it is said:

وَلَيْلَ لَكُلِّ هَمَزَةٍ لَمَزَةٌ

"Woe to every backbiter, deride"

(Al-Humazah 104:1)

Any physical act of contempt is sneering be it by rolling one's eyes or twitching the nose and so on. When we include words in this already gross act, it consummates the art of backbiting.

Even if the piece of news hurting one's brother if conveyed in his absence brother, which is true that is still backbiting. This is clear from this Hadeeth:

Sayyedina Abu Hurairah reported Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) asked his Sahaabah:

أَتَدْرُونَ مَا الْغَيْبُ؟

"Do you know what backbiting is?"

They replied:

اللَّهُ وَرَسُولُهُ أَعْلَمُ

"Allah and His Messenger know best."

He said:

ذُكْرُ أَخَاهُ بِمَا يَكْرَهُ

"It is saying something about your brother which he dislikes."

Someone asked:

أَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟

"Supposing that what I said about my brother was true?"

The Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنْ كَانَ فِيهِ مَا تَقُولُ قَدْ رَغَبْتَهُ، وَإِنْ لَمْ يَكُنْ قَدْ بَهَتَهُ

"If what you say about him is true you have backbitten him and if it is not true you have slandered him."

(Muslim)

The problem is that human beings tend to be very short-sighted. We will not forever be living in this world. On the Day of Judgment, Allah (Subhaanahu Wa Ta'aalaa) will call to account each and every one of us. Both the wrong-doer and the affected one will be brought in front of the Allah (Subhaanahu Wa Ta'aalaa). Just imagine the torment of that alone. These proceedings will not happen behind closed doors. Everyone will witness it happening. The embarrassment and humiliation of such a situation for the wrong-doer cannot be explained in words nor can the mind stretch to such an extent to picturize it.

Furthermore, the good deeds of the wrong-doer will be given to the affected one according to the sin. It is already a struggle to earn plus points and be prepared for the Aakhirah (Hereafter). Any deduction in the good deeds would lead to our doom. May Allah (Subhaanahu Wa Ta'aalaa) save all of us. Moreover, we should reflect over our shortcomings and remove it.

The best thing to do is to get a grip on our tongues and remember the Most Exalted and Magnificent, Allah (Subhaanahu Wa Ta'aalaa). The Prophet (SallAllaaho 'Alaihe WaSallam) said:

إِنْ مِنْ أَكْبَرِ الْكُبَرِ إِسْتِطَالَةُ الْمَرءِ فِي عَرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ وَمِنَ الْكُبَرِ السَّبَّانُ بِالسَّبَّةِ

"The gravest sin is going to lengths in talking unjustly against a Muslim's honor."

(Abu Daawood)

The Prophet (SallAllaaho 'Alaihe WaSallam) also said that if a word of backbiting was to be mixed with the water of the sea, it would contaminate it.

This is not the end of it. Can a Muslim witness the honor of his brother being attacked? What should one do when a brother is being dishonored in his presence?

Sayyedina Abu Ad-Dardaa narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

The Prophet Muhammad ﷺ said

"Backbiting is more intense than zina (adultery)"

- Al-Bayhaqi

مَنْ رَدَّ عَنْ عَرْضِ أَخِيهِ رَدَ اللَّهُ عَنْ وَجْهِ النَّارِ يَوْمَ الْقِيَامَةِ

"He who defends the honor of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection."

A Muslim cannot tolerate such low acts in his presence. It is one of the signs of the believer.

And when they hear "اللَّغْوُ" (Al-Laghw) (dirty, false, evil, vain talk), they withdraw from it and say:

وَإِذَا سَمِعُوا الْلَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْنَا سَلَامٌ عَلَيْكُمْ لَا يَنْهَاكُنَّ الْجَاهِلِيَّةَ ٥٥

"Our deeds are for us and your deeds are for you. Peace be on you. We do not desire (to be entangled with) the ignorant people."

