

CHAPTER THREE

Section One

The Day Of Resurrection

It is important to believe in these events with firm and convinced faith; you must ponder them at length so that there might issue from your heart a motivation to make ready for them. Faith in the Last Day has not entered or become firmly established in the hearts of the greater part of mankind, as is demonstrated by the great preparations they make for the summer's heat and the cold of winter. If they are questioned regarding the Last Day their tongues agree; however their hearts remain quite headless of it.

We need to alert our heart to these terrors and dangers, and ponder them at length, drawing a lesson from them so that all rest and relaxation might disappear from our heart and we make ready for the judging before the Almighty. We should first think of the force of the Horn (al-Sur) Blast overcome the ears of the people of the graves. It comprises of one shout, wherewith the graves open up over the heads of the deceased, who pour out in a single rush. Picture how you shall be when you have come out of the grave with your face disfigured and your body covered from head to toe with the soil of your grave, as you stagger from the violence of the Blast, eyes turned upwards in the direction from which the Summons came. Mankind will have cause to flow out as one man from their graves, in which they had suffered long, greatly troubled by terrors and horrors which increased their affliction and anxiety, and by the harshness of their wait for the final outcome.

Everything will die that day, to the extent that the high mountains that stand proud today will turn into rubble and dust. Muqatil said, 'The Horn is (none other than) the Horn. Israfil (upon who be peace) shall put his lips to it as though it were a Horn. The mouth of the Horn is as the breadth of Paradise and the earth. He is looking upwards underneath the Throne, waiting for the time when he will be ordered to deliver the first Blast. When this is sounded, all that are in Paradise and in the earth shall fall down and pass out, meaning every living thing shall die because of the greatness of this terror, except those who Allah wills, who are Jibrail, Michael, Israfil and the Angel of Death. Then He shall order the Angel of Death to take the soul of Jibrail, then that of Michael and then Israfil; then He shall command to the Angel of Death, who in his turn perishes.

'After the First Blast, all created beings shall stay for forty years in the in-between kingdom (barzakh). Then shall Allah bring to life Israfil, and command him to deliver the second Blast, they shall be on their feet, watching the Resurrection.'

Imagine all the beings of creation, and the humility and lowliness which will be theirs at the Resurrection because of their fear of this pass out, and be reason of their hope of the joy or misery which shall be announced for them. And you are to be among them, confused just as much as they; had you been among the rich, the spoilt and luxurious in this world, then know that it is the kings of this world that shall be on that day the most lowly and irrelevant of the world's people, trampled underfoot like ants.

At this, the wild animals shall approach from the deepest places and the mountains, lowering their heads and join with men despite their former wildness, so humbled are they by the Day of Judgement. Although they have no sin to pollute them, they are gathered together by the violence of the blackout and the awfulness of the Blast, which distract them from any flight from mankind or from feeling any fear of them. Just think, how you're state, and the state of your heart, shall be at that moment?

Poetry by Shaykh Ahmad Raza Khan

Dahen me Zaban Tumhare Liye Badan Me He Jan Tumhare Liye
Ham Aaye Yaha Tumhare Liye Ute Bhi Waha Tumhare Liye¹

¹ Hidayak-e-Bakhshish; p78

The tongue in the mouth is for you Life in the body is for you
We came in this world for you We will rise in the hereafter for you

The Shaykh in this verse is saying that everything in this world is for you, we came in this world and will be raised in this world because of you. Just think for a moment what are we expected to do in this world? To obey Allah and the Messenger. If someone obeys then they will be rewarded and those who don't obey then the Messenger will intercede on the Day of Judgment. If Allah wanted he would have put those deserving Hell in Hell and those deserving Paradise to go to Paradise, what is the need for the Day of Judgment? The need is to show the true status of the Prophet on that day and what authority he will be given by Allah on that day. A Hadith-e-Qudsi states that 'O beloved if it wasn't for you I would have not created the world.'

Ya Ilahi Jab Pare Mehshar Me Shore Daro Ghir
Aman Dene Walle Pyare Pyeshwa Ka Saat Ho

O my Lord! When the chaos of people commences on the Day of gathering
May the protector, lovely leader be with me

Section Two

The Perspiration

Contemplate the crowding and gathering of all created beings, whereby the inhabitants of the seven Paradises and the seven earths, including the angels, jinn, men, beasts, carnivores and birds shall come crowding together at the Standing Place. The sun will shine down upon us with intensified heat, transformed from her former mildness, and shall be brought down two bows' length. Above the heads of the people. No shade shall there be upon the earth save that cast by the Throne of Allah, Lord of the Worlds, which only those who have been brought nigh unto Him may enjoy. Therefore shall they either take shade under the Throne, or be exposed to the sun's blazing heat, and their sorrow and misery shall grow with its rays.

Then they press one against the other, forced by the intense crowding and the entanglement of their feet, to which is added their great shame and fear of being disgraced and humiliated at the time when they shall be presented before the Almighty. The sun's burning heat of their breath link up with the blaze produced in their hearts by the flames of shame and fear, and perspiration pours out from the root of every hair until it flows upon the plain of the Judgement and rises over their bodies in proportion to their favour with Allah. It reaches to the knees of some, to the side of others, and the nostrils of others still, while some practically drown into it.

