

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

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## Preaching the Preacher (A Beautiful Story)

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It is reported that in the beginning, the great saint Hazrat Sayyiduna Sufyan Thauri rahimahullah used to deliver many talks to people and used to encourage them towards the Divine Court of the Almighty azza wa jall. He used to educate people about the reward in store for those who do good and used to warn them about the dire punishment in store for people. In that way, many people used to visit him. One day, while he was sitting on the mimbar, a female handed over to him a piece of paper. When he started to read the message on the paper, his face changed colour. He began to shake from extreme stress and discomfort and he then stepped down from the mimbar and remained silent for a few moments. His friends asked him what had happened and he read the contents of the message which was:

"O the person who gives advice to others, why do you not give this advice to yourself? You prescribe medication to others and yet you yourself are unwell. We see that you call us towards guidance and yet, you distance yourself from it. First start by rectifying your own nafs and if you have managed to do this, then consider that you are truly wise. After this only, will your speech be accepted,

your words would prove beneficial and they would be practiced upon. Do not command people to restrain from such actions which you yourself are guilty of and if you do this, there will be a major accusation against you."

After reading these words, the great saint began to weep profusely until he actually fell unconscious. When he regained consciousness, his friends said to him, "There is no doubt that your words are beneficial and very pure. Your words are a solace for a painful heart and a means of happiness for the sad heart. And how can your words not have an effect on people, after all, you are the great Imam and such an Imam whom the entire world knows and respects." However, he again began to weep and stated to everyone, "It is not right that I lecture to people when I am myself am not in this (high) state". His eyes continued to shed tears and he was immersed in sadness and regret. From that day, no one saw him and no one ever heard his speech again and this continued until his passing away.

O Muslims who are oblivious of this great lesson! Did you not learn a lesson from such great and eminent souls whose hearts were clear and pure as glass, and yet this is their state? In spite of them displaying such humility, their words certainly had a profound effect on those around them. Yet, we are in a state where we do not even purify our eyes with tears. In fact, we turn away from the beneficial advice and spend our time in sport and play and useless speech. Dear brothers! your hearts have become blind to the actual reality of this world and because you think that the day of judgement is far away, this has deceived you into a sense of comfort. Do not be deceived by this.

The Quran declares in Surah Ebrahim (14), verse 42:

وَلَا تَحْسَبَنَّ اللَّهَ غَفِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ

تَشْخَصُ فِيهِ الْأَبْصَارُ

And never consider Allah unaware of the deeds of the unjust. He is not letting them loose but to a day in which their eyes shall remain staring.

This break in life is not forever, but for a short time only. And when this moment has disappeared, many people will ask for another chance.

In Surah Ebrahim (14), verse 44, the Quran declares:

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا

إِلَىٰ أَجَلٍ قَرِيبٍ ۖ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ ۝

And warn mankind of the day when the torment shall come to them, then the unjust shall say, 'O our Lord, grant us respite for a short term that we may respond to your call and follow the messengers'

Then they will be told in no uncertain term the words as mentioned in surah Fatir (35), verse 37:

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ

And did We not give you a life in which he who wishes to reflect, reflects?

On the day of judgement, all will arise from their graves and when the horn will be blown, then all will gather in front of the Lord. Their bodies will shudder out of fear and their faces full of sin and transgression will be clear to all.

In surah Ar Rahman (55), verse 41, the Quran declares:

يُعَرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ

The culprits shall be recognized by their faces

And when they feel hungry, they will be fed thorns of fire.

In Surah Ghasiyah (88), verse 6, the Quran declares:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن زُرْعَةٍ

They will have no food, but thorns of fire.

When they will feel extreme thirst, the Quran declares in Surah Mohammed (47), verse 15:

سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ

They are given to drink boiling water so that it may cut their entrails into pieces

### **Different types of punishment**

Hadrat Sadrul Afaadil, May Allah have mercy on him, explains in Tafseer Khazaainul Irfaan that, "There will many types of punishment in store for these people. Some will be given pus to drink, some boiling water, some thorns of fire etc.

### **The smallest amount of good will be seen and the smallest amount of evil will be seen**

Explaining this further, Moulana Naeemudeen Muradabadi. May Allah have mercy on him, explains that, "Every believer and disbeliever will be shown their good and bad deeds on the day of judgement. If a Muslim has any good deeds, he will be reward. If a Muslim has bad deeds, this would be paid for in this world. The good deeds of a kaafir will be thrown on his face because he had remained adamant on his kufr and obviously, he will be punished eternally for his bad deeds.

Mohammed bin Ka'ab Qarazi explains that, "If a kaafir has done anything good, he will be repaid in this world with reward and he will see this in this world. When he leaves the world, he will have nothing good to show. A Muslim will face the penalty for his bad deeds in this world and will arise on the day of judgement without any bad deeds". This proves that no matter how small a good deed is, it is rewarded and no matter how small a bad deed is, there is punishment for it.