

MONTHLY

AL-FAROOQ

INTERNATIONAL

NEW APPROACH TO JOURNALISM

JULY 2025



THE ISLAMIC JOURNAL PUBLISHED BY **JAMIA FAROOQIA KARACHI, PAKISTAN**

MONTHLY

AL-FAROOQ

INTERNATIONAL

Published under the auspices of Jamia Farooqia, Karachi, Pakistan

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WAR RULES

Given the various nature (Soft-tempered and hard-tempered) diverse mentalities (kind and ruthless) of humankind, one cannot imagine a world without wars. It has always been a difficult subject for objective analysis of justified or inexcusable. What we can do is to have a code of rules for war.

Islam provides such rules, which remain ever nobler and more realistic than any other code existing for the conduct of war.

Concerning the rules of fighting as outlined in the Quraan and taught by the Prophet of Islam, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam), some of the points are mentioned:

In war, as in peace, the injunctions of Islam are to be strictly observed. Worship does not cease during times of war.

Allah (Subhaanahu Wa Ta'aalaa) says in the Quraan:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعَدِّينَ ﴿١٩﴾

"Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors." (Al-Baqarah 2:190)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلدِّينِ كُلُّهُ لِلَّهِ ﴿٣١﴾

"And fight them until there is no Fitnah (Mischief), and total obedience becomes for Allah." (Al-Anfaal 8:39)

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣١﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ﴿٤٠﴾

"Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allah is powerful to give them victory. (They are) the ones who were expelled from their homes without any just reason, except that they say: 'Our Lord is Allah'. (Al-Hajj 22:39-40)

Sayyidina Abu Bakr gave the instructions to the commander who led a campaign:

"You will soon come upon a people who have confined themselves in their places of worship, so do not attack them, do not kill the old-age, the weak (who can fight or help in war), the women, and the children, do not disperse the population, do not cut down trees and slaughter livestock unnecessarily, do not burn date palm groves, do not commit treachery, do not mutilate the dead bodies, do not show cowardice and do not cheat in the distribution of booty." (Ahmad bin Husein, Al Sunan al Kubra, Kitāb al Siyar)

Justice is highly valued in Islam and no Muslim is allowed to violate it even in times of war against their bitterest enemies. From the early days of Islam, essential assistance was available to all irrespective of religion or creed and was even given even to the enemies begging for help. A well-known example is that of Saladin who gave medical help to his opponent, King Richard of England, who was seriously ill during the Crusades. He sent his own doctor and personally supervised Richard's treatment until he became well.

This is in contrast with the behavior of the invading crusaders. When they entered Jerusalem on July 15, 1099, they slaughtered seventy thousand Muslims, including women, children, and the elderly: "They broke children's skulls by knocking them against the wall, threw babies from roof tops, roasted men over fires and cut open women's bellies to see if they had swallowed any gold." (Edward Gibbon)

And in modern times, to quote some instances, this example is paralleled by the atrocious behavior of the Serb Christian army in Bosnia, the Indian Hindu army brutalities in Jammu & Kashmir, the ongoing genocide of Israeli Jews in Gaza, Palestine.

The Pakistani army targeted the military assets in response to Indian army attack on civilian population is also in line with the rules prescribed by Islam.

Islam is staunchly against any war meant for colonization or occupation. On the contrary, it permits fighting to eliminate mayhems created by false ideologies and to liberation humankind from oppressors and occupiers.

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

AAYAAT Cont. 92-100

Part-xviii

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

Aayah 92

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن

بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

“And certainly Moses came to you with clear signs, then you took to yourselves the calf thereafter and you were transgressors.”

(Al-Baqarah 92)

The “clear signs” mentioned in the Aayah refers to the miracles which had manifested themselves even before the Torah was given to Sayyedina Moosaa -- for example, his staff that

turned into a snake, the palm of his hand which shone brightly, the splitting of the sea to make a path for the Israelites, etc. These miracles were meant to affirm the Oneness of Allah (Subhaanahu Wa Ta'aalaa) and His omnipotence, and to provide an evidence for the prophethood of Sayyedina Moosaa.

In refutation of the Jews, the Aayah points out that although they lay a claim to Iman (Faith), yet have been falling into the sin of شرک “Shirk” (Association), which involves a denial not only of Sayyedina Moosaa but even of Allah (Subhaanahu

Wa Ta'aalaa) Himself.

Although the Jews who were the contemporaries of the Holy Prophet (SallAllaaho 'Alaihe WaSallam), did not themselves take part in the worship of the golden calf, yet they respected such of their forefathers as had done so, and took their side. So, for all practical purposes, they too were guilty of the same sin.

The Aayah also suggests that no wonder if these people, whose forefathers denied Sayyedina

reprimanded them, they realized their error, and offered repentance. But repentance has many degrees. Since their repentance was not of a very high order, the darkness of their error did not altogether leave their hearts, but continued to grow, and finally manifested itself in the worship of the golden calf. As an act of penance, some of them had to be slain, and others, as some commentators report, were forgiven and not slain. Possibly the repentance of these latter was again of

In order to eradicate this misunderstanding, Allah (Subhaanahu Wa Ta'aalaa) sent down to Babylon two angels, Haroot and Maroot, for informing the people as to the true nature of magic and as to its different forms, so that they should distinguish it from the miracles of prophets, and keep away from obeying magicians and practicing magic themselves.

Moosaa should now be denying the Holy Prophet (SallAllaaho 'Alaihe WaSallam).

Aayah 93

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

"And when We took pledge from you, and raised high the (Mount of) Toor above you: 'Hold fast to what We have given you, and listen' -- they said: 'We have heard and disobeyed'. And, on account of their denial, they were soaked with the love of the calf in their hearts. Say: 'Evil is that which your faith enjoins upon you, if you are believers'."

(Al-Baqarah 93)

In refuting the claim of the Jews to be authentic and true believers, the Holy Quraan again recounts an incident which it has already referred to in Aayah 63. When the Israelites succeeded, with the help of Allah (Subhaanahu Wa Ta'aalaa), in escaping from Egypt and crossing the sea, they came upon a people who used to worship idols. They found this cult so attractive that they requested Sayyedina Moosaa to fabricate a visible and concrete god for them too. When he

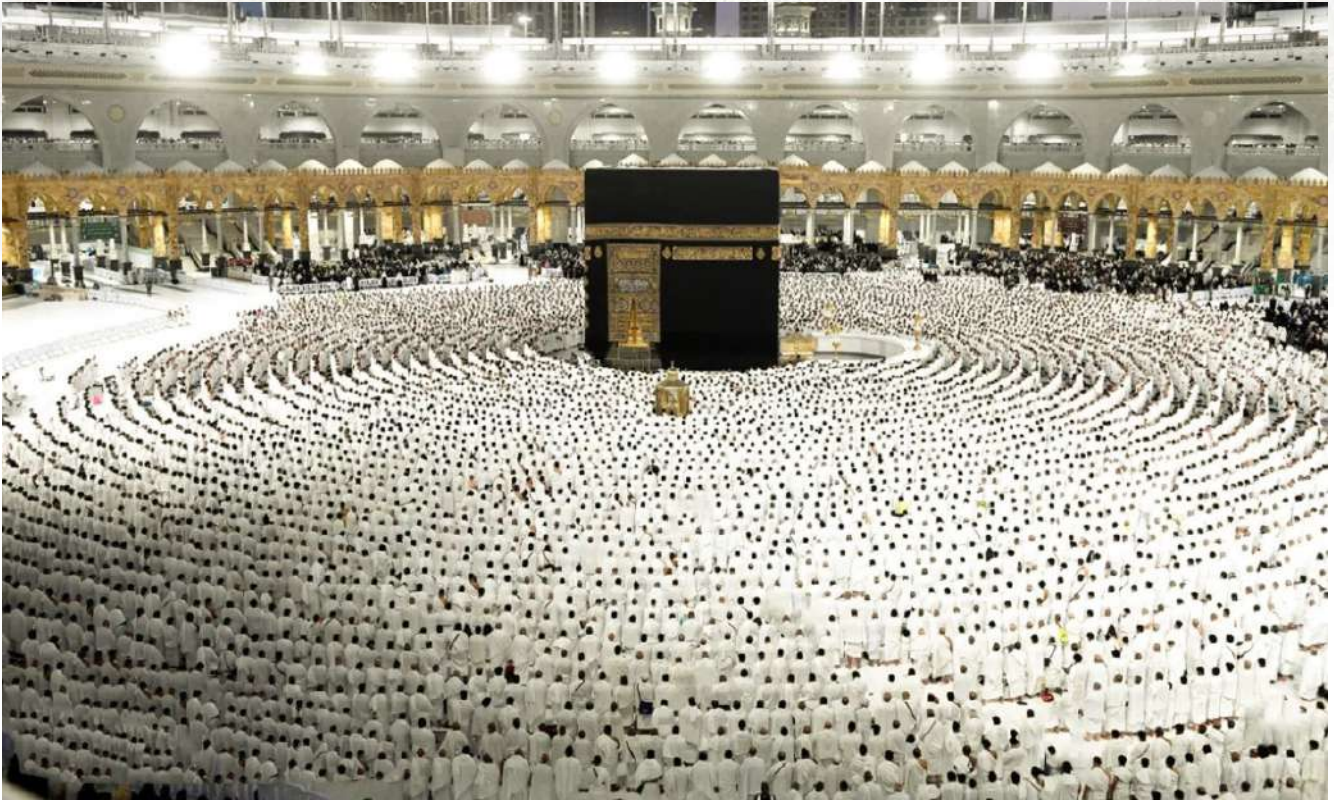
a low order. As for those who had not indulged in the worship of the calf, they did not hate the action of the worshippers of the calf as much as they should have. So, their hearts too carried a trace of the sin of Association (Shirk). So, either through the feebleness of their repentance or through a want of proper hatred for infidelity, their hearts became indolent in religious matters, so much so that when Allah (Subhaanahu Wa Ta'aalaa) asked them to take a pledge to follow the injunctions of the Torah steadfastly, Mount Toor (Sinai) was suspended over their heads to threaten them.

