

MONTHLY

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## REMEMBERING SAYYEDINA MUHAMMAD (SALLALLAHU 'ALAIHE WASALLAM)

Rabi' al-Awwal is the blessed month in which Allah (Subhaanahu Wa Ta'aala), the Lord of the universe, sent Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam), the pride of existence, the crown of the Arabs and the non-Arabs, the leader of the prophets, the seal of the messengers, Ahmad Mujtaba, Muhammad Mustafa to this world. He was the seal of the world's religions, the guide for whole mankind for the rest of time till the Day of Resurrection. He brought the world out of the darkness of false religious beliefs, distorted Divine religions and widespread شرک "Shirk" (Polytheism) and illuminated every corner of the universe with the light of توحيد "Tauheed" (Oneness of God). When the Holy Prophet (peace be upon him) was sent, every inch of the land of Arabia was immersed in the deep depths of disbelief and polytheism. Idol worship was not only the situation in Arabia but almost every part and corner of the world had the same scene that the best creation, human beings, had broken their relationship with their Creator and had established a relationship with idols, stones, fire, sun, stars, etc. Man had forgotten humanity and had taken the form of animalism; fighting, quarreling, killing and destruction had become the order of the day. The poor were ground in the mill of injustice and the rich were at liberty to do whatever they want to do. Women were looked down upon and girls were buried alive. In short, the whole world had become a cradle of sin, polytheism and idolatry, and there was no standard of morality and goodness left anywhere.

In this chaotic human society engulfed in deep moral crisis, Allah (Subhaanahu Wa Ta'aala), under His special Mercy on His slaves, sent the Savior of humanity, the Prophet of Islam Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) in most ignorant Arabian desert. In contrast to the loathed writings of earlier Orientalists and the abhorred propaganda of modern-day media, the world is compelled to admit that the same land of Arabia was transformed from the cradle of evil into a blissful; garden of roses of the best morals and valuable ethics. The امة "Ummah" (Nation) built by him irrigated the entire barren land around the world and converted into a green flowery meadow of goodness.

Surely, the advent of Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam) is such a great Divine gift that the world need to offer highest amount of gratitude to Allah (Subhaanahu Wa Ta'aala), bedside paying tribute to Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam).

It is well-known among Muslims that the Prophet Muhammad (Sallallahu 'Alaihe WaSallam) came in this mortal world on Monday, as has informed by the Prophet (Sallallahu 'Alaihe WaSallam).

وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ قَالَ « ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ اَوْ اُنْزِلَ عَلَيَّ فِيهِ »

He (the Prophet) was asked about the Sawm (Fasting) on Monday, he informed: 'It was the day on which I was born, on which I was commissioned with prophet-hood or revelation was sent to me'."

So, to express gratitude, we have the Book of Allah (Subhaanahu Wa Ta'aala), Sunnah of Prophet (Sallallahu 'Alaihe WaSallam) and the actions of the Sahaabah before us, not the prevailing customs and traditions.

Instead of rallies, lightings, flags, and other traditional ceremonies, the Ummah shall follow the footsteps of the Prophet (Sallallahu 'Alaihe WaSallam) by observing Sawm, revive the resolve to practice Sunnah based lifestyle and to pay personal devotion and love by increasing the number of صلاة "Salaat was Salaam" i.e. prayer to Allah (Subhaanahu Wa Ta'aala) to shower bless and peace on the Prophet (Sallallahu 'Alaihe WaSallam), and last but not the least, strictly avoid the disobedience, big or small, individual or collective in every walk of life.

May Allah (Subhaanahu Wa Ta'aala) give us توفيق "Taufeeq" to obey the commandments of Allah (Subhaanahu Wa Ta'aala) and follow the Sunnah of the Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe WaSallam). Aameen!



# سُورَةُ الْبَقَرَةِ



## Soorah Al-Baqarah

### (THE COW)

AAYAAT Cont. 103-105

Part-xx

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

#### MIRACLES

Now, let us turn to another important aspect of the question. Through prophets and saints certain events come into manifestation which normally and habitually never happen, and are hence designated as Kharq al-'Aadah (contrary to the habitual). The Islamic term for the miracles of prophets is معجزات "Mu'jizaat", and for those of saints, كرامات "Karamaah". The effects produced by such miracles are in appearance sometimes similar to those produced by magic.

This external resemblance leads some ignorant people to confuse the one with the other, and they begin to have a reverence for magicians which is totally out of place. So, one must understand the difference between the two clearly.

(Editorial Note on معجزات Mu'jizah or Miracle: For all the unusual events and unprecedented happenings the English language has but one word, "Miracle" which makes it impossible for the reader in that language to mark the subtle difference in various forms of miracles.

Briefly, therefore, the different forms of miracles with their distinct objectives are explained here. It is hoped that this will help the readers have a clearer conception of Mu'jizah.

These terms are used in Arabic language to define and differentiate the unprecedented happenings and here each of them is explained, so as to clearly differentiate them. Qualitatively, there is, apparently no difference in all of them.

Mu'jizah is the unusual event which occurs at the hands of a prophet. It is purely an act of Allah (Subhaanahu Wa Ta'aalaa). A prophet's own volition has no part in the working of it. For those who witness a Mu'jizah, it is compulsory to believe in it.

Karaamah كرامة is another mode of unusual happenings. It is also an act of Allah; it appears at the hands of a Man of Allah ولي الله. The basic difference in Mu'jizah and Karaamah is that one who performs Mu'jizah, addresses himself as a prophet, a Man of Allah has no such claim. In both Mu'jizah and Karaamah the usual cause and effect link is absent. Things happen but without any cause; and there is usually a total transformation of the nature and behavior of objects in Mu'jizah and Karaamah. What is required is a generalized belief in them. Allah (Subhaanahu Wa Ta'aalaa) chooses

associated with the coming of a prophet.)

## THE DIFFERENCE BETWEEN MIRACLE AND MAGIC

The miracles of prophets and saints are different from magic, firstly, in their respective natures, and, secondly, with regard to the signs and indications attendant upon each. As for the difference in their natures, it lies in the fact that the results produced through magic depend on the law of causality as much as do the ordinary and usual events in the physical world, the only distinction being that the causes are in the latter case quite clear or easily observable, while in the former they are different for a common man to detect. Where the causes are evident, the effects are immediately referred back to them, and the events thus produced are not considered to be astonishing, but where the causes are hidden or obscure, the events produced by them arouse wonder and amazement, and those who are ignorant of the causes readily come to believe that the things have happened in contravention of the habitual laws of the physical universe. (In the West, they describe such events as being "supernatural", although the Latin word *Natura*, which is the equivalent of the Greek word "*Physis*", does, at least in its original

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**The difference between Islam and Judaism does not primarily depend on the question of one being better than the other. For, when something new comes to abrogate something older, the latter is automatically given up and Allah (Subhaanahu Wa Ta'aalaa) has sent Islam to abrogate all the earlier religions.**

---

whoever He Wills for Mu'jizah and Karaamah. No degree of stringent discipline can give the power to make the unusual happen.

Irhaas إرهاب is also اخرق العاده Kharq al-'Aadah (Contrary to the habitual). It heralds the coming of a prophet. It usually occurs at the hands of the one who is closely related to the prophet: the unprecedented happenings in the life of Sayyedah Maryam, mother of the Prophet, Sayyedah 'Eesaa. Similarly, the various unusual events that began occurring to and around Sayyedah Aaminah, the blessed mother of our Holy Prophet (SallAllaahu 'Alaihe WaSallam). For instance, she had no pangs of birth, towards the close of the birth period she used to hear stranger voices greeting her, although she saw no one. It is compulsory to believe in such events of "Irhaas" as have been mentioned in the Quraan and believe in a general manner, that "Irhaas" is usually

sense, cover all that has been created, whether it lies in the domain studied by empirical science or beyond it.)

What these people do not realize is that such happenings are as much due to certain causes as the habitual events the cause in the case of extraordinary happenings often being the activity of a Jinn or a devil (Shaitaan). For example, a letter suddenly falls in front of a man, and on reading it he finds that the letter has been written just this day and is coming from a distance of ten thousand miles. Now, the onlookers would call it a "supernatural" event, for they do not know that Allah (Subhaanahu Wa Ta'aalaa) has given the power of doing such things to Jinns and devils. Once one comes to understand the means through which things of this nature take place, one would no longer see them as "supernatural", or even as being contrary to "habit". In short, all the results





Before the advent of Islam the Quraish had, in rebuilding the كعبة “Ka’bah”, made certain modifications in the design set by Sayyedina Ibrahim (Abraham). A Hadeeth reports that the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) wished to demolish the present structure, and to build it again according to the Abrahamic pattern, but he did not do so, for such an action could have led ignorant people into misunderstanding and error.

obtained through magical practices are, in fact, due to the operation of physical causes, but in the eyes of common people they acquire the illusory appearance of “supernatural” events, simply because the operative causes are hidden from them.

On the other hand, miracles happen directly under Divine command without the intervention of physical causes. For example, the Holy Quraan tells us how the Tyrant نمرود “Namrud” (Nimrod) threw Sayyedina Ibrahim (Abraham) into a blazing fire, and how Allah (Subhaanahu Wa Ta’aalaa) commanded the fire to grow cold for him, but not so cold as to do him harm and the fire obeyed the command, and, instead of scorching him, provided a place of safety. This was a direct Divine act, and hence a

miracle. Now, we sometimes hear of men who, having applied certain chemicals to their body, can enter a fire without being scorched. This is not a miracle, for the operative cause is of a physical nature that is, the chemicals. These chemicals are not known to people in general, and they are deluded into believing such a performance to be a “supernatural” event going beyond the realm of “the habitual”, The Holy Quraan itself leaves no doubt as to a miracle being directly an act of Allah (Subhaanahu Wa Ta’aalaa) Himself. In the Battle of Badr, the Holy Prophet took up a handful of pebbles, and threw them at the army of the infidels, which blinded their eyes. Referring to this miracle, the Holy Quraan says:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَنْ يَكُنَ اللَّهُ رَجِيًّا  
 “When you threw (the pebbles), it was not

you who threw, but Allah who threw (them)”  
(8:17)

The statement is explicit enough, and means that the miraculous result produced by a handful of pebbles was not the work of the Holy Prophet (SallAllaaho ‘Alaihe WaSallam), but the act of Allah (Subhaanahu Wa Ta’aalaa) Himself.

### MIRACLE AND MAGIC: HOW TO DISTINGUISH BETWEEN THEM?

Having explained the difference between the nature of a miracle and that of magic, we must now turn to another important question

**As everyone knows, the Holy Quraan and the Hadeeth repeatedly enjoin upon the Muslims to consider the شياطين “Shayaateen” as one’s enemies, to hate them and to curse them. Seeking to please them and to win their friendship, in contravention of such clear commandments, is in itself a sin.**

the results produced by each of them being in appearance the same, how is the common man to know the difference between the two? In fact, Allah (Subhaanahu Wa Ta’aalaa) has given to each certain characteristic features which can help the common man to distinguish miracles from magic. Firstly, miracles are manifested through those whom everyone knows to be clean in body, pure in deeds and Taqwaa (Allah-fearing). On the contrary, magic shows its effectiveness through those who are unclean in body, dirty in deeds, shunning the worship of Allah (Subhaanahu Wa Ta’aalaa) and His Zikr (Remembrance). This is a distinction which everyone can observe with his own eyes. Secondly, Allah (Subhaanahu Wa Ta’aalaa) has so ordained things that if a man pretends to be a prophet and claims to perform miracles, and yet tries to practice magic, his magic is never effective, but he can be effective in magic so long as he does not lay a claim to prophethood.