Ibn Umar said, 'The Messenger of Allah (upon him peace) On the Day when mankind shall rise to the Lord of the World: "When one of them shall vanish into his own sweat up to the middle of his ears".'²

In another Tradition, 'They shall stand raising up their eyes to Paradise for forty years, as the perspiration caused by their violent suffering overcome them'.³

On that Day there will be people crying saying, O Allah! Grant me release from this suffering and this anticipation, even should it be Hell! This is how serious that they will be. You should know that all the sweat which you did not shed through some effort in Allah's way, such as pilgrimage, the Holy War, the Fasting, standing in prayer, fulfilling the needs of a Muslim, and supporting hardships in enjoining what is good and forbidding evil. Were we to know that through undertaking difficult works of obedience is easier to bear and

² Bukhari, Riqaq. Muslim, Jannah

³ Bayhaqi, Bath.

less lasting than to perspire at the Judgement in distress and worry. For truly, the resurrection is awesome in might, long in duration.

Poetry by Shaykh Ahmad Raza Khan

Ya Ilahi Jab Zabane Bahir Aaye Pyas Se
Sahibe Kowthar Shahe Judo Ata Ka Saat Ho

O my Lord! When the tongues hang out due to severe thirst
May the owner of the pool (Kawthar), Master of generosity be with me

Ya Ilahi Gharmi-e Mehshar Se Jab Barke Badan
Damane Mahboob Ki Dandi Hawa Ka Saat Ho

O my Lord! When the body burns due to the heat of the Day of Gathering
May the cool breeze off the garment of the beloved be with me

Section Three

The Plains Of Arafat

After the Resurrection and Judgement, we shall be driven barefoot, naked and uncircumcised to the Land of Arafat, which is white and perfectly smooth, and upon which is so be seen neither roughness nor any bulge. It is right that our hearts should be trembling that Day, and our eyes should be humble. The Messenger of Allah (upon be peace) has said, 'On the Day of Resurrection, mankind shall be gathered upon an off-white land pure flour, on which no sign has been left by anyone'.⁴

Contemplate the awesomeness and might of that Day. All creation beings shall gather together on this plain, as the stars of Paradise scatter above them, the sun and moon are extinguished, and the very earth is force into darkness because her light has been put out.

The Messenger of Allah (upon be peace) said, 'All mankind shall be resurrected barefoot, naked and uncircumcised, overcome by their sweat, which reaches to their very nostrils'. Sawda said, the wife of Allah's Messenger (upon be peace) 'How shameful! Are we to look at each other?' But he said, 'People will be too distracted for that. *Every man of them on that Day has one anxiety that is enough for him.*'⁵

Bring to mind, then, an image of yourself, as you stand naked, uncovered, outcast and ashamed, confused and dazed, awaiting the Judgment which will decide you joy or misery. Make much of this state, for it shall be important.

Poetry by Shaykh Ahmad Raza Khan

Un Dono Ka Sadqa Jin Ko Kaha Mere Phool He
Kijiyee Raza Ko Hashar Me Khanda Misale Ghul⁶

With the grace of the two⁷ whom you said are flowers
Make Raza on the Day happy as are flowers

⁴ Bukhari, Riqaq. Muslim, Qiyamah

⁵ Surah Abasa, Surah No: 80, Verse:37. Bukhari, Anbiya. Muslim, Jannah

⁶ Hidayak-e-Bakhshish; p44

⁷ Imam Hassan and Hussain

Section Four

The Length Of The Day

On that day all created beings shall stand heartbroken, their eyes raised above. They shall not speak, and no attention shall be paid to their circumstances for fifty thousand years, yes I'll repeat that, fifty thousand years during which they shall eat not a morsel and drink not a drop, and fail to find therein any cool breeze.

Abd Allah ibn Umar said, 'The Messenger of Allah (upon him peace) recited this verse, then asked, "*How shall you fare, when Allah has gathered you together as arrows are gathered in a quiver for fifty thousand years and does not look at you?*"'⁸

Ponder, then, the length of that Day and the intensity of the expectation which must then be suffered, that perhaps suffering in the face of sin in your brief life in this world may grow easier for you. Know also that when one's waiting for death is encouraged in the face of one's desires, then one's waiting upon that Day will be of especially brief duration.

The Messenger of Allah (upon him peace) said, upon being questioned about the length of that Day, 'By Him in Whose hand lies my soul, it shall be shortened for the believer until it becomes briefer for him than the prescribed prayer which he used to perform in the world.'⁹

Strive, then to be among those believers. As long as a single breath of your lifetime remains this affair and the preparations for it lie in your hands. So work during the days that are short for others which shall be lengthy. Consider your life to be short and that of the world itself.

Section Five

The Questioning

After these circumstances, you should next meditate upon the question which shall face you orally and without any mediator. You are to be asked regarding the great and the small, even every atom and name. For as you remain in the torment of the Judgement with its perspiration and the violence of its great events, there shall descend from the region of Paradise powerful and harsh Angels, who are mighty and vast in form. They have been ordered to grab hold of the front hair of the actions of unrighteousness, and to bear them to their place of judging before the Almighty.