This Aayah reports the Jews as having replied that they had heard the Command of Allah (Subhaanahu Wa Ta'aalaa), but they would not obey, or would not be able to obey. It means that out of sheer fright they said (only with their tongues) that they had

heard (that is to say, accepted) the Command of Allah (Subhaanahu Wa Ta'aalaa). But there was no real consent in their hearts, and their posture and attitude was such as if they were saying that they would not or could not obey.

Having referred to such example of their perversity and rebellion, the Holy Quraan asks the Jews to have a look at themselves and also at their claim to genuine faith. Could a true faith ever inspire men to such deeds? If it is their brand of "Faith" which leads them into such grave sins,





then it cannot be a true faith. Hence their claim to be true believers is evidently false.

Aayah 94-95

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ يَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

“Say: ‘If the Last Abode near Allah is for you purely, short of all people, then make a wish for death, if you are true’. But they will never wish for it because of what their hands have sent ahead. And Allah is all-aware of the unjust.”

(Al-Baqarah 94-95)

The Jews used to claim that the blessings of the other world were specially reserved for them, and were not, meant for any other people. Certain other Aayaat of the Holy Quraan too refer to such a claim on the part of the Jews, and also of the Christians:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ﴿٨٠﴾

“They say: ‘The fire will not touch us but for a few days.’”

(Al-Baqarah 2:80)

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَى ﴿١١١﴾

“And they say: ‘No one will enter Paradise except he who is a Jew or Christian.’”

(Al-Baqarah 2:111)

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ

“And the Jews and the Christians said: ‘We are the sons of Allah and His close friends’.”

(Al-Maaidah 5:18)

What they meant in making such a claim

The Jews were impertinent and senseless enough to attribute magic and sorcery to a prophet namely, Sayyedina Sulaimaan (Solomon). So, in saying that they used to learn the black arts of the devils (Shayaateen), the Holy Quraan takes care to deny, as a parenthesis, such a vile allegation against Sayyedina Sulaimaan.

was that since their own faith was the true one, they must certainly attain salvation in the other world -- the repentant and the forgiven being admitted to Jannah (Paradise) from the very beginning, the sinners finding release from the fires of Jahannum (Hell) after undergoing a punishment for a few days, and the obedient receiving a welcome like sons and beloved friends.

The use of certain improper expressions like “sons of Allah” notwithstanding, these claims are in themselves quite correct, provided that they pertain to people who follow a true and

parties present their own arguments. Since the Jews knew they could not win, they fought shy of this normal way. So, the Holy Quraan suggests an abnormal method, which would not call for much

knowledge or understanding, but only put a little strain on the tongue.

The proposed trial consists in this if the Jews are so sure of the blessings of the other world being reserved for themselves, they should declare that they wish to die, and this declaration would establish them as being genuine in their faith; but if they refuse to accept the challenge, it would show that they were liars. The Holy Quraan also predicts that they would never have the courage

The Torah had already given the Jews the good tidings of the coming of the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). When he actually came with all signs which the Torah had indicated, thus confirming the Sacred Book of the Jews, a large number of them refused to accept him as a prophet. In doing this, they were, in fact, denying the Torah itself.

valid faith. But the Jews (and the Christians as well) were still following a faith which had been abrogated, and was thus no longer valid -- a fact which nullified their claim. So, the Holy Quraan has refuted the claim again and again in different ways, and the present Aayah has adopted a special mode. The habitual method of settling a dispute is to have a discussion and let both the

to go through the trial.

In view of their hostility to the Holy Prophet (SallAllaaho ‘Alaihe WaSallam), one could expect them to take up such a simple challenge very zealously. But they knew very well in their heart of hearts that the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) and the Muslims stood for the truth, while they themselves were the





champions of falsehood, and were, in actual fact, infidels. So, they refused to go through the trial, for they were struck with awe, and feared that as

The perversity of the Jews was very fertile, and gave them ever-new excuses for denying the Holy Prophet (SallAllaaho 'Alaihe WaSallam). When they learnt that it was Archangel Jibra'il (Gabriel) who brought the Glorious Quraan to the Holy Prophet (Subhaanahu Wa Ta'aalaa), they said that the Archangel was their enemy.

soon as they had expressed the wish to die, death would come over them, and they would be sent to Jahannum (Hell). This recalcitrance is, thus, in itself an evidence of the truth of Islam.

Here we must note that the trial was proposed not for all the Jews of all the ages, but especially for those who were the contemporaries of the Holy Prophet (SallAllaaho 'Alaihe WaSallam), and who used to deny him out of sheer envy and malice, in spite of having recognized that he was a genuine prophet.

Nor should one raise the doubt here that they had perhaps accepted the challenge, and "wished" for death in their hearts, as the Holy Quraan seems to ask. For one, the Holy Quraan itself reports the prediction that they would never "wish for it". Secondly, if they could wish for death in their hearts, they must have declared it orally too, for their victory lay in just such a declaration, and this was a very easy way of refuting the Holy Prophet (SallAllaaho 'Alaihe WaSallam) themselves of this opportunity. But they did not avail themselves of this opportunity.

Nor can one suppose that they did make an oral declaration, for the fact has not been reported, and thus has not come down to us. Such a supposition would be wrong, because the opponents of Islam have always outnumbered its adherents, and if such a thing had happened, they must have been trumpeting it aloud to show to the world that the Jews had successfully passed the test proposed by the Holy Quraan itself.

Aayah 96

وَلَنَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوَةٍ وَمِنَ الَّذِينَ أَشْرَكُوا
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

"And you shall surely find them, of men, the most avid for life even more than the polytheists. Of them, one would love to be aged a thousand years. But it will not remove him from punishment to be so aged. And Allah is watchful of what they do.

(Al-Baqarah 96)

This Aayah shows the basic weakness of

the Jews which did not allow them to accept the challenge proposed in Aayah 94, and thus exposes the hollowness of their claim to the blessings of the other world being reserved for them. The Holy Quraan puts a special emphasis on the fact that the Jews loved physical life much more than did the Arab polytheists. Such an inclination should not have been surprising on the part of the latter, for, after all, they did not believe in the other world, and physical life was the be-all and end-all for them. But the Jews acknowledged the existence of the other world, and even had the illusion that they alone deserved its joys, and yet it was they who, above all others, wished to live in this world as long as possible. This very desire shows how baseless their pretention was, and how they themselves knew that they would have to face the fires of Jahannum (Hell) in the other world, and that physical life was, as long as it lasted, a kind of protection against their final fate.

Aayah 97-98

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ



مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِّلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ
 عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
 لِّلْكَافِرِينَ ﴿٩٨﴾

“Say: ‘Whoever be an enemy to Jibra’il (Gabriel) -- it is he who has brought it down upon your heart by the permission of Allah, confirming what has been before it, and a guidance and good tidings to the believers. Whoever be an enemy to Allah, His angels, and His messengers, and to Jibra’il and Mika’il, surely Allah is enemy to the disbelievers.

(Al-Baqarah 97-98)

The perversity of the Jews was very fertile, and gave them ever-new excuses for denying the

catastrophic punishments had always descended on them, and that for this reason they would not accept a Book which had been revealed through his agency. They also added that they could have accepted the Holy Quraan, if the Archangel Mika’il (Michael) had brought it down, for he is connected with rain and with divine mercy.

In refuting this argument, the Holy Quraan points out that Jibra’il is only a messenger, and has, acting only as a messenger, brought down the Holy Quraan under a divine command to the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). So, why should the Jews be so particular about the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). The error would lie in drawing from this phrase the

The Jews acknowledged the existence of the other world, and even had the illusion that they alone deserved its joys, and yet it was they who, above all others, wished to live in this world as long as possible. This very desire shows how baseless their pretention was, and how they themselves knew that they would have to face the fires of Jahannum (Hell) in the other world, and that physical life was, as long as it lasted, a kind of protection against their final fate.

Holy Prophet (SallAllaaho ‘Alaihe WaSallam). When they learnt that it was Archangel Jibra’il (Gabriel) who brought the Glorious Quraan to the Holy Prophet (Subhaanahu Wa Ta’aalaa), they said that the Archangel was their enemy, as it was through him that rigorous commandments or

conclusion that Allah (Subhaanahu Wa Ta’aalaa) has not revealed the words of the Holy Quraan but only the meanings. Such a supposition is quite baseless, because many Aayaat of the Holy Quraan itself mention the Arabic language as the vehicle of revelation in the case of this particular

Book of Allah (Subhaanahu Wa Ta'aalaa). That should leave no room for any doubt. Moreover, the "heart" perceives words as much as it does meanings; in fact, the perceiving agent is the "heart", while the ears etc. are only its instruments. Specially, in the state of revelation, the external organs of the senses become dormant, and the heart receives even the words directly without the intervention of the ears. Although we cannot understand the nature of revelation properly, yet, choosing a mundane analogy, one can say that while dreaming in our sleep we do hear words and remember them afterwards, in spite of our external sense of hearing having been suspended while we dreamt. This example should make it easy to see that the revelation of meanings to the heart does in no way preclude the revelation of words as well. Anyhow, it is a sin and an intellectual dishonesty to rely on one's own conjectures in defiance of a clear and definite statement in the Holy Quraan.

Aayah 99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا
الْفَاسِقُونَ ﴿٩٩﴾

"And certainly We have revealed to you clear signs. And no one denies them except the sinful."

(Al-Baqarah 99)

In denying the Holy Prophet (Subhaanahu Wa Ta'aalaa), the Jews used to say that no clear evidence or sign of his prophethood had been revealed to him such as they could recognize and accept. In reply to this the Holy Quraan says that Allah (Subhaanahu Wa Ta'aalaa) has revealed a number of very clear signs and evidences of his prophethood which even they know and understand very well. So, their denial is not based on a lack of recognition or knowledge, but on their habitual disobedience, for, as a general rule, no one denies such evidence except those who are

willful and stubborn in their disobedience.

