

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُ الْصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْعَبْدِ وَرَبِّ الْأَدَمِ كَمَا يُحِبُّ وَيُرْضِي إِنَّمَا يُصْلِلُ عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Who was Right and who was Wrong

During the time of Nabi Ebrahim - *peace be upon him* - the decision on who was right and who was wrong was determined by fire. In other words, whoever was correct, they placed their hand in the fire his hand remained untouched. And if the person was incorrect, their hand was burnt.

In the time of Nabi Moosa - *peace be upon him* - this was determined by a stick. There used to be in a small room and whoever was wrong or incorrect, a stick used to hit the person who was incorrect in his claim. The person who was truthful was left untouched.

During the era of Nabi Sulayman - *peace be upon him* - this was determined by the wind. The wind used to pick the person who was a liar in his claim and throw him to the ground while the innocent person remained untouched.

During the time of Zul Qarnain, this was determined by water. They both stood on water and if the person was incorrect, the water used to melt under his feet while if the person was innocent, the water turned to hard ice.

During the time of Nabi Daud - *peace be upon him* - this was determined by a hanging chain. If the person was correct in his claim he could reach the chain and if he was incorrect in his claim, he could not reach the chain.

However, in the Muslim Ummah, Almighty Allah blessed this Ummah with a simple solution of presenting witnesses to their claim. This is why in Surah Baqarah, verse 185, the Qur'an declares:

يُرِيدُ اللَّهُ لَكُمُ الْيُسْرَ وَلَا يُرِيدُ لَكُمُ الْعُسْرَ

“Allah desires ease for you and does not desire hardship for you.”

Hadrat Sayyiduna Imam Tirmidhi - *may Allah be pleased with him* - explains that the word “yus ra” in this verse is actually a special place in Jannah and there is only ease in this place. And “us ra” is a name in Hell in which there is untold unease. There are also other explanations in various other Ahadith.