The Messenger of Allah (upon him peace) said, 'Allah has an angel between the edges of whose eyes lies a distance of one hundred years' journeying'.¹⁰

Then how do you picture yourself at the time when you behold the likes of these angels, who have been sent to take you to the place of judging, and who, in spite of the magnificence of their structure, are hopeless before the harshness of the Day, having perceived the wrath of Almighty made clear towards His servant? Upon their descent, every Prophet, Saint and righteous man shall fall down upon his knees fearing that

⁸ Hakim. Tabarani, al-Mujam al-Kabir.

⁹ Ibn Hanbal, Musnad. Ibn Hibban

¹⁰ Abu Daud, Sunnah

perhaps it is he that shall be taken. And if such is to be the condition of the pious, how shall be the state of the disobedient and the sinful?

Now the Angels stand in one group, gazing intently at mankind from every side. At this point, Allah (The Exalted) brings to pass His word, *And We shall surely question those to whom the Messages were sent, and We shall surely question the Messengers. With knowledge shall We speak to them, and never were We absent, and also, And, by your Lord, We shall surely question them all together about that which they used to do.*

He shall begin with the Angels, and then the Prophets. O, the violence of that Day when the minds of the Prophets will be dazed, and when their knowledge's are erased by overwhelming fright! 'What response did you receive', they shall be asked, 'you who were sent out to creation?' Already had they known the response, but their minds are overcome with shock and concern, and they know not how to make reply, saying fearfully, '*No knowledge have we; truly You, only You, are the All-knower of the Unseen*'. In this they only speak the truth, as their hearts leap and their knowledge's are wiped away, until such time as Allah (The Exalted) restores to them their strength.

Then Nuh (upon whom be peace) is summoned, and is asked, 'Delivered you your message?' 'Yes,' he replies. Then his people are asked, 'Did a message come to you?' and they reply, 'There came to us no Warner.' Then Isa (upon whom be peace) is brought, and Allah (The Exalted) asks him, '*Did you say to people: Take me and my mother as two gods besides God?*' and he remains writhing under the force of this question for many years. O, the majesty of that Day, when the Prophets themselves are put forward to judgment by questions such as these!

Now the angels advance and give out their command, one by one: 'So-and-so, the son of So-and-so, make haste to the place of Judging!' At this, all are held by fear and trembling, and every mind is amazed. Some groups of men long to be taken directly to the Almighty and that the veil might never be lifted before the congregation of mankind.

Then Allah, Almighty says, 'Jibrail! Bring Hell to Us!' There he goes, and, finding it raging and furious, says, 'Obey, Hell, the command of your Creator and King!' And the Hell does not delay in obeying his summons, but flares up and boils, sighing clearly.

Then there comes the Guardians of Hell, leaps towards mankind in rage at those who disobeyed Allah (The Exalted) and who had rebelled against His order. Fix in your mind and heart that state of the hearts of Allah's servant as they fill with terror and panic, turning in flight or falling down upon their knees. Some collapse upon their faces in their distress, while the sinners and the evildoers cry curses, and even the Saints and the Righteous shout aloud, 'Myself! Myself!'

While they are in this condition the Hell moans a second time, and their fear redoubles and their strength falters as they think that they are to be seized. Then it moans a third time and all men fall that they fall down prostrate, fearfully raising their eyes to watch in timidity and submission. Then the hearts of the wrongdoers are broken, and hearts choke gullets, and the minds of the blessed and the damned alike dazed.

After this, Allah (The Exalted) approaches the Prophets and demands, 'What response did you receive?' and when the sinners behold the judgment which is being made of the Prophets their alarm increases. Father flees from son, brother flees from brother, and husband from wife, as each waits for his turn. Then, one by one, they are taken, and Allah (The Exalted) asks each of them with His own voice of his great minor deeds, of his secret and his public life, and of the actions of his every limb and limit.

So picture yourself, with the angels grasping your upper arms as you stand before Allah, as He, speaking with His voice, demands of you, 'Did I not bless you with youth? How did you spend it? Did I not grant you long life? How did you spend it? Did I not bestow health upon you? How did you expend it? Did I not gift you with knowledge? How did you act by what you knew?'

How then, do you imagine that your shame and humiliation shall be, as He details His blessing upon you and your acts of disobedience against Him; His support and your sins? Should you deny them, your every limbs shall bear witness against you.

A man once asked ibn Umar what he had heard from The Messenger of Allah (upon him peace) say in private. 'The Messenger of Allah' (upon him peace) he answered, 'may Allah bless him and grant him peace, used to say, "One of you shall come close to his Lord until He takes him under His protection. He shall say, 'You did such-and-such a thing,' to which he replies, 'Yes.' 'And you did such-and-such a thing,' He says, and he replies, 'Yes.' Then He declares, 'I covered these things for you in the world, and today I forgive you them'.'"¹¹

The Messenger of Allah (upon him peace) has said, 'Whosoever, conceals the faults of a believer shall have his own faults concealed by Allah on the Day of Judgement.'¹²

From this we know that it is hoped that the servant who has faith will hide the faults of others and tolerate their short comings.