### MAGIC AND PROPHETS

As to the question whether magic can have an effect on prophets, we shall say that it can. As we have explained above, magic operates through

physical causes, and prophets are not immune to the influence of physical causes. Just as they feel the effects of hunger and thirst, fall ill and get healed through the operation of apparent physical causes, in the same way they can be affected by the hidden operations of magic, which are no less physical. Let us add that being affected by magic does in no way go against the dignity of the station of prophethood no more than would thirst or hunger. Authentic Ahaadeeth report that the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) was affected by the magic spell cast by the Jews, that he came to know of it through revelation,

and that he took certain measures to free himself of its effects. The Holy Quraan too tells us how Sayyidna Moosaa (Moses) experienced the effects of magic when the sorcerers cast a spell on his eyes, and the ropes and the sticks thrown by them began to look like running serpents, so that he was really frightened (Ref: TaaHaa 20:66,67).

### INJUNCTIONS OF THE SHARI’AH WITH REGARD TO MAGIC

As we have already said, سحر “Sihr” (Magic), in the terminology of the Holy Quraan and the Hadeeth, refers only to those practices in which one seeks the help of Jinns and devils (Shaiataan) by gaining their pleasure through the adoption of certain phrases or actions that involve Infidelity (Kufr) and association (Shirk) or sin and transgression, and thus brings about certain extraordinary and unusual events. The magic of Babylon, mentioned in the Holy

Quraan, was just this, and it is this form of magic which it condemns as Infidelity or Kufr (Jassaas). According to Abu Mansur, the most valid and correct view in this respect is that each and every form of magic does not, unconditionally and absolutely, constitute Infidelity, but only that form which employs actions or speech contrary to







the tenets of Faith (Iman). (Rooh ul-Ma'aani)

As everyone knows, the Holy Quraan and the Hadeeth repeatedly enjoin upon the Muslims to consider the شياطين "Shayaateen" as one's enemies, to hate them and to curse them. Seeking to please them and to win their friendship, in contravention of such clear commandments, is in itself a sin. Moreover, they are pleased only when one indulges in Kufr (Infidelity) or Shirk (Association), and thus forfeits one's Faith

Hadeeth call "Sihr" can never be free either of infidelity in the matter of faith, or at least of infidelity in the matter of actions. If, in order to please the Shayaateen, one adopts actions or speech involving infidelity or association, one would be committing an act of real infidelity in the matter of faith; and even if one manages to avoid infidelity and association in speech or action, but indulges in other sinful activities, one would not remain free from Infidelity in the matter of actions.

Prophets are not immune to the influence of physical causes. Just as they feel the effects of hunger and thirst, fall ill and get healed through the operation of apparent physical causes, in the same way they can be affected by the hidden operations of magic, which are no less physical. Let us add that being affected by magic does in no way go against the dignity of the station of prophethood no more than would thirst or hunger.

(Iman) altogether, or at least in disobedience and transgression, displeasing Allah (Subhaanahu Wa Ta'aalaa) and His angels by wallowing in dirt and impurity which becomes an additional sin. And if one makes use of magic for doing some harm to a human being unlawfully, it is still one more sin.

Thus, what the Holy Quraan and the

This is what the Holy Quraan means when, in the present Aayaat, it designates "Magic" as "Kufr".

To sum up, when magic employs actions or speech involving infidelity (such as seeking the help of Shayaateen, or believing the stars and the planets to be effective in themselves, or claiming prophethood by presenting the results

of magical procedures as miracles, etc.), such a magic, according to the consensus, constitutes Infidelity; and when magic does not involve acts of infidelity but only the commission of sinful acts, such a magic is a major sin.

Now, let us add some subsidiary injunctions with regard to magic.

(1) Since magic is not usually free from infidelity in the matter of faith or in that of action, it necessarily follows that it is forbidden to learn or teach or practice it. Some Jurists, however, allow one to learn magic for the purpose of protecting Muslims from harm, but one must not try to learn more than is necessary.

(2) If in preparing charms and amulets the help of Jinns and Shayaateen has been sought,

any harm to anyone, except with the permission of Allah". This shows that causes in themselves and by themselves cannot produce the effects one usually associates with them, and it is Allah (Subhaanahu Wa Ta'aalaa) who creates the effects as much as the causes. (Bayaan ul-Quraan)

Aayah 104

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا



وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

"O those who believe! Do not say 'Raa'inaa', but say 'Unzurnaa', and listen. And for the unbelievers there is a grievous punishment.

(Al-Baqarah 104)

Once one comes to understand the means through which things of this nature take place, one would no longer see them as "supernatural", or even as being contrary to "habit". In short, all the results obtained through magical practices are, in fact, due to the operation of physical causes, but in the eyes of common people they acquire the illusory appearance of "supernatural" events, simply because the operative causes are hidden from them.

they too come under the category of "Sihr", and are thus forbidden. If the words employed in the charms are vague, and one does not exactly know what they mean but suspects that they are invocations addressed to idols or Shayaateen, even such charms are forbidden.

(3) As for the other forms of magic beside the "Sihr", like that of Babylon, condemned by the Holy Quraan and the Hadeeth, if they involve "Kufr" and "Shirk" in some way, they too are forbidden.

(4) If there is a form of magic which employs words or actions or other elements to which the Shari'ah does not object, then it is permissible on condition that it is not used for a purpose which the Shari'ah forbids.

(5) It is permissible to use the Aayaat of the Holy Quraan, or the Divine Names or the words of the Hadeeth in preparing charms and amulets, or as a recitation or invocation for gaining Divine help in order to attain a desired end. But if such a use of the sacred texts or words is made for a reprehensible purpose, like doing harm to someone without an excuse, even that is forbidden. (Shaami, Fatawaa Qadhi Khan)

## A DOCTRINAL POINT

Aayah 102 says: "They could not thus do

Among other perversities, some of the Jews invented a new mischief. When they presented themselves before the Holy Prophet (SallAllaaho 'Alaihe WaSallam), they would address him with the word رَاعِنَا "Raa'inaa", which, in Arabic, means "be mindful of us", but is, in Hebrew, a curse. The latter is what they intended, but the Arabs, not knowing Hebrew, could not see the point, and some Muslims too, with the Arabic sense of the word in mind, began to address the Holy Prophet (SallAllaaho 'Alaihe WaSallam) in the same manner to the great glee of the Jews who had thus found a way of insulting him openly, and had even tricked the Muslims into joining them. In order to frustrate the design of the Jews, the Holy Quraan commands the Muslims to use the word انظُرْنَا "Unzurnaa" instead of رَاعِنَا "Raa'inaa", for the meanings of the two words are the same in Arabic. The Aayah also announces a dire punishment to the Jews for showing disrespect to the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and for trying to be clever with him.

The Aayah describes the insolent Jews as كَافِرِينَ "Kafireen" (Infidels), which means that being intentionally disrespectful towards a prophet even in an indirect manner constitutes Infidelity.

The Aayah shows that if a perfectly legitimate action on one's part provides room for



others to commit illegitimate actions, even the legitimate action no longer remains lawful for one. For example, if a permissible action on the part of a scholar is likely to lead the ignorant into error and to induce them to do impermissible things, that permissible action will then become forbidden

their behavior towards Muslims in general. Some of the Jews used to assure the Muslims of their sincerity towards them, and to pretend that they would very much have liked the Muslims to have received from Allah (Subhaanahu Wa Ta'aalaa) the religious doctrines and commandments superior

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ (طه: ٦٧ - ٦٨)  
 "So, Moosaa concealed some fear in his heart. We said: 'Do not be scared. Certainly, you are to be the upper most'."

for him, provided that the action concerned is not essential according to the Shari'ah and is not included among its objects. The Holy Quraan and the Hadeeth provide many instances of this nature. For example, before the advent of Islam the Quraish had, in rebuilding the كعبه "Ka'bah", made certain modifications in the design set by Sayyedina Ibrahim (Abraham). A Hadeeth reports that the Holy Prophet (SallAllaaho 'Alaihe WaSallam) wished to demolish the present structure, and to build it again according to the Abrahamic pattern, but he did not do so, for such an action could have led ignorant people into misunderstanding and error.

In the vocabulary of the Principles of Islamic Jurisprudence, such injunctions are described as سد الذرائع: Sadd al-Zaraa'i: "removing the means (to error)" and are accepted by all the Jurists those of the Hanbali school being very particular about them. (Qurtubi)

Aayah 105

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الشُّرَكِيِّ  
 أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ  
 مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

"Those who disbelieve from among the people of the Book, or idolaters, do not like that any good should come to you from your Lord. But Allah chooses for His grace whom He Wills. And Allah is the Lord of great bounty.

(Al-Baqarah 105)

The previous Aayah told us how the Jews behaved towards the Holy Prophet (SallAllaaho 'Alaihe WaSallam); the present Aayah speaks of

to what they themselves had received, so that they too could accept them, but unfortunately Islam did not seem to be a better religion. The Holy Quraan refutes their claim to be the well-wishers of the Muslims, and declares that the infidels, whether they be the Jews or the associators, are so jealous of Muslims that they can never like the idea of their receiving from Allah (Subhaanahu Wa Ta'aalaa) any kind of blessing whatsoever. Of course, this jealousy can do no harm to the Muslims, for Allah (Subhaanahu Wa Ta'aalaa) is Beneficent and All-Powerful, and can shower his special blessings on whomsoever He chooses.

These Jews used to make two claims -- firstly, that Judaism was a better religion than Islam; secondly, that they were the well-wishers of the Muslims. They could not establish the first of these claims on the basis of any valid argument, and it remained an empty assertion. Moreover, the difference between Islam and Judaism does not primarily depend on the question of one being better than the other. For, when something new comes to abrogate something older, the latter is automatically given up and Allah (Subhaanahu Wa Ta'aalaa) has sent Islam to abrogate all the earlier religions. The fact being so obvious, the Holy Quraan says nothing in refutation of the first claim, and takes up only the second. The مشركين "Mushrikeen" (Associators) have been mentioned here along with the Jews for the sake of emphasis, and to point out that Jews cannot be the well-wishers of Muslims any more than "Mushrikeen" can -- the two being alike in their hatred of Muslims.

(Continued) ◀ ▶





BOOK OF FAITH

## کتاب الرقاق KITAAB UR RIQAAQ

(Continued)

(Part-XVI)

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

(۱۷/۱۰۷)

عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِيهِ وَمَعَاذُ رَاكِبٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا مَعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا وَقَبْرِي فَبَكَى مَعَاذٌ جُشَعًا لِفِرَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ انْتَفَتَ فَأَقْبَلَ بِوَجْهِهِ نَحْوَ الْمَدِينَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ كَانُوا. (رواه احمد)

(157/17)

It is related by Sayyedina Mu'aaz Ibne

Jabal that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) sent him to Yemen (as the Governor and Judge). (When he was leaving for that place) the Prophet (SallAllaaho 'Alaihe WaSallam) went with him (for some distance by way of a send-off), giving him (necessary) instructions and advice. At that time, Sayyedina Mu'aaz (at the bidding of the Prophet) was riding on his mount while the Prophet (SallAllaaho 'Alaihe WaSallam) was walking on foot beside him. The last thing the Prophet (SallAllaaho 'Alaihe WaSallam) said, after he had given the necessary instruction was:

يَا مَعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا وَلَعَلَّكَ أَنْ تَمُرَّ

بِمَسْجِدِي هَذَا وَقَبْرِي

"O Mu'aaz! We may not meet again after

this year (i.e., it may be the last year of my life and I am about to depart from the world). It is possible that (when you return from Yemen) you may visit my Masjid and grave”.