Aayah 100

أَوْ كَلِمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا

يُؤْمِنُونَ ﴿١٠٠﴾

"Would it always be that every time they enter into a pact, a group from among them should throw it aside? In fact, most of them do not believe."

(Al-Baqarah 100)

A l l a h

(Subhaanahu Wa Ta'aalaa) had, as the Torah itself reports, made the Jews take the pledge that they would have faith in the Holy Prophet (SallAllaaho 'Alaihe WaSallam) when he appeared. On being reminded of it, the Jews flatly denied even having taken such a pledge. Commenting on this effrontery, the Holy Quraan says that this is not the only instance of such a conduct on their

part, for the Jews have, in fact, never fulfilled even those pledges which they acknowledge, and one group or another from among them has always been breaking the compacts they have entered into, especially with regard to religious matters. It can even be said that most of those who have been guilty of such gross violations, did not at all believe in the compacts which they made with Allah (Subhaanahu Wa Ta'aalaa). Going against a pledge is only a sin and transgression, but having no faith in the pledge which one gives to Allah (Subhaanahu Wa Ta'aalaa) is outright infidelity.

The Holy Quraan specifically speaks of one group or another breaking the pledge, and not of all the Jews. For there were some among them who did fulfil the pledges, so much so that many Jews finally accepted Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) as a true prophet, and joined the ranks of the Muslims.

(To be Continued)



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BOOK OF FAITH

کتاب الرقاق KITAAB-UR-RIQAAQ (THE BOOK OF SOFT-HEARTEDNESS)

(Continued)

(Part-XIV)

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

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَرَ اللَّهُ عَبْدًا سَمِعَ
مَقَالَتِي خَفِظَهَا وَعَاَهَا وَأَدَّاهَا فَرُبَّ حَامِلٍ فِقْهٍ غَيْرِ فِقْهِيهِ وَرُبَّ حَامِلٍ
فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. (رواه الترمذي وابو داؤد عن زيد بن ثابت)

In the Name of Allah, the Most Beneficent,
the Most Merciful.

In the compilations of the sayings of the Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) just as there occur titles like "Kitaab-ul-Imaan" (The book of Faith), Kitaab us Salaah (The Book of Prayer), Kitaab uz Zakaah (The Book of Poor Due), Kitaab un Nikaah (The Book of Marriage), and Kitaab ul Bai' (The Book

of Buying and Selling), under which the احاديث "Ahaadeeth" (Traditions) appertaining to these subjects are arranged, so also do we find a subject-heading called, کتاب الرقاق "Kitaab ur Riqaaq" (The Book of Soft-Heartedness), which includes the sayings that possess the quality of melting the hearts, relaxing the hold of worldly attachments, promoting the solicitude for the آخرت "Aakhirah" (Hereafter) and arousing those who read or listen to them to make the seeking of the countenance of the Lord and the felicity of Aakhirah (Hereafter) the high aim and purpose of their lives. Besides, the uplifting and heart-warming sermons and exhortations of the sacred Prophet (SallAllaaho 'Alaihe WaSallam), too, are collected together

under this heading.

In the entire collection of the sayings of the Prophet (SallAllaaho 'Alaihe WaSallam), the most effective and capable of changing the whole

A special warning has been administered in this Hadeeth to those who care nothing in the practical life for what awaits on the other side of death and give a free rein to their desires and earthly propensities, and yet rely upon Allah (Subhaanahu Wa Ta'aalaa)'s Benevolence and Forgiveness and when anyone admonishes them they say that the Mercy of the Lord is boundless.

course of life is the part that is known commonly as Kitaab ur Riqaaq. Its importance, in many ways, is singular. It can be said to form the basis of true Islamic تصوف "Tasawwuf" (Mysticism).

We begin the present part of our study with the Ahaadeeth through which the Prophet (SallAllaaho 'Alaihe WaSallam) has sought to instill the fear of Allah (Subhaanahu Wa Ta'aalaa) and earnest anxiety for the Aakhirah or stressed their intrinsic worth and significance in any other way.

May Allah (Subhaanahu Wa Ta'aalaa) cause some of the effects of these sayings, that molded the hearts of those who first listened to them, to mold our hearts too. Aameen!

Fear of Allah (Subhaanahu Wa Ta'aalaa) and Anxiety for The Aakhirah (Hereafter)

After belief, the fear of Allah (Subhaanahu Wa Ta'aalaa) and anxiety for the Aakhirah (Hereafter) play the most vital role in the improvement of the moral and spiritual quality of life and its evolution to the stage of salvation. The Prophet (SallAllaaho 'Alaihe WaSallam), therefore, made a special effort to produce and develop the two attributes among his followers. Sometimes, he spoke of the advantages flowing out of fear and anxiety, and, sometimes, of the Omnipotence of Allah (Subhaanahu Wa Ta'aalaa), of His Anger, and of such dreadful happenings of the Last Day the thought of which tended to promote these sentiments. The Hadeeth related by the well-known Sahaabi Hanzalah Ibn-al-

Rabi', which we are going to discuss a few pages later, shows that it formed, as if one would say, the main subject of conversation in the company of the Prophet (Subhaanahu Wa Ta'aalaa) when the Sahaabah (Companions) sat with him and listened to this remarks and revelations about the Day of Final Judgement and Jannah (Heaven) and Jahannum (Hell), they felt as if they were actually seeing them.

IF THE INVISIBLE WORLD WAS MADE KNOWN TO US

(١/١٤١)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا. (رواه البخاري)

(141/1)

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

"By Him Who has my life in His Hands! if you knew what is known to me (about the Anger of the Lord and the terrible events of the Last Day and the Aakhirah) you would laugh less and weep more."

(Bukhari)

COMMENTARY

If all that was revealed to the Prophet (SallAllaaho 'Alaihe WaSallam) about the Lord's supreme indifference to everything, and His Anger and Almightyness and frightful happenings of the Last Day and Futurity came fully to our knowledge and our eyes could see what was visible to him and ears could hear what was audible to him, our peace of mind would be destroyed so completely that we would grieve much and rejoice little.

(٢/١٤٢)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى مَا لَا تَرَوْنَ وَاسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَأْطَ وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا مَوْضِعٌ أَرْبَعُ أَصَابِعَ إِلَّا وَمَلَكَ وَأَضِيعَ جَبْهَتَهُ سَاجِدًا لِلَّهِ، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَ لَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَنَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ. قَالَ أَبُو ذَرٍّ يَا لَيْتَنِي كُنْتُ شَجَرَةً تُعَصَّدُ. (رواه احمد والترمذي وابن ماجه)



(142/2)

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

"I see the things (of the invisible world) you do not see and hear the sounds (of the invisible world) you do not hear. The sky is shaking and it is appropriate that it shakes. By the Glorious One is whose power is my life! There is not even a space of four fingers in the heavens where an angel is not prostrating himself before the Almighty, with his forehead touching the ground. If you knew the things that are known to me, you would laugh little and weep much, and could not enjoy the bed with your spouses, and would go out into forests and deserts groaning and crying out to the Lord."

(After relating it) Sayyedina Abu Zarr said to us:

"I wish I were a tree that was cut down."

(Musnad Ahmad, At-Tirmizi and Ibne Maajah)

COMMENTARY

As we have seen earlier, in connection with Ahaadeeth pertaining to Faith, the chief task and mission of the Prophet (Subhaanahu Wa

Ta'aalaa) is to communicate to the bondsmen the truths that the duty of his followers is to believe in those truths and observe those commands as the fundamental principles of their lives. The range of the sources of knowledge, like the intellect and senses. What Allah (Subhaanahu Wa Ta'aalaa) has granted to mankind is limited to the visible world. They do not go far enough to uncover the realities of the other (the invisible) worlds. The only way for us to know and understand the transcendental truths, therefore, is to rely on and accept as authentic what the Divine Messengers see, hear or tell. This is Faith in a nutshell.

In this Hadeeth, the Prophet (SallAllaaho 'Alaihe WaSallam) has made the awe-inspiring revelation about the other world that the sky is shaking with the Power and Splendor of the Lord and with the abundance of the angels. There is hardly any space in it where an angel may not be prostrating himself in reverence and humility. He has, further, emphasized that if we became aware of what was known to him, we would not be able to live happily in this world and enjoy its comforts but abandon our homes and roam about in wilderness, wailing and beseeching the Lord

“The wise and the strong is he who keeps his inordinate appetites under control and strives for life after death (i.e., for deliverance and felicity in the Aakhirah), and the foolish and the weak is he who subordinates himself to sensual pleasures (i.e., follows the biddings of the flesh instead of the commands of Allah), and hopes (for the best) from the Lord.”

for mercy.

The narrator, Sayyedina Abu Zarr, was so deeply moved by the report that while relating it he would often burst out:

“I Wish to Allah that I was a tree which was cut down from the roots so that I was not presented to the Lord for the Great Reckoning.”

Since man has been created to function as the Vicegerent of Allah (Subhaanahu Wa Ta’aalaa) on earth and he can discharge his duty properly only when he enjoys peace of mind in the world, the truth have not been revealed to him which would have ruined his composure and tranquility. For example, if the punishment of the grave and Jahannum (Hell) was made known to us and we could see all the events of the Aakhirah (Hereafter) with our own eyes, we could not attend to the daily needs or even manage to live. But as the Prophet Muhammad (SallAllaaho ‘Alaihe WaSallam) was raised up for the fulfilment of a special mission, it was essential that these realities were revealed to him to a certain extent so that he could attain the certitude and assurance that was needed for his lofty work and position. Thus, certain truth beyond the sphere of human experience were made known to him, and, with it, Divine Providence ordained for his heart an extraordinary strength that enabled him to carry out the tremendous responsibilities of Messengership in a fitting manner and lead a balanced life that could serve as a model to mankind at all times.