Imagine yourself in this situation, stepping over shoulders of others and passing through the ranks of men, being led like a wild horse, while people raise up their eyes to watch you, imagine yourself in the hands of those to whom you have been entrusted.

Then meditate upon how great will be your shame when He reminds you of your sins His voice, saying, 'O My servant! Are you not ashamed before Me? You challenged Me with foulness, but fearing My creatures showed them only beauty. Was I of less account to you than My servant. You attached no importance and paid no attention to My watching over you, yet showed great respect for the study of others. Did I not grant you My blessings? What distracted you from Me? Did you imagine that I was not watching you, and that you would never meet Me?

Therefore stand in fear of the shameful and dangerous condition in which you shall find yourself at that time. For if you are told, 'I concealed these things for you in the world, and today I forgive you them', then great will be your rapture and your joy, and you shall be the envy of the first and the last. However, should the angels be told, 'Take this servant of evil, and imprison him; then into hellfire cast him,' then were the very Paradise and the earth to weep it would not be out of proportion to the extent of your misfortune and the amount of your regret at having neglected the obedience of Allah, and at having sold your Afterlife for the sake of this world which never continued with you.

Poetry by Shaykh Ahmad Raza Khan

Ya Ilahi JabBahe Anke Hisaabe Jurm Me
Un Tabasum Rez Hoto Ki Ata Ka Saat Ho

O my Lord! When tears flow due to the account of deeds
May the supplication (Du'a) of those smiling lips be with me

¹¹ Muslim, Tawba

¹² Ibn Maja, Hudud

Section Six The Scales

Next, be not heedless of the Scales. Think upon the flying of the Books to their left and right sides. For after the questioning mankind shall be in three groups.

One group will be of those who have not a single good deed to their name. In their case there shall emerge from Hell a black creature, which shall snatch them as a bird pecks at grain, and grasp them and pitch them into Hell, which overcomes them. A voice calls them out of them, ‘Sorrow, never to be followed by any joy!’

Another group is of those with not a single offense to their name. A voice calls out, saying, ‘Let those who did praise Allah abundantly in every state arise!’ and they stand up and hurry to Paradise. Then this is done with regard to the people who used to stand in the night, and then with those whom no worldly business or sale distracted from the remembrance of Allah (The Exalted). A voice calls out to them, saying, ‘Joy, never to be followed by any sorrow!’

But a third group which has the greater part of mankind, still remains. They have mixed good with ill and although it may be plain to them, it is plain to Allah (The Exalted) which of them are those whose good or evil deeds outweigh. Allah, however, protest from not giving them to know of this, that He may clear His kindness in pardon, and His justice in punishment.

So the books and scrolls which contain the good and evil deeds fly up, and the Scales are put up, and all eyes are upturned towards the books: shall they fall in to the left scale or the right? Then they look at the Scales themselves: shall they tip in favour of the evil actions or in favour of the good? This state is fearsome indeed, and dazes the minds of all creatures.

Anas said, ‘Each descendant of Adam will be brought on the Day of Judgement and made to stand before the two sides of the Scales, to which an angel has been assigned. Should his balance be heavy, the Angel will call out in a voice heard by all creatures, “So-and-so is joyful, so that he shall never be sorrowful again!” however, if his balance should be light, then he will call out in a voice heard by all creatures, “So-and-so is sorrowful, so that he shall never be joyful again!” And when the scale containing the good deeds is light the Guardians of Hell approach with hooked rods of iron, and dressed in garments of fire, and take Hell’s lot to Hell.

Poetry by Shaykh Ahmad Raza Khan

Ya Ilahi Naam-aye Aamaal Kulne Lage
Ayb Poshi Khalkh Sattare Khata Ka Saat Ho

O my Lord! When the book of deeds are opened
May the one who hides the sins and mistakes of mankind be with me

Bazare Amal Me Tu Soda Na Bana Apna
Sarkare Karam Tuj Me Aybi Ki Samai He¹³

In the market of deeds your transactions failed
O Generous leader in you is a chance for the sinner

The Shaykh in this verse is contemplating himself on the Day of Judgment saying I haven’t enough deeds to go to Paradise and is depending on the Prophet to assist him. Shaykh Ahmad Raza spent his life in the service for the religion and he is fearing that Day, what is our position and are still heedless of that Day.

¹³ Hidayak-e-Bakhshish; p121

Section Seven

Destination

Umar (Allah be pleased with him) said, 'Call yourselves to account before you yourselves are called to account; weigh yourselves up before yourselves are weighed up; a man's weighing of himself can only consist in his sincerely repenting of every sin before he dies, and in remedying his lack in fulfilling his obligations towards Allah, and in righting the wrongs that he has committed grain by grain, and in reconciling himself with all those who were injured by his tongue, his hands, and the bad opinions which he kept within his breast. He should set their hearts at rest so that when he dies not a single injustice or obligation will remain to his shame. Such a man will enter Paradise without reckoning.