On hearing it, Sayyedina Mu’aaz began to cry. Turning his face away from him and in the direction of Madinah al Munawwarah, the Prophet remarked:

إِنَّ أَوْلَى النَّاسِ بِيَ الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ كَانُوا

“Indeed! Much closer and dearer to me are the bondsmen who fear Allah and observe piety), whoever they are and wherever they may be.”

(Masnad Ahmad)

## COMMENTARY

The concluding part of the above Hadeeth denotes that spiritual nearness and attachment is the main thing. Hence, however distant a man may be from the Prophet (SallAllaaho ‘Alaihe Wa Sallam) physically, he may be in Yemen or in any other part of the world, if he possesses the virtue of piety and has the fear of Allah (Subhaanahu Wa Ta’aalaa), he is close to him, or, rather, with him. On the other hand, if a person is near him, in the physical sense, but his heart is devoid of piety, he is removed from the Prophet (SallAllaaho ‘Alaihe WaSallam) and the Prophet (SallAllaaho ‘Alaihe WaSallam) is removed from him, all the seeming nearness notwithstanding.

The Prophet (SallAllaaho ‘Alaihe WaSallam) has, in this way, consoled Sayyedina Mu’aaz. He has advised him not to grieve over the apparent separation for with piety and the fear of Allah (Subhaanahu Wa Ta’aalaa) in his heart he will not be far from him even if he lived in Yemen. Moreover, the present existence is transitory, and the permanent dwelling place is the future world where all the righteous bondsmen of Allah (Subhaanahu Wa Ta’aalaa) will live with the Prophet (SallAllaaho ‘Alaihe WaSallam) forever and there will be no question of separation.

The Prophet (SallAllaaho ‘Alaihe WaSallam) had turned his face away while speaking these words, probably, because he, too, had been moved to tears at the weeping of Sayyedina Mu’aaz and wanted to conceal it from

him. It could, also, be that the spectacle of a true friend weeping was unbearable for the Prophet (SallAllaaho ‘Alaihe WaSallam), and, therefore, he looked away.

The Prophet (SallAllaaho ‘Alaihe WaSallam) ordered Mu’aaz to ride on his mount while, for himself, he preferred to walk on foot by his side. What a great lesson and good example does it contain for those who are regarded to be the religious and spiritual deputies of the Messenger (SallAllaaho ‘Alaihe WaSallam)!

May Allah (Subhaanahu Wa Ta’aalaa) cause us to fear Him and entitle us to the spiritual nearness of the Messenger (SallAllaaho ‘Alaihe WaSallam) and company in the Aakhitah (Hereafter).

## CONDITIONS OF THE PROPHET AND THE SAHAABAH (COMPANIONS)

The following Ahaadeeth tell us how the Prophet (SallAllaaho ‘Alaihe WaSallam) and his Sahaabah (Companions) after fearing Allah (Subhaanahu Wa Ta’aalaa) and thinking of the Aakhirah (Hereafter).

(١٨/١٥٨)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ. (رواه مسلم)

(158/18)

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

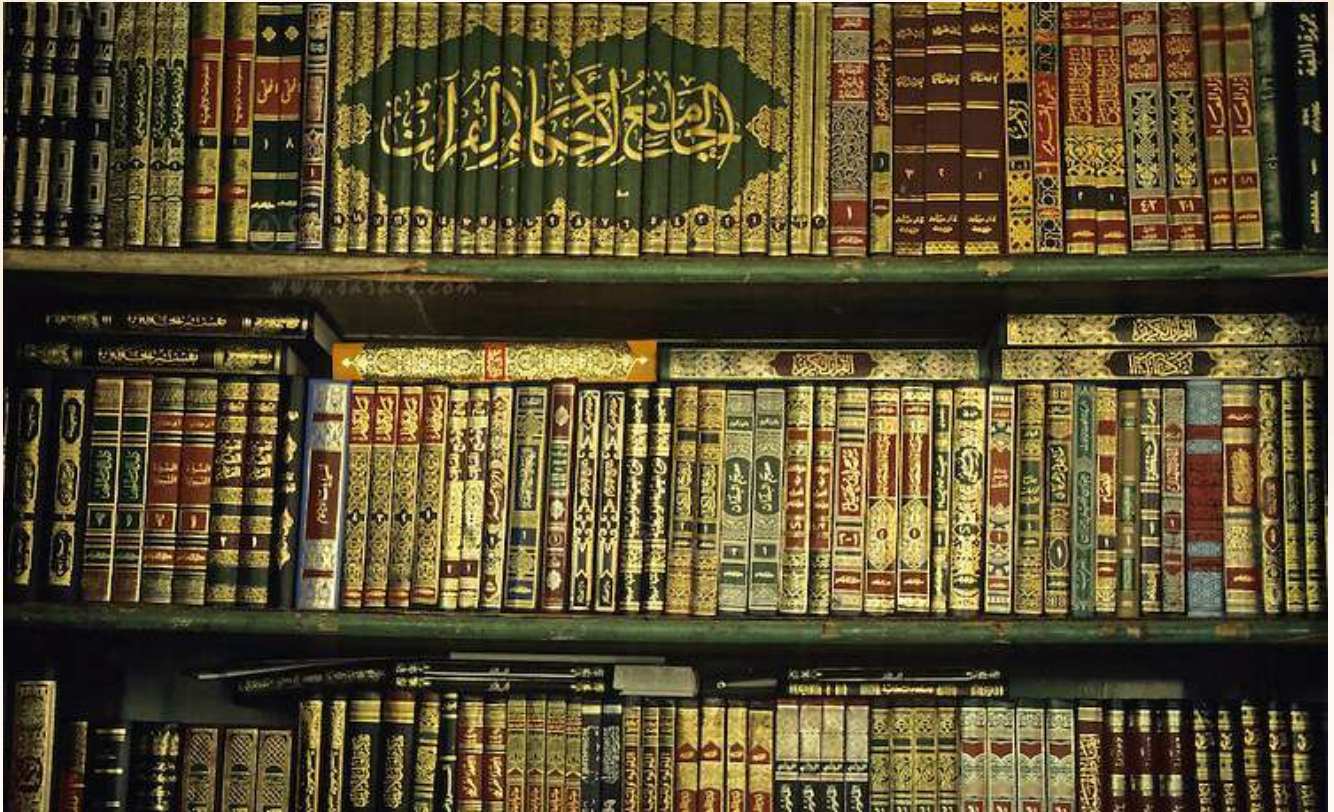
“No deed of anyone of you can take him to Jannah (Paradise), or save him from Jahannum (Fire), and the same is true for myself, save by the Mercy of Allah.”

(Muslim)

## COMMENTARY

The observation made by the Prophet (SallAllaaho ‘Alaihe WaSallam) that even he will not be able to entire Jannah by reasons of his well-doing and worship and if he will go to Jannah, it will be solely by the Mercy of Allah (Subhaanahu Wa Ta’aalaa); this is enough to show how





exceedingly Allah-fearing and anxious he was for the Akhirah.

(19/159)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ  
الرَّيْحُ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ  
بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ وَإِذَا تَخَلَّتِ السَّمَاءُ تَغَيَّرَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ

وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ  
“O Allah! I beg of You the good of this wind, and the good of what is contained therein, and the good of the purpose for which it has been sent, and I seek refuge in You from its mischief, and from the mischief of what is contained therein, and from the mischief of the purpose for which it has been sent.”

“By the Being in whose power is my life! If your condition always remains what it is in my presence and you are constantly occupied with the remembrance of Allah, the angels will shake hands with you on your bed and in the way. But, O Hanzalah! it is enough that it happens occasionally.” – Sayyedina Muhammad (Sallallahu ‘Alaihe WaSallam)

لَوْهُ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَادْبَرَ فَإِذَا مُطِرَتْ سُرِّي عَنْهُ فَعَرَفَتْ ذَلِكَ  
عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ « فَلَمَّا رَأَوْهُ عَارِضًا  
مُسْتَقْبَلٌ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُطِرْنَا. (رواه البخاري و مسلم)

(159/19)

Sayyedatina ‘Ayeshah narrated that the condition of the Prophet (SallAllaaho ‘Alaihe WaSallam) was such that when a strong wind worked up, the following prayer came to his lips:

(Similarly), when the sky became overcast, he would turn pale (with fear) and (so great was his agitation), sometimes, he would go in, and sometimes, he would come out, and sometimes, he would move to the front, and sometimes, he would move to the rear till it rained (and the storm passed off safely). On her asking him, the Prophet told her:

لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ « فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبَلٌ





أَوْدَيْتِهِمْ قَالُوا هَذَا  
عَارِضٌ مُّطَرٌ

Ayeshah! I fear it may be like (the wind and cloud that was sent towards the community

of the Prophet Hood), 'Aad who said (as alluded to in Soorah Al-Ahqaaf 64:24 of Holy Quraan): 'Then, when they beheld it as a dense cloud bringing us rain though it was not a rain-bearing cloud but a tempest that had come to destroy them.'"

(Bukhari and Muslim)

The fear of Allah (Subhaanahu Wa Ta'aalaa) was predominant among the Sahaabah to such an extent and they were so fearful of the reckoning and sequel of the Aakhirah that actions which the latter people regarded as ordinary and no particular care was taken to abstain from, were considered by those venerable men as fatal and avoided them like prison.

Hood who were happy seeing the cloud coming towards their land and thought that it brought the blissful rain but it turned out

to be a terrible storm of Divine chastisement. The Quraanic Aayah (Al-Ahqaaf 64:24) quoted above is incomplete. Its concluding part reads:

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

"Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment"

(٢٠/١٦٠)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ قَالَ شَيْبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَةُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ.

(رواه الترمذي)

(160/20)

Sayyedina 'Abdullah Ibne 'Abbas narrated to us that Sayyedina Abu Bakr (once) remarked to the Prophet:

"O Messenger of Allah! You have grown old!"

The Prophet (SallAllaaho 'Alaihe

## COMMENTARY

The object of the above report is simply to give an idea of the prevailing influence of the fear of Allah (Subhaanahu Wa Ta'aalaa) on the Prophet (SallAllaaho 'Alaihe WaSallam). Even when a strong wind blew the Prophet (SallAllaaho 'Alaihe WaSallam) frequently prayed that it brought nothing but good and sought the protection of the Lord against its mischief. Likewise, when a cloud appeared in the sky, the Prophet (SallAllaaho 'Alaihe WaSallam) felt extremely restless. He feared that Allah (Subhaanahu Wa Ta'aalaa) had sent down His punishment in the shape of it, as had happened with the defiant followers of Prophet





WaSallam) replied:

"The (Soorah) هود "Hood", واقعة "Waaqi'ah", مرسلات "Mursalaat", نباء "Nabaa" and تكوير "Takweer" have made me old."  
(At-Tirmizi)

#### COMMENTARY

The health of the Prophet (SallAllaaho 'Alaihe WaSallam) was exceptionally good and his disposition was most moderate. The signs of old age should, therefore, not have normally appeared in him for a long time. But when he began to show the effects of advancing year before the expected time. Sayyedina Abu Bakr, one day, exclaimed: 'O Messenger of Allah! You have started ageing already'. The Prophet (SallAllaaho 'Alaihe WaSallam) told that the Quraanic Chapters of Hood, Waaqi'ah, Mursalaat, Nabaa and Takweer had made him old. These Chapters contain a vivid description of the happenings of the Akhirah, like the Convulsion, the Resurrection, the Final Judgement and the meting out of punishment to the sinners. The Prophet (SallAllaaho 'Alaihe WaSallam) was deeply affected by them, and

the fear of Allah (Subhaanahu Wa Ta'aalaa) and anxiety for the Aakhirah gripped his heart so powerfully when he recited them that it impacted his health. Fear and anxiety are recognized all over the world as the foremost enemies of physical as well as emotional well-being. These quickly make a young man grey-headed. For this reason, the "Last Day" has been described in the Quraan as:

يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿٧﴾

"A Day that will make children grey-headed.