(Al-Qasas :55)

If one cannot stop such idle talks then he should consider it wrong in his heart and withdraw from that gathering. Being a part of such gathering and listening backbiting is also a sin.

Islam teaches us that if a brother is being dishonored in our presence, we should defend his honor. Would we like to be in his place? If a man's brother is slandered in his presence, and he is capable of defending him and does so, Allah (Subhaanahu Wa Ta'aalaa) will defend him in this world and in the next. But if he fails to defend him, Allah (Subhaanahu Wa Ta'aalaa) will destroy him in this world and the next.

(Baghawi)

The key to "جَهَنَّمُ" (Hell) is easily distributed. A Muslim should strive for the key to "جَنَّةُ" (Paradise). It is difficult to reach it but once it is in our hand then there is eternal bliss Aameen!

"شَيْطَانٌ" (Satan) will make all evil appear heavenly to us but Allah (Subhaanahu Wa Ta'aalaa) forewarned us about our greatest and eternal enemy.





JUSTICE AT ALL COST

Sent by: Brother Ali Siddiqui

There is one word that captures the essence of all Islamic laws and all Islamic teachings; one word that describes the overriding value that permeates all Islamic values. Justice. The Quraan says:

لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْبِنَتٍ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ٢٥

"We have indeed sent Our messengers with clear proofs, and sent down with them the Book and the Balance, so that people may uphold equity."

(Al-Hadeed 57:25)

One of the purposes of sending the prophets was to establish Justice in the world and end injustice. Broadly speaking, doing justice means giving everyone his due. But this simple statement camouflages all the complexities of life in their myriad and ever-changing relations; all the temptations; all the apprehensions and concerns; all the conflicts and dilemmas. To guide the people, Allah (Subhaanahu Wa Ta'aalaa) sent down the prophets with clear signs, the Book, and

the Balance. The Book contains the revelations that spell out what's fair and unfair or right and wrong. The Balance refers to our ability to measure and calculate so we can follow the path shown by the Book and explained by the Prophets.

Together these sources taught us what are the rights of Allah (Subhaanahu Wa Ta'aalaa), of other people, and of our own persons on us and how to balance them. A life lived in obedience to Allah (Subhaanahu Wa Ta'aalaa), then, is a continuous balancing act, both individually and collectively.

Under normal circumstances many people can be just. But Islam commands its followers to be just even in the face of strong conflicting emotions. In dealing with other human beings, two major impediments to justice are love and hatred. See how the Quraan teaches us to overcome the first impediment when we are dealing with our closest relatives or even ourselves.

يَأَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا فَوَّمِينَ بِالْقِسْطِ شَهِدَاهُ اللَّهُ وَلَوْ
عَلَّ أَنْفُسُكُمْ أَوْ الْوَلَدَيْنِ وَالْأَقْرَبَيْنِ إِنْ يَكُنْ عَغِيْرًا أَوْ فَقِيرًا فَاللَّهُ

أَوْلَئِكَ مَنْ لَا تَتَّقِيُّوا الْمُؤْمِنَ أَنْ تَعْدِلُوا وَإِنْ تَأْتُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَيْرًا ﴿١٦٥﴾

"O you who believe! Be upholders of justice - witnesses for Allah, even though against (the interest of) your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both. So do not follow desires, lest you should swerve. If you twist or avoid (the evidence), then, Allah is all-aware of what you do."

(An-Nisaa 4:135)

Here is the resolution from the Quraan of the perennial conflict between self-interest and justice. Be just, even if it is against your narrowly defined self-interest or of those very close to you. Ignorant people think they are protecting their self-interest by being unjust to others. Their decision to be just or unjust may be based on a cold calculation of self-interest. But

Wa Ta'aalaa) and He will protect us when we follow His command to be just. The justice demanded by Islam permits no favoritism.