If, however, he should perish before making amends for his questions his opponents shall surround him, seizing him by the hand, the hair or the throat, while one of them says, 'You wronged me!' and another, 'You insulted me!' and yet another, 'You mocked me!' and another, 'You mentioned me to my discredit in my absence!' and another, 'You had dealings with me, but cheated me!' and another, 'You sold something to me, but cheated me, and concealed from me the defects of your goods!' and another says, 'You lied regarding the value of your goods!' and another, 'You saw that I was in need, and you were rich, yet did not feed me!' and still another, 'You saw me wronged, and were able to put an end to that wrong, but instead you failed to protect me!'

Abu Hurayra said, 'The Messenger of Allah, upon him peace, once said, "Do you know who is the bankrupt?" And we replied, "The bankrupt among us, O Messenger of Allah, is he that has neither dirham nor dinar to his name, nor any property." But he said, "The bankrupt of my Ummah is he that shall come forward on the Day of Judgement with the Prayer, the Fast and the Tithe, but having insulted this man, and abused that man, and having consumed another's wealth, and shed blood, and struck yet another. Each one of these shall be given a part of his good works, and should these be exhausted before his obligation is discharged, then he shall be assigned some of their sins, which will heap upon him. Then he shall be cast into Hell."¹⁴

Abu Dharr has related The Messenger of Allah (upon him peace) once held two sheep butting one another. 'O Abu Dharr!' he said. 'Do you know over what thing they butt each other?' 'No,' I replied. 'Yet Allah knows', he said, 'and shall judge between them on the Day of Judgement.'¹⁵

Now contemplate your own case: should your scroll be full of injustices, or should Allah show His grace by pardoning you so that you become certain of eternal joy, then how abundant will be your happiness upon taking leave of the place of conferred upon you and you are promised such joy as will never be followed by anyone, and pleasure such as will never fly from happiness and joy, and your face will become radiant until it stride proudly in front of creation, head held high, your back free of any burden, with the joyful expression of pleasure and the coolness of satisfaction sparkling from your brow, as the creatures of the former and later generations behold you and your condition, be jealous of you your beauty and your fairness.

Do you believe that this rank shall be less glorious than the degree you have attained in this world in the hearts of men through hypocrisy, sweet talk and eye service? If you realise indeed that it is better, or rather that between the two there exists no comparison at all, then work to attain this degree through pure sincerity and an honest intention in your dealings with Allah, for you shall never attain it save in this way. But if, and we seek refuge in Allah from such a thing, the matter should be otherwise, and should there proceed from your scroll a crime which you deemed minor but which in Allah's sight is weighty, then you shall be made hateful for that reason, and He shall say, 'My curse rests upon you, O servant of evil! I do not accept your worship.' No sooner have you heard this call when your face is blackened, and the Angels become wrathful because of the wrath of Allah (The Exalted) and say, 'And upon you rests our curse also, and the curse of all

¹⁴ Muslim, Birr

¹⁵ Al-Bazzar, al-Musnad. Tabarani.

creation!' at this, the Angels of Hell swarm around you, with all their crudeness, nastiness, and disgusting aspect, and seize you by the hair and drag you along on your face before the gathering of mankind, who watch the blackness of your face and the prospect of your degrading, while you call out, saying, 'Here is So-and-so, son of so-and-so. Allah has disclosed his disgraceful and degrading acts, and has cursed him for his disobedience, so that his shall be suffering such as will never be followed by any joy.'

Section Eight

The Bridge

Mankind, after the terrors mentioned, shall be driven to the Bridge, which is a bridge stretched over the bay of Hell, sharper than a sword and thinner than a hair. Whosoever has in the world kept upright upon Straight Path (al-sirat al-mustaqeem) shall bear lightly upon the bridge (sirat) of the Afterlife, will be saved. But whosoever back with burden, and disobeys his Lord, shall slip upon down his upon taking his first step on the bridge, and shall go to Hell .

You are obliged to walk over this bridge, despite your weak condition, your heart beat; you're shaking feet and the burdens which lie so heavily upon your back that you would be incapable of walking upon the flat earth, let alone the sharpness of the bridge. How shall you cope, then, when you have set one of your feet upon it and felt its sharpness, and are forced to lift your foot up, while the time people before you are staggering and slipping off, to be caught by the Angels of Hell with hooks and grapples. You shall watch them toppling over and falling head first towards Hell.

O, how foul is that scene, how difficult that slope, and how narrow that crossing-place! Look to how your condition shall be when you crawl and ascend upon it, weighed down by the burdens which lie upon your back, glancing to your right and left at other men as they tumble into Hell. And The Messenger of Allah (upon him peace) shall be saying, 'O Allah! Deliver! Deliver! While screams of suffering rise up from the bottom of the Hell. How then, shall you cope when your own foot slips, your condition doesn't help you, and you cry in sorrow, saying, 'This is what I used to fear! Would that I had sent before me something for my own life! Would that I had taken a path with the Messenger! I am ruined! Would that I had never taken So-and-so as a friend! Would that I were dust! Would that I were forgotten, forgetting! Would that my mother had never given birth to me!'