(Al-Muzzammil 73:17)

This Hadeeth gives us an idea of the state of the Prophet (SallAllaaho 'Alaihe WaSallam)'s heart because of fear of Allah (Subhaanahu Wa Ta'aalaa).

(٢١/١٦١)

عَنْ أَنَسٍ قَالَ إِنَّكُمْ لَتَعْلَمُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ كَمَا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُؤَبَّاتِ يَعْنِي الْمُهْلِكَاتِ. (رواه البخاري)





(161/21)

Sayyedina Anas said to people of his time that you do things when seems in your eyes to be lighter than hair but which in the time of the Messenger of Allah we count them in موبقات "Mubiqaat i.e. Muhlikaat" (which cause destruction)."

(Bukhari)

#### COMMENTARY

It shows that during the days of the Prophet (SallAllaaho 'Alaihe WaSallam) the fear of Allah (Subhaanahu Wa Ta'aalaa) was predominant among the Muslims i.e., Sahaabah (Companions) to such an extent and they were so fearful of the reckoning and sequel of the Akhirah that actions which the latter people regarded as ordinary and no particular care was taken to abstain from, were considered by those venerable men as fatal and avoided them like prison.

(٢٢/١٦٢)

عَنِ النَّضْرِ قَالَ كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسٍ فَأَتَيْتُهُ فَقُلْتُ يَا أَبَا حَمْرَةَ هَلْ كَانَ هَذَا يُصِيبُكُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَعَادَ اللَّهِ إِنْ كَانَتْ الرِّيحُ لَتَشْتَدُّ فِتْبَادُ إِلَى الْمَسْجِدِ خَافَةَ أَنْ تَكُونَ الْقِيَامَةُ.

(رواه ابو داود)

(162/22)

نضر "Nadhr" (تابعى "Taba'ee" i.e. disciple of Sahaabah), narrated that once a black dust storm blew during the lifetime of Sayyedina Anas, upon which I went to him and said:

"O Abu Hamzah! Did such black dust storms also come upon you during the days of the Prophet?"

Sayyedina Anas replied:

"I seek the refuge of Allah! The state, then, was that even when a slightly stronger wind blew we used to rush to the Masjid on account of the fear of the Last Day."

(٢٣/١٦٣)

عَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأَسَدِيِّ قَالَ لَقِيتُ أَبُوبَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قُلْتُ نَافَقٌ حَنْظَلَةُ قَالَ سُبْحَانَ اللَّهِ مَا تَقُولُ قُلْتُ تَكُونُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِهِ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتُ وَنَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَاللَّهِ إِنَّا لَتَلْقَى مِثْلَ ذَلِكَ فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ نَافَقٌ حَنْظَلَةُ يَا رَسُولَ اللَّهِ فَقَالَ وَمَا ذَاكَ؟ قُلْتُ تَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتُ وَنَسِينَا كَثِيرًا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَاحَتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ ثَلَاثَ مَرَّاتٍ. (رواه مسلم)

(163/23)

It has been related to us by Sayyedina Hanzalah bin ar-Rabi' al-Usaidi that one day Sayyedina Abu Bakr met him and said:

كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟

"Hanzalah! How are you?"

He replied:

نَافَقٌ حَنْظَلَةُ

"Hanzalah has become a Hypocrite."

Sayyedina Abu Bakr exclaimed:

سُبْحَانَ اللَّهِ مَا تَقُولُ

"Glory be to Allah! What are you saying?"

He replied:

تَكُونُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِهِ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتُ وَنَسِينَا كَثِيرًا.

"The thing is that when I am with the Prophet and he talks about Jannah and Jahannum and admonishes us, I feel as if I am actually seeing Jannah and Jahannum but when I return home from his presence, my wife and children and the affairs of land and agriculture engage my attention and I forget everything."

On hearing it, Sayyedina Abu Bakr



remarked:

فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ ذَلِكَ

“The same is the case with me.”

Both of us thereupon, went to the Prophet (SallAllaaho ‘Alaihe WaSallam), and (narrating my own state to him) I said:

نَافِقَ حَنْظَلَةَ يَا رَسُولَ اللَّهِ

“O Messenger of Allah! Hanzalah has become a Hypocrite.”

The Prophet asked:

وَمَا ذَلِكَ؟

“What is the matter with you?”

He replied:

تَكُونُ عِنْدَكَ تَذَكُّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا

مِنْ عِنْدِكَ عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادُ وَالضَّيْعَاتُ وَنَسِينَا كَثِيرًا.

“The thing is that when I am with you and you admonish me, after speaking about Jannah and Jahannum, it seems that I am seeing them right in front of me, but when I return home, my wife and children and the tasks of agriculture occupy my mind and I forget about everything else.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) observed:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي

الدِّكْرِ لَصَاحَتْكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةَ سَاعَةً وَسَاعَةً.

“By the Being in whose power is my life!

If your condition always remains what it is in my presence and you are constantly occupied with the remembrance of Allah, the angels will shake hands with you on your bed and in the way. But, O Hanzalah! (Allah has not enjoined it upon us, and) it is enough that it happens occasionally.”

And he said that three times.(Muslim)

## COMMENTARY

It shows that the anxiety of the holy Companions for Faith and the Akhirah was so acute and genuine that they began to suspect themselves of hypocrisy if the slightest alteration was noticed by them in their spiritual state.

(٢٤/١٦٤)

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ هَلْ

تَدْرِي مَا قَالَ أَبِي لَا يَبْكُ قَالَ قُلْتُ لَا قَالَ فَإِنْ أَبِي قَالَ لَا يَبْكُ يَا أَبَا

مُوسَى هَلْ يَسْرُكُ أَنْ إِسْلَمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَجَرْتَنَا

وَجِهَادَنَا مَعَهُ وَعَمَلْنَا كُلَّهُ مَعَهُ بَرَدْنَا وَأَنْ كُلَّ عَمَلٍ بَعْدَهُ نَجُونَا مِنْهُ  
كَفَافًا رَأْسًا بِرَأْسٍ فَقَالَ أَبُوكَ لَا بِي لَا وَاللَّهِ قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا وَصُمْنَا وَعَمَلْنَا خَيْرًا كَثِيرًا وَأَسْلَمَ عَلَى أَيْدِينَا  
بَشَرٌ كَثِيرٌ وَإِنَّا لَتَرْجُو ذَاكَ قَالَ أَبِي لَكِنِّي أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ  
لَوَدِدْتُ أَنَّ ذَاكَ بَرَدْنَا وَأَنْ كُلَّ شَيْءٍ عَمِلْنَاهُ بَعْدَهُ نَجُونَا مِنْهُ كَفَافًا رَأْسًا  
بِرَأْسٍ ، فَقُلْتُ إِنَّ أَبَاكَ وَاللَّهِ كَانَ خَيْرًا مِنْ أَبِي. (رواه البخارى)

(164/24)

It is related by Sayyedina Abu Burdah, son of Abu Moosa Ash'ari that Sayyedina 'Abdullah ibne 'Umar (once) asked him:

“Do you know what my father had told your father?”

He replied.

“I do not.”

Sayyedina 'Abdullah ibn 'Umar, then, said that his father had said to Abu Burdah's father:

“O Abu Moosa! Are you satisfied with it that our affirmation of Islam with the Prophet and at his hand, and our participation in Hijrah and Jihad with him and all the other good deeds we performed in his company remained preserved for us (and the reward for them was given to us), and the things we did after him were treated on even terms (i.e., we were neither rewarded nor punished for them)?”

On hearing it, Sayyedina Abu Moosa remarked:

“No, by Allah! I do not want it. We have done Jihad after the Prophet, offered Salaah, observed Sawm and performed many other good deeds, and, (in addition to it), innumerable bondsmen of the Lord have embraced Islam through our efforts and at our hands and we are entirely hopeful of being recompensed for them by Allah.”

Sayyedina 'Abdullah's father (Sayyedina 'Umar], thereupon, said:

“By the Divine Being in whose power is Umar's life! I fervently wish that the deeds we performed with the Prophet remained secure for us and we were requested for them while the deeds we have performed after him were not taken into account, for good or for evil.”

(Abu Burdah went on to narrate) that, upon it, he said to Sayyedina 'Abdullah ibn Umar:

“By Allah! Your father was better than mine.”

(Bukhari)

(Continued)





# STRIVING FOR TAUHEED ONENESS OF GOD

*Sent by: Bother Farooq Ahmed Qidwai*

**A**t the time of Prophet Sayyidina Muhammad (Sallallahu 'Alaihe Wasallam) there was a powerful and influential tribal leader by the name of Musailimah. For those who know his history, I challenge all of you, readers! You cannot tell who his father was. Ask anyone in the world and they just tell he was الكذاب "Al Kazzaab" (the Liar). Why?

Musailimah had all the earthly ingredients to launch a new religion. He had exquisite knowledge of the language, was a magical public speaker, had wealth beyond imagination, and a tribal army crazy about him, ready to die for him. He took all these ingredients and proclaimed to all that he was a Prophet of God just like Sayyidina Muhammad (Sallallahu 'Alaihe WaSallam).

He missed one ingredient though, that sunk his ship the ingredient of truthfulness. That is why today, over 1400 years later, there is not a single human soul on earth who thinks. Musailimah was a Prophet of God. Alas, Allah (Subhaanahu Wa Ta'aala) did not give him the

authority to make this claim.

On the other hand, not a second ticks by in 24 hours, 7 days a week, except that there is a مؤذن "MoAzzin" (Muslim caller to Salaah) somewhere in the world in the millions of مساجد "Masaajid" announcing أشهد أن محمداً رسول الله "AshHadu anna Muhammadar Rasoolallah" (I testify that Muhammad is the Messenger of Allah.)

This is so because human beings did not give him this authority, nor did he himself proclaim this to himself. As the emperor of Rome, Heracles, asked the Muslim Messenger in the year 679 after he had presented Islam to him:

"Which King gave (Muhammad) to authority?"

The reply was so simple, so profound:

"Allah did! God gave (him) this authority!"

Islam is the fastest growing religion in the world. In the past 50 years, Muslims have increased by 233%. And across the earth, from every nation, Muslims number over 1 billion.

The key to Islam is the statement لا إله إلا الله محمد رسول الله "Laa ilaaha illAllah Muhammad ur



Rasoolullah" (There is no God except Allah, and Muhammad is the Messenger of Allah.)

This statement takes only a few seconds to pronounce, but it is the transformation point of

أَحَدٌ، أَحَدٌ

"He is only One (God), He is only One (God)."

That infuriated Umayyah who would only

"I have heard the words of soothsayers, and have heard the words of magicians, and have heard the words of poets, but I have never heard words like this! Give me your hand for I am pledging allegiance to Islam. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (There is no God but Allah, Muhammad is His Messenger!) – Dhammaad Azdi

the lives of billions of Muslims around the world. Only the Creator deserves to be worshipped.

