

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ كَمَا يُحِبُّ وَيُرِضِّي بَنْ يُصْلِّي عَلَيْهِ

Allah *azza wajal*, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah *azza wajal*, Countless Peace and Blessings be upon

His Beloved Messenger *Sallal Laahu 'Alayhi Wasallam*

Saint is Affected by Powerful Words of a Lady

It is reported that at the beginning Hadrat Sayyiduna Sufyan Thouri *Radi Allah 'Anhu* used to deliver many talks to people and used to encourage them towards the Divine Court of the Allah *azza wajal*. He used to educate people about the reward in store for those who do good and used to frighten people about the dire punishment in store for them. In that way, many people used to visit Hadrat Sayyiduna Sufyan Thouri *Radi Allah 'Anhu*.

One day, while he sitting on the Mimbar, a female handed over a piece of paper to him. When Hadrat Sayyiduna Sufyan Thouri *Radi Allah 'Anhu* started to read the message on the paper, his face changed colour. He began to shake from extreme stress and discomfort. He then stepped down from the Mimbar and remained silent for a few

moments. His friends asked him what had happened. Hadrat Sayyiduna Sufyan Thouri *Radi Allah 'Anhu* read the contents of the message which was:

“O that 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 but, 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 a true Hakeem or a person with true wisdom. Only after this will your speech be accepted, your words will prove beneficial and they will be practised upon. Do not command people to restrain from such actions which you yourself are guilty of. If you do this, there will be a major accusation against you.”

After reading these words, Hadrat Sayyiduna Sufyan Thouri *Radi Allah 'Anhu* began to weep profusely that he actually became 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. 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 said 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 speeches again. This continued until his passing away.

O those 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. But we are in such 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 Qur'an declares in Surah Ibrahim (14), verse 42:

وَلَا تَحْسَبَنَّ اللَّهَ غَفِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۝ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشَخَّصُ
فِيهِ الْأَبْصَرُ ﴿٤٢﴾

“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 Ibrahim (14), verse 44, the Qur'an declares:

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرُنَا إِلَى
أَجَلٍ قَرِيبٍ لَا نُحِبُّ دَعْوَتَكَ وَنَتَّهِي الرُّسُلَ ۝ أَوْلَمْ تَكُونُوا أَقْسَمُّهُمْ مِنْ قَبْلِ
مَا لَكُمْ مِنْ رَوَالٍ ﴿٤٤﴾

“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:

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا آخِرِ جَنَّا نَعْمَلْ صَلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ ط
أَوْلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٤١﴾

“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 Qur'an declares:

يُعَرَّفُ الْمُجْرِمُونَ بِسِيمَهُمْ فَيُؤْخَذُونَ بِالنَّوْصِ وَالْأَقْدَامِ ﴿٤١﴾

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 Qur'an declares:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

“They will have no food, but thorns of fire.”

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

“To those who are to abide in the Fire and are given to drink boiling water so that it may cut their entrails into pieces?”

All types of punishment

Hadrat Sadrul Afaadil *Radi Allah 'Anhu* explains in “Tafseer Khazaa'inul 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 Na'eemudeen Muradabadi *Radi Allah 'Anhu* 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 rewarded. 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.