(3/143)

عَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرُحُلَةٍ
فَرَأَى النَّاسَ كَأَنَّهُمْ يَكْتَشِرُونَ قَالَ أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَهَا ذِمَّ اللَّذَاتِ
لَشَغَلَكُمْ عَمَّا أَرَى الْمَوْتَ فَاتَّخِذُوا ذِكْرَهَا ذِمَّ اللَّذَاتِ الْمَوْتَ فَإِنَّهُ لَمْ يَأْتِ
عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلمَ فَيَقُولُ أَنَا بَيْتُ الْغُرْبَةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ
التَّرَابِ وَأَنَا بَيْتُ الدُّودِ وَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا
أَمَا إِنْ كُنْتُ لَأَحَبُّ مَنْ يَمِشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَيْتُكَ الْيَوْمَ وَصِرْتُ
إِلَى فَسْتَرَى صَنِيعِي بِكَ قَالَ فَيَتَسَّعُّ لَهُ مَدْبِرُهُ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ

وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا
إِنْ كُنْتُ لَا بَغْضَ مَنْ يَمِشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَيْتُكَ الْيَوْمَ وَصِرْتُ
إِلَى فَسْتَرَى صَنِيعِي بِكَ قَالَ فَيَلْتَمِسُ عَلَيْهِ حَتَّى تَخْتَلِفُ أَضْلَاعُهُ قَالَ وَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِهِ فَادْخُلْ بَعْضَهَا فِي جَوْفِ بَعْضٍ
قَالَ وَيَقْبِضُ لَهُ سَعُونَ تَبِينًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَتَبَتْ
شَيْئًا مَا بَقِيَتْ الدُّنْيَا فَيَنْهَسُهُ وَيَخْدِشُهُ حَتَّى يَقْضِيَ بِهِ إِلَى الْحِسَابِ قَالَ
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ
أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ. (رواه الترمذي)

(143/3)

Sayyedina Abu Sa’eed Khudri has said that when Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) came out for Salaah one day, he found people enjoying a laugh among themselves (in the Masjid). He said:

“If you were to keep much in remembrance of death which is the cutter-off of pleasures, it would distract you from what I see. Keep in remembrance death which is the cutter-off of pleasures, for a day does not come to the grave without it saying: ‘I am the house of exile, I am the house of solitude, I am the house of dust, I am the house of worms’. (Obviously, only he can hear whom Allah causes to hear). When a believer dies the grave says to him: ‘Welcome and greeting; you are indeed the dearest to me of those who walk upon me, I have been given charge of you today and you have come to me and you will see how I treat you’. It will then expand for him as far as a door to Jannah will be opened for him. But, when a very wicked evil-doing person or a disbeliever is buried, the grave says to him: ‘No welcome and no greeting to you; you are the most hateful to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I treat you’. It will then press on him till his ribs are crushed together’. Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) indicated that by interlacing his fingers. Then, he added: ‘Seventy dragons will be put in-charge of him of such a



nature that if one of them was to breathe on earth it would produce no crops as long as the world endured, and they will bite and scratch him till he is brought to the reckoning’.”

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) also said:

“The grave is one of the gardens of Jannah or one of the pits of Jahaanum.”

(At-Tirmizi)

In Arabia, the caravans, generally, started in the last part of the night and, therefore, the highwaymen too, made their raids during the early hours of the morning. The travelers who were careful, however, preferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers.

they had created through it تقوى “Taqwaa” -- Fear of Allah (Subhaanahu Wa Ta’aalaa) -- and thought of the Akhirah. Even today, we find these characteristics in those slaves of Allah (Subhaanahu Wa Ta’aalaa) themselves who continually remember death and the grave.

May Allah (Subhaanahu Wa Ta’aalaa) cause us to act accordingly. Aameen!

COMMENTARY

The punishment of the grave has been described in detail in the Book of Faith and explained enough to dispel doubts and answer questions. We have made it clear there that the use of the word grave implied the برزخ “Barzakh” -- the intervening period between death and resurrection. We have also made it amply clear that the use of the word “seventy” or any other figure of number merely conveys largeness or plentiful. The point to understand here is that we must not neglect Allah (Subhaanahu Wa Ta’aalaa) or the reckoning the Akhirah. We must fight negligence by continually remembering death and the grave. This method is a sure way of correcting ourself. The Prophet (SallAllaaho ‘Alaihe WaSallam) had prescribed this method to his Sahaabah and

REMEMBER DEATH MUCH TO KEEP NEGLIGENCE AWAY

(٤/١٤٤)

عن أبي بن كعب قال كان النبي صلى الله عليه وسلم إذا ذهب ثلثا الليل قام فقال يا أيها الناس اذكروا الله اذكروا الله جاءت الرجفة تبعها الرادفة جاء الموت بما فيه جاء الموت بما فيه. (رواه الترمذي)

(144/4)

Sayyedina Ubayy bin Ka’b related to us that when two-third of the night had passed, the Prophet (SallAllaaho ‘Alaihe WaSallam) would get up and say:

“O people! Remember Allah! Remember Allah! The convulsion of the Last Day (i.e., the first



blast of the Trumpet) is near and closely following it is the second (blast). Death, with all the things that go with it, is hovering over the head! Death, with all the attendant details, is about to strike.”
(At-Tirmizi)

COMMENTARY

According to the Ahaadeeth, the usual practice of the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) was to divide his nights into three parts. The first part was spent in attending to his special needs and occupations and in offering up the صلاة العشاء “Eshaa Salaah” (the late-evening Prayers), during the second part he slept, and then, he would get up for صلاة التهجود “Tahajjud Salaah” (the special prayers offered during the latter half of the night), and when the final third of the night began, he wanted to wake up, as related by Sayyedina Ubayy in the above Hadeeth, the members of his household and the general body of the Believers for Salaah and Zikr (Remembrance) of Allah (Subhaanahu Wa Ta’aalaa). In order to drive away drowsiness and lethargy, he used to remind them, at that time, of the terrifying events of the Last Day and the extreme agony of death which is an unfailing recipe for stirring up people from negligence and slothfulness to the veneration and remembrance of Allah (Subhaanahu Wa Ta’aalaa).

Even today, it is most effective for anyone who may be finding it hard to leave the bed for “Tahajjud” to call to his mind the sufferings of death and of the grave and the Day of Final Reckoning.

FEAR AND ANXIETY

(٥/١٤٥)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ إِلَّا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ. (رواه الترمذي)

(145/5)

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

“He who has fear sets out at the beginning of the night and he who sets out at the beginning of the night reaches the destination safely. Remember! The bargain of the Lord is not cheap, but extremely dear. Remember! The bargain of Lord is Jannah.”

(At-Tirmizi)

COMMENTARY

In Arabia, the caravans, generally, started

ﷺ must not neglect Allah (Subhaanahu WaTa'aalaa) or the reckoning the Aakhirah. We must fight negligence by continually remembering death and the grave. This method is a sure way of correcting ourself. The Prophet (SallAllaaho 'Alaihe WaSallam) had prescribed this method to his Sahaabah and they had created through it تقوى "Taqwaa" -- Fear of Allah (Subhaanahu Wa Ta'aalaa) -- and thought of the Aakhirah.

in the last part of the night and, therefore, the highwaymen too, made their raids during the early hours of the morning. The travelers who were careful, however, preferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers. The Prophet (SallAllaaho 'Alaihe WaSallam) accordingly, says that just as prudent travelers forgo the night's sleep and start on the journey soon after dusk, those who are keen to attain Jannah should, also, proceed energetically towards the goal and be ready to suppress their desires and give up comforts for the sake of it. He, further, emphasizes that what the bondsman is looking forward to obtain from the Lord is not a thing of a poor quality that can be given away without a price but Jannah, the abode of celestial bliss, which no one can hope to gain without making a sacrifice of the most valued things like life, property and carnal appetites. Says the Quraan:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs.

(At-Taubah 9:111)

That is, Garden (Jannah) is the commodity whose price is life and property of the buyer.

WISE AND FARSIGHTED

(٦/١٤٦)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَجُلٌ يَا نَبِيَّ اللَّهِ مَنْ أَكْبَسُ النَّاسَ وَأَحْزَمُ النَّاسَ قَالَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَأَكْثَرُهُمْ إِسْتِعْدَادًا أُولَٰئِكَ لَا تُجَاسُ ذَهَبُ بَشَرِ الدُّنْيَا وَكَرَامَةُ الْآخِرَةِ. (رواه الطبراني في المعجم الصغير)

(146/6)

Sayyedina 'Abdullah Ibne 'Umar narrates that once a person said to the Prophet (SallAllaaho 'Alaihe WaSallam):

"O Messenger of Allah! Tell me who is the wisest and most farsighted of men."

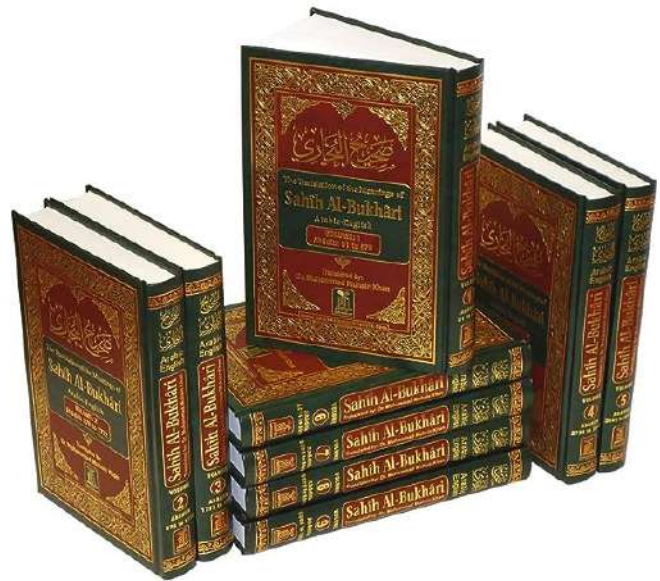
The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

"He who remembers death much and makes the greatest preparation for it. They alone are wise and prudent who are like that. They earn respect in this world as well as glory in the Hereafter."

(Tabaraani)

COMMENTARY

When real life is the life of the Aakhirah, there is no doubt that the wisest and most farsighted among the bondsmen are those who keep death permanently in the mind and prepare earnestly for it. On the contrary, they, surely, are the greatest fools who know that death is certain and, yet, make no preparations for it and remain engrossed in worldly pleasures.



(٧/١٤٧)

عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ. (رواه الترمذي وابن ماجه)

(147/7)

Sayyedina Shaddaad bin Aws related that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger



(SallAllaaho 'Alaihe WaSallam) said:

"The wise and the strong is he who keeps

Divine Will. On the other hand, they are lacking in the wisdom and doomed to punishment who

I see the things (of the invisible world) you do not see and hear the sounds (of the invisible world) you do not hear. The sky is shaking and it is appropriate that it shakes. By the Glorious One is whose power is my life! There is not even a space of four fingers in the heavens where an angel is not prostrating himself before the Almighty, with his forehead touching the ground.

his inordinate appetites under control and strives for life after death (i.e., for deliverance and felicity in the Aakhirah), and the foolish and the weak is he who subordinates himself to sensual pleasures (i.e., follows the biddings of the flesh instead of the commands of Allah), and hopes (for the best) from the Lord."

(At-Tirmizi and Ibne Maajah)

COMMENTARY

In our world, he is considered to be clever who makes a lot of money and is in a position to do whatever he likes, while a person who fails in these objectives is looked down upon as weak and foolish. With the men of the world who believe the earthly existence to be everything, it has to be so. But in this Hadeeth, the Prophet (SallAllaaho 'Alaihe WaSallam) tells that the real life is not of the present world which, in any case, is transitory, but of the Aakhirah which is everlasting. Success in the life to come is for them alone who remain loyal and obedient to Allah (Subhaanahu Wa Ta'aalaa) during their stay on earth. Hence, the truly wise and successful bondsmen are those who hold themselves in readiness for the life to follow and make their carnal selves subordinate to the

have made themselves slaves of their worldly desires and ambitions and instead of observing the laws and ordinances of Allah (Subhaanahu Wa Ta'aalaa), follow their own whims and inclinations, and still cherish in their hearts the expectation of a happy sequel in the Aakhirah. However clever they may be in worldly affairs, people who indulge freely in sensual pleasures and make no preparation for the after-life are a miserable lot, imprudent, unwise and unblessed.

A special warning has been administered in this Hadeeth to those who care nothing in the practical life for what awaits on the other side of death and give a free rein to their desires and earthly propensities, and yet rely upon Allah (Subhaanahu Wa Ta'aalaa)'s Benevolence and Forgiveness and when anyone admonishes them they say that the Mercy of the Lord is boundless. Such people are sadly mistaken and are bound to be disillusioned in the end. The hope of compassion and kindness from the Almighty is commendable when it is supported by action otherwise it is nothing but Satanic deception.

(To be Continued)



TO COMBAT SHAITAAN

Sent by: Shaikh Ahmed Naqshbandi

If you know that شيطان "Shaitaan" (Satan) is always mindful of you, don't forget the One Who controls your fate.

This word of wisdom gives some sort of enlightenment about one of the ways of fleeing to Allah (Subhaanahu Wa Ta'aalaa) and hanging on to Him, that is, fleeing from Shaitaan and his relentless tracking of man. One should seek refuge with the One in Whose Hand is the forelock of man and the forelock of Shaitaan himself, Allah (Subhaanahu Wa Ta'aalaa) the Almighty.

It means that if one knows that Shaitaan is always mindful of him and is always scheming to seduce him and fight him from every direction, then, one should not be heedless of one's Lord Who controls one's fate

and destiny. Let us look into the following Aayah:

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

"Then I will come upon them from their front side and from their behind, and from their right and from their left. You will not find most of them grateful"

(Al-A'raaf 7:17)

Commenting on this Aayah, Sayyedina Ibne `Abbas said:

(من بين أيديهم) أشككهم في آخرتهم، (ومن خلفهم) أرغبهم في دنياهم، (وعن أيمنهم) أشبه عليهم أمر دينهم، (وعن شمائلهم) أشبهي لهم المعاصي.

"(From before them) I make them doubt the Akhirah; (from behind them) I make them desire the world; (from their right)

AFTER LOSING THE COMBAT REPENTANCE

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

وَأَنۢ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِئِّعَ لَهُم مِّنۡهُ حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُۥ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمۡ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣٠﴾

“And you must seek forgiveness from your Lord, then, turn to Him in repentance, and He will provide you with good things to enjoy for a given time, and bestow His extra favor on everyone who has extra good deeds (in his account). And if you turn away, then, I fear for you the punishment of a Great (Terrible) Day.”

(Hood 11:03)

And also His saying upon the tongue of the Prophet, Sayyedina Daawood:

وَيَقُومُوا أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿٥٢﴾

“O my people! Seek forgiveness from your Lord, then turn to Him in repentance, and He will release the heavens pouring upon you, and will add strength to your strength, and do not turn away like Mujrimoon (criminals, disbelievers).”

(Hood 11:52)

From the fruits of repentance are good enjoyment in this world, receiving increase in bounty and excellence from Allah (Subhaanahu Wa Ta'aalaa) and sending of rain and providence from the sky.

Repentance, in actual, has a number of conditions for it to be accepted and they are.

- Acknowledging that sin has been committed
- Remorse for falling into the sin
- Resolving not to return to the sin
- Rectifying any harm if it involved the rights of others
- Asking for forgiveness for this sin
- Having firm belief that Allah (Subhaanahu Wa Ta'aalaa) is the Forgiver of sins

I make them distrust their religion; (from their left) I make them craving for sins.”

(Tafseer At-Tabari)

Therefore, one should verify one's servitude to Allah (Subhaanahu Wa Ta'aalaa), the Almighty, depend upon Him, and seek refuge with Him, and He will protect one from the evil and harm of Shaitaan as promised elsewhere in the Ever-Glorious Quraan.

Allah (Subhaanahu Wa Ta'aalaa), the Almighty says:

إِنۢ عِبَادِي لَيْسَ لَكَ عَلَيْهِمۡ سُلْطٰنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

“Truly, as for My servants, you have no control over them, and your Lord is enough to look after (everything).”

(Al-Israa 17:65)

It is well-known that the one who told us about Shaitaan's not forgetting us and his constant scheming for us as well as his enmity towards us is Allah (Subhaanahu Wa Ta'aalaa), the Almighty, in His Ever-Glorious Quraan when He ordered Shaitaan to prostrate himself with the Angels as an honorary sign to man who was then represented in the person of his father Sayyedina Aadam (Adam) as saying:

قَالَ يٰٓإِبٰٓلٰٓٓسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِيْنَ ﴿٣٢﴾
قَالَ لَمَ اَكُنۡ لَّسَٰجِدٍ لِّشَیْءٍ خَلَقْتَهُۥ مِنۡ صَلَٰٓصِیٍّ مِّنۡ حَمَیْمٍ مُّسْتَوٍیْنٍ ﴿٣٣﴾ قَالَ فَاخْرِجْ مِنْهَا فَاِنَّكَ رَٰجِعٌ مُّبَیْنٌ ﴿٣٤﴾ وَاِنَّ عَلَیْكَ اَللَّعْنَۃَ اِلٰی یَوْمِ الدِّیْنِ ﴿٣٥﴾ قَالَ رَبِّ فَاَنْظِرْنِیْ اِلٰی یَوْمٍ یُّعْثَوْنَ ﴿٣٦﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿٣٧﴾ اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٣٨﴾ قَالَ رَبِّ بِمَا اَغْوٰیْتَنِیْ لَا تَزِنَنَّ لَہُمْ فِی الْاَرْضِ وَلَا تُغْوِیْہُمْ اَجْمَعِیْنَ ﴿٣٩﴾ اِلَّا عِبَادَکَ مِنْہُمْ الْمُخْلِصِیْنَ ﴿٤٠﴾ قَالَ هٰذَا صِرَاطٌ عَلَیَّ مُسْتَقِیْمٌ ﴿٤١﴾ اِنۢ عِبَادِی لَیْسَ لَکَ عَلَیْہِمْ سُلْطٰنٌ اِلَّا مَنۡ اَتٰٓبَکَ مِنَ الْغَٰوِیِّنَ ﴿٤٢﴾

“He (Allah) said: ‘O Iblees!

What is the matter with you that you did not join those who prostrated?’

He (Shaitaan) said: ‘I am not such that I should prostrate myself before a mortal whom You have created from a ringing clay made of decayed mud.’

He (Allah) said: ‘Then, get out of here, for you are an outcast and upon you is the curse up to the Day of Judgment.’

He (Shaitaan) said: ‘My Lord! Then give me respite up to the day they (the dead) shall be raised.’

He (Allah) said: ‘Well! Respite is given to you till the day of the Appointed Time.’

He said: 'My Lord! Since You made me go astray, I swear that I shall beautify for them (evils) on the earth, and shall lead all of them astray except those of Your servants from among them who are chosen (by You).'

He (Allah) said: 'This is the straight path leading to Me (that a person is chosen by Me through his good deeds). My "servants" are such that you have no power over them except those of the deviators who will follow you.'"

(Al-Hijr 15:32-42)

Then, Allah (Subhaanahu Wa Ta'aalaa), the Almighty, enabled Shaitaan to track down man whom Shaitaan harbored hatred against merely for the reason that Allah (Subhaanahu Wa Ta'aalaa) honored him. Shaitaan started to track man down with all possible cunning, deception and misguidance to be on the Day of Judgment partners or associates in the detestation and torment Shaitaan is promised by Allah (Subhaanahu Wa Ta'aalaa), the Almighty.

Shaitaan does not want to be tormented all alone; rather, he wants man to accompany him in Jahannum (Hellfire) as he regards him as the reason for his own catastrophe; forgetting that he is the one who refused to bow down to Sayyidina Aadam as was ordered by the Creator, Allah (Subhaanahu Wa Ta'aalaa), Glory be His!

Notwithstanding, though Shaitaan earnestly tries to seduce man so as to make him from among his own troops and ranks, one should know that he (Shaitaan) has no will or power through which to harm or benefit anyone.

The Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) is reported to have said in the Hadeeth narrated by Sayyidina Abu Sa'eed Al-Khudri:

إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتْكَ يَا رَبِّ لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا

دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَارْتِفَاعُ مَكَانِي لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي.

"Indeed, the Shaitaan said: 'By Your Might, my Lord! I shall continue to lead Your servants astray as long as their spirits are in their bodies.' The Lord who is great and glorious replied: 'By My Might, Glory and Exalted Station! I shall continue to pardon them as long as they ask my forgiveness'."

(Musnad Ahmad)"

one should flee from Shaitaan who constantly chases him out of enmity and should resort to Allah (Subhaanahu Wa Ta'aalaa); one should neither forget nor neglect the obligation of obeying Allah (Subhaanahu Wa Ta'aalaa)'s Ordinances and Commandments to be safe from Shaitaan's cunning in this present word and to gain Allah (Subhaanahu Wa Ta'aalaa)'s Pleasure in the Aakhirah.

Now, can one imagine that Shaitaan will be mindless of him even for an hour or less in this present world? How can this happen while it is Shaitaan's only chance to achieve his ultimate goal? Namely, taking as many human beings as he can with him in his everlasting torment in

Jahannum!

However, where should man go? Whom should he seek refuge with and ask for help against the cunning and deception of Shaitaan?

Undoubtedly, there is only one resort beside which there is no any other resort or salvation, namely, Allah (Subhaanahu Wa Ta'aalaa), the Almighty. It is Allah (Subhaanahu Wa Ta'aalaa) Who is in control of all creatures including Shaitaan and his progeny and man and his offspring.

Allah (Subhaanahu Wa Ta'aalaa), the Almighty, prescribed to Himself to put all His servants under His protection and shelter and discouraged Shaitaan from realizing his goals and deceiving them as is shown at the end of the aforementioned Quraanic Aayaat.

In the same vein, Zun-Noon Al-Misri said:

إذا رَأَى مِنْ حَيْثُ لَا تَرَاهُ فَإِنَّ الرَّبَّ يَرَاهُ مِنْ حَيْثُ لَا يَرَى الرَّبَّ فَاسْتَعِنَ بِاللَّهِ عَلَيَّ.

"If he (Shaitaan) sees you from where you do not see him, the Lord sees him from

where he does not see the Lord, so seek Allah (Subhaanahu Wa Ta'aalaa)'s help against him." (Tafseer Ath-Tha'labi, vol. 4, P. 227)

Allah (Subhaanahu Wa Ta'aalaa) when says in Quraan as quoted above:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

"Indeed, My 'Servants' are such that you have no power over them except those of the deviators who will follow you."

(Al-Hijr 15:42)

The term 'Servants', here, does not refer to all servants as all creatures are servants to Allah (Subhaanahu Wa Ta'aalaa) be them obedient or disobedient. Rather, the 'Servants' who are meant here are those who are certain about their worship and servitude to Allah (Subhaanahu Wa Ta'aalaa), the Creator, and those who put this into action throughout their whole lives.

Indeed, those are far from being defeated by Shaitaan no matter how fiercely he tried to mislead them and guide them to the path of seduction and perversion!

This does not mean that these servants are infallible and / or preserved from falling into sins and misdeeds, as the only infallible ones are the Prophets and Messengers of Allah (Subhaanahu Wa Ta'aalaa). However, what is meant here is that every time they commit a sin they repent to Allah (Subhaanahu Wa Ta'aalaa) and return to Him with remorse and upon that Allah (Subhaanahu Wa Ta'aalaa), the Merciful forgives them and pardons all their sins.

This was shown in an earlier Hadeeth. At that scene, Shaitaan rejoices in the beginning when they are misled, then he becomes sad afterwards when he sees that Allah (Subhaanahu Wa Ta'aalaa), the All-Merciful, forgives them and erases all their sins when they return to Him in repentance as they feel their servitude to Him.

Therefore, one should flee from Shaitaan who constantly chases him out of enmity and should resort to Allah (Subhaanahu Wa Ta'aalaa); one should neither forget nor neglect the obligation of obeying Allah (Subhaanahu Wa Ta'aalaa)'s Ordinances and Commandments to be safe from Shaitaan's cunning in this present word and to gain Allah (Subhaanahu Wa Ta'aalaa)'s Pleasure in the Aakhirah.

Finally, there is in the Ever-Glorious Quraan a most impressive admonition for one who takes his enemy (i.e. Shaitaan) as patron and friend and takes the One Who really protects and favors him with all the blessings as a legend to be forgotten and neglected as is shown in the following Quraanic Aayah:

Shaitaan rejoices in the beginning when they are misled, then he becomes sad afterwards when he sees that Allah (Subhaanahu Wa Ta'aalaa), the All-Merciful, forgives them and erases all their sins when they return to Him in repentance as they feel their servitude to Him.

وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾
“(Recall) when We said to the angels: ‘Prostrate yourselves before Aadam.’ So, they prostrated themselves, all of them but Iblees

(Shaitaan). He was of the Jinn, so he rebelled against the command of your Lord. Do you still take him and his progeny as friends instead of Me, while they are enemy to you? Evil is he as substitute (of obedience to Allah) for wrongdoers.” (Al-Kahf 18:50)

To conclude, the message should now be very clear: when you know that the devil and his progeny do not forget about you for even less than a second, do not forget about Allah (Subhaanahu Wa Ta'aalaa), the Almighty, in Whose Hand is your forelock, fate and destiny. He is the only One Who can save and protect you from Shaitaan and his constant cunning and scheming against you.

May Allah (Subhaanahu Wa Ta'aalaa), the Almighty, protect us all from Shaitaan and his constant cunning and deception. Aamaen!





LAST DAYS IN THE MORTAL WORLD

Sent by: Brother Imdadullah Hakeem

The Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam), in his last days in this mortal world, stayed indoors as his health deteriorated. When he felt a little better, he went out to the Masjid to cast a glance on the community.

In his great speech on the day of عرفه "Arafah", during his "Hajj" (Pilgrimage), the Prophet (SallAllaaho 'Alaihe WaSallam) recited to the Muslims, the last Aayah (Verse) to be revealed:

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا ﴿٢﴾

"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Deen (Religion and a Way of life) for you."

(Al-Maaidah 5: 3)

One or two of the Prophet (Subhaanahu Wa Ta'aalaa)'s Sahaabah (Companions), endowed with keen insight, recognized that it was an announcement of the completion of the Prophet (SallAllaaho 'Alaihe WaSallam)'s mission realizing that when perfection has been achieved, only imperfection can creep in.

No one, however, could imagine that the Prophet (SallAllaaho 'Alaihe WaSallam)'s life was approaching its end. But the Prophet

(SallAllaaho 'Alaihe WaSallam) was a human being, distinguished only by the fact that Allah (Subhaanahu Wa Ta'aalaa) had chosen him to convey His message to mankind. When the message has been delivered, his role is fulfilled.

Late in the month of صفر "Safar", the second month in the Islamic calendar, of the eleventh year of the Islamic era, the Prophet (SallAllaaho 'Alaihe WaSallam) asked Abu Muwayhibah, a servant of his, to accompany him one night to the graveyard of Madinah al Munawwarah known as بَقِيعُ الْغَرَقَدِ "Baqee' al-Gharqad". He stood there praying to Allah (Subhaanahu Wa Ta'aalaa) to forgive those who were buried in that graveyard, as they had served Islam during their lives.

It was an act which showed the Prophet (SallAllaaho 'Alaihe WaSallam)'s love and compassion for those who recognized the truth of Islam and molded their lives according to it.

JUSTICE AND EQUITY

The Prophet (SallAllaaho 'Alaihe WaSallam)'s illness continued to get worse and he became feverish. He asked to be given a cold bath.

When he felt that his temperature had gone down, he asked his cousin, Al-Fadhl ibn Al-'Abbas, to take his hand and walk him to the



Masjid. He sat on the pulpit with a band round his head and asked him to call the people. They came to listen to “the blessed personality” who had been teaching them what to do in every situation they faced. His address to them was one which stressed that injustice was not admissible in Islam in any way:

He offered himself and invited the people to repay any injuries he might have inflicted on them, saying:

مَنْ كُنْتُ جَلَدْتُ لَهُ ظَهْرًا فَهَذَا ظَهْرِي فَلْيَسْتَقِدْ مِنْهُ، مَنْ
كُنْتُ شَتَمْتُ لَهُ عَرَضًا فَهَذَا عَرَضِي فَلْيَسْتَقِدْ مِنْهُ.

“He whom I have ever lashed his back, I offer him my back so that he may avenge himself on me. He whom I have ever blasphemed his honor, here I am offering my honor so that he may avenge himself.”

Then he descended, and performed the Zohr Salaah (Noon Prayer).

In line with the Prophet (SallAllaaho ‘Alaihe WaSallam)’s priorities, the address showed how the Prophet (SallAllaaho ‘Alaihe WaSallam) was always eager to stress that justice was one of the main characteristics of Islamic society.

The Prophet (SallAllaaho ‘Alaihe WaSallam) stayed indoors as his health gradually deteriorated. On those few occasions when he felt a little better, he went out to the Masjid to cast a glance on the community he had molded and the people he loved.

INEVITABLE

The atmosphere in Madinah al Munawwarah in those final days of the month of Safar and the early days of ربيع الاول “Rabee’ al-Awwal” was a sad one with no sign of

any improvement in the Prophet (SallAllaaho ‘Alaihe WaSallam)’s health. Moreover, there was the added element of expectation, since Muslims were being informed and be prepared for a confrontation with the Byzantine Empire.

Every Muslim in Madinah al Munawwarah loved the Prophet (SallAllaaho ‘Alaihe WaSallam) more than he loved his own children, or indeed himself. It is such a degree of love which faith demands of the believers. Hence, to see him ill and in pain was a very distressing sight for everyone. His illness was getting worse. He suffered a great deal, and those who were around him were very sad to see him suffering.

Muslims continued the preparation for an expedition against the Byzantines delayed its departure because of the Prophet (SallAllaaho ‘Alaihe WaSallam)’s illness.

