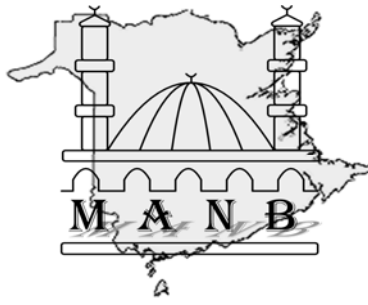


MANB

is a nonprofit organization
found to present, serve
and educate the Muslim
community in Saint John



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Muslim Association of New Brunswick NEWSLETTER

INSIGHTS

What is "Al-Barzakh"? Does the dead person know what goes on in this life? (www.islamonline.net)

Sheikh Hamed Al-Ali, instructor of Islamic Heritage at the Faculty of Education, Kuwait and Imam of Dahiat As-Sabahiyya Mosque, answers: "Literally Al-Barzakh means interval or a barrier between two things. Allah Almighty says: "Between them is a Barzakh (Barrier) which they do not transgress." (Ar-Rahman: 20) Technically, it stands for an intermediary stage between this life and another life in the Hereafter; it's an interval between death and the Day of Resurrection. Allah says: "Before them is a Partition till the Day they are raised up." (Al-Mu'minin: 100) This does not mean that there would be special places for every soul, but the souls of dead people are in different places according to the level of their Iman: some of them will be on the highest paradise with the souls of Prophets and martyrs; some believers will be in a particular place in Paradise before the Day of Judgment; some will have their graves like gardens of Paradise and some will have it like pits of the Hell-Fire. All of these cases and states of people will be in the period of Al-Barzakh, each one according to the status of his Iman.

Sheikh Muhammad Saleh Al-Munajjid, a prominent Saudi scholar, states: "Dead people do not hear anything that the living says. Allah says, "But you cannot make hear those who are in graves." (Fatir: 22) "So verily, you (O Muhammad) cannot make the dead to hear." (Ar-Rum: 52) With regard to the Hadith, which describes the Prophet, peace and blessings be upon him, addressing the dead bodies of the disbelievers on the day of the battle of Badr, it is to be understood that this was a particular case, where Allah brought them back to life so that His Prophet, peace and blessings of upon him, might rebuke them.

(a) It was narrated that Ibn `Umar (may Allah be pleased with him) said: "The Prophet, peace and blessings be upon him, stood over the well of Badr (into which the bodies of the disbelievers had been thrown) and said, 'Have you found the promise of your Lord to be true?' Then he said, 'They can hear what I am saying now.'" (Reported by Al-Bukhari, 3980; Muslim, 932)

(b) It was narrated that Abu Talhah quoted `Umar as saying, 'O Messenger of Allah, why are you speaking to bodies that have no souls?' The Messenger of Allah, peace and blessings be upon him, said: 'By the One in Whose hand is the soul of Muhammad, you do not hear what I am saying any better than they do.' " Qutadah said: Allah brought them back to life so that they could hear what he was saying, so that they might feel regret and shame for their disbelief." (Reported by Al-Bukhari, 3976; Muslim, 2875. See Fath al-Bari, 7/304) The relevant point here is that Allah caused the people in the well to hear the words of His Prophet, peace and blessings be upon him, so that they might be rebuked for their sinful deeds. But it is not correct to deduce from this Hadith that the dead can hear everything, because this applied to a special occasion. Some scholars made an exception and said that the dead can hear the Salam (greetings of peace), but this is a view for which clear sound evidence is lacking." (Majmu' Al-Fatawa, 4/275, 276)"

Sheikh Faisal Mawlawi, Deputy Chairman of the European Council for Fatwa and Research, states: "Dead people don't know what takes place in the life of the living, for they are existing in a different world. Yet, it's reported that the dead person hears the sound of the people's footsteps when they leave the cemetery after the burial. Also, on the Day of the Badr the Prophet, peace and blessings be upon him, addressed the dead amongst the disbelievers. We can say that all these narrations refer to the close period to the burial. But, after that phase of time the dead person transfers to another world in which he can never feel what is going on the earth. This is based on the Qur'anic verse: "But you cannot make hear those who are in graves." (Fatir: 22)"