Let's take an example from the lives of such people whose lives changed with this call to worship "only one God". Sayyedina Bilal was an Abyssinian slave for the aristocracy of Quraish tribe in Makkah al Mukarramah in the year 623. When Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam) was sent with the message of 'No God except Allah', Sayyedina Bilal denounced the 360 statues and idols that the tribes of Makkah al Mukarramah were worshipping and believed in only one god, Allah (Subhaanahu Wa Ta'aala).

His enraged slave master Umayyah would take Sayyedina Bilal out in the sizzling noon heat because of his beliefs, and burn away Sayyedina Bilal's back on the sand. To intensify the pain, Umayyah would bring a boulder and place it on his stomach to press him down on the grilling sand, burning the skin away.

All Sayyedina Bilal would insist:

intensify the torture.

Sayyedina Bilal was freed by one of the Prophet Sayyedina Muhammad (Sallallahu 'Alaihe Wasallam)'s closest friends and followers, Sayyedina Abu Bakr, and Sayyedina Bilal became the first MuAzzin of Islam.

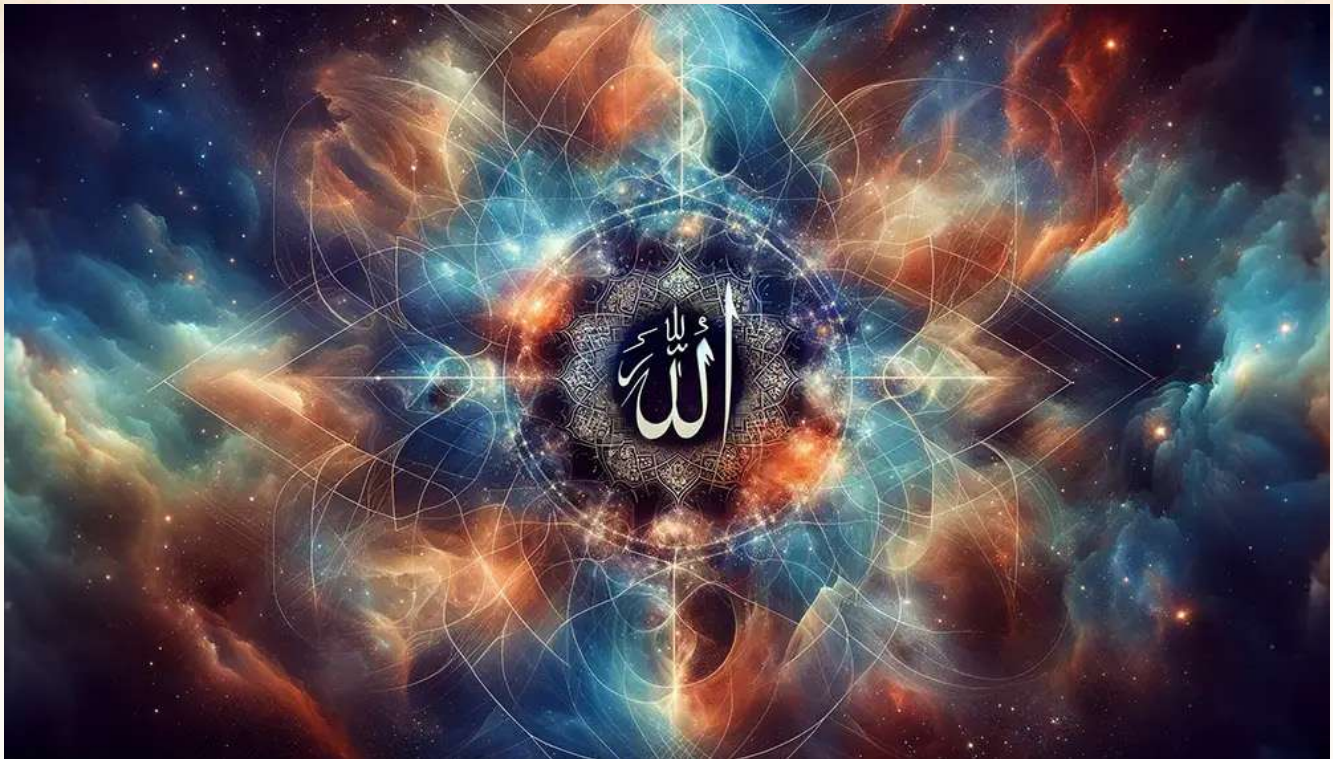
Another example is that of the Muslim woman Sayyedatina Sumayyah. She was also a slave and because they had accepted that "no created thing deserved worship" except the Creator only. She, her husband Sayyedina Yaasir, and her son Sayyedina 'Ammar, were subjected to physical beatings, because of accepted Allah (Subhaanahu Wa Ta'aala) as one and only God.

Her torturer Abu Jahl became infuriated one day with her soft voice repeating: لَا إِلَهَ إِلَّا اللَّهُ "There is no God but Allah!"

He became so infuriated that he threw a spear through her mid-section and made







Sumayyah the first Muslim to die in the name of ﷻ لَا إِلَهَ إِلَّا اللَّهُ "There is no God but Allah!" May Allah (Subhaanahu Wa Ta'aala) be pleased with her and her family!

Although it was permissible for the

our religion, to kill him!"

Sayyedina Nu'a'im became afraid for the Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe Wasallam). So, he quickly thought and said:

**"Verily all praise belongs to Allah; we thank Allah and seek his protection from everything; whoever Allah guides none can misguide them and whoever Allah leaves to go astray none can guide them aright. I testify that there is no God worthy of worship except Allah and that is His Slave and Messenger."**

Muslims to lie to save themselves from the torture, you'll see example after example of Muslims who would rather die than to surrender their right to believe that only Allah (Subhaanahu Wa Ta'aala) deserves to be worshipped. Amongst the Quraish of Makkah al Mukarramah there was is another example of Sayyedina 'Umar bin Al-Khattaabh. Before accepting Islam, he was so vicious with the Muslims that he would volunteer to torture Muslim slaves. One day, he just had enough and unsheathed his sword and set on his way to the home of Sayyedina Muhammad (Sallallahu 'Alaihe Wasallam) to slit his throat once and for all. On the way, a Muslim who had been hiding his Islam, Sayyedina Nu'a'im bin 'Abdullah, inquired about 'Umar's haste:

"I'm off to Muhammad, that convert who cut up our tribe, belittled our gods, and mocked

"Why don't you start with your family first! Your sister and her husband have accepted Islam!"

'Umar became enraged and changed direction to his sister's home. At that time, a Muslim teacher, Sayyedina Khabbaab bin al-Arat, was at their home teaching them the "Word of Allah (Subhaanahu Wa Ta'aala)" -- the Quraan -- and for a few moments 'Umar stood there listening. Then he shouted for them to open the door. Sayyedina Khabbaab hid in an adjacent room and 'Umar's sister Sayyedatina Faatimah hid the scroll that had the Quraan written on it. 'Umar entered and walked right up to his brother-in-law:

"I heard you both have accepted Muhammad, and are following him."

Then 'Umar pounded his brother-in-law in the face. Sayvedatina Faatimah, his sister, stood

Although it was permissible for the Muslims to lie to save themselves from the torture, you'll see example after example of Muslims who would rather die than to surrender their right to believe that only Allah (Subhaanahu Wa Ta'aala) deserves to be worshipped.

to protect her husband, and when she came in the way, 'Umar slapped the face of his sister with all his might.

She fell to the ground, her cheek split and the blood spilt all over her clothes. She looked up at her brother and said from behind her tears:

"Yes Umar, we are Muslim and yes, we have believed in Allah and His Messenger. Maybe you

Don't have all the truth like you think you do?"

'Umar was ashamed at the sight of his sister's blood and desisted. He asked:

"What was that sound I heard, that recitation?"

His sister replied:

"I fear for that scroll to fall in your hands."

But 'Umar swore by the idols that he would do no harm. She handed him the scroll after he had

cleansed himself and he recited:

"Taa-Haa. We did not reveal the Quraan to you to (make you) face hardship. Rather to remind him who, has the fear (of Allah). It being a revelation from the One Who created the earth, and high heavens. الرحمن The "Rahmaan" (Allah, the All-Merciful) has positioned Himself on the Throne. To Him belongs all that is in the heavens, all that is in the earth and whatever lies between them and whatever lies beneath the soil. If you pronounce the word aloud, then (it makes no difference, for) He certainly knows the secret and what is even more hidden. (Such is) Allah. There is no god but He. For Him are the Beautiful Names."

(TaaHaa 20:1-8)

Right from there, 'Umar reached Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam). When he met him, the Messenger (Sallallahu 'Alaihe Wasallam) took the coat of 'Umar and said:

"Hasn't the time come for you to become Muslim?"

And 'Umar replied:

"I've only come for that reason. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ "Ash hadu an laa ilaaha illallah, wa ashhadu anna Muhammadar RasulAllah".

The Prophet (Sallallahu 'Alaihe Wasallam) called:

الله أكبر "Allahu Akbar" (Allah is the Greatest), and everyone that heard it knew that 'Umar had become Muslim!

As you'll see today when we line up for Salaah, in Makkah al Mukarramah, 3 Million people lined up in perfect circles around مسجد الحرام "Masjid al-Haraam", the Grand Mosque, to worship Allah (Subhaanahu Wa Ta'aala)!

I once stood in the window of a hotel across from Masjid al-Haraam and watched down below the swarming crowd of 3 million Muslims. Then, when the call to Salaah began, that entire crowd stood in perfect circles in less than 50 seconds. Who gathered these hearts? Only Allah (Subhaanahu Wa Ta'aala)! A consistent crowd of 3 million from every nation, class, and color came about with pain and struggle to assert humanity's right to worship nothing but the one true God, Allah (Subhaanahu Wa Ta'aala).

There were times in that very same valley of Makkah al Mukarramah when Sayyedina Muhammad (Sallallahu 'Alaihe Wasallam) would perform سجده "Sajdah" (Prostrate) only to Allah (Subhaanahu Wa Ta'aala), avoiding all the false idols that surrounded him. The "Mushrikeen" (Polytheists) of Makkah al Mukarramah sat there staring at him and loathed the scene. They said to themselves:

"How can we sit here and allow Muhammad to prostrate to Allah in our midst. Who amongst us will humiliate him?"

A man by the name of 'Utbah said:

"I shall."

He took the intestines of a freshly slaughtered camel that had been sacrificed to the idols and dumped it on the head of Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam). The Mushrikeen fell off their seats in hysterical laughter. Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam) did not raise up from "Sajdah" (Prostration).

News reached his daughter Sayyedatina Faatimah, who at that time was still a young girl, that her father was being ridiculed at the Ka'bah. She raced there, and when she saw her father, she cried and removed the filth.

This is just an example of the ridicule Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe Wasallam) and the Muslims went through to teach humanity that nothing deserves worship except Allah (Subhaanahu Wa Ta'aala)!



The Mushrikeen of Makkah al Mukarramah used their poetry and by word of mouth -- to sway public opinion against this call that there was no God but Allah (Subhaanahu Wa Ta'aala).

A tribal doctor by the name of Dhammaad from the tribe of Azd made pilgrimage to Makkah al Mukarramah and when he arrived in the Holy valley the news in Makkah al Mukarramah flash warned him not listen to a word Muhammad says. They said:

"He is under some kind of a magic spell. He is insane."