Then the fire catches you, and Allah protects us! And the bearer of news cries out, 'Fall back therein, speak not!' and there is nothing to do but to scream, groan, draw breath, and shout for help.

Poetry by Shaykh Ahmad Raza

Pul Se Utare Rah Ghuzar Ko Kabar Naho
Jibrail Par Bicha-e To Par Ko Khabar Naho¹⁶

Lift me from the bridge in a way that the path don't realise
May Jibrail lower and spread his wings in a way the wings don't realise

When the Prophet went to the Me'raj with Jibrail, and Jibrail could not go any further. The Messenger of Allah asked Jibrail make a request, Jibrail asked that on the Day when your Ummah cross the bridge of Sirat may I have the ability to spread my wings so that your Ummah can walk on my wings and not fall in Hell fire. The Shaykh writes that don't let the Angel know when I step on his wings as the Angel is a sinless creation of Allah and I don't want to give any difficulty to the creation of Allah even at this moment.

Ya Ilahi Jab Jalu Tareeke Rahe Pul Siraat
Aaftabe Hashmi Noorul Huda Ka Saat Ho

¹⁶ Hidayak-e-Bakhshish; p81

O my Lord! When I walk the dark path of the bridge of Sirat
May the light of the Prophet, the light of guidance be with me

Imam-e-Azam Abu Hanifa, Allah be pleased with him, praises the Prophet, upon him peace, in the following poem: *"You are that Noor that the full Moon is brightened by your Noor and you are with your beauty and elegance a shining sun."*¹⁷

Ya Ilahi Sare Shamsheer Par Chalna Pare
Rabi Sallim Kehne Wale Ghamzuda Ka Saat Ho

O my Lord! When I have to walk on the sharpness of the sword
May the one who says "My Lord! Protect" the reliever of anxiety, be with me

We believe that the Prophet was given the ability not only in this world to give benefit or loss but also in the hereafter. Rabia, Allah be pleased with him, said in the court of the Prophet, upon him peace, *"I ask from you that I may be in Jannah with you."*¹⁸ Even the companions would ask the Prophet for assistance in this world of the hereafter!

Section Nine

The Intercession

When certain people enter Hell deservedly, Allah (The Exalted) shall through His grace accept the Intercession made on their behalf by the Prophets, the Saints and the righteous. In addition, all those with some standing before Allah (The Exalted) and goodly relation with Him shall enjoy a right of Intercession on behalf of their families, friends and associates. Be keen, therefore, to attain for yourself the rank which will permit you the right to intercede for them. It is achieved by never look down on any human creature; for Allah (The Exalted) has hidden sainthood among His servant, and it may well be that the man your eye disrespects is one of His Saints. Likewise, never underestimate any offense, for Allah (The Exalted) has concealed His wrath among the sins which may be committed against Him, and it may well be that the sin which you now commit entails His anger. And never belittle any act of obedience, for Allah (The Exalted) has hidden His satisfaction among acts of obedience to Him; as it may be that even if it should constitute no more than a kind or a morsel of food, or a good intention, or anything of this nature, that such an act will entail His satisfaction.

Abu Hurayra said, 'Some meat was once brought to the Messenger of Allah (upon him peace). The leg being pleasing to him, he stretched out his hand towards it and took a bite. Then he said, "On the Day of Judgement I shall be the Lord of the Messengers. Do you know how that shall be? Allah shall gather together the first and the last on a single plain, while they are made to hear the Herald and are keenly scrutinised, as the sun draws near so that people suffer more misery and pain than they can support to bear, and they say one to another, 'Do you not consider our difficulty? Will you not look to see who might intercede for you with your Lord?' And someone will say, 'Go to Adam, upon him be peace.' Thus they make their way to him and say, 'You are the father of Mankind; Allah created you with His hand, and blew into you something of His spirit, and did command the Angels to fall down before you in prostration. Intercede for us with your Lord! Do you not behold our mess and difficulty?' but Adam, upon him peace, replies to them, saying, 'Truly, my Lord is wrathful today as He has never been before, and as He will never be again. He forbade me the Tree, but I disobeyed Him. Myself! Myself! Go to another! Go to Nuh!'

"And thus they make their way to Nuh, upon him peace. 'O Nuh!' they say. 'You were the first Messenger to the people of the earth. Allah has called you a thankful servant. Intercede for us with your

¹⁷ Qasidaul Nu'maan

¹⁸ Mishkaat; Mirkaat

Lord! Do you not see our difficulty?’ But he says, ‘Truly, my Lord is wrathful today as He has never been before, and as He will never be again. I used to have a prayer but I used it against my people. Myself! Myself! Go to Ibraheem, the friend of Allah (upon whom be peace)!’

“And thus they make their way to Ibraheem (upon whom be peace), and say, ‘You are Allah’s Prophet and His friend from amongst all the people of the earth. Intercede for us with your Lord! Do you not see our troubles?’ But he says to them, ‘Truly, my Lord is wrathful today as He has never been before, and as He will never be again. I told three lies,’ (and he named them). ‘Myself! Myself! Go to another! Go to Musa!’