The other equally potent impediment is hatred. Here again Quraan commands:

يَأَيُّهَا الَّذِينَ إِذَا مَأْمَنُوا كُونُوا^١
قَوْمِينَ لِلَّهِ شُهَدَاءَ يَأْتِقْسِطُونَ^٢ وَلَا
يَجْرِمَنَّكُمْ شَنَاعُونَ فَوْمٌ عَلَى أَلَا
تَعْدِلُونَ أَعْدِلُونَ هُوَ أَقْرَبُ لِلتَّقْوَىٰ^٤
وَأَنْفَقُوا اللَّهُ إِنَّ اللَّهَ خَيْرٌ بِمَا
تَعْمَلُونَ ﴿٨﴾

"O you who believe! Be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwaa. Fear Allah. Surely, Allah is All-Aware of what you do."

(Al-Maaidah 5:8)

In other words you cannot do injustice



real faith in Allah (Subhaanahu Wa Ta'aalaa) elevates one beyond that narrow-mindedness. These Aayaat remind us that the real protector of interests of all people is also Allah (Subhaanahu

even when you are dealing with the enemy. The natural, uneducated, and uncivilized tendency is to treat the enemy as less than a human being;

one who has no rights and deserves no justice or fairness. It was as true in the pre-Islamic tribal جاهلية "Jaahiliyyah" (based on Ignorance) society as it is today. See how Islam directly curbs it. It is a command to the believers, with a reminder that Allah (Subhaanahu Wa Ta'aalaa) is watching you, that enmity of others cannot be used as an excuse for committing injustices against them.

Justice does require retribution and Islam does call for, "an eye for an eye". But it does not mean an innocent eye for an innocent eye; it means the eye of the perpetrator for the eye of the victim. It is amazing how those who call the latter as barbaric, actually rally for the former when a real crisis develops.

Fourteen hundred years ago these commands created a society where rich and poor, friend and foe, Muslim and non-Muslim, the ruler and the ruled, were all treated equally and all of them could count on receiving justice. The قاضي "Qadhis" (Judges) were independent and no one, including the خليفة "Khalifah" (Caliph) was above



the law. If a dispute arose between the Khalifah and an ordinary person, both had to appear in court and provide their evidence. Islamic history is full of stories of this justice that filled the earth wherever Muslims ruled in their golden era.

Even during their period of decline, we find sporadic incidents that are just unparalleled. One example from recent history may suffice here. During the British Rule in India, once a dispute

arose between Hindus and Muslims over a piece of land. Hindus claimed it belonged to a temple while Muslims claimed it to be Masjid. Emotions were high on both sides and the possibility of a riot was real. The English judge could not find any means of ascertaining the truth. It was one group's words against the other's. Finally the Judge asked both groups if they could trust the testimony of any person. They could. It was a Muslim Scholar who was known for his piety. The Scholar

was requested to come to the court as a witness in a very charged atmosphere, with the entire community urging him to help them win the case through his testimony. His testimony was brief. He said:

"The Hindus are right and the Muslim claim is not correct."

He had not betrayed the community; he had only affirmed his unflinching commitment to truth and justice above all else.

When the Hindus saw that such a great scholar of the Muslims had admitted without hesitation that this land belonged to the Hindus, then, sensing this truthfulness, the quarreling Hindu community embraced Islam and declared that they will build a Masjid on this land. On this occasion, the remarks uttered by the British judge in his decision is historic. The Judge said:

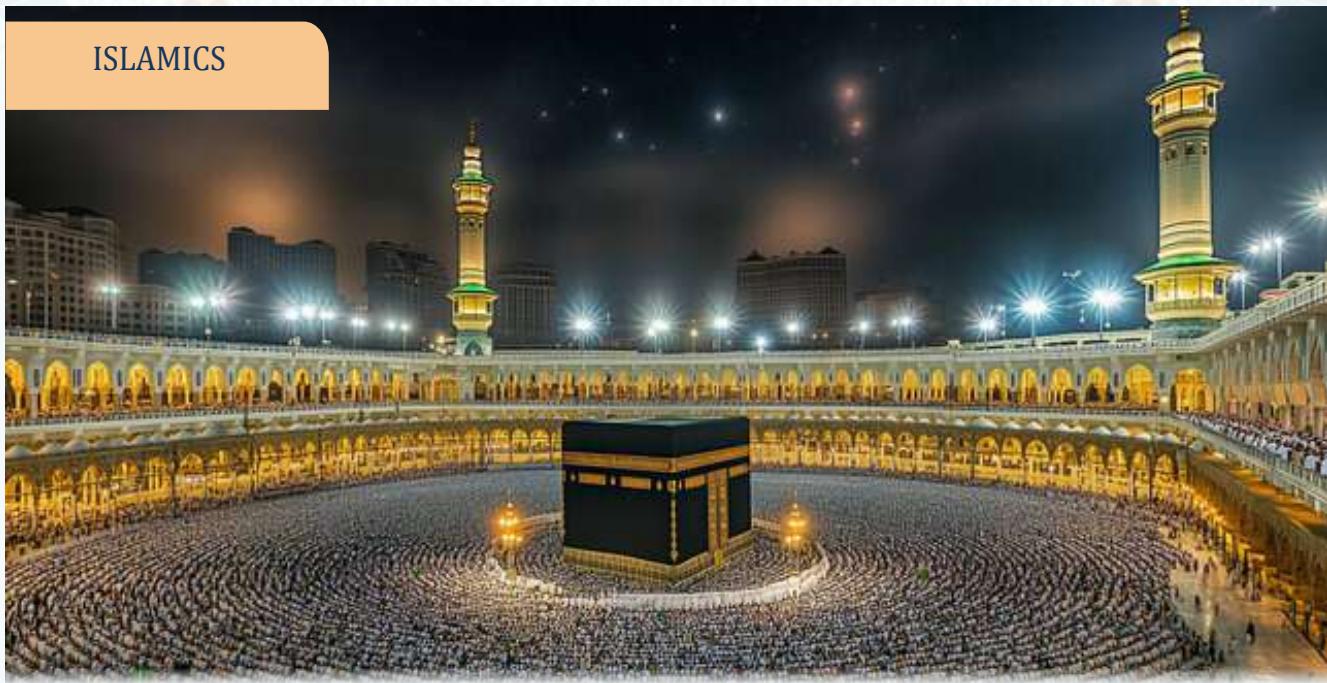
"Today, the Muslims lost but Islam won!!"
That is the justice the world needs today.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ الْمُتَّقِيْنَ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُعْلَمُ بِمَا يَعْمَلُونَ إِنَّ اللَّهَ كَانَ سَيِّعًا بَصِيرًا

"Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing."

(An-Nisaa 4:58)





HAJJ AND ITS SIGNIFICANCE

Shaikhul Hadeeth Maulana Muhammad Zakariyya R.A

In the real and true state of Hajj there is a matter of fact a pattern of two scenes, and in each and every act of Hajj there are two implied realities. In every one of Allah (Subhaanahu Wa Ta'aala's) commands there are manifold benefits and much wisdom, of which the significances and deeper meanings are mostly of such depth that our minds cannot conceive them. But many of the inner meanings on the other hand are such that everyone's mind can comprehend. Hajj is such that most of the significance and wisdom that lies in its each and every act is not easily understood, while many other of its meanings and

wisdom can easily be grasped. Firstly, Hajj depicts death; i.e. our departure from this world and the circumstances after death.

Secondly, it gives a very vivid practical description of true love, devotion and adoration.

Let us see how Hajj depicts death and the Aakhirah (Hereafter). حاجی "Haaji" (Pilgrims) leaves his home, bids farewell to all his loved ones and relatives; and departs from them

just before he sets off alone. From there he proceeds to another country (as if into another world) leaving behind all those things to which he had been attached and with which he occupied most of his time;

When a Haaji runs to and from between Mount of صفا "Safaa" and مروه "Marwah", it calls to mind those who will go running from place to place on the plain of حشر "Hashr" (Assembly) on the day of Qiyaamah. This is what the سعی "Sa'ee" signifies. On the day of Qiyaamah, when all people will be greatly perplexed and worried as a result of unbearable and intensive hardships, and sufferings, they will decide to run to the Prophets, for them to intercede.....

his house, his family and the company of his friends. Death is the same. Therefore, when a person dies he leaves behind all this, his home, his family, friends, country and everything he loves. Such should the Haaji's thought be when leaving for the house of Allah (Subhaanahu Wa Ta'aalaa), that in the same way as he is now leaving all worldly things behind for a short period of time, that time shall soon come when without choice he shall have to leave them forever.