Dhammaad recalls later:

"They frightened me so much that I considered putting cotton in my ears. But then I said to myself: 'I am the man who have healed such people before, perhaps I may be able to cure Muhammad'."

So after completing his circumambulation around the Ka'bah, he saw Sayyedinah Muhammad (Sallallahu 'Alaihe Wasallam) sitting peacefully in the courtyard. He approached him and said softly:

"Muhammad, I administer treatment for this illness and God has allowed me to heal many people, would you wish that I treat you?"

Sayyedinah Muhammad (Sallallahu 'Alaihe Wasallam) turned and said:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ  
أَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا  
هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ.

"Verily all praise belongs to Allah; we thank Allah and seek his protection from everything; whoever Allah guides none can misguide them and whoever Allah leaves to go astray none can guide them aright. I testify that there is no God worthy of worship except Allah and that is His Slave and Messenger."

Dhammaad's mouth gapped open. He swallowed and said:

"Could you repeat that for me?"

The Prophet Sayyedinah Muhammad (Sallallahu 'Alaihe Wasallam) repeated it.

Then Dhammaad smiled and announced:

"By God! I have heard the words of soothsayers, and have heard the words of magicians, and have heard the words of poets, but I have never heard words like this! Give me your hand for I am pledging allegiance to Islam. (There is no God but Allah, Muhammad is His Messenger!)

We will find in the Quraan, Aayah (Verse)

after Aayah opening the eyes of humanity to the reality that there is a God and He is only One.

One day, Jubair bin Mut'em stood quietly behind Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe Wasallam) was reciting Soorah At-Toor while offering Salaah and in it he heard him recite:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٢٥﴾ أَمْ خُلِقُوا  
الْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٢٦﴾ أَمْ عَنْدهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ أَمْ هُمْ  
الْمُصْطَفُونَ ﴿٢٧﴾

"Is it that they are created by none, or are they themselves the creators? Or have they created the heavens and the earth? No, but they are sure of nothing. Or do they have the treasures of your Lord, or have they acquired control (over them)."

(At-Toor 52:35-37)

Jubair ibn Mut'em said:

"When I heard these Aayaat, it was as if my heart had wings flying swiftly and in bliss to the truth that I had found in Islam."

Where will we be in 100 years? We all will be dead. And where were we 100 years ago? Nowhere. We were nothing. Allah (Subhaanahu Wa Ta'aala) says in the Quraan:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾  
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾  
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

"Has there not come upon man a period of time when he was not a thing (even) mentioned? Indeed, We created man from a sperm drop mixture (i.e. combination of male and female substance) that We may test him and We made him hearing and seeing. Indeed, We guided him to the way, to be thankful or to be ungrateful."

(Al-Insaan 76:1-3)

In those early days of Islam, Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe Wasallam) would go from tent to tent, tribe to tribe, announcing to them:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا

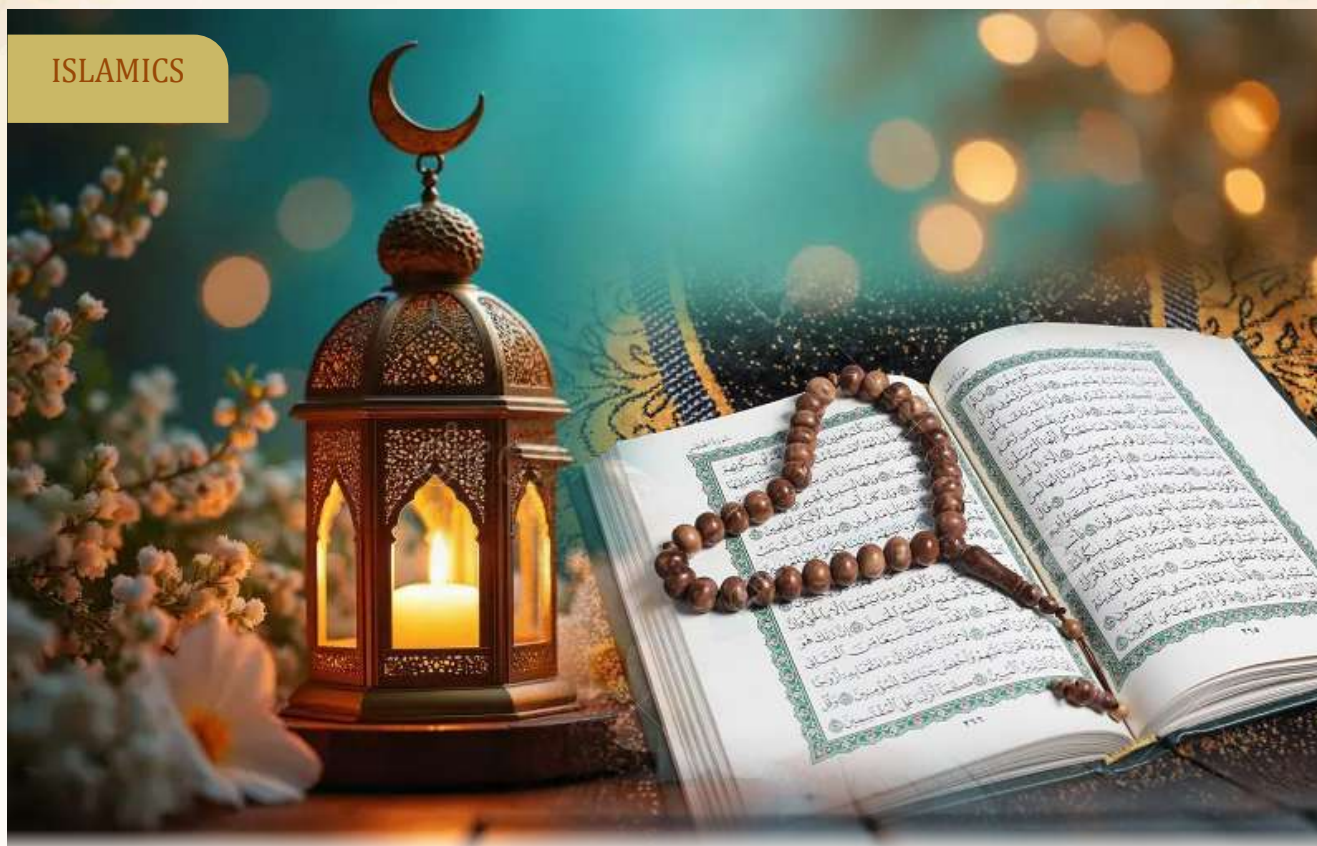
"Say there is no God but Allah and success will be yours!"

Today, over 1400 years later as the followers of Muhammad (Sallallahu 'Alaihe Wasallam), believers in Allah (Subhaanahu Wa Ta'aala), we extend those words of our Messenger (Sallallahu 'Alaihe Wasallam) to all our readers:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا

"Say there is no God but Allah and success will be yours!"





## PREDICTION OF SAYYEDINA ‘EESAA SAYYEDINA MUHAMMAD (SALLALLAHU ALAIHE WASALLAM)

*Sent by: Sister ‘Aaliyah Siddiqui, Dhaka, Bangladesh*

**T**he Prophet Sayyedina عيسى “‘Eesaa” (Jesus) was sent to not just be humble and compassionate towards slaves of Allah (Subhaanahu Wa Ta’aala) on earth, but also to obey Allah (Subhaanahu Wa Ta’aala)’s commands and worship Him.

Sayyedina ‘Eesaa, (Jesus), the son of Sayyedatina Maryam (Mary), is probably one of the most famous people in the world since many centuries.

Muslims revere and love him because

Allah (Subhaanahu Wa Ta’aala) has described many of his praiseworthy attributes in the Quraan, in addition to the details of the events in his life, as well as those of his mother, Sayyedatina Maryam.

The Quraan reveals details about the noble lineage of Prophet ‘Eesaa; about how his maternal grandmother, herself a devout worshipper of Allah (Subhaanahu Wa Ta’aala), dedicated her unborn child to His service when she was pregnant.

She eventually gave birth to one of the

The Prophet Sayyedina Muhammad (SallAllahu ‘Alaihe WaSallam) also confirmed his closeness to Sayyedina ‘Eesaa, both, in terms of time and the consecutive succession of Prophets, as well as in terms of the relationship between them as Allah (Subhaanahu Wa Ta’aala)’s chosen Prophets who were sent with the same Divine message of “Tauheed” (Monotheism)

he is one of the many Prophets whom Allah (Subhaanahu Wa Ta’aala) has mentioned repeatedly in the Quraan.

most virtuous, chaste and honorable women who ever lived: Sayyedatina Maryam, the mother of Sayyedina ‘Eesaa.



Islam endorses the authentic, divinely-revealed Monotheistic teachings that were brought by Sayyedina 'Eesaa, as he was, according to the words of the Prophet Sayyedina Muhammad (SallAllahu 'Alaihe WaSallam) himself, just like his paternal brother, with no other Prophet coming in between them in the line of succession.

Sayyedatina Maryam grew up to also become an extremely righteous woman. For dedication of her worship of Allah (Subhaanahu Wa Ta'aala), she was allotted a حجره "Hujrah" (a room directly attached with Masjid) under the supervision and guidance of Sayyedina Zakariyyaa. Though Sayyedatina Zakariyyaa had been taking care or needs, Allah (Subhaanahu Wa Ta'aala) miraculously provided her with eatables (especially off-season fruits).

Because of her lofty virtue, Allah (Subhaanahu Wa Ta'aala) sent an angel to give her glad tidings of a righteous son. Initially appalled at the prospect because of her unmarried state, she eventually accepted this decree, and withdrew from her people to give birth alone in the woods - an enormous trial of her faith and forbearance that not just brought her immense fruit in the long run, but also further elevated her status in the court of Allah (Subhaanahu Wa Ta'aala).

Allah (Subhaanahu Wa Ta'aala) has described all of these events, as well as the following attributes and virtues of Sayyedina 'Eesaa in the Quraan.

#### SLAVE OF ALLAH (SUBHAANAHU WA TA'AALA)

After Sayyedatina Maryam gave birth to Sayyedina 'Eesaa and returned home cradling him, the people of her community were scandalized to hear the news, because she had hitherto been unmarried.

When they started demonizing her for giving birth to a son, accusing her of the worst that any chaste woman can imagine being accused of, Allah (Subhaanahu Wa Ta'aala) made the infant Sayyedina 'Eesaa speak up from his cradle and defend her honor:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

"Spoke he (the baby): 'Verily I am the servant of Allah. He has given me the Book, and made me a prophet'."

(Maryam 19:30)

Since his infancy, therefore, Sayyedina 'Eesaa was eloquent in defending the oppressed,

marginalized and weak in society.

What is more important to note, however, is how he proclaimed in the above speech to first and foremost be عبد الله "Abdullah" i.e. Slave of Allah (Subhaanahu Wa Ta'aala) and then His Prophet, without attributing any divinity to his own self.

Worshipper of Allah (Subhaanahu Wa Ta'aala)

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

"And He has made me a blessed one wherever I be, and has enjoined Salaah and Zakaah upon me as long as I am alive."

(Maryam 19:31)

Sayyedina 'Eesaa made it clear from soon after his birth that Allah (Subhaanahu Wa Ta'aala) had not just made him a very blessed human being (which was glaringly obvious by the fact that he was talking as a newborn baby), but that he was also commanded to establish Salaah and to give Zakaah (Charity) as long as he lived.

Sayyedina 'Eesaa was sent to not just be humble and compassionate towards Allah (Subhaanahu Wa Ta'aala)'s slaves on earth, but also to obey Allah (Subhaanahu Wa Ta'aala)'s commands and worship Him through Salaah and Zakaah, just like His other worshippers.