The Prophet (SallAllaaho ‘Alaihe WaSallam), however, continued to go out into the Masjid and speak to the people whenever he had the strength to do so. One day he sat on the pulpit, with a band round his head, and people surrounding him.

The Prophet (SallAllaaho ‘Alaihe WaSallam) continued to lead the believers in Salaah (Prayers) despite his illness. As his condition worsened, however, he was unable to continue to do so. He therefore gave his order that Sayyedina Abu Bakr should lead the Salaah. Sayyedina Abu Bakr led the Salaah 17 times, which meant three and a half days. Those were days when the Prophet (SallAllaaho ‘Alaihe WaSallam) was very ill. He is authentically reported to have said: “I suffer as much as two of you put together.”

TILL THE LAST BREATH

Yet despite the severity of his illness, the Prophet (SallAllaaho ‘Alaihe WaSallam) continued to be alert, his mind always intact, and he continued to show his keenness to establish the main principles of Islam deep in the hearts of his followers. He continued to remind them of the basic principles of his message.

The worst thing the Prophet (SallAllaaho ‘Alaihe WaSallam) feared for his Ummah (Nation) was that they should come to attach undue importance and give unwarranted reverence to people or graves or anything else, as followers of other religions have done and still do. He wanted his Ummah always to maintain its firm belief in

the oneness of God, worshipping Him alone. Even when he was in the throes of death, he continued to warn the Muslims against this danger.

Another evil which the Prophet (SallAllaaho 'Alaihe WaSallam) continued to warn his followers against was following one's caprice or looking on others with contempt. Those who follow their caprice are bound to neglect their Salaah, and those who are contemptuous of others are bound to treat their servants, employees and slaves badly.

Any nation which gives way to such evils is not worthy of life, nor can it contribute anything useful to life. It is bound to be neglected by Allah (Subhaanahu Wa Ta'aalaa) in punishment for its offences. Such neglect brings humiliation in this world and suffering in the Aakhirah (Hereafter).

The Prophet (SallAllaaho 'Alaihe WaSallam)'s fear that his Islamic nation should suffer such evils caused him to repeat warnings against them time after time to such an extent that on his deathbed, he continued to draw the attention of the Muslims to the main aspects of good conduct.

Sayyedina 'Ali reports that on his deathbed the Prophet (SallAllaaho 'Alaihe WaSallam) continued to emphasize the importance of Salaah and extending good treatment to slaves. Other reports also confirm this, pointing out that the Prophet (SallAllaaho 'Alaihe WaSallam) continued to advise the Muslims with these words:

الصَّلَاةُ الصَّلَاةُ اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ.

"Salaah (Prayer), Salaah (Prayer); fear Allah about those whom your right hands possess (i.e. your slaves)." (Abu Daawood)

Sometimes the Prophet (SallAllaaho 'Alaihe WaSallam) was very keen to attend the "Salaah in Jamaa'ah" (Congregational Prayers) and to see his followers in their worship. It seems that Allah (Subhaanahu Wa Ta'aalaa) wanted to reassure His Messenger (SallAllaaho 'Alaihe WaSallam) that his Ummah was very firm in its belief in the message of Islam that He enabled him to look at them in their صُلُوةُ الْفَجْرِ "Salaatul Fajr" (Dawn Prayer) on the Monday when his death

occurred.

The Prophet (SallAllaaho 'Alaihe WaSallam)'s appearance in that Salaah gave the Muslims a false impression that he was much better. They thought that he was on his way to complete recovery. Happy in these hopes, people dispersed to attend to their affairs. That took place on Monday, the 12th of Rabi' al-Awwal, in the eleventh year of the Islamic era.

STUNNING

The tragic news was soon known and people were stunned. The believers felt that the whole city of Madinah al Munawwarah sank into total darkness. They were like young children losing their parents. They did not know what to do.

Despite the repeated hints by the Prophet (SallAllaaho 'Alaihe WaSallam) of his impending death and the fact that the Quraan mentions that possibility clearly, to lose him was, for his Sahaabah, something they could not imagine or visualize.

He lived among them as one who was dearer to them than their souls. He was the sun of their lives. His death meant that they had to live in absolute darkness. For the Prophet

(SallAllaaho 'Alaihe WaSallam) to be withdrawn from their lives meant to them a vacuum which could never be filled. It was an event which they could not imagine or comprehend. Some of them were physically stunned, others were dumb, others still made statements which they could not have thought out properly.

Sayyedina 'Umar ibn Al-Khattaab himself, whose opinions had been confirmed by the Quraan on more than one occasion, could not make a proper judgment. He stood up to address the people and said:

إن رجلا من المنافقين يزعمون أن رسول الله صلى الله عليه وسلم قد توفي ؛ وإن رسول الله صلى الله عليه وسلم ما مات ، ولكنه ذهب إلى ربه كما ذهب موسى بن عمران ، فقد غاب عن قومه أربعين ليلة ، ثم رجع إليهم بعد أن قيل قد مات ؛ والله ليرجعن رسول الله صلى الله عليه وسلم كما رجع موسى.

"Some hypocrites claim that Allah's

Messenger (SallAllaaho 'Alaihe WaSallam) has died. But Allah's Messenger (SallAllaaho 'Alaihe WaSallam) did not die, but rather went to his Lord as Moosaa bin 'Imraan (Moses), went. He was absent from his people for forty nights, then returned to them after it was said that he had died. By Allah! Allah's Messenger (SallAllaaho 'Alaihe WaSallam) will return as Moses returned....."

(As-Seerah Nabawiyyah: Ibne Hishaam)

As Sayyedina 'Umar was making his speech, Sayyedina Abu Bakr arrived, having been summoned when the tragic event took place. He paid no attention to anything going on around him until he went into the room of his daughter Sayyedatina 'Ayeshah, the Prophet (SallAllaaho 'Alaihe WaSallam)'s wife. The Prophet (SallAllaaho 'Alaihe WaSallam) was at one side, covered by a Yemeni robe. Sayyedina Abu Bakr went straight to him and uncovered his face, knelt down and kissed him, saying:

يَا أَبَايَ أَنْتَ يَا نَبِيَّ اللَّهِ، لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَّهَا.

"My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."

He covered the Prophet (SallAllaaho 'Alaihe WaSallam)'s face and went out and delivered a sermon with praising Allah (Subhaanahu Wa Ta'aalaa) and thanking Him for His grace then said:

فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ.

"whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die."

He then recited the Aayah of the Quraan:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful." (Aale 'Imraan 3:144)

(Bukhari)

When people heard Sayyedina Abu Bakr reciting that Aayah, they seemed as if they had never heard it before. They had indeed heard it repeatedly, and they repeated it then.

Sayyedina 'Umar said:

والله ما هو إلا أن سمعت أبا بكر تلاها ففقرت حتى ما تقطني رجلاي وحتى أهويت إلى الأرض حين سمعته تلاها علمت أن النبي صلى الله عليه وسلم قد مات.

"By Allah! When I heard Abu Bakr reciting it (this Aayah), I was so crippled that my legs could not support me and I fell to the ground when I heard him recite it that I knew that the Prophet (SallAllaaho 'Alaihe WaSallam) had died."

(Fath ul Baari: Al-Asqalaani)

It was to be expected that Sayyedina Abu Bakr, the first man to accept Islam and the closest to the Prophet (SallAllaaho 'Alaihe WaSallam) of all his Sahaabah, should be the one who reminded the Muslim Ummah of the very basic fact that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was a slave of Allah (Subhaanahu Wa Ta'aalaa) and that he would ultimately leave the world as every other slave would.

Thus the Prophet (SallAllaaho 'Alaihe WaSallam) departed from this world. His message, however, remains alive. It will remain intact for the rest of time as Allah (Subhaanahu Wa Ta'aalaa) has guaranteed its preservation in its original form.

May Allah (Subhaanahu Wa Ta'aalaa) reward the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), His Last Messenger, more and more till the Last Day. Aameen! ❖❖❖❖



THE HIJRI YEAR

Adapted and sent by: Muhammad Shoaib Hashmi

“Muharram Al-Haraam” محرم الحرام is the first month of the Islamic year. The Hijri year begins with Muharram Al-Haraam and ends with ذوالحجّة “Zul-Hijjah”. It is one of the four months that Allah (Subhaanahu Wa Ta’aalaa), the Almighty, has declared as sacred months. The Holy Prophet (SallAllaaho ‘Alaihe WaSallam) has declared this month as the month of Allah (Subhaanahu Wa Ta’aalaa), the Almighty. Thus, all days and months belong to Allah (Subhaanahu Wa Ta’aalaa), the Almighty, but attributing it to Allah (Subhaanahu Wa Ta’aalaa) shows its excellence. Another excellence of the month of Muharram is that observing Sawm (Fast) in this month is the best after Ramadhaan. It is narrated from Sayyedina ‘Ali that he was sitting with the

Did we convey the knowledge we had acquired to others or not? Did we always take some steps to ensure the success of our children in their eternal lives, or did we only worry about their worldly education and providing them with worldly facilities? Did we help orphans and widows or just watch? Were our neighbors safe from our troubles or not? Did we fulfill the rights of our parents, neighbors, and relatives or not?

Holy Prophet (SallAllaaho ‘Alaihe WaSallam), when a man came and asked:

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! Which month do you order me to observe Sawm after the month of Ramadhaan? The Prophet (SallAllaaho ‘Alaihe WaSallam) replied

إِنْ كُنْتَ صَائِمًا بَعْدَ شَهْرِ
رَمَضَانَ فَصُمْ الْمُحَرَّمَ فَإِنَّهُ شَهْرُ اللَّهِ فِيهِ يَوْمٌ تَابَ اللَّهُ فِيهِ عَلَى قَوْمٍ
وَيَتُوبُ فِيهِ عَلَى قَوْمٍ آخَرِينَ

“If you have to observe Sawm after the month of Ramadhaan, then observe Sawm in Muharram, because it is the month of Allah. There is a day in it in which Allah Almighty accepted the repentance of a people and will

also accept the repentance of other people.
(At-Tirmizi)

The question arises as to why the Islamic year began with the month of Muharram? While

This change of seasons is also a sign of Allah (Subhaanahu Wa Ta'aalaa). We should consider how the seasons change and invite others to consider it as well. Obviously, this is the order of Allah (Subhaanahu Wa Ta'aalaa) alone, who created multiple seasons and created multiple things in each season according to the season.

the هجرة "Hijrah" (Migration) of the Prophet (SallAllaaho 'Alaihe WaSallam) to Madinah al Munawwarah took place in the month of ربيع الاول "Rabi' al-Awwal". Before answering, let us look at some matters about which almost all historians agree:

The use of the Hijri year began in 17 A.H. during the Caliphate of Sayyedinah 'Umar Farooq, after consultation with the صحابه "Sahaabah" (Companions) of Prophet (SallAllaaho 'Alaihe WaSallam).