After that the Haaji boards his car, train, ship or airplane, which begins to move him further and further away from his house and dear ones. So will his dear ones, relatives and friends lift his جنازہ "Janaazah" (Funeral). Having lifted it to their shoulders they will begin to move him further and further away from everything that he loved. So he departs like the "Janaazah" being carried to the grave.

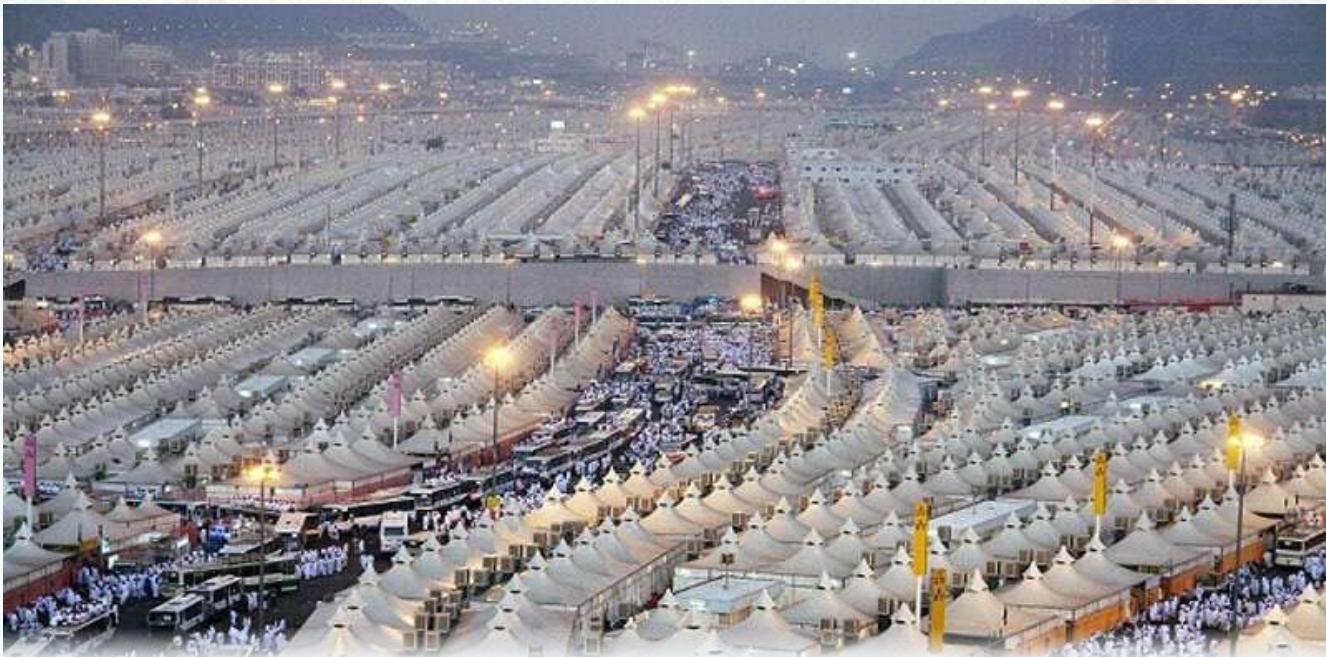
Some would come to bid farewell at home, some will go as far as the station and the real faithful ones may even go further, up to the airport. The position of the deceased and his friends is similar to that. Some will only come to the house to have a last look at him. Others will go a short way for the Janaazah Salaah (Funeral Prayer). The real friends will go as far as the grave, to place him inside and fill the grave with soil. The



latter are like those faithful ones who will bid farewell at the docks or airport.