#### A RIGHTEOUS SON

وَبِرًّا بَوَالِدَيَّ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

"And (He has made me) good to my mother, and he did not make me oppressive (or) ill-fated."

(Maryam 19:32)

Sayyedina 'Eesaa was merciful towards his mother, and the Quraan mentions how, later on, he lived with her in a lofty, peaceful and amply-watered dwelling-place provided to them both by Allah (Subhaanahu Wa Ta'aala) Himself.

His status as the Prophet of Allah (Subhaanahu Wa Ta'aala) never undermined his humility towards other human beings, primarily his mother, the immensely strong and patient

**Present-day  
Bait-ul-Laham (Bethlehem)  
The birth place of Sayyedina 'Eesaa**



woman who endured tremendous emotional and physical difficulties and social persecution to birth him and raise him as a single parent.

The Quraan thus testifies that Sayyedina

**The Quraan has not only described in numerous places the virtues of both Sayyeditina Maryam and her son Sayyedina 'Eesaa, but has also mentioned two positive qualities of the people who 'followed' Sayyedina 'Eesaa i.e. those who became followers of the religion that Sayyedina 'Eesaa brought as the appointed Prophet of Allah (Subhaanahu Wa Ta'aala)....**

'Eesaa was neither **إِجْبَار** "Jabbaar" -- tyrannical and oppressive -- nor **أَشَقَى** "Shaqiyyaa" -- wretched and unfortunate. On the contrary, he was extra forbearing and kind towards all creations of Allah (Subhaanahu Wa Ta'aala), as will be expound further below.

#### **A HEALER AND PERFORMER OF MIRACLES**

Up till today, the name of the Prophet Sayyedina 'Eesaa is considered symbolic with love, mercy, compassion and humility; a pillar of forbearance and steadfastness in the face of adversities and persecution.

The Quraan corroborates how Sayyedina 'Eesaa used to perform miracles by the Will and Decree of Allah (Subhaanahu Wa Ta'aala). He could bring clay birds to life by blowing on them. And with the Will of Allah (Subhaanahu Wa

Ta'aala), he could also cure people suffering from illness, disability and disease, such as those who were born blind and those who were lepers, with the mere touch of his hand. Quraan refers these

miracles:

أَنِّي أَنفَخُ فِيهِ مِنِّي طَيْرًا يَذْنُ اللَّهُ وَأُزَيِّتُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُنْشِئُ لَكُمْ مِمَّا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُؤْمِنِينَ ﴿٤٩﴾

"...I create for you from clay something in the shape of a bird, then I blow in it, and it becomes a living bird by the will of Allah; and I cure the born-blind and the leper, and I cause the dead to become alive by the will of Allah; and I inform you of what you eat and what you store in your homes. In this there is surely a sign for you, if you are (truly) believers."

(Aale 'Imraan 3:49)

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ



The Quraan corroborates how Sayyedina 'Eesaa used to perform miracles by the Will and Decree of Allah (Subhaanahu Wa Ta'aala). He could bring clay birds to life by blowing on them. And with the Will of Allah (Subhaanahu Wa Ta'aala), he could also cure people suffering from illness, disability and disease, such as those who were born blind and those who were lepers, with the mere touch of his hand.

طَيْرًا بِإِذْنِي وَتَرَىٰ آلَ كَمَةَ ۖ وَالْأَبْرَصَ بِإِذْنِي ﴿١١﴾  
 "..... You created from clay something in the shape of a bird, then you blew on it, and it became a bird by My permission. You cured those born blind and lepers by My permission. You raised the dead by My permission..."

(Al-Maaidah 5:110)

The closeness of Sayyedina 'Eesaa to his people and his concern for them also becomes apparent in those Aayaat of the Quraan which mention how he beseeched Allah (Subhaanahu Wa Ta'aala) to send down upon them a banquet from the sky, after his disciples (known as the الحواري "Al Hawaari" in Arabic), requested him to ask Allah (Subhaanahu Wa Ta'aala) to.

The Sunnah also confirms the forgiving attitude towards people that Sayyedina 'Eesaa displayed:

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aala)'s Messenger (SallAllahu 'Alaihe WaSallam) said:

رَأَىٰ عِيسَىٰ ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ رَجُلًا يَسْرِقُ فَقَالَ لَهُ أَسْرَقْتَ قَالَ لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ . قَالَ عِيسَىٰ عَلَيْهِ السَّلَامُ آمَنْتُ بِاللَّهِ وَكَذَبْتُ بِصَرِي

Sayyedina 'Eesaa made it clear from soon after his birth that Allah (Subhaanahu Wa Ta'aala) had not just made him a very blessed human being (which was glaringly obvious by the fact that he was talking as a newborn baby), but that he was also commanded to establish Salaah and to give Zakaah (Charity) as long as he lived.

"'Eesaa bin Maryam (peace be upon him) saw a man stealing, and said to him: 'Are you stealing?' He said: 'No, by Allah besides Whom there is no other God!' 'Eesaa (peace be upon him) said: 'I believe in Allah and I disbelieve my eyes'."

(Bukhari)

The above incident clearly demonstrates

the prohibitive stance that all the religions revealed through Allah (Subhaanahu Wa Ta'aala)'s Prophets hold regarding the sin of slander (falsely accusing an innocent person of committing a crime). When the man whom Sayyedina 'Eesaa saw stealing swore by Allah (Subhaanahu Wa Ta'aala)'s name that he didn't steal, Sayyedina 'Eesaa gave him the

benefit of the doubt and admitted that it was his own eyes that must have 'lied to him'.

#### PREDICTION ABOUT PROPHET MUHAMMAD (SALLALLAHU 'ALAIHE WASALLAM)

The Quraan confirms how Sayyedina 'Eesaa predicted the coming of Muhammad as Allah (Subhaanahu Wa Ta'aala)'s next Prophet after him.

وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا

لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿٦﴾  
 "(Remember) when 'Eesaa, son of Maryam, said: 'O children of Israel! I am a messenger of Allah sent towards you, confirming the Torah that is (sent down) before me, and giving you the good news of a messenger who will come after me,

whose name will be 'Ahmad'."

(As-Saff 61:6)

The Prophet Sayyedina Muhammad (SallAllahu 'Alaihe WaSallam) also confirmed his closeness to Sayyedina 'Eesaa, both, in terms of time and the consecutive succession of Prophets, as well as in terms of the relationship between them as Allah (Subhaanahu Wa Ta'aala)'s chosen

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ (آل عمران: ٣٧)

"Whenever Zakariyyaa visited her at the place of worship, he found food with her. He said: 'Maryam, from where did you have this?' She said: 'It is from Allah'." (Al-Imran 3:37)

Prophets who were sent with the same Divine message of "Tauheed" (Monotheism):

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam) said:

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ

إِخْوَةُ لَعَلَّاتٍ، أُمَهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ

"Both in this world and in the Akhirah (Hereafter), I am the nearest of all the people to 'Eesaa (Jesus), the son of Mary (Maryam). The prophets are paternal brothers; their mothers are different, but their religion is one."

(Bukhari)

### THE QURAAAN MENTIONS HIS FOLLOWERS

The Quraan has not only described in numerous places the virtues of both Sayyedita Maryam and her son Sayyedina 'Eesaa, but has also mentioned two positive qualities of the people who 'followed' Sayyedina 'Eesaa i.e. those who became followers of the religion that Sayyedina 'Eesaa brought as the appointed Prophet of Allah (Subhaanahu Wa Ta'aala) before Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam):

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي

قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً (٢٧)

".... We sent after them 'Eesaa, the son of Maryam (Jesus, son of Mary), and gave him the Injil, and placed compassion and mercy in the hearts of his followers ....."(Hadeed 57:27)

The hearts of the followers of Sayyedina 'Eesaa have thus been described in the Quraan as harboring رَأْفَةً "Rafah" (Compassion) and رَحْمَةً "Rahmah" (Mercy) as an ordainment from Allah (Subhaanahu Wa Ta'aala) Himself, which are qualities that lend immense softness and kindness to the people whose hearts harbor them.

In another Aayah of the Quraan, Allah (Subhaanahu Wa Ta'aala) indicates that those who call themselves نصارى "Nasaaraa", an Arabic word that is equivalent to the term عيسائى "Christian" in the contemporary world, are the closest among mankind in showing love to the Muslim believers:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ إِنَّكَ بِنَانٍ مِنْهُمْ قَتِيلٌ وَسَيُجَنَّبُ عَنْهُمُ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَأَوَّلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ

".... You will certainly find that the closest of them in friendship with the believers are those who say: 'We are Christians. That is because among them there are priests and monks, and because they are not arrogant.'"

(Al-Maaidah 5:82)

### CONCLUSION: LESSONS FOR US

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٢٤)

"That is 'Eesaa, the son of Maryam, to say the truth in which they (Christians) are disputing."

(Maryam 19:34)

Islam endorses the authentic, divinely-revealed Monotheistic teachings that were brought by Sayyedina 'Eesaa, as he was, according to the words of the Prophet Sayyedina Muhammad (Sallallahu 'Alaihe WaSallam) himself, just like his paternal brother, with no other Prophet coming in between them in the line of succession.

Sayyedina 'Eesaa bin Maryam inspires us to become a slave of, believe in, and worship only one God – Allah (Subhaanahu Wa Ta'aala) and to also invite others towards only Him; to be devout towards our parents and to live with them honorably; to look out for the oppressed, marginalized and suffering members of society and to strive to remove their suffering; to observe Salaah and to give Zakaah; and to take a stand for justice in the face of social persecution.

It is an obvious conclusion that non-Muslims should endeavor to deeply study a translation of the Quraan to discover what Allah (Subhaanahu Wa Ta'aala) has Himself said about Prophet Jesus the son of Mary, as well as his honorable mother.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣)

"And peace is upon me the day I was born, the day I shall die, and the day I shall be raised alive again." (Maryam: 19:33)







## FEW ASPECTS OF THE MOST IDEAL LIFE

*Sent by: Sister Kulsoom Khanum*

### HOME TIME TABLE (DIVISION OF TIME)

Sayyedina Hasan has, on the authority of his father, Sayyedina 'Ali narrated as follows:

"Obviously the Holy Prophet (SallAllahu

Then he would further divide his own share between himself and other people (i.e., he would utilize its greater part in the matters relating to Ummah. He would spend this time

The Holy Prophet (SallAllahu 'Alaihe WaSallam) used to recite other invocations also before going to sleep. His reciting others Soorahs of the Quraan is also established. According to another Hadeeth, the Holy Prophet (SallAllahu 'Alaihe WaSallam) is reported to have said that whoever goes to sleep while reciting any of the Soorah of the Holy Quraan, Allah (Subhaanahu Wa Ta'aala) details an angel to guard him from all harms till he wakes up.

'Alaihe WaSallam) had to be at home for his personal needs (e.g. meals and rest). This was of course, under the authority of Allah (Subhaanahu Wa Ta'aala). So when he was in his home he divided his time in three parts.

- (i) One part for عبادة "Ibaadah" (Worship)
- (ii) One part for discharging his social obligations to his family. (This including cheerful conversation); and
- (iii) One part for giving rest to his own person.

with chosen Sahaabah (Companions) discussing matters of common interest. In this way, although everybody was not admitted but shared the benefit because the distinguished persons who were present during these discourses transmitted to others what they heard from the Holy Prophet (SallAllahu 'Alaihe WaSallam). He did not hold back anything from the people: neither the religious commands nor worldly resources.