“And thus they make their way to Musa (upon whom be peace) and say, ‘O Musa! You are Allah’s Prophet; He honoured you with the bearing of His message and speech to mankind! Intercede for us with your Lord! Do you not see our troubles?’ But he says to them, ‘Truly, my Lord is furious today as He has never been before, and as He will never be again. I once killed a man I had not been commanded to kill,’ (and he named them). ‘Myself! Myself! Go to another! Go to Isa!’

“And thus they make their way to Isa (upon whom be peace), and say, ‘O Isa! You are Allah’s Prophet and His word, which he did convey unto Mary, and a spirit from Him. You spoke to people from your cradle. Intercede for us with your Lord! Do you not see our difficulty?’ But Isa says, ‘Truly, my Lord is angry today as He has never been before, and as He will never be again. (but he mentions no sin). ‘Myself! Myself! Go to another! Go to Muhammad (may Allah bless him and grant him peace)!’

“So they come to me, and say, ‘O Muhammad! (upon him peace) You are the Messenger of Allah and the seal of the Prophets. Allah has forgiven you your former and forthcoming sins. Intercede for us with your Lord! Do you not see our troubles?’ and so I set off, and go before the Throne, and fall down in prostration before my Lord. Then Allah inspires in me such praises and great glorification of Him as were never inspired in anyone before me, and it is said, ‘O Muhammad! (upon him peace) Lift up your head! Ask, and you will be answered; plead for the intercession, and it will be granted you.’ So I raise my head, and say, ‘My Ummah! My Ummah, O Allah!’ and I am told, ‘O Muhammad! (Upon him peace), Bring in those of your nation for whom there need be on reckoning by the right-hand Gate of Paradise! The remaining Gates shall be for others.’”¹⁹

Then, shall be the Intercession of Allah’s Messenger (upon him peace). But individuals from amongst his nation, including the Saints and the righteous, shall have a right of an Intercession also. For Allah’s Messenger (upon him peace) has said, ‘By virtue of the intercession of a man of my Ummah a host greater than that of *Rabi’a* and *Mudar* shall enter into Paradise.’²⁰

And he said (upon him peace) ‘A man shall be told, “Arise, So-and-so. And intercede!” and shall get up and excersice Intercession for this tribe or his family, or for one man or two, all in proportion to his actions.’

Said Anas, ‘The Messenger of Allah (upon him peace) once said, “On the Day of Judgement, one of the people of Paradise shall look out upon the people of Hell, one of whom calls out to him, saying, ‘O So-and-so! Do you know me?’ ‘No,’ he shall reply. ‘By Allah, I do not know you. Who might you be?’ I am the man you once passed in the world,’ he says, ‘and whom you asked for a drink of water, and who gave you to drink.’ ‘I know you now,’ he says. ‘Then intercede through this for me with your Lord,’ he entreats him. So he petitions Allah (The Exalted) saying, ‘I looked out at the people of Hell, and was called by one of them, who said, “Do you know me?” “No,” I replied. “Who might you be?” “I am the man whom, when in the world, you once asked for a drink of water, and who gave you to drink. Thus intercede for me with your Lord!” Permit me, therefore, to intercede on his account.’ And Allah gives him to intercede for him, and the other is issues for him to be removed from Hell”’.²¹

Poetry by Shaykh Ahmad Raza

Paishe Haq Muzda Shafat Ka Sunate Jayenge
Aap Rote Jayenge Hamko Hasate Jayenge²²

¹⁹ A Prophet or an Angel are Ma’soom, meaning they are completely immune from sin and therefore cannot commit a sin. To pass the message of Allah, a Prophet can never make a mistake, as this is impossible.

²⁰ The text differs over the identity of this man. According to Ajurri (p.351) he is the caliph Uthman ibn Affan; ibn Hanbal also mentions the possibility of this, but adds the name of Uways al-Qarani as an alternative. Rabi’a and Mudar were two numerous tribes.

²¹ Abu Ya’la, al-Musnad

²² Hidayak-e-Bakhshish; p97

In the court of Allah he will announce the glad tiding of intercession
He will cry, making us smile

On that Day the Messenger will intercede for all the Ummah. He cried in this world and will also cry in the hereafter. Should we not obey and follow the Messenger? Do we not have a little shame in ourselves? On that day when he will fall into prostration and cry, we will get the good news of the intercession being excepted and saved from the agonies of that Day bringing a smile on our faces.

Dil Nikal Jane Ki Ja He Aah Kin Aakho Se Woh
Ham Se Piyaso Ke Liye Darya Bahate Jayenge²³

It is the place where the heart comes out Oh! With which eyes will he?
Flowing streams for those thirstier than us

On that Day we will be so thirsty due to the servier heat. The Messenger of Allah, upon him peace, will cry so much that Day, that streams of water will be apparent.

Khak Aaftado Bas Unke Aanehi Ki Dair He
Khud Woh Gir Kar Sajda Me Tum Ko Utate Jayenge²⁴

What difficulty? He will be here in a moment
He will fall in prostration himself, lifting us

On that Day he will fall into prostration and save us from difficulty and making us the people of Paradise.