MANB Student Column

Life in the Grave by Hammad Shoaib

The interval between death and the Day of Resurrection is called Barzakh. A person enters into this temporary stage from the time the soul leaves the body, to the time of resurrection. The Holy Prophet (PBUH) is reported to have said that "When the corpse is put in the grave and the people carry the dead body to the graveyard, if the deceased is a pious person, he/she requests them to carry him/her as fast as they can and if the deceased is a wrong-doer, he/she curses the wretchedness in store for him/her and asks where he/she is being led to." The Holy Prophet is also reported to have said that "Except human beings everything else hears the cries of the dead body. If a person were to hear the cries of the dead body, they would faint" Uthman bin Affan was asked "Ya Uthman, whenever Paradise and Hell were described to you, we never say any sign of you being affected by that or touched by that but whenever the grave is mentioned you start crying, why is that?" Uthman bin Affan replied "The grave is the first stage of Akhirah, so if it is easy then what comes after it, will be easier, but if it is difficult, then what is coming will be worse." It is in the Quran "Until when death comes to them he says, "My Lord send me back, perhaps I may do good in that which I have left behind! No! It is but a word that he speaks, and behind them is a Barzakh until the Day they are raised up." Surah 23:99-100. Al Bukhari says that Asma bint Abi Bakr (RA) says, "Rasoolullah (PBUH) stood in the Masjid and delivered a speech. He was speaking about the Fitna of the grave and there was an uproar in the Masjid... there were some noises" What was that noise? The Sahabah (RA) were crying! Asma (RA) said "I couldn't hear the khutbah of Rasoolullah (SAS) and I waited until the noise calmed down. Then I asked a man next to me "May Allah bless you, what is the last thing Rasoolullah (SAS) said?" He replied "Rasoolullah (SAS) said that it has been revealed to me that you will go through trials in your graves SIMILAR TO THE FITNA OF DAJJAL and when the Sahabah heard that, they started crying". Unfortunately our hearts are not as close to our religion as the Sahabah. When we hear about the fitna of the grave or the Day of Judgement, we get affected by it for a little while but then we go about our daily lives as we're not aware of the trials and tribulations of the grave. So what happens when you're in the grave? When you are in the grave, two angels person Munkar and Naakeer would descend on that person and they would scream at him surprising him, and they will ask three questions:

- 1) Mann Rabbuk? (Who is your Lord?)
- 2) Maa Deenuk? (What is your Religion?)
- 3) Mann Nabbiyyuk? (Who is your Prophet?)

For the Believer who worshipped Allah and followed his commandments and made Allah his best friend will be able to answer the first question very easily. For those who followed the religion and studied its teachings will be able to answer the second question very easily and lastly who followed the Sunnah of the Prophet will be able to answer the last question easily. In contrast, the disbeliever will not know any of those answers and then he/she will be hit by a metal hammer causing him to scream in extreme pain. The answers to the above three questions cannot be memorized like an exam topic. They are to be lived and practiced every day. These three questions are the biggest test a man can get and we need to be prepared for it every second of it. The grave of the believer will be widened as far as the eye can see and he will see his place in paradise. His good deeds will come to him in the form of a well dressed, handsome, finely perfumed man. The believer will also be shown the fire from which Allah has saved him. The grave will be well-lit and filled with greenery; he will long to tell his family of his good fortune. The believer will sleep peacefully in his grave. The grave of the disbeliever will be constructed, he will see his place in hell-fire. The graves of the disobedient will be filled with darkness. The Prophet (SAS) said "When any of you dies, he is shown his place in paradise morning and evening. If he is from the people of paradise, then he is one of them, and if he is from the people of hell, then he is one of them. He is told: "This is your place until Allah raises you on the day of resurrection" (Bukhaari).