However on the boat (as well as in the grave) only those will accompany him, who could have been of assistance to him in this life only, whether that be a friend, a relative or wealth. With regard to the journey, some companions are such that at all times they will see to his comfort and happiness, thereby making the journey a happy and pleasant one. Others will be so ill tempered and quarrelsome that at every step they

will make his journey a most unpleasant ordeal. Exactly so are the circumstances of the deceased one. With him will remain his deeds, which will abide with him till the end. His good deeds will indeed cause him great comfort and pleasure on the journey to the Aakhirah, and his evil deeds will indeed cause him severe pain and suffering. The good deeds will remain



with us in the grave in the form of a most handsome person, while evil deeds will remain with us in the grave in the form of an exceedingly ugly and fearsome person.

The greatest comfort a Haaji enjoys in Hajj comes from the money and provisions, which are acquired by him before his departure. Likewise, the greatest comfort one enjoys in the life after death is that which comes from the good deeds performed before his death. Sometimes, in Hajj a person urgently requires more money; and you can imagine how happy one becomes if that which he needs

urgently is sent to him by some near relative or friend. How thankful is one at that time? Similarly, how thankful will the deceased be if after his demise his relatives, his friends or his children give charity, or recite the Holy Quraan, etc.; and prayed for the rewards and the blessings of that

to be conveyed to him. These will surely reach him; because that is what our Holy Prophet (SallAllaaho 'Alaihe WaSallam) said. In the next stage the Haaji has to pass

Some would come to bid farewell at home, some will go as far as the station and the real faithful ones may even go further, up to the airport. The position of the deceased and his friends is similar to that. Some will only come to the house to have a last look at him. Others will go a short way for the Janaazah Salaah (Funeral Prayer). The real friends will go as far as the grave, to place him inside and fill the grave with soil. The latter are like those faithful ones who will bid farewell at the docks or airport.

through many perilous and unpleasant things. Thieves may rob him, ill-tempered government officials will search his luggage, query his documents etc. All these experiences remind us of varies scenes of the grave as when منکر "Munkar" and نکیر "Nakeer" will come to question us; our Iman will be tested; snakes and scorpions and various insects will be in the grave to punish us. In addition to this each one will have the

book of his deeds with him.

The Holy Quraan says:

وَكُلَّ إِنْسَانَ الْزَّمْنَهُ طَمِيرٌ فِي عُنْقِهِ وَنَفْرَجُ لَهُ يَوْمَ الْقِيَمةِ
كِتَابًا يَلْقَهُ مَشْوَرًا

"We have tied up every human's fortune to his neck, and on the Day of Resurrection, We will bring forth a book



for him that he will find wide open."

(Al-Israa 17:13)

Certainly, many a well to do Haaji; instead of having to go through all these bitter and unpleasant experiences goes through the normal passport, immigration and customs formalities un-harassed; and experiencing no inconvenience reaches Hijaz (his destination) in a short time. Likewise, those who toiled in this world and successfully accumulated many good deeds will not even feel the ordeal of being put to test by the questioning of Munkar and Nakeer;

nor will they suffer other punishments of the grave on the journey to their destination – the Aakhirah, which he will similarly reach in a short time. Then until قيام "Qiyaamah" he will rest in great comfort like a bride on her first night delighted and happy: completely unaware of the hardships surrounding her. Then again for the Haaji in the next stage the two

white cloths worn by him as احرام "Ihraam" should always bring to mind the كفن "Kafan" (Shroud) he is to wear one day. When ليك "Labbaik" (I am at Thy service; I am present) is being uttered aloud by him, he the Haaji, should remember the day of Qiyaamah when all people will be called by the angel who will blow the صور "Soor" (Horn), to assemble before Allah (Subhaanahu Wa Ta'aalaa) for reckoning.