Wusate Di He Khuda Ne Damane Mahmooob Ko
Jurm Kulte Jayenge Aur Woh Chupate Jayenge²⁵

Allah has given plenty room in the garment of the beloved
Sins will become apparent and he will keep hiding them

On that Day the Messenger of Allah, upon him peace, will have so worry for his Ummah that peoples sins will become apparent but the Prophet, upon him peace, will hide the sins and not let anyone see them.

Arshe Haq He Masnade Rifat Rasool-Allah Ki
Daikni He Hashar Me Izzat Rasool-Allah Ki²⁶

The Throne of Allah is the highness of the Messenger
On the Day will be seen the respect the Messenger has

We will be running to each Prophet and they will not be able to assist us, but the Messenger of Allah, upon him peace, will have such authority that everyone will be wanting to be with the Prophet.

Woh Jahanam Me Gaya Jo Unse Mustagni Huwa
He Khalil-ul-Lah Ko Hajat Rasool-Allah Ki²⁷

He will enter Hell who feels independent from him
Even the friend of Allah (Ibrahim) is dependant on him

²³ ibid; p97

²⁴ ibid; p98

²⁵ ibid

²⁶ ibid; p95

²⁷ ibid; p95

There are people today that say you can't ask help from the Prophet and fell independent. However, the traditions clearly states that even the Friend of Allah will need his assistants on that Day.

Ham Bikari Woh Kareem Unka Khuda Unse Fazu
Aur Na Kehna Nahi Aadat Rasool-Allah Ki²⁸

We are beggars, he is generous, His Lord more than him
And to say 'No!' is not the habit of the Messenger of Allah
The Messenger of Allah never said 'No' to anyone in this world, whoso asks for his help he will help.

Aasiyo! Taam Lo Daman Unka
Who Nahi Haat Jutakne Wale²⁹

O sinners! Get hold of his garment
He is not one that shuns off with his hands

Shaykh Ahmad Raza is saying in this verse that keep hold of the garment of the Prophet, meaning follow him and love him in this world, no doubt he will not leave you on that Day when you are needy for his help.

Suniyo! Unse Madad Mange-jawo
Pare Bakte Rahe Bakne Wale³⁰

O Sunnis' keep asking him for assistance
So what? If the gabblers keep gabbling

The Shaykh is advising the Ahle Sunnah that there are people who say that you can't ask for his help or he can't to this or that. Let them say what they want, and let us all stick to the belief that he can and will assist us!

Shafat Kare Hashr Me Jo Raza Ki
Siwa Tere Kis Ko Ye Qudrat Mili He³¹

He who intercesses for Raza on the Day
Other than You to whom is this authority given

Haq Tumhe Farmachka Apna Habeeb
Ab Shafat Ba Muhabat Kijiye³²

Allah has given you the title "The beloved"
Now intercede with love

²⁸ ibid; p96

²⁹ ibid; p102

³⁰ ibid; p102

³¹ ibid; p118

³² ibid; p125

Section Ten

The Pool

The pool is a great pride which Allah (The Exalted) has conferred solely upon our Prophet (upon him peace). A description of it is included in the Traditions. It is our hope that Allah (The Exalted), will grant us to know of it in this world and to taste it in the next, for one of its qualities is that ‘whosoever drinks of it shall never thirst again’.

Anas said, ‘The Messenger of Allah (upon him peace) once took a nap, and then lifted up his head with a smile. “O Messenger of Allah (upon him peace),” (the companions) asked, “What has made you smile?” “A verse which was revealed to me lately,” he replied, and recited, “*In the name of Allah, the Compassionate, the Merciful. Truly, We have given you al-Kawthar.*” Until he had finished the chapter. Then he said, “Do you know what al-Kawthar is?” and we replied, “Allah and His Messenger know best.” “It is a river in Paradise”, he said, “which Allah (The Exalted), has promised me. Upon it is abundant good: for upon it lies a Pool to which my Ummah shall repair on the Day of Judgement. Its drinking vessels are as the number of stars in the sky.”³³

Ibn Umar related that when His word (The Exalted): Truly, We have granted you al-Kawthar was revealed, The Messenger of Allah (upon him peace) said, ‘It is a river in Paradise, the banks of which are gold, and whose water is whiter than milk, sweeter than honey, and finer-smelling than musk. It flows over stones which are pearls, both large and small.’³⁴

Therefore let every servant hope to be among those who come to it, and beware of all wishful thinking. The man who hopes for a promotion or a well paid job, and then sits back with hope that Allah will increase his wealth through His grace. As for the man who renounces working hard for a promotion, and then takes to hoping that Allah in His grace will bring forth promotion or a well paid job and wealth, he is a man of wishful thinking and charm, and is not truly hoping at all. Such are the hopes of majority of mankind, and they constitute no more than the heedless, for being fascinated by our virtue from Allah is worse even than being fascinated by the things of this world.

³³ Muslim, Salat

³⁴ Timidhi, Tafsir Surah al-Kawthar