Although the Hijri calendar was inaugurated during the time of Sayyedinah 'Umar Farooq, the names and order of all twelve Islamic months had been in use not only during the time of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), but also for a long time. The designation of the four sacred months رجب، محرم، ذو الحجة، ذوالقعدة (Zul-Qa'dah, Zul-Hijjah, Muharram and Rajab) among these twelve months had also been in use since ancient times. Before the inauguration of the Islamic calendar (Hijri), the Arabs used to name the year based on various events. Due to which different

correspondence reaches him, his letters are all undated. Subsequently, it was seventeenth year of Hijrah, when Sayyedinah 'Umar summoned the Sahaabah to discuss the issue and decision about adoption of a calendar for the Ummah of Sayyedinah Muhammad (SallAllaaho 'Alaihe WaSallam). Some of them proposed that the day the Prophet (SallAllaaho 'Alaihe WaSallam) was blessed with Prophethood may be the day of the inception of the Islamic calendar. Others suggested the Hijrah, whilst some felt that the date of Prophet (SallAllaaho 'Alaihe WaSallam)'s sad demise may be the inception of this calendar. Finally Sayyedinah 'Umar proposed:

"The inception of the Islamic calendar should be the "Hijrah" because this migration was the differentiating factor between حق "Haqq" (Truth) and باطل "Baatil" (Falsehood). It was the Hijrah that heralded the honor and dominance of Islam."

Everyone unanimously sanctioned this proposal.

Some of the Sahaabah suggested that the year commence with the month of Ramadhaan. To this Sayyedinah 'Umar suggested:

"Muharram seems the most appropriate month to start the calendar because people generally return from Haj in the month of Muharram."

Subsequently, they all agreed to this proposal.

Imam Sarakhsai writes:

"When Sayyedinah 'Umar assembled the Sahaabah to discuss the issue of determining the Islamic calendar, some of the Sahaabah suggested that the inception of the calendar be determined from the day of the Prophet

Since the Prophet (SallAllaaho 'Alaihe WaSallam) had resolved to make the Hijrah in the month of Muharram, the first month of the Islamic calendar was determined as the month of Muharram instead of Rabi'-ul-Awwal. This proposal was also put forward by Sayyedinah 'Uthmaan and Sayyedinah 'Ali. Finally, with the consensus of Sahaabah, a new Islamic calendar was started based on the year of the Hijrah.

calendars were prevalent among the Arabs and each calendar started from Muharram al-Haraam.

During the Caliphate of Sayyedinah 'Umar Farooq, once Sayyedinah Abu Moosaa Ash'ari wrote to him saying that although his official

(SallAllaaho 'Alaihe WaSallam)'s blessed birth. However, Sayyedinah 'Umar was somewhat averse to this view as this bore a resemblance to the practice of the Christians. The Christian calendar commences from the birth of Sayyedinah 'Eesaa (Jesus). Some people proposed that the

Islamic calendar commence from the demise of Prophet (SallAllaaho 'Alaihe WaSallam). Sayyedina 'Umar declined to adopt this proposal as well. The demise of the Prophet (SallAllaaho 'Alaihe WaSallam) was a tragic calamity and a misfortune to befall this Ummah. This is why Sayyedina 'Umar was disinclined to this

another (e.g. Winter), obviously, depending on solar movements (Hours and minutes). This change of seasons is also a sign of Allah (Subhaanahu Wa Ta'aalaa). We should consider how the seasons change and invite others to consider it as well. Obviously, this is the order of Allah (Subhaanahu Wa Ta'aalaa) alone, who created multiple seasons and created multiple things in each season according to the season.

Have we recorded such good deeds in our deeds this year that we will be happy to see them on the Day of Judgment and that will be beneficial for us in this world and the Hereafter? Or, due to our

negligence and shortcomings, such deeds were recorded in our deeds that will be the source of our failure in this world and the **آخرة** "Aakhirah" (Hereafter)? We have to take stock of ourselves whether our obedience to Allah (Subhaanahu Wa Ta'aalaa) increased or decreased this year?

Let us resolve in the new Hijri year that we will make every effort to please our Lord, **ان شاء الله** "In Shaa Allah" (Allah-willing), for as many days as are left in our lives. We are still alive and we do not know when the angel of

During the Caliphate of Sayyedina 'Umar Farooq, once Sayyedina Abu Moosaa Ash'ari wrote to him saying that although his official correspondence reaches him, his letters are all undated. Subsequently, it was seventeenth year of Hijrah, when Sayyedina 'Umar summoned the Sahaabah to discuss the issue and decision about adoption of a calendar for the Ummah of Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam).

death will come to take our lives. The Holy Prophet (SallAllaaho 'Alaihe WaSallam) said:

اغْتِمِ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغَنَّاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ
 "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."

(Baihaqi)

Similarly, the Holy Prophet (SallAllaaho

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ
 وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٦﴾ (يونس: ٦)

"Surely, in the alternation of night and day and in what Allah has created in the heavens and the earth, there are signs for a people who are Allah-fearing".

proposal. After much debate and deliberation, the attendees agreed that the Islamic calendar commence from the Hijrah.

When it came to starting the new Islamic calendar, the Sahaabah gave various suggestions to start the Islamic calendar from the birth or prophethood of the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) or the Hijrah to Madinah al Munawwarah. Since the Prophet (SallAllaaho 'Alaihe WaSallam) had resolved to make the Hijrah in the month of Muharram, the first month of the Islamic calendar was determined as the month of Muharram instead of Rabi'-ul-Awwal. This proposal was also put forward by Sayyedina 'Uthmaan and Sayyedina 'Ali. Finally, with the consensus of Sahaabah, a new Islamic calendar was started based on the year of the Hijrah.

(Seerat ul Mustafa: Idrees Kandhlavi)

The solar system has 365 or 366 days in the Gregorian calendar (Solar), while the Hijri calendar (Lunar) has 354 days. Each calendar has 12 months. In the Hijri calendar, a month has 29 or 30 days, while in the Gregorian calendar, seven months have 31 days, four months have 30 days, and one month has 28 or 29 days. There is a difference of 10 or 11 days in the two calendars.

The system of both the sun and the moon was created by Allah (Subhaanahu Wa Ta'aalaa). In Islamic law, many acts of **عبادة** "Ibaadah" (Worship), like Sawm and Hajj, are linked to the days of Hijri calendar. Whereas, the time of certain acts of worship like Salaah changes from one season (e.g. Summer) to

‘Alaihe WaSallam) said:

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ
عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ
اِكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَمِلَ

“The feet of the son of Adam shall not move from before his Lord on the Day of

humility and submissiveness, or did we remain in the same way that we have been doing since childhood? Did our Sawm instill fear of Allah (Subhaanahu Wa Ta’aalaa) in us, or did we just stay hungry from morning to evening? Did we take care of orphans and widows or not? Did our affairs change or not? Did our morals become a model of the morals of the Prophet (SallAllaaho

‘Alaihe WaSallam) or not? Did we convey the knowledge we had acquired to others or not? Did we always take some steps to ensure the success of our children in their eternal lives, or did we only worry about their

The Holy Prophet (SallAllaaho ‘Alaihe WaSallam) has declared this month as the month of Allah (Subhaanahu Wa Ta’aalaa), the Almighty. Thus, all days and months belong to Allah (Subhaanahu Wa Ta’aalaa), the Almighty, but attributing it to Allah (Subhaanahu Wa Ta’aalaa) shows its excellence. Another excellence of the month of Muharram is that observing Sawm (Fast) in this month is the best after Ramadhaan.

Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew.”

(At-Tirmizi)

We have to give an account of our life to our خالق “Khaaliq” (Creator), مالك “Maalik” (Owner) and رازق “Raaziq” (Sustainer), who is closer than our jugular vein, who is the Creator of the entire universe and is running the entire system of the world alone. We have remembered a few good days and some painful moments of the last 354 days, we have forgotten the remaining 354 days as if nothing had happened. In other words, 354 days of our precious life have become as if nothing had happened. Now, let us say that at the end of the Hijri year, we should calculate how many good deeds and how many bad deeds were written in our book of deeds. Have we recorded such good deeds in our book of deeds this year that we will be happy to see them on the Day of Judgment and that will be beneficial for us in this world and the Akhirah? Or, due to our negligence and shortcomings, such deeds were recorded in our book of deeds that will be the source of our failure in this world and the Akhirah?

We have to take stock of ourselves, whether our obedience to Allah (Subhaanahu Wa Ta’aalaa) has increased or decreased this year? Were our Salaah (Prayers), Sawm (Fasting), and Zakaah (Obligatory Charity) performed in the right way? Were our Salaah performed with

worldly education and providing them with worldly facilities? Did we harm people this year or make arrangements for their comfort? Did we help orphans and widows or just watch? Did we fulfill the rights that the Holy Quraan has for us or not? Did we obey Allah (Subhaanahu Wa Ta’aalaa) and His Messenger (SallAllaaho ‘Alaihe WaSallam) or disobey them? Were our neighbors safe from our troubles or not? Did we fulfill the rights of our parents, neighbors, and relatives or not? ❖❖❖❖



Dear Readers

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

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

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

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

Jazaak Allah

Idarah Al-Farooq, Karachi.