On the other hand, he extended the benefits of all kinds to everybody without hesitation. During

this time, he received men of learning and practice and among them also precedence was given to those who were religiously eminent. Out of these people, someone would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the Ummah. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that those of you who were present should pass on (what they have learnt) to those also who were not present. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due to (حجاب) "Hijaab" (Veiling), old age or distance, for whoever conveys the problem of such a person to a man of authority, Allah (Subhaanahu Wa Ta'aala) would, on the day of Judgement, keep him steadfast on the path-way to الجنة "Jannah" (Paradise). The discourses of the Holy Prophet (Sallallahu 'Alaihe WaSallam) were confined to these (Religious) matters and no other topic was entertained (i.e. he would not lend ear to useless talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and then returned after having taken something (i.e., besides the benefits of knowledge, he (necessarily) offered them one thing or the other to eat) and they finally came out as guides (Theologians).

(Nashr-ut-Teeb)

## PRIVACY

The Holy Prophet (Sallallahu 'Alaihe WaSallam) had made it a point not to enter his house all of a sudden and disturb the peace of mind of his family members. He would rather come in such a way that they knew about it in advance. First of all, he would salute (Say: AsSalaamu 'Alaikum) and inquire about some thing or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him.

It has also been reported that on entering his

house he would recite the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَالْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي  
وَسَقَانِي وَالْحَمْدُ لِلَّهِ الَّذِي مَنَ عَلَيَّ أَسْتَأْذِنُكَ أَنْ تُجِيرَ فِي مِنَ السَّارِ  
(Praise be to Allah, Who has sufficed me in all my needs and has provided me with shelter. "Praise be to Allah, Who has given me food and drink. Praise be to Allah Who has bestowed favors on me. O Allah! I supplicate You to save me from the fire (of Punishment)."

Besides, it has been recorded that he told Sayyedina Anas that when he goes to his family, salute them. This will bring بركة "Barakah" (Blessings) for him and his family.

(Zaad-ul-Ma'aad, Shamaail-e-Tirmizi)

(2) Sayyedina Al-Aswad narrated that he asked Sayyedatina 'Ayesah:

"What did the Prophet (Sallallahu 'Alaihe WaSallam) do while he was among his family members?"

She replied:



"He used to assist the family members in house-keeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes."

(Nashr-ut-Teeb)

This does not, of course, preclude his participation in other matters and occupations. (Musnad Ahmad)

(3) The behavior of the Holy Prophet (Sallallahu Alaihi Wa Sallam) with his family



members and servants was excellent. He never reprehended and dealt with any one harshly. The Holy Prophet (Sallallahu 'Alaihe WaSallam) was extremely careful that no inconvenience was caused to his family members.

(4) While he was with wives, he would treat them with great tenderness and regard. He conversed with them cheerfully.

(Ibne Asaakir)

(5) While the Holy Prophet (Sallallahu 'Alaihe WaSallam) was indoors, he occupied himself in house-keeping, never sitting idle without work. He carried out petty house jobs himself, e.g., cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the market to make purchases which he brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes.

(Zaad-ul-Ma'aad, Madaarij-un-Nabuwwah)

#### THE DEMEANOR OF THE HOLY PROPHET (SALLALLAHU 'ALAIHE WASALLAM)

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with a مسواك "Miswaak" (Toothbrush prepared from wood), perform Wudhoo (Ablution) and offer Salaah (Prayers) to the extent destined by Allah (Subhaanahu Wa Ta'aala). In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering Allah (Subhaanahu Wa Ta'aala) he fell asleep. At sleeping time, he never ate to this fill. He never slept on the ground nor had a thick bedding. On the other hand, he used a leather mattress filled with the bark of date palm. He would rest his head on a pillow and would sometimes place his hand under this cheek as it is

best to sleep on the right side.

(Zaad-ul-Ma'aad)

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. In other words, the Holy Prophet (Sallallahu 'Alaihe WaSallam) slept as well as kept awake. It was customary for the Holy Prophet (Sallallahu 'Alaihe WaSallam) in offering نفل صلاة "Nafl Salaah" (Voluntary Prayers) and other devotions that he used to go to sleep and then got up for Salaah and again went to sleep. In this way he went to sleep and got up many

a time. As such anyone who wanted to see him awake could see him like that and anyone who wanted to see him asleep could also see him in that state.

(Zaad-ul-Ma'aad, Madaarij-un-Nabuwwah)

#### HIS BEDDING



It has been narrated by Sayyidina Baaqar that on being asked what sort of bedding the Holy Prophet (Sallallahu 'Alaihe WaSallam) had in his house, Sayyidatina 'Ayeshah replied:

"It consisted of a leather mattress filled with the bark of date palm."

On being asked the same question, Sayyidina Hafsaah replied:

"It consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet (Sallallahu 'Alaihe WaSallam) to sleep

on. Once I thought that if I folded it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet (Sallallahu 'Alaihe WaSallam) asked me: 'what was it that you spread for my bed last night?' I replied: 'It was the usual piece of canvas, only I had folded it four-fold to

and noticed, it, he asked what it was. I told him that it had been sent for him by a certain woman of the Ansaar. He directed it to be returned to her at once. As I liked it, I was not willing to return it, but the Holy Prophet (Sallallahu 'Alaihe WaSallam) insisted and said:

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with a مسواک "Miswaak" (Toothbrush prepared from wood), perform Wudhoo (Ablution) and offer Salaah (Prayers) to the extent destined by Allah (Subhaanahu Wa Ta'aala). In this way his whole body and potentialities got rest and ease.

make it softer. The Holy Prophet (Sallallahu 'Alaihe WaSallam) said: 'Let it be as it was before. Its softness prevented my offering of تهجد "Tahajjud" Salaah (Midnight Prayer) last night."

(Shamaail-e-Tirmizi)

It is related in a number of Ahaadeeth that his bed was sometimes a piece of canvas and sometimes only a mat made of palm leaves. In a number of Ahaadeeth, it has been reported that whenever the noble Sahaabah of the Holy Prophet (Sallallahu 'Alaihe WaSallam) requested him to have a soft bed, the Holy Prophet (Sallallahu 'Alaihe WaSallam) used to say:

"What have I to do with worldly ease and comfort. I am like a wayfarer who treading his path sits in the shade of a tree for a little rest and after a short while sets out again."

(Khasaail-e-Nabawi)

Sayyedatina Ayesah narrated that once a woman of the انصار "Ansaar" saw that the Holy Prophet (Sallallahu 'Alaihe WaSallam) had spread his mantle for bedding. She made a bedding filled with wool and sent it to me for the use of the Holy Prophet (Sallallahu 'Alaihe WaSallam). When the Holy Prophet (Sallallahu 'Alaihe WaSallam) came

"If I so desire, Allah (Subhaanahu Wa Ta'aala) can move mountains of gold and silver for me."

So, she returned the bed.

Sayyidina 'Abdullah bin Mas'ood narrated that once he came to the Holy Prophet (Sallallahu 'Alaihe WaSallam) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this he began to weep. Upon which, the Holy Prophet (Sallallahu 'Alaihe WaSallam) asked him:

"What it was that made you cry."

I said:

"O Allah (Subhaanahu Wa Ta'aala)'s Messenger (Sallallahu 'Alaihe WaSallam)! The Caesar and Kisraa rest on beds of velvet and silk and yourself on this mat!!"

The Prophet (Sallallahu 'Alaihe WaSallam) while consoling explained that there is nothing to lament. For them is the comfort of this world and for us that of the Akhirah (Hereafter).

(Khasaail-e-Nabawi)

It has been narrated by Sayyedatina 'Ayesah that the Holy Prophet (Sallallahu 'Alaihe WaSallam) used to perform his Salaah on a mat of palm leaves.

(Ibn-e-Sa'd)





## MANNER OF REST

Sayyedina Baraa narrated that while resting the Holy Prophet (SallAllahu 'Alaihe WaSallam) used to place his right hand under his right cheek and recite the following supplication:

رَبِّ قَنِي عَذَابَكَ يَوْمَ تَبْعَتِ عِبَادَكَ

“O Lord! Save me from Your punishment on the Day of Resurrection.”

(Shamaail-e-Tirmizi)

Sayyedina Huzaifah narrated that the Holy Prophet (SallAllahu 'Alaihe WaSallam) used to recite the following supplication on going to bed:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

“O Allah! With Your name I die and live.”

(Shamaail -e-Tirmizi)

When he woke, he used to recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا تَبَا وَأَمَّا إِلَهُ الِ وَرِ

“All praise is to Him Who after putting

us to death enlivened us and we have to return to Him.”

(Khasaail-e-Nabawi)

Sayyedatina 'Ayesah, the Truthful, narrated:

“When the Holy Prophet (SallAllahu 'Alaihe WaSallam) went to bed at night, he used to raise his hands as in Du'aa (Supplication) and recite Soorah اخلاص “Ikhlāas” and معوذتين “Mu'awwizatain” (The

Seekers of Refuge). These are Soorah الفلق “Al-Falaq” and Soorah الناس “An-Naas” (Chapters 113 & 114) and blow into his hands which he passed over his body lightly touching each and every part within his reach -- first the head, then the face and the front part of the body and then the rest of it. This he did thrice.

(Shamaail-e-Tirmizi)

It is authentically reported that the Holy Prophet (SallAllahu 'Alaihe WaSallam) used to recite other invocations also before going to sleep. His reciting others Soorahs of the Quraan is also established. According to another Hadeeth, the Holy Prophet (SallAllahu 'Alaihe WaSallam) is reported to have said that whoever goes to sleep while reciting any of the Soorah of the Holy Quraan, Allah (Subhaanahu Wa Ta'aala) details an angel to guard him from all harms till he wakes

up.

Recitation of the three above mentioned Soorahs (112,113 and 114) is explicitly established by the Holy Prophet (SallAllahu 'Alaihe WaSallam)'s own practice. Besides, recitation by him of مسبحه “Musabbihah” i.e. the Soorahs beginning with سُبْحِ “Sabbaha, Yusabbiha”, etc.) is also mentioned. Regular recitation of Soorah السجده “As-Sajdah” (Chapter 32) and Soorah الملك “Al-Mulk” (Chapter 67) has been reported. Recitation of the آيت الكرسي “Aayatul-Kursi” (Al-Baqarah 2:255) and the last two Aayaat of same Soorah البقره “Al-Baqarah” is also recorded.

(Fathul Baari -- Khasaail-e-Nabawi)

A Sahaabi of the Holy Prophet (SallAllahu 'Alaihe WaSallam) narrated that the Holy Prophet (SallAllahu 'Alaihe WaSallam) directed him to recite Soorah الكافرون “Al-Kaafiroon” (Chapter 109)

before going to sleep as a regular feature.

In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet (SallAllahu 'Alaihe WaSallam).

(Fathul Baari --

Khasaail-e-Nabawi)

Sayyedina Anas has related that the Holy Prophet (SallAllahu 'Alaihe WaSallam) used to recite the following Du'aa (Supplication) on

going to bed:

الْحَمْدُ لِلَّهِ الَّذِي الْمَعْمَنَّا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مَن لَّا كَافِي لَهُ وَلَا مُوَيِّ

“All praise is for Him Who caused us to eat, and drink, and met all our needs and favored us with a shelter, for there are many who have none to fulfil their requirements and afford them a refuge.”

وَابْنَاءُ لَعَلَّ خَلْقَ عَظِيمٍ