.....continue

What Will the Grave Be Like?

By Waleed Ahmed Najmeddine (www.readingislam.com)

Regarding this verse, which says what means: [They will say: "Woe to us! Who has raised us up from our place of sleep?"] Ibn Kathir says: This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy ibn Ka'b (may Allah be pleased with him), Mujahid, Al-Hasan, and Qatadah said, "They will sleep before the Resurrection." Qatadah said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?' When they say that, the believers will respond (as the ayah mentions). This was the view of more than one of the Salaf." Ibn Kathir has not mentioned the word "peaceful" in his interpretation of this ayah. Prophet Muhammad (peace be upon him) has been quoted in many hadiths that inform us about what is in store for people in their graves. He (peace be upon him) mentioned that "sleep is the brother of death." This is an excellent way of looking at what we will experience in our graves. Sleep may be restful and peaceful or it may be frightening and tormenting as in a nightmare. The grave we reside in after death will be similar. It is understood among the scholars that the grave will either be a pleasant experience or it may be a frightening one, depending on our beliefs and deeds in this life. There are minor rewards in the grave in that, for the believer, it will be spacious and well lit. Our deeds in this life will appear to us in the form of a kind companion who will keep us company until the Day of Judgment. We will be shown our place in Paradise, in sha' Allah, through an opening in the side of the grave. For those who were not believers or led a sinful life, their deeds will appear to them in the form of an ugly and mean companion who beats and torments them until the Day of Judgment. The grave will be dark and constricting, and the punishments will be minor compared to what is waiting for them in the Hellfire, their place in which will be shown to them through an opening in their grave. The real rewards and punishments will be reserved for Hellfire and Paradise. The Day of Judgment is a fixed point in time in the future, the exact date of which is known only to Allah. Those who have gone to their graves before us are presently waiting in their graves for that Day. The grave is really a resting place, either comfortable or not, until that time. We can seek Allah's help by following the Prophet's example. He informed his followers that they can make du'aa' (supplications) just before finishing their prayers with the words that mean the following: "O Allah, I seek refuge in You from the punishment of the Hellfire, and from the torment of the grave, and from the trials of life and death and from the trials of the Dajjal (False Messiah)."

Are you scared when somebody talks about the death or the grave?

By Waleed Ahmed Najmeddine (www.readingislam.com)

Death is a fact of life. It may sound strange to say that, but it is something that every one of us should prepare for and keep in mind at all times. None of us knows how long we will live on this earth. We do not know when or how we will die. If we live a good and pious life, then death is something that we should not fear. We have complete faith and trust in Allah that He will protect us from the punishment of the grave and the greater punishment of the Hellfire. If, however, we are leading sinful lives, we will not look forward to the next life. On the contrary, we would do everything we can to enjoy this life no matter what kind of actions that might lead us to. The important thing to remember is that Allah has promised Paradise to those who follow His guidance and He has warned us about the Hellfire that He is preparing for those who refuse to follow His guidance. He commands us only to do what benefits us, and He warns us against falling into sinful behavior, those things that are harmful to us. When the time of death comes to believers, the angels take their souls out very gently, as easily as a drop of water falls out of a glass. The believers are given signs that their time is near, and the transition to the next world is almost painless. The soul of the unbelievers, however, are snatched away in a rough manner, and no warning signs are given. It is a terrible experience for them. The graves of believers are well-lit, spacious, and comfortable resting places where their worldly deeds come to them as a handsome companion who speaks kindly to them. An opening will be shown to them through which they can see their places in Paradise. They will ask Allah to bring the Day of Judgment quickly so that they can receive their reward. The graves of disbelievers are dark, restrictive, and gloomy places where their deeds come to them as an ugly, abusive person who beats them and calls them names they dislike. An opening will be shown to them through which they can see their places in the Hellfire. They will beg Allah that He would not bring the Day of Judgment so that they avoid being sent there to be punished for eternity. Allah says in the Qur'an what means: "[Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.]" (Al-Baqarah 2:277). If we do our best to obey Allah and follow His commands in this life, we will have nothing to fear in this life at the time of death or in the hereafter. We are confident in Allah's promise of Paradise for those who work hard to earn this great reward.