Entering Makkah al Mukarramah is entrance to that realm where Allah's (Subhaanahu Wa Ta'aalaa) Mercy is sought and assured. Yet, on account of our misdeeds we should be uneasy and overcome with grief; that we do not find peace even in a place of peace; but Makkah al Mukarramah is a

place of peace and security. Therefore, throughout the stay in Makkah al Mukarramah we are reminded constantly of the fact that this place that offers peace to us is wholly due to the Mercy and Favors of Allah (Subhaanahu Wa Ta'aalaa). Looking at the "Ka'bah"

should again bring to mind the sighting of the master of the Ka'bah on the day of Qiyaamah. For this reason, looking at the Ka'bah should be done with great fear and respect, as in the case of watching a great king at the time of entering his court. طاف "Tawaaf" of the Ka'bah should bring to mind those angels who continuously make the Tawaaf around Allah (Subhaanahu

Wa Ta'aalaa)'s throne at all times and will continue to do so. When the Haaji holds the drapery of the Ka'bah with tears flowing down his cheeks, throwing himself against the ملتزم "Multazam", it calls to mind the picture of a sinner having sinned against a most kind, noble and generous Master. He now comes to that Master, holding on to his clothes, throwing himself down before Him, and tearfully begs for mercy and for forgiveness. This brings to mind how one will weep for one's sins on the day of Qiyaamah. When a Haaji runs to and from between Mount of صفا "Safaa" and مروه "Marwah", it calls to mind those who will go running from place to place on the plain of حشر "Hashr" (Assembly) on the day of Qiyaamah.

﴿خُشَّعًا أَبْصَرُهُمْ بَخْرُجُونَ مِنَ الْأَجَدَاثِ كَانُوكُمْ جَرَادٌ مُنَشِّرٌ﴾

"With their eyes humbled, they will come out of the graves like locusts spread all over."

(Al-Qamar 54:7)

This is what the سعى "Sa'ee" signifies. The story is told in full detail in the Hadeeth, that on the day of Qiyaamah, when all people will be greatly perplexed and worried as a result of unbearable and intensive hardships, and sufferings, they will decide to run to the Prophets, for them to intercede on their behalf because of being the near ones of Allah (Subhaanahu Wa Ta'aalaa), having no blemishes, being pure of sin and transgression.

What else can the عرفات "Arafaat" signify other than the محشر "MahShar" – the plain where the reckoning shall take place? There at Arafat we see them all in one plain, with the sun shining from above. We see them begging for mercy, fearful of their sinful acts. Qiyaamah will also be similar, only that it will be much more frightening and horrifying. In my humble opinion the thing that one should especially ponder over is the treaty made with Allah

(Subhaanahu Wa Ta'aalaa), before time itself was created by Him. Long before the creation of mankind, Allah (Subhaanahu Wa Ta'aalaa) took an oath from the souls of all the human beings ever to appear on earth. In the words of the Holy Quraan, Allah (Subhaanahu Wa Ta'aalaa) inquired from them:

"Am I not your Sustainer?"

They replied:

"Yes."

In "Mishkaat ul Masaabeeh" we find a Hadeeth related from Musnad Ahmad that the Holy Prophet (SallAllaaho 'Alaihe WaSallam) said:

"This oath was taken at 'Arafaat."

In my personal opinion the day of عرفات "Arafaat" should remind us of that covenant. The greatest thought should be given to this at 'Arafaat. What pledge was taken from us; and to what extent did we fulfil the promise.

From 'Arafaat the journey is towards مزدلفة "Muzdalifah" and مني "Minaa". Imam Ghazaali states that this vast crowd moving in their thousands, pleading in their different languages, behind their own Imams, each busy in his own activities brings to mind the picture of Qiyaamah even more vividly. There too we shall see them greatly perplexed, worried and in their great fear and anxiety we shall see them also behind their own Prophets (alaihi salaam), moving from place to place. Hence the Haaji should adopt the greatest humbleness and humility at these stations.

That is how Hajj appears as a picture of Qiyaamah. A symbolic representation of what is to come to each of us. When we look at Hajj in this light, numerous details of it become clear and understandable.