A N O U N C E M E N T S

- Sister Fatima has been passed away on Monday April 27th. May Allah SWT make his long sickness the source of her Magfira in hereafter land give peace to family.
- General Body Annual meeting year 2009 was held on 19 April 2009. Following slate was elected unopposed to run MAMB office for the year 2009/2010: Tareq Shah

- as a President, Sadaqat Lodhi as a Vice-President, Shiekh Bahauddin as a Treasurer, Asif Khan as a Secretary and Idris Gadoura as an Executive Member. May Allah SWT made their job easy and help them to achieve their targets.
- New BOD held their first meeting session on Friday 24th. This was an introductory session for the new BOD members without any fix agenda. They decided to meet after two weeks with new agenda.

continue There will be physical torment and punishment in the grave for disbelievers and sinful believers. The living are not able to hear the punishment of the grave. Animals can hear the voices of those who are being punished in their graves. Ibn Masood narrates that the Prophet [sallallahu alayhi wasallam] said: "The dead are being punished in their graves, and even the animals can hear their voices". The Prophet [sallallahu alayhi wasallam] also said: "This Ummah will be tried in their graves. If it were not for fear that you might not bury your dead, I would ask Allah to make you hear what I hear". (Ahmed). The Companions (RA) accompanied the Prophet (SAS) to the funeral of a man from among the Ansar. When they reached the location of the grave, they'd found it not yet dug, so Muhammad (SAS) sat around the grave, facing the Qibla. The companions sat around him, quietly, as if afraid to disturb birds sitting on their heads. He had a stick in his hand with which he moved the earth, He raised his eyes to the sky and lowered it back to the earth, raised them and lowered them 3 times in a row and then he said to his companions - Seek refuge in Allah from the punishment of the grave - three times and then he himself said "Oh Allah I seek refuge in you from the punishment of the grave" (3 times).



DATE		FAJR		SUNRISE		DHUHR		ASR		MAGHRIB		ISHA	
MAY 01	MAY 08	4:31	4:20	6:13	6:03	1:26	1:26	5:18	5:21	8:34	8:42	9:42	9:50
MAY 02	MAY 09	4:30	4:18	6:11	6:01	1:26	1:26	5:18	5:21	8:35	8:44	9:43	9:52
MAY 03	MAY 10	4:28	4:17	6:10	6:00	1:26	1:26	5:19	5:22	8:36	8:45	9:44	9:53
MAY 04	MAY 11	4:26	4:15	6:08	5:59	1:26	1:26	5:19	5:22	8:37	8:46	9:46	9:55
MAY 05	MAY 12	4:25	4:14	6:07	5:58	1:26	1:26	5:20	5:23	8:39	8:47	9:47	9:56
MAY 06	MAY 13	4:23	4:12	6:05	5:56	1:26	1:26	5:20	5:23	8:40	8:48	9:48	9:57
MAY 07	MAY 14	4:21	4:11	6:04	5:55	1:26	1:26	5:20	5:23	8:41	8:50	9:49	9:59

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KIDS' CORNER

Dear Children, assalamu alaikum. This is your corner to take part of our contest. Please answer the question, write your name, cut the sheet and place it inside the designated box before next Friday prayer. On Sunday after Dhuhr prayer we will announce the winner who will receive a decent prize!

WHERE IS LOCATED THE GRAVE OF THE PROPHET MUHAMMAD (ALLAH BLESS HIM AND GRANT HIM PEACE)?

NAME:

AGE: