“AL-KAWAAKIB AL-DURRIYA FI MADH KHAYR AL-BARIYYAH”

“THE GLITTERING STARS IN PRAISE OF THE BEST OF CREATION.”

DETAILED COMMENTARY OF

QASEEDAH BURDAH

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PREFACE

By Maulana Abdul-Hamid Ishaaq (daamat barakaatuhu)
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Special khalifah of Maulana Shah Hakim Muhammad Akhtar Saheb رَحِمَهُ ٱللَّهُ

أَلْحَمْدُ لِلّٰهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ ثُمَّ الصَّلٰوةُ عَلَى الْمُخْتَارِ فِيْ الْقِدَمِ
مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

All praise is only for Allaah تَبَارَكَ وَتَعَالَى, the Most High, Sublime, the Creator of the heavens and earth, their Nourisher and Sustainer and to Him is our return. Salaat and Salaam of the highest, highest order, for ever and ever, as much as all the creation of Allaah since ever till ever on our Most Sublime, Honourable Master Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the Mercy for all the realms and our interceder on the day of Qiyamah, our most beloved Nabi Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ!!!

In his kindness, Moulana Moosa Kajee Saheb Daamat Barakaatuhu has asked me to write a forward to his commentary on the internationally famous and greatly accepted Qasida Burdaa Sharief. I am not even the last person on the surface of the earth worthy or fit for this great and honourable task. But I really appreciate Moulana Saheb's kindness by which, In-sha-Allaah, I can also have a full share in this great and honourable work and also a full share in the love that will be generated for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ by reading the kitaab, the love for reciting Durood Sharief and the love for so many other great aspects of Dien. Ma'shaAllah Moulana has written, translated and compiled many other kitaabs as well, all are extremely beneficial and must be read. This kitaab should be in every home and read daily. It is a source of great barakaat and goodness to come in our homes and lives and for problems and difficulties to disappear!

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is Sayyidul Mursalien- the King and Master of all the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ, who are the greatest and the most perfect in the creation of Allaah تَبَارَكَ وَتَعَالَى and on the surface of the earth! And our Rasul صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is their August Master and King - Allaahu Akbar! And we are, with nothing from

our side whatsoever, but by the sheer Mercy of Allaah تَبَارَكَ وَتَعَالَىٰ only, are in His Ummat! - for which the Ambiyaa عَلَيْهِمُ السَّلَامُ made duas!

May Allaah تَبَارَكَ وَتَعَالَىٰ in His sheer Mercy make us understand, to some extent at least, who our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is. To fully comprehend the honourable position of our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is beyond us and the whole of Man and Jinn!

As Islam is the culmination and perfection of all religions and in fact effectively cancels all religions and as the Quraan Sharief is the culmination and perfection of the kalaam (speech) and effectively cancels all the other revelations of Allaah تَبَارَكَ وَتَعَالَىٰ, so is our honourable, great and cherished Nabi the perfection of all Ambiyaa عَلَيْهِمُ السَّلَامُ! When Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ was reading part of the Toura, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said if Musa عَلَيْهِ السَّلَامُ has to come to the world he will have no choice but to follow me. When Isaa عَلَيْهِ السَّلَامُ will come, he will come as an ummati of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! The handsomeness of Yusuf عَلَيْهِ السَّلَامُ is known and proverbial. When the women of Egypt saw Yusuf عَلَيْهِ السَّلَامُ they cut their hands instead of the fruit, Hadhrat Aaieshaa رَضِيَ اللَّهُ عَنْهَا said had they seen Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ they should have cut their hearts instead of their hands. The golden voice of Dawood عَلَيْهِ السَّلَامُ is also known and proverbial, but hearing the Quraan Sharief by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Tahajjud the leaders of the Kuffaar of Makkah Sharief have no choice but to come over and over again to listen, inspite of promising to each other that they would not come again! When the Jinn hear the beautiful Quraan Sharief from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ they explained that we have heard the wonderful Quraan Sharief and have to go out inviting to the Quraan Sharief! Allaah تَبَارَكَ وَتَعَالَىٰ spoke to Moosa عَلَيْهِ السَّلَامُ at mount Toer and he is known as Kalimullah. Allaah تَبَارَكَ وَتَعَالَىٰ invites Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to His Arsh and makes all the arrangements for the hosting, travelling, etc. by no other than the greatest Angel, Jibreel عَلَيْهِ السَّلَامُ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sees Allaah تَبَارَكَ وَتَعَالَىٰ and speaks to Him without any intermedary. Can anyone imagine the great and honourable position of our Nabi عَلَيْهِ السَّلَامُ. This is Me'raaj - the greatest height, where only Allaah تَبَارَكَ وَتَعَالَىٰ and His Beloved Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ meet!!! Allaah تَبَارَكَ وَتَعَالَىٰ sends Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ back to the world with the great gift of Namaaz! When every Nabi عَلَيْهِ السَّلَامُ will say nafsi, nafsi on the day of Qiyaamah, our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will say Ummati, Ummati and intercede on behalf of all in those most difficult and trying times!!!

This is our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a million, billion, trillion and even much, much more greater! Allaamah Buseeri, the compiler of Qasida Burdah Sharief has in a most superb, magnificent and wonderful manner described the great sublime qualities of Nabi alaihis salaam, noble and great aspects of Dien, for example the Quraan Sharief, Jihaad, etc. Moulana Moosa Saheb daamat barakaatuhu has in detail and in a most superb way written a detailed commentary on the Qasida and has done a great favour to the English speaking part of the Ummat! Many Ulama and ardent lovers of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have also written commentaries on the Qasida, which all goes to show its great acceptance and honourable position by Allaah تَبَارَكَ وَتَعَالَى and His Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Many more people will keep on writing! May Allaah تَبَارَكَ وَتَعَالَى accept from everyone, keep us steadfast, let us spread the love of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his honourable Sunnats and keep us glued on the path of our righteous and pious elders. Aamien!

May Allaah تَبَارَكَ وَتَعَالَى accept from Moulana Moosa Saheb and bless him to carry on with all such noble endeavours, make them all most beneficial and fully accepted by Allaah تَبَارَكَ وَتَعَالَى and a great storage for the Aakherat! Aamien thumma Aamien! Ya Rabbal Aalamien wa Ya ArhamarRaahimien. Rabbanaa taqabbal minnaa Innaka antus samie'ul Aliem wa tub alainaa Innaka Antat Tawaabur Rahiem. Wa sallallaahu Ta'aalaa alaa khairi khalqihi Sayyiedunaa Muhammad Sallallaahu alaihi wa sallam!!! Wal Hamdu lillaahi Rabbil Aalamien!!!

FOREWORD

All praises are due solely to Allaah تَبَارَكَ وَتَعَالَى, by whose grace and mercy all good deeds are completed. May Allaah تَبَارَكَ وَتَعَالَى's special and choicest salawaat and salaam be upon our beloved master and teacher Nabi Muhammed صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who is our greatest benefactor, and whose love should be in the recesses of every Muslim.

When this love is created, obedience to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will become second nature. This poem of Allamah Buseeri رَحِمَهُ اللَّهُ, when recited with feeling and understanding, will create true love for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reason for the compilation of this book: My respected ustadh and Shaikh, Moulana Abdul Hamid Saheb, was not well for some period. A senior alim, Moulana Yunus Daya Saheb, encouraged him to have the Qaseedah Burdah be recited to him, as it is a blessed book, and through its blessings, many have been cured by the will of Allaah تَبَارَكَ وَتَعَالَى. Daily at night, a few poems would be recited with the translation. At that time, a desire came within the heart to prepare a commentary on this Qaseedah, with this intention that it would be a cause of Hadrat's good health. When I mentioned this intention to him, he expressed that I should broaden my intention. My intention should be that through the blessings of this book, Allaah تَبَارَكَ وَتَعَالَى should grant us cure from our physical as well as spiritual illnesses, as well as success in the grave and on the Day of Qiyaamah. Keeping this in mind, this commentary was written. May Allaah تَبَارَكَ وَتَعَالَى accept these intentions and make it a means for our success in this world and the hereafter. Aameen.

I wish to express my thanks and appreciation to:

1.) Allaah تَبَارَكَ وَتَعَالَى, who granted me the gift of imaan and made from from the ummah of His beloved صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; through whose grace this work was commenced and completed. All power to do good and to abstain from evil is only from Allaah تَبَارَكَ وَتَعَالَى.

2.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who taught me imaan, how to be a human being; and who sacrificed days and nights so that imaan (my ticket to Jannah) could reach me.

3.) My beloved parents who were my first teachers, who encouraged and assisted me in every way possible in acquiring knowledge, and whose love and affection upon me I can never repay.

4.) My asaatizah, especially Qari Yunus Desai Saheb, from whom I studied Qaseedah Burdah.

5.) My beloved and honourable Shaykh, Hadrat Moulana Abdul Hamid Saheb, whose words and actions have greatly affected my life and whose favours I can never forget.

6.) My spouse and children who have forgone, many of their rights and time so that I could spend it in studying and writing.

7.) Many of the students who assisted in checking and proof-reading, with special thanks to Ml. Imraan Salaam, from U.S.A.

I make dua that Allaah تَبَارَكَ وَتَعَالَى accepts from all of the above people and blesses them with long lives, good health, barakah (blessings) in their sustenance, and the greatest of rewards in this world and the hereafter. Aameen

Moosa Kajee

5 Muharram 1442 / 26 August 2020

A BRIEF INTRODUCTION TO THE POET ALLAAMAH BUSEERI رَحِمَهُ ٱللَّهُ

Name: Muhammad, son of Saeed, son of Hammaad, son of Abdullah, son of Hayyaani, son of Sinhaaj, son of Yamlaal.
Title: Sharafud Deen
Honourary Title: Abu Abdullah

He was from the Banu Habnoon of the Sinhaajah tribe, which originally hailed from Al-Maghrib (Morocco). His father was from Busir, and his mother was from Dilaas.
Due to his family links, he is referred to as Sinhaaji, due to the place of birth, he is called Dilaasi, and due to his place of residence, he is referred to as Buseeri. According to popular opinion, his birthplace was Dilaas, however, there is a view that he was born in Bahsheem.

Date of birth: The famous view is 608 A.H. He was born on Tuesday, the first of Shawwal.

Not much is known of his early days. It appears that after memorizing the Noble Quraan, he went to Cairo and began studying in the Masjid of Shaikh Abduz Zaahir, where he learnt some literature (adab), grammar (nahw), etymology (sarf), poetry, history and seerah. From his other poetry, it appears that he had studied the Tawraah and Injeel in great detail, either to guide the Christians and Jews to the straight path, or to save the Muslims from their plots and plans. He was also an expert in chirography (the study of penmanship and handwriting in all of its aspects.). He was an expert in composing poetry from an early age. All of his poems have been compiled in a book called “Diwaanul Buseeri,” which has been published and is available.

Details of his teachers in Arabic and Islamic studies are not found in the books. However, his spiritual mentor was a famous Shaikh of the time, Shaikh Abul-Hasan Shaadhali رَحِمَهُ ٱللَّهُ (Ali ibn Abdullah ibn Abdul-Jabbaar رَحِمَهُ ٱللَّهُ - demise 656 A.H.). After the demise of Shaikh Shaadhali رَحِمَهُ ٱللَّهُ, he established a spiritual contact with the famous Sufi, Abul Abbaas Ahmad Al-Mursi رَحِمَهُ ٱللَّهُ (demise 686 A.H.), who was the khalifah (successor) of

Shaikh Shadhali رَحِمَهُ ٱللَّهُ. Allaamah Buseeri رَحِمَهُ ٱللَّهُ has also written poems in praise of both his spiritual guides.

He opened a madrasah in which hifz of the Noble Quraan was taught, but due to unfavourable conditions, the madrasah was closed. He was offered the post of being a muhtasib, but he did not accept the post. The work of a muhtasib entailed a) Commanding righteousness and prohibiting evil in the city, b) Instituting the instructions of the governor in the market place and business enterprises c) Monitoring the consumers.

After some time, he worked as a scribe for many leaders and people in high positions. Of special mention is the minister Wazeerud Deen Yaqub ibn Abdur Rafi' ibn Zubair, for whom he worked for many years. In praise of him, he wrote a few poems. A huge portion of his life was spent in these courts. For this reason, he states in this stanza,

خَدَمْتُهُ بِمَدِيْــحٍ أَسْــتَقِيلُ بِــهِ ذُنُوْبَ عُمْرٍ مَّضٰى فِي الشِّعْرِ وَالْخِدَمِ

I served him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ with these poems of praise, by means of which I ask (Allaah تَبَارَكَ وَتَعَالَى) to forgive (all) sins of (my) life (which has) passed in poetry and serving (other people).

From this, we understand that the main reason for his association with the royalty was due to his poetry. However, he realized that such association was of no benefit. At every moment, his physical and spiritual wellbeing was in danger. Perhaps for this reason, Allaamah Buseeri رَحِمَهُ ٱللَّهُ became disenchanted with these people and thereafter distanced himself from them.

Of note of the services Allaamah Buseeri رَحِمَهُ ٱللَّهُ rendered was that he continuously encouraged irreligious Muslims, Christians and Jews to turn towards the truth. Another outstanding feature was that, despite being in close proximity to powerful and influential people, he never wavered in proclaiming the truth. He composed many poems directed to the rulers, mentioning in detail the condition of the people appointed by the rulers, so

that justice could prevail, people could receive their rights and bribery could cease.

Despite having being associated with rulers, he established a madrasah at his home where he taught children the Noble Quraan and other religious subjects.

He was of excellent character, always smiling and very noble.

Demise: He passed away in Alexandria sometime between 694 A.H. and 697 A.H. There is a famous masjid named after Allaamah Buseeri in Alexandria next to which is his mausoleum. Nearby is the mausoleum of his Shaikh, Abul Abbaas Ahmad Al-Mursi رَحِمَهُ ٱللَّهُ.

Students: Amongst his famous students are:

1. Abu Hayyan Al-Gharnaati رَحِمَهُ ٱللَّهُ – an Imam of Arabic, Tafseer, Hadeeth, Taraajim and language. He authored many books, the most famous being his Tafseer of the Noble Quraan, Al-Bahrul-Muheet.

2. Sheikh Ibn Sayyidun Naas رَحِمَهُ ٱللَّهُ – Hafiz of Hadeeth, historian and an expert in Arabic literature. He too authored many books, the most famous being "Uyunul Athar fi Fununil Maghaazi was Siyar."

3. Sheikh Ibn Jamaa'ah رَحِمَهُ ٱللَّهُ – a scholar of Hadeeth and many other religious sciences. He was the Imam and Trustee of Baitul-Maqdis. He also remained as the Chief Justice of Egypt and Shaam for some time. Amongst the many books he authored, a famous one is "Al-Manhal Ar Rawiyyi fil Haditheen Nabawi."

Great Ulama like Sheikh Ibn Ammaad Hambali رَحِمَهُ ٱللَّهُ, Allaamah Suyuti رَحِمَهُ ٱللَّهُ, Allaamah Ibn Hajar Haythami رَحِمَهُ ٱللَّهُ as well as others have uttered high words of praises for Allaamah Buseeri رَحِمَهُ ٱللَّهُ.

THE ACCEPTANCE OF QASEEDAH BURDAH

One speciality of this poem is that the scholars of this ummah have turned their special attention to this poem, and have written concise as well as detailed commentaries of this poem. On one hand, great Sufis have served this book, whilst on the other hand we find high-ranking Mufassireen (scholars of Noble Quraan), Muhadditheen (Hadeeth scholars) and Fuqahaa (jurists) also endeavouring to render some service. Such special care by Ulama of different specialities clearly highlight the acceptance of this book.

1. Moulana Husein Ahmad Madani رَحِمَهُ ٱللَّهُ said, "Our elders used to encourage their disciples (mureeds) to recite Qaseedah Burdah and Dalaailul-Khayraat. Moulana Qaasim Nanotwi رَحِمَهُ ٱللَّهُ and Moulana Rashid Ahmad Gangohi رَحِمَهُ ٱللَّهُ had granted permission to thousands of people to read these two books.

2. The father of Shaikhul-Hind, Moulana Dhul Fiqaar Ali رَحِمَهُ ٱللَّهُ wrote an Urdu commentary entitled Itrul Wardah.

3. Moulana Ashraf Ali Thaanwi رَحِمَهُ ٱللَّهُ had a special attachment to this poem. In many places of his book Nashrut Teeb, he has quoted from Qaseedah Burdah, and highlighted the importance of these poems.

4. Moulana Ilyaas رَحِمَهُ ٱللَّهُ said, "The Ulama should study the Burdah and Shiyamul Habeeb with honour and respect. By means of this poem, a connection with Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ will be created."

Such importance was granted to this poem that the Fuqahaa and Muhadditheen would attain sanad (permission) for the poem. Examples of great scholars who took and received permission for this poem are:
Allaamah ibn Hajar Haythami رَحِمَهُ ٱللَّهُ , Shaikul-Islam Zakariyya Ansaari رَحِمَهُ ٱللَّهُ, Haafiz ibn Hajar Asqalaani رَحِمَهُ ٱللَّهُ, Allaamah Siraajuddeen Bulqini رَحِمَهُ ٱللَّهُ, Allamah ibn Mulaqqan رَحِمَهُ ٱللَّهُ, Allaamah Iraaqi رَحِمَهُ ٱللَّهُ, Allaamah Jalaaluddeen Suyuti رَحِمَهُ ٱللَّهُ.

Many commentaries have been written on Qaseedah Burdah. A few famous ones will be mentioned hereunder:

1. Az Zubdah by Badruddeen Muhammad ibn Muhammad Al Ghazzi رَحِمَهُ ٱللَّهُ (demise 984 A.H.)

2. Al Anwaarul Mudiah fi madhi khairil Bariyyah by Jalaaluddin Mahalli رَحِمَهُ ٱللَّهُ (demise 864 A.H.), author of the first part of Jalaalayn

3. Az-Zubdatul Umdah fi Sharhil Burdah by Mullaa Ali Qaari رَحِمَهُ ٱللَّهُ (demise 1014 A.H.)

4. Az Zubdatur Raaiqah fi Sharhil Burdatil Faaiqah by Shaikul Islam Zakariyyaa Ansaari رَحِمَهُ ٱللَّهُ (demise 926 A.H.)

5. Raahatul Arwaah by Muhiyuddin Muhammad ibn Mustaphaa Shaikhzaadah رَحِمَهُ ٱللَّهُ (demise 951 A.H.)

6. Haashiyal Baajuri by Ibraahim ibn Muhammad Al Baajuri رَحِمَهُ ٱللَّهُ (demise 1276 A.H.)

7. Aseedatush Shuhdah by Umar ibn Ahmad Al-Kharputi رَحِمَهُ ٱللَّهُ (demise 1299 A.H.)

8. Commentary by Allaamah Sa'dud Deen Taftaazaani رَحِمَهُ ٱللَّهُ (demise 791 A.H.)

Other commentators are: Ibn Abi Hajala Tilimsaani رَحِمَهُ ٱللَّهُ (demise 776 A.H.), Ibn Marzuq Tilimsaani رَحِمَهُ ٱللَّهُ (demise 781 A.H.), Badr al-Deen Zarkashi رَحِمَهُ ٱللَّهُ (demise 794 A.H.), Jalaaluddeen Suyuti رَحِمَهُ ٱللَّهُ (demise 911 A.H.), Shihaabuddeen Qastallaani رَحِمَهُ ٱللَّهُ (demise 923 A.H.), Ibn Hajar Haytami رَحِمَهُ ٱللَّهُ (demise 974 A.H.), Abdul Qaadir ibn Aydarus رَحِمَهُ ٱللَّهُ (demise 1038 A.H.) and Nurudeen Halabi (demise 1044/1635) رَحِمَهُمُ ٱللَّهُ.

Of recent times, the following commentaries have been written:

1. Atrul Wardah by Moulana Dhul Fiqaar Deobandi رَحِمَهُ ٱللَّهُ

2. Umdatun Nasih by Moulana Ibraahim Pattani

3. Ad Durratul Fardah by Mufti Radhaul Haqq Saheb, the Shaikhul-Hadeeth of Darul Uloom Zakariyya in South Africa.
Most of the subject matter in this book has been derived from the last mentioned commentary, followed by Umdatun Nasih and Asidatush Shuhdah by Allaamah Kharputi رَحِمَهُ ٱللَّهُ. Hayaatus-Sahaabah was also utilized excessively.

In Kashfuz Zunoon, mention has been made of 44 commentaries, whilst Carl Brockelmann (demise 1375 A.H.), a famous Orientalist, has mentioned 79 commentaries. However, there are much more than those mentioned in handwritten scripts, books of literature, etc.
Many other scholars have rendered great services to this poem with regards to Arabic poetry and literature.

As far as translations of Qaseedah Burdah are concerned, the Qaseedah has been translated into Urdu, Persian, Pashtu, Panjabi, Turkish, English, German, French, Latin, Java, Bangali, etc.

A few English translations are:

1. J.W. Redhouse (Glasgow 1881)

2. Shaikh Faizullah Bhai B. A. with some footnotes
(Bombay, 1893)

3. Arthur Jefferey (1962)

4. Khanqah E Shaikh Zakariya, Lenasia, South Africa, (1995). A short commentary accompanies each stanza.

5. Stefan Sperl (1996)

6. Hamza Yusuf (2005),

7. Shahid Hamid Gill June (2006)

8. The Mantle Adorned (Quilliam Press, London: 2009) by Timothy John Winter (born in 1960), also known as Shaykh Abdal Hakim Murad

9. Translation by Syed Mohiuddin Qadri

10. Translation with commentary by Mufti Ebrahim Desai

THE SHAWL OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted his blessed shawl to two people on hearing poems in his praises. One was Ka'b ibn Zuhair رَضِيَ اللَّهُ عَنْهُ, to whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed over his shawl after hearing his poem in the praises of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The other was Allaamah Buseeri رَحِمَهُ اللَّهُ, upon whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his blessed shawl on his shoulders in a dream, due to which he was cured from his affliction. This second poem is famously known as Qaseedah Burdah.

The poem of Ka'b ibn Zuhair رَضِيَ اللَّهُ عَنْهُ is famously known as Qaseedah Baanat Suaad.

In Taarikhul Khulafaa, Allaamah Suyuti رَحِمَهُ اللَّهُ has written, "When Ka'b رَضِيَ اللَّهُ عَنْهُ recited to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ his qaseedah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bestowed him with his blessed shawl. During the era of rule of Muaawiyah رَضِيَ اللَّهُ عَنْهُ, he wrote to Ka'b رَضِيَ اللَّهُ عَنْهُ to sell him the cloak in exchange of ten thousand dirhams. However, Ka'b رَضِيَ اللَّهُ عَنْهُ was not prepared to exchange this shawl for anything. After the demise of Ka'b رَضِيَ اللَّهُ عَنْهُ, Muaawiyah رَضِيَ اللَّهُ عَنْهُ managed to acquire it from his son, Uqbah, after paying twenty thousand dirhams. (Page 85 (Daarul-Minhaaj print))

Muaawiyah رَضِيَ اللَّهُ عَنْهُ and the khulafaa of the Banu Umayyah and Banu Abbaas used to wear this blessed shawl on the occasion of the two Id's. (Isaabah vol. 5 page 444)

Allamah Suyuti رَحِمَهُ اللَّهُ states that it seems that this shawl went missing at the fall of Baghdad, during the invasion of the Tartars. (Taarikhul-Khulafaa page 86)

However, according to some Orientalists, this blessed shawl was handed over from the final Abbasid caliph, Mutawakkil, to the Ottoman Sultan, Sultan Saleem Awwal in 1517. From that time, the blessed shawl was preserved in the royal treasury of Istanbul. In 1849, during the era of

Sultan Majid Khan Awwal, this blessed shawl was moved to a masjid in Istanbul, which was specially built for this purpose. The masjid was famously known as Khirqah Sharif. At the present moment, this blessed shawl is housed in room 12, in an embroidered box, in the Topkapi Palace Museum which is in Istanbul, Turkey. (Commentary of Qaseedah Baanat Suaad by Allamah Fadhl Ahmad Arif page 54)

THE REASON FOR IT BEING CALLED QASEEDAH BURDAH

Allaamah Buseeri رَحِمَهُ ٱللَّهُ himself mentions the incident:

"I had become afflicted with a stroke, due to which half my body became paralyzed. When I lost hope in ever recovering, I wrote this poem in praise of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and whilst doing so, I supplicated to Allaah تَبَارَكَ وَتَعَالَىٰ to cure me from my sickness. Whilst supplicating, I fell asleep. I dreamt that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had come and he had rubbed his blessed hands over my body as well as placing his blessed cloak on me. When my eyes opened, I felt that movement had commenced in that portion of my body which was without any feeling. I stood up suddenly, and began walking out of the house.

At this time dawn and the time of Fajr were approaching. When I made wudhu and started towards the masjid, I saw a dervish. The dervish wanted me to recite the ode I had recited in the presence of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ the night before. Reciting the first line exactly, the dervish said that he saw it in a dream recited before the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who continued moving to and fro like a tender plant as a mark of his praise, and then invested the reciter with a 'Mantle'. I recited the poem, and the report of this incident spread till it reached Bahaauddin the minister of King Tahir. He sent for me and, on obtaining the poem, took an oath to have it recited to him with bare head and naked feet."

He and his people took great delight in its frequent recital. It is said that Sa'duddin Fariqee, the seal-keeper of the minister, thereafter suffered severely from a serious opthalmia, which threatened him with blindness. In a dream he saw someone bidding him go to the minister and ask him

to place the 'sacred Mantle' on his eyes for an immediate cure. The minister, on being informed of the matter, said that among the sacred relics of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his possession, he had no such thing as a 'Mantle'. But then recollecting that it probably meant the poem of Buseeri, he took it and placed it on the eyes of Sa'duddin. Through its blessings, Allaah تَبَارَكَ وَتَعَالَى granted him complete cure and restored his eyesight. The poem thereafter became very famous.

Since Allaamah Buseeri رَحِمَهُ اللَّهُ had attained cure due to the blessings of this poem, one name of this poem is Al-Bur'ah (Cure from sickness). In view of the fact that Allamah Buseeri رَحِمَهُ اللَّهُ had seen in his dream, that after reciting this poem, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had removed his blessed shawl and placed it on him, this poem is also referred to as Qaseedah Burdah (The poem of the shawl). This is the more famous name. The actual name of the poem is "al-Kawaakib al-durriya fi madh khayr al-bariyyah" which, in Jan Knappert's translation, reads, "The scintillating stars in praise of the Best of Mankind."

In total, there are 160 stanzas. Some stanzas have been added later by other people, in the beginning, middle and end of the poem. For example, the famous lines at the beginning are not part of the original poem.

This poem is one of the poetic masterpieces of the seventh century after Hijrah. It holds its own against any of the best poems of the Abbasid times, in flowery style, choice of words, suitability of expression, eloquence of language, natural development of the train of thoughts, the subtlety of its transitions, current and harmonious flow of the rhythm, and freedom from any kind of error. The poem abounds in a variety of images, similes and metaphors, which far from being indistinct, remote or forced, are very clear, distinct and appropriate, and as such add greatly to the graphic description of the narrative, clearly elucidating the incidents alluded to. The monotony in the metre and the language is greatly relieved by various verbal figures, much indulged by the post-Islamic poets. The figures of speech, both verbal and rhetorical, are such as command deep admiration on account of their exquisiteness, elegance and propriety of application. The power of its artistry has been used in every period to keep religious emotion vibrant, and to kindle the love of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

AN ANALYSIS OF THE POEM

The Qaseedah Burdah has 10 parts and has 160 verses, all of which end in the Arabic letter Meem, hence it is referred to as "Meemiyya". Beginning with an exquisite allusion to the subject matter (براعة الاستهلال) (in accordance with the widespread custom of introducing poems with love description, the poem gives a short description of the woeful plight of a tender lover during his separation from his sweetheart (1-8). Due to this kind of introduction being inconsistent with the sublime and weighty subject matter of the poem, the poet, in trying to avoid this impropriety, artfully gives it an enhanced twist, by calling in the agency of the reproachers, who come to discover his secret love, betrayed by his tears and pale colour (9-12). Naturally, availing himself of the opportunity to protest with the lover, he exhorts the lover to give up such light pursuits, as being inconsistent with his old age (13- 16). While pointing out what the old age requires instead, showing the manner in which it emphatically bids him to refrain from the indulgence in passion and lust (17-25), and while proposing to himself to make the best amends for the time he wasted therein (26-28), he cunningly glides into his subject (براعة التخلص). Proceeding to mention how Rasulullaah ﷺ abstained from worldly indulgences (30-33), invited people to the worship of one Allaah تَبَارَكَ وَتَعَالَى (34-37), how he superceded all the noble messengers that preceded him in social, moral and mental abilities (38-40), how he was then as a reward, invested by Allaah تَبَارَكَ وَتَعَالَى with the enviable rank of a favourite (41-42), the poet tells us how mankind, at all times, being at a loss to comprehend Rasulullaah ﷺ's true nature,notwithstanding his compassionately taking every care not to try them with anything beyond their capacity, had to admit his claims to greatness and excellence, with having no divine attributes, his being but a human being after all (43-56); and how, while he stood so high among the messengers, and commanded the best respect of the people, was always extremely pleasant, polite, accessible and gentle to his people (57-61). The poet is here naturally led in a poetic strain to sing of the wonderful and supernatural incidents that occurred at the time of Rasulullaah ﷺ's birth and predicted his high mission (62-72). He then mentions a few of the many miracles performed by him ﷺ in support of the truth of his mission (73-94), the greatest of them being the

glorious and the matchless Quraan (95-108), and the Mi'raaj (Ascension) of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the heavens (109-115), ending with his being invested by Allaah تَبَارَكَ وَتَعَالَى with honours and ranks, too high for any other messenger to attain (116-119). Thus, giving a short and lively description of the warlike deeds of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and of his noble disciples who assisted him with their military achievements in support of his high mission (120-138), the poet assures us how organized Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in defending his own people against calamities and assisting them in distress (139-143). At this juncture, the poet, reflecting on his past and regretting the waste of his talent in serving and eulogising hedonistic people which would compromise his Hereafter, makes amends by devoutly offering the poem to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (144-149), and tenders his apology, feeling confident in the generosity of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the promises held forth by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his people, which leave him no reason to despair, even in spite of the enormity of his sins (150-152). Then gently hinting at the object he asks for (153) (براعه المطلب – 154), and not coveting the gain of any worldly good (155), he invokes the promised intercession of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on his behalf on the Day of Judgement for the pardon of his sins and indiscretions, thus consoling his despairing sinful conscience (156-160). After a short supplication for himself (161-162), he finishes the poem (براعـــه الاختـــتـام) very elegantly and appropriately, with invoking the eternal blessings of Allaah تَبَارَكَ وَتَعَالَى on Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his followers and his posterity, in well-rounded lines (163-165). (Extracted and edited from 'The Poem of the Scarf' by Sheikh Faizullah Bhai.)

In the beginning of Qaseedah Burdah, these lines are usually recited, even though they are not part of the original poem, the translation of which follows:

أَلْحَمْدُ لِلّٰهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ ثُمَّ الصَّلٰوةُ عَلَى الْمُخْتَارِ فِيْ الْقِدَمِ

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

All praises are solely for Allaah تَبَارَكَ وَتَعَالَى, the Creator of the creation from non-existence. Then salaah (mercy) be upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had been chosen to be a Nabi before the creation of mankind. O my Master, shower Your special mercy and peace always and forever upon Your beloved, the best of all creation.

IMPORTANT NOTE: Some of the poems of Qaseedah Burdah have been criticized severely as being of incorrect belief.

A unanimously accepted principle is that when a person of sound belief says something which outwardly seems to be incorrect, a suitable meaning should be sought for his utterance. This is even more applicable in the case of a notable scholar of deen. In short, Allamah Buseeri رَحِمَهُ ٱللَّهُ is a person of correct belief, and many historians have spoken very highly of him. His poem has been acclaimed by Ulama of every era and of every rank, as well as Mashaayikh of all four madhabs. Many of them have written commentaries of the poem. Some have noted, that besides the Noble Quraan and Sahih Bukhaari, no other book enjoys such a high number of written commentaries.

All the above clearly indicate that the poet held correct beliefs and that his poem is regarded as reliable. If, externally, there appears to be any doubt in any of the stanzas, the correct meaning should be highlighted. It should not be that the entire work is regarded as incorrect and reduced to a mockery.

الفصل الاول في ذكر عشق رسول الله صلى الله عليه و سلم

SECTION ONE REGARDING INTENSE LOVE FOR RASULULLAAH ﷺ

The peculiar feature of this poem is that it commences in a romantic manner, and gradually approaches the main subject matter in the latter stages. For instance, a lover in the beginning would give vent to his feelings of utter loneliness, describe how his heart and mind bear the imprint of his beloved, and wander about the locality where his beloved used to reside and had spent his early days and youth.

Allaamah Buseeri رَحِمَهُ ٱللَّهُ has, in the same manner, spoken about his love for Rasulullaah ﷺ. He tries to conceal this love and his beloved. This is why we see that he has not explicitly mentioned the name of Rasulullaah ﷺ in the entire section. We observe that he has mentioned the places and objects that are near to Madinah Munawwarah, so that Rasulullaah ﷺ is pleased. His love for Rasulullaah ﷺ has made him uneasy and restless.

He pines for his beloved, sheds tears, moans and wails, taking care at the same time not to reveal the true cause of his unhappiness. But his friends and well-wishers, on observing his condition, become conscious of the “malady of love” from which he is suffering. They try to advise and console him, with no success. Finally, when the lover is no longer able to contain himself, he beseeches his friends to describe his plight and utter helplessness, and to convey his grateful and respectful regards arising out of an aching heart to his beloved.

أَمِنْ تَـذَكُّـرِ جِيْرَانٍ ۢ بِـذِيْ سَـلَـمِ مَزَجْتَ دَمْعـاً جَرٰى مِنْ مُّقْلَةٍ ۢ بِدَمِ

1/1. Are the tears mixed with blood flowing (from your eyes) due to your remembrance of the neighbour of Dhu-Salam?

Dhu Salam is a place close to Quba which lies between Makkah Mukarramah and Madinah Munawwarah. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed this place when journeying to Madinah Munawwarah on the journey of Hijrah (migration.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used an unfamiliar road on this journey. Therefore, one normally does not pass this area when journeying to Madinah Munawwarah.

The neighbour of Dhu Salam is Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The plural (neighbours) is used here to show the honour of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Some have stated that neighbours refer to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Another meaning of Dhu Salam is the place of peace which is Jannah (دار السلام).

If one is unable to reach the beloved, then the flame of love can only be cooled by objects connected to the beloved. Qais said,

أمرُّ على الدّيار ديار سلمى ... أقبّلُ ذا الجدارَ وذا الجدارا

وما حبُّ الدّيارِ شغفن قلبي ... ولكنْ حبُّ منْ سكنَ الديارا

I pass by the houses, the houses of Layla, I kiss this wall and that wall. The love of the houses have not enveloped my heart, but the love of the one who resides in the houses has.
(Diwaan Majnun Layla page 127)

The poet is addressing someone and saying, “O one who is crying excessively! There must be a reason for your crying? What is it? Is it due to the pangs of separation from your beloved which you were blessed with from before; or is it due to some other reason (which will be mentioned in the following stanzas)?”

This is the love shown by a person living so many centuries after Rasulullaah ﷺ. Many incidents are mentioned of the Sahaabah رضي الله عنهم who would cry on merely thinking of Rasulullaah ﷺ.

Some incidents will be mentioned here of the Sahaabah رضي الله عنهم who wept on merely thinking of the demise of Rasulullaah ﷺ:

1.) Abu Sa'eed رضي الله عنه narrates, "Rasulullaah ﷺ once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ﷺ (towards the pulpit), where he said, 'I swear by the Being who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah (Hereafter).' No one besides Abu Bakr رضي الله عنه understood the message of this statement. His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah ﷺ then descended from the pulpit and has not stood there again to this day." (Musannaf Ibn Abi Shaybah no. 38192)

2.) Aaishah رضي الله عنها narrates, “All the wives of Rasulullaah ﷺ were present with him when Faatimah رضي الله عنها came. There was no difference in her walk and the walk of Rasulullaah ﷺ. When he saw her, he welcomed her saying, ‘Welcome to my daughter.’ He then seated her to his right or left. He then said something in secret to her, on account of which she began crying profusely. When he saw her agony, he said something in secret to her a second time. She then began to laugh. I said to her, ‘Rasulullaah ﷺ said some secrets exclusively to you in the presence of his wives and you began crying?’ When Rasulullaah ﷺ stood up and left, I asked her, ‘What did Rasulullaah ﷺ say to you?’ She replied, ‘I cannot disclose the secret of Rasulullaah ﷺ.’ When Rasulullaah ﷺ passed away, I said to her, ‘On the basis of the right which I enjoy over you (i.e. I am your step mother), I take an oath and ask you to relate to me what Rasulullaah ﷺ

said to you.' She replied, 'I can now disclose it to you. When he spoke to me secretly the first time, he informed me that Jibreel عَلَيْهِ ٱلسَّلَامُ used to revise the Quraan with him once or twice every year. This year, he already revised it two times. [He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said], 'I think that my time [of departure from this world] has drawn near. You should therefore fear Allaah تَبَارَكَ وَتَعَالَىٰ and exercise patience. I am an excellent predecessor for you.' I therefore cried in the manner which you saw me. When he saw my agony, he spoke to me secretly a second time, saying, 'O Faatimah! Would it not please you to be the leader of the believing women? Or the leader of the women of this ummah?' I therefore laughed in the manner which you saw me.'" (Muslim no. 2450)

'Alaa رَضِيَ ٱللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was about to leave this world, Faatimah رَضِيَ ٱللَّهُ عَنْهَا started weeping. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to her, "Do not weep, dear daughter. When I pass on, you should say, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' because by reciting these words, a person receives something in return for every calamity." "Even in return for losing you, O Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ!" asked Faatimah رَضِيَ ٱللَّهُ عَنْهَا. "Even in return for losing me," replied Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. (Ibn Sa'd Vol.2 page 271, Chapter on the grief over Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, those who mourned and those who cried over him)

3.) Mu'aadh ibn Jabal رَضِيَ ٱللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent him (as governor) to Yemen, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ walked with him as he gave him advice. Mu'aadh رَضِيَ ٱللَّهُ عَنْهُ was riding his animal while Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ walked beside the animal. After giving him the necessary advice, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Mu'aadh! You shall probably not meet (me) after this year. You shall perhaps be passing by only this Masjid of mine and my grave." Mu'aadh رَضِيَ ٱللَّهُ عَنْهُ then started weeping profusely because of this separation from Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then turned around and faced towards Madinah as he said, "The people closest to me are those with taqwa (fear of Allaah) regardless of who they are and where they may be." (Musnad Ahmad no. 22052, Saheeh Ibn Hibbaan Al-Ihsaan no. 647)

Another narration states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not weep O Mu'aadh, because this weeping is from Shaytaan." (Musnad Ahmad no. 22054, Musnad Bazaar no. 2647)

4.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once informed that the Ansaar men and women were crying in the Masjid. "What makes them cry?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired. When he was informed that they were crying because they feared he was going to pass away, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left his room and went to sit on his pulpit. He was wrapped in a shawl with the ends thrown over his shoulders. He also wore a stained bandage on his head. After duly praising Allaah تَبَارَكَ وَتَعَالَى, he said, "O people! People will multiply as the Ansaar dwindle in numbers until they are only as much as salt in food. Whoever is given charge over their affairs should accept the good from their good people and excuse their evil ones." (Kashful-Asraar an Zawaaidil – Bazzaar no. 2798, a similar narration is mentioned in Bukhaari no. 3800, without the first section, Tabaqaat of Ibn Sa'd vol.2 page 221, Chapter on what Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said during his final illness).

5.) Ummul Fadhl bint Haarith رَضِيَ اللَّهُ عَنْهَا says that when she came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his final illness, she started weeping. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifted his head and asked, "What makes you weep?" She replied, "We fear for you (that you will pass away) and do not know how people will treat us after your demise." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "You will be the ones in a weaker position after I leave." (Musnad Ahmad no. 26876, Al-Mu'jamul-Kabeer of Tabaraani vol. 25 page 23 no. 32)

THE CRYING OF THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ WHEN THEY HEARD THAT RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ HAD BEEN MARTYRED AND WHAT HAPPENED TO THEM WHEN HE PASSED AWAY

1.) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reports that when the people of Madinah were being defeated during the Battle of Uhud, the people started saying that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been martyred. (The people of Madinah

started weeping so much that) The cries of women could be heard in the furthest reaches of Madinah. One of the women from the Ansaar left Madinah wearing her veil (and headed for the battlefield). (The corpses of) Her father, her son, her husband and her brother were all brought to her. The narrator says that he is not certain which of them was brought first. When she passed by any one of them and asked who he was, she was informed that he was her father, her brother, her husband or her son. (Undaunted from her intent to find out about Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) She asked (each time), "How is Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" "There he is in front of you," the people told her. When she eventually reached Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she held on to the edge of his garment and said, "May my parents be sacrificed for you, O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! When you are safe, I have no concern for all those who have passed on." (Al-Mu'jamul-Awsat of Tabaraani no. 7499, Hilyatul-Awliyaa vol. 2 page 71/332)

2.) Zubayr رَضِيَ اللهُ عَنْهُ says that on the day the Battle of Uhud was fought, none but he was with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ near Madinah. None of the Sahaabah رَضِيَ اللهُ عَنْهُمْ remained behind in Madinah (because all of them were on the battlefield). So many Muslims were martyred that someone even announced that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been martyred. All the women started weeping. However, one of them said, "Do not be so hasty to cry until I go and see for myself." She then left Madinah on foot without any purpose besides her concern for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and to find out about his welfare. (Bazaar no. 988)

Hereunder are few incidents regarding those who would cry on thinking of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after his demise:

1.) A woman once came to Aaishah رَضِيَ اللهُ عَنْهَا and requested, "Please show me the grave of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!" Aaishah رَضِيَ اللهُ عَنْهَا opened the room. When the woman saw the grave of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she started to weep so much that she collapsed and passed away right there. (Shifaa vol. 2 page 23, Mawaahib vol. 3 page 595 quoting from Ibnun-Najjaar, Zarqaani vol. 12 page 196)

2.) Umar رَضِيَ اللَّهُ عَنْهُ was patrolling the streets one night when he saw a light coming from the house and he heard the voice of an old lady. She was spinning wool and singing a few couplets, which meant,

عَلَى مُحَمَّدٍ صَلَاةُ الْأَبْرَارْ ... صَلَّى عَلَيْكَ الْمُصْطَفَوْنَ الْأَخْيَارْ
قَدْ كُنْتَ قَوَّامًا بَكِيَّ الْأَسْحَارْ ... يَا لَيْتَ شِعْرِي وَالْمَنَايَا أَطْوَارْ
هَلْ تَجْمَعُنِي وَحَبِيبِي الدَّارْ

May Allaah تَبَارَكَ وَتَعَالَى accept the salutations of the pious and selected ones upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! You worshipped Allaah تَبَارَكَ وَتَعَالَى each night and you wept before the dawning of each day.
I wish I knew whether I would be able to join my beloved
Because death comes in different ways and I know not how I shall die
Ah! Will I ever meet with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ afterwards or not?

When he heard these couplets, Umar رَضِيَ اللَّهُ عَنْهُ sat down weeping in love and memory of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Zuhd war Riqaaq of Ibnul Mubaarak no. 1024)

3.) Umar رَضِيَ اللَّهُ عَنْهُ once visited Jaabiyah (a place in Shaam) during the period of his Khilaafat. On his arrival, the people approached him and asked him if he would request Bilaal رَضِيَ اللَّهُ عَنْهُ, who was residing in Shaam, to one day call out the adhaan for them. Umar رَضِيَ اللَّهُ عَنْهُ put their request to Bilaal رَضِيَ اللَّهُ عَنْهُ who agreed to one day call out the adhaan. The momentous day finally dawned and as the people heard the adhaan of Bilaal رَضِيَ اللَّهُ عَنْهُ they were reminded of the blessed era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and immediately began to weep. Such was their weeping out of the sadness and grief of being separated from their beloved Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Aslam رَحِمَهُ اللَّهُ, the freed slave of Umar رَضِيَ اللَّهُ عَنْهُ, said, “I never saw people crying more than they did on that day.” (As-Sunanul-Kubra of Bayhaqi no. 1974, Siyar A‘laam min Nubalaa vol 1 page 357)

4.) After Bilaal رَضِيَ اللَّهُ عَنْهُ settled in Daariyyaa (a place in Shaam), he one night saw a dream in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "O Bilaal! What is this separation? Is it not time for you to visit me?" When Bilaal رَضِيَ اللَّهُ عَنْهُ awoke from the dream, he was filled with such grief and concern that he immediately mounted his conveyance and set out in the direction of Madinah Munawwarah. When he arrived before the blessed grave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was overcome by his love for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and grief over his separation and thus began to weep excessively. Hasan رَضِيَ اللَّهُ عَنْهُ and Husain رَضِيَ اللَّهُ عَنْهُ thereafter came to meet him. On seeing them, Bilaal رَضِيَ اللَّهُ عَنْهُ began to embrace and kiss them out of the love he had for the family of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They thereafter said to Bilaal رَضِيَ اللَّهُ عَنْهُ, "We desire to hear you call out the adhaan as you would call it for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Bilaal رَضِيَ اللَّهُ عَنْهُ thus ascended to a raised place in order to call out the adhaan. As Bilaal رَضِيَ اللَّهُ عَنْهُ commenced the adhaan and called out "Allaahu Akbar Allaahu Akbar!" Madinah Munawwarah began to echo with the blessed voice of Bilaal رَضِيَ اللَّهُ عَنْهُ. As he continued and called out the next words of the adhaan, the echoes in Madinah Munawwarah increased, reaching the people, until the women and children emerged from their homes, crying out of the deep remembrance of the blessed era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Such was the love they had for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that never before had there been a day after the demise of Rasulullaah رَضِيَ اللَّهُ عَنْهُ in which the people of Madinah Munawwarah cried more profusely than that day. (Tareekh Dimishq vol. 7 page 137, At-Targheeb Wat-Tarheeb vol. 2 page 235, Siyar A'laam min Nubalaa vol. 1 page 358)

Mufti Taqi Uthmani دامت برکاته has written, "The natural demand of love is that one has love for any such thing which is connected to the beloved, especially his house, his city, the alleys of his city, as well as the doors and walls. In short, everything is beloved. The natural and binding demand of the love of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is love of Madinah Tayyibah. For this reason, Allamah Buseeri's Qasidah Burdah commences with mention of Dhu-Salam - an area close to Madinah Tayyibah." (Na'tun Nabi page 178)

Hereunder are incidents of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had extreme love for those things and places connected to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1.) Ibraheem ibn Abdur Rahmaan ibn Abdul Qaari says that he saw Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ place his hand on the place where Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat on his pulpit and then put that hand on his face. (Tabaqaatul-Kubraa of Ibn Sa'd vol. 1 page 218)

2.) Another narration from Yazeed ibn Abdullaah ibn Qusayt states that when the Masjid (Nabawi) was empty, he saw several Sahaabah رَضِيَ اللَّهُ عَنْهُمْ use their right hands to pick up some of the shiny and smooth sand from that side of the pulpit which adjoined Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's grave. They then made duaa facing the Qiblah. (ibid)

3.) Zuhri reports, "Someone whose dependability is unquestionable from the Ansaar mentioned to me that whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made wudhu or spat, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would race to get his saliva (and leftover wudhu water) to rub it on their faces and bodies. "Why do you do this?" asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "Because we seek blessings from it," came the reply. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told them, "Whoever loves to be loved by Allaah and by His Messenger should always speak the truth, return trusts and should never harm his neighbour." (Bayhaqi in Shuabul-Imaan no. 9104)

4.) Abu Quraad Sulami رَضِيَ اللَّهُ عَنْهُ says, "We were with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he asked for some water. (When it was brought) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dipped his hand in the water and started performing wudhu. As the water dripped off (his limbs), we drank it up. 'What makes you do this?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked. We replied, 'It is the love for Allaah and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (that makes us do this).' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, 'If you want Allaah and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to love you, you should return something placed in your trust, always speak the truth and behave politely towards the neighbours in your vicinity.'" (Al-Mu'jamul-Awsat of Tabaraani no. 6517)

5.) Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ and Marwaan رَضِيَ اللَّهُ عَنْهُ narrate a lengthy narration concerning the Treaty of Hudaybiyyah. This narration states

that (as Urwa was negotiating with Rasulullaah ﷺ) he started observing the Sahaabah رضي الله عنهم very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any command, the Sahaabaah رضي الله عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Chosroes and Negus. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him." (Bukhaari no. 2731, Saheeh Ibn Hibbaan no.4872, As-Sunanul-Kubra of Bayhaqi no.18807)

6.) Aamir, the son of Abdullaah ibn Zubayr رضي الله عنه reports from his father that he once approached Rasulullaah ﷺ as Rasulullaah ﷺ was having his blood cupped. When the cupping was complete, Rasulullaah ﷺ said, "O Abdullaah! Take this blood and throw it where no one sees you." However, when Abdullaah ibn Zubayr رضي الله عنه left Rasulullaah ﷺ, he took the blood and drank it up. After returning, Rasulullaah ﷺ asked him what he had done with the blood and he replied, "I have placed it in a most hidden place where I am sure that no one would know about it." "Did you perhaps drink it?" Rasulullaah ﷺ enquired. When he admitted that he did, Rasulullaah ﷺ said, "Why did you drink the blood? Destruction shall come to people from you and destruction shall come to you from people (here Rasulullaah ﷺ was referring to the strife that took place during the time of Marwaan and Abdul Malik)." (Mustadrak of Haakim no. 6343, Bazzaar no. 2210, Hilyatul-Awliya vol. 1 page 329. As-Sunanul-Kubra of Bayhaqi no. 13407 and Al-Mukhtaarah vol. 9 page 309 also has an additional portion) Abu Moosa reports from Abu Aasim that according to popular opinion, the phenomenal strength that Abdullaah ibn Zubayr رضي الله عنه had, came from this blood.)

Kaysaan who was the freed slave of Abdullaah ibn Zubayr رضي الله عنه reports that when Salmaan رضي الله عنه once came to Rasulullaah ﷺ, he

noticed Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ drinking something from a plate he had with him. When Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Are you finished?” When Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ replied that he had, Salmaan رَضِيَ اللَّهُ عَنْهُ asked, “What was that, O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I gave him to throw away what was cleaned out from my cupping.” Salmaan رَضِيَ اللَّهُ عَنْهُ exclaimed, “I swear by the Being who has sent you with the truth! He just drank it.” “Did you drink it?” enquired Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. “Yes, I did,” came the reply. “Why did you do it?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked. “Because,” explained Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ, “I wished to have the blood of Allaah's Rasul in my belly.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then pointed to Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ's head and said, “Destruction shall come to people from you and destruction shall come to you from people. The Fire (of Jahannam) shall not touch you except to fulfil the promise (of passing over the Bridge (Siraat) that spans Jahannam).” (Hilyatul-Awliya vol. 1 page 330)

7.) Safeenah رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once had himself cupped and said (to me), ‘Take this blood and bury it out of the reach of animals, birds and people.’ As I disappeared out of sight, I drank it up. When I later mentioned it to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he merely laughed.” (As-Sunanal-Kubra of Bayhaqi no.13408, Al-Mu’jamul-Kabeer of Tabaraani no. 6434, Shuabul-Imaan no. 6070)

8.) Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that his father Maalik Ibn Sinaan رَضِيَ اللَّهُ عَنْهُ licked the blood off Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's face and then swallowed it. This happened after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's face was injured during the Battle of Uhud. Someone asked, “Are you drinking blood?” “Yes,” he confirmed, “but this is the blood of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that I am drinking.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Once my blood has mixed with his, the Fire (of Jahannam) shall never touch him.” (Al-Mu’jamul-Awsat no. 9098)

9.) Hakeemah bint Umaymah narrates from her mother that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a wooden cup in which he used to urinate. He kept this cup beneath his bed. When he looked for it one day and could not find it, he asked where it was. He was then informed that Surrah رَضِيَ اللَّهُ عَنْهَا, the

maidservant of Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, who had come with her from Abyssinia had drunk it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "She has erected a solid barrier against the Fire (of Jahannam)." (Al-Mu'jamul-Kabeer vol. 24 page 189 and 205, As-Sunanul-Kubra of Bayhaqi no. 13406 (except the last statement of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))

10.) Abu Mahdhoorah رَضِيَ اللَّهُ عَنْهُ had a lock of hair in the front of his head. When he sat down, and let it hang, it would reach the floor. People said to him, "Why don't you cut it?" He replied, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed his blessed hands over it. It is not possible for me to cut it until I pass away." He never cut it until his demise. (Al-Mu'jamul-Kabeer of Tabaraani no. 6746, Mustadrak of Haakim 6181, At-Tareekhul-Kabeer of Bukhaari no. 2403)

11.) Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ says, "We performed one Umrah with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he shaved his hair, people rushed forward to take it. I managed to quickly go forward and take his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forelock. I then made a hat and placed this hair in the front portion of this hat. Wherever I was sent thereafter, I always turned out to be victorious." (Musnad Abu Ya'la vol. 13 page 138 no. 7183)

Hereunder are some incidents of our elders who were true lovers of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Following in the footsteps of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, they held even those things connected to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in great esteem.

1.) It was the habit of Shah Abdul Qaadir Raipuri رَحِمَهُ اللَّهُ that when going to Madinah Munawwarah that he would tell the people at the last manzil (stage) of the journey, "Tell me as soon as you see the enlightened Raudah. From there we will walk barefoot." He used to emphasise to his companions to recite salawaat (durud sharif), remain silent and present oneself with honour and respect. During his last illness, as soon as he would hear mention of Madinah Tayyibah, he would become emotional. At times, he would begin crying in a loud voice. Moulana Muhammad Saheb رَحِمَهُ اللَّهُ was proceeding for umrah. He came to meet Moulana. When mention was made of Madinah Tayyibah, he began crying

uncontrollably. Moulana Mohammad Saheb رَحِمَهُ ٱللَّهُ states that he never heard Shah Abdul Qaadir رَحِمَهُ ٱللَّهُ crying so loudly.

2.) Moulana Madani رَحِمَهُ ٱللَّهُ had planted an Acacia tree in the Daarul Uloom Deoband garden. People were wondering as to the reason for this, as the tree did not produce fruits or flowers, it did not give off any fragrant smell, nor did it add beauty to the garden. After investigation, it was established that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had sat under the Acacia tree and taken a pledge of allegiance from the Sahaabah named Bai'at-Ridwaan. This tree was planted as a memorial of that incident.

3.) Moulana Rashid Ahmad Gangohi رَحِمَهُ ٱللَّهُ possessed a green piece of cloth from the covering (ghilaaf) of the Hujra Shareef. At times, he would allow those present to view these blessed artefacts. He would open the box with his hands, then remove the ghilaaf, place it on his eyes, and then place it on the heads of people.
If any person had to present to him dates from Madinah Munawwarah, then he would keep these dates with great honour and feed them to others in blessed gatherings. Once, on receiving dates, he said to one of his students, "Distribute these dates amongst our close companions after dividing them." After making portions, the student remarked in surprise, "Such a small piece will be given as a gift!" Moulana became upset and remarked, "The blessings (*tabarrukaat*) of Madinah are the bounties of Allaah تَبَارَكَ وَتَعَالَىٰ, and the bounty of Allaah تَبَارَكَ وَتَعَالَىٰ can never be insignificant."
Moulana used to keep the date seeds with great care. He would not even allow others to throw them away. In fact, he would advise others to pound these seeds and utilize the powder derived there-from.

Once, some person handed over to Moulana some dust from the Hujrah Shareef as a gift. Moulana placed this dust in his antimony container. Daily after Ishaa, it was his habit to apply this antimony (*surmah*).

Amongst his associates, one of them sent to him some cloth from Madinah Munawwarah. One student remarked, "Hadrat! What blessings

will be in this clothing? It seems to have been made in a foreign country." Moulana answered, "The winds of Madinah Munawwarah have at least touched it. This is sufficient honour for me."

4.) When Hujjatul-Islam Moulana Qasim Nanotwi رَحِمَهُ ٱللَّهُ went for Hajj, he could not bear to wear shoes in the city of his beloved. His companion in the journey, Hakeem Mansoor Ali Khan said regarding Moulana, "As our caravan came closer to Madinah Munawwarah from where we could see the Raudah, Moulana removed his shoes, placed them under his arms and began walking barefoot. In this way, he eventually reached the Haram in the darkness of the night barefooted."
Moulana Madani رَحِمَهُ ٱللَّهُ writes regarding this journey, "Moulana Nanotwi رَحِمَهُ ٱللَّهُ did not mount a camel for a few manzils, whereas his conveyance was present and moving about with none riding it. Moulana's feet was injured, thorns pricked him. Blood began flowing from his feet as he knocked into stones. All of this was borne as Moulana felt, "How could Qasim Nanotwi walk with shoes on that ground upon which the beloved of Allaah تَبَارَكَ وَتَعَالَىٰ treaded."

Moulana Madani رَحِمَهُ ٱللَّهُ has written in Shihaabun Thaaqib that in Nanota, green leather shoes was fancied by people. People used to generally wear these shoes to functions. One devotee presented these shoes to Moulana Nanotwi. To satisfy him, Moulana accepted this gift, but did not wear it. After some time had passed, someone asked him, "Moulana, why do you not where these shoes?" He replied, "How is it possible that the Raudah Aqdas of my beloved is green, and Qasim Nanotwi places green shoes on his feet?"

On the other hand, if disrespect is showed to those items connected to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, then there is great fear for a person.
Once, during a lesson of Bukhari Shareef, Moulana Madani رَحِمَهُ ٱللَّهُ mentioned that a Haji Saheb remarked that the yoghurt (dai) of Madinah Munawwarah is sour. On that night, he was blessed with the vision of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who said, "When the yoghurt (dai) of Madinah Munawwarah is sour, why have you come here? Go away from here!"

This person woke up and was afraid. He asked the ulamaa as to what he should do. Somebody said to him, “Go to the grave of Hamzah رَضِيَ اللهُ عَنْهُ and make duaa there. It is possible that Allaah تَبَارَكَ وَتَعَالَى will have mercy on you.” This person went to the grave and crying, made a lot of duaa to Allaah تَبَارَكَ وَتَعَالَى. That night, he saw Hamzah رَضِيَ اللهُ عَنْهُ in a dream, who said to him, “Leave Madinah Munawwarah, otherwise there is a fear that your imaan will be snatched away.”

After narrating this incident, Moulana Madani رَحِمَهُ اللهُ remarked, “Never ever take out faults in any item of Madinah Munawwarah. In fact, regard difficulties encountered there to be a source of comfort.”

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَمْ هَبَّـتِ الرِّيْحُ مِنْ تِلْقَآءِ كَاظِمَـةٍ وَ أَوْمَضَ الْبَرْقُ فِي الظَّلْماءِ مِنْ إِضَمِ

2/2. Or is it because of the breeze blowing from Kaazimah? Or is it because of the lightning (that has) struck in the darkness of the night from the valley of Idham?

Kaazimah is either: 1. Madinah Munawwarah - Madinah is called Kaazimah since its people have control and forbearance. (كاظم اهله) 2. A place near Madinah Munawwarah. 3. A river close to Madinah Munawwarah. It is possible that the place was initially out of the vicinity of Madinah Munawwarah and was later incorporated into Madinah Munawwarah.

Idham – This is a valley close to Madinah Munawwarah. Mention is made of this valley in certain Ahaadeeth. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "The molars of a disbeliever will be like Uhud on the Day of Judgement…..and it has been said, 'His stomach will be like the Valley of Idham." (Mustadrak vol. 4 page 638 no. 8761) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a wrestling match thrice with Rukaanah, a famous wrestler in this very valley and defeated him all three times, which led to his acceptance of Islam. (Dalaailun-Nubuwwah of Bayhaqi vol. 6 page 250, Khasaaisul-Kubraa vol. 1 page 129) Once, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a battalion to this area. (As-Sunanul-Kubraa of Bayhaqi no. 18268)

At some time, the breeze of Madinah Munawwarah as well as its soil emitted a delightful aroma. Ibn Battaal رَحِمَهُ اللَّهُ states, "Whoever stays in Madinah Munawwarah finds a pleasant fragrance emitting from its sand and walls. Ishbeeli رَحِمَهُ اللَّهُ states, "The soil of Madinah Munawwarah has a scent unlike other scents, in fact, it is something extremely extraordinary." Yaqoot رَحِمَهُ اللَّهُ states, "Amongst the specialities of Madinah Munawwarah is its fragrant smell. In the rain of Madinah Munawwarah, there is a fragrance not found anywhere else." (Wafaaul-Wafaa vol. 1 page 20)

The object of the first two stanzas is not to convey information, but to display grief and sorrow. The poet asks, "Is the shedding of tears due to thinking of those areas connected to Madinah Munawarrah, thus

displaying one's passionate love and fondness for Madinah Munawwarah?"

Rasulullaah ﷺ too had great love for Madinah Munawwarah.
Anas رضي الله عنه narrates that when Rasulullaah ﷺ would return from a journey, and he ﷺ would see the walls of Madinah Munawwarah, he would hasten his conveyance. (Bukhaari no.1886)

Aaishah رضي الله عنها narrates that Rasulullaah ﷺ supplicated,

اللَّهُمَّ حَبِّبْ إِلَيْنَا المَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ

O Allaah! Make Madinah beloved to us as we love Makkah Mukarramah or even more. (Bukhaari no. 1889, Muslim no. 1367)

In another duaa, Rasulullaah ﷺ supplicated,

اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ البَرَكَةِ

O Allaah! Grant Madinah double the amount of blessings what You have placed in Makah Mukarramah. (Bukhaari no. 1885, Muslim no. 1369)

Umar رضي الله عنه used to supplicate,

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

O Allaah! Grant me martyrdom in Your path, and let my death be in the city of Your Rasul. (Bukhaari no. 1890)

Madinah Munawwarah has many names. In Wafaaul Wafaa, Allaamah Samhudi رحمه الله has mentioned 94 names, some of which are:

1.) Ardul-Hijrah (The Land of Emigration)
2.) Baitur-Rasul (The House of Rasulullaah ﷺ)
3.) Al-Habibah (The Beloved)
4.) Al-Mahbubah (The Beloved)
5.) Haramu Rasulillaah (The Sanctified Area ofRasulullaah ﷺ)
6.) Al-Imaan
7.) Taabah (Pure)
8.) Taibah (Pure)
9.) Tayyibah (Pure)

10.) Al-Mutayyabah (Purified)
11.) Al-Aasimah (Protector)
12.) Qubbatul-Islaam (The Dome of Islaam)
13.) Al-Mubaarakah (Blessed) (Wafaaul Wafaa vol. 1 page 13-30)

A FEW VIRTUES OF MADINAH MUNAWWARAH

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

1.) "…and Madinah is better for them; if they but knew. By Him in whose control my life lies, he who spitefully leaves Madinah, Allaah تَبَارَكَ وَتَعَالَى will replace him with one who is better than him. Behold, Madinah is like a furnace. It expels the dirt. Qiyaamah will not take place until Madinah will expel the evildoers just as a furnace removes the dirt of steel." (Muslim no.1381)

2.) "And he who stays steadfast here despite hardships and hunger, I shall bear witness and intercede for him on the Day of Resurrection." (Muslim 1377)

3.) "He who harbours an evil intention towards the dwellers of Madinah, Allaah تَبَارَكَ وَتَعَالَى will dissolve him like lead or like salt in water." (Muslim no. 1386)

4.) "Madinah is like a furnace, for it expels out impurities (evil people) and selects the good ones and makes them perfect." (Bukhaari no. 1871, Muslim no. 1382)

5.) "Verily imaan returns to Madinah as a snake returns to its hole." (Bukhaari no. 1876)

6.) "He who can die in Madinah, let him do so, for I will intercede for those who die in Madinah." (Tirmidhi no. 3917)

7.) "There are angels guarding the entrances of Madinah, neither plague nor Dajjaal will be able to enter it." (Bukhaari no. 1880, 7133)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَــا وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهِـمِ

3/3. What is the matter with your eyes, (the more) you tell them to stop (the more) they continue to flow? And what has happened to your heart, (the more) you say to it to come to its senses (the more) it is confused?

If your crying is not due to the reasons mentioned, then what has happened to your eyes and heart. Why can you not control them? This is a sign of excessive love: uncontrolled tears and an agitated heart, restless in thinking of his beloved.

Question? Why is the word اكْفُفَا(stop) used here and not كفَا, which would have been more appropriate according to Arabic grammar?

Answer: You are asking the lover to control his tears, which is against the rules of love. Therefore, this word has been used contrary to the norm.

From here we learn that a person should cry in the love of Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَى has created eyes so that a person can shed tears in the remembrance of his beloved and He تَبَارَكَ وَتَعَالَى has created a heart so that a person can remain restless in the thoughts of his beloved. Allaah تَبَارَكَ وَتَعَالَى has declared, in the Noble Quraan, the trembling of the heart when remembering Allaah تَبَارَكَ وَتَعَالَى as a sign of true imaan. Allaah تَبَارَكَ وَتَعَالَى states,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ

The true believers are those when Allaah is remembered, their hearts tremble. (Anfaal verse 2)

It is impossible for the flame of love to manifest in the heart whilst tears are not flowing and the heart not being agitated. In the court of Allaah تَبَارَكَ وَتَعَالَى, a few drops of these tears hold great value and are greatly appreciated. If these tears are due to pondering over His تَبَارَكَ وَتَعَالَى qualities of grandeur, then this will be due to Allaah تَبَارَكَ وَتَعَالَى's fear, and if the tears are due to pondering over His تَبَارَكَ وَتَعَالَى qualities of beauty, then this will be due to Allaah تَبَارَكَ وَتَعَالَى's overpowering love.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself would cry on many occasions.

Ibn Masood رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, "Recite the Quraan to me." I enquired, "O Messenger of Allaah! Should I recite the Quraan to you while it has been revealed to you?" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "I love to hear it from others." So I recited Surah Nisaa to him. When I came to this verse, 'How will it be then, when We shall summon from every community a witness, and We shall summon you as a witness over these people?' (Nisaa verse 41), he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "This is sufficient for now." When I turned towards him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I saw tears flowing from his eyes." (Bukhaari no. 4582/ 5050, Muslim no. 800)

Abdullaah ibn Shikh-khir رَضِيَ اللهُ عَنْهُ narrates, "I came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was performing salaah. His chest was sounding like that of a kettle of boiling water [on the stove] because of his weeping." (Abu Dawood no.904)

The Sahaabah رَضِيَ اللهُ عَنْهُمْ too would easily cry, following in the footsteps of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1.) Anas رَضِيَ اللهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ delivered a sermon to us. I never heard a sermon like it. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'If you only knew what I know, you will laugh little and cry a lot.' On hearing this, the Sahaabah رَضِيَ اللهُ عَنْهُمْ covered their faces and began weeping." (Bukhaari no.4621, Muslim no. 901)

2.) Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Ubayy ibn Ka'b رَضِيَ اللهُ عَنْهُ, "Allaah تَبَارَكَ وَتَعَالَى ordered me to recite [Surah] *Lam yakunilladhina…* to you." He [Ubayy رَضِيَ اللهُ عَنْهُ] asked, "Did Allaah تَبَارَكَ وَتَعَالَى mention me by my name?" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative. On hearing this, Ubayy رَضِيَ اللهُ عَنْهُ began crying. (Bukhaari no. 3809, Muslim no. 799)

Mulla Ali Qaari رَضِيَ اللهُ عَنْهُ states that these tears were either due to joy and happiness that Allaah تَبَارَكَ وَتَعَالَى had mentioned his name; or it was due to fear that he was unable to fulfil the gratitude of this great bounty. The reason why he was singled out for this bounty is that he had undergone great sacrifices in reaching a level of perfection in memorization of the Quraan and Tajweed so much so that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said

regarding him أقرأكم أبي "The greatest Qaari (reciter) amongst you is Ubayy." Allaah تَبَارَكَ وَتَعَالَىٰ wanted to teach the Muslim Ummah that people should learn from him the manner of tilaawah, just as Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had learnt from Jibreel عَلَيْهِ السَّلَامُ. In this way, the later generations would learn from the preceding generation. Thus, many Tabi'in learnt the manner of recital from Ubayy رَضِيَ اللَّهُ عَنْهُ. (Mirqaat vol. 5 page 6)

3.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that after the demise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to Umar رَضِيَ اللَّهُ عَنْهُ, "Come, let us go and visit Umm Ayman رَضِيَ اللَّهُ عَنْهَا as was the habit of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to visit her." When they went to her, she began crying. They asked her, "Why are you crying? Don't you know that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has a better place with Allaah تَبَارَكَ وَتَعَالَىٰ?" She replied, "I am not crying because I do not know that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has a better place with Allaah تَبَارَكَ وَتَعَالَىٰ. Rather, I am crying because divine revelation has now come to an end." This statement of hers prompted them to cry as well. And they began crying with her. (Muslim no. 2454)

4.) Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates, "When the illness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became severe, he was asked as to who should lead the salaah. He replied, 'Order Abu Bakr to lead the people in salaah.' Aaishah رَضِيَ اللَّهُ عَنْهَا said, 'Abu Bakr is a very soft person. When he recites the Quraan, he is overtaken by crying.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Order him to lead the salaah.'"

Another narration from Aaishah رَضِيَ اللَّهُ عَنْهَا states that she said, "When Abu Bakr stands in your place, he will not be able to make the people hear his recitation of the Quraan because of his crying." (Bukhaari no. 664, Muslim no. 420)

5.) Irbaad ibn Saariyah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a very comprehensive lecture to us. Our hearts trembled by it and our eyes shed tears." (Ibn Majah no. 42)

In actual fact, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ encouraged us to cry. Sa'd Ibn Abi Waqqas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

ابْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا

"Cry (in the love of Allaah تَبَارَكَ وَتَعَالَى or due to His fear). If you cannot cry, then imitate the form of those who cry." (Ibn Majah no. 4196)

Ibn Abi Mulaikah رَحِمَهُ ٱللَّهُ said, "We sat by Abdullah ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا at Hijr (place where people were punished when they refused to believe in their nabi). He said,

ابْكُوا فَإِنْ لَمْ تَجِدُوا بُكَاءً فَتَبَاكَوْا، لَوْ تَعْلَمُونَ الْعِلْمَ لَصَلَّى أَحَدُكُمْ حَتَّى يَنْكَسِرَ ظَهْرُهُ وَلَبَكَى حَتَّى يَنْقَطِعَ صَوْتُهُ

"Cry. If you are unable to cry, then imitate the one who cries. If any of you had true knowledge, then you would have performed salaah until your back broke, and you would have cried until your voices terminated." (Mustadrak of Haakim no. 8723)

Explanation: Since crying is not a volitional action, therefore Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ advised his followers to imitate the form of those who cry to draw the mercy of Allaah تَبَارَكَ وَتَعَالَى since this is within the control of every person. Such a person will also not be deprived of Allaah تَبَارَكَ وَتَعَالَى's mercy.

Allamah Sha'raani رَحِمَهُ ٱللَّهُ writes, "One of the qualities of the pious predecessors was that they would feel great regret and would weep due to their inadequacy in fulfilling the rights of Allaah تَبَارَكَ وَتَعَالَى, so that perhaps Allaah تَبَارَكَ وَتَعَالَى may have mercy on them. Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ, Umar رَضِيَ ٱللَّهُ عَنْهُ and Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ possessed the highest level of this character. Due to excessive weeping, two black lines could be seen on the face of Umar رَضِيَ ٱللَّهُ عَنْهُ. This was also found on the faces of Abdullah ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُمَا, Umar ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ, Yazeed Raqqaashi رَحِمَهُ ٱللَّهُ, Fudhayl ibn Iyaadh رَحِمَهُ ٱللَّهُ, Bishr Haafi رَحِمَهُ ٱللَّهُ and Ma'ruf Karkhi رَحِمَهُ ٱللَّهُ.

When Yazeed Raqqaashi رَحِمَهُ ٱللَّهُ would go home, he would weep. When food was placed in front of him, he would weep. When sitting with friends, he would weep and make them weep. He would say, "Hell has been made for people like us."

Fudhayl ibn Iyaadh رَحِمَهُ ٱللَّهُ said, “Crying with the eyes is not real crying. True crying is the crying of the heart because at times the eyes cry but the heart is hard, for the tears of a hypocrite flow from his head and not from his heart.”

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, “There are ten portions of crying – one is for Allaah تَبَارَكَ وَتَعَالَىٰ and nine are for show. If in a year just once that portion comes which is for Allaah’s sake, then *in-sha-Allaah*, this person will be saved from the Fire.”

Saalih Maree رَحِمَهُ ٱللَّهُ said, “Sin corrodes the heart. It cannot be removed without tears.”

Dhahhaak رَحِمَهُ ٱللَّهُ used to cry so much every evening until he would become unconscious. He would say (on awakening), “I do not know whether my evil deeds of today have been forgiven or if it is still recorded in my book of deeds which I will see on the Day of Judgment.”

Makhool Damashqi رَحِمَهُ ٱللَّهُ said, “When you see anyone crying, then cry with him, and do not think of him to be showing off, because I once thought of this for a certain man due to which I was deprived of crying for a whole year.”

After visiting anyone on his deathbed, Hasan Basri رَحِمَهُ ٱللَّهُ would not eat and drink for many days. He would continuously sob and cry. He would say, “It is not appropriate for a believer to forget three things: (1) the world (2) its destructive power (3) death.”

Sufyaan Thawri رَحِمَهُ ٱللَّهُ once cried so much he fell unconscious. People enquired, “Why do you cry so much?” He answered, “Before, we used to cry over our sins. Nowadays, we cry with this fear that we must not leave Islam.” He said, “A person worships idols, but in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ, he can be fortunate. A person can be generally obedient, but wretched in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ. I do not know in which group I am included.”

Fudhayl ibn Iyaadh رَحِمَهُ ٱللَّهُ on the day of *Arafah* would hold his beard and whilst standing would cry from mid-day until sunset, saying, "If only my sins would be forgiven."

Mughirah ibn Habeeb رَحِمَهُ ٱللَّهُ said, "Once I saw Maalik ibn Dinaar رَحِمَهُ ٱللَّهُ standing and crying, whilst holding his beard in front of Allaah تَبَارَكَ وَتَعَالَى from Isha till Fajr, and he was saying, "O Allaah! Have mercy on the old-age of Maalik." (Tambeehul-Mughtarreen)

Maulana Thaanwi رَحِمَهُ ٱللَّهُ said, "At times, Haaji Imdaadullah رَحِمَهُ ٱللَّهُ would go into Sajdah after Isha. He would recite the following poem the whole night and continue crying,

اے خدا ایں بندہ را رسوا مکن گر بدم من سرّ من پیدا مکن

O Allaah! Do not disgrace this servant. Even though I am full of faults, do not make apparent my faults in front of the creation.

Moulana Shah Abdul Ghani Phoolpuri رَحِمَهُ ٱللَّهُ used to cry for a long time whilst making *istighfaar* after every two rak'ats of Tahajjud. In his majlis, when he would begin mentioning some matter regarding Allaah تَبَارَكَ وَتَعَالَى, then as soon as Allaahتَبَارَكَ وَتَعَالَى's name was taken, tears would emerge and settle on his blessed face. Then Moulana would rub these tears onto his beard and face with his two hands. He used to say, "I had seen my spiritual mentor, Hakimul Ummah doing likewise." (Kashkol-Ma'rifat of Moulana Shah Hakeem Akhtar Saheb رَحِمَهُ ٱللَّهُ)

Muhammad Ibn Munkadir رَحِمَهُ ٱللَّهُ used to rub his tears over his face and beard. He used to say, "This narration has been conveyed to me that the fire of Jahannam will not touch the area where these tears have reached."

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ مَا بَيْنَ مُنْسَجِمٍ مِّنْهُ وَمُضْطَرِمِ

4/4. Does the lover think that his love can be concealed; while he is constantly shedding tears and the fire in his heart is ablaze?

It is not appropriate for a lover to think that his love can be concealed from people whilst his tears are flowing and his heart is restless.

When a person claims something, then he has to provide two witnesses in the court of law to verify his claim. The friends and family members of the poet have claimed that he is overwhelmed with love, whilst the poet is denying this love. The matter is taken to the court of love. The judge, according to normal proceeding, asked for some proof. The claimant brought forward his two witnesses: tears and restlessness in the heart.

How can we fulfil the rights due to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and thank him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Allaah تَبَارَكَ وَتَعَالَى has, via him, granted us the favours of this world and the hereafter, and rained upon us physical and spiritual favours.

For this reason, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is deserving of our complete and perfect love; more than what we possesses for ourselves, our family and all of creation.
In fact, some of the pious who possessed great recognition have stated, "If love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is manifested in every hair of yours, then too this is only a portion of the love binding upon us" since the love for Allaah تَبَارَكَ وَتَعَالَى and his Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supersedes everything.

Consequently, Allaah تَبَارَكَ وَتَعَالَى states,

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ

The Nabi has a greater right over the believers than their own lives. (Ahzaab verse 6)

In another verse, Allaah تَبَارَكَ وَتَعَالَى states,

قُلْ إِنْ كَانَ ءَابَآؤُكُمْ وَ أَبْنَآؤُكُمْ وَ إِخْوَنُكُمْ وَ أَزْوَجُكُمْ وَ عَشِيْرَتُكُمْ وَ أَمْوَلٌ اقْتَرَفْتُمُوْهَا وَ تِجَرَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللهِ وَ رَسُوْلِهِ وَ جِهَادٍ فِى سَبِيْلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِىَ اللهُ بِأَمرِهِ وَاللهُ لَا يَهْدِى الْقَوْمَ الْفَسِقِيْنَ

Say, if your parents, your children, your brothers, your wives, your families, your money which you earned, business whose closure you fear, and your house which you are fond of are more beloved to you than Allaah, His Messenger and striving in His Path, then wait until Allaah sends His command. And Allaah does not guide the disobedient ones. (Taubah verse 24)

This verse has drawn together all the various forms of love. It has made binding that the love of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dominate the love of every other love. In fact, it should dominate the love of all of these things together.

Many ahaadeeth establish this point:

1.) Anas ibn Maalik رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you can possess (perfect) imaan until I am more beloved to him than his father, his son and all the people.
(Bukhaari no. 15, Muslim no. 70)

This hadith includes every type of love, including love for oneself.

The narration of Abu Hurayrah رَضِيَ اللهُ عَنْهُ states that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

فَوَالَّذِي نَفْسِي بِيَدِهِ، لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ

By that Being in whose control my life lies, none of you can believe (in totality) until I am more beloved to him than his father and his son.
(Bukhaari no. 14)

Here, father and son have been mentioned, since they are the most beloved to man. For them, does man live and strive in this world. For this reason, all others have been left aside and only they have been

mentioned. Hence, this narration points to the fact that love for Nabi ﷺ must compulsorily supersede every other love and beloved ones, including even one's self. Love is of many types, the most famous of which are:

1. Love of compassion and mercy. This is the love of the father for his son.
2. Love of respect and honour. This is the love of a son for his father and the student for his teacher.
3. Natural love. This is the love of a man for his wife.
4. Love of humanity and well-wishing. This is the mutual love of all people.
5. Love of oneself (i.e. every person loves himself). This is the strongest type of love. It is such a love which has been placed in the nature of man since his creation just as the love for others has also been placed. However, the love for oneself is stronger than the love for anyone else.

POINT OF REFLECTION

Allaah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ have emphasized that one's love for Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah ﷺ should be found to a greater extent in the heart of a believer than all other types of love. This love should dominate all other stages of love. There is only one way to attain this; and that is to ponder over all objects beloved to one and then to perceive one's love for Nabi ﷺ. Definitely, one's intellect will compel one to accept that Nabi ﷺ's love dominates the love for oneself; and one does not even allow a trace to remain.

2.) Abdullah ibn Hashim رَضِيَ اللَّهُ عَنْهُ said, "We were once in the company of Rasulullaah ﷺ. He ﷺ held the hand of Umar رَضِيَ اللَّهُ عَنْهُ who remarked, 'O Rasulullaah, you are more beloved to me than everything besides myself.' Rasulullaah ﷺ remarked, 'No, by that Being in whose control my life lies, until I am not more beloved to you than even

yourself,' Umar رَضِيَٱللَّهُعَنْهُ then said, 'By Allaah, now you are more beloved to me than my own self.' Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then declared, 'O Umar, now your Imaan is perfect.'" (Bukhaari no. 6632)

The first answer of Umar رَضِيَٱللَّهُعَنْهُ was according to the natural disposition man has been created with. When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, " لا" (i.e. your imaan is not perfect), "By that Being in whose control my life lies, until I am not more beloved to you than even yourself." Umar رَضِيَٱللَّهُعَنْهُ pondered over this statement, and realized that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is more beloved to him than himself, since he is the cause for the salvation of oneself from destruction in this world and the hereafter. Umar رَضِيَٱللَّهُعَنْهُ then informed Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ of the conclusion he had reached after contemplation, emphasizing it with an oath

فانه الآن والله لأنت أحبُّ إليّ من نفسي

By Allaah ! Now you are more beloved to me than my own self.

He thus received an honourable and consoling reply

الآن يا عمر

Now O Umar. (You have attained correct recognition and have accomplished the reality which was necessary to attain.)

Pondering over this love will lead us to the conclusion that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is the most worthy and deserving of our love, because when we contemplate, we will realize that the cause of our remaining perpetually in existence and in everlasting happiness and bounties is only Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This benefit is the greatest and most superior type of benefit and goodness for us. Thus, it is compulsory and binding upon us to reserve our greatest portion of love for him, and for this love to be greater than our own nafs (self) which is between our sides; since the benefit and goodness whose attainment warrants love is attained for us by means of him صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ much more than what one attains from others and from even oneself. Just as Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is the greatest person with regards to virtue and the excellences, he is the

embodiment and combination of the highest level of excellence, virtue, blessings and goodness.

These realities are embedded in the depths of the soul, established in the recesses of the intellect since every Muslim possesses love for Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his heart, because Islam cannot enter the heart without this love. However, people differ in this love, according to their contemplation of these bounties what we have mentioned and their unmindfulness. For this reason, one of the greatest ways of inviting towards Allaah تَبَارَكَ وَتَعَالَىٰ is to make mention of the virtues and excellences of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ المَرْءَ لاَ يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

Three qualities are such that in whomsoever they are found, that person will taste the sweetness of imaan,
1) Allaah and His Rasul are more beloved to him than anything else 2) He loves a person solely for Allaah's sake 3) He dislikes to return to kufr (disbelief) just as he dislikes to be thrown into the fire.
(Bukhaari no.16, Muslim no. 43)

4.) Abbas ibn Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying,

ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا

The person who is pleased with Allaah as His Rabb (Creator and Sustainer), Islam as his deen (way of life), and Muhammad as his Messenger has tasted the sweetness of imaan.
(Muslim no.34)

It is only natural that a believer should possess every type of love for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, since all the causes of love are to be found in the being of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

1.) Perfection 2.) Beauty 3.) Wealth 4.) Favours 5.) Honour and greatness 6.) Being his dependants

1.) PERFECTION

لا یمکن الثناء کما کان حقه بعد از خدا بزرگ توئی قصه مختصر

Praising you صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as is your right is not possible. In short, after Allaah تَبَارَكَ وَتَعَالَى, you are the greatest.

There is unanimity that the portion of earth joined to the blessed body of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is more virtuous than the Ka'bah; in fact many scholars are of the opinion that this portion is greater than the Arsh (Divine Throne) and Kursi (Divine Chair). (Irshaadus Saari vol. 2 page 245)

Moulana Qaasim Naanotwi رَحِمَهُ اللهُ has stated that all perfections in the world are combined at one time in the Being of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

جہاں کے سارے کمالات ایک آپ میں ہیں ترے کمال کسی میں نہیں مگر دو چار

All the perfections of the universe are found alone in you. Your perfections are not found in any other person, except for a few qualities.

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I will be the leader of the children of Adam on the Day of Judgement, the first person for whom the grave will split open, the first person to intercede, and the first person whose intercession will be accepted." (Muslim no. 2278)

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I have been granted virtue over the Ambiyaa عَلَيْهِمُ السَّلَامُ by six qualities: I have been granted concise speech; I have been assisted by awe; booty has been made permissible for me; the earth has been made a place of worship and purity; I have been sent to all of creation; and the chain of the Ambiyaa has terminated with me." (Muslim no. 523)

Hassaan ibn Thaabit رَضِيَٱللَّهُعَنْهُ praising the high status of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stated that the one praising Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ or criticizing him will not cause any difference in his rank.

فَمَنْ يَهْجُو رَسُولَ اللهِ مِنْكُمْ وَيَمْدَحُهُ وَيَنْصُرُهُ سَوَاءُ

Whoever derides the Messenger of Allaah from amongst you, or praises him and helps him, it is all the same.
(Muslim no 2490)

2.) BEAUTY

The beauty of Yusuf عَلَيْهِٱلسَّلَامُ is famous, however the reality is that the beauty of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is far greater.
A doubt may be raised here that we find the women becoming infatuated with Yusuf عَلَيْهِٱلسَّلَامُ, whereas this was not found with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Scholars have given different reasons:

1.) Shah Waliyullah رَحِمَهُٱللَّهُ says that he asked Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in a dream about this. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, “My beauty is hidden. If it had become exposed, then people would have done far more than what was done with Yusuf عَلَيْهِٱلسَّلَامُ.” (Ad-Durruth Thamin fi Mubasharaatin Nabiyyil Ameen of Shah Waliyullah Dehlawi page 161)

2.) Beauty is of two types: One type is such that the onlooker immediately becomes enamoured. However as time passes on, and there is association, the effect of this beauty decreases. Thus, those women whose gaze fell suddenly on Yusuf عَلَيْهِٱلسَّلَامُ cut their hands. However Zulaikha did not cut her hand, as she had become accustomed to seeing him, since he was always associating with her.

The second type of beauty is such that the onlooker does not immediately perceive it. As one’s association and companionship increases, the beauty becomes more and more manifest.

يزيدك وجهه حسنا اذا ما زدته نظرا

The more I look at you, the more you increase in beauty

Together with Rasulullaah ﷺ's beauty, there remained a sense of awe over him. Therefore, a person could not directly look at his blessed face. His beauty was therefore not immediately manifest. As a person associated more with him ﷺ and the awe became less, the beauty of Rasulullaah ﷺ would become more apparent. Ali رضي الله عنه therefore remarked,

مَنْ رَآهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ، وَلا بَعْدَهُ مِثْلَهُ صلى الله عليه وسلم.

Any person who saw him suddenly would become awe-inspired. Anyone who came in close contact with him and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say, "I have not seen anyone like Rasulullaah ﷺ neither before nor after him."
(Shamaail Tirmidhi no. 7)

Hassaan ibn Thaabit رضي الله عنه, the poet of Rasulullaah ﷺ has so beautifully stated,

وَ أَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِيْ وَ أَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبَرَّأً مِّنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

My eye has ever seen anyone more beautiful than you. No woman has given birth to someone more handsome than you. You have been created free from every fault as though you have been created as you wished. (Diwaan of Hassaan ibn Thaabit page 10 Daar Saadir Beirut)

يَا صَاحِبَ الجَمالِ وَ يَا سَيِّدَ الْبَشَر مِن وَجْهِكَ الْمُنِيرِ لَقَدْ نُوِّرَ القَمَرُ
لا يُمْكِنُ الثَّنَاءُ كَمَا كَانَ حَقُّه بعد از خدا بزرگ تو ہی قصہ مختصر

O the possessor of beauty, the Leader of man, from your enlightened face, the moon has been given light
It is not possible to praise you as is your due right
In short, after Allaah, you are the greatest.

Jaabir ibn Samurah رضي الله عنه narrates, "I saw Rasulullaah ﷺ on a clear night, so I looked at Rasulullaah ﷺ and at the moon, and he

was wearing a red outfit, and he looked better than the moon to me." (Tirmidhi no. 2811)

Abdullah ibn Ka`b رَضِيَ اللَّهُ عَنْهُ narrated, "I heard Ka`b ibn Malik talking after his failure to join (the Battle of) Tabuk. He said, 'When I greeted Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his face was glittering with happiness, for whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.'" (Bukhaari no. 3556)

Abu Ishaaq narrates, "Baraa رَضِيَ اللَّهُ عَنْهُ was asked, 'Was the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (as bright) as a sword?' He replied, 'No, but (as bright) as a moon.'" (Bukhaari no. 3552)
Anas رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a very fair complexion and (the drops) of his perspiration shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of the palm of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Muslim 2330)

Urwah ibn Zubair رَحِمَهُ اللَّهُ says, "I never saw any person more knowledgeable than Aaishah رَضِيَ اللَّهُ عَنْهَا in understanding the meaning of the Quraan, in rulings of inheritance, permissible and impermissible, Arab poetry, and genealogy.

Amongst her poems is the following one in which she praises Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

فلو سمعوا فى مصر أوصاف خدّه ... لما بذلوا فى سوم يوسف من نقد

لوامى زليخا لو رأين جبينه ... لآثرن بالقطع القلوب على الايدى

If those in Egypt had to hear of the qualities of his cheeks, they would not have spent any money to buy Yusuf عَلَيْهِ السَّلَامُ.
If the women who reproached Zulaikha had to see his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forehead, they would have cut their hearts instead of their hands.
(Taarikhul-Khamees vol. 1 page 358)

Doubt: It is possible that this doubt may arise that when people saw Rasulullaah ﷺ, then no one cut their hearts, let alone their hands.

Answer: This doubt can only be found in the person who is unaware of the amazing feats of the Sahaabah رضي الله عنهم who were prepared to sacrifice their lives for Rasulullaah ﷺ. These incidents are so many that it is not possible to enumerate them here. It is not strange for a young woman to fall in love with a handsome lad. This normally happens in the world. Truly amazing is that men, women, old people, young people, and even animals were prepared to sacrifice their lives for Rasulullaah ﷺ. Plants and even inanimate objects manifested their love.
In the farewell Hajj, Rasulullaah ﷺ slaughtered one hundred camels, 63 with his own blessed hands, with Ali رضي الله عنه doing the remainder. (Muslim no.1218)

To slaughter these animals, one leg was tied and the animals were made to stand in a row. When Rasulullaah ﷺ raised his spear to slaughter the animals, the animals went forward, trying to outdo one another in being slaughtered first. (Abu Dawood no. 1765, Mustadrak Haakim no. 7522)

The incident of the pillar of Hanaanah is famous.

Jaabir ibn Abdullah رضي الله عنه narrated that Rasulullaah ﷺ used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said, “O Allaah's Messenger ﷺ! Shall we make a pulpit for you?” He ﷺ replied, “If you wish.” So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date palm cried like a child. Rasulullaah ﷺ descended (the pulpit) and embraced it while it continued moaning like a child being quietened. Rasulullaah ﷺ said, “It was crying for (missing) what it used to hear of religious knowledge given near to it.” (Bukhaari no. 3584)

3.) WEALTH

Due to wealth, love is created in the hearts of people.

The poet beautifully has stated,

رأيت الناس قد مالوا ... إلى من عند فضه

ومن لا عنده فضه ... فعنه الناس منفضه

رأيت الناس قد ذهبوا ... إلى من عنده ذهب

ومن لا عنده ذهب ... فعنه الناس قد ذهبوا

I saw the people crowding the person who possessed silver.
As for the one who possessed no silver, the people absconded from him.
I saw the people going to the person who possessed gold.
As for the person who possessed no gold, people went away from him.
(Nafhatul Yemen page 217)

Allamah Buseeri رَحِمَهُ ٱللَّهُ states,

وَرَاوَدَتْـــهُ الْجِبَالُ الشُّـــمُّ مِنْ ذَهَبٍ عَنْ نَّفْسِـهِ فَـأَرَاهَا أَيَّمَـــا شَمَمِ

And (very) high mountains requested him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that they wanted to turn into gold (and he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ should accept them), and he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ showed these mountains his loftiness (and thus rejected the offer).

In the era of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, there were many conquests. Wealth fell at his feet. In Hunain alone, there were 6000 prisoners, 24000 camels, four thousand uqyyah of silver and more than 40000 goats and sheep. (Zaadul-Ma'aad vol. 3 page 415)

The Muslims conquered Khaibar. All the lands and gardens came into the control of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Despite the abundance of wealth possessed by Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he did not keep it for himself, but spent it all as is mentioned in the next point.

4.) FAVOURS

The fourth cause of love is favours. Favours are of two types: physical and spiritual. Both these types of favours were granted by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Examples of the first type:
Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates that some people from the Ansaar (Helpers) asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and so he gave them. They asked him again, and he gave them. This continued till whatever he had was finished. After having given everything that he had by him, he said to them, "Whatever good I have with me, I will never withhold it from you. However, Allaah تَبَارَكَ وَتَعَالَى bestows the quality of chastity to the one who seeks it, Allaah تَبَارَكَ وَتَعَالَى makes independent the person who seeks independence, and Allaah تَبَارَكَ وَتَعَالَى bestows patience to the person who remains patient (during times of adversity and difficulty). No person has been bestowed with a gift that is better and vaster than patience." (Bukhaari no. 1469. Muslim no. 1053)

Jubair ibn Mut`im narrated that while he was with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was accompanied by the people on their way back from Hunain, the Bedouins started begging things of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward." (Bukhaari no. 3148)

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would say, "I am closer to every believer than his own soul. Whoever leaves behind wealth, it is for his family. Whoever leaves behind debts or needy children, they are to me and my responsibility.'" (Bukhaari no. 5371, 2298, Muslim no. 1619)

عن جَابِر رَضِيَ اللهُ عَنْهُ قَالَ مَا سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قَطُّ فَقَالَ لاَ

Jaabir رَضِيَ اللهُ عَنْهُ says, "Whenever Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked for anything, he never said no."
(Bukhaari no. 6034, Muslim 2311)

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ مَا سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَال يَا قَوْمِ أَسْلِمُوا، فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ

Anas رَضِيَ اللهُ عَنْهُ says, "Whenever Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was asked for anything in the name of Islaam, he would give it. A man came to him (and asked him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him all the goats between two mountains. The man returned to his people and said, "O my people, accept Islam, because Muhammad gives in such a way that he does not fear poverty." (Muslim 2312)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would give away so much that he did not even have food in his house. He had to take a loan of 30 saa' (a measurement) of grain from a Jew, and in this condition, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away. (Bukhaari no. 2916)

There is a famous poem of Farzdaq,

ما قال لا قط الا في تشهده لولا التشهد كانت لاؤه نعم

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never said no except in tashahhud. Had it not been for tashahhud, his laa (no) would have been yes.
(Mir'aatul-Jinaan of Yaafi'i vol. 1 page 266, Diwanul-Farzdaq vol. 2 page 848)

Abdullah Hawzani says, "I met Bilaal, the Muadhin of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Aleppo, and said, "Bilaal, tell me, what was the financial position of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?"

He رَضِيَ اللهُ عَنْهُ replied, "He had nothing. It was I who managed it on his behalf since the day Allaah made him His messenger until he died. When a Muslim man came to him and he found him naked, he ordered me (to

clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him.

A man from the polytheists met me and said, “I am well off, Bilaal. Do not borrow money from anyone except me.” So I did accordingly. One day when I performed wudhu and stood up to give the adhaan, the same polytheist came along with a group of merchants.

When he saw me, he said, “O Abyssinian.” I said, “I am at your service.” He met me with unpleasant looks and said harsh words to me. He asked me, “Do you know how many days remain till the completion of this month?” I replied, “The time is near.” He said, “Only four days remain till the completion of this month. I shall catch hold of you because of the loan which is due from you, and then shall make you tend the sheep as you did before.” I began to think in my mind what people think in their minds (on such occasions). When I performed the Esha salaah, Rasulullaah ﷺ returned to his family. I sought permission from him and he gave me permission.

I said, “O Rasulullaah ﷺ, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allaah gives His Rasul ﷺ something with which he can pay (the debt) for me.” So I came out and reached my house. I placed my sword, water skin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way.

All of a sudden I saw a man running towards me and calling, “Bilaal, return to Rasulullaah ﷺ.” So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission.

Rasulullaah ﷺ said to me, “Be glad, Allaah has made arrangements for the payment (of your debt).” He then asked, “Have you not seen the four mounts kneeling on the ground?”

When I replied in the affirmative, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so."

(He then mentioned the rest of the narration. Thereafter, he said)
I then went to the masjid and found that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting there. I greeted him.

He asked, "What benefit did you have from your property?" I replied, "Allaah تَبَارَكَ وَتَعَالَى paid everything which was due from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Nothing remains now."

He asked, "Did anything remain (from that property)?" I replied in the affirmative. He said, "See if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort from it." When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed the Esha salaah, he called me and said, "What is the position of that which you had with you (i.e. property)?"

I said, "I still have it, no one came to me." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed the night in the masjid.

He then narrated the rest of the narration. Next day, after Esha salaah, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called me and asked, "What is the position of that which you had (i.e. the rest of the property)?"

I replied, "Allaah has given you comfort from it, Messenger of Allaah." He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allaah is Most Great," and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised Allaah تَبَارَكَ وَتَعَالَى, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night." (Abu Dawood no. 3055)

Examples of the second type:

1.) Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ took benefit from Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and brightened the entire world. Understand it by the following example: there is a single lamp which lights thousands of other lamps. Every lamp gains light and is able to give light to others. For this reason, Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ is referred to as a lamp in the Quraan.

2.) Together with this, a pact was taken from all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ that if Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ was commissioned in their respective eras, then they would follow him, and encourage theiXr followers to do the same. Every nabi did this in his respective era.

3.) The difficult laws which were found in the past nations were abrogated e.g. salaah had to be performed in the masjid, prohibition of utilizing booty money, prohibition of eating camel meat and animal fat, purity not attained except by cutting off the piece of clothing on which there were impurities, etc.

4.) The severe punishments placed on past nations were also lifted. For example, in some nations, repentance would only be accepted when life was taken. If a person committed a sin at night, then this sin would be written on his door the next morning. Entire nations were transfigured into swine and monkeys.

The favours of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ were not only for the believers. Even the disbelievers benefitted in this world by his favours, and they will benefit as well in the hereafter. The great intercession for the commencement of Qiyaamah will benefit the Muslims and non-Muslims. There is lightening of punishment for Abu Taalib and Abu Lahab, as mentioned in the ahaadith.

Abbaas رَضِيَ ٱللَّهُ عَنۡهُ narrates that he said to Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, “You have not been of any avail to your uncle (Abu Taalib) (though) by Allaah, he used to protect you and used to become angry on your behalf." Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." (Bukhaari no. 3883)

Urwah رَضِيَٱللَّهُعَنْهُ narrates that Thuwaibah was the freed slave girl of Abu Lahab whom he had freed, and then she suckled Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahab said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my freeing Thuwaiba." (Bukhaari no. 5101)

Abu Lahab was seen in a dream after his demise. When asked his condition, he replied, "I am in the Fire. However the punishment is lightened every Monday night, and I suck water between these two fingers of mine. (He pointed to the tips of his fingers.) This is because of my freeing Thuwaibah when she gave me glad tidings of the birth of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and because of breastfeeding him." (Mawaahib vol. 1 page 89, Seeratun Nabawiyyah of Ibn Katheer vol. 1 page 224, Bidaayah Wan Nihaayah vol. 3 page 407)

5.) HONOUR AND GREATNESS

The fifth cause of love is honour and greatness. People of great status are loved because of their grandeur. Ali رَضِيَٱللَّهُعَنْهُ mentioned about the awe Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ possessed,

مَنْ رَآهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ

Any person who saw him suddenly would become awe-inspired. Anyone who came in close contact with him and knew his excellent character was smitten with the love of his excellent attributes."
(Shamaail Tirmidhi no. 7)

Amongst the many virtues granted to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, one is that he has been granted awe over his enemies who lived a month away.

It was narrated that Ibn Mas'ood رَضِيَٱللَّهُعَنْهُ said, "A man came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, who spoke to him. The man started to tremble with awe. He

ﷺ said to him, “Take it easy. I am not a king; I am just a man whose mother ate dried meat.’” (Ibn Majah no. 3312)

The Sahaabah رضي الله عنهم used to wait for an intelligent village-dweller to come and ask questions so that they could learn. They would not ask themselves. (Musnad Ahmad no. 13068)

When Rasulullaah ﷺ made an error in salaah by performing two rak’ats instead of four, the great Sahaabah رضي الله عنهم did not have the courage to ask him. Finally, Dhul-Yadain plucked up the courage and asked. (Bukhaari vol. 482)

Jabir ibn Abdullaah رضي الله عنه narrates, “We took part in the Battle of Najd along with Rasulullaah ﷺ and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Rasulullaah ﷺ called us and we came and found a Bedouin sitting in front of him. Rasulullaah ﷺ said, ‘This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, ‘Who will save you from me?’ I replied, ‘Allaah.’ So he sheathed it (i.e. the sword) and sat down, and here he is.’ But Rasulullaah ﷺ did not punish him.” (Bukhaari no. 4139)

6.) OUR BEING HIS DEPENDANTS

Just as a father teaches his child everything, even to the extent of the most menial of jobs, Rasulullaah ﷺ taught us every such matter which will benefit us in this world and the hereafter.

Abu Hurairah رضي الله عنه narrated that Rasulullaah ﷺ said, "I am like a father to you. When any of you goes to relieve himself, he should not face or turn his back towards the Qiblah. He should not cleanse with his right hand.” He ﷺ also commanded the Muslims to use three

stones and forbade them to use dung or decayed bone." (Abu Dawood no. 8, Ibn Majah no. 313)

After realizing this, it becomes binding upon us to love Rasulullaah ﷺ to the greatest extent. This was practically demonstrated to us by the Sahaabah رضي الله عنهم.

THE LOVE THAT THE SAHAABAH رضي الله عنهم HAD FOR RASULULLAAH ﷺ

1.) Abdullaah ibn Abu Bakr رضي الله عنهما narrates that (during the Battle of Badr) Sa'd ibn Mu'aadh رضي الله عنه said, "O Nabi of Allaah! Should we not build you a structure for shade so that you could stay there and your conveyance could stay in readiness with you. We shall then fight the enemy and if Allaah grants us honour and victory over them, it would be what we want. However, if the contrary occurs, you could mount your conveyance and join up with those who have remained behind (in Madinah). Many people have remained behind who love you no less than we do and who would have never stayed behind had they known that we were going to fight a battle. Allaah shall then use them to protect you because they are your well-wishers and will fight by your side." Rasulullaah ﷺ praised this gesture of Sa'd رضي الله عنه and made duaa for him. The structure was then erected for Rasulullaah ﷺ. He ﷺ remained in there with Abu Bakr رضي الله عنه. None else was with them."(Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 44, Seeratun-Nabawiyyah wa Taareekhul-Khulafaa of Ibn Hibbaan vol. 1 page 167, Al Bidaayah wan Nihaayah vol.3 page 268 (Fikr).)

2.) Aaishah رضي الله عنها narrates that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I love you more than my own self and more than my children. When I am in my house and think of you, I have no peace until I come to see you. Now that I think of my death and yours, I realise that you will be elevated amongst those occupying the highest positions in Jannah and I fear that I will never get to see you when I get to Jannah. Rasulullaah ﷺ gave no reply until Jibreel عليه السلام came with the revelation of the verse,

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا

Those who obey Allaah and the Rasul will be (in the Aakhirah) with those Ambiyaa (those who received divine revelation), siddeeqeen (exceptionally pious), martyrs (those prepared to die for Allaah تَبَارَكَ وَتَعَالَى and for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and righteous ones (those who purify their bodies and souls) on whom Allaah has bestowed His bounties. These are indeed the best of companions. (Although all these people may not necessarily share the same stages of Jannah, they will be able to meet each other frequently.) { Nisaa, verse 69} (Al-Mu'jamul-Awsat of Tabaraani no. 477, Al-Mu'jamus-Sagheer of Tabaraani no. 52)

Another narration from Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا states that a man once approached Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I love you so much that whenever I think of you, I feel that I would die if I do not come to see you. It now occurs to me that I would be on a level lower than yours when I enter Jannah (and will be unable to see you). This grieves me terribly and I therefore wish to be on the same level as you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave no reply until Allaah تَبَارَكَ وَتَعَالَى revealed the verse,

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقًا

Those who obey Allaah and the Rasul will be (in the Aakhirah) with those Ambiyaa, siddeeqeen (exceptionally pious), martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions. { Nisaa, verse 69}

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then called for the Sahaabi رَضِيَ اللَّهُ عَنْهُ and recited the verse to him. (Al-Mu'jamul-Kabeer of Tabaraani no. 12559, Al-Mukhtaarah Vol. 11 page 79 no. 71)

3.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that a man once asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Qiyaamah will take place. "What have you prepared for the Day of Qiyaamah?" asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Sahaabi رَضِيَ اللَّهُ عَنْهُ replied, "Nothing besides the love for Allaah and His Rasul." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him, "(On the Day of Qiyaamah) You shall be with those

whom you love." Anas رَضِيَ اللَّهُ عَنْهُ says, "Nothing made us as happy as the statement of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'You shall be with those whom you love.' I love Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. Because of this love I bear for them, I hope to be with them." (Bukhaari no. 3688, Muslim no. 2639)

Another narration of Anas رَضِيَ اللَّهُ عَنْهُ states, "While I have seen the companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rejoice about many things, I have never seen them rejoice more than the time when a man came and asked, 'O Rasulullaah! A person loves another for doing a good deed that he is unable to do (will this benefit him)?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "A man shall be (in the Aakhirah) with those whom he loves." (Abu Dawood no. 5127)

4.) Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that he once said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullaah! (What will be the outcome of) A man who loves a group of people but is unable to carry out the deeds they carry out?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "You, O Abu Dharr, shall be with those whom you love." Abu Dharr رَضِيَ اللَّهُ عَنْهُ then said, "I love Allaah and His Rasul." "You shall therefore be with those whom you love," Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assured him. When Abu Dharr رَضِيَ اللَّهُ عَنْهُ repeated his words, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated what he had said. (Abu Dawood no.5126, Musnadul-Bazzaar no. 3951, Saheeh Ibn Hibbaan no. 556)

5.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that the news once reached Ali رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was experiencing severe hunger. Ali رَضِيَ اللَّهُ عَنْهُ therefore left home to look for some work by which he could earn something to take to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he entered the orchard of a Jewish man, the man asked him to draw seventeen buckets of water from the well for a price of one date for every bucket drawn. The Jew then allowed Ali رَضِيَ اللَّهُ عَنْهُ to choose what type of dates he wanted and Ali رَضِيَ اللَّهُ عَنْهُ chose seventeen *Ajwah* dates. When Ali رَضِيَ اللَّهُ عَنْهُ brought the dates, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Where did you get this from, Abu Hasan?" Ali رَضِيَ اللَّهُ عَنْهُ replied, "O Nabi of Allaah! When I heard about your hunger, I went out to look for a job to get you this food." "Was it the love of Allaah and for His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that motivated you to do this?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked. "It certainly was," came the reply.

Rasulullaah ﷺ then said, “Whenever a servant of Allaah loves Allaah and His Rasul, poverty comes to him faster than water flowing downstream. The person who loves Allaah and His Rasul should prepare a shield (of patience and abstinence) against tribulations.” (As-Sunan-Kubra of Bayhaqi no. 11649, the first portion of this hadeeth is in Ibn Majah no. 2446)

6.) Ka'b ibn Ujrah رضي الله عنه narrates that he once went to Rasulullaah ﷺ and found that his face had become extremely pale. “May my parents be sacrificed for you! What is that matter that I see your face so pale?” he asked. Rasulullaah ﷺ replied, “Nothing that can enter the belly of any living creature has entered my belly for three days.” Ka'b رضي الله عنه then left and found a Jewish man watering his camel. He watered the camel for the man with the understanding that he would earn a date for every bucket drawn. When he had collected several dates, he took them to Rasulullaah ﷺ who asked where he had gotten them from. After Ka'b رضي الله عنه explained the incident, Rasulullaah ﷺ asked, “Do you have love for me, Ka'b?” “May my father be sacrificed for you!” Ka'b رضي الله عنه responded, “of course I do.” Rasulullaah ﷺ then told him, “Poverty runs to a person who loves me faster than water returning to its source. In addition to this, tribulations will certainly come your way, so prepare a shield (of patience and abstinence) for it.” (Al-Mu’jamul-Awsat no. 7157)

7.) Husayn ibn Wahwah Ansaari رحمه الله reports that when Talha ibn Baraa رضي الله عنه met Rasulullaah ﷺ, he said, “O Rasulullaah! Command me to do as you please, for I shall never disobey any instruction you give.” This surprised Rasulullaah ﷺ because Talha رضي الله عنه was still a young boy. “Then go and kill your father,” Rasulullaah ﷺ said. As he left with the resolve to kill his father, Rasulullaah ﷺ called him back saying, “Come back! I have not been sent to sever family ties.”

It was not long afterwards that Talha رضي الله عنه fell ill. It was an icy cold and overcast winter's day when Rasulullaah ﷺ came to visit him. As he left, Rasulullaah ﷺ said to the family, “I think that death is coming to Talha. Do inform me when he passes away so that I may be present and perform the (Janaazah) salaah for him. However, do hurry

with the burial procedures." Rasulullaah ﷺ had not yet reached the area of the Banu Saalim ibn Auf tribe when Talha رضي الله عنه passed away. However, by then it was late at night. Amongst other things that Talha رضي الله عنه told his family was, "Bury me and allow me to meet my Rabb, but do not call Rasulullaah ﷺ because I fear that the Jews may cause him some harm as he comes here." Rasulullaah ﷺ was therefore informed about his death only in the morning. Rasulullaah ﷺ came to his grave and stood there as the people stood on rows with him. He then raised his hands and prayed, "O Allaah! Be smiling when you meet Talha and let him be smiling as well." (Al-Mu'jamul-Kabeer of Tabaraani no. 3554, Al-Mu'jamul-Awsat of Tabaraani no. 8168)

8.) Safwaan ibn Umayyah bought Zaid ibn Dathina رضي الله عنه to execute him for the death of his father. Safwaan sent Zaid ibn Dathina رضي الله عنه outside the Haram to Tan'eem with his slave Nistaas so that he could be executed there.

Amongst the group of the Quraysh that gathered there was Abu Sufyaan ibn Harb. When Zaid ibn Dathina رضي الله عنه was brought for execution, Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Zaid رضي الله عنه replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family." Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad loved Muhammad." Nistaas then executed Zaid رضي الله عنه. (Seerat Ibn Hishaam vol. 2 page 172, Al-Bidaayah Wan Nihaayah vol. 4 page 65, Kaamil fit Taareekh vol. 2 page 56)

9.) Urwa ibn Zubayr رضي الله عنه states that the children of the polytheists killed at Badr executed Khubayb رضي الله عنه. While he was tied to the cross and they were using their weapons on him, they asked him in a loud voice to swear whether he preferred Rasulullaah ﷺ to be in his place. He responded by saying, "I swear by the Magnificent Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom

for my life." The polytheists laughed at this. When he was lifted on to the cross, Khubayb رَضِيَٱللَّهُعَنْهُ recited some couplets which meant,

The groups have amassed around me and have also gathered
their tribes and have collected a large gathering
They have also gathered their women and children
As I have been brought to a large trunk of a palm tree
(to be crucified)
To Allaah do I plead my case of estrangement and my grief
And the place these groups have prepared for my death
O Master of the Glorious Throne! Grant me fortitude against what they intend to do to me
They have cut through my flesh and my hopes have been exposed
This is all for Allaah and if He wills,
He could bless the severed limbs of my body
By my life! When I am killed as a Muslim I care not
In what condition will my resting place be for Allaah.
(Al-Mu'jamul-Kabeer of Tabaraani no. 5284)

10.) Abdullaah ibn Umar رَضِيَٱللَّهُعَنْهُمَا narrates that on the day that Madinah was conquered, Abu Bakr رَضِيَٱللَّهُعَنْهُ led his aged and blind father Abu Quhaafah رَضِيَٱللَّهُعَنْهُ to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ (to accept Islaam). Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Why did you not leave the old man in his house and let me go to him?" Abu Bakr رَضِيَٱللَّهُعَنْهُ replied, "I wanted him to be rewarded for it. O Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ! Had your uncle Abu Taalib accepted Islaam, it would have made me happier than my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, "You are true (in your words because this is really what you feel)." (Al-Mu'jamul-Kabeer of Tabaraani no. 8323 and Bazzaar no. 6131)

11.) Abdullaah ibn Umar رَضِيَٱللَّهُعَنْهُمَا narrates that amongst the captives of the Battle of Badr was Abbaas ibn Abdul Muttalib رَضِيَٱللَّهُعَنْهُ. A man from the Ansaar captured him and the other Ansaar threatened to kill him. Because this news reached Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Abbaas)?" Umar رَضِيَٱللَّهُعَنْهُ

offered. When Rasulullaah ﷺ bade him to do so, he went to them and said, “Release Abbaas.” “Never,” responded the Ansaar, “we swear by Allaah that we shall never release him.” “Even if it pleases Rasulullaah?” asked Umar رضي الله عنه. The Ansaar immediately acceded saying, “If it pleases Rasulullaah, you may have him.” Umar رضي الله عنه took him in his custody and when Abbaas رضي الله عنه was with him, Umar رضي الله عنه said to him, “Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ﷺ.” (Al Bidaayah wan Nihaayah vol.3 page 298)

Ibn Abbaas رضي الله عنه narrates that Umar رضي الله عنه said to Abbaas رضي الله عنه, “Accept Islaam, by Allaah! Your accepting Islaam is more beloved to me than Khattaab accepting Islaam. The only reason for this is that this action is more beloved to Rasulullaah ﷺ. Therefore, accept Islaam. Your accepting Islaam quicker will be to your benefit.” (Bazzaar no. 4924)

12.) Sha'bi reports that when Abbaas رضي الله عنه was pressurising Umar ﷺ for something, he said, “O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa عليه السلام if he came to you as a Muslim?” “By Allaah!” exclaimed Umar رضي الله عنه, “I would certainly treat him well.” “Well,” remarked Abbaas رضي الله عنه, “I am the uncle of Muhammad, the Nabi ﷺ.” Umar رضي الله عنه then said, “What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father.” “Really, do you swear by Allaah?” Abbaas رضي الله عنه staggered. “Really,” replied Umar رضي الله عنه, “and that is because I know that Rasulullaah ﷺ liked your father more than my father. I shall give preference to what Rasulullaah ﷺ liked over that which I like.” (Ibn Sa'd vol. 4 page 27).

13.) Muhammad ibn Ali narrates that Abbaas رضي الله عنه once approached Umar رضي الله عنه saying, “Rasulullaah ﷺ had apportioned the land of Bahrain for me.” “Who else knows about this?” asked Umar رضي الله عنه. “Mughiera ibn Shu'bah does,” replied Abbaas رضي الله عنه. Abbaas رضي الله عنه then brought Mughiera رضي الله عنه, who testified on his behalf. However, Umar رضي الله عنه did not pass judgement in Abbaas رضي الله عنه's favour, apparently not

accepting his evidence. Abbaas رَضِيَ اللَّهُ عَنْهُ then said some harsh words to Umar رَضِيَ اللَّهُ عَنْهُ, upon which Umar رَضِيَ اللَّهُ عَنْهُ said (to Abbaas رَضِيَ اللَّهُ عَنْهُ's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Abbaas رَضِيَ اللَّهُ عَنْهُ's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam, because this pleased Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (Ibn Sa'd vol.4 page 16).

14.) Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ just arrived in Madinah, it was our practice to inform him whenever a person was about to pass away. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then present himself and seek forgiveness on behalf of the person. He and those with him would leave only after the person passed away and would sometimes also remain until after the burial. This would often delay Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because it kept him back. When we sensed this inconvenience to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, some of us said to the others, 'By Allaah! We ought to inform Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only after a person passes away so that it would not be inconvenient for him nor keep him back.' This was then what we did. We informed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after the person's death and he would lead the (Janaazah) salaah and seek forgiveness for the person. There were times when he would leave after this (the salaah) while at other times, he would remain behind until after the burial. This practice continued for a while, after which the people said, 'By Allaah! We ought to not bother Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and should rather carry the deceased to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's house and then call for him to lead the salaah near his house. This would be more convenient and easier for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.' This was then what we used to do." (Mustadrak of Haakim no. 1349, Saheeh ibn Hibbaan no. 3006, Sunanul Kubra of Bayhaqi no.7181)

Umar ibn Muhammad says that it was from that time that the place was called "Mowda'ul Janaa'iz" (the place for biers), because it was to this place that the biers were carried. It was from those times to this day that the practice continued of people carrying the funeral biers to this place and performing the salaah there. (Ibn Sa'd vol.1 page 198).

15.) Aslam narrates that Umar رَضِيَ اللَّهُ عَنْهُ once went to Faatimah رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Faatimah! I have never

seen anyone that Rasulullaah ﷺ loved more than you. By Allaah! After your father, there is none dearer to me than yourself." (Mustadrak of Haakim no. 4736)

16.) Anas رضي الله عنه narrates, "During the Battle of Uhud, the people left Rasulullaah ﷺ while Abu Talha رضي الله عنه was in front of him ﷺ shielding him with his leather shield. Abu Talha رضي الله عنه was a skilful archer who used to shoot powerfully. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, Rasulullaah ﷺ would say (to him), "Scatter its contents for Abu Talha." Rasulullaah ﷺ would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." (Bukhaari no. 3811, 4064, Muslim no. 1811)

Abu Talha رضي الله عنه was ready to have himself killed in the defence of Rasulullaah ﷺ. He therefore kept saying, "O Rasulullaah! I am a strong man, so send me to fulfil any of your needs and give me any command you wish." (Musnad Ahmad has this addition no. 14058.)

17.) Zuhri reports that someone once complained to Rasulullaah ﷺ that Abdullaah ibn Hudhaafa رضي الله عنه joked a lot and spoke many useless things. Rasulullaah ﷺ said, "Leave him alone because he has a heart that loves Allaah and His Rasul." (Tareekh of Ibn Asaakir vol. 27 page 359)

HONOURING AND RESPECTING RASULULLAAH ﷺ

1.) Anas رضي الله عنه reports that when Rasulullaah ﷺ went to the Sahaabah رضي الله عنهم as they were sitting with Abu Bakr رضي الله عنه and Umar رضي الله عنه, none of them besides Abu Bakr رضي الله عنه and Umar رضي الله عنه would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Abu Bakr رضي الله عنه and Umar رضي الله عنه were close enough

to act informally with Rasulullaah ﷺ). (Tirmidhi no. 3668, Bazzaar no. 6894, Musnad Ahmad no. 12516)

2.) Usaamah ibn Shareek رضي الله عنه says, "We were sitting around Rasulullaah ﷺ as if there were birds perched on our backs with no one uttering a word. Some people then arrived and asked many questions, one of which was, 'Which of Allaah's bondsmen are most beloved to Him?' Rasulullaah ﷺ replied, 'Those whose character is the best.'" (Al-M'ujamul Kabeer of Tabaraani vol. 1 page 181, Saheeh Ibn Hibbaan no. 486)
Another narration states that Ali رضي الله عنه said, "When Rasulullaah ﷺ spoke, his companions lowered their heads, as if there were birds on their heads." (Shamaail-Tirmidhi no. 334)

3.) Anas رضي الله عنه states that the Sahaabah رضي الله عنهم used to knock at the door of Rasulullaah ﷺ with their nails. (Shuabul-Imaan no. 8436)

4.) Abu Ayyoob رضي الله عنه reports that Rasulullaah ﷺ stayed at his house when Rasulullaah ﷺ arrived in Madinah. While Rasulullaah ﷺ stayed in the lower storey of the house, Abu Ayyoob رضي الله عنه (and his family) stayed on the upper storey. That morning and evening, the thought plagued Abu Ayyoob رضي الله عنه that he was on the top of the house while Rasulullaah ﷺ was beneath him, and he was therefore an impediment between Rasulullaah ﷺ and revelation (from the heavens). Abu Ayyoob رضي الله عنه also did not sleep that night fearing that he may cause some dust to fall on Rasulullaah ﷺ or that his movements may disturb Rasulullaah ﷺ.
Early next morning, he went to Rasulullaah ﷺ and said, "O Rasulullaah! My eyes and those of (my wife) Ummu Ayyoob were unable to close all night." "Why was that, O Abu Ayyoob?" enquired Rasulullaah ﷺ. Abu Ayyoob رضي الله عنه replied, "The thought occurred to me that since I am above and you below me, dust would fall on you if I moved and my movements would disturb you. I also feared that I was an impediment between you and revelation." Rasulullaah ﷺ put him at ease saying, "Do not worry like that in future, O Abu Ayyoob. Should I not teach you some words that if you recite them ten times in the mornings and ten times in the evenings, you will be granted the reward of ten good

deeds, ten sins will be erased from your record, you will be elevated ten stages (in Jannah) and on the Day of Qiyaamah you will have the reward of setting ten slaves free? You should recite,

لا إِلَهَ إِلاَّ اللهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ لا شَرِيْكَ لَهُ

(Al-Mu'jamul-Kabeer of Tabaraani no. 3986)

Another narration states that Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to stay with me, I said, 'May my parents be sacrificed for you! I do not like it that I be above you while you are below me.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'It is more convenient for us to be below because we would be swamped with visitors.' One of our jugs happened to break and the water started to spill. Ummu Ayyoob and I stood with our blanket and used it to dry up the water, fearing that the water should not drop on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, thereby inconveniencing him. We had nothing else to cover ourselves (and therefore spent the night without anything to cover ourselves). We used to prepare meals (and send to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and when he sent back (what was extra), we specifically sought out the parts where his fingers touched and ate from there with the intention of attaining blessings. One night when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent back his dinner in which we had put garlic or onions, we did not see any traces of his fingers touching the food. When I mentioned our practice to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, adding that he sent back the food without eating it, he said, 'I could get the smell of that tree (garlic or onion) and because I am a person who engages in closed conversation (with Allaah and the angels), I did not like the smell to stay with me. However, you people are at liberty to eat it.'" (Al-Mu'jamul-Kabeer no. 3855, Mustadrak Haakim no. 5939 has reported a similar narration without the part concerning the food that was sent to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Muslim no. 2053 has narrated a shortened version.)

Another narration states that Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah! It is not proper for me to be above you. You should therefore move to the upper storey." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then had his luggage moved, which was very little. (Musnad Ahmad no. 23570, Al-Mu'jamul-Kabeer no. 3878, Musnad Ibn Abi Shaibah no. 11)

KISSING THE BODY OF RASULULLAAH ﷺ

1.) Abdur-Rahmaan ibn Abi Layla رضي الله عنه says that Usayd ibn Hudhayr رضي الله عنه was a good man who was always smiling and jovial. One day as he was busy speaking to some people in the presence of Rasulullaah ﷺ and making them laugh, Rasulullaah ﷺ poked his side. “You've hurt me,” he complained. “Then take your revenge,” replied Rasulullaah ﷺ. Usayd رضي الله عنه remarked, “But you have a garment on while I do not.” Rasulullaah ﷺ raised his upper garment and Usayd رضي الله عنه immediately embraced Rasulullaah ﷺ and started kissing his sides. He said, “May my parents be sacrificed for you, O Rasulullaah! This is all I wanted to do.” (Mustadrak of Haakim no. 5262. A similar narration has been reported in Abu Dawood no. 5224, As-Sunan-Kubra of Bayhaqi no.13856 and Al-Mu’jamul-Kabeer of Tabaraani no. 556)

2.) Habbaan ibn Waasi reports from senior scholars from his tribe that Rasulullaah ﷺ had the shaft of an arrow in his hand during the Battle of Badr as he was straightening the rows of the Sahaabah رضي الله عنهم. Sawaad ibn Ghaziyyah رضي الله عنه who was an ally of the Banu Adi ibn Najjaar tribe was standing ahead of the row. As Rasulullaah ﷺ passed by him, Rasulullaah ﷺ nudged the shaft in his belly saying, “Get in line, O Sawaad.” Sawaad رضي الله عنه said, “You have hurt me, O Rasulullaah! Allaah has sent you with the truth and with justice, so allow me to have retribution.” Rasulullaah ﷺ uncovered his belly and said, “You may have your retribution.” Sawaad رضي الله عنه then embraced and started kissing Rasulullaah ﷺ's belly. “What makes you do this, O Sawaad?” asked Rasulullaah ﷺ. You can see what developments are (that a battle is looming), so I wish that my last meeting with you (if I am killed) should be with my skin touching yours." Rasulullaah ﷺ then made duaa for him. (Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah vol. 3 page 271), Seerat Ibn Hishaam vol. 1 page 626)

3.) Hasan رضي الله عنه narrates that Rasulullaah ﷺ was once carrying the branch of a date palm in his hand when he met a man who had dyed his clothing yellow. Nudging the man's belly with the branch, Rasulullaah

ﷺ said, “Remove that *Waras* (a yellow herb that grows in Yemen). Did I not forbid you (men) from wearing that?” Although the jab made a mark on his belly, no blood emerged. The Sahaabi رضي الله عنه said, “O Rasulullaah! Retribution will have to be taken." The other Sahaabah رضي الله عنهم exclaimed, “You wish to take retribution from Rasulullaah ﷺ?” He replied, “None has a skin better than mine.” Rasulullaah ﷺ then exposed his abdomen saying, “You may have your retribution.” The Sahaabi رضي الله عنه then started kissing the belly of Rasulullaah ﷺ saying, “I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah.” (Musannaf Abdur Razaaq no. 18038)

4.) Aaishah رضي الله عنها said, “(After the demise of Rasulullaah ﷺ,) Abu Bakr رضي الله عنه arrived and I lifted my veil. He looked at Rasulullaah ﷺ and exclaimed, ‘Innaa Lillaahi wa Innaa Ilayhi Raaji’oon! Rasulullaah ﷺ has passed away.’ He went to Rasulullaah ﷺ from the headside, bowed his head and kissed Rasulullaah ﷺ's forehead. He then said, ‘O dear Nabi!’ Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, ‘O my chosen friend!’ For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, ‘O my bosom friend! Rasulullaah ﷺ has passed away.’”(Musnad Ahmad no. 25841, Musnad Abu Ya'la no. 48 (shortened version), At-Tabaqaatul-Kubra of Ibn Sa'd vol.2 page 203), Musnad Ishaaq ibn Raahawaih no. 1718)

5.) Khuzaimah ibn Thaabit رضي الله عنه narrates that he saw in a dream that he was kissing Rasulullaah ﷺ. He went to Rasulullaah ﷺ and informed him of the dream. Rasulullaah ﷺ presented himself to Khuzaimah who kissed him ﷺ on his forehead.” (Musnad Ahmad no. 21863, As-Sunanul-Kubraa of Nasai no. 7585)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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لَوْلاَ الْهَوٰى لَمْ تُرِقْ دَمْعاً عَلٰى طَلِلِ وَلاَ أَرِقْتَ لِـذِكْرِ الْبَـانِ وَالْعَلَـمِ

5/5. If you had not fallen in love, you would not have shed tears at the ruins (of your beloved) nor would you have lost sleep due to the remembrance of the Baan (cypress tree) and High Mountain.

In the previous stanza, the friends and family members address him stating that his love is in fact fake. In this stanza, he explains the proof for declaring the addressee to be wrong.

Ruins: The Arabs had one manner of expressing love. Many people would live like nomads, moving from one place to another. After staying for some time in a certain place, love would be created in the residents of that area. After some time, when the tents were relocated to another area, only the remnants and ruins would remain behind. Thereafter, the lovers would go to that place and cry, thinking of their beloveds. In this stanza, the reason for mentioning the ruins is that wherever Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went and then left that area, it is as though those places are ruins, even if people are residing there. Since the beloved is not there, the place is in fact a ruin.

Ruins here can refer to:

a.) The house of Makkah Mukarramah which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated from. As long as Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ resided in Makkah Mukarramah, the land was populated. For this reason, an oath is taken in the Quraan Majeed (Balad verse 1-2). After leaving Makkah Mukarramah, it is as though the landis barren.

b.) All those places where Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ resided and then left, whether it is in Makkah Mukarramah, Madinah Munawwarah, the places where wars took place, etc.

Baan can refer to:

a.) Any Cyprus tree which grows in Makkah Mukarramah

b.) A special tree close to Makkah Mukarramah where Rasulullaah ﷺ would go and discuss issues with the Sahaabah رضي الله عنهم.

'Alam (high mountain) refers to: a specific mountain in Makkah Mukarramah. Some state that this means the Mount of Abu Qubais, others have stated that it refers to Idham, whilst others have stated that it refers to the cave of Hiraa.

The most beloved place for a lover:
Moulana Rumi رحمه الله writes that a beloved asked her lover, "You have travelled and seen many places. Which of these is most beloved to you?" The lover answered, "The city in which my beloved resides is most beloved to me. As long as you are with me, I do not care where I live, even if I have to live in the depths of the ground."

On thinking of the places where Rasulullaah ﷺ used to reside, the poet begins crying. Thinking of the mountain and tree where Rasulullaah ﷺ would go causes the poet insomnia. Insomnia is caused because of lack of moisture in the body. Moisture causes sleep. When a lover cannot eat and drink, no moisture is formed in the body, and therefore one cannot sleep. In fact, when a lover thinks of his beloved, there is an increase of heat in the body.

These are two proofs of love. If there was no love, then this would not have occurred.

Some scholars state that this stanza is indicating towards this poem of Majnoon,

أمرُّ على الدّيار ديار سلمى ... أقبّلُ ذا الجدارَ وذا الجدارا

وما حبُّ الدّيارِ شَغَفْنَ قلبي ... ولكنْ حبُّ منْ سكنَ الديارا

I pass by the houses, the houses of Layla.
I kiss this wall and that wall.
The love of the houses have not captured my heart,
But rather the love of the one who resides in these houses.
(Diwaan Majnun wa Laylaa page 127)

Few examples of those who showed love to the places of Rasulullaah ﷺ:

1.) Abdullaah ibn Abbaas رضي الله عنهما narrates that there was a gutter belonging to Abbaas رضي الله عنه that was on the road Umar رضي الله عنه used (to the Masjid). Umar رضي الله عنه left his house one Friday after dressing (for the Jumu'ah salaah). Because Abbaas رضي الله عنه had two birds slaughtered, the blood of the birds were thrown into his gutter and when Umar رضي الله عنه passed by, the blood spilt on his clothing. Umar رضي الله عنه gave instructions that the gutter should be removed and then returned home where he removed the clothes and changed into something else. He then went back and led the salaah. Abbaas رضي الله عنه then went up to Umar رضي الله عنه and said, "By Allaah! The gutter was on the place where Rasulullaah ﷺ had it placed." Umar رضي الله عنه responded by saying, 'I command you in the name of Allaah that even if you have to climb on my back, you should replace it in the place where Rasulullaah ﷺ had it laid." Abbaas رضي الله عنه then did just that. (Musnad Ahmad no. 1790, Mukhtaarah vol. 8 page 390)

Another narration states that Umar رضي الله عنه actually carried Abbaas رضي الله عنه on his neck with his legs over his shoulders. He then replaced the gutter where Rasulullaah ﷺ had laid it. (Tabaqaatul-Kubraa vol. 4 page 14)

2.) Abdur Rahmaan ibn Razeen reports that Salamah ibn Akwa رضي الله عنه said, "It is with these hands of mine that I pledged allegiance to Rasulullaah ﷺ." Abdur Rahmaan says further that when they then kissed Salamah رضي الله عنه's hands, he did not stop them. (Al-Mu'jamul-Awsat of Tabaraani no. 657)

3.) Israaeel narrates that Uthmaan ibn Abdullaah رضي الله عنه said, "My people sent me with a bowl of water to Umm - Salamah رضي الله عنها." Israaeel approximated three fingers (indicating the small size of the container in which there was some hair of Rasulullaah ﷺ.) Uthmaan added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salamah رضي الله عنها. I looked into

the container (that held the hair of Rasulullaah ﷺ) and saw a few red hairs in it." (Bukhaari no. 5896) This means that if any person was ill, he would send his utensil to Umm Salamah رضي الله عنها. She would place the blessed hairs of Rasulullaah ﷺ in the utensil, move the hairs about, and then return the utensil. The owner would then drink this water or take a bath with it, with the intention of gaining cure. He would gain the blessings of the blessed hair of Rasulullaah ﷺ. (Fathul-Baari vol. 10 page 353)

الْمُرَادُ أَنَّهُ كَانَ مَنْ اشْتَكَى أَرْسَلَ إِنَاءً إِلَى أُمّ سَلَمَة , فَتَجْعَلُ فِيهِ تِلْكَ الشَّعَرَات وَتَغْسِلهَا فِيهِ , وَتُعِيدُهُ , فَيَشْرَبهُ صَاحِبُ الْإِنَاء , أَوْ يَغْتَسِلُ بِهِ اِسْتِشْفَاءً بِهَا , فَتَحْصُلُ لَهُ بَرَكَتُهَا.

4.) Anas ibn Maalik رضي الله عنه narrates that Rasulullaah ﷺ came to the house of Umm Sulaim رضي الله عنها and slept in her bed while she was away from her house. On the other day too, he slept in her bed. She came and it was said to her, "It is Allaah's Messenger ﷺ who is having siesta in your house, lying in your bed." She came and found him sweating and his sweat falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Rasulullaah ﷺ was startled and woke up and said, "Umm Sulaim, what are you doing?" She said, "Allaah's Messenger, we seek blessings for our children through it." Thereupon he said, "You have done something right." (Muslim no.2331 (84))

Another narration states that Anas ibn Maalik رضي الله عنه reported that Rasulullaah ﷺ used to come to our house and there was perspiration upon his body. My mother brought a bottle and began to pour the perspiration in that. When Rasulullaah ﷺ got up, he asked, "Umm Sulaim, what is this that you are doing? Thereupon she said. "That is your perspiration which we mix in our perfume and it becomes the most fragrant perfume." (Muslim no.2331 (83)) Anas رضي الله عنه narrates that Umm Sulaim رضي الله عنها used to put out a mat of leather for Rasulullaah ﷺ and he would take a nap in her house. When Rasulullaah ﷺ fell asleep, she took some of his perspiration and hair and kept it in a bottle, then she put it in some *sukk* (perfume made of musk). He (Thumaamah ibn Abdullaah ibn Anas) said, "When Anas ibn Maalik was

passing away, he left instructions that some of the *sukk* should be put in his hunoot (perfumes used in preparation of dead for burial)." (Bukhaari no. 6281).

5. Nabi ﷺ was in a red leather tent in Al Abtah. Bilaal رضي الله عنه stepped out with Nabi ﷺ's ablution water. Some Sahaabah رضي الله عنهم managed to get (the left over water of Nabi ﷺ and wiped it on themselves) and then sprinkled (whatever moistness remained on their hands on those who didn't get the water.)" (Muslim no. 503 (249))

6. Anas ibn Sirin رحمه الله narrates we were with Abdullah ibn Umar رضي الله عنهما at 'Arafah. After zawaal, I proceeded with him until he came to the Imam and performed with him Zuhr and Asr salaah. He then engaged in ibaadah *(wuquf)* and my companion and I did the same until the Imam departed. We departed with him until we reached a pass then he dismounted his camel and we dismounted and we thought he wanted to perform Salah. His servant that took hold of his conveyance, said that he does not intend to perform salaah but rather he remembered that when Nabi ﷺ reached this place he relieved himself, so he (Abdullah ibn Umar -رضي الله عنهما) loves that he also relieves himself. (Musnad Ahmad no. 6151)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَكَيْفَ تُنْكِـرُ حُبًّا ۢ بَعْدَمَا شَـهِدَتْ بِهِ عَلَيْـكَ عُدُوْلُ الدَّمْعِ وَالسَّـقَمِ

6/6. So, how can you deny love while two trustworthy witnesses: (continuous) shedding tears and illness have testified against you regarding your love?

Since the claimant is denying love despite proof being available, the defendant severely criticizes him: How can you deny love after I have brought clear proof against you? Your tears and sickness have testified to your love.

Question: How can love for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ be referred to as a sickness? This is supposed to be the highest level of perfection and good health.

Answer:

a.) This is not a spiritual sickness. However bodily weakness is like a sickness.

b.) Sickness refers to restlessness waiting to meet the beloved. The person in love remains restless to meet his beloved.

1.) Sa'eed ibn Abdul Azeez narrates that when Bilaal رَضِيَ اللهُ عَنْهُ was passing away, he exclaimed,

غَداً نَلْقَى الأَحِبَّهْ ... مُحَمَّداً وَحِزْبَهْ

I will tomorrow meet those whom I love, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his companions!

The wife of Bilaal رَضِيَ اللهُ عَنْهُمَا then said, وَاوَيْلاَهُ "How great my grief (at losing you)!" to which Bilaal رَضِيَ اللهُ عَنْهُ replied, وَافَرَحَاهُ "How great my happiness (at meeting Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah)!" (Siyar A'laam min Nubalaa vol. 1 page 359)

2.) Abdah, the daughter of Khaalid رَحِمَهَا اللهُ, said, "Whenever he retired to bed, my father would stay awake thinking of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with

love and fondness. He would also remember every member of the emigrants (muhaajireen) and the helpers (ansaar) by name and say, "They were my seniors and my juniors and my heart yearns to meet them. O Allaah! Take my life soon so that I am able to meet them." He would continue in this manner until he was finally overtaken by sleep." (Hilyatul-Awliyaa vol. 5 page 210 no. 430, Taareekh Dimishq vol. 16 page 199)

3.) During the Battle of Siffeen, Ammaar رَضِيَ اللَّهُ عَنْهُ said,

الْيَوْمَ أَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَحِزْبَهُ، لَقَدْ قَاتَلْتُ بِهَذِهِ الرَّايَةِ ثَلَاثًا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهَذِهِ الرَّابِعَةُ

Today, I will meet the beloved ones, Muhammad and his companions. I had fought with this flag thrice with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and this is the fourth. (Bazzaar no. 1410)

Another narration states that Ammaar رَضِيَ اللَّهُ عَنْهُ called out during the Battle of Siffeen on the day he was martyred, "I have encountered oppressive people, I have married the beautiful wide-eyed damsels of Jannah. Today I will meet the beloved ones, Muhammad and his companions. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had informed me that the final drink of my life in this world would be milk." (Al-Mu'jamul-Awsat of Tabaraani no. 6471)

4.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that on one occasion when the eighty three companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got together, Abu Bakr رَضِيَ اللَّهُ عَنْهُ insistently asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for permission to preach Islaam openly. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Abu Bakr! We are too few." However, Abu Bakr رَضِيَ اللَّهُ عَنْهُ continued insisting until Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Abu Bakr رَضِيَ اللَّهُ عَنْهُ then stood up to deliver a sermon as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained seated. This was the very first public sermon dedicated to inviting people towards Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The polytheists then attacked Abu Bakr رَضِيَ اللَّهُ عَنْهُ and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Abu Bakr رَضِيَ اللَّهُ عَنْهُ was trampled and beaten most savagely. The

wretched Utba ibn Rabee'ah started hitting Abu Bakr رَضِيَ اللَّهُ عَنْهُ with his shoes that had a sole stuck onto another (making them thick and hard). He hit Abu Bakr رَضِيَ اللَّهُ عَنْهُ so much and also jumped on his stomach that the soles actually twisted and the nose of Abu Bakr رَضِيَ اللَّهُ عَنْهُ could not be told apart from his face.

The Banu Taym tribe (to which Abu Bakr رَضِيَ اللَّهُ عَنْهُ belonged) came running and pushed the polytheists away from Abu Bakr رَضِيَ اللَّهُ عَنْهُ. They then carried him in a sheet and took him home. By then, they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba ibn Rabee'ah if Abu Bakr dies!" Thereafter, they returned to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and together with (his father) Abu Quhaafa, they started talking to Abu Bakr رَضِيَ اللَّهُ عَنْهُ to get him to respond. Abu Bakr رَضِيَ اللَّهُ عَنْهُ finally spoke after the day had passed and asked, "How is Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad ibn Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad ibn Abdillaah. However, if you like, I shall go with you to see your son." Ummul Khayr agreed and Ummu Jameel accompanied her until they came to Abu Bakr رَضِيَ اللَّهُ عَنْهُ who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel رَضِيَ اللَّهُ عَنْهَا cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Abu Bakr رَضِيَ اللَّهُ عَنْهُ then asked, "How is Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is safe and sound." "Where is he?" Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked further. Ummu Jameel said, "He is in the house of Arqam." Abu Bakr رَضِيَ اللَّهُ عَنْهُ vowed, "I swear by Allaah that I

shall neither eat nor drink until I go to Rasulullaah ﷺ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ﷺ. (When he saw Abu Bakr رضي الله عنه) Rasulullaah ﷺ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ﷺ took great pity on him.

Abu Bakr رضي الله عنه said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person, so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ﷺ then made duaa for her and invited her to believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ﷺ in that house. Hamza ibn Abdil Muttalib رضي الله عنه (the uncle of Rasulullaah ﷺ) accepted Islaam on the day that Abu Bakr رضي الله عنه was beaten up.(Seeratun-Nabawiyyah of Ibn Katheer vol.1 page 439, Seerat-Al-Halabiyyah vol. 1 page 418)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَأَثْبَتَ الْوَجْدُ خَطَّيْ عَبْرَةٍ وَّ ضَـنًى مِّثْلَ الْبَهَـارِ عَلٰى خَدَّيْكَ وَالْعَنَـمِ

7/7. And sorrow (deep love) has carved two lines of weakness and (constantly shedding) tears (due to grief and fear) on your cheeks like yellow rose and the reddish tree (hence, your face is withered).

The previous portion and this portion have a significant relationship. After completion of the witnesses of tears and sickness, the judge (love) has pronounced a verdict against me and has established that ishq (extreme love) is within me. This is akin to how a judge enters his judgment in a register after testimony is accepted.

Due to sickness and weakness, the face becomes yellow since there is less blood in the body. The poet has likened the yellowness of the face to a yellow rose. Similarly, the cheeks have been likened to the redness of a tree. Due to continuous crying, red marks have been left on the face. It seems as though the face has been wounded.

The claimant thus infers that the signs of crying and weakness are clearly evident on your face. The trustworthiness of the two witnesses of love has been clearly established, as their signs are clearly seen on your face.

In this condition, how can you deny your love? It is as though the High Court and Supreme Court both have passed a verdict against you. Despite this, how can you deny your love?

The red lines of tears on the cheeks are like the verdict of the High Court. The yellowness and weakness of the body are like the verdict of the Supreme Court.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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نَعَمْ سَرٰى طَيْفُ مَنْ أَهْوٰى فَـأَرَّقَنِي وَالْحُبُّ يَعْتَـرِضُ اللَّـذَّاتِ بِالأَلَـمِ

8/8. Yes! (I affirm my love for Rasulullaah ﷺ.) Thoughts of my beloved came to me at night and kept me awake (and made me restless); and (indeed) love transforms pleasure into pain.

In the previous portion, the poet had denied that he was smitten with the sickness of love. After two trustworthy witnesses were brought forward and his love was proven, the judge passed decision against him and entered the judgment into the records. Now to deny this love is futile. Eventually, the poet is forced to admit that this love is existent. Now the secret of love has become apparent and it has been established that the poet does have love.

The wording now changes from the second person to the first person. This is referred to as *iltifaat* (grammatical shift) in Arabic rhetoric. The poet is forced to accept that he is in love.
When a person has true love for someone or something, then thoughts of the beloved keep coming to one's mind. Therefore, he even sees the beloved in his dreams.

Kept me awake – This can have one of two meanings: a) The outward, apparent meaning : When a person is overcome with thoughts of the beloved, then sleep vanishes. Before, sleep was enjoyable to him. Now, this enjoyment has been replaced with the pain of separation and thoughts of his beloved.

b) A figurative (*majaazi*) meaning : The thoughts of the beloved have made me unmindful of the enjoyments of this world. The sentence thereafter, gives credence to this meaning. Love repels enjoyments by means of difficulties and pain. According to this definition, it means that the pain of separation from the beloved is removed by sleep. I then gain some comfort. However, I am currently not getting any sleep.

The poet has uses the word enjoyments in the plural form, whilst pain is in the singular form: This is to highlight that in love, a single jab is enough

to destroy all other enjoyments. In love, every enjoyment is mixed with difficulty. No enjoyment is free from hardship and difficulty.

Summary of this portion:

1) The poet has affirmed his love.

2) He makes mention of thinking of his beloved at night.

3) Due to these thoughts, he cannot sleep.

4) To emphasise this point, he states that generally love destroys all other enjoyments.

Love is such that its pain also yields enjoyment. It is as though the pain becomes the medicine. The enjoyment of the thoughts of the beloved terminates the enjoyments of the world and whatever is therein.

This true love was found in the hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, which the Quraan praises in the following words;

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They would sleep for a very short portion of the night, and at the break of dawn they would engage in seeking forgiveness.
(Dhaariyaat verse17-18)

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their sides separated from their beds, calling out to their Sustainer, with fear and hope. (Sajdah verse 16)

In a duaa, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When You grant happiness to the people of the world with things of this world, then grant us enjoyment in your worship.” (Musnadul-Firdaws no. 1965)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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يَا لائِمِيْ فِي الْهَوٰى الْعُذْرِيِّ مَعْذِرَةً مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمِ

9/9. O you who reproach me regarding my love like the Banu Adhrah, accept my excuse which I present to you. And if you were just, you would not reproach me.

When the poet has declared his love, his questioner reproaches him. The poet then asks, "Why are you reproaching me? Why are you not fair and just with me?"

Banu Adhrah was a tribe of Yemen who were renowned for their love, as well as their chastity and purity. Their women were extremely beautiful together with possessing a high level of chastity. Their young boys were extremely soft hearted and would very easily fall in love.

It is mentioned that generally the youngsters residing there would not live beyond thirty years of age. The result of their love was death. Dying in love had become a characteristic amongst them. A poet states,

اذا خلص العذري من ميتة الهوى فذاك و رب العاشقين دخيل

This means that if any person from the Banu Adhrah does not die due to intense love (*ishq*), then by Allaah تَبَارَكَ وَتَعَالَىٰ, he is not from this tribe. He must be from another tribe and he now resides amongst these people. It cannot happen such that a person is from this tribe and he does not die when he falls in love.

There is a famous incident wherein a person asked someone from the Banu Adhrah, "Who are you?" He replied, "I am an individual from that tribe who does not remain alive when they fall in love." Immediately the questioner asked,

أأنت عذري؟

*"Are you from Banu Adhrah**?"***

In short, the poet is stating that his love for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is true and intense. He then states that he has an excuse for his feelings which is the extreme love of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He thereafter states that if the addressee was sincere, he would not have reproached. The reason is that love is beyond one's control and volition. How can one be reproached for something not within his control? Another point to bear in mind is that a person who has not tasted love cannot reproach those who are completely entrapped in this love. The sufis state,

لا ينبغي للشخص ان يتكلم على حال الا اذا اذاقها

It is not appropriate for a person to speak about any condition until he has tasted it.

By mentioning love to be like that of Banu Adhrah, Allamah Buseeri رَحِمَهُ ٱللَّهُ is alluding to the fact that, just as the love found in this tribe will not come to an end, his love too will not cease. Therefore, reproaching him is of no benefit.

There is a lesson in this stanza for those who love Allaah تَبَارَكَ وَتَعَالَىٰ and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in that they should continue in their endeavours to serve Islam without being concerned about reproaching people. They should never decrease their endeavours, but continue dedicating their lives to this mission. Allaah تَبَارَكَ وَتَعَالَىٰ speaks about the qualities of His lovers in the Quraan:

فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ

Soon Allaah will bring a people whom Allaah loves and they love Him. They are soft-hearted to the Muslims, stern towards the disbelievers. They strive in the path of Allaah and do not fear being censured by anyone. (Maaidah verse 54)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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عَدَتْكَ حَالِيْ لاَ سِـرِّي بِمُسْـتَتِرٍ عَنِ الْوُشَـاةِ وَلاَ دَائِي بِمُنْحَسِـمِ

10/10. My state (of love) has reached you, (now) my secret is no longer concealed from those who malign (me), nor is my sickness coming to an end.

عَدَتْكَ حَالِيْ- My state (of love) has reached you. If this meaning is taken, then this is an informative sentence (al-jumlatul-khabariyyah.)

However, others have stated that this is actually a duaa, which means, "May Allaah تَبَارَكَ وَتَعَالَى make it such that you become like me. You too should gain the love of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Some have stated that this is actually a curse, "May Allaah تَبَارَكَ وَتَعَالَى make it such that you too are afflicted with this sickness of love. Then you will stop criticizing me."

In this portion, the poet states that his sickness will not come to an end, but only increase, no matter what those who are his enemies state.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَحَّضْتَنِي النُّصْحَ لكِنْ لَسْتُ أَسْمَعُهُ إِنَّ الْمُحِبَّ عَنِ الْعُذَّالِ فِيْ صَمَمِ

11/11. You (O listener) have sincerely advised me (and) I have not paid any attention to it. Verily, a (true) lover is deaf to those who advise (and criticize him).

Thus far, the poet has asked those opposing him not to criticize him. When they have not stopped, the poet says to him, changing his approach, "I accept that you are sincere. You are advising me for my own benefit. However, I cannot accept your advice. It is a common rule that a lover never listens to the advice of those advising him."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated,

حُبُّكَ الشَّيءَ يُعْمِي وُيصِمُّ

Your love for something makes you blind and deaf.

(Abu Dawood no. 5130)

From this, an important lesson is derived for those engaged in the service of Islam. The true lovers of Islam should continue with steadfastness in their mission. They should not be concerned with those who oppose them, no matter in which form they appear. At times, they will criticize and mock one, whilst at other times, they will appear in the guise of well-wishers and sincere supporters.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالشَّيْبُ أَبْعَدُ فِيْ نُصْحٍ عَنِ التُّهَمِ اِنِّي اتَّهَمْتُ نَصِيْحَ الشَّيْبِ فِيْ عَذَلٍ

12/12. I placed an accusation on old age – which is a sincere well-wisher, when it reproached me. (No doubt,) old age in advising is very far above (any) suspicion.

Here the poet explains one other reason for not accepting the advice of his detractors. He states that old age is a sincere and compassionate advisor, it encourages a person to leave sins and to turn towards the Hereafter. There is no possibility of it having any ulterior motives. Then too, he did not heed its advice. When he did not accept the advice of such a sincere well-wisher, how can he accept your advice?

IMPORTANCE OF OLD AGE

Old age has been specifically mentioned as it has great importance in a person's life. It reminds a person continually of his impending death. Allaah تَبَارَكَ وَتَعَالَى states,

وَجَاءكُمُ النَّذِيرُ

A warner has come to you. (Faatir verse 37)

Many scholars of tafseer like ibn Abbaas رَضِيَ اللَّهُ عَنْهُ, Ikrimah رَحِمَهُ اللَّهُ, Abu Ja'far Al-Baaqir رَحِمَهُ اللَّهُ, Qataadah رَحِمَهُ اللَّهُ, Sufyaan ibn Uyainah رَحِمَهُ اللَّهُ have all stated that the warner refers to old age/white hair.

When Umar رَضِيَ اللَّهُ عَنْهُ became the Khaleefah, he commanded a Bedouin to stand outside his house daily and call out,

يا عمر! لا تنس موتك و اعمل في الدنيا بقدر مقامك فيها

O Umar, do not forget your death! Make effort in this world according to your stay here.

However, when Umar رَضِيَ اللَّهُ عَنْهُ saw white hairs on his blessed beard, he stopped the Bedouin from calling out and said, "Now my warner and reminder is before my eyes. I do not need you to remind me." (Aseedatush Shahdah, commentary of Qaseedah Burdah of Kharpooti page 31)

Waathilah ibn Asqa' رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

خَيْرُ شَبَابِكُمْ مَنْ تَشَبَّهَ بِكُهُولِكُمْ، وَشَرُّ كُهُولِكُمْ مَنْ تَشَبَّهَ بِشَبَابِكُمْ

The best of your youngsters are those who imitates their seniors, and the worst of your seniors are those who imitate their juniors.
(Musnad Abu Ya'laa no. 7483)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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الفصل الثاني في منع هوى النفس
SECTION TWO CONTROLLING OF THE CARNAL DESIRES

The nafs of a person is his internal enemy and Shaytaan is his external enemy. The nafs encourages a person to fulfil his passions and carnal desires, whilst Shaytaan constantly suggests and introduces evil thoughts and ideas. For this reason, a lot of emphasis has been placed in the Noble Quraan and Ahaadeeth for a person to control his nafs.

Allaah تَبَارَكَ وَتَعَالَى states,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

As for the one who fears standing before his Sustainer and he restrains his nafs from fulfilling its desires, then Jannah is his abode. (Naazi'aat verse 40)

قَدْ أَفْلَحَ مَن زَكَّاهَا وَقَدْ خَابَ مَن دَسَّاهَا

Successful is the one who has purified his nafs, and the one who neglects it is in great loss. (Shams verse 9-10)

In a hadeeth, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

أَعْدَى عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ

Your worst enemy is your nafs which lies between your sides. (Zuhdul Kabeer of Bayhaqi page 156 no. 343)[1]

In Surah Baqarah, an incident is quoted. Allaah تَبَارَكَ وَتَعَالَى commanded Ibraaheem عَلَيْهِ السَّلَامُ to take four birds, cut them into pieces, and place them in different places. According to one narration, the four birds were a peacock, a chicken, a pigeon and a crow. Scholars have written that there is an indication in this verse that one will not attain everlasting life without destroying the special characteristics of these birds found within one's nafs. To reach perfection, one must bring an end to these qualities. The peacock has love for beauty, the chicken has love of fulfilling sexual desires, the pigeon is heedless and has pride, and the crow has greed and

[1] **رواه البيهقي في الزهد بإسناد ضعيف وله شاهد من حديث أنس** (كشف الخفاء ٤١٢)

distant hopes. This verse indicates that a person should remove these evil traits from himself.

SINS ARE GENERALLY DUE TO THE NAFS

Abu Jahl knew that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the true and final Nabi. His nafs prevented him from following Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abu Taalib was fully aware of the truthfulness of Islam. At the time of his demise when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented Islam to him, he said," I fear that people will say, 'He accepted Islam due to fear of death.'"

Abdullah ibn Ubay ibn Salool remained a hypocrite, always attempting to cause harm to the Muslims. The reason being, he was about to be crowned the king of Madinah when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived. He therefore was denied this opportunity. This led him to become envious of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and created enmity in his heart. Despite knowing the truth, he deviously continued to oppose the Muslims.

Shaytaan was led astray by his nafs. There was no other Shaytaan present to lead him astray.

In the month of Ramadhaan, the evil shayaateen are chained. However, many still sin. This is due to them following their nafs.

CONCERN FOR REFORMATION OF ONE'S NAFS

Imaam Buseeri رَحِمَهُ اللَّهُ states in this section that the most dangerous enemy of man is his carnal desires (nafs). He relates that a man indulges in romance due to his lust and carnal desires. He رَحِمَهُ اللَّهُ also relates that his life was spent in sin for which he sincerely regrets and he asks for forgiveness from Allaah تَبَارَكَ وَتَعَالَى.

On the other hand, he رَحِمَهُ اللَّهُ mentions that desires are important as they can be utilized to fall in love with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He رَحِمَهُ اللَّهُ mentions that a pure love can be attained by the purification of oneself from lust and carnal desires. This section encourages man to fall in love with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى.

فَإِنَّ أَمَّارَتِيْ بِالسُّوْءِ مَـا اتَّعَظَتْ مِنْ جَهْلِهَا بِنَذِيْرِ الشَّيْبِ وَالْهَـرَمِ

13/1. For verily, my soul (Nafs Ammarah) which calls me to evil, due to its ignorance, did not pay (any) attention to the advice from two warners: grey hair and old age.

Prior to this, Allaamah Buseeri رَحِمَهُ ٱللَّهُ stated that he did not heed the advice of the sincere and compassionate advisor i.e. old age, because of his evil nafs. Grey hair and old age have conveyed the message of his impending death, but he is still in a state of unmindfulness. His evil nafs is making him oblivious of his end result.

The 7 different stages of the nafs:

1. Ammaarah (which constantly commands a person to sin.) This is the nafs of the shayaateen, disbelievers and sinners.

2. Lawwaamah. This refers to the nafs which rebukes itself after committing any sin.

3. Mutmainnah. This refers to the nafs when it has been beautified and adorned with correct beliefs and praiseworthy character. In this state, it follows the commands of Allaah تَبَارَكَ وَتَعَالَىٰ in totality. Glad tidings have been mentioned for such a nafs at the time of death.
Allaah تَبَارَكَ وَتَعَالَىٰ states,

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

"O nafse mutmainnah, return to your Sustainer, whilst you are pleased with Him and He is pleased with you. Enter into My servants, and enter into My Jannah. (Fajr verse 27-30)

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made the following duaa:

اللهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةً، تُؤْمِنُ بِلِقَائِكَ، وَتَرْضَى بِقَضَائِكَ، وَتَقْنَعُ بِعَطَائِكَ

O Allaah! I ask You for a nafs which is contented with You, which believes in meeting You, is happy with Your decision and is content with Your favours.(Al-Mu'jamul-Kabeer of Tabaraani no. 7490)

4. Mulhimah – This inspires a person to do righteous action.

5. Raadiyah – This nafs is pleased with Allaah تَبَارَكَ وَتَعَالَىٰ in all conditions.

6. Mardhiyyah – Allaah تَبَارَكَ وَتَعَالَىٰ is pleased with this nafs. At the time of one's demise, the angels extracting the soul state,

اخْرُجِي رَاضِيَةً مَرْضِيًّا عَنْكِ إِلَى رَوْحِ اللهِ، وَرَيْحَانٍ، وَرَبٍّ غَيْرِ غَضْبَانَ

Emerge whilst you are pleased, and Allaah is pleased with you towards the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ, comfort and a Sustainer who is not displeased. (Nasai no. 1833)

7.) Kaamilah – When acts of worship become one's nature.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

The coolness of my eyes is in salaah. (Nasai no. 3940)

AMAZING MANNER OF INTROSPECTION AND ARGUING WITH THE NAFS

Yazeed Raqqaashi رَحِمَهُ اللَّهُ used to address himself, "O Yazeed! Woe to you! Who will perform salaah on your behalf after your demise? Who will fast on your behalf after you pass away? Who will please Your Sustainer on your behalf after death?" What he meant was that if he remains in negligence, then who will act on his behalf when he is not here in the world.

An intelligent person is he who realizes that life is short. If one ponders over his past life, he will realize that it feels like a few seconds. Just as his past now appears to be a dream, so too will his future seem when he stares death in its face. Wise is the person who is always prepared for death, regarding every day to be his final day.

Bakr ibn Abdullah Muzani رَحِمَهُ اللَّهُ states, "In Yemen, there was a woman who always engaged in acts of worship. In the evening, she would address herself, "O nafs! The night is your night. Perhaps there is no other night destined for you." Thereafter she would engage in worship the entire night. In the morning, she would address herself, "O nafs! Today is your day. Perhaps there is no other day destined for you." She would then

strive in acts of worship the whole day." (Kitaabuz Zuhd of Imaam Waki narration no. 9 page 226)

There was a great muhaddith in the past by the name Abdur Rahmaan ibn Al-Anoom رَحِمَهُ ٱللَّهُ. In his era, a person decided to ask the pious of his era the following question, "If you came to know that you would pass away tomorrow, what action would you perform?" Different pious people gave different answers. When Abdur Rahmaan was asked, he answered, "I will do the same work I am doing every day. This is because I always keep in mind that today could possibly be my final day in this world, and death could arrive. Therefore, I do not have any time in my schedule to add any other action. Whatever I am doing every day, I will do it on my final day as well."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ used to say, "If the Angel of Death arrives, I will immediately go. I will not ask for even a short respite as I am completely ready."
Allaamah Buseeri رَحِمَهُ ٱللَّهُ refers to old age and white hair as warners.
Allaah تَبَارَكَ وَتَعَالَىٰ states in the Noble Quraan,

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءكُمُ النَّذِيرُ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

Did We not grant you enough life in which those who wanted to take lesson could take lesson, and a warner had come to you?"
(Faatir verse 37)

Allaah تَبَارَكَ وَتَعَالَىٰ has sent, and still sends, many warners to people throughout their life in order to remind them of their death and to prepare for the life of the Hereafter. Amongst the different warners are:
1. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ 2. The Noble Quraan 3. Sicknesses, like fever, which reminds a person of death 4. White hairs 5. Demise of one's family members and friends 6. One's own intellect.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلاَأَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيْلِ قِرَى ضَيْفٍ أَلَمَّ بِرَأْسِيْ غَيْرَ مُحْتَشِمِ

14/2. And my nafs has not prepared adequately (by performing righteous deeds) to host the guest (old age) which has lodged on my head without any shame (i.e. it is not thinking of leaving)

Here Allamah Buseeri رَحِمَهُ ٱللَّهُ explains another evil of the nafs in that it is not prepared to honour the guest of old age by preparing any good deeds. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has stated, "Whoever believes in Allaah and the Final Day should honour his guest." (Bukhaari no. 6135) Added to this, the guest has come with grey hair. Abu Moosa رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Included in the honouring of Allaah is showing respect to an elderly Muslim." (Abu Dawood no. 4843) So, when the guest of old age has come, a person must honour and respect this guest by turning fully to Allaah تَبَارَكَ وَتَعَالَى in worship and servitude.

Our elders have stated, "A person should regard old age as a great bounty. No shortcomings should be found in honouring it, since it is the final alarm from the signs of Allaah تَبَارَكَ وَتَعَالَى in order for a person to repent and turn towards Allaah تَبَارَكَ وَتَعَالَى."

Shaikh Abdul Qaadir Jilaani رَحِمَهُ ٱللَّهُ said, "Shame on you! The shirt of your Islam is torn, the clothing of your Imaan is impure, you are void of the apparels of closeness and wilaayat, your outer is filled whilst your inner is barren, your book of deeds are black, your beloved world is leaving you, and death and the grave which you are running away from is coming before you. Wake up! It is possible that death may fall on you at this moment, destroying all your lengthy hopes and desires. You will neither be able to attain your hopes, nor will your hopes reach you. Fearing or having hope in those besides Allaah تَبَارَكَ وَتَعَالَى is futile. There is none to grant benefit nor cause harm to you besides Him." (Fuyoodh Yazdaani page 409)

<u>Sorrow in this world is due to not having concern for the Hereafter</u>- All humans on earth are running after a few acres of land, a few morsels of food or fulfilment of some carnal desires. However these things can never lead to contentment of the heart. A person should turn his gaze away from these transitory things to Allaah تَبَارَكَ وَتَعَالَى who is eternal. Allaah

تَبَارَكَ وَتَعَالَى will never destroy those who place their hopes and trust in Him تَبَارَكَ وَتَعَالَى. A person needs to correct his imaan and actions. As he continues making effort, he becomes a lover of Allaah تَبَارَكَ وَتَعَالَى. He is granted such peace of mind and happiness of heart which is unfathomable. Allaah تَبَارَكَ وَتَعَالَى declares,

أَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ

Behold! Only in the remembrance of Allaah will hearts find contentment. (Ra'd verse 28)

Seeking this peace of mind anywhere else is the height of foolishness.

BEAUTIFUL DUAA OF AN AARIF OF ALLAAH تَبَارَكَ وَتَعَالَى

اِلٰهِيْ فَتَرَتْ جَوَارِحِي وَ قَصُرَتْ أَعْمَالِيْ وَ تَضَاعَفَتْ ذُنُوْبِيْ وَقَلَّتْ حِيْلَتِيْ وَ أَنْتَ وَسِيْلَتِيْ فَاجْعَلْ لِيْ مِنْكَ نَصِيْبًا فِيْ قَلْبِيْ يُقَرِّبُنِيْ إِلَيْكَ وَ يُرْضِيْنِيْ بِكَ وَ عَنْكَ يَا أَقْرَبَ الْأَقْرَبِيْنَ وَ يَا مُجِيْبَ السَّائِلِيْنَ يَا أَرْحَمَ الرّٰحِمِيْنَ يَا أَجْوَدَ الْأَجْوَدِيْنَ يَا أَكْرَمَ الْأَكْرَمِيْنَ!

O my Allaah! My limbs have become weak, my actions are few, my sins have increased and my planning is feeble. You are my support and means. Create so much of love and recognition of You in my heart, by which I will be granted Your proximity and I will be pleased with You and You will be pleased with me. O Most closest Being, O the One who answers those who ask, O the Most Merciful of those who show mercy, O Most Generous, O Most Gracious."
(Madaarijus Saalikin vol. 2 page 233)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَوْ كُنْتُ أَعْلَـمُ أَنِّي مَـا أُوَقِّرُهُ كَتَمْتُ سِـرًّا بَـدَا لِيْ مِنْهُ بِالْكَتَمِ

15/3. If I had known that I would not (be able to) honour (this guest viz. old age) I would have concealed my secret, which has become exposed, by dyeing it with katam
(a black plant which has within it a reddish colour).

In this portion, Allaamah Buseeri رَحِمَهُ ٱللَّهُ is expressing his sorrow regarding the disobedience of his nafs. He says that he has not accepted the advice of old age due to his evil nafs. If he had known that he would not be able to honour old age (by abandoning sin and performing righteous actions), he would not have exposed his old age. He would have ensured that he kept it hidden with henna. This would have saved him from the criticism and condemnation of people who say that this old man's condition is no different from that when he was young. However, since he did not realize that he would not be able to honour it, he did not utilize henna.

Despite the fact that Allamah Buseeri رَحِمَهُ ٱللَّهُ made every effort to honour his old age, since he had an intense love for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he always kept before himself his shortcomings and weaknesses, feeling that he had not done enough.

VIRTUES OF WHITE HAIR

Here there is encouragement to honour one's white hair. The first person to have white hair was Ibraaheem عَلَيْهِ ٱلسَّلَامُ. Saeed ibn Musayyab رَحِمَهُ ٱللَّهُ said, "Ibraaheem عَلَيْهِ ٱلسَّلَامُ was the first person who saw white hair. He remarked, "O my Sustainer! What is this?" Allaah تَبَارَكَ وَتَعَالَىٰ replied, "It is honour, O Ibraaheem." Ibraaheem عَلَيْهِ ٱلسَّلَامُ said, "O my Sustainer, increase me in honour." (Muattaa Maalik no. 3408)

Ka'b ibn Murrah رَضِيَ ٱللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Whoever grows white hairs in Islam, it will be a light for him on the day of Judgement." (Tirmidhi no. 1634)

Amr ibn Shuaib narrates from his father who narrates from his grandfather that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not pluck the white

hairs, because it is a light for a Muslim. Whoever grows white hair in Islaam, then in place of every hair, Allaah writes one good deed, removes one sin and raises the person by one rank." (Musnad Ahmad no. 6672)

In some narrations, this subject matter is related that Allaah تَبَارَكَ وَتَعَالَىٰ feels ashamed to punish those with white hair. Anas رَضِيَ اللَّهُ عَنْهُ narrates from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Allaah تَبَارَكَ وَتَعَالَىٰ said, "I feel ashamed to punish in the Fire my male and female servant who have grown old in Islaam." (Musnad Abu Ya'laa no. 2764)

Honouring a person with white hair is including in respecting Allaah تَبَارَكَ وَتَعَالَىٰ as mentioned above. Abu Moosa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Honouring the following people entails honouring Allaah: (1) An old Muslim. (2) One who memorized the Quraan provided he does not transgress the laws of the Quraan and does not remain aloof from practising on it. (3) A just ruler." (Abu Dawood no. 4843)

USAGE OF DYE OR HENNA

When a person becomes old and his hair turns white, then to utilize henna or to dye one's hair is mustahab. However, it is not a compulsion as leaving the hair white is also encouraged in many narrations.

A few important points to note:

1. It is forbidden to use black dye.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Some people in latter times will utilize black dye like the chests of pigeons. They will not even get the fragrance of Paradise." (Abu Dawood no. 4212)

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever uses black dye, Allaah will blacken his face on the Day of Judgement." (Majmauz Zawaaid vol. 5 page 163)

Mujaahid رَحِمَهُ اللَّهُ said, "The first person to utilize black dye was Firawn." (Musannaf ibn Abi Shaibah no. 36968)

However, jurists have allowed the usage of black dye in jihad. Any other colour (besides loud colours like blue, orange, pink, etc.) may be utilized.

2. Four types of dyes have been mentioned in the Ahaadeeth:
a. Henna (Mehndi)

b. Katam (This is a black plant which has some redness in it.) - Rasulullaah ﷺ said, “The best colour by which you can dye your white hairs are henna and katam.” (Nasai no. 5077, Ibn Majah no. 3622)

c. Yellow colour - It is narrated that Ibn Umar, Uthmaan ibn Affaan, Abu Hurairah, Zaid ibn Wahab, Abdullah ibn Umar, Abdullah ibn Abbaas, Mughirah ibn Shu’bah رضي الله عنهم used to utilize a yellow colour dye. Ibn Umar رضي الله عنه said, “As for the yellow colour, I saw Rasulullaah ﷺ dyeing his hair with it. I also love to dye with that colour.” (Bukhaari no. 166)

d. Saffron – Some narrations indicate that Nabi ﷺ used to use saffron. (Abu Dawood no. 1772, 4064, 4210) However other narrations show that it is prohibited to utilize the saffron colour. According to Imaam Abu Hanifah رحمه الله and Imaam Shaafi رحمه الله, it is makrooh to utilize saffron coloured dye. They say that it was permissible initially and thereafter abrogated.

3. Some Ahaadeeth mention the virtues of having white hair, whilst other Ahaadeeth command the usage of dye. Scholars have reconciled the various narrations in two ways:

a. It depends on the place. It is better for the person who stays in a place where people generally use dye, to use dye. It is better for the person who stays in a place where people generally do not use dye, not to use dye.
b. It depends on the person. A person who looks better with white hair should not dye his hair, whilst a person who looks better with dye should utilize it.
Some scholars have stated that men with young wives should utilize dye and elderly men with older wives should preferably not do so.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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مَنْ لِّيْ بِرَدِّ جِمَـاحٍ مِّنْ غَوَايتِهَـا كَمَا يُرَدُّ جِمَاحُ الْخَيْـلِ بِاللُّـجُمِ

16/4. Is there anyone who can restrain my wayward self from its waywardness, just as a wild horse is restrained by reins?

The nafs is compared to an unruly, wild horse. This metaphor has also been used by some Sufis:

نَفْسُك مَطِيَّتُك فَارْفُقْ بِهَا

Your nafs is your conveyance, treat it with compassion.

Just as a wild horse is restrained by reins, the nafs too has to be restrained by one who is well aware of the tricks and evil schemes of the nafs. The poet desires the company of a Sheikh-Kaamil who will assist him in controlling his nafs. This question has been posed in humility since the person who wishes to enter the court of *Risaalat* must possess the highest level of respect.

In this stanza, there is a subtle indication that in order to traverse the stages of suluk (the path to Allaah تَبَارَكَ وَتَعَالَى), the company of a Sheikh-Kaamil is indispensable, as one inexperienced cannot recognise that which is beneficial or harmful in diverse situations.

Hakimul-Ummah Thaanwi رَحِمَهُ ٱللَّهُ has mentioned the following qualities of a Sheikh-Kaamil:

a. He possesses sufficient knowledge of deen.

b. He is a firm adherent of correct beliefs and actions of worship like salaah, fasting, etc.

c. His dealings are correct. He is devoid of worldly greed. He exercises precaution in halaal and haraam.

d. He lays no claim to excellence and perfection.

e. He had spent (quality) time in the company of a Sheikh-Kaamil.

f. The contemporary uprighteous Ulama and Mashaayikh hold him in esteem.

g. Comparatively, more intelligent and learned persons incline towards him compared to ignorant ones.

h. The condition of the majority of his mureeds (disciples), in relation to obedience to the Shariah and reduction in worldly greed, is good.

i. He is alert and is concerned about the conditions of his mureeds. He reprimands and admonishes them for their wrongs and defects. He does not permit them to be the slaves of their desires.

j. After having been in his company several times, one feels a reduction of worldly love within himself whilst at the same time discerns progress in the love for Allaah تَبَارَكَ وَتَعَالَى.

k. He engages in dhikr and spiritual exercises. Without this, there are no blessings in his teachings.

Kashf, miracles, immediate acceptance of duaas and supernatural acts are **not** the requirements of a Sheikh. The companionship of a person with the above qualities is very beneficial. However, the disciple's intention must be sincere. (Hayaatul-Muslimeen page 46)

There is no enemy in the world more dangerous than the nafs of man. Corruption has spread throughout the lands, in societies, in homes, and in individual lives, because man has become slave to his nafs. As long as an effort is not made to control the nafs, the world cannot be saved from material destruction and the destruction of moral fibre.
Nafs is evil, and is an expert in ensnaring man. It places the quality of ostentation/show on the heads of the warriors in the path of Allaah تَبَارَكَ وَتَعَالَى, scholars and wealthy people who spend generously in the path of Allaah تَبَارَكَ وَتَعَالَى, making the road to Jahannum easy for them.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst returning from a battle, once said,

وَقَدِمْتُمْ مِنَ الْجِهَادِ الأَصْغَرِ إِلَى الْجِهَادِ الأَكْبَرِ

"You are returning from the minor Jihad to the major Jihad."

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "What is the major jihad?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied,

مُجَاهَدَةُ الْعَبْدِ هَوَاهُ

A person striving against his desires.(Az-Zuhdul-Kabeer of Bayhaqee page 165 no. 373, Taareekh Baghdaad of Khateeb vol. 15 page 685 no. 7297)[2]

A person once asked Abdullah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ, "Which is the best Jihad?" He replied, "The person who strives against his nafs for the pleasure of Allaah تَبَارَكَ وَتَعَالَى" .The person then asked him, "Is this your opinion or has Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned this? "He رَضِيَ اللَّهُ عَنْهُ replied, "This is from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

وَأَفْضَلُ الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ وَهَوَاهُ فِي ذَاتِ اللهِ،

(Al-Mu'jamul-Kabeer of Tabaraani vol. 13 page 596 no. 14512)

Another narration states,

أَنْ تُجَاهِدَ نَفْسَكَ وَهَوَاكَ فِي ذَاتِ اللهِ عَزَّ وَجَلَّ

(The most superior form of jihad) is that of a man who fights against the desires of his nafs for the pleasure of Allaah تَبَارَكَ وَتَعَالَى.

(Hilyatul-Awliya vol. 2 page 249)

Sahl ibn Abdillah Tustari رَحِمَهُ اللَّهُ said,

وَالْأَمَلُ أَرْضُ كُلِّ مَعْصِيَةٍ وَالْحِرْصُ بِذْرُ كُلِّ مَعْصِيَةٍ، وَالتَّسْوِيفُ مَاءُ كُلِّ مَعْصِيَةٍ، وَالنَّدَمُ أَرْضُ كُلِّ طَاعَةٍ وَالْيَقِينُ بِذْرُ كُلِّ طَاعَةٍ وَالْعَمَلُ مَاءُ كُلِّ طَاعَةٍ، وَبِقَدْرِ مَا تَهْدِمُ مِنْ دُنْيَاكَ تَبْنِي لِآخِرَتِكَ وَبِقَدْرِ مَا تُخَالِفُ نَفْسَكَ وَهَوَاكَ وَشَهْوَتَكَ تُرْضِي مَوْلَاكَ، وَبِقَدْرِ مَا تَعْرِفُ عَدُوَّكَ وَعَدَوَاتِهِ يَعْنِي إِبْلِيسَ تَعْرِفُ رَبَّكَ

Long hopes are the ground of every sin, greed is the seed of every sin, and procrastination is the water of every sin. Sorrow is the ground of

[2] This hadith has been narrated by Jaabir رَضِيَ اللَّهُ عَنْهُ with two sanads. See Fataawa Darul Uloom Zakariyya vol.1 pg. 378. The famous following words are not narrated in any marfu' narration: رَجَعْنَا من الْجِهَاد الْأَصْغَر إِلَى الْجِهَاد الْأَكْبَر

every act of obedience, conviction is the seed of every act of obedience, and noble actions are the water of every act of obedience. In accordance to what you destroy of your worldly life, you will build for your life of the hereafter. In accordance to how much you oppose your nafs, desires and cravings, you will please Your Master. Corresponding to the knowledge you have of your enemy (Iblees) and his enmity, you will have knowledge of Your Sustainer.(Hilyatul-Awliyaa vol. 10 page 198)

Abul Atahiyyah, the poet, states,

أشد الجِهَادِ جِهَاد الهوى و ما كرم المرء الا التقى

واخلاق ذي الفضل معروفة ببذل الجميل و كف الاذى

The most difficult jihad is striving against one's desires. The only thing which makes a person honourable is piety.
The character of a virtuous person is known by spending generously and abstaining from harming others. (Diwaan of Abul Atahiyyah page 3)

Another poet states,

إذا ما دعتك دواعي الهوى لما عنه سبحانه قد نهى

فأيقن بأن الردى فاجئ وأن إلى ربك المنتهى

When the demands of desires call you to that which Allaah تَبَارَكَ وَتَعَالَى has prohibited,
Then be assured that destruction is close and that the final destination is to your Sustainer تَبَارَكَ وَتَعَالَى.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَلاَ تَرُمْ بِالْمَعَاصِيْ كَسْـرَ شَـهْوَتِهَا اِنَّ الطَّعَـامَ يُقَوِّي شَــهْوَةَ النَّهِمِ

17/5. Do not try, through committing sins, to subdue sensual desires. Verily, the food (only) increases the desires of the gluttonous person.

When the poet felt the need for a spiritual guide, it is as though someone asked, "What is the need for reforming yourself at the hands of a spiritual guide? Give the nafs whatever it desires, its strength will diminish." Allaamah Buseeri رَحِمَهُ ٱللَّهُ refutes this by stating the above.

Those people who feel that, by sinning, they will be able to subdue their sensual desires, are in great deception. Hedonistic Western civilization, who are followers of their carnal desires, have adopted this route, and have thus destroyed the honour of mankind. They have pushed man beyond animalism and barbarism. The Islamic teaching is not to light the fire. The Western philosophy is to light the fire and then try and control it. By fulfilling one's desires, a person will never attain satiation, rather his desires will only increase and his condition will worsen. The similitude is like a person who has a rash on his body. By scratching, he will only obtain temporary relief after which, the itch will return with a vengeance, causing one to scratch even more intensely.

By sinning, one will never be satiated. The reason being:

1. By sinning, the strength of one's desires increases. The desires of the nafs become stronger.

2. One sin leads to another e.g. a person looks at a member of the opposite sex. This creates the desire within him to touch, which leads to kissing, and finally to the evil act of fornication.

Allaamah Buseeri رَحِمَهُ ٱللَّهُ explains this by means of an example: The desires of a gluttonous person never come to an end. No matter how much food he is given, he desires even more the next time round. Similarly, the thirst of a person who drinks salty water is not quenched, but actually increases. This is the condition of a sinner. He desires to commit more

and more sins. The subject matter is highlighted in the following Ahaadeeth:

Abdullaah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Truthfulness conveys a person towards righteousness, and righteousness conveys a person to Paradise. A person habitually speaks the truth until he is recorded by Allaah تَبَارَكَ وَتَعَالَى as a *siddeeq* (an extremely truthful person). Falsehood conveys a person towards evil, and evil conveys a person to the Hell-fire. A person habitually speaks lies until he is recorded by Allaah تَبَارَكَ وَتَعَالَى as a liar." (Bukhaari no. 6094, Muslim no. 2607)

Nu'maan Ibn Basheer رَضِيَ اللَّهُ عَنْهُ narrates, 'I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Whoever abstains from doubtful things has saved his religion and honour. Whoever falls into doubtful things is bound to fall into the unlawful."' (Bukhaari no. 52, Muslim no. 1599)

Moulana Thaanwi رَحِمَهُ اللَّهُ said, "A person gains enjoyment at the time he commits a sin. However, thereafter he faces problems and difficulties. For example, a beautiful woman walks past him. The person desires to look, but immediately closes his eyes. At this time there is difficulty, but once the woman goes away, then see the enjoyment one will experience in his heart. He will pass the entire day and night in great comfort. If, on the other hand, a person looked to satiation, and did not get to see the woman again, see what hell the person goes through in his heart."

Some people are in deception with regards to certain sins. They feel that if a person fulfils the desire of sin to the fullest, the desires will terminate, whereas this is incorrect. The root of the sin becomes entrenched in the heart, even though one experiences some relief after committing the sin. It is like tobacco (cigarettes etc.) The more you smoke, the more you desire to smoke. If a person controls his desires each time, then after a few days, it will come under control. This is what is meant by "killing" the nafs.

To terminate evils, two methods are utilized: 1. Natural 2. Unnatural

1. The natural method: This is to remove and repel evil by means of righteous actions. Islam has adopted this natural principle to destroy all evil. Establish salaah so that one's connection with Allaah تَبَارَكَ وَتَعَالَى becomes strong, and one is able to abstain from all sins. Discharge zakaah so that one is saved from stinginess, greed and hoarding. Fast, so that patience, steadfastness and an environment of compassion and sympathy could be established. Perform Hajj, so one can establish the quality of effort and sacrifice within oneself, as well as a universal environment of equality and justice.

Whenever any evil was eliminated in this world, it was due to the following these fundamental principles. On the other hand, when unnatural methods are adopted, then instead of evil lessening, it increases.

2. The unnatural method: The Western world desires to stop evil by allowing a person to satisfy himself to the maximum. This philosophy is completely flawed. To stop a fire from spreading, water is utilized. Adding more fuel and fire, hoping that the fire will cease, is contrary to logic. If a person places a whole table full of delicious drinks and foods before a gluttonous person, will this create a decrease or an increase in his appetite?

The only way to destroy the power of the *nafs-e-ammaarah* is to shut the door by which it gains strength. Sins are a tonic for the nafs. Once it is deprived of this tonic, it becomes subservient and easily manageable.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلْهُ شَبَّ عَلَى حُبِّ الرَّضَاعِ وَ إِنْ تَفْطِمْهُ يَنْفَطِـمِ

18/6. And your nafs (desires) is like a child (infant), if you let him keep on drinking milk, he will come of age with the habit of drinking (milk). And if you wean it, it will stop.

Allaamah Buseeri رَحِمَهُ ٱللَّهُ provides a proof of his claim in the last couplet. There, he had briefly mentioned one proof for his claim, and in this line he offers a lucid and more detailed proof. A child is breastfed until the age of two. Since it has formed a habit, it does not want to leave the breast milk after this period. If no attention is paid to weaning the child, then the child will remain desirous of this milk. It has been documented that some non-Muslim ladies breastfeed their children until the age of eight or nine years. However, if an effort is made, then the child will be weaned.

The *nafs-e-ammaarah* is like this child. If from the beginning an effort is made to correct it by means of teaching and instruction, it is not left free and restriction is placed on its desires, then it will become straightened. If left to its own doing, its evil habits become firm. It is then extremely difficult to control it later. If a horse is left to roam wherever it wants, it will drop its rider in a valley of destruction from where it will be difficult to emerge. Here, there is an indication that just as there is difficulty in weaning the child, so too there is some effort and difficulty in cleansing the nafs from its evil characteristics. Scholars have written that Abu Dalaf had mentioned the same subject manner in the following manner:

و النفس راغبة اذا رغبتها و اذا ترد على قليل تقنع

The desires of the nafs will continue increasing when you fuel it; when you habituate it to little, it becomes content.

Another poet states,

هي النفس ان تهمل تلازم خساسة و ان تنبعث نحو الفضائل تلهج

If this nafs is left unattended, it will become habituated to lowly things.
If you encourage it towards virtuous qualities,
it will become attached to it.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَاصْرِفْ هَوَاهَــا وَحَاذِرْ أَنْ تُوَلِّيَهُ إِنَّ الْهَوٰى مَـا تَـوَلَّى يُصْمِ أَوْ يَصِمِ

19/7. So, redirect its desires (towards good) and beware of befriending it. Verily, whenever desires are befriended, it kills or makes your character defective.

One will be successful when he does not give the nafs whatever it desires. When a person allows his nafs to take control of him, it leads him into great problems and eventually destruction.

Here Allaamah Buseeri رَحِمَهُ ٱللَّهُ states that a person should redirect his evil inclinations towards good actions. To completely destroy a quality within oneself is extremely difficult, if not impossible. It is far easier to change its direction. For example, Umar رَضِيَ ٱللَّهُ عَنْهُ before accepting Islam, utilized his anger against the Muslims. After accepting Islam, this same anger was now directed to his nafs and the enemies of Islam. Before accepting Islam, Khaalid ibn Waleed رَضِيَ ٱللَّهُ عَنْهُ exercised his military genius and skills against Islam. After accepting Islam, these same skills were used for the benefit of Islam and the Muslims.

THE EVILS OF FOLLOWING ONES DESIRES

Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ has not mentioned desires ('hawaa') anywhere in the Noble Quraan except that He has condemned it." (Ruhul-Ma'aani vol. 25, page 152)

Study the following verses wherein Allaah تَبَارَكَ وَتَعَالَىٰ speaks of the evil consequences of following one's desires:

وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

And he followed his desires, so his example is that of a dog. (A'raaf verse 176)

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِي مَنْ أَضَلَّ اللهُ

But in fact, the oppressors follow their desires without any knowledge. Then who can guide those whom Allaah has misguided. (Rum verse 29)

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللهِ

Who can be more misguided than the one who follows his desires without any guidance from Allaah? (Qasas verse 50)

وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللهِ

And do not follow your desires, it will turn you away from the path of Allaah. (Saad verse 26)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللهُ عَلَى عِلْمٍ

Then have you seen the one who takes his desires as a deity, and Allaah leads him astray despite having knowledge?
(Jaathiyah verse 23)

وَاتَّبَعَ هَوَاهُ فَتَرْدَى

And he followed his desires, then he will be destroyed.
(Tahaa verse 16)

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ

If the truth had to follow their desires, the heavens, earth and whatever was therein would have been corrupted.
(Mu'minoon verse 71)

أُوْلَئِكَ الَّذِينَ طَبَعَ اللهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءهُمْ

Allaah placed a seal on their hearts and they followed their desires.
(Muhammad verse 16)

قُل لاَّ أَتَّبِعُ أَهْوَاءكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَاْ مِنَ الْمُهْتَدِينَ

Say, 'I do not follow your desires, else I will be led astray, and I will not be of the rightly-guided. (Anaam verse 56)

Sha'bi رَحِمَهُ ٱللَّهُ states,

انما سمي الهوى هوى لانه يهوى بصاحبه في النار

Hawaa (desires) have been called so because they drop the person who fulfils his desires into the fire. (Qurtubi vol. 16 page 167)

In the Ahaadeeth also, one is prohibited from following his desires:

1. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “An intelligent person is he who keeps an eye on his nafs and does actions for life after death; whereas a foolish person is he who follows the desires of his nafs and then places hope on Allaah.” (Tirmidhi no. 2459)

2. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Three qualities are destructive: greed which is obeyed, desires which are followed and a person who is self-conceited.” (Shuabul-Imaan of Bayhaqi no. 731)

3. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I fear three things for my followers: the slip of a scholar, desires which are obeyed and the rule of an oppressor.” (Bazzaar no. 3384)

4. Abu Dardaa رَضِيَ اللهُ عَنْهُ said, “Had it not been for three qualities, the matters of people would have been correct: greed which is obeyed, desires which are followed and a person who is self-conceited.” (Zuhd war-Riqaaq of Ibnul-Mubaarak vol. 2 page 31, Zuhd of Abu Dawood no. 225)

5. Umar رَضِيَ اللهُ عَنْهُ said, “Restrain these souls from their desires, because they are constantly in search (for the fulfilment of desires). If you do not restrain them, they will drag you to a terrible end. The consequence of truth (Islam) is praiseworthy, while the consequence of falsehood is disastrous. Abstaining from sin is better than treating it with repentance. Many a gaze gave rise to passion, and a single moment’s passion caused a lengthy grief.” (Al-Bayaanut-Tabyeen vol. 3 page 138)

Some of the pious have mentioned,

ما عُبِد اله في الارض ابغض على الله تعالى من الهوى

There is no deity worshipped on the surface of earth more disliked by Allaah تَبَارَكَ وَتَعَالَى than desires.(Ruhul-Ma’aani vol. 23 page 231)

An incident is mentioned of a person who had remained for a long period in the company of his spiritual mentor. He was given permission to initiate people in the Path to Allaah تَبَارَكَوَتَعَالَىٰ. When he was about to leave, he requested for some advice from his Shaikh. The Shaikh said, "Do not claim to be Allaah! Do not claim to be a Nabi!"

The disciple remarked, "How do you have such fear that I will make such claims after remaining so long in your company?"

The Shaikh said, "If you feel that whatever you do is correct, then you are claiming to be Allaah. If you claim that whatever you say is correct, then you are claiming to be a messenger."

By following one's desires, one will completely destroy oneself, or it will cause one to become disgraced, and his name will be blemished. It is quite possible that both these things will happen to one. History bears witness to the fact that whoever became a slave to his passions and desires was completely destroyed. The accursed Iblees, our enemy from time immemorial, fell into the trap of his nafs and became distant from the mercy of Allaah تَبَارَكَوَتَعَالَىٰ. There was no other Iblees to turn him away from the straight path. It was his nafs which led him astray. Since Iblees has made a firm pledge to destroy man, through his experience, he has not found a better friend, spy and agent than the nafs. Allaamah Buseeri رَحِمَهُ ٱللَّهُ is warning us not to let our nafs become our guide and master.

Bishr Hafi رَحِمَهُ ٱللَّهُ said, "Sixty shayaateen cannot cause so much harm as one evil companion can cause in one moment. Sixty evil companions cannot cause so much harm as the nafs can do in one moment."

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَرَاعِهَـا وَهْيَ فِي الأَعْمَالِ سَـائِمَةٌ وَإِنْ هِيَ اسْتَحْلَتِ الْمَرْعٰى فَلاَ تُسِـمِ

20/8. And watch over it (your nafs) while it is grazing in (the field of) righteous actions; and if it enjoys the grazing land, do not let it roam (graze) freely.

A person has to be conscious of his nafs, even when he is engaged in performing righteous deeds.

Firstly, it must not happen that a person exceeds the limits in performing an act of worship, thereby leaving out other important acts and duties. For example, a person performs so many rak'ats of nafl salaah at night, but cannot awaken for Fajr the next morning. Another example is that of a person who keeps so many nafl fasts that he becomes weak, eventually leading him to a state wherein he cannot even perform his fardh duties and obligations.

Umar رَضِيَٱللَّهُعَنْهُ once did not see Sulaymaan ibn Abu Hathma رَضِيَٱللَّهُعَنْهُ for the Fajr salaah. Umar رَضِيَٱللَّهُعَنْهُ was on his way to the market that morning, and because Sulaymaan رَضِيَٱللَّهُعَنْهُ's house happened to be between the Masjid and the marketplace, Umar رَضِيَٱللَّهُعَنْهُ passed by Sulaymaan رَضِيَٱللَّهُعَنْهُ's mother, Shifaa رَضِيَٱللَّهُعَنْهَا. "I did not see Sulaymaan for the Fajr salaah," Umar رَضِيَٱللَّهُعَنْهُ said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Umar رَضِيَٱللَّهُعَنْهُ remarked, "I prefer attending the Fajr salaah in congregation to standing in salaah all night." (Maalik no. 432)

Secondly, a person should ensure that he fulfils the rights of his own self as well. He does not exert himself to such an extent that he causes himself mental or physical harm.

Many times, a person reads incidents of the people of the past and wants to execute those exercises and sacrifices. One should ensure that these are done under the supervision and advice of a Kaamil Sheikh as people of this age are very weak. It should not happen that a person, whilst trying to fulfil an optional act, destroys or causes harm to himself, as this is totally forbidden.

Moulana Thaanwi رَحِمَهُ ٱللَّهُ has written, “Man’s life is the property of Allaah تَبَارَكَ وَتَعَالَىٰ, and He تَبَارَكَ وَتَعَالَىٰ has imposed upon us rights with respect to our own lives. Life has been bestowed to us as a trust. It is thus incumbent to utilize and guard this trust according to the Divine Command. Amongst the rights incumbent upon us in respect of our selves are:

a. The protection of our health and strength

b. The guarding of our peace of mind. This means to refrain from any such activity which unnecessarily imposes strain and frustration. Neglect in these rights results in interference with one’s deen. Peace of mind and courage are destroyed, and as a consequence, one will fail to render service to others. At times, due to frustration and weakness, one’s condition deteriorates to the extent where one’s very imaan is in danger. This grave condition is a result of impatience and ingratitude, aggravated by frustration and depression which overtakes one who has failed in fulfilling the rights of his own body and soul.” (Hayaatul-Muslimeen, rooh ten page 104) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Your body too has a right over you, your eyes too have a right over you.” (Bukhaari no. 1975/5199/6134, Muslim no. 1159)

Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ narrates, “Whilst Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was delivering a sermon, he saw a man standing. So he asked about him. The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ said, ‘He is Abu Israa’eel. He took a vow that he will stand in the sun. He will neither sit, go in the shade, nor speak, and that he will fast forever.’ Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Go and tell him that he should speak, go in the shade, sit, and complete his fast.’” (Bukhaari no. 6704)
Aa’ishah رَضِيَ ٱللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to her when there was a woman with her. He asked, “Who is this?” She replied, “This is so and so.” Aa’ishah رَضِيَ ٱللَّهُ عَنْهَا then spoke about how much of salaah she offers [and how devoted she is in her acts of worship]. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Desist [from all that]! You should only do what is within your capacity. By Allaah! Allaah continues giving reward [and never gets tired] but you will become tired. The most beloved obedience in His sight is that which the person steadfastly adheres to.”(Bukhaari 43/1151, Muslim 785)

Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “The religion [of Islam] is easy. The person who imposes [undue] hardships in religious matters over himself, they [the religious matters] will overwhelm him [and he will not be able to fulfil them]. You should therefore remain moderate, do as much as you possibly can, and rejoice [over the reward for good deeds that are steadfastly performed]. Seek help [in fulfilling acts of worship] in the morning, the evening, and in the latter part of the night.” (Bukhaari no. 39) Another narration states: “Remain moderate, and do as much as you possibly can. [Fulfil acts of worship] in the morning, the evening, and in the latter part of the night. Remain moderate, remain moderate, and you will reach your goal.”

This means that you should take advantage of the appropriate times for the remembrance of Allaah تَبَارَكَوَتَعَالَىٰ by doing good deeds when you are fresh and your heart is clear [of all worries and tensions]. In so doing, you will enjoy your worship, you will not become bored, and you will reach your goal. This is similar to an experienced traveller who travels during these times, and takes a rest, along with his conveyance at other times. In so doing, he reaches his destination without any fatigue. And Allaah تَبَارَكَوَتَعَالَىٰ knows best!

Once Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ entered the masjid and saw a rope tied between two pillars. He asked: “What is this rope for?” The Sahaabah رَضِيَٱللَّهُعَنۡهُمۡ replied, “Zaynab tied this rope. When she gets tired [after engaging in acts of worship], she takes support from it.” Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “Untie this rope. You should offer salaah when you are fresh [and energetic]. And when you get tired, you must lie down.” (Bukhaari no. 1150. Muslim no. 219)

Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “When any of you feels sleepy while offering salaah, he should lie down so that his sleepiness goes away. When a person offers salaah in a sleepy state, it is likely that he will unwittingly swear himself instead of seeking forgiveness.” (Bukhaari no. 212, Muslim no. 784)

Thirdly, a person should not perform so many acts of optional worship that he has no time to fulfil the rights of his family members.

Rasulullaah ﷺ established a brotherly relationship between Salmaan رضي الله عنه and Dardaa رضي الله عنه. [One day], Salmaan رضي الله عنه went to visit Abu Dardaa رضي الله عنه and saw Umm Dardaa رضي الله عنها in shabby clothes. (Note: This was before the laws of hijab were revealed.) He asked her, 'What is this?' She replied, 'Your brother, Abu Dardaa, has no inclination to this world.' Abu Dardaa then came, prepared food for Salmaan and said to him, 'You may eat, but I am fasting.' Salmaan رضي الله عنه said, 'I am not going to eat unless you join me.' So he also ate with him. When night came, Abu Dardaa رضي الله عنه went to stand up [for salaah]. Salmaan رضي الله عنه said to him, 'Go to sleep.' So he went and slept. [After some time], he got up [to offer salaah]. Salmaan رضي الله عنه said to him, 'Go to sleep.' When it was the last portion of the night, Salmaan رضي الله عنه said to him, 'You may get up now.' They both then offered salaah together. Salmaan رضي الله عنه said to him, 'Your Sustainer has a right over you, your soul has a right over you, and your family has a right over you. You should therefore give everyone their due right.' He then went to Rasulullaah ﷺ and related all that transpired to him. Rasulullaah ﷺ remarked, "Salmaan is correct."" (Bukhaari no. 1968)

Fourthly, a person should be very careful when doing a righteous action. Many times, the qualities of ostentation, vanity, love for name and fame, etc. penetrate these actions, destroying them.

The author of Hikam, Shaikh Iskandari ibn Ataa رحمه الله said, "Many sins which create humility and meekness are better than acts of worship which create pride and arrogance."

There are two types of sin: One is *baahi* (sins of lust). Generally, a person feels sorrowful after engaging in these type of sins. The other sin is *jaahi* (pride, arrogance, vanity). The ability to repent from this sin is taken away, as happened to Iblees.

Therefore remember the following when performing any righteous action:

a. A person has to perform every action **only** for Allaah تَبَارَكَ وَتَعَالَى.

Allaah تَبَارَكَ وَتَعَالَى states, "He who hopes to meet his Sustainer should perform righteous deeds and should not take anyone as partners in the worship of his Sustainer." (Kahf verse 110)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى said, 'I am most independent of the polytheism of the polytheists. Whoever does a deed having included someone else with Me, I leave him and his partner.'" (Muslim no. 2985)

When Allaah تَبَارَكَ وَتَعَالَى will gather the people on the Day of Judgement, the Day in which there is no doubt, a caller will proclaim, "Whoever has taken anyone as a partner in an action which he was supposed to have done for Allaah's pleasure, then let him seek his reward from those besides Allaah, because Allaah is the most independent of partners." (Tirmidhi no. 3154, Ibn Majah no.4203)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "The first person on whom judgement will be passed on the day of Resurrection will be a martyr. He will be brought forward, and he will be reminded of Allaah's favours, which he will acknowledge. Allaah تَبَارَكَ وَتَعَالَى will then ask him, "What deeds did you do in return for those favours?" He will reply, "I fought for Your cause till I was martyred." Allaah تَبَارَكَ وَتَعَالَى will say, "You are a liar. Rather, you fought so that people may say, 'He is very brave.' And people said this." Allaah تَبَارَكَ وَتَعَالَى will then issue the order that he be dragged on his face until he is thrown into the Hell-fire."

"Next, a person who acquired knowledge, conveyed it to others, and recited the Quraan, will be brought forward. He will be reminded of Allaah's favours, which he will acknowledge. Allaah تَبَارَكَ وَتَعَالَى will then ask him, "What deeds did you do in return for those favours?" He will reply, "I acquired knowledge, conveyed it to others, and recited the Quraan for

You." Allaah تَبَارَكَ وَتَعَالَىٰ will say, "You are a liar. Rather, you studied so that people may say, 'He is a scholar.' And you recited the Quraan so that people may say, 'He is a great reciter.' And people said this." Allaah تَبَارَكَ وَتَعَالَىٰ will then issue the order that he be dragged on his face until he is thrown into the Hell-fire."

"Next, a person whom Allaah تَبَارَكَ وَتَعَالَىٰ blessed with abundant wealth and various types of properties will be brought forward. He will be reminded of Allaah's favours which he will acknowledge. Allaah تَبَارَكَ وَتَعَالَىٰ will then ask him, "What deeds did you do in return for those favours?" He will reply, "I spent wealth for Your sake, in every avenue which You desired that I spend wealth." Allaah تَبَارَكَ وَتَعَالَىٰ will say, "You are a liar. Rather, you spent it so that people may say, 'He is very generous.' And people said this." Allaah تَبَارَكَ وَتَعَالَىٰ will then issue the order that he be dragged on his face until he is thrown into the Hell-fire." (Muslim no. 1905, Mustadrak of Haakim vol. 1 page 107)

"What I fear most for my people is taking partners with Allaah. I do not say that they will worship the sun, moon or idols. I am speaking of actions done for those besides Allaah and hidden desires." (Ibn Majah no 4205)

This subject matter is corroborated by the following statement of Sahl ibn Abdillah Tustari رَحِمَهُ ٱللَّهُ:

الناس كلهم هلكى إلا العالمون والعالمون كلهم هلكى إلا العاملون والعاملون كلهم هلكى إلا المخلصون والمخلصون على خطر عظيم

All of people are destroyed except the learned. All the learned ones are destroyed except the ones who practise. All those who practice are destroyed except the sincere ones, and the sincere ones are in great danger.

Imam Ghazaali رَحِمَهُ ٱللَّهُ thereafter writes,

فإذن المغرور هالك والمخلص الفار من الغرور على خطر فلذلك لا يفارق الخوف والحذر قلوب أولياء الله أبداً

The self-conceited person is destroyed. The sincere person who absconds from deception is also in danger. That is why fear never ever leaves the hearts of the awliyaa.

(Ihyaa vol. 3 page 414)

b. A person needs to save himself from pride and vanity.

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Whenever I saw anyone, I regarded him to be better than me. One day however, the opposite occurred. An Abyssinian was sitting with a woman at the edge of a river drinking something from a bottle. I thought to myself, "No matter how I may be, I am better than him." Suddenly, I saw seven people who were in a boat about to drown. The Abyssinian immediately jumped into the river, saved six, turned to me and said, "Hasan, if you are better than me, then save the seventh." I was shocked. He then continued, "In this bottle is water, and this woman is my mother. I am sitting here to test you. You still have vanity within yourself." (Mashaayikh Chist page 69)

Once Sultaanul Awliyaa رَحِمَهُ ٱللَّهُ was discussing this issue. He quoted the statement of Aa'ishah رَضِيَ ٱللَّهُ عَنْهَا, who was asked, "When is man evil?" She answered, "When he regards himself to be pious."

Moulana Thanwi رَحِمَهُ ٱللَّهُ has mentioned very beautifully

نیک بننا فرض ہے اپنے آپ کو نیک سمجھنا حرام ہے

It is compulsory to become pious, it is haraam to regard yourself as pious.

Moulana Thanwi رَحِمَهُ ٱللَّهُ further mentions, "When a servant becomes lowly and despised in his own sight, then he is noble in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ; and when he regards himself to be noble, then he is evil in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ."

THE CURE FOR PRIDE FROM THE TEACHINGS OF HAKEEM-UL-UMMAH THANWI رَحِمَهُ اللّٰهُ

1. Ponder that the excellences found within myself are not created by myself, but rather are a gift of Allaah تَبَارَكَ وَتَعَالَىٰ.
2. This gift was neither due to my being worthy of it, nor due to my capabilities. It has been granted to me solely by His grace and kindness.
3. The preservation of this bounty is also not within my control. When Allaah تَبَارَكَ وَتَعَالَىٰ wants, He تَبَارَكَ وَتَعَالَىٰ can snatch it away.
4. Even though the one whom I regard as low does not possess this excellence at the present, Allaah تَبَارَكَ وَتَعَالَىٰ has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allaah تَبَارَكَ وَتَعَالَىٰ can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.
5. Even if, in the future, he does not attain this excellence, it is quite possible that at the present moment he has, within himself, such an excellence which is concealed from me and everyone else, which only Allaah تَبَارَكَ وَتَعَالَىٰ is aware of. Due to that excellence, he is more beloved and accepted in Allaah تَبَارَكَ وَتَعَالَىٰ's sight than me.
6. If the possibility of any excellence does not come to mind, then think that it is possible that he is more accepted in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ than me, and in the knowledge of Allaah تَبَارَكَ وَتَعَالَىٰ, my acceptance is of a far lesser degree, or I may not be accepted at all. On the Day of Judgment, there will be many people of high status in this world who will be degraded, and vice versa. Therefore, what right do I have to regard him as inferior when I am not aware of my own result?
7. Be kind and behave benevolently with the person whom you regard as contemptible or low. Make a lot of dua for him. Consequently, love for him will be created The natural characteristic of love is that, whoever one loves, he does not look at him with contempt. For this purpose, make it a point to ask that person how he is feeling and speak to him. In this manner, a relationship will be established from both sides and the essence of contempt will vanish. (Kamaalaat-e-Ashrafiyyah page 94)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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كَـمْ حَسَّـــنَتْ لَـذَّةً لِلْمَرْءِ قَاتِلَةً مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِيْ الدَّسَـمِ

21/9. How many pleasures are there (which) are considered enjoyable (but) are harmful for man because he does not know that poison is mixed in the rich food!

The poet رَحِمَهُ ٱللَّهُ encourages a person to keep an eye on the nafs when engaging in righteous actions. The reason being, many a times, something is extremely harmful for a person, but the nafs beautifies and embellishes it for a person. Just as a person has to save himself from sin, he has to protect himself from the harms which can arise by doing noble actions.

If poison is mixed in the rich food, there can be two outcomes:

1. Outwardly it seems tasty, but inwardly there is destruction.

2. Since the poison is mixed in the food, it is extremely difficult to detect it. A person needs an expert to help and assist him to save himself from these evils.

Allaah تَبَارَكَ وَتَعَالَىٰ states,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say, "Should I inform you of the one who are completely at loss with regards to actions. Those whose efforts have been wasted in the worldly life, whilst they think that they are doing good." (Kahf verse 103/104)

There are many such examples:

1. A person is doing a good action. His nafs tells him to publicize the action so that others can also do the same, whereas the intention is something completely different. Show is completely destructive for a person, but the nafs beautifies it for a person in such a manner that that person does not perceive the harm therein.

2. The nafs tells a person, "It is my duty to teach girls. My object is to spread Deen." Then, without observing any laws of hijaab, he teaches

females. This eventually leads, in the name of Deen, to joking with them, flirting with them and a host of other evils.

3. A person feels, “I need to watch television so that I can refute those people,” “I need to watch a science film so that I can become a scientist,” “I need to watch TV to understand the evils of the time,” not realizing the other great harms and prohibitions in watching these films.

4. The nafs says, “Go and visit a certain lady since she is sick. She will become happy and will gain some consolation.” However, the purpose is actually to talk to her and gain enjoyment.

5. A person feels that he needs to spend on a widow. He therefore buys groceries, and gives her money himself without the knowledge of his wife. If he wanted to do so, he could have given the necessities via his wife.

It is for this reason that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught a Sahaabi this dua:

اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي

O Allaah! Guide me on the straight path, and protect me from the evil of my nafs. (Tirmidhi no. 3438)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَاخْشَ الدَّسَائِسَ مِنْ جُوْعٍ وَّمِنْ شِبَعٍ فَرُبَّ مَخْمَصَةٍ شَـــرٌّ مِنَ التُّـخَمِ

22/10. And fear the covert evil of (both) hunger and satiation (overeating), for sometimes hunger (poverty) is more evil (dangerous) than overeating.

What does hunger and overeating refer to?

1. Starving the nafs is sometimes more harmful than fulfilling every desire, as this can lead to pride, show, etc. This stanza is connected to the previous one. This does not mean that one should not adopt taqwa. What is meant is that those who become pious should make a greater effort to stay away from arrogance and vanity always fearing that their imaan can be snatched away.

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who is truthful and whose truthfulness is attested, related to us, "The creation of each one of you remains in the womb of his mother for 40 days in the form of a sperm. It then becomes a clot of blood for an equal number of days (i.e. for another 40 days). It then becomes a piece of flesh for an equal number of days. (After the passage of a total of 120 days), an angel is sent to him, which blows the soul into him. The angel is then commanded to record four things: his sustenance, his term of life, his deeds, and whether he will be fortunate or wretched. I take an oath in the name of that Being apart from whom there is none worthy of worship, that one of you will carry out deeds of the people of Paradise. Till when Jannah is just one arm's length from him, his destiny will prevail over him and he will commit a deed of the people of the Hell-fire. Consequently, he will enter the Hell-fire. One of you will carry out deeds of the people of the Hell-fire. When Hell-fire is just one arm's length from him, his destiny will prevail over him and he will commit a deed of the people of Paradise. Consequently, he will enter Paradise." (Bukhaari no. 3208. Muslim no. 2643)

Incident: It is related that a group of people were once seated in the company of Hasan Basri رَحِمَهُ اللَّهُ, when some men passed by, dragging along with them a body of a dead man. When Hasan saw the dead man,

a glint of instant recognition could be discerned in his eyes and he fell unconscious from the shock of some memory that had just been rekindled. When he regained consciousness, his companions asked him what was wrong with him. He said, “This man – referring to the dead man being dragged along on the ground – used to be one of the best worshippers and one of the most renowned ascetics in the world (renouncing all the temporary pleasures of this world because he was so busy and devoted to worship). One day he left his home, intending to go to the masjid to pray; but on the way, he saw a beautiful young Christian women who became an immediate temptation to him. When he proposed to her, she refused, saying, “I will not marry you until you become an adherent of my religion (Christianity).” He went on his way, but as time went on, his yearning for her continued to increase. He then succumbed to her wish and exited from the fold of Islaam. After he became a Christian and some time passed, the woman came out to him from behind the curtain and said, “You are a man who is bereft of goodness. You have forsaken your religion, which was important to you for your entire life, simply for the sake of a lust that is of no value. Indeed, I too am forsaking my religion, but not for the same reason. I am doing so in order to achieve a blissful existence that never comes to an end, an eternal existence under the care of the One, the Self-Sufficient.” She then recited the entire Surah Ikhlaas.

When the people had heard about what she had said, they approached her and asked, “All along, you had this surah memorized?”

“No,” she answered. “By Allaah, I had never known it before. But after this man continued to insist upon having me, I saw a dream; I saw Hellfire, and my place in it was shown to me. I became terrified and panic-stricken. Maalik – the gatekeeper of the Hellfire – said to me, ‘Do not be afraid or sad, for Allaah has ransomed (i.e. saved) you with this man (i.e., he will take the place in Hell-fire that you would have taken had not Allaah saved you).’ He then took me by the hand and admitted me into Paradise. Seeing a line written inside of it, I read it; among what was written were these words, “Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lawhul-Mahfooz).” (Ra’d verse 39) He then recited Surah Ikhlaas to me, and I began to repeat it.

Then I woke up and had it (Surah Ikhlaas) memorized." Hasan Basri رَحِمَهُ ٱللَّهُ then said, "The woman then embraced Islaam, and the man – whose corpse you just saw being dragged away – was killed for having apostatized. And I ask Allaah to make us firm and steadfast upon guidance and to grant us safety and success." (Bahrud-Dumoo' of Ibnul-Jawzi page 77)

2. The apparent meaning is taken here. If a person remains hungry, then eventually he becomes completely useless and cannot do anything. For this reason, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prohibited his followers from continuous fasting. Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ and Aaishah رَضِيَ ٱللَّهُ عَنْهَا narrate that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prohibited fasting for two days or more without eating or drinking anything in-between. (Bukhaari no. 1965, Muslim no. 1103/1105, Musnad Ahmad no. 7548, 8902, 10433, 10694, etc.)

Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prohibited fasting for two days or more without eating or drinking anything in-between. The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ said to him, "You fast in this way." Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I am not like you. I am provided with food and drink [from Allaah تَبَارَكَ وَتَعَالَى]." (Bukhaari no. 1962, Muslim no. 1102, Abu Dawood no. 2360)

Keeping in mind this moderation, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ advised Abdullah ibn Amr ibn Aas رَضِيَ ٱللَّهُ عَنْهُ to fast three days in a month as was explained above. In all actions, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ taught moderation. The incident of Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ and Salmaan رَضِيَ ٱللَّهُ عَنْهُ has also been mentioned above.

Anas رَضِيَ ٱللَّهُ عَنْهُ narrates, "Three people came to the houses of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ's wives, inquiring about his worship (in his house). When they were informed (about his worship at home) they considered it little (i.e. it was less than what they expected). They then said to themselves, 'We can never compare with Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. All his past and future sins are forgiven.' One of them said, 'I will forever remain awake at night in order to perform the tahajjud salaah.' The second person said, 'I will keep fasting forever.' The third person said, 'I will remain aloof from women and I will never marry.' Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to them and

asked, 'Are you the ones who made such and such statements?! By Allaah, I fear Allaah تَبَارَكَوَتَعَالَى more than you and I am more conscious of Him than you. Yet, I keep fast, and sometimes I do not. I offer salaah at night and I also lie down. And I marry women as well. Therefore, whoever is disinclined from my Sunnah is not of me.'" (Bukhaari no. 5063, Muslim no. 1401)

In short, there must be moderation. Wherever there are excesses or deficiencies, there will be harm. Allaah تَبَارَكَوَتَعَالَى states, "Eat and drink and do not exceed the bounds. Verily Allaah does not love those who exceed the bounds." (A'raaf verse 31)
If a person eats in moderation, and he still feels some hunger, he will gain the following benefits:
1. Hunger cleanses and enlightens the heart.
2. The heart becomes soft, causing one to enjoy his dhikr, etc.
3. A person becomes punctual with his acts of worship.
4. A person remains healthy. He is saved from many sicknesses.
5. There is less expenses for food.
6. A person can give more charity.

The harms of remaining very hungry are:
1. Harshness and severity is created in the nature.
2. A person becomes tired.
3. The body becomes withered and emaciated.
4. A person will not be able to fulfil the rights of Allaah تَبَارَكَوَتَعَالَى and the rights of fellow human beings.
5. A person will become very weak.

The harms of eating too much are:
1. The heart becomes hard.
2. A person sleeps more.
3. Unmindfulness increases
4. Long hopes are created.
5. Desires are increased.
6. Sicknesses are increased.
7. A person becomes lazy to do righteous actions.

Maalik ibn Anas رَضِيَ اللَّهُ عَنْهُ said, “I was informed that a group of the Bani Israaeel used to fast in the day. When the evening came, and the food was placed before them, one amongst them, taking turns, used to stand up and say, “Do not eat much, then you will drink much and you will rest much.” (Zuhd of Ahmad ibn Hambal page 86 no. 528)

In Kitaabul-Ju’ of Ibnu Abid Dunyaa, the narration reads, “If you eat a lot, you will sleep a lot and you will perform very little salaah.” (Ju’ no. 306)

Abu Kareemah al-Miqdaam ibn Ma‘dikariba رَضِيَ اللَّهُ عَنْهُ narrates, I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Man has not filled a vessel worse than the stomach. A few morsels of food which would keep him upright are sufficient for man. But if there is an absolute need to eat more, one third of the stomach should be for food, one third for drink, and one third to breathe.” (Tirmidhi no.2380)

Note: In the books of Ahaadeeth, the virtues of poverty and abstinence as well as the austere lifestyles of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are mentioned in detail. Remember well that they lived a life of sacrifice, but they never deviated from their objective (of obedience). There were no shortcomings in their acts of worship. Today, there is weakness in all aspects: spiritually, physically and mentally. Therefore, if a person tries to imitate them, he might destroy himself. A person should adopt moderation and simplicity, keeping in mind the strength of his body and mind.

The poet has mentioned the importance of abstaining from both hunger and overeating, but at the end of the stanza states that more often, hunger is more perilous than overeating. The reason is twofold:

a. Majority of people are aware of the harms of overeating, whilst very few are aware of the harms of extreme hunger.

b. A person is able to perform acts of worship with a full stomach, even though lazily, but in extreme hunger, a person may not be able to do so.

3. Hunger refers to poverty, and overeating refers to excess wealth. The harms of poverty are greed, begging, jealousy, etc. Rasulullaah ﷺ said,

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

Poverty can lead a person to disbelief.
(Shuabul-Imaan of Bayhaqi no. 6188)

The harms of excessive wealth are vanity, pride, increase in love for this world, greed, long hopes, etc.

4. Hunger refers to ignorance and overeating refers to knowledge.

Ignorance results in people performing actions incorrectly and is a cause of innovations and misguidance spreading.

The harm of knowledge is that it creates pride and arrogance in a person. If a person does not reform himself, he will regard himself as superior to others and look with contempt at those who are less knowledgeable than him. Another harm of a person who acquires great knowledge, but is not reformed is that he will utilize the knowledge for his own personal benefits.

5. Hunger refers to keeping quiet, and overeating refers to speaking too much. The harms of keeping quiet are that a person will not speak the truth in the face of evil and wrongdoings. A person can also easily fall into vanity, regarding himself as pious for keeping quiet.

6. Hunger refers to staying awake at night, whilst overeating refers to sleeping the whole night. Moderation should be adopted.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَـدِ امْتَلأَتْ مِنَ الْمَحَـارِمِ وَالْزَمْ حِمْيَـةَ النَّـدَمِ

23/11. And shed tears from (those) eyes which have become full of forbidden sights and make it an obligatory (duty upon yourself) to hold firm onto the diet of sorrow.

In the stanzas before this, it was mentioned that we should save ourselves from sins. However, what is the solution for those sins committed before? In this stanza, the poet states that the cure is repentance

Since the eye is the cause for many sins, it has been specially mentioned. A poet states,

كل الحوادث مبداها من النظر و معظم النار من مستصغر الشرر

كم نظرة فتكت في قلب صاحبها فتك السهام بلا قوس و لا وتر

يسر مقلته ما ضر خاطره لا مرحبا بسرور جاء بالكدر

The starting point of all events is from the eye. Most fires commence from small sparks.How many gazes struck the heart, just as arrows strike without any bow or string?

That which harms the internal causes pleasure to the eyes. There is no welcome for such happiness which arrives with emotional distress.

According to the Sufis, looking at anyone besides the beloved is included in forbidden sights. Therefore, he is commanding himself to shed tears of sorrow for having looked at anyone besides the beloved.

For one's repentance to be accepted, there are four conditions:

1. To be grief-stricken over one's past sins
2. To leave the sin immediately
3. To make a firm intention not to commit the sin in future.
4. To fulfil outstanding rights of Allaah تَبَارَكَ وَتَعَالَى (missed salaahs, fasting, zakaah, etc) and of fellow human beings (debts, etc.)

The poet has only mentioned sorrow here, as this is the initial as well as the main point. Once a person is sorrowful, he will fulfil the remaining conditions. For this reason, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

النَّدَمُ تَوْبَةٌ

Sorrow is repentance. (Ibn Majah no. 4252)

The reality of tawbah will become apparent to the person who has attained three types of purity:

1.) Outward purity – This refers to purity of the body, clothing and food. They should be physically pure and completely halaal.

2.) Purity from sins committed by the five senses

3.) Purity from evil characteristics of the heart like stinginess, jealousy, hatred, pride, vanity, etc.

When a person reaches this level, then the reality of a sincere tawbah (tawbatun nasuh) will become apparent to him.

VIRTUES OF CRYING BEFORE ALLAAH تَبَارَكَ وَتَعَالَى

Allaah تَبَارَكَ وَتَعَالَى loves the person who cries over his sins, due to the fear of Allaah تَبَارَكَ وَتَعَالَى. Many Ahaadeeth mention the virtues of crying over one's sins. Some will be mentioned hereunder:

1.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A person who cries out of the fear of Allaah تَبَارَكَ وَتَعَالَى will not enter the Hell-fire till milk returns to the udders. Dust in the cause of Allaah تَبَارَكَ وَتَعَالَى and the smoke of the Hell-fire can never meet (in the nostrils of a Muslim)." (Tirmidhi no. 2311/1633)

2.) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever remembers Allaah, and his tears flow due to the fear of Allaah تَبَارَكَ وَتَعَالَى until they fall to the ground, Allaah تَبَارَكَ وَتَعَالَى will not punish him on the Day of Judgement." (Haakim vol. 4 page 317 no. 7668) Ali رَضِيَ اللَّهُ عَنْهُ said, "When anyone of you cries due to the fear of Allaah تَبَارَكَ وَتَعَالَى, then he should not wipe his tears with a piece of cloth. He should leave it to flow onto his cheeks. He will meet Allaah تَبَارَكَ وَتَعَالَى in this condition." (Shuabul-Imaan no. 787)

3.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "The Fire will not touch two eyes; an eye which cried due to the fear of Allaah, and an eye which spent the night awake guarding in the path of Allaah." (Tirmidhi no. 1639)

4.) Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whenever due to the fear of Allaah تَبَارَكَ وَتَعَالَى tears emerge from the eyes of a believer, even though they are equal in size to that of a fly, and then touches a portion of the face, Allaah تَبَارَكَ وَتَعَالَى will make the fire of Jahannam prohibited for that servant of His." (Ibn Majah no. 4197)

Muhammad Ibn Munkadir رَحِمَهُ اللَّهُ used to rub his tears over his face and beard. He used to say, "This narration has been conveyed to me that the fire of Jahannam will not touch the area where these tears have reached." (Al-Mujaalasatu Wa Jawaahirul-llm no. 410)

5.) Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is no drop more beloved in the sight of Allaah تَبَارَكَ وَتَعَالَى than two drops: the tear drop which emerges due to the fear of Allaah تَبَارَكَ وَتَعَالَى and the drop of blood which falls in the path of Allaah تَبَارَكَ وَتَعَالَى." (Tirmidhi no. 1669)

6.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "……because verily Allaah تَبَارَكَ وَتَعَالَى says, "By My honour, status and lofty rank, no servant cries in this world due to My fear except that I will increase his laughter with me in Paradise." (Shuabul-Imaan of Bayhaqi no. 778)

7.) Uqbah Ibn Amir رَضِيَ اللَّهُ عَنْهُ says, "I met Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and enquired, "What is the path of salvation?" Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Protect your tongue, do not emerge from your house unnecessarily and cry over your sins." (Tirmidhi no. 2406)

8.) Muslim ibn Yasaar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If any person cries in any nation, mercy will be showered upon them. Every single thing has a limit but tears. By means of them, oceans of the fire will be extinguished." (Shuabul-Imaan of Bayhaqi no.790)

9.) The angels make the following duaa,

اللهُمَّ شَفِّعِ الْبَكَّائِينَ فِيمَنْ لَمْ يَبْكِ

O Allaah! Accept the intercession of those who are crying on behalf of those who do not cry." (Shuabul-Imaan no.789)

10.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are seven people to whom Allaah تَبَارَكَ وَتَعَالَى will provide shade beneath His shade on a day when there will be no shade except the shade provided

by Him. They are: …….. (7) a person who engages in the remembrance of Allaah تَبَارَكَ وَتَعَالَى in solitude, and so his eyes shed tears." (Bukhaari no.660/1423, Muslim no. 1031)

11.) Allaah تَبَارَكَ وَتَعَالَى said to Moosa عَلَيْهِ السَّلَامُ, "O Moosa…There is no worship equal to crying due to fear for Me." (Al-Mu'jamul-Kabeer of Tabaraani no. 12650)

THE DUAA OF NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ FOR THE EYES WHICH TEAR

Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to make the following supplication,

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَطَّالَتَيْنِ تبْكِيَانِ بذُرُوفِ الدُّمُوعِ، وَتَشْفِيَانِي مِنْ خَشْيَتِكَ قَبْلَ أَنْ يَكُونَ الدُّمُوعُ دَمًا، وَالْأَضْرَاسُ جَمْرًا

"O Allaah! Grant me two eyes which will cry in abundance due to Your fear, which will grant cure to the eyes by the coming down of tears due to Your awe, before the tears turn into blood (due to the punishment of Jahannam) and the jaws become coals. (Hilyatul-Awliyaa page 196 vol. 2 – Allaamah Iraaqi رَحِمَهُ اللَّهُ states that the sanad is hasan (sound.))

Maulana Nanotwi رَحِمَهُ اللَّهُ used to say "For the sake of the royal treasury of a country, whichever pearl is sought from a foreign country is greatly appreciated and valued by even the king." The tear of repentance which falls to the ground from the eyes of sinners is accepted in the divine court of Allaah تَبَارَكَ وَتَعَالَى because in His divine court there is only honour and greatness. There are no tears of sorrow there. Therefore, Allaah تَبَارَكَ وَتَعَالَى takes His servants' tears of sorrow from this world, grants great value to it and accepts it. He equates it to the blood of the martyrs." (Kashkol-Ma'rifat)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَخالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا وَإِنْ هُمَا مَحَّضَاكَ النُّصْحَ فَاتَّهِمِ

24/12. And (O follower of virtue!) Oppose (your) self (Nafs) and Shaytaan and disobey them both. And if both of them give you (even) sincere advice, be suspicious of them.

Both enemies of man, nafs and Shaytaan have been mentioned, since both encourage a person to do evil in different ways.

Shaytaan attacks by placing many doubts in a person's mind. That is why he is referred to as Al-Waswaas. For example, he urges a person to engage in discussions regarding the being and qualities of Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Shaytaan comes to one of you and says, "Who created this? Who created this? Eventually he asks, "Who created your Sustainer?" When he takes one to this level, then seek the protection of Allaah and stop thinking." (Bukhaari no. 3276)

He teaches a person to adopt stratagems in acts of worship and business dealings. He discourages a person from doing acts of worship on their time so that it can become qadhaa. He encourages a person to engage in discussions over futile matters like the differences of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ which offers no joy to the nafs. He warns a person of poverty whenever the person wants to spend in the path of Allaah تَبَارَكَ وَتَعَالَى.

Nafs desires haraam food, fulfilling the desires of the stomach and private parts, seeking false praises, etc. The nafs has been mentioned first since it is an extremely dangerous enemy. The reasons for its being so dangerous are:

a. The nafs is an internal enemy, while Shaytaan is an external enemy.

b. Nafs never leaves man, not even in the state of salaah, whereas Shaytaan can be repelled by dhikr of Allaah تَبَارَكَ وَتَعَالَى. Shaytaan is like a dog, who never leaves man's side. However, if a person turns to Allaah تَبَارَكَ وَتَعَالَى, He will protect him from the evils of Shaytaan.

c. Nafs is beloved to man, whilst Shaytaan is despised. When something is beloved, one cannot see its faults.

d. Shaytaan wants to involve man in any sin. When man does not accept one call of his, he tries to involve him in some other evil. However, the nafs forces a person into one evil. It is not happy with another action, until a person does the action or manages to control himself. Where there is compulsion, it is more difficult to save oneself from those sins. Remember that in Ramadhaan when the shayaateen are tied up, many still fall into sins. One reason given is that the nafs pushes one to commit those sins.

Another important point to remember is that one has to fight against the nafs to overpower Shaytaan since the nafs is the agent of Shaytaan. If the nafs is overpowered, Shaytaan will not have the courage to attack man. Our elders have stated that no matter how old the pious person may be, one should, until his last breath, exercise extreme precaution when dealing with the nafs.

THE STORY OF THE SNAKE AND THE CITY OF BAGHDAD

“A snake catcher once went to the mountains, which were covered with snow. Due to the snow and cold many very big snakes lay motionless as if they were dead. The snake-catcher saw a dead snake in the extreme cold of winter. He picked it up and took it to Baghdad, with the purpose of using it for a show. The snake like a pillar was long, which the snake-catcher dragged along to earn his livelihood. The snake-catcher thought it was dead, while in fact it was alive. Through the cold it appeared to be lifeless, but they knew not. The snake-catcher told the spectators of the show, “I have brought this snake to you, which I killed, and in hunting it I spent extreme diligence and had to sweat blood.” Moulana Rumi says, “He dragged the snake along to Baghdad, advertising it as he went along bragging about his bravery. A large crowd gathered around as the news quickly spread that the snake-catcher had brought a very big snake. Numerous inexperienced and stupid ones gathered and all of them were caught in the net of the snake-catcher. In the morning when the sun rose in the sky and the sun's rays heated the snake, the coldness of its body disappeared. Gradually the signs of life came back into its body. Then the snake which was dead became alive and started making movements. The

people, seeing the movements of the dead snake, were astonished and all of them fled in various directions. When the snake began to move about like a fierce lion, many people fled so wildly that they struck against each other and became injured. The snake-catcher was himself petrified with fear."

From here, Moulana Rumi رَحِمَهُ ٱللَّهُ starts to instruct us saying, "O You Seekers of the Sufi path, it may appear that the nafs, not being involved in sins, might appear to be dead. But one is never certain as to how it will react when left alone with a strange woman or a beardless handsome young boy. If the nafs (which is like Firaun) should find means of comfort and power, your nafs will, like Firauns, become rebellious and begin to commit sins and will begin to fight against callers towards truth."

LESSON: In this story Moulana Rumi رَحِمَهُ ٱللَّهُ gives a very important lesson for the Seekers of the Sufi path.

He says, "Never be completely sure about the state of your 'nafs". In its natural state, it is inclined towards evil. Even if, through the company of a Sheikh and a long life of spiritual exercises and efforts the "nafs" appear to have changed towards good, still do not be at ease with it and do not become unmindful of it. Do not become negligent in taking precautions. Be not like some foolish Sufis, who had for a long time through the efforts of Zikr and other spiritual vigils seen their 'nafs' having become accustomed to subjugation, so they started to be at ease and unmindful of its dangers, they started becoming involved with mixing with strange women and beardless handsome, young men. They thought that the desire to commit sins would not overpower them. Hence why should one not look upon those women and young men with clean looks. They did that and how tragic was their result? They became disgraced in a bad way. The 'nafs' which appeared controlled and dead, became alive. And the looks which were supposed to be "clean looks" turned out to be dirty and prohibited looks." In the end the snake of the 'nafs' bit them and from the path of truth they were rejected and became disgraced. For this reason, our elders have stated that no matter how old the pious person may be, one should up to his death not be negligent of precaution against the nafs.

Majzoob رَحِمَهُ ٱللَّهُ says,

بھروسہ کچھ نہیں اس نفس اماره کا اے زاہد

فرشتہ بھی یہ ہو جائے تو اس سے بدگماں رہنا

O zaahid (ascetic), never trust this evil nafs (ego), even if it even if it becomes an angel, always remain suspicious of its motives.

Never remove the chain off a dog's neck, no matter how well trained it becomes. A trained dog will remain a dog. May Allaah تَبَارَكَ وَتَعَالَىٰ grant us the Divine Guidance to remain watchful over our 'nafs' up to our last breath on earth! (Ma'aarif Mathnawi)

In the Noble Quraan, Allaah تَبَارَكَ وَتَعَالَىٰ has in many places mentioned the deceptions of Shaytaan.

Hereunder are a few places,

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

Verily Shaytaan is your enemy, then regard him as your enemy. He calls his group so that they can be from the dwellers of the blazing Fire. (Faatir verse 6)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُواْ أَنفُسَكُم مَّا أَنَاْ بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Shaytaan will say when the matter is decided, "Surely Allaah had made a true promise to you and I also made a promise to you, but I deceived you. I had no authority over you except that I called you and you responded to my call. Hence, do not blame me but blame yourselves. I cannot respond to your cries nor can you respond to mine. I deny your having associated me (with Allaah) before this." Surely those who are wrong doers, for them is a painful punishment."(Ibrahim verse 22)

وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاء قِرِينًا

The one for whom Shaytaan is a companion, then what an evil companion he is! (Nisaa verse 38)

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللّهَ رَبَّ الْعَالَمِينَ

Like Shaytaan when he says to man, "Become a disbeliever!" When he disbelieves, he (Shaytaan) says, "Verily I am free from you, verily I fear Allaah, the Sustainer of the universe."
(Hashr verse 16)

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللهِ الْغَرُورُ

O people, verily the promise of Allaah is true, let not the worldly life deceive you, and let not the Great Deceiver (Shaytaan) deceive you regarding Allaah. (Faatir verse 5-6)

Shaytaan took an oath and told Adam عَلَيْهِ السَّلَامُ,

إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

Verily I am from those who wish well for you. (A'raaf verse 21)

What will be man's condition when he has taken an oath to mislead man?

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

By Your honour! I will misguide every one of them.
(Saad verse 82)

Shaytaan's object is to mislead mankind. At times, he even utilizes avenues of good deeds to attack man and destroy him.

Hasan ibn Saalih said,

إِنَّ الشَّيْطَانَ لَيَفْتَحُ لِلْعَبْدِ تِسْعَةً وَتِسْعِينَ بَابًا مِنَ الْخَيْرِ يُرِيدُ بِهِ بَابًا مِنَ السُّوءِ

Shaytaan opens 99 doors of goodness, intending by it one door of evil.
(Hilyatul-Awliyaa vol. 7 page 331, Siyar A'laamun Nubalaa vol. 7 page 369)

Shaytaan and nafs will never be a well-wisher for any person. At times, they will encourage a person to do good, but there will be some evil cause behind it.

Once, Shaytaan woke a person for tahajjud salaah. (Some have stated that this was Muaawiya رَضِيَ اللَّهُ عَنْهُ).

Person: Who are you?

Shaytaan: Shaytaan

Person: Why did you wake me up?

Shaytaan: When your tahajjud was missed the last time, you became so sorrowful and you turned to Allaah تَبَارَكَ وَتَعَالَى. The result of this was that you were given rewards manifold. I did not want the same to happen today. Therefore, I woke you up. (Mathnawi)

SUNNAH METHODS TO PROTECT ONESELF FROM SHAYTAAN

1.) Recital of istiaadha (أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيم).

Allaah تَبَارَكَ وَتَعَالَى states,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

When a whispering arrives from Shaytaan, then seek the protection of Allaah. (A'raaf verse 200)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Shaytaan comes to a person and asks him, "Who create such and such thing?" Eventually Shaytaan asks him, "Who created your Sustainer?" When this happens, then seek the protection of Allaah تَبَارَكَ وَتَعَالَى and terminate your thoughts." (Muslim no. 134)

2.) Recital of Bismillaah

a.) Entering and leaving the home - Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "When a person enters his house and takes the name of Allaah تَبَارَكَ وَتَعَالَى at the time of his entry and when he eats, then

Shaytaan says to his friends, 'There is no place here for you to spend the night, nor is there any food for you.' And when he enters and does not take the name of Allaah تَبَارَكَ وَتَعَالَىٰ at the time of entry, Shaytaan says, 'You have found a place to spend the night.' If he does not take the name of Allaah تَبَارَكَ وَتَعَالَىٰ at the time of eating, Shaytaan says, 'You have found a place to spend the night and there is food for you as well.'" (Muslim no. 2018)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a person emerges from his house door, two angels who have been appointed to accompany him join him. When he says 'Bismillaah', they say, "May you be rightly guided." When he says 'Laa Hawla wa Laa Quwwata illaa Billah', they say, "May you be protected." When he says 'Tawakkaltu alAllaah', they say, "May your needs be fulfilled and sufficed for." When the two devils who accompany him come to him, they say to one another, "What can we do with a person who has been rightly guided, protected and whose needs have be fulfilled and sufficed for." (Ibn Majah no. 3886)

b.) Eating - Hudhayfah رَضِيَ اللَّهُ عَنْهُ narrates, "When we joined Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a meal, we would not place our hands (to commence eating) until he himself commenced. We joined him for a meal on one occasion. A (small) girl came forward who seemed to be pushed from behind. She went to place her hand in the food, but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held her hand. Then a Bedouin came forward who also seemed to be pushed from behind. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held his hand as well. He then said, 'When the name of Allaah تَبَارَكَ وَتَعَالَىٰ is not taken over a meal, Shaytaan considers that food to be lawful for him. He sent this girl so that he may make the food lawful for himself through her. I therefore held her hand. He then sent this Bedouin so that he may make the food lawful for himself through him. I therefore held his hand as well. I take an oath in the name of that Being in whose control is my life, Shaytaan's hand together with the hands of these two is in my hand.' He then took the name of Allaah تَبَارَكَ وَتَعَالَىٰ and began eating." (Muslim no. 2017)

c.) Entering the toilet – Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The curtain which covers and screens man from the eyes of the Jinn

when he enters the toilet is 'Bismillaah'. (Ibn Majah no.297) Rasulullaah ﷺ would recite the following when entering the toilet,

بِسْمِ اللهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

In the name of Allaah. I seek Allaah's protection from the evil male and female jinns.
(Musannaf Ibn Abi Shaibah no. 5)

d.) Removing clothing - Anas رضي الله عنه narrates that Rasulullaah ﷺ said, "The curtain which covers and screens man from the eyes of the Jinn when he intends to remove his clothing (to relieve himself, to bathe or for relationship with one's spouse) is 'Bismillaah'." (Al-Mu'jamul Awsat of Tabaraani no.2504). In another narration, the following duaa is recorded,

بِسْمِ اللهِ الَّذِيْ لَا اِلهَ إِلَّاهُوَ

In the Name of Allaah, apart from whom there is no deity.
(Amalul-Yawn wal Laylah of Ibn Sunni no. 273)

e.) Doubts - A person came to Rasulullaah ﷺ and complained of waswasah (whisperings of Shaytaan) in his heart which creates doubts during his salaah. Rasulullaah ﷺ advised him, "When you experience the onset of such whisperings, lift your right index finger and poke it into your left thigh, while reciting Bismillaah. This is a sharp knife to attack Shaytaan." (Al-Mu'jamul-Kabeer of Tabaraani no. 512, Bazzaar no. 2337 with slightly different wording)

f.) Travelling - Abdullaah ibn Masood رضي الله عنه said, "When a man gets onto his conveyance and does not take the name of Allaah (recite Bismillaah), Shaytaan gets on behind him. Shaytaan then encourages him to sing (or involve himself in music). If he cannot do so, Shaytaan encourages him to while away his time in wishful thinking and imaginations." (Al-Mu'jamul-Kabeer of Tabaraani. 8781, Musannaf Abdur-Razzaq no. 20382, Shu'abul Imaan no. 4747, As-Sunanul-Kubra of Bayhaqi no. 10318)

g.) Retiring to bed – Rasulullaah ﷺ said, "(At night, before going to bed) Close the doors and take the name of Allaah (recite Bismillaah). Shaytaan cannot open a closed door (upon which the name of Allaah has been taken, as in a narration of Musnad Ahmad no. 14434 and Abu

Dawood no. 3731). Close the lid over your water-storage containers and take the name of Allaah (recite Bismillaah). Cover your containers and dishes, even if you have to place something (like a stick-Ibn Hibbaan no. 1272) over it, and take the name of Allaah (recite Bismillaah).”(Bukhaari no. 3280, 5623, Muslim no. 2012)

h.) Having intercourse – Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a person intends having relations with his wife and he recites this duaa, then if a child is decreed, Shaytaan will not harm the child.” (Bukhaari no.141, Muslim no. 1434)

بِسْمِ اللهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

3.) Zikr of Allaah: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shaytaan places his noose on the heart of man. When man remembers Allaah, he withdraws. If man forgets Allaah, then Shaytaan takes control of his heart. That is why he is called Al-Waswaas (the Whisperer), and Al-Khannaas (the One who withdraws.) (Musnad Abu Ya’laa no. 4301)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

##

وَلاَ تُطِعْ مِنْهُمَا خَصْمًا وَّلاَ حَكَمًـا فَأَنْتَ تَعْرِفُ كَيْـدَ الْخَصْمِ وَالْحَكَـمِ

25/13. And don't obey them both (Nafs and Shaytaan) as an opponent or as a judge (person). For you know (very) well the deception of (such an) opponent or a judge.

There are 3 entities which urge a person to do an action:
1. heart
2. nafs
3. Shaytaan.

When the heart desires to do some good, then the nafs prevents him. When the nafs and heart take their case to Shaytaan, then Shaytaan commands the person to do evil. In this regard, the nafs is the adversary and Shaytaan is the judge. If Shaytaan encourages a person to do evil, then the heart stops a person and Shaytaan opposes it. In such a case, they turn to the nafs for judgement. The nafs decides in favour of Shaytaan. In this instance, Shaytaan is the adversary and nafs is the judge.

What does the following mean? **The deception of a judge**: At times, the judge also colludes with the plaintiff. He deals very softly with a person. For example, he says to the defendant, "It is good to speak the truth." When he affirms it, he says, "Fulfil your dues." If he has to say, "I don't have anything," then the judge puts him into jail.

Shaytaan attacks a person in many ways. Therefore, one has to be extremely wary of his deceptions.

Many incidents are mentioned in books. Here only three will be mentioned:

1.) Mujaahid رَحِمَهُ ٱللَّهُ states that when Yasa' عَلَيْهِ ٱلسَّلَامُ (who is referred to as a Nabi in the Quraan) became old and weak, he thought of appointing someone who could perform the duties of a Nabi on his behalf during his life time. He assembled all his companions for this purpose and told them of his desire to appoint someone who would act as his deputy but who must fulfil three conditions namely 1.) he fasts all the year round, 2.) he

spends the entire night in salaah and 3.) he never loses his temper. A relatively unknown person who was held in contempt by the people, stood up and offered himself for the job. Yasa' عَلَيۡهِ ٱلسَّلَامُ asked him whether he fasted all the year round, spent his nights in salaah and never loses his temper. The man replied in the affirmative and confirmed that he fulfilled all the three conditions. Perhaps Yasa' عَلَيۡهِ ٱلسَّلَامُ did not believe his claim and rejected him. After a few days Yasa' عَلَيۡهِ ٱلسَّلَامُ reconvened the meeting and repeated his conditions and asked his companions if any of them met the requirements. Everyone remained seated but the same man stood up again and claimed that he fulfilled the three conditions. Then Yasa' عَلَيۡهِ ٱلسَّلَامُ appointed him as his deputy. When Shaytaan realized that Dhul-Kifl had been selected as a deputy to Yasa' عَلَيۡهِ ٱلسَّلَامُ he asked all his aides to go to Dhul-Kifl and engage him into doing something which would result in his removal from the post of deputy. All his aides excused themselves and said that he was beyond their power to harm. Shaytaan (Iblees) then said "Alright, leave him to me. I will take care of him."

Dhul-Kifl, true to his claim, used to fast during the day and pray the whole night and had a little nap in the afternoon. Shaytaan went to him just when he was about to take his afternoon nap and knocked at the door. He got up and enquired who was there. The Shaytaan replied "I am an old tortured man". So he opened the door and let him in. The Shaytaan came in and started a yarn about the cruelty and injustice which he suffered at the hands of his community and relatives. He stretched the story so long that no time was left for Dhul-Kifl to take his usual nap. So, he told the old man (Shaytaan) that he should come to him at the time when he came out, and he would cause justice to be done to him. Later on Dhul-Kifl sat in his court and waited for the old man but he did not turn up. Next morning he again waited for the old man in his court but again he did not come. Then in the afternoon when he was about to have his nap, the old man came and started beating at the door. He enquired who he was, and the Shaytaan replied again, "an old tortured man" so, he opened the door and asked him “Didn't I tell you to come to my court yesterday but you failed to appear, nor did you come this morning?” To this, Shaytaan answered “Sir, my enemies are very wicked people; when they learnt that you were sitting in your court and would force them to give back to me what was my due, they agreed to settle the matter out

of court. But as soon as you left your court, they went back on their promise." Dhul-Kifl asked him again to come to his court when he was there. All this conversation continued for such a long time that he could not have his usual nap on that day also. He then went to the court and waited for the old man, who again did not turn up. The next day again he waited for him until late in the noon but to no avail. When he returned home on that day, he was very sleepy because of lack of sleep for last two days. Therefore, he asked the family members not to allow anyone to knock at the door. The old man came again and wanted to knock at the door but the family members stopped him, so he entered the house through a ventilator, and started knocking at the door of his room, Dhul-Kifl got up again and saw that the old man had come inside the house while the door was still closed. So he asked him as to how he had entered the house. Then suddenly he became aware that the man standing before him was Shaytaan and asked him, "Are you Allaah's enemy Iblees?" He admitted that he was Shaytaan and remarked, "You have thwarted all my plans and frustrated all my efforts to entice you in my design. My intention was to make you angry somehow, so that one of your claims before Yasa' could be proved false." It was because of this episode that he was given the title Dhul-Kifl, which means a person who is true to his covenant and performs his duties faithfully, and this title was fully deserved by him. (Tafseer Ibn Katheer vol. page 5 page 319)

2.) Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated the following incident: Barseesah was a very pious monk. He had devoted himself to the worship of Allaah for seventy years, during which period he had completely kept himself aloof from sin. Iblees was not pleased with this and decided to gather his most wretched Shayaateen and recruited the most deceitful from amongst them to mislead Barseesah. The wicked Shaytaan dressed up in the garb of a pious person, shaved his head and appeared before Barseesah, while he was engaged in worship in his monastery. He first called out to Barseesah but was ignored. Barseesah used to raise his head from worship once every ten days and used to fast for many days at a time. Shaytaan then took a place next to the wall on the outside of the monastery and engaged himself in prayer with astounding devotion. Barseesah began noticing his extreme sacrifice in worship and decided to

get some clarification from him. Shaytaan explained that he wanted to worship in the company of Barseesah and learn from him.

Barseesah made it clear to him that he was too busy, ignored him again and continued with his worship, and so did Shaytaan. Barseesah continued to notice how Shaytaan exerted himself in worship. Shaytaan again requested that Barseesah allow him inside the monastery to join him in worship. Barseesah agreed, and they engaged themselves in prayer and fasting for many days at a time. Shaytaan worshipped with Barseesah for an entire year, by which Shaytaan won over the confidence of Barseesah. Before leaving, Shaytaan taught him a few words which were effective in curing the sick and insane. This Shaytaan then went back to Iblees and reported that he had succeeded in overpowering and destroying the pious monk.

Shaytaan then went to a man in his original form of a Jinni, and began strangling him, causing him to have fits. Dressed as a common person, he approached the man's family and advised them to go to Barseesah, who had a "cure" for the man's "affliction". When the man was brought to Barseesah, he recited the words taught to him by Shaytaan and the man was "cured".

Shaytaan soon began inflicting other people with the same "illness" and directed them to Barseesah, who would "cure" them. Then, he did the same to a young girl from the family of the king of that time. The girl had three brothers, one of whom was appointed king after her father had died. Disguised as a physician, Shaytaan informed them that he was unable to cure her and instructed them to take her and leave her in the monastery of Barseesah, but they refused, saying that he, being a pious person, would not allow her to stay with him. Shaytaan proposed a second plan in case Barseesah refused. He advised that they build a monastery close to his monastery and leave her therein, notifying Barseesah that the girl was in his care and that he should take care of her in case anything goes wrong. They agreed. Barseesah, as predicted, refused to keep the girl. So, they built another monastery in close proximity to his and left her there.

One day, as Barseesah completed his prayers, he noticed the young girl and was taken aback by her beauty. Shaytaan began strangling her, and Barseesah immediately left his worship and commenced reciting the words of “cure” for her. She was “cured” and Barseesah returned to his devotions. But, Shaytaan again strangled her and made her expose her body to Barseesah.

Then, Shaytaan came to Barseesah and began whispering to him, “Fulfil your desires with the young girl! You will never find another like her. You can repent again thereafter.”

He continued persuading Barseesah, to such an extent, that he finally left his worship and fulfilled his desires with the girl. She fell pregnant with his child. Shaytaan again came to Barseesah and said, “Your evil deed will be exposed. The only choice you have is to kill her. When her brothers return and ask about her, say to them that her Shaytaan who was causing her to have fits had attacked her so terribly that she died as a result.” Barseesah accepted the idea, killed the young girl, and buried her during the darkness of night. Shaytaan then appeared to the brothers in a dream and revealed to them that Barseesah had fulfilled his desires with the young girl and killed her. They did not believe the dream, but asked Barseesah for clarification. Barseesah insisted that Shaytaan had killed her.

Shaytaan again appeared to the brothers in a dream, and directed them to the spot where their sister had been buried. When they dug open the grave, they found their sister and realised that Barseesah had deceived them. In anger, they broke down his monastery, took him forcefully, tied him by the neck and led him to the king before whom Barseesah confessed to his evil deed. The command was given for Barseesah to be killed.

As he was about to be killed, Shaytaan appeared before him and asked, “Do you know who I am?” “No”, replied Barseesah. “I am the person who taught you the words of “cure”. Do you not fear Allaah? Are you not ashamed? You were the most pious of men. You exposed your evil and have destroyed the reputation of all pious men.”

”What can I do?” asked Barseesah. Shaytaan replied, “There is one thing you can do. If you do it now, I will save you by taking you away from here immediately.” “What?” asked Barseesah. “Prostrate before me just once,” replied Shaytaan. Barseesah agreed and prostrated himself before Shaytaan. Shaytaan retorted, “This is what I desired from you all along. Your end result is that you have denied Allaah in the last moments of your life. I have nothing to do with you. Verily I fear Allaah, the Sustainer of all the worlds.” (Tafseer Qurtubi vol. 18 page 37-39 – Translation mostly adapted from ‘Pearls of the Path’ by Ml. Afzal Ismail)

3.) Wahb ibn Munabbih narrates another incident: There was a raahib (ascetic) and aabid (worshipper) from amongst the Bani Israeel who had renounced the world and devoted himself to the ibaadah of Allaah تَبَارَكَ وَتَعَالَى. He was the most pious saint in Bani Israeel. During his time, there were three brothers who had one young sister. The three sons planned to go on a jihad expedition. However they were concerned about their sister. They had no relatives with whom they could leave their sister. They did not trust anyone. Finally they decided to leave her in the care of the worshipper. They held him in the highest esteem and regarded him as most trustworthy.

They approached the worshipper and requested that he takes custody of their sister until they return. He first refused and sought refuge with Allaah تَبَارَكَ وَتَعَالَى from them and from their sister. But the brothers pleaded with him. Finally, he submitted to their appeals and instructed them to leave their sister in the room opposite his place of worship.

Every day, the worshipper would descend from his place of worship to leave food for her outside the door of his place of worship. He would then lock his door and ascend the stairs. From inside, he would call the girl and she would come to collect her food. This continued for quite some time. Then Iblees began with his talbis (treachery). He started to whisper into the heart of the worshipper that the girl’s emergence from her room was improper. People passing by would see her, and perhaps some evil man may even molest her. He then developed the idea that it would be better if he left the food at the door of her room. That would be even more rewardable by Allaah تَبَارَكَ وَتَعَالَى. This ‘*logic*’ whispered into his heart by

Shaytaan appealed him. He would then place the food at the door of her room without speaking to her. Some time went by in this manner.

Then Iblees approached him with exhortations of virtue and reward. The argument developed in his mind that if he placed the food inside her room, it would be better. This logic appealed to him. He submitted to this ploy of Shaytaan and for some time thereafter he would deliver the food inside the room.

Iblees then whispered to him, “She is extremely lonely and scared of living all alone. She will be comforted if at least you say a few words of advice to her.” However he would not speak to her inside the room. He would speak to her from the window in his place of worship which was upstairs.

Then Iblees whispered that it would be better if he descended from his place of worship and spoke to her from outside his door, to make her feel more comfortable. Thus he submitted to this satanic ‘logic’ and daily sat outside by the door of his place of worship and conversed with her while the girl sat outside by the entrance of her room. By this time, mutual conversation had become the norm, and this pattern continued for quite some time.

Iblees then tempted him to go a step further, with the excuse of earning reward through showing more kindness to her and comforting her, by sitting near the entrance of her room. The worshipper then began to sit near to her, by the entrance of her room.

Iblees, pursuing his pernicious plot, whispered to him that it is more in conformity with modesty if he sat inside her room to converse with her, so that passers-by do not see her. The worshipper was by this time fully in the clutches of Iblees. He submitted to the satanic logic and would spend the whole day talking with her inside her room. At night time he would leave, ascend into his place of worship, and engage in ibaadah (worship).

The deception of Iblees had thoroughly eroded his spiritual fibre. Now the process leading to the ultimate act of fornication was quite simple for

Iblees. Soon, the worshipper committed fornication and the girl became pregnant. She gave birth to a baby boy.

Now Iblees came and whispered to him, “What will you do when her brothers return? You will be utterly disgraced and punished. The best option is to kill the baby and bury him. She will keep it a secret, fearing the anger of her brothers over her evil actions” And this is exactly what he did. He murdered the baby. After he killed the baby, Iblees again appeared to him and said, “She has seen what you had done with her baby. Do you think she will conceal this from her brothers? It is best that you kill her as well, so that your deeds remain a secret.” Submitting to this satanic command, he killed the girl. Then he threw her body and the body of the baby into a pit and covered it with a huge slab of stone. He then ascended into his place of worship and once again engaged in ibaadah.

When the brothers finally returned, they came to fetch their sister and questioned the worshipper regarding her. He praised her much, expressing grief and sorrow. He pointed to a grave saying, “That is her grave. She has died.” The brothers went to her grave and remained there for a long time making dua. They grieved and cried much. They stayed at the place for many days and then departed for their home.

When they arrived home and went to sleep, Iblees appeared to the eldest brother in a dream. He assumed the form of a traveller. In the dream, Iblees explained the entire episode of his sister, mentioning where her body as well as the baby’s were. Then Shaytaan appeared in a dream of the other two brothers as well. He informed them precisely as he had informed the eldest brother.

In the morning, when the three brothers met, they related their dreams. They were very surprised to learn that all three had seen identical dreams. The eldest said that the dreams were most probably false and satanic, and they should ignore them. The youngest brother however insisted that they visit the place to check. This they did.

They went directly to the spot indicated to them in the dream and found the two bodies there. When they questioned the worshipper, he now had no other alternative but to make a confession. The brothers apprehended him and took him to the king. He was found guilty and sentenced to death by hanging.

When he was mounted on the scaffold for execution, Iblees appeared to him and said, "Do you know I was your companion who had trapped you into fornicating with her and into killing her and her baby? If today you will obey me, and reject Allaah who created you, I shall save your life." The worshipper, panicking and, utterly bereft of any spirituality, in desperation obeyed and committed kufr. After he committed kufr, Iblees abandoned him. The worshipper was executed.

In relation to such episodes of the deception of Iblees, this verse was revealed, "….Just like Shaytaan when he says to a person, "Commit kufr." After the person commits kufr, Shaytaan says, "Verily I am free from you. Verily I fear Allaah, the Sustainer of all the worlds." (Hashr verse 16) (Tafseer Qurtubi vol. 18 page 39-41 – Translation mostly adapted from 'The Interfaith Trap of Kufr' by Majlisul Ulema of South Africa)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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أَسْتَغْفِرُ اللهَ مِنْ قَوْلٍ بِلاَ عَمَـلٍ لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِّذِيْ عُقُـمِ

26/14. I seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى from such sayings (preaching) which I do not practice upon. For verily, through this, (it is same like that) I have attributed (claimed) offspring from a barren woman.

The poet says that he commands righteousness and prevents evil, but he does not practice accordingly. This is very evil. Therefore, he seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَى from this.

The meaning of the example is:

1. Preaching without acting upon the same is such an evil like a person who attributes a child to a barren woman.

2. A person who commands righteousness and prevents from evil actually claims inwardly that he is doing the action. For example, a person explains the virtues of tahajjud. In this is hidden a claim that he performs tahajjud salaah. Now a person who preaches, but is void of action, it is though he has claimed to have done the action, but has not done so. Just as it is evil for a barren woman to lay claim to a child, similarly for a person void of practice to claim practice is evil.

The poet رَحِمَهُ ٱللَّهُ has likened actions to a child. Just as a child comes into existence by a person, so too do one's actions. Just as one's child is beloved, so too should one's righteous actions be.

VIRTUES OF SEEKING FORGIVENESS

Allaah تَبَارَكَ وَتَعَالَى states,

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللهَ يَجِدِ اللهَ غَفُورًا رَّحِيمًا

Whoever does any evil action or oppresses himself, then he seeks forgiveness from Allaah, he will find Allaah to be Most Forgiving, Most Merciful. (Nisaa verse 110)

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ فَاسْتَغْفَرُواْ اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللّهَ تَوَّابًا رَّحِيمًا

And if they come to you when they have oppressed themselves, then they seek the forgiveness of Allaah, and the Messenger seeks forgiveness for them, they will find Allaah to be the One who accepts repentance, the Most Merciful. (Nisaa verse 64)

وَأَنِ اسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْاْ فَإِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

Seek forgiveness from your Sustainer, then turn in repentance to Him, He will grant you good enjoyment for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). (Hud verse 3)

لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّهِ وَاللّهُ بَصِيرٌ بِالْعِبَادِ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ

For the pious there are, with their Sustainer, gardens beneath which rivers flow - abiding therein forever, and pure wives and the pleasure of Allaah. And Allaah watches the servants, those who say, 'O our Sustainer! We have believed, so forgive us our sins and save us from the punishment of the Fire.' Those who exercise patience, [who are] truthful, who carry out orders, who spend, and who seek forgiveness for sins in the latter part of the night. (Aal Imraan verse 15-17)

وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

Allaah will never punish them as long as you are among them. And Allaah will never punish them as long as they continue asking for forgiveness. (Anfaal verse 33)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'By Allaah, I seek forgiveness from Allaah and I turn in repentance to Him more than 70 times a day.'" (Bukhaari no. 6307)

Al-Agharr ibn Yasaar al-Muzani رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "O people! Turn in repentance to Allaah تَبَارَكَوَتَعَالَىٰ and seek forgiveness from Him for I certainly turn in repentance to him 100 times a day." (Muslim. 2702)

Abdullaah ibn Qays رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Allaah تَبَارَكَوَتَعَالَىٰ extends His hand at night so that the sinner of the day may turn to Him in repentance, and extends His hand in the day so that the sinner of the night may turn to Him in repentance. (This continues daily) till the sun rises from the west (i.e. before the day of Resurrection)." (Muslim no. 2759)

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "I take an oath in the name of that Being in whose control is my life, if you do not commit sins, Allaah تَبَارَكَوَتَعَالَىٰ will put an end to you and replace you with a people who will commit sins, seek forgiveness from Allaah تَبَارَكَوَتَعَالَىٰ, and He will forgive them." (Muslim no. 2749)

Ibn Umar رَضِيَٱللَّهُعَنْهُ narrates, "We used to sit in the assembly of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and count him saying the following 100 times,

رَبِّ اغفِر لي وتُب عليَّ، إنَك أنتَ التَّوابُ الرحيم

O my Sustainer! Forgive me and relent to me, surely You are relenting, forgiving. (Abu Dawood no.1516, Tirmidhi no. 3434)

Ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "When a person seeks forgiveness constantly, Allaah تَبَارَكَوَتَعَالَىٰ provides him a way out from every difficulty, relieves him from every anxiety, and provides sustenance to him from avenues he never expected." (Abu Dawood no. 1518)

Thaubaan رَضِيَٱللَّهُعَنْهُ narrates, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ completed his salaah, he used to seek forgiveness three times and say (the following),

اللهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allaah! You are the embodiment of peace. All peace is from You. You are most blessed, O possessor of might and honour!

Al-Auzaa'i – one of the narrators of this Hadeeth – was asked, "How should one seek forgiveness?" He replied, "You must say,

أَسْتَغْفِرُ اللّٰهَ أَسْتَغْفِرُ اللّٰهَ

I seek forgiveness from Allaah. I seek forgiveness from Allaah.
(Muslim no. 591)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah تَبَارَكَ وَتَعَالَى said, 'O man! As long as you continue supplicating to Me and having hope in Me, I will forgive you no matter what evils are in you, and I will not bother (i.e. no matter how big a sinner you are, it will not be a serious issue for Me to forgive you). O man! Even if your sins reach the height of the skies and then you seek forgiveness from Me, I will forgive you. O man! If you come to Me with the earth filled with sins, and then you meet Me without having ascribed any partner with Me, I will come to you with the earth filled with forgiveness.'" (Tirmidhi no. 3540)

Incident: A man complained to Hasan Basri about a drought, and he said to him, "Pray to Allaah for forgiveness."
Another man complained to him of poverty and he said to him, "Pray to Allaah to forgive you."
Another man said to him, "Pray to Allaah to bless me with a child." He said, "Pray to Allaah for forgiveness."
Another complained to him that his garden was dry. He said to him, "Pray to Allaah for forgiveness."
He was asked about it and he said, "This is not my personal opinion, for Allaah says in Surah Nooh,

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا
وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا

Ask forgiveness from your Lord, verily, He is Oft Forgiving; He will send rain to you in abundance and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.
(Nooh verse 10-12) Tafseer Al-Qurtubi (vol. 18 page 301-302)

COMMANDING OTHERS TOWARDS RIGHTEOUSNESS AND NOT PRACTISING ONESELF IS EVIL

Allaah تَبَارَكَ وَتَعَالَىٰ states quoting the words of Shu'ayb عَلَيْهِ السَّلَامُ, "and I do not want to do afterwards that which I prohibited you from." (Hood verse 88)

"Do you order the people to piety and forget yourselves, while you read the Book? Don't you understand?" (Baqarah verse 44)

This verse does not mean that a non-practising person cannot advise, but shows that it is not permissible to be a non-practising person. There is a world of difference between these two things. (Bayaanul-Quraan).

Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "A man will be brought forward on the day of Resurrection and flung into the Fire. All his entrails will fall out of his body. He will go around in circles with his entrails just as a donkey goes around a millstone. The inmates of the Fire will gather by him and will ask, "O so and so, what has happened to you? Did you not command goodness and prevent evil?" He will reply, "Yes, I used to command goodness but I never used to practise on it. I used to prevent from evil but I used to perpetrate those acts." (Bukhaari no.3267, Muslim no. 2989)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw on the night I was taken for mi'raaj some people whose lips were cut by scissors made of fire. When I asked Jibreel عَلَيْهِ السَّلَامُ as to who they were, he replied, "The lecturers of your ummah who used to command people with righteousness and forget themselves, whereas they used to recite the Book. Do they not have intelligence?" (Saheeh ibn Hibbaan no. 53)
An incident is mentioned of a pious person. A child was brought before him so that he could advise him to abstain from eating molasses. The pious person told the guardian to bring him back after one week. Thereafter he mentioned, "When the child was brought the first time, I also had the habit of eating molasses." Now after I have abstained from eating it, I will advise him." (Ruh ki beemaariya aur unka ilaaj)

Jundub رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The example of a learned person who teaches people righteousness and forgets himself is like a lamp which gives like to others and burns itself." (Al-Mu'jamul-Kabeer of Tabaraani vol. 2 page 165 no. 1681)

IMPORTANT POINT:

If one does not practise, it does not mean that he should not preach. He should continue advising others as this is his duty. He should intend reforming himself when he advises others.

عن انس قلنا يارسول الله لا نامر بالمعروف حتي نعمل به و لا ننهي عن المنكر حتي نجتنبه كله فقال بل مروا بالمعروف و ان لم تعملوا به وانهوا عن المنكر و ان لم تجتنبوه كله

Anas رَضِيَ اللَّهُ عَنْهُ narrates, "We enquired from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Should we not command good actions until we practise on it and should we not prevent from evil until we abstain from it completely?" Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "No, in fact command good actions even if you do not practise it and prevent from evil even if you do not abstain from all of it." (Al-Mu'jamul-Awsat of Tabaraani vol. 6 page 365 no. 6628, Al-Mu'jamus-Sagheer of Tabaraani no. 981)

Logically also, a person will realize that if he is not doing one righteous action (practising), then he should not leave out another compulsory action (which is calling to righteousness and preventing evil.) Both are necessary.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَمَرْتُكَ الْخَيْرَ لكِنْ مَّا ائْتَمَرْتُ بِــهِ وَمَا اسْـتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

27/15. I command you to do good, but I do not practice (the same); and I did not become steadfast (on Deen/the right path) so, then what is the use (value) of saying to you, "Be steadfast".

This stanza is an explanation of the preceding stanza.

Generally, a person's advice has great benefit when he himself acts on it. On the Day of Judgement, a person will not be able to move until he is asked five questions. One of them is regarding the actions he used to do with regards to that which he knew. (Tirmidhi no.2416)

Abu Uthmaan al-Heeri رَحِمَهُ ٱللَّهُ states,

"وَغَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالتُّقَى ... طَبِيبٌ يُدَاوِي وَالطَّبِيبُ مَرِيضُ

An impious person is commanding people towards piety. The doctor is treating others, whilst he himself is sick.
(Shuabul-Imaan no. 1781/ 6921)

Istiqaamah (steadfastness) has been encouraged in the Quraan and ahaadeeth.

Allaah تَبَارَكَ وَتَعَالَىٰ says,

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ

Remain steadfast, then, as you are ordered. (Hood verse 112)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Surely those who said, 'Our Sustainer is Allaah', and then remain steadfast on this, angels descend upon them [saying], 'Do not fear, nor grieve! And listen to the glad tiding of Paradise which you were promised. We are your companions in this world and in the Hereafter. There is for you therein whatever your souls desire, and there is for you therein whatever you ask for. A hospitality from the Forgiving, the Merciful.' (Fussilat verse 30-32)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely those who said, 'Our Sustainer is Allaah', and then they remained steadfast, so there is neither fear on them nor will they grieve. They are the inhabitants of Paradise, abiding therein forever – as a reward for all that they used to do. (Ahqaaf verse 13-14)

Sufyaan ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates that he said, "O Messenger of Allaah! Tell me something about Islam which I will not ask anyone apart from you." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Say, 'I believe in Allaah', and then remain steadfast." (Muslim no. 38)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Remain balanced and steadfast. Understand that none of you shall attain salvation solely by his deeds." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "Not even you, O Messenger of Allaah?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Not even me. Except that Allaah تَبَارَكَ وَتَعَالَى engulfs me with mercy and grace from Him." (Muslim no. 2816)

The ulama say that "steadfastness" refers to remaining firm on the obedience of Allaah تَبَارَكَ وَتَعَالَى.

Abdullaah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, 'O 'Abdullaah! Do not be like that person who used to engage in worship at night (tahajjud) and then gave it up." (Bukhaari no. 1152, Muslim no. 1159)

A person must have a schedule and practise accordingly. This was the practise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would return home, he would divide his time into three portions: one portion for Allaah, one portion for his family members, and one portion for himself. Then he would divide his portion between himself and the people. (Al-Mu'jamul-Kabeer of Tabaraani vol. 22 page 155 no. 414)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The most beloved action in the sight of Allaah is that which is done continuously,

even though it is less." When Aaishah رَضِيَ اللَّهُ عَنْهَا used to do any action, she held firmly onto it. (Muslim no.783)

Umar رَضِيَ اللَّهُ عَنْهُ said, "Istiqaamah (steadfastness) means to remain steadfast on the commands and prohibitions, and you do not run around like a fox." (Tafseer-Baghawi vol. 2 page 203, Surah Hud)

Abu Ali Daqqaaq رَحِمَهُ اللَّهُ said, "Be a seeker of steadfastness, not a seeker of miracles, because your nafs wants miracles from you, whereas Your Sustainer wants steadfastness from you." Suharwardi رَحِمَهُ اللَّهُ remarked, "This is an important principle which majority are unmindful of." (Faidhul-Qadeer vol. 1 page 634)

A wali was told, "So-and-so walks on water." He replied, "Similar is the case with a frog and fish." He was then told, "So-and-so flies in the air." He remarked, "Flies also fly in the air." He was told, "So-and-so travels from east to west in a moment." He remarked, "So too does Shaytaan." Finally he was asked, "Then what is the sign of acceptance in your sight?" He replied, "Being steadfast on deen."

Some sufiyaa have stated,

اَلِاسْتِقَامَةُ خَيْرٌ مِنْ أَلْفِ كَرَامَةٍ

Steadfastness is better than a thousand miracles.

(Mirqaat vol. 1 page 84)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلاَ تَزَوَّدْتُّ قَبْلَ الْمَوْتِ نَافِلَــةً وَلَمْ أُصَلِّ سِوٰى فَرَضٍ وَّلَمْ أَصُمِ

28/16. And I did not offer voluntary worship before death; and I did not offer prayer nor did I fast except what was obligatory.

The poet رَحِمَهُ ٱللَّهُ here too expresses his shortcomings with regards to performing nafl salaah and fasting.

When a person realizes the countless favours of Allaah تَبَارَكَ وَتَعَالَىٰ pouring upon him every second, it is automatic that he will strive to attain a relationship with Him. Allaah تَبَارَكَ وَتَعَالَىٰ has prescribed certain acts for His servants, which are compulsory for them to perform. These are the faraaidh. However for those who want to establish a closer link to Allaah تَبَارَكَ وَتَعَالَىٰ, Allaah تَبَارَكَ وَتَعَالَىٰ has kept the door of nawaafil (optional) open. If a husband fulfils all his wife's rights exactly as it ought to be, without doing any extra, then the marriage will run smoothly. However, if some extra gifts, etc. are given, then love will develop. The marriage in which there is love is far superior to that marriage in which rights are fulfilled, but there is no love.

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ states that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Verily Allaah تَبَارَكَ وَتَعَالَىٰ states, "Whoever shows enmity to any friend of Mine, I declare war on him. My servant does not gain proximity to Me with anything more beloved to Me than that which I have made compulsory on him. My servant (who has attained closeness due to fulfilling the compulsory duties) continues gaining proximity to Me by nawaafil (those actions and acts of worship which are not fardh) until I love him." (Bukhaari no. 6502)

This hadith has limited the manner of attaining divine love into two:

1) Fulfilment of obligatory duties

2) Gaining proximity by nawaafil.

A lover continues increasing in nawaafil until he becomes the beloved of Allaah تَبَارَكَ وَتَعَالَىٰ. When he becomes Allaah تَبَارَكَ وَتَعَالَىٰ's beloved, this creates another love in the servant greater than the first love the servant possessed for Allaah تَبَارَكَ وَتَعَالَىٰ. This second love which has been gifted pre-occupies the heart of this person in such a way that he becomes oblivious

of all other thoughts and worries besides his beloved. His ruh (soul) overpowers him. No importance is attached to other matters except mention of the beloved, love of the beloved, and other matters related to the beloved. The heart is perpetually engaged in the dhikr of Allaah تَبَارَكَ وَتَعَالَى and divine love. The soul overpowers the bodily desires, and dhikr overpowers the soul i.e. dhikr and actions of worship becomes the voice and nourishment of the soul and heart. His actions and dhikr accompany him constantly just like the angels. When this happens, the person becomes beloved even in the sight of the creation.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When Allaah تَبَارَكَ وَتَعَالَى loves a person, He calls out to Jibreel (saying), 'Allaah loves such and such person. So you should also love him.' And so, Jibreel عَلَيْهِ السَّلَامُ also loves him. He then announces to the inhabitants of the heavens (saying), 'Allaah تَبَارَكَ وَتَعَالَى loves such and such person. You all should also love him.' The inhabitants of the heavens therefore love that person. He thus becomes an object of acceptance on earth." (Bukhaari no. 3209)

Another narration states: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When Allaah تَبَارَكَ وَتَعَالَى loves a person, He calls Jibreel عَلَيْهِ السَّلَامُ and says to him, 'I love such and such person. You should also love him.' So Jibreel عَلَيْهِ السَّلَامُ also loves him. He then announces in the heavens, saying, 'Allaah تَبَارَكَ وَتَعَالَى loves such and such person. You all should also love him.' The inhabitants of the heavens love him. He thus becomes an object of acceptance on earth. And when Allaah ﷻ detests a person, He calls Jibreel and says to him, 'I detest such and such person. You should also detest him.' So Jibreel عَلَيْهِ السَّلَامُ also detests him. He then announces to the inhabitants of the heavens (saying), 'Allaah تَبَارَكَ وَتَعَالَى detests such and such person. You all should also detest him.' The inhabitants of the heavens detest him. He thus becomes an object of detestation on earth." (Muslim no. 2637)

Other benefits attained by the performance of nafl are:

1.) REMOVES DEFICIENCY IN THE FARAAIDH

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The first thing regarding which a person will be questioned on the day of resurrection is his salaah. If his salaah is in order, the rest of his acts of worship will also be in order. (This is because if a person is regular in his salaah,

then through the blessings of this salaah all his other acts of worship will also be in order). If his salaah is not in order, the rest of his actions will also not be in order. Allaah تَبَارَكَوَتَعَالَى will then address the angels saying, "Does My servant have any nafl salaahs in his book of deeds?" If he has any nafl salaahs, he will be given the reward of fard salaahs in order to make up for the fard salaahs which he missed. Thereafter, the other fard acts will also be accounted for (and completed through the nafl acts; such as fard fasts and nafl fasts, fard charity and nafl charity, etc.) All this will be done through the kindness and mercy of Allaah تَبَارَكَوَتَعَالَى. (That is, this is actually the mercy of Allaah تَبَارَكَوَتَعَالَى that the fard acts will be completed by the nafl acts. Because strictly speaking, the rule ought to have been that the fard should not be completed by the nafl. And if it is not complete, the person ought to be punished. Glory be to Allaah! How merciful He is!) The person who does not have any fard acts nor any nafl acts will be punished." However, if Allaah wishes, He could forgive whomsoever He wishes. (Tirmidhi no. 413, Nasai no. 466/467)

Note: This hadith tells us that we should have adequate nafl salaah to our credit to make up for any deficiency in our fardh salaah. There are many people who say that it suffices for them to observe only the fardh salaah, since the nafl are meant only for the eminent. While it may be enough to perform the fardh salaah properly, it is not so easy to perform it perfectly. There will always be some deficiency in one respect or the other, and this deficiency cannot be compensated for, except though nafl salaah. (Fadhaaile-salaah)

2.) SALVATION FROM HELL-FIRE

Jaabir ibn Abdullaah رَضِيَاللّٰهُعَنْهُ narrates that the person who offers two rak'ats of nafl salaah in a secluded place where no one but Allaah and the angels (which are with him all the time, and which only leave him when he goes to relieve himself or when he is engaged in sexual intercourse) can see him; then salvation from *jahannam* will be written down for him. (Tareekh Dimishq no. 5055 vol. 43 page 197)

In other words, he will be granted the ability to abstain from sins and thereby save himself from sins. However, he should continue offering this salaah. Only then will he attain this blessings.

3.) LIGHT FOR THE HOUSE

Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Offering nafl salaah at home is an enlightment. Whoever wishes, he should brighten his home." (Ibn Majah no. 1375, Musannaf Ibn Abi Shaibah no. 6460)

Jaabir رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When any one of you observes salaah in the masjid, he should reserve a part of his salaah for his house, for Allaah تَبَارَكَ وَتَعَالَى will make the salaah as a means of betterment in his house." (Muslim no. 778)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Offer some of your salaah at home and do not make your houses as graveyards." (Muslim no. 777, Tirmidhi no. 451)

Allamah Ainee رَحِمَهُ اللَّهُ states that this refers to nafal salaah, since this is further from show, and will protect one from destroying his actions, this house will be blessed because of it, mercy and angels will descend therein, and the shayaateen will flee from there. (Awjaz vol. 3 g. 263)

4.) ATTAINING VIRTUE

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى did not permit anything for His servant more virtuous than two rak'ats which he performs. Virtue will continue raining on the head of a servant as long as he is in salaah. A person cannot gain as much closeness to Allaah تَبَارَكَ وَتَعَالَى as he can with that which emerged from Him (i.e. the Quraan.)" (Tirmidhi no. 2911)

5.) SIGN OF IMAAN

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "Three acts are signs of true imaan 1.) a person has a nocturnal emission in a cold night. He stands up and makes ghusl, with none seeing him besides Allaah تَبَارَكَ وَتَعَالَى 2.) fasting on a hot day 3.) a person performing salaah in a desolate land, with none seeing him besides Allaah تَبَارَكَ وَتَعَالَى." (Shuabul-Imaan no. 51, 2502)

And I did not offer voluntary worship before death – There is an indication in this stanza to prepare for death.

"The life of this world is nothing but amusement and play. As for the abode of the hereafter, that is the true life. If only they possessed understanding." (Ankabut verse 64)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allaah! There is no life except the life of the Hereafter." (Bukhaari no. 6413, Muslim no. 1805)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Three things follow the deceased: his family, his wealth, and his deeds. Two things return and one thing remains with him. His family and wealth return, and his deeds remain with him." (Bukhaari no. 6514, Muslim no. 2960)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held me by my shoulders and said, 'Remain in this world as though you are a stranger (in a foreign land) or one who is crossing the road.' Ibn Umar رَضِيَ اللَّهُ عَنْهُ used to say, 'When you spend the evening, do not expect to see the morning. When you get up in the morning, do not expect to see the evening. Prepare for your illness when you are enjoying good health. Prepare for your death when you are enjoying life.'" (Bukhaari no. 6416)

The ulamaa explain this hadeeth as follows: Do not incline towards this world and do not make it your abode. Do not hope to live long in it. Nor pay too much attention to it. Only attach yourself to it as much as a stranger attaches himself in a foreign land. Do not engross yourself in it by engaging in matters which a foreigner will not engage himself in when he wants to return to his family. The inspiration to do good is from Allaah تَبَارَكَ وَتَعَالَى alone.

It is narrated by Amr, son of Maimoon-al-Audi رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to a man by way of good advice, "Value five things before the arrival of five (which are their opposites): a. your youth before old age b. your good health before ill health; c. your opulence and prosperity before poverty and want; d. your leisure before preoccupation; e. and your life before death." (Mustadrak of Haakim no. 7846)

(The following has been extracted, abridged and edited from the book "Remembrance of death by Shaikh Zakariyya رَحِمَهُ اللَّهُ)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ says, "I was one among ten people who came into the presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One Ansari stood up and asked Nabi

ﷺ, "Who is the most intelligent and careful person?" Rasulullaah ﷺ replied, "Those people who remember death most and prepare for it most. These are people who have excelled in the nobility of this world and the honour of the hereafter." (Makaarimul-Akhlaaq of Ibn Abid Dunyaa page 18, Al-Mu'jamus-Sagheer no. 1008, Al-Mu'jamul-Awsat no. 6488, Ibn Majah no. 4259 with different wordings)

Many ahadeeth under different topics have been narrated from Rasulullaah ﷺ regarding the remembrance of death. In different narrations, Rasulullaah ﷺ has commanded us to remember the breaker of pleasures excessively, i.e., death. (Nasai no. 1824, Tirmidhi no. 2307/2460)

Excessive remembrance of death is a means of: 1. restraining hopes 2. preparing for death 3. non-attachment towards the world (which is the actual object) 4. preventing amassing unused wealth 5. helping to gather a treasure for the hereafter 6. encouraging repentance from sin and 7. preventing oppressing others and not fulfilling their rights.

In short this deed includes within itself many benefits. For this reason it is the practice of the Mashaayikh of Sulook (the divines) to specially control their followers to meditate over death according to their appropriate conditions.

Once, Rasulullaah ﷺ read the following verse, "Whoever Allaah تَبَارَكَ وَتَعَالَىٰ wishes to grant guidance He opens his chest for Islam (he understands Islam completely)." (An'aam verse 12)

Thereafter, Rasulullaah ﷺ said, "When the Light of Islam enters a person's bosom his bosom opens up for it." Someone said, "0 Rasulullaah! Is there any sign which indicates that Islaam has entered the bosom?" Rasulullaah ﷺ replied, "When disinclination towards the deceptive House (the world) develops, there is an inclination towards the everlasting world (Aakhirah) and there is preparation before the coming of death."' (Mustadrak of Haakim no. 7863, Shuabul-Imaan no. 10068)

Abu Dharr رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah ﷺ told him, "Visit the graveyard, it will remind you of the Aakhirah. Give ghusl (bath) to the dead, it is a remedy for those bodies which are devoid of good deeds. From it a lot of advice is attained. Take part in the janaazah salaah. It is

possible that it will create some grief and sadness in you, for a person who is concerned with his Aakhirah is under the Shadow of Allaah and he searches for every good." (Mustadrak of Haakim no. 1395/7941, Shuabul-Imaan no. 8851)

In one hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "Visit the sick and accompany the janaazah (bier) for this is a reminder of the aakhirah (hereafter)." (Ibn Hibbaan no. 2955, Musnad Ahmad no. 11445, Musnad Abu Ya'laa no. 1222/1320)

A wise person was accompanying a janaazah. En-route the people were expressing their grief and sorrow for the deceased. The wise person remarked, "It would be much more beneficial if you expressed grief and sorrow over yourselves. This person has passed away and he has saved himself from three calamities:
1) In future he will not have any fear of seeing the Angel of Death;
2) He will not experience the difficulties of death and
3) He has no fear of an evil end (death). Hence, you should worry, since you have to pass through these three stages."

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was once accompanying a Janaazah. A wayfarer asked, 'Whose jananzah is this?" Abu Dardaa رَضِيَ اللَّهُ عَنْهُ replied, "This is your janaazah and if you dislike what I say then it is my janaazah." (Meaning that this is the time to remember your death. It is unsuitable to turn one's attention towards useless talk on this occasion).

It is the saying of Hasan Basri رَحِمَهُ اللَّهُ, "It is very astonishing that those people who have been commanded to prepare for the journey (of the hereafter) and the announcement for their early departure has already been made yet they are involved in the play of this world." It is famous about him that whenever he used to see a janaazah his condition would become such, because of grief and sorrow, that it seemed as if he had just returned from the burial of his mother. (Tambeehul Ghaafileen page 562)

Shaqeeq ibn Ibraheem رَحِمَهُ اللَّهُ says, "In four things, a person conforms to me by way of his tongue but opposes me by way of his deeds.

1. He says that we are the servants (and slaves) of Allaah تَبَارَكَوَتَعَالَى, yet he does the deeds of free people.

2. He says that Allaah تَبَارَكَوَتَعَالَى is responsible for our sustenance, yet his heart is not at ease upon this responsibility until such time that he is not in the possession of any worldly material;

3. He says that the hereafter holds virtue over the world, yet he always worries about hoarding wealth for this world (he has no worry for the hereafter); and

4. He says that death is inevitable, it will definitely come, yet his deeds are like those who do not want to die."

Abu Haamid Laffaaf رَحِمَهُ ٱللَّهُ says, "Whoever remembers death excessively is honoured with three things: 1. He repents quickly 2. He is contented with his wealth and 3. Eagerness and attachment is created in his ibaadah. And whoever is unmindful of death is afflicted with three punishments: 1. His repentance from sins is delayed 2. He is unhappy with his income (he always considers it to be meagre no matter how much it may be) and 3. Laziness is created in his ibaadah."(Tambeehul-Ghaafileen page 41)

Imaam Ghazaali رَحِمَهُ ٱللَّهُ says, "All praise is only for that Pure Being Who has twisted the necks of mighty oppressors and tyrants, broken the backs of great kings and terminated the hopes of rich treasure owners through death. All these people were such that they hated the remembrance of death, but when the Command of Allaah came (i.e. the time of death), they were thrown into a pit. From high mansions they were flung beneath the ground; from soft beds in the illumination of electric bulbs they were thrown into the darkness of the grave; instead of playing with slave-boys and slave-girls they got entangled with the worms of the earth; instead of enjoying delicious food and drinks, they were made to roll in dust and instead of being in the company of friends they were made to suffer the dreariness of solitude. Did they protect themselves against death by means of a strong fort or had they adopted any other means to save themselves from death? Pure is that Being who has no partner in His Quality of force and subjugation. Only He is Ever Living. None resembles Him. When everybody has to face death, return to the soil, live with the insects of the grave, face Munkar and Nakeer (i.e. the angels who will question one in the grave), stay beneath the earth for a long period of

time, be a witness of the severe scenes of the Day of Qiyaamah, and thereafter to be still ignorant of whether one will enter Jannah or Jahannum, then it is of utmost importance that the worry of death should subdue every person. Its concern should overpower everything else, its remembrance should remain a hobby; engaging in its preparation should always continue and awaiting its approach should always be one's occupation as no particular time has been appointed for its approach, as it is unknown when it will arrive." Therefore Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "An intelligent person is he who has control over himself and remains occupied in those deeds which will benefit him after death." (Tirmidhi no. 2459, Ibn Majah no. 4260)

Preparation for a certain thing cannot take place unless a person is always concerned about it and always remembers it. A person who is engrossed in this world, entangled in the deceptive things of this world and fascinated by its enjoyments, his heart becomes negligent of death; and if death is remembered, he dislikes it. With regard to this, Allaah تَبَارَكَ وَتَعَالَى states, "The death which you are running away from will seize you. Then you will return to that Pure Being who knows the unseen and seen. He will inform you about that which you did." (Jumuah verse 8)

Aaishah رَضِيَ اللَّهُ عَنْهَا asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Is a martyr only one who is killed in the path of Allaah?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Aaishah, then the martyrs of my ummah will be little. Whoever reads the following 25 times daily, and then passes away on his bed, Allaah will grant him the reward of a martyr."

اللَّهُمَّ بَارِكْ فِي الْمَوْتِ، وَفِيمَا بَعْدَ الْمَوْتِ

O Allaah! Bless me in my death and in the conditions after my death. (Al-Mu'jamul-Awsat no. 7676)

The reason for these virtues is that excessive remembrance of death causes disinclination towards this world and it makes a person prepare for the aakhirah. On the other hand, neglecting the remembrance of death causes engrossment in the desires and pleasures of this world. Ataa Khuraasaani رَحِمَهُ اللَّهُ says, "Once Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed a gathering from where the loud sound of laughter was heard. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Include the remembrance of that which will disturb the

pleasures of your gatherings." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired, "O Rasulullaah! What is that which disturbs pleasure?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Death!" (Kitabul-Maut of Ibn Abid-Dunya as a mursal narration as stated by Allamah Iraaqi, Ihyaa-uloomid-Deen vol.4 page 450)

In another hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Remember death excessively, it prevents sinning and causes disinclination towards the world." (Kitabul-Maut of Ibn Abid-Dunya with a very dhaeef sanad as stated by Allamah Iraaqi, Ihyaa-Uloomid-Deen vol.4 page 450)

One Sahaabi رَضِيَ اللَّهُ عَنْهُ said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullaah! I dislike death. What is the cure?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "Do you have any wealth?" When he replied in the affirmative, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "Spend your wealth. A person's heart is attached to his wealth. A person who spends his wealth wishes to accompany it (towards the hereafter) and a person who withholds his wealth wishes to stay with it (in this world)." (Ithaaf)

It was the practice of Umar ibn Abdul Aziz رَحِمَهُ اللَّهُ that daily, at night, he would call a gathering of those ulema who used to remember death, Qiyaamat and the Aakhirah due to which he would cry as if a janaazah was placed in front of him. (Ihyaa-Uloomid-Deen vol.4 page 451)

One woman complained to Aaishah رَضِيَ اللَّهُ عَنْهَا about the hardness of her heart. Aaishah رَضِيَ اللَّهُ عَنْهَا said, "Remember death excessively. Your heart will become soft." The woman did as she was told and thereafter, she returned to Aaishah رَضِيَ اللَّهُ عَنْهَا and thanked her very much. (Kitabul-Maut of Ibn Abid-Dunya as quoted in Ithaaf vol. 10 page 455)

May Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَارَكَ وَتَعَالَى grant us the ability to remember death excessively and to prepare for it!

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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الفصل الثالث في مدح رسول الله صلى الله عليه و سلم

SECTION THREE REGARDING PRAISES OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In this section, Allamah Buseeri رَحِمَهُ اللَّهُ has described the love he possesses for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; and openly mentions and initiates with the praises of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He expresses his unrestricted and unlimited love. The first two chapters were merely an introduction.

ظَلَمْتُ سُـنَّةَ مَنْ أَحْيَـا الظَّلاَمَ إِلىٰ أَنِ اشْـتَكَتْ قَدَمَـاهُ الضُّرَّ مِنْ وَرَمِ

29/1. I disobeyed the Sunnah (the way of life) of the personality who passed the nights in worship to such an extent that his blessed feet complained of pain due to being swollen.

The personality referred to here is Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allamah Buseeri رَحِمَهُ اللَّهُ has not openly mentioned his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ name, which is referred to as *ibhaam* in the Arabic language. This is an indication towards the high and lofty status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sunnah refers to the statements, actions and *taqreer* of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (*Taqreer* means that an action was performed before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he kept quiet. This shows the permissibility of the action, as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never keep quiet if something impermissible was done.)

SAFEGUARDING THE SUNNAH AND ITS ETIQUETTE

Allaah تَبَارَكَ وَتَعَالَى states,

“Whatever the Messenger gives you, accept it. Whatever he forbids you, abstain (from it).” (Hashr verse 7)

“By your Sustainer! They will not be believers until they recognize you alone to be the judge in the dispute which arises among them. Thereafter they do not find in themselves any constriction from your decision and they accept happily.” (Nisaa’ verse 65)

"He does not speak by the desire of his soul. It is solely an order that is sent down." (Najm verse 3-4)

"Say, 'If you have love for Allaah, then follow my way, so that Allaah may love you and forgive you your sins.'" (Aal Imraan verse 31)

"There is a good example for you in the Messenger of Allaah for him who hopes (to meet) Allaah and (believes in) the Last Day." (Ahzaab verse 21)

"Then if you dispute in any matter, refer it to Allaah and the Messenger if you have conviction in Allaah and in the day of Resurrection." (Nisaa' verse 59) Scholars say: this refers to the Quraan and the Sunnah.

"Whoever obeys Allaah has obeyed the Messenger."(Nisaa verse 80)

"And surely you guide towards the straight path." (Shoora verse 52)

"Let those who disobey his orders be fearful lest a disaster may befall them or a painful punishment may afflict them."(Noor verse 63)

"Revise what is recited in your homes of Allaah's words and of wisdom." (Ahzaab verse 34)

IMPORTANCE OF HOLDING FIRMLY ONTO THE SUNNAH

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "When I prohibit you from doing something, abstain from it. When I order you to do something, do as much as you possibly can." (Bukhaari no.7288, Muslim no.1337)

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "All the people from my ummah shall enter Paradise except the one who rejects." He was asked, "O Rasulullaah! Who is the one who rejects?" He replied, "The one who obeys me shall enter Paradise. The one who disobeys me, has rejected." (Bukhaari no.7280)

Jaabir رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "My similitude and your similitude is like that of a person who ignited a fire. Grasshoppers and moths began falling into it while he was driving them away from it. I

am holding you by your waists and saving you from falling into the fire, but you are slipping from my hands." (Muslim no.2285. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports a similar narration in Bukhaari no. 6483, Muslim no.2284)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever obeys me, obeys Allaah and whoever disobeys me, disobeys Allaah. Whoever obeys my Ameer (whom I have appointed), obeys me and whoever disobeys my Ameer, disobeys me." (Bukhaari no. 7137, Muslim no. 1835)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrated that a few angels came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was asleep. Addressing the others, one of the angels said, "There is a similitude for this friend of yours. Mention this similitude." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angel then said, "His likeness is like that of a person who built a house and then prepared a feast there. He then sent a caller to invite people. Whoever accepted the invitation of the caller entered the house and enjoyed the meal. On the other hand, those who did not accept the invitation neither entered the house nor partook of the meal."

One angel then said to the others, "Explain this to him (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) so that he may understand it." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angel then explained, "The house is Jannah and the caller is Muhammad. Therefore, whoever obeys Rasulullaah, obeys Allaah and whoever disobeys Muhammad disobeys Allaah. Muhammad sets people apart (those who obey him have obeyed Allaah and will enter Jannah while those who do not obey him have disobeyed Allaah and will not enter Jannah)." (Bukhaari no. 7281)

Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ has reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The likeness of myself and the Deen with which Allaah has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So save yourselves (by leaving the town)! Save yourselves!'"

"So a group of his people obeyed him. They left early that evening, travelled calmly and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought." (Bukhaari no. 7283, Muslim no. 2283)

Abdullaah ibn Umar رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that) Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahaabah رَضِيَٱللَّهُعَنْهُمْ asked, "Which group will this be, O Rasulullaah?" "The one that follows my ways and the ways of my Sahaabah رَضِيَٱللَّهُعَنْهُمْ." (Tirmidhi no. 2641)

Irbaadh ibn Saariyah رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ delivered a very comprehensive lecture to us. Our hearts trembled by it and our eyes shed tears. We said, 'O Rasulullaah! This seems to be the admonition of a person bidding farewell. So advise us.' He said, 'I advise you to constantly fear Allaah, and to listen and obey even if an Abyssinian slave were to rule over you. Whoever remains alive from among you (after me), will witness many differences. You should therefore hold on firmly to my Sunnah and the way of the rightly guided caliphs. Hold on to it with the molars. Beware of introducing new things into the religion. Surely every innovation is deviation." (Abu Dawood no. 4607, Tirmidhi no. 2676)

Bilaal ibn Haarith رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The person who revives a Sunnah of mine that had died after me shall receive the rewards of all those who practise it without any of their rewards being diminished. (On the other hand) The person who introduces any misleading ways with which Allaah and His Rasul are displeased with, he shall bear the sins of all those who practise it without their sins being

diminished." (Tirmidhi no. 2677, Ibn Majah has also reported a similar hadeeth from Katheer ibn Abdillaah ibn Umar, who narrates from his father and grandfather no. 209)

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed him saying, "O my son! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then added, "O my son! This (practice) is among my Sunnah. Whoever loves my Sunnah loves me and whoever loves me shall be with me in Jannah." (Tirmidhi no. 2678)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who holds fast to my Sunnah during times when my Ummah have been corrupted shall have the reward of a martyr." (Al-Mu'jamul-Awsat of Tabaraani no. 5414 and Abu Nu'aym in Hilya vol. 8 page 200)

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever holds fast to my Sunnah during times when my Ummah have been corrupted shall have the reward of a hundred martyrs." (Kitaabuz Zuhd of Baihaqi no. 118)

Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one who holds firm onto my path in his Deen during times of corruption will have the reward of one hundred martyrs." (Ibaanatul-Kubra of Ibn Battah no. 145, see 212 as well – marfoo' narration from Yahya)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who holds fast to my Sunnah during times when my ummah will be divided shall be like a person holding a burning charcoal." (Nawaadirul-Usool of Hakeem Tirmidhi vol. 1 page 134 no. 87)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who turns away from my sunnah (path) has no affiliation with me." (Bukhari no. 5063, Muslim no. 1401)

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever holds firmly to my way, then he is rightly guided. Whoever leaves it, is misguided." (Al-Mu'jamul-Kabeer of Tabaraani no. 7883)

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever revives my sunnah has love for me, and whoever loves me shall be with me in Jannah.” (Al-Mu’jamul-Awsat no. 9439)

Amr ibn Awf رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my sunnah.” (Tirmidhi no. 2630)

Imam Ghazaali رَحِمَهُ اللَّهُ has explained in detail regarding the importance and wisdoms of following the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in our lives:

“The key to success is to follow the sunnah and lifestyle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all actions. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s actions are of two types:

1. Ibaadaat (outward forms of worship) e.g. salaah, fasting, zakaah, hajj, etc.
2. Aadat (habits) e.g. eating, drinking, sleeping, standing, etc.

It is necessary for a Muslim to follow both of the above, since Allaah تَبَارَكَ وَتَعَالَى has commanded us to follow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without any restriction. “Whatever the messenger gives you, accept it, and whatever he prohibits you from, abstain.” Muhammad ibn Aslam رَحِمَهُ اللَّهُ never ate watermelons in his life, since he did not know the manner in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ate them. Once, a saint erred by wearing his left sock first. He expiated this by giving away a huge amount of wheat. From the above we learn that complete success lies in following all the habits of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, since there are countless benefits in this. To be deprived of such a great bounty due to negligence, is the height of foolishness. We will now mention the benefits one will attain in total obedience:

1. You are aware that the heart and limbs have a special connection. The effect of all actions performed by the limbs reach the heart. Therefore,

as long as the movements of ones limbs do not reach the level of moderation, the heart cannot attain complete illumination and potential, since the heart is like a mirror. A mirror can only truly reflect the light of the sun, when three factors are found:

a. It is polished

b. Its surface is illuminated

c. Its surface is completely smooth, not warped.

Similarly, when these three qualities are found in the heart it will become a reflection of Allaah تَبَارَكَ وَتَعَالَى's Tajalliyaat (Special Mercies).

a. It is polished by abstaining from lustful desires and evil character.

b. It is illuminated by zikrullaah and the ma'rifah (recognition) of Allaah تَبَارَكَ وَتَعَالَى.

c. Its warped nature is removed by bringing the actions of the limbs into equilibrium.

THE WISDOM AND BENEFITS OF FOLLOWING THE SUNNAH

Equilibrium (*I'tidaal*) refers to placing everything in its proper place. For example, of the four directions Allaah تَبَارَكَ وَتَعَالَى has given honour to the direction of the Qiblah. For this reason, all good actions, whether they be zikr, tilaawah, wudhu or duaa, should all be done facing the Qiblah. Those actions which are regarded as lowly, such as passing of urine and stool, sexual intercourse, etc. should be done by turning away from the Qiblah. By establishing the honour of the Qiblah, one remains in equilibrium. Allaah تَبَارَكَ وَتَعَالَى has honoured the right hand over the left. Therefore, keep its honour in mind at all times. For example, raise the Noble Quraan, eat food, drink, etc. with the right hand; and lowly work e.g. istinjaa (purification after passing urine or stool), cleaning one's nose or placing one's hand on an impure object should be done with the left hand. Begin wearing your clothing and shoes from the right. Enter the masjid with the right foot, and emerge with the left foot. In short, keeping in mind the status of everything is referred to as equilibrium. By this external

equilibrium, the heart becomes balanced. If you cannot understand this, then try it out. You must have already witnessed that those who are in the habit of speaking the truth have truthful dreams. Those who speak lies have false dreams. The reason for this is that truthfulness causes equilibrium, steadfastness and rectitude to enter the heart; and through lies the heart becomes warped. Poets are accustomed to speaking lies and futility. Therefore, their hearts become warped. Hence, as far as possible, do not give place to lies and futile thoughts, or else equilibrium will not remain within the heart.

2. Medication is of two types. Some medication is such, that its effect and reaction are compatible with reason. For example, since honey is hot, it will cause harm to people of hot temperaments, and it will benefit people of a cold temperament. However, these types of medication are few. Most medication is such, that its effect and reaction are not understood through reason alone; it is a special characteristic peculiar to that medicine which causes healing. The characteristics of everything are known either through ilhaam (inspiration), wahi (revelation) or experience e.g. scammony is a laxative, and draws bile from the veins. The specialty of a magnet is that it attracts metal. The effects of these two are known through experience.

In this way, the effects of actions are of two types:

(a) There is a clear relationship in some actions and their effects, e.g. fulfilling ones bestial desires and hankering after worldly pleasures is harmful, because at the time of death one will definitely undergo sorrow, due to having to part from these pleasures. Thus there is a clear relationship between these pleasures and their harms.

Another example is that of zikrullaah which is beneficial. By means of zikr, ma'rifah (recognition) is attained. Due to ma'rifah, love of Allaah تَبَارَكَ وَتَعَالَى in created in the heart. The result of Divine Love is that one will have enthusiasm and intense desire for the everlasting pleasures. Thus, when leaving the world, there will be no sorrow. One will depart laughing and happily, desiring to meet his Beloved. Thus, the relationship between zikrullah and its fruits and effects, is apparent.

(b) There is an unknown relationship in other actions and their effects. Regarding this second type, the characteristics of these can only be learnt via revelation (wahi) and the light of nubuwwah. Most of the injunctions of shariah are of this type. When one finds that Rasulullaah ﷺ has given preference to one permissible action over another, despite having the ability to do both, e.g. it is possible to make istinjaa with the right hand. When Rasulullaah ﷺ used the left hand instead of the right, this is a sign that he did so knowing its intrinsic characteristic. Without doubt there is a special benefit in this, the wisdom of which is beyond the understanding of most people. It is amazing that the characteristics of stones and medication as explained by the doctor Muhammad ibn Zakariyya Raazi, is accepted without any reservations. However, the specialties of a'maal (actions) mentioned by the most virtuous of mankind, Muhammad ﷺ, through the means of the illumination of nubuwwah and divine revelation, is not believed, and is regarded to be contrary to intellect. O Muslims! Be convinced that whatever the spiritual doctor does, there is definitely benefit therein, even though its benefit cannot be understood by you.

3. Man has not been created free like animals. He is the most honourable of creation. He has been commanded to follow the Divine Law. Therefore, it is appropriate that whatever you do, you should do it according to the sunnah, so that the nafs is made to be obedient and ruled; and you can then imbibe the qualities of angels. Understand that servitude means humbleness. It is thus necessary for a servant that whatever action he does, he should do so with the intention of following Rasulullaah ﷺ and obeying his command. In doing so the effects of servitude will be apparent at all times, and one will attain the reward of being perpetually obedient. Being constrained is such a condition, that if any person has to hand over all his affairs to an animal, it will be better than that of a person who only follows his desires.

The last-mentioned benefit will be attained by implementation of shari' laws, no matter how the command is established, since the actual objective is to be bound in a specific manner. This is attained by following any system and way of life. Thus even though there have been different codes of law sent to different Ambiyaa عليهم السلام, this special benefit was found in all. This

is contrary to the other benefits, whose wisdoms and specialities are something specific, and they do not change in all the different shariahs.

If you have understood these benefits, the importance of following the sunnah in all your actions will become evident.

ABSTINENCE FROM THE SUNNAH IN ACTS OF WORSHIP WITHOUT ANY VALID REASON

What has been mentioned above, serves as encouragement to follow the sunnah in day-to-day matters of habit and natural routine. As for those actions related to acts of worship, in which reward is mentioned, then besides subtle kufr or plain foolishness, we cannot find any other explanation for omitting the sunnah method. For example, Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "Performing salaah in congregation is twenty seven times more virtuous than performing salaah individually." (Bukhaari no. 645, Muslim no. 650) After accepting this, if any Muslim, without any reasonable excuse, does not perform salaah in congregation; the reason can either be foolishness or insanity. If a person gives R2 in exchange for R1, people will regard him as insane. Here, a person is leaving out twenty seven virtues, and sufficing on one. Even worse than this (Allaah تَبَارَكَوَتَعَالَىٰ protect us!) is when a person thinks that Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ's statement is only based on encouragement, so that people are inclined to gather together, since there does not seem to be any affinity between the number twenty seven and salaah in congregation. If a person possesses such a thought, then this is kufr; and so subtle, that he himself does not know of it. The condition of people is such, that if any doctor, astrologer or fortune teller says anything, then whether they understand it or not, they accept it immediately. However, they seek explanations for statements uttered by Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. If any astrologer says that after twenty seven days a calamity will befall you, since there is a twenty seven degree distance between Saturn and your star, and each day it becomes one degree less, thus if you desire good fortune, sit in your home, and do not emerge. On hearing this, you will definitely remain within the precincts of your house, and will not even attend to your business. If a person says to you, "What is the affinity between one

degree and one day? What relationship is there in Saturn and misfortune? What connection is there in not emerging from your home and the calamity being averted? These are all deception of astrologers, and are nonsensical. Don't worry about it." you will not accept his word; in fact you will regard him to be foolish, insane and a denier of astrology. Then how sad it is that you wish to understand all the wisdoms behind the actions shown by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and if you do not understand it, you become a denier and one who is unfaithful. Tell me, is this not denial of Risaalah (messengership) and open kufr, whereas the effects of these acts of worship are already known by experience? It is also unnecessary that every person understands all the benefits and affinities in the teachings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I ask you: if a doctor gives some medication and does not mention its purpose; or if an astrologer passes a judgment on a future event, and he does not explain the reason, will you not accept this? How sad it is that when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gives us any spiritual prescription, and does not inform us of its speciality and effects, then you are not prepared to accept it. The only reason is, that since the astrologer and doctor are prescribing matters relating to ones physical life, which you love, you do not have any thought of asking the reason of an impending calamity or sickness. In fact, you begin preparing, and are concerned with calamities which will appear after ten years, whereas this is merely conjecture, and has been mentioned by such people, whom you have seen telling lies thousands of times. The Nabi is a spiritual doctor. He thus shows the cure for spiritual ailments, and explains the method of attaining everlasting good health. However, you have no concern, worry and care for this. The conviction which one is supposed to possess regarding the everlasting life of the hereafter, has not been attained. Therefore, they ask for the proofs. May Allaah تَبَارَكَ وَتَعَالَى save us from such negligence that even in acts of ibaadah we do not follow Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (Extracted from Arbaeen of Imaam Ghazaali)

THE CONDITION OF RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ'S ACTS OF WORSHIP

Aaishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to remain standing in salaah at night till his feet would become swollen. So I asked

him, “Why are you doing this when all your past and future sins have been forgiven?” He ﷺ replied, “Should I not be a grateful servant?” (Bukhaari no. 1130/4837, Muslim no. 2820)

Aaishah رضي الله عنها narrates, “Rasulullaah ﷺ used to offer eleven rak‘ats – that is at night – he used to remain in prostration as long as it takes one of you to recite fifty verses and then raise his head. He used to offer two rak‘ats before the Fajr salaah. He would then lie on his right side until the caller to salaah came to call him.” (Bukhaari no.1123, Ibn Hibbaan no.2614, As-Sunanul-Kubra of Bayhaqi no.4678)

Ibn Mas‘ud رضي الله عنه narrates, “I offered salaah with Rasulullaah ﷺ one night. He continued standing (in salaah) till I intended doing something evil.” Someone asked him, “What did you intend doing?” He replied, “I intended sitting down and leaving him.” (Bukhaari no.1135, Muslim no.773)

Hudhayfah ﷺ narrates, “I stood offering salaah behind Rasulullaah ﷺ one night. He commenced reciting Surah Baqarah. I thought to myself that when he recites 100 verses, he will go into ruku. But he recited 100 verses and continued reciting. I thought to myself that he will go into ruku when he completes this surah. However, he did not go into ruku even after completing this surah. He then started reciting Surah Nisaa until he completed it. He then started reciting Surah Aal Imraan until he completed it. His recitation was unhurried: when he passed a verse containing the glorification of Allaah, he would glorify Him. When he passed by a verse in which there was a supplication, he would supplicate. When he passed a verse in which there was seeking refuge, he would seek refuge in Allaah. He then went into ruku and began saying, “Subhaana Rabbial-Azeem” (Pure is My Sustainer, the Great). His ruku was as long as his standing position. He then said, ‘Allaah has heard the one who praised Him. Our Sustainer, to You is all praise.’ He remained standing for as long as he had spent in ruku. He then went into prostration and said, “Subhaana Rabbial-A’laa” (Pure is My Sustainer, the Lofty).’ His prostration was as long as his standing position.” (Muslim no. 772)

Jaabir رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was asked, “Which part of salaah is the most superior?” He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, “Remaining in the standing position for a long time.” (Muslim no.756)

Mutarraf رَحِمَهُٱللَّهُ reports from his father رَضِيَٱللَّهُعَنْهُ who says, "I saw Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping." (Abu Dawood no. 904) Another narration states that the sound from Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's chest resembled the sound of a (boiling) pot. (Nasa’i no. 1214)

Awf ibn Malik al-Ashja'i رَضِيَٱللَّهُعَنْهُ narrates, “I stood up to perform salaah along with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ; he got up and recited Surah Baqarah. When he came to a verse which spoke of mercy, he stopped and made duaa, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allaah, then he went into ruku and paused as long as he stood (reciting Surah Baqarah), and recited whilst in ruku,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Pure be to the Possessor of greatness, the Kingdom, grandeur and majesty.

Then he went into sajdah and paused as long as he stood up and recited Surah Aal Imran (Surah 3) and then recited many surahs one after another. (Abu Dawood no. 873)

Ali رَضِيَٱللَّهُعَنْهُ narrates, “Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to alternate standing on one of his legs, until the following verse was revealed,

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

We have not sent down upon you the Quraan so that you may be placed in difficulty. (Taahaa verse 2)
(Bazzaar no. 926)

Abdullaah ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was once sitting with the Sahaabah رَضِيَٱللَّهُعَنْهُمْ around him when he said, "Allaah has given every Nabi a passion for something and my passion is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a

means of income for every Nabi and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." (Al-Mu'jamul-Kabeer of Tabaraani vol. 12 page 84 no. 12552)

Mugheera رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah that his feet – or his calves - would swell. Someone asked him, "Has Allaah not forgiven all your past and future mistakes (then why do you exert yourself so)?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Should I then not be a grateful servant?" (Bukhaari no. 1130)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ also narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah that his feet would swell. Someone asked him, "Do you do this whereas Allaah has forgiven all your past and future mistakes?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Should I then not be a grateful servant?"(Ibn Majah no. 1420)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ also reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah at night that his feet would swell. (Al-Mu'jamul-Awsat no. 5737)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when the following verse was revealed,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand and perform salaah until his feet would swell. He would exert himself so much in Ibaadah (worship) that he became like an old water bag. "O Rasulullaah!" the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, 'What makes you do this? Has Allaah not forgiven all your past and future mistakes?' He replied! Should I then not be a grateful servant?'" (Shuabul-Imaan no. 1415)

Humayd narrates that he heard Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ saying, "There were times when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not fast for so long that we would think he would now not fast at all (that month). Then there were also times when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fasted so often during the month that we would think he will now not stop fasting. The times we wanted to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performing salaah at night, we would see him and

the times we wanted to see him asleep, we also saw him (he would spend part of the night in salaah and also sleep)." (Bukhaari no. 1141)

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once stood the entire night until dawn (in salaah) reciting the verse,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيم

If You punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). {Maa'idah, verse 118} (Ahmad no. 21388, Musannaf ibn Abi Shaibah no. 8454/32427)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was injured one day. The following morning, someone remarked, "O Rasulullaah! The effect of the injury is still clearly noticeable on you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Despite that, I recited seven lengthy Surahs last night." (Ibn Hibbaan no. 319, Mustadrak Haakim no. 1157, Ibn Khuzaimah no. 1136)

Hudhayfah رَضِيَ اللَّهُ عَنْهُ says, "I performed salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one night and when he commenced with Surah Baqarah, I said to myself that he would proceed into ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the surah in two rakaats. However, when he still continued, I anticipated that he would complete the surah and then proceed into ruku. (After completing Surah Baqarah) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited unhurriedly. Whenever he recited a verse mentioning *tasbeeh*, he recited *tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded into ruku, in which he recited, سُبْحَانَ رَبِّيَ الْعَظِيْم ('Subhaana Rabbiyal Adheem'). The time he took for ruku was almost as long as the time he spent standing. Thereafter, he said, سَمِعَ اللهُ لِمَنْ حَمِدَهُ ('Sami Allaahu Liman Hamidah') and stood up (from ruku). The time he remained standing was almost as long as the time he spent in ruku, after which he proceeded into sajdah. In sajdah, he recited سُبْحَانَ رَبِّيَ الأَعْلَىْ ('Subhaana Rabbiyal

A'laa) and the time he took in sajdah was almost as long as the time he spent standing." (Muslim no. 772)

Hudhayfah رَضِيَٱللَّهُعَنْهُ relates, "I once came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ as he was busy performing salaah and I joined him in salaah at the back without him knowing. When he started Surah Baqarah, I thought that he would soon proceed into ruku, but he continued (reciting even after completing the Surah). Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ went on to perform four rakaats with the ruku being as long as the standing posture. When I mentioned this to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he said, 'Why did you not let me know (that you were behind me)?' I said, 'I swear by the Being who has sent you as a Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with the truth that even now I can feel the strain in my back.' Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ remarked, 'Had I known that you were behind me, I would have shortened the salaah.'" (Al-Mu'jamul-Awsat no. 4324)

When it was reported to Aaishah رَضِيَٱللَّهُعَنْهَا that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, "Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ the entire night and he would recite (only) Surah Baqarah, Surah Aal Imraan and Surah Nisaa. Whenever he passed a verse containing a warning, he would make duaa to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would make duaa to Allaah and look forward to it." (Ahmad no. 24875, As-Sunanul-Kubraa of Bayhaqi no. 3688)

Note: From amongst the many lofty qualities that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ possessed, his acts of worship have been mentioned first, the object being to reprimand the nafs. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, despite his high status and being forgiven, would recite such lengthy rakaats. Allaamah Busari is chiding himself stating, that inspite of being drowned in sin, he is doing absolutely nothing. He is supposed to do much more.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَشَدَّ مِنْ سَغَبٍ أَحْشَـاءَهُ وَطَـوَى تَحْتَ الْحِجَارَةِ كَشْـحاً مُتْرَفَ الأَدَمِ

30/2. And he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ tied his stomach due to extreme hunger, and folded under the stone his side, the skin of which was extremely delicate.

The sacrifices of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding his acts of worship were mentioned in the stanza before. Here the hunger he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ underwent is mentioned. At times, such hunger was experienced that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would tie stones around their bellies. Two reasons have been mentioned:

1.) It was the habit of the people of Hijaaz to tie a stone so that the coldness of the stone wold penetrate into the stomach and remove the heat of the hunger being experienced.

2.) It was their habit to tie stones when their stomachs would involute due to excessive hunger, so that they could stand upright. (Al-Kawkabul-Wahhaaj)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reports, "I visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one day and found him sitting in the company of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and talking to them, and he had tied his belly with a bandage. Usamah said, "I am in doubt whether there was a stone on that (his belly) or not. I asked some of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ why Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had bandaged his belly. They said, "(He has done that to relieve) his hunger." I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him, "Father, I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ having bandaged his belly. I asked some of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ (the reason) and they said that it was due to hunger. Abu Talha came to my mother and asked, "Is there anything?" She replied, "Yes, I have some pieces of bread with me and some dates. If Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ comes to us alone, we can feed him to his fill; but if someone comes along with him, this would be insufficient for them." (Muslim no.2040)

Abu Talha رَضِيَ اللَّهُ عَنْهُ narrates that they (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) once complained of hunger to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and showed him their stomachs that had stones tied to them. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then

showed them his stomach to which two stones were tied. (Tirmidhi no. 2371)

A Sahaabi by the name of Abi Bujayr رَضِيَٱللَّهُعَنْهُ states that when Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who are hungry and naked in this world will eat well and enjoy many bounties on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." (Shuabul-Imaan no. 1388)

Abdullaah ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates that when the afternoon heat was at its peak, Abu Bakr رَضِيَٱللَّهُعَنْهُ left for the Masjid. Hearing him leave, Umar رَضِيَٱللَّهُعَنْهُ asked, "O Abu Bakr! What has made you leave your house at this hour?" Abu Bakr رَضِيَٱللَّهُعَنْهُ replied, "It is the extreme pangs of hunger that has made me leave home." Umar رَضِيَٱللَّهُعَنْهُ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Abu Ayyoob رَضِيَٱللَّهُعَنْهُ who always used to keep some food or milk aside for Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. However, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Abu Ayyoob رَضِيَٱللَّهُعَنْهُ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Abu Ayyoob رَضِيَٱللَّهُعَنْهَا came and said, "Welcome to the Nabi of Allaah and to those with him." When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked her where Abu Ayyoob was, Abu Ayyoob رَضِيَٱللَّهُعَنْهُ happened to overhear this as he was working in his orchard and came running.

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, “Welcome to the Nabi of Allaah and to those with him. O Nabi of Allaah! This is not the time you usually come.” “That is true,” replied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, “Why have you done this? Why did you not rather select a few ripe dates from the branch?” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ replied, “O Rasulullaah! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you are slaughtering something, do not slaughter a milk-giving animal.”

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then slaughtered a kid and said to his wife, “Make some dough for us and bake some bread because you know better how to bake.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ عَلَيْهِ السَّلَامُ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his companions, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a piece of meat and placing it in a piece of bread, said, “O Abu Ayyoob! Send this to Faatimah because she has not had anything like it for many days.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ took it to Faatimah رَضِيَ اللَّهُ عَنْهَا.

After they had all eaten to their fill, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s eyes filled with tears as he said, “Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah.” Noticing that this statement had a profound effect on his companions, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added, “When you receive something like this and start eating, recite Bismillaah (Bismillaah wa barakatillaah (according to one narration)) – ‘In the name of Allaah’ and once you have eaten to your fill, recite,

أَلْحَمْدُ لِلّٰهِ الَّذِي هُوَ أَشْبَعَنَا وَ أَنْعَمَ عَلَيْنَا فَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.

Rasulullaah ﷺ further told them that reciting this duaa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Abu Ayyoob رضي الله عنه to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Abu Ayyoob رضي الله عنه did not hear what Rasulullaah ﷺ said, so Umar رضي الله عنه told him, "Rasulullaah commands you to see him tomorrow." When Abu Ayyoob رضي الله عنه met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ﷺ, Abu Ayyoob رضي الله عنه said to himself, "I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free." He therefore set her free. (Al-Mu'jamus-Sagheer no. 185, Ibn Hibbaan no. 5216)

Abdullaah ibn Abbaas رضي الله عنه reports that he once heard Umar رضي الله عنه narrate that Rasulullaah ﷺ left home one afternoon and found Abu Bakr رضي الله عنه in the Masjid. "What brings you here at this hour?" asked Rasulullaah ﷺ. Abu Bakr رضي الله عنه replied, "The same thing that brought you here, O Rasulullaah!" When Umar رضي الله عنه arrived there, Rasulullaah ﷺ asked, "What brings you here at this hour?" Umar رضي الله عنه replied, "The same thing that brought the two of you here." Rasulullaah ﷺ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find food and drink?" When we replied in the affirmative, Rasulullaah ﷺ took us to the house of Abul Haytham ibn Tayyihaan رضي الله عنه who was from the Ansaar. Rasulullaah ﷺ walked ahead. He ﷺ then sought permission to enter. Ummu Abil Haytham رضي الله عنها heard the salaam (but did not reply), wanting Rasulullaah ﷺ to make salaam a number of times, so that they could be blessed with his duaa. As Rasulullaah ﷺ turned to leave, she emerged quickly from her house, saying, "O Rasulullaah! I did hear your salaam, but I wanted you to make salaam to us many times." Rasulullaah ﷺ then asked her as to where Abul-Haytham was. She replied, "He is close-by. He has gone to fetch fresh water. Please enter! He will arrive soon." She then laid out a cloth

under a tree. After a while, Abul-Haytham رَضِيَٱللَّهُعَنْهُ returned with his donkey, carrying two pitchers of water. He was extremely delighted to see them. He placed some food before them, and then climbed a tree, and broke off some branches of dates. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, "This is enough, O Abul-Haytham!" He said, "O Rasulullaah! Eat from the dry and fresh dates, and enjoy it." Thereafter he brought some water, which they all drank. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then remarked, "These are from the bounties you will be questioned." Abul-Haytham رَضِيَٱللَّهُعَنْهُ stood up to slaughter a goat. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ told him not to slaughter any milk-giving goat. Abul-Haytham رَضِيَٱللَّهُعَنْهُ went away to kneed bread for them. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Abu Bakr رَضِيَٱللَّهُعَنْهُ and Umar رَضِيَٱللَّهُعَنْهُ placed their heads down and fell asleep. When they awoke, the food was ready. Abul-Haytham رَضِيَٱللَّهُعَنْهُ placed it before them. They ate to satiation and then praised Allaah تَبَارَكَوَتَعَالَى. Abul-Haytham رَضِيَٱللَّهُعَنْهُ then brought the remaining date-branched to them, from which they ate. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then made salaam to him, made duaa of goodness for him, and said to him, "When news reaches you that we have slaves, then come to us." Abul-Haytham رَضِيَٱللَّهُعَنْهُ says, "When the news reached me, I went to Madinah Munawwarah. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ gave me a slave which I made a contract of forty thousand dirhams for his freedom. I have not seen a slave from whom I derived greater blessings than him."

One narration states an addition, "Ummi Abil-Haytham asked Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to make duaa for them, which he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did with the following words,

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ

May the fasting people break their fast by you, may the pious people eat your food, and may the angels make duaa for you."
(Musnad Bazzaar no. 205)

Note: Imaam Mundhiri says that this incident probably occurred once with Abu Ayyoob رَضِيَٱللَّهُعَنْهُ and once with Abul Haytham رَضِيَٱللَّهُعَنْهُ.

Nu'maan ibn Basheer رَضِيَٱللَّهُعَنْهُ narrates, "I saw Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in such a state that he could not even find low quality dates to fill his stomach." (Muslim no. 2977)

Abu Sa'eed al-Maqburi narrates from Abu Hurayrah رَضِيَٱللَّهُعَنْهُ that he passed by a people who had a grilled sheep in front of them. They invited him but he refused to eat, saying, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ departed from this world without having filled his stomach with barley bread." (Bukhaari no. 5414)

Anas رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ never ate on a table till he passed away, nor did he ever eat fine sifted flour till he passed away." (Bukhaari no. 6450) Another narration states, "He never saw a roasted sheep with his eyes."

Sahl ibn Sa'd رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ never saw bread made of white flour ever since Allaah تَبَارَكَوَتَعَالَىٰ commissioned him as a messenger till Allaah تَبَارَكَوَتَعَالَىٰ took his life away." He was asked, "Did you have sieves in the time of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?" He replied, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ never saw a sieve ever since Allaah commissioned him as a Nabi till Allaah took his life away." He was asked, "Then how did you eat barley that was un-sifted?" He رَضِيَٱللَّهُعَنْهُ replied, "We used to grind it and blow away the husk. And whatever remained, we would moisten and make into dough." (Bukhaari no. 5413)

Ummu Sulaym رَضِيَٱللَّهُعَنْهَا narrates that she was once in a room of one of the wives of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, whilst he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was present. A man came to him, complaining of some need. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, "Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for seven days and no fire has been lit under their pots for three days. By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, He تَبَارَكَوَتَعَالَىٰ would certainly do it." (Al-Mu'jamul-Kabeer vol. 25 page 121 no.295)

Abdullaah ibn Shaqeeq narrates that he stayed in the company of Abu Hurayrah رَضِيَٱللَّهُعَنْهُ for a year in Madinah. One day, they were near the room of Aaishah رَضِيَٱللَّهُعَنْهَا when Abu Hurayrah رَضِيَٱللَّهُعَنْهُ said to him, "I saw the time when we had nothing to wear besides coarse cloths and days would pass when we would not have anything to eat that could keep our backs straight. Eventually, we had to tie stones to our stomachs and then wrap our clothes around so that we could keep our backs straight. Once

Rasulullaah ﷺ distributed dates amongst us. Every one of us received seven dates of inferior quality. I was not pleased to have superior dates in its place." When asked the reason, he replied, "It was difficult for me to chew." (Musnad Ahmad no. 8301) In another narration, Abu Hurayrah رضي الله عنه said, "All the food we had to eat with Rasulullaah ﷺ was dates and water. By Allaah! We never used to see wheat and did not even know what it was. The only clothing we wore during the time of Rasulullaah ﷺ were the (untidy and hot) woollen shawls that Bedouins wore." (Musnad Ahmad no. 8653)

HUNGER WHICH THE FAMILY MEMBERS OF RASULULLAAH ﷺ AND SAHAABAH رضي الله عنهم BORE

Faatimah رضي الله عنها narrates that when Rasulullaah ﷺ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hasan رضي الله عنه and Husayn رضي الله عنه. Faatimah رضي الله عنها replied, "This morning there was nothing to even taste in our house, so Ali told me that he would take them out with him, because they would only cry with me and I have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ﷺ left to meet Ali رضي الله عنه and found the two boys playing in a pond with some dates in front of them. Rasulullaah ﷺ said, "O Ali! Should you not take my boys home before the heat gets intense?" Ali رضي الله عنه replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatimah." Rasulullaah ﷺ sat down until Ali رضي الله عنه had gathered some dates, placed them in a bag and left. Rasulullaah ﷺ carried one of the boys and Ali رضي الله عنه the other until they brought them home. (Al-Mu'jamul-Kabeer vol. 22 page 422 no. 1040, Mustadrak of Haakim no. 4774)

Ali ibn Abi Talib رضي الله عنه entered upon Faatimah رضي الله عنها while Hasan رضي الله عنه and Husain رضي الله عنه were crying. He asked, "Why are they crying?" She replied, "Due to hunger." Ali رضي الله عنه went out and found a dinaar in the

market. He then came to Faatimah and told her about it. She said, “Go to so-and-so Jew and get some flour for us.” He came to the Jew and purchased flour with it. The Jew asked, “Are you the son-in-law of him who believes that he is the Messenger of Allaah?” When Ali رَضِيَ اللَّهُ عَنْهُ replied in the affirmative, the Jew said, “Keep your dinaar with you and you will get the flour.” Ali then went out and came to Faatimah رَضِيَ اللَّهُ عَنْهَا. He told her what had happened. She then said, “Go to so-and-so butcher and get some meat for us for a dirham.” Ali went out and pawned the dinaar for a dirham with him, got the meat and brought it (to her). She then kneaded the flour, put the utensil on fire and baked the bread. She sent for her father (i.e. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.) He came to them. She said to him, “O Messenger of Allaah, I will explain to you what happened. If you think it is lawful for us, we shall eat it and you will eat with us.” She then explained what had transpired. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Eat in the name of Allaah.” So they ate it. While they were (eating) at their place, a boy cried out in the name of Allaah and Islaam that he was searching for the dinaar. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded and he was called in. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ questioned him. The boy replied, “I lost it somewhere in the market.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Ali, go to the butcher and tell him that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has asked you to send the dinaar to him and one dirham of yours will be my responsibility. The butcher returned it and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed it to him (the boy).” (Abu Dawood no.1716)

Muhammad ibn Seereen says, “Three consecutive days would pass by a Sahaabi of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without him having anything to eat. He would then toast a piece of leather and eat it. If he found nothing, he would tie a stone to (his stomach to keep) his back (straight).” (Kitaabul-Ju’ of Ibn Abi Dunya no. 61)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away when there was nothing in my house which any living creature could eat. The only thing that I had was a little barley which was stored on a shelf. I continued eating it for quite some time. But when I weighed it, it got finished.” (Bukhaari no. 3097, Muslim no. 2973)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “The family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never ate a full stomach of barley bread for two consecutive days till he passed away.” (Bukhaari no.5416, Muslim no.2970) Another narration states, “The family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never ate a full stomach of wheat bread for three consecutive days from the time he came to Madinah till he passed away.” (Muslim no.2970)

Urwah رَضِيَ اللَّهُ عَنْهُ narrates from Aaishah رَضِيَ اللَّهُ عَنْهَا that she used to say, “O my nephew! I take an oath by Allaah that we used to look at the crescent, then the next crescent and then the next crescent – three crescents in two months – and during that time, no fire was lit in the houses of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” I asked, “O my aunt! Then what did you live on?” She replied, “Dates and water. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had some Ansaari neighbours who had milk-providing animals. They used to send their milk to Rasulullaah and he would give us that to drink.” (Bukhaari no. 2567, Muslim no. 2972)

Muhammad ibn Ka’b Qurazi narrates that Ali رَضِيَ اللَّهُ عَنْهُ said, “I have seen the time when I was with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and had a stone tied to my stomach because of hunger, whereas the zakaah I now pay equals forty thousand dinaars.” (Musnad Ahmad no. 1367/8)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out one day or one night, when he saw Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. He asked them, ‘What has caused you two to come out of your homes at this hour?’ They replied, ‘Hunger, O Messenger of Allaah!’ He said, ‘I take an oath in the name of that Being in whose control is my life, the very thing which forced you out of your homes has forced me out of my house as well.’ They walked with him till they came to the house of an Ansaari person, but he was not at home. When the man’s wife saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she said, ‘Welcome.’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, ‘Where is so-and-so (referring to her husband)?’ She replied, ‘He went to bring sweet drinking water for us.’ The Ansaari man came soon after that. He looked at Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his two companions and said, ‘All praise is due to Allaah. Today, no one has more honourable guests than me.’ He went and brought them a branch which had green, ripe and fully ripe dates, and said, ‘You may eat these.’ He then took a slaughtering knife.

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, 'Do not slaughter a milk-providing animal.' He slaughtered a sheep for them. They ate of the sheep and from that branch of dates, and drank the water (which he had brought). When their hunger was satiated and their thirst was quenched, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to Abu Bakr رَضِيَٱللَّهُعَنْهُ and Umar رَضِيَٱللَّهُعَنْهُ, 'I take an oath by that Being in whose control is my life, you will most certainly be questioned on the day of Resurrection about these bounties. Hunger forced you out of your homes and you only returned after acquiring these bounties.'" (Muslim no. 2038, Tirmidhi no. 2369)

Khaalid ibn Umayr al-Adawi narrates, "Utbah ibn Ghazwaan, who was the governor of Basra, delivered a sermon to us. He praised Allaah تَبَارَكَوَتَعَالَىٰ and glorified Him. He then said, 'The world is announcing its end. It has turned around and is hastening away. Only that much of it remains like what remains in the bottom of the pot, which a person collects and drinks. You are to be conveyed to an abode which will never come to an end. You should therefore go there with the best that you have with you. It was related to us that a rock will be cast into the pit of Hell and it will continue falling for 70 years without reaching the bottom. (Despite this depth of Hell), it will be filled. Are you astonished? It was related to us that the distance between the two frames of the door of Paradise is equal to a journey of 40 years. Yet, there will come a time when it will be fully crowded. I remember a time when I was one of seven people with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. We had no food except the leaves of trees. (This constant eating of leaves) caused the corners of our mouths to become ulcerated. I found a sheet which I split in half and shared it with Sa'd ibn Maalik. I used one half as a loin cloth and he used the other half as a loin cloth. However today, each one of us has become a governor over a city. I seek refuge in Allaah تَبَارَكَوَتَعَالَىٰ from considering myself to be great while I am insignificant in the sight of Allaah." (Muslim no. 2967)

Sa'd ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ narrates, "I was the first Arab to shoot an arrow in the cause of Allaah تَبَارَكَوَتَعَالَىٰ. We used to go in jihaad with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with no food except the leaves of *hublah* and *samur* (names of wild trees). We had to eat these leaves (so often) that some of us would pass stool like the droppings of sheep which had no stickiness." (Bukhaari no. 3728. Muslim no. 2966)

Anas رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ mortgaged his armour in exchange for barley. I went to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with barley bread and some melted fat which had changed (colour or texture because it was stale). I heard him saying, 'The family of Muhammad did not even have a *saa'* (a weight) to eat in the morning and the evening.' This, despite the fact that they were nine houses (to feed)." (Bukhaari no. 2508)

Imraan ibn Husayn رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The best of you are those who are in my era, then those who follow them, then those who follow them." Imraan رَضِيَٱللَّهُعَنْهُ said, "I am not sure whether Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said this two or three times." "Then they will be followed by people who will give testimony without being asked to do so. They will act treacherously and will not be trusted. They will take vows and not fulfil them. Obesity will be obvious on them." (Bukhaari no. 2651, Muslim no. 2535)

Ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to spend several nights in succession in a hungry state. His family would not have supper. And they used to eat barley bread most of the time." (Tirmidhi no. 2360)

Fadaalah ibn Ubayd رَضِيَٱللَّهُعَنْهُ narrates, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to lead the people in salaah, some people would fall down due to intense hunger. These were the people of as-Suffah. The Bedouins used to say that these people are mad. When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would complete the salaah, he would turn towards them and say, "If you only knew what Allaah has in store for you, you would desire more poverty and destitution." (Tirmidhi no. 2368)

Abu Abdillaah Jaabir ibn Abdillaah رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent us (on an expedition) and appointed Abu Ubaydah رَضِيَٱللَّهُعَنْهُ as our ameer. The purpose of the expedition was to pursue a caravan of the Quraysh. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ gave us a sack of dates as provision for our journey. He did not have anything else to give us (or else he would have certainly given us). Abu Ubaydah رَضِيَٱللَّهُعَنْهُ used to give us one date each." [Jaabir رَضِيَٱللَّهُعَنْهُ] was asked, "How did you manage with that single date?" He replied, "We used to suck on it like an infant does. We would then drink water over it. It would suffice us the entire day and night. We

also used to strike the leaves on the trees with our sticks. We would soften the leaves in water and eat them."

(He continues,) "We walked along the coast. Something huge like a hill of sand appeared before us on the coast. When we got closer to it, we saw that it was an animal that was known as al-Ambar (a sperm whale). Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ said, "It is dead (it is therefore of no use to us)." But then he said, "No. We are the envoys of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and we are in the path of Allaah. And you are all in a dire state. You may therefore eat it." We thus ate of it for one month. There were 300 of us. We continued eating and we became fat. I can picture ourselves taking out pitchers after pitchers of fat from its eye socket. And we used to cut off pieces of meat from it that were as large as an ox or nearly as large as an ox. Abu Ubaydah took 13 of us and made us sit in its eye socket. He took one of its ribs, held it upright, brought the biggest camel that we had, saddled it, and made it walk beneath the rib. We cut pieces of its meat to dry and carried it with us as provision for our journey. When we reached Madinah, we went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and related this to him. He said, 'This is a provision which Allaah brought forward for you. Do you have any of its meat which you could give us to eat?' We sent some to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he ate of it." (Muslim no. 1935)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates, "We were digging the trench during the battle of the Trench when a huge boulder came in the way. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "This huge boulder has come in our way in the trench." He said, "I am coming." He stood up. His stomach was tied with a rock (to reduce the pangs of hunger). We continued for three days without eating anything. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a spade and struck the large boulder and it turned into a heap of sand. I said, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Permit me to go to my house." I went home and said to my wife, "I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in such a condition that I cannot bear it any longer. Do you have anything to eat?' She replied, 'I have some barley and a lamb.' I slaughtered the lamb and ground the barley. We then placed the meat over the fire to cook. I went back to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when the dough was ready (to be made into bread) and the meat was almost cooked. I said to him, 'I have prepared a little food. O Messenger of Allaah! You and one or two men may come with

you.' He asked, 'How much did you cook?' I related it to him. He said, 'That is a lot. And it is excellent. Go and tell your wife not to remove the pot from the stove, nor the bread from the oven until I come.' He then announced (to all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ], 'Come, let's go.' All the Muhaajireen and Ansaar stood up. I went to my wife and said to her, 'Bless you, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Muhaajireen, the Ansaar and whoever else was with them have all come.' She asked, 'Did Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ask you (as to how much food there is)?' I replied, 'Yes.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said (to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ], 'Come in, but do not crowd.' He began breaking the bread and placing meat on it. Each time that he took out bread and meat from the oven and stove, he would cover the bread and meat (that was in the oven and stove). He would offer it to his Sahaabah, and then take out some more. He continued breaking pieces of bread and placing meat on it till all of them were satiated. (After all this), some food was still left over. He said (to my wife), 'You may eat this, and send some as a gift because people have been afflicted with severe hunger.'" (Bukhaari no. 4101)

Another narration states that Jaabir رَضِيَ اللَّهُ عَنْهُ said, "When the trench was dug, I saw the signs of hunger on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I went to my wife and said to her, 'Do you have any food? I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in extreme hunger.' She took out a sack in which was a *saa'* (a weight) of barley and we had a domesticated lamb. I slaughtered the lamb while my wife ground the barley. She completed grinding the barley by the time I slaughtered and skinned the lamb. I cut it into pieces and placed it into her pot. I then turned to go to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. My wife said to me, 'Do not disgrace me in front of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and those who are with him.' I went to him and whispered to him saying, 'O Messenger of Allaah! We slaughtered a lamb of ours and my wife ground a *saa'* of barley [for bread]. You and a few people with you may come (and partake of the meal).' He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced loudly, 'O people of the Trench! Jaabir has prepared a feast. Come, let us all go.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, 'Do not remove the pot [from the stove] and do not bake the bread until I come.' I went home and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came with all the people following him. When I came to my wife (I informed her of all the people also joining Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). She began rebuking and scolding me (because the food was so little, and so many of them came).

I said to her, '(What fault is it of mine?) I did what you asked me to do.' She then took out the dough. Rasulullaah ﷺ placed some of his saliva into it and supplicated for blessings. He then went to the pot, placed some of his saliva into it and supplicated for blessings. He ﷺ then said, 'Call a lady who knows how to make bread and let her help you in baking. Take out cups of gravy from the pot, but do not remove the pot from the stove.' All those who partook of the meal numbered 1000. I take an oath by Allaah that they all ate, left some food, and went away. Our pot was still cooking on the stove as it had been all along. And our dough was still being made into bread as it had been all along." (Bukhaari no. 4102, Muslim no. 2039)

Anas رضي الله عنه narrates, "Abu Talhah said to (his wife) Umm Sulaym رضي الله عنها, 'I heard the voice of Rasulullaah. It sounded weak. I recognize hunger in that voice. Do you have any food?' She replied in the affirmative. She took out some pieces of barley bread. She then brought a scarf of hers, wrapped the bread with one corner (of the scarf), concealed it beneath my clothes, and wrapped the other side of the scarf around my body. She then sent me to Rasulullaah ﷺ. I took the bread to him and saw him sitting in the musjid. Some people were with him. I went and stood near them. Rasulullaah ﷺ asked, 'Did Abu Talhah send you?' I replied, 'Yes.' He ﷺ asked, 'Did he send you to call us for food?' I replied, 'Yes.' Rasulullaah ﷺ said (to all who were present), 'Come, let us go.' They proceeded and I walked in front of them. I came to Abu Talhah and informed him. Abu Talhah said, 'O Umm Sulaym! Rasulullaah ﷺ has come with some people and we do not have sufficient to feed them.' She said, 'Allaah and His Messenger know best.' Abu Talhah went out and met Rasulullaah ﷺ. Rasulullaah ﷺ walked with him till they both entered (the house). Rasulullaah ﷺ said, 'O Umm Sulaym! Bring whatever you have to me.' She presented those pieces of bread. Rasulullaah ﷺ asked for the bread to be broken into small pieces. Umm Sulaym squeezed some ghee onto it and made it like a gravy. Rasulullaah ﷺ then made whatever supplication Allaah willed him to make (in other words, he asked for blessings and goodness). He ﷺ said, 'Allow ten people to come in (and to partake of the food).' They were permitted to come in. They ate till they were satiated and then they left. Rasulullaah

ﷺ said, ‘Allow (another) ten people.’ They were permitted to come in. They ate till they were satiated and then they left. Rasulullaah ﷺ said, “Allow (another) ten people.” They were permitted to come in. They ate till they were satiated and then they left. Rasulullaah ﷺ said, “Allow [another] ten people.” They were permitted to come in. Eventually all the people ate till they were satiated. They were 70 or 80 in number.” (Bukhaari no. 5450. Muslim no. 2040)

Another narration states, “Ten people at a time continued coming in and departing, till no one from among them was left who did not come in and ate till he was satiated. They then gathered the remainder and it was as it had been when they commenced eating.”

Another narration states: “They ate ten at a time, till 80 of them ate. Rasulullaah ﷺ and the house-folk ate thereafter. Then they all departed from the feast.”

Another narration states, “There was so much of food left over that they also sent to the neighbours.” (Muslim no. 2040)

Aaishah رضي الله عنها once said, “The first calamity to befall this Ummah after the demise of its Nabi is overeating because when a nation fills their bellies too much, their bodies become obese, their hearts become weak and their carnal passions get out of control.” (Ibn Abi Dunya in Kitaabl-Ju’ no. 22)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَرَاوَدَتْـــهُ الْجِبَالُ الشُّـمُّ مِنْ ذَهَبٍ عَنْ نَّفْسِـهِ فَـأَرَاهَا أَيَّمَـــا شَمَمِ

31/3. And (very) high mountains requested him that they wanted to turn into gold (and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should accept them), and he showed these mountains his loftiness (and thus rejected the offer).

In the preceding stanza, mention was made of the fact that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to tie stones around his blessed belly.

A thought may be raised that perhaps it was due to involuntary poverty. This doubt is answered in this stanza. Huge mountains tried to tempt Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to accept them as they would turn into gold for him, but he was not inclined. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ preferred to live a simple life, eating one day and remaining hungry the next. By hunger, the qualities of humility and meekness are created. When food is then received, the quality of gratitude comes to fore. This then creates great spiritual power, which cannot be matched by any material power.

Hereunder are some narrations in which mention is made of the offers:

1.) Ummu Sulaym رَضِيَ اللهُ عَنْهَا narrates that she was once in a room of one of the wives of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whilst he was present. A man came to him, complaining of some need. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for seven days and no fire has been lit under their pots for three days. By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, He تَبَارَكَ وَتَعَالَى would certainly do it.” (Al-Mu’jamul-Kabeer vol. 25 page 121 no.295)

2.) Aaishah رَضِيَ اللهُ عَنْهَا says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was merely a double-folded sheet. She then sent me a bedding that was filled with wool. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to me, he asked, "What is this, O Aaishah?" I then informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Return it, O Aaishah. By Allaah! If I wanted, Allaah would make mountains of gold and silver travel with me." (Shuabul-Imaan no. 1395)

3.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Aaishah. If I wanted, mountains of gold would travel with me. An angel came to me, whose waist was the size of the Ka'bah. He said to me, "Your Sustainer sends salaams to you and asks, "If you want, you can be a nabi and slave, or a nabi and a king." I looked to Jibreel عَلَيْهِ السَّلَامُ who made an indication to me to adopt humility. So I said, "I wish to be a nabi and slave." Thereafter Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never lean and eat. He would say, "I eat as a slave eats, and I sit as a slave sits." (Musnad Abu Ya'la no. 4920)

4.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Jibreel عَلَيْهِ السَّلَامُ were once together on Mount Safa when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Jibreel! I swear by the Being Who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour nor a handful of porridge this evening." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had barely completed his sentence when he was startled by a loud clamour from the sky. Rasulullaah تَبَارَكَ وَتَعَالَى asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Jibreel عَلَيْهِ السَّلَامُ, "Allaah has commanded Israafeel عَلَيْهِ السَّلَامُ to come to you when he heard what you said." Israafeel عَلَيْهِ السَّلَامُ then came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king or a Nabi who is a slave." Jibreel عَلَيْهِ السَّلَامُ indicated to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he should adopt humility, because of which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thrice repeated, "I would rather be a Nabi who is a slave." (Al-Mu'jamul-Awsat no. 6937) (A similar narration is mentioned in Al-Mu'jamul-Kabeer by Ibn Umar vol. 12 page 348 no. 13309 and in Shuabul-Imaan by Ibn Abbaas no. 155)

5.) It is narrated also by Abu Umamah رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى offered that the rugged valley of Mecca may be transformed into gold for me. But I said, "No, my Sustainer. I would rather love the position that I fill my stomach one day and keep hungry the next. When I am hungry, I can turn to You and remember You. And, when You

satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You." (Musnad Ahmad no. 22190, Tirmidhi no. 2347, Shuabul-Imaan no. 1394)

6.) Once Umar began crying on seeing the poverty of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who said, "O Umar, do not cry! If I wished that the mountains be turned into gold, it would have turned into gold." (Tabaqaatul-Kubraa of Ibn Sa'd vol. 1 page 466)

7.) Aaishah رَضِيَ اللهُ عَنْهَا said, "Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never filled his stomach to satiation. He would never complain to anyone. Poverty was more beloved to him than wealth. At times, he would lie hungry, tossing about the whole night due to hunger. This however would not prevent him from fasting the next day. If he wished, he could have asked His Sustainer for all the treasures and fruits of this world." (Shifaa vol. 1 page 142)

Crux: Matter, even though extremely high like mountains cannot surpass the high ranks of the soul. For this reason, in spite of the huge size of the mountains, they were not able to slightly move the true servant of Allaah تَبَارَكَ وَتَعَالَى.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَأَكَّــدَتْ زُهْدَهُ فِيْهَا ضَرُوْرَتُــهُ إِنَّ الضَّرُوْرَةَ لاَ تَعْــدُوْ عَلَى الْعِصَمِ

32/4. And his need strengthened his disinclination from the world, for verily, need never overpowers the protection granted to the Ambiyaa عَلَيْهِمُ السَّلَامُ.

Explanation: In this stanza, Allaamah Buseeri made mention of the high level of Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ zuhd (abstinence from the world.) The normal rule is that because of need, a person becomes weak. However the need of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ increased his disinclination. A person not taking anything, despite having need, clearly portrays his level of zuhd.

MEANING OF ZUHD FROM THE AHAADEETH

الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلاَلِ وَلاَ إِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لاَ تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدَيِ اللهِ وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أُصِبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ

Abu Dharr narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Abstinence from the world is not by prohibiting (oneself) the lawful nor by neglecting wealth, rather abstinence from the world is that you not rely on that which is in your hand more than that which is by Allaah, and that you are more hopeful of the rewards that come with an affliction that you may suffer if it remains with you (than if it is taken away)."
(Tirmidhi no. 2340)

THE ABSTINENCE OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hereunder are ahaadith showing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's complete disinclination from the things of the world:

1.) Abu Umaamah Iyaas ibn Tha'labah Ansaari Haarithi رَضِيَ اللَّهُ عَنْهُ narrates, "One day, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ made mention of the world before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to which he replied, 'Are you listening? Are you listening? Simplicity is part of imaan. Simplicity is part of imaan." (Abu Dawood no. 4161) Simplicity in this context means that one does not

bother too much about his outward appearance and that he abstains from expensive clothing.

2.) Amr ibn Haarith رَضِيَ اللَّهُ عَنْهُ (the brother of Juwayriyah bint Haarith رَضِيَ اللَّهُ عَنْهَا, the mother of the believers) narrates, "At the time of his demise, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not leave behind any dinaar, dirham, male slave, female slave, or anything else except his white donkey which he used to ride, his weapons and a piece of land which he had endowed in charity for travellers." (Bukhaari no. 2739)

3.) Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrates, "We were sitting with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when a man from the Ansaar came. He greeted Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then turned away to leave. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Ansaari! How is my brother, Sa'd ibn Ubaadah?" The man replied, "He is well." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked (us), "Who from among you would like to visit him?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up and we stood up with him. We were over ten people. We were neither wearing any sandals, leather socks, hats, nor shirts. We walked on a barren field until we came to Sa'd ibn Ubaadah. His people who were around him moved away to give place to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who were with him went closer to him." (Muslim no. 925)

4.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, "The bed of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was made of leather which was filled with the leaves and peelings of the date tree." (Bukhaari no. 6456)

5.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, his armour was mortgaged by a Jew for 30 *saa'* (a weight) of barley." (Bukhaari no. 2916)

6.) Abu Burdah رَضِيَ اللَّهُ عَنْهُ narrates, "Aaishah رَضِيَ اللَّهُ عَنْهَا produced a sheet and a coarse loin cloth before us and said, 'Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away wearing these two [pieces of cloth].'" (Bukhaari no. 5818. Muslim no. 2080)

7.) Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept on a straw mat which left marks on the side of his body. We enquired, "O Messenger of Allaah! Could we get a mattress for you." He realised, "What bond is there between me and this world? I am in this world

merely like a rider who sits in the shade of a tree and then departs, leaving it behind.'" (Tirmidhi no. 2377)

8.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Umar رَضِيَ اللَّهُ عَنْهُ once told him about the time when he visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying on a straw mat and when Umar رَضِيَ اللَّهُ عَنْهُ sat down he noticed that because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not wearing an upper garment, the mat had made imprints on his side. Umar رَضِيَ اللَّهُ عَنْهُ was also startled to see that the room did not contain anything except a handful of barley close to a *Saa* in weight, some acacia leaves in one corner (used for dying cloth) and a piece of hanging leather. When tears started flowing from Umar رَضِيَ اللَّهُ عَنْهُ's eyes, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired, "What makes you weep, O son of Khattaab?" Umar رَضِيَ اللَّهُ عَنْهُ replied, "O Nabi of Allaah! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you possess, whereas the Emperors of Rome and Persia have different types of fruits and rivers (and other luxuries)!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consoled him saying, "O son of Khattaab! Are you not satisfied that they have the world while we have the Aakhirah?" (Ibn Majah no. 4153, Muslim no. 1479 and Bukhari no. 2468 with a long incident and slightly different wording)

Another narration from Umar رَضِيَ اللَّهُ عَنْهُ states, "I once sought permission to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When I entered the upper storey room that he was occupying, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying on a coarse cloth with part of his body lying on the sand. His pillow was filled with the bark of a date palm, hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sitting down, I asked, "You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth), while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Aakhirah (and will never finish)." (Mustadrak of Haakim no. 7072)

9.) Aaishah رَضِيَ اللَّهُ عَنْهَا says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was merely a double-

folded sheet. She then sent me a bedding that was stuffed with wool. When Rasulullaah ﷺ came to me, he asked, “What is this, O Aaishah?” I informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah ﷺ said, “Return it, O Aaishah. By Allaah! If I wanted, Allaah would make mountains of gold and silver travel with me.” (Shuabul-Imaan no. 1395)

10.) Anas رضي الله عنه reports that Rasulullaah ﷺ wore woollen clothing and patched shoes. He also said that Rasulullaah ﷺ ate *Bashi* and his clothing was made of coarse cloth. When someone asked Hasan رضي الله عنه what *Bashi* was, he replied that it was coarsely ground barley which Rasulullaah ﷺ only managed to swallow with a sip of water. (Ibn Majah no. 3348 and Mustadrak of Haakim no. 7925)

11.) Ummu Ayman رضي الله عنها narrates that she once sifted some flour and made bread for Rasulullaah ﷺ (with the refined flour rather than with the coarse flour Rasulullaah ﷺ was used to). (When she served it to Rasulullaah ﷺ,) he asked, “What is this?” Ummu Ayman رضي الله عنها replied, “It is something we prepare in our country (Abyssinia) and I wished to make for you some bread from it.” Rasulullaah ﷺ said, “Put it back in the mill and knead it again (so that it can be made into a coarse type of bread).” (Ibn Majah no. 3336, Al-Mu’jamul-Kabeer of Tabaraani vol. 25 page 87 no. 223)

12.) Salmah رضي الله عنها, the wife of Abu Raafi رضي الله عنه reports that Hasan ibn Ali رضي الله عنه, Abdullaah ibn Ja'far رضي الله عنه and Abdullaah ibn Abbaas رضي الله عنه once came to her and said, "Make for us some food that Rasulullaah ﷺ liked to eat." She said to them, "But you may not like it nowadays (because you are used to better foods)." However, she stood up and ground some barley. She then blew off the very rough chaff and made some bread. The gravy (for the bread) was olive oil and she also sprinkled some chillies on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked.” (Al-Mu’jamul-Kabeer of Tabaraani vol. 24 page 299 no. 759)

13.) Abdullaah ibn Umar رضي الله عنه reports that they once accompanied Rasulullaah ﷺ into an Ansaari's orchard. Rasulullaah ﷺ

picked up some dates from the ground and ate them. "What is the matter, O son of Umar? Why are you not eating?" Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ replied, "I do not feel like eating." "Well, I certainly do," said Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "because it is now four day since I have had anything to eat. If I wished, I could have prayed to my Rabb to give what the Emperors of Rome and Persia have. O son of Umar! What will be your condition when you live on to be with people who will store a year's provisions and (people's) trust in Allaah will be weak." Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! We were still standing there when Allaah revealed the verse,

وَكَأَيِّن مِن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

How many are the animals who do not (even) carry their own provision (as you do)? (Despite this,) Allaah (still) sustains them and you (people) as well. He is the All Hearing (hears all your duaas), the All Knowing (knows your needs and will fulfil them). (Ankaboot, verse 60)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "Allaah has neither commanded me to amass worldly possessions nor to follow my desires. Whoever amasses worldly wealth with the intention of using it in the remaining portion of his life should remember that life is in Allaah's hands. Take note that I do not amass Dinaars or Dirhams and I do not store provisions for tomorrow." (Ibn Abu Haatim, as quoted in the *Tafseer* of Ibn Katheer verse no. 56-60 (vol. 6 page 293), Surah Ankaboot, Muntakhab min Musnad Ibn Humaid no. 817, Al-Ju' of Ibn Abid Dunya no. 307)

14.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that when a cup containing milk and honey was presented to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he commented, "A combination of two drinks as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam, but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will lower him. Allaah will grant independence to the one who spends thriftily and Allaah will love the one who remembers death." (Al-Mu'jamul-Awsat of Tabaraani no. 4894)

RASULULLAAH ﷺ'S LECTURE CONCERNING ABSTINENCE FROM THE WORLD

1.) Husayn ibn Ali رضي الله عنه narrates that he once saw Rasulullaah ﷺ stand up to deliver a lecture to the Sahaabah رضي الله عنهم. Rasulullaah ﷺ said,

أَيُّهَا النَّاسُ كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ، وَكَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ، وَكَأَنَّ الَّذِي نُشَيِّعُ مِنَ الْأَمْوَاتِ سَفْرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ، نَأْكُلُ تُرَاثَهُمْ كَأَنَّنَا مُخَلَّدُونَ بَعْدَهُمْ، قَدْ نَسِينَا كُلَّ وَاعِظَةٍ، وَأَمِنَّا كُلَّ جَائِحَةٍ، طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ، طُوبَى لِمَنْ طَابَ مَكْسَبُهُ، وَصَلُحَتْ سَرِيرَتُهُ، وَحَسُنَتْ عَلَانِيَتُهُ، وَاسْتَقَامَتْ طَرِيقَتُهُ، طُوبَى لِمَنْ تَوَاضَعَ لِلّٰهِ مِنْ غَيْرِ مَنْقَصَةٍ، وَأَنْفَقَ مِمَّا جَمَعَهُ مِنْ غَيْرِ مَعْصِيَةٍ، وَخَالَطَ أَهْلَ الْفِقْهِ وَالْحِكْمَةِ، وَرَحِمَ أَهْلَ الذُّلِّ وَالْمَسْكَنَةِ، وَطُوبَى لِمَنْ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ، وَوَسِعَتْهُ السُّنَّةُ وَلَمْ يَعْدِلْ عَنْهَا إِلَى بِدْعَةٍ

"O people! (By the way we lead our lives) It appears as if death has been ordained only for others and that it is only the duty of others to embrace the truth. It appears as if the deceased people we see off to their graves are merely going on a little journey from which they will soon return, yet we eat up their legacy as if we will live forever after them. We have forgotten every lesson and feel safe from every calamity. Glad tidings for the person whose own faults preoccupy him from searching for the faults of others and glad tidings for the person whose earnings are pure, whose private life is a righteous one, whose public life is good and who is steadfast on the path he treads. Glad tidings also for the person who humbles himself before Allaah even though he does not suffer any deficiencies within himself, who spends from what he earns without sinning, who associates with men of understanding and wisdom and who is compassionate towards downtrodden and poor people. Glad tidings for the one who spends (in Sadaqah) his excess wealth, holds back his excess talk and is comfortable with practising the Sunnah without ever resorting to Bid'ah." Rasulullaah ﷺ then dismounted. (Abu Nuaym in Hilyah vol. 3 page 203, Bazzaar no. 6237 with slightly different wording)

2.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on the pulpit and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were sitting around him when he said, "O people! Be shy (to do wrong) in front of Allaah as you ought to be shy." "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!" someone asked, "Are we to be shy in front of Allaah?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Whoever amongst you is shy, should not pass a single night without his death before his eyes. He should protect his abdomen and whatever it contains (heart, stomach, liver, etc.) and his head and whatever organs it is host to (eyes, ears, tongue, etc.). He should also remember death and decomposition and forsake the pleasures of this world." (Al-Mu'jamul-Awsat of Tabaraani no. 7342, Tirmidhi has reported a similar narration from Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ no. 2458)

3.) Mutarrif narrated from his father, that he met up with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was saying, "The mutual increase diverts you." (Takhaathur verse 1) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The son of Adam says, "My wealth, my wealth," but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or what you wear that becomes worn out?" (Tirmidhi no. 2342)

4.) Uthman ibn Affaan رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is no right for the son of Adam in other than these things: A house which he lives in, a garment which covers his nakedness, and Jilf (a piece of bread) and water." (Tirmidhi no. 2341)

Outwardly the question arises that because of necessity a person is allowed to make use of many things. For this reason, if a person is in dire straits, he is allowed to eat carrion. So why was Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ different?

The answer is given in the next line that the needs of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the face of his infallibility are nothing.

ISMAT (INFALIBILTY OF THE AMBIYAA عَلَيْهِمُ السَّلَامُ)

In this stanza, Allaamah Buseeri رَحِمَهُ اللَّهُ has alluded to the matter of ismat (infallibility) of the Ambiyaa عَلَيْهِمُ السَّلَامُ. It is the view of the ahlus-sunnah

wal-jamaa'ah that the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are ma'soom (sinless) and the awliyaa are mahfooz (protected.)

A few points regarding the ismat of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ:

Definition of Ismat: A quality which prevents a person from committing sin, whilst having choice. This is specific with the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ.

The Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are infallible with regards to disbelief, major sins before and after nubuwwah, and minor sins after nubuwwah. Similarly, they are infallible from abstaining from tabligh, speaking lies especially in the matter of da'wat, polytheism and being ignorant of Allaah تَبَارَكَ وَتَعَالَىٰ and His qualities.

If the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ were not sinless, they would not be such that it would be compulsory to follow them in all actions. However, since we have been commanded to follow them in all actions, except for some specialities, this shows that they are sinless.

1.) Allaah تَبَارَكَ وَتَعَالَىٰ states,

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ

It is not possible for a nabi to misappropriate. (Aal-Imraan verse 161)

Khiyaanah (misappropriation) is of three types:
1.) In speech
2.) In action
3.) In belief.
The Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are pure and free from misappropriation in all three categories.

2.) Allaah تَبَارَكَ وَتَعَالَىٰ mentions the statement of Satan,

لأُزَيِّنَنَّ لَهُمْ فِي الأَرْضِ وَلأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

I will definitely mislead all of them, except Your chosen servants. (Hijr verse 39-40)

3.) Allaah تَبَارَكَوَتَعَالَى said,

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ

Whoever obeys the Rasul has obeyed Allaah. (Nisaa verse 80)

Just as Allaah تَبَارَكَوَتَعَالَى is pure from every fault, oppression and injustice, similarly the chosen messengers of Allaah are pure and free from disobedience to Allaah تَبَارَكَوَتَعَالَى. That is why obedience to them has been placed on the same level as obedience to Allaah تَبَارَكَوَتَعَالَى.

4.) Allaah تَبَارَكَوَتَعَالَى has mentioned regarding Yusuf,

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاء إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

In this manner, We turn away from him evil and immorality. (Yusuf verse 24)

Sinning is farfetched. Even if the sin comes close, Allaah تَبَارَكَوَتَعَالَى turns it away.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَكَيْفَ تَدْعُوْا اِلَى الدُّنْيَا ضَرُوْرَةُ مَنْ لَوْلاَهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

33/5. And how can the need incline such a noble personality towards this world; for if he had not been (created), the world would have not come into existence.

Allaamah Buseeri رَحِمَهُ ٱللَّهُ is referring to a famous narration,

لَوْلاكَ لَمَا خَلَقْتُ الأَفْلاكَ

Had it not been for you, I would not have created the universe.

Here a doubt is raised that Allaah تَبَارَكَ وَتَعَالَى has stated in the Noble Quraan that man has been created for His worship, and not for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Allaah تَبَارَكَ وَتَعَالَى states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

And We have not created man and jinn except that they may worship Me. (Dhaariyaat verse 56)

The answer to this is:

1.) A thing can be created or made for different reasons. In another place of the Quraan Kareem, Allaah تَبَارَكَ وَتَعَالَى states

وَلَوْ شَاء رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ

And if your Sustainer wished, He would have made the people into one nation. And they continue differing except those whom Your Sustainer has mercy upon. And for this, Allaah had created them. (Hud verse 118/119)

2.) The Noble Quraan states that Allaah تَبَارَكَ وَتَعَالَى has created the world for man.

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً

He is the Being who created for you whatever is in the earth. (Baqarah verse 29)

So the world being created for us and for the leader of mankind is the same, since at times the common people are mentioned and at times the leader is mentioned e.g. an army conquers an area, but the people say that the leader has conquered the city.

3.) The verse can also mean that man and jinn have been created to believe in and follow Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and this is actual worship of Allaah تَبَارَكَ وَتَعَالَى. The following verse alludes to this fact,

وَإِذْ أَخَذَ اللّٰهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

And (remember) when Allaah took the Covenant of the Ambiyaa, saying, "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah, etc.), and afterwards there will come to you a Messenger (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) confirming what is with you; you must, then, believe in him and help him." Allaah said, "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said, "We agree." He said, "Then bear witness; and I am with you among the witnesses (for this)." (Aal-Imraan verse 81)

With regards to the narration mentioned above, these wordings have been mentioned in many books of ahaadeeth. Some scholars, due to the abundance of narrations, even though the chains of narrators are extremely weak and even fabricated, have accepted the narration.
Many other great scholars like Mullaa Ali Qaari, Moulana Abdul-Hayy Lucknowi, Mujaddid Alf Thaani, Allaamah Shah Anwar Kashmiri, Mufti Mahmood Gangohi and Mufti Rashid Ahmad Ludhhiyaani رَحِمَهُمُ اللهُ have accepted the meaning to be correct.

In this stanza, Allaamah Buseeri رَحِمَهُ اللهُ is mentioning the fact that the full attention of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was towards the hereafter. The quality of zuhd (disinclination of this world) was predominant in Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. That is why he was not inclined to the things of this world.

Ibn Masood رَضِيَ اللهُ عَنْهُ narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ slept on a mat and; on getting up, his body had impressions of the mat. So Ibn Masood رَضِيَ اللهُ عَنْهُ said to him, "O Rasulullaah! If you so order, we may spread a bedding for you and arrange for your comfort." He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, "What connection do I have with this world? My relationship with this world is only that of a traveller who may halt for a moment under the

shade of a tree and then move on, leaving the tree where it was." (Tirmidhi no. 2377, Ibn Majah no. 4109)

Rasulullaah ﷺ encouraged his followers also to adopt this quality. In different places and times, Rasulullaah ﷺ encouraged simplicity and preparation for the hereafter. Study the following narrations:

1.) Sahl ibn Sa'd رضي الله عنه narrates that a man came up and said, "O Messenger of Allaah, inform me of such an action by which Allaah and the people will love me." Rasulullaah ﷺ said, "Be disinclined to the world, Allaah will love you; and be disinclined from that which is by people, then people will love you,"(Ibn Majah no. 4102)

2.) Mustaurid Ibn Shaddad رضي الله عنه narrates, "I heard Rasulullaah ﷺ saying, "By Allaah, this world when compared with the Hereafter is so little that anyone who puts his finger into an ocean and see what that finger brings with it (i.e. how much water moistened the finger)." (Muslim no. 2858)

3.) Jaabir رضي الله عنه narrates that Rasulullaah رضي الله عنه passed by a dead kid whose ears were extremely small/ cut off. He ﷺ asked, "Who would like to have it for one dirham? (one silver coin)." The Sahaabah رضي الله عنهم replied, "We would not take it for free." Rasulullaah ﷺ remarked, "By Allaah, this world is more despicable in the sight of Allaah than this is in your sight." (Muslim no. 2957)

4.) Abu Hurairah رضي الله عنه narrates that Rasulullaah ﷺ said, "This world is a prison for a true believer and a paradise for the disbeliever." (Muslim no. 2956)

5.) Abdullaah ibn Masood رضي الله عنه narrates that Rasulullaah ﷺ asked, "Which one of you is such that his inheritor's wealth is more beloved to him than his own wealth?" The Sahaabah رضي الله عنهم replied, "O Rasulullaah, there is none amongst us except that his own wealth is more beloved to him than the wealth of his inheritors." Rasulullaah ﷺ then said, "His wealth is that which he has sent forward, whilst the wealth of his inheritors is that which he has left behind." (Bukhaari no. 6442)

6.) Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If this worldly life was equal to the wing of a mosquito in the eyes of Allaah, Allaah would never give to a non-believer even a sip of water". (Tirmidhi no. 2320, Ibn Majah no. 4110)

7.) Abu Moosa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever loves the worldly life, he surely causes harm to his life in the Hereafter and whosoever loves the Hereafter, he would surely harm his worldly life. So you should prefer the lasting life in the Hereafter to the ephemeral life of this world." (Ibn Hibbaan no. 709, As-Sunanul-Kubra of Bayhaqi no. 6516, Ahmad no. 19697)

8.) Khabbaab رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whatever a Muslim spends, he will be rewarded for it except that expenditure which he incurs in dust i.e. construction of buildings." (Bukhari no.5672, Tirmidhi no. 2483, Al-Mu'jamul-Kabeer no. 3620)

9.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "All lawful expenses will be treated as expenditures in the path of Allaah except the money spent on constructions in which there is no good." (Tirmidhi no. 2482)

10.) It is narrated by Anas رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out one day and we were accompanying him. He saw a high dome in a place and enquired, "What is this?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied that the dome belonged to one of his companions from among the Ansaar. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept quiet and the information remained well-guarded in his mind, till the owner of the dome came to him and greeted Rasulullaah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned away from him again and again, so that the man was able to understand Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was unhappy with him. He talked to the other companions and complained of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's displeasure towards him. The companions informed him that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had passed by his dome and had seen it. The companion returned to the site where the dome had been constructed and he pulled it down and made it level with the ground. On a subsequent day, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again went out, and (on reaching the particular place), did not see the dome. He enquired, "What has happened to the dome?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ informed him, "Its

owner complained to us about your indifference to him and we informed him (of your displeasure) so he pulled it down." Rasulullaah ﷺ said, "Every building has been an evil result for its builder (i.e. a cause of punishment) except a building which is absolutely necessary and unavoidable for day to day life." (Abu Dawood no. 5237)

11.) Miqdaam ibn Ma'dikarib رضي الله عنه narrates that he heard Rasulullaah ﷺ saying, "Man has never filled any vessel worse than his own belly. That much of food suffices which may keep one's back erect. If he cannot help (eating more), let him fill one third of his stomach with food, one third with water and (leave the) one third for (proper) breathing." (Tirmidhi no. 2380, Ibn Majah no. 3349)

12.) Abu Dharr رضي الله عنه narrates that Rasulullaah ﷺ said, "Whosoever adopts zuhd (indifference to the world), Allaah will inspire wisdom in his mind, will cause his tongue to speak wisdom, will bring out to his knowledge the (inherent) defects of the worldly life and will make him aware of maladies of the world and the corresponding remedies, and will safely conduct him out of this world into the (eternal) home of peace (and prosperity)." (Shuabul-Imaan no. 10050)

13.) Aaishah رضي الله عنها narrates that Rasulullaah ﷺ said, "This world is a home for one who has no home (in the Hereafter) and wealth for one who has no wealth (in the Hereafter). The worldly wealth is accumulated by one who has no intelligence." (Musnad Ahmad no. 24419, Shuabul-Imaan no.10153)

14.) Shaddaad رضي الله عنه says that he heard Rasulullaah ﷺ saying, "O people, undoubtedly this world is a ready profit which is utilised equally by the virtuous and the disobedient. The Hereafter is a promised moment in which the Just and Powerful Sovereign will dispense justice therein. He will establish the truth and nullify falsehood. Be amongst the sons of the hereafter, and do not be amongst the sons of this world, because every son follows its mother." (Abu Nuaym in Hilyah vol. 1 page 264, Sunanul-Kubra of Bayhaqi no. 5808)

15.) It is narrated by Ibn Masood رضي الله عنه that Rasulullaah ﷺ recited the following verse of the Noble Quraan,

فَمَن يُرِدِ اللهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ

Whomsoever Allaah intends to guide, He opens his chest for Islam.
(Anaam verse 125)

(On this) Rasulullaah ﷺ said, "When light enters the bosom, it gets expanded and enlarged."

He ﷺ was asked, “O Rasulullaah! Is there a sign by which (this) expansion of the bosom may be recognised?” He ﷺ replied, “Yes. The sign is that the heart becomes disinterested in this abode of deception. It simultaneously leans toward the eternal abode and prepares (spiritually) for death before it overtakes him.” (Bayhaqi in Shuabul-Imaan no. 10068, Musannaf ibn Abi Shaybah no. 35455/35456, Mustadrak of Haakim no. 7863)

16.) It is narrated both by Abu Hurayrah رضي الله عنه and Abu Khallaad رضي الله عنه that Rasulullaah ﷺ said, “When you see a slave of Allaah having been bestowed with abstention and austerity in the worldly life and brevity of speech, get close to him because he has been given wisdom.” (Ibn Majah no. 4101, Al-Mu’jamul-Awsat no. 1885, Shuabul-Imaan no. 4631, 10048)

17.) Aaishah رضي الله عنها narrates that they slaughtered a sheep. Rasulullaah ﷺ asked, “What of it is left?” She replied, “Only its shoulder is left.” He ﷺ said, “All of it is left except its shoulder.” (Tirmidhi no.2470) The meaning of this is that the family members gave all of it in charity and left its shoulder for themselves. So Rasulullaah ﷺ said that apart from the shoulder, the reward for the rest of the sheep is left for us in the Hereafter.

18.) Asma bint Abi Bakr Siddeeq رضي الله عنها narrates that Rasulullaah ﷺ said to her, “Do not hoard wealth or else Allaah will hoard His treasures from you.” Another narration states, “Spend, give (as gifts), or give away. Do not withhold your wealth by constantly counting it or else Allaah will withhold His treasures from you.” (Bukhaari no.1433, Muslim no.1029)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مُحَمَّدٌ سَـيِّدُ الْكَــوْنَيْنِ وَالثَّقَلَـيْنِ وَالْفَرِيْقَـيْنِ مِنْ عُـرْبٍ وَّمِنْ عَجَـمِ

34/6. Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is the leader of both worlds and both creations (man and jinn) and of both groups, Arabs and non-Arabs.

Till now, only the lofty qualities of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ were mentioned. The enthusiasm to know the personality has now increased. Now the name of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is mentioned which is Muhammad.

NAMES OF RASULULLAAH صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has many names. Some have been mentioned in narrations.

An example of this is the following narration,

Jubair ibn Mut'im رَضِيَ اللّٰهُ عَنْهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "I have five names; I am Muhammad, I am Ahmad, I am Maahee - the obliterator who blots out disbelief, I am Haashir – people's resurrection will be at my feet (This can either mean that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ will be the first person to be resurrected from the grave, or on that day, Rasulullaah will be the leader of everyone and everyone will be in need of him.), I am 'Aaqib, the one who appears at the end after all the Ambiyaa/ the one after whom there will be no new nabi." (Bukhaari no. 3532, Muslim 2354)

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has a number of other names but these five names have been singled out probably because these five were most popularly well known in the books of the former Ambiyaa عَلَيْهِمُ السَّلَامُ.

Some sufiyaa have stated that Allaah تَبَارَكَ وَتَعَالَى has one thousand names, and Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has one thousand names. Allaamah Sakhaawi رَحِمَهُ اللّٰهُ has mentioned 448 names in Al-Qawlul-Badee'. Moulana Moosa Roohaani Baazi has mentioned 521 names in a poetic form in his book "Qaseedatul-Husnaa fee Asmaain-Nabiyyil Uzmaa."

THE NAME MUHAMMAD

THE MEANING OF MUHAMMAD

On the seventh day of Rasulullaahﷺ's birth, Abdul-Muttalib performed the Aqeeqah and invited all the Quraysh to this function. He then proposed to keep the child's name Muhammad. The Quraysh, startled by such an innovative name enquired, "O Abul-Haarith! (appellation of Abdul-Muttalib) Why do you propose to keep a name that was certainly not kept by your forefathers or any of your family members?" 'Abdul-Muttalib replied, "I propose to name him Muhammad (the praised one) because I want Allaah in the heavens and His creation on the earth to praise him." (Fathul-Baari vol. 7 page 163)

Before the birth of Rasulullaah ﷺ, Abdul-Muttalib actually saw a dream that inspired him to keep the new-born child's name Muhammad. He dreamt that an iron chain is being extracted from his back. One end of the chain is towards the sky and the other end is towards the earth. One end is towards the west and the other towards the east. A little while later, the chain transforms itself into a huge tree. Every leaf of the tree was glittering with luminosity seventy times more intense than the brilliance of the sun. People from the east as well as the west were clinging onto its branches. Some of the Quraysh were also clinging onto this tree whilst a few others from the Quraysh were determined to chop it down. Whenever this group decided to approach the tree with this intention, a handsome young man put paid to their intentions by thrusting them aside.

In the interpretation of his dream, the interpreters informed Abdul-Muttalib that amongst his descendants, a boy will be born. People from the east to the west will follow him devotedly. The beings of the sky as well as the earth will sing his praises." This is why Abdul-Muttalib kept his name Muhammad.

Whilst Abdul-Muttalib was reflecting over the name Muhammad, Rasulullaah ﷺ's mother, on the other hand, saw a pious dream in which she was informed that she is carrying the most saintly creation and the most supreme leader of the nations. She was directed to keep his

name Muhammad or according to another narration, she was instructed to name him Ahmad. According to the narration of Buraidah رَضِيَ اللَّهُ عَنْهُ and Ibn 'Abbaas رَضِيَ اللَّهُ عَنْهُ, she was instructed to name him Muhammad and Ahmad.

In short, a constant flow of divine inspiration and a succession of pious dreams prompted the mother and grandfather, relatives and acquaintances and everyone else to render him the name Muhammad; a name that every nabi and messenger delivered as a glad tiding from one generation to the next. Just as Abdul-Muttalib, by divine inspiration, chose the name Abdullaah – the most dear name to Allaah تَبَارَكَ وَتَعَالَى– for the father of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in the like manner, his preference for the name Muhammad or Ahmad was also divinely celestially inspired. In Sharah Muslim, Allaamah Nawawi relates on the authority of Ibn Faaris and others that Allaah تَبَارَكَ وَتَعَالَى divinely-inspired the family members of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to keep his name Muhammad.

Allaah تَبَارَكَ وَتَعَالَى also mentions the same two names in the Holy Quraan in the following verses,

مُحَمَّدٌ رَّسُوْلُ اللهِ.

Muhammad is the Messenger of Allaah. (Fath verse 28)

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

And when Isa Ibn Maryam said, "O People of Israaeel! I am a messenger of Allaah unto you, confirming the Toraah (that appeared) before me and (a messenger) of glad tidings of a messenger to come after me, whose name shall be Ahmad." (Saff verse 6)

Muhammad: The origin of the name Muhammad is from the root letters of "Hamd". The word actually refers to devotedly extolling the virtues of someone with an outstanding personality, pleasant attributes, indisputable achievements, practical virtues and unassailable character. And the word "Tahmeed" from which Muhammad is derived is actually a verbal noun (masdar) of the *taf'eel* scale, which is predominantly coined for use in exaggerated or repetitive senses. Therefore, the word

Muhammad that is actually a passive participle (*ism maf'ul*) from the *taf'eel* scale will mean, "a person of laudable attributes whose practical virtues, indisputable achievements and unassailable character is devotedly and repeatedly glorified."

According to some people, Muhammad means, 'that being in whom unimpeachable character and commendable attributes are found on a perfectly flawless level'.

Imaam Bukhaari says in Taareekhe Sagheer on the authority of Ali ibn Zaid that Abu Taalib would often recite the following stanza,

وَشَقَّ لَهٗ مِنْ اسْمِهٖ لِيُجِلَّهٗ فَذُو العَرْشِ مَحْمُوْدٌ وَهٰذَا مُحَمَّدٌ

Allaah has extracted his (Muhammad's) name from His own so that he may be exalted, So the one possessing the throne is Mahmood whilst this is Muhammad" (Taareekhul-Awsat no. 31)

Ahmad: This is an *ismut-tafdeel* (elative noun). Some are of the opinion that it is applied as a passive noun whilst others maintain that it is utilized as an active noun.

If it were taken in the passive sense (*ismul-maf'ul*), it would denote that Ahmad means the most laudable person. And indisputably, he is the most laudable in the entire creation. Nobody is more laudable and nobody will ever be.

If the name Ahmad were taken in the active sense (*ismu-faa'il*), it would mean one who extols and glorifies Allaah تَبَارَكَ وَتَعَالَىٰ the most from His entire creation. This connotation is also most appropriate and spot on. From the diverse nations of the world, nobody has ever praised Allaah تَبَارَكَ وَتَعَالَىٰ like Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his ummah has done. This is why the previous messengers extended glad tidings of the imminent advent of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by applying the name "Ahmad" and by describing his Ummah as the "Hammaadeen" (those who glorify Allaah تَبَارَكَ وَتَعَالَىٰ in abundance). This is absolutely befitting to this ummah. Allaah تَبَارَكَ وَتَعَالَىٰ has bestowed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Surah Al-Hamd (the chapter dealing with glorifying Allaah تَبَارَكَ وَتَعَالَىٰ). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his ummah have been instructed to recite duaas of hamd (praise) when eating, drinking, when returning from a journey and virtually after every duaa.

Furthermore, in the hereafter, whilst interceding for his Ummah, Rasulullaah ﷺ will be divinely inspired to glorify Allaah تَبَارَكَ وَتَعَالَىٰ with such phrases of glory and such expressions of praise that were never divulged to any nabi or angel prior to this. This is why Rasulullaah ﷺ will be honoured with "Maqaamul-Mahmood" (the rank of praise) and "Liwaaul-Hamd" (the banner of praise) on the Day of Judgement. On that occasion, the entire creation, from the beginning to the end, amassed on the field of Judgement will extol the praises of Rasulullaah ﷺ. In short, the phrases, connotations and varieties of hamd (praise) will be made exclusive to Rasulullaah ﷺ.

A study of the divine words of Allaah تَبَارَكَ وَتَعَالَىٰ and the words of Rasulullaah ﷺ reveals that glorifying Allaah تَبَارَكَ وَتَعَالَىٰ after the completion of every task is laudable and virtuous. For instance, Allaah تَبَارَكَ وَتَعَالَىٰ Himself says in the Noble Quraan,

وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And a ruling is made amongst them with the truth and it will be said, 'All praise is due to Allaah, the Lord of all the worlds'. (Zumar verse 75)

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the final utterance of their request will be 'All praise is due to Allaah, the Lord of all the worlds'. (Yunus verse 10)

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the root of those who committed evil was severed. And all praise is due to Allaah, the Lord of all the worlds."
(An'aam verse 45)

After eating and drinking, we have been instructed to praise Allaah تَبَارَكَ وَتَعَالَىٰ, as He mentions,

كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

Eat from the sustenance of your Lord and express gratitude unto Him. (Saba verse 15)

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ referred to the 'expression of gratitude' as uttering the praise of Allaah تَبَارَكَوَتَعَالَى. In one hadeeth, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is reported to have said,

افضل الشكر الحمد لله

The best form of gratitude is 'Alhamdulillaah'. (Kharaaiti in Fadheelatush Shukr page 35 no. 7)

Furthermore, saying 'Alhamdulillaah' after meals is repeatedly emphasised in a number of ahaadeeth.

At the termination of a journey, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would recite,

آئبون تائبون عابدون لربنا حامدون

We return to (Allaah), seek His pardon, worship Him and solely unto our Lord do we express our praise.

(Bukhari no. 3085)

At the termination of the Salaah, he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would recite the following duaa,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glory be unto You, our Lord, the Lord of honour, (You are free) from whatever they (the polytheists) attribute to You. And peace and salutations upon the messengers and all praise is due to Allaah, the Lord of the worlds. (Saaffaat verse 180-182)

In short, the Quraanic verses and sacred words of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ clearly indicate that words of praise are expressed only at the termination of something. So, Allaah تَبَارَكَوَتَعَالَى named Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ Muhammad and Ahmad as an indication that wahi (divine revelation) and nubuwwah will terminate upon him.

Haafiz Ibn Sayyidun-Naas says in 'Uyunul-Athar (page 38), "Allaah تَبَارَكَوَتَعَالَى placed such a seal on the hearts and minds of the Arabs and non-Arabs alike that none of them ever thought of keeping their children's names Muhammad or Ahmad. This is why the Quraysh were left astounded when Abdul-Muttalib proposed to name him Muhammad. They asked in shocked surprise, "Why do you wish to keep such an innovative name

that was unheard of in the past? Neither your forefathers nor any member of your family kept such a name?"

Nonetheless, shortly prior to the birth of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, when some parents heard the ulamaa of the Bani Israaeel predicting the imminent birth of a messenger whose name will be Muhammad and Ahmad, some of them kept their children's name Muhammad in anticipation of this lofty status. With the will of the Allaah تَبَارَكَوَتَعَالَىٰ, however, none of them claimed nubuwwah so that no shadow of doubt could be cast on the nubuwwah of Muhammad Mustafaa Ahmad Mujtabaa صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. (Extracted and abridged from Seerat-Mustapha vol. 1 page)

LEADER OF BOTH WORLDS

Allamah Buseeri رَحِمَهُٱللَّهُ refers to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ as the leader of both the worlds.

Hereunder are a few verses and ahaadeeth mentioning this point:

Allaah تَبَارَكَوَتَعَالَىٰ states,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent you except for all people as a giver of glad tidings and a warner. (Sabaa verse 28)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent you except as a mercy for the universe. (Ambiyaa verse 107)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا

Say, "O people, I am the Messenger of Allaah to all of you." (A'raaf verse 158)

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ

I will be the leader of the children of Adam on the Day of Judgement, the first for whom the grave will split open, the first to intercede and the first whose intercession will be accepted. (Muslim no.2278)

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ
I am the leader of people on the Day of Judgement.
(Bukhaari no. 4712)

وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلَا فَخْرَ
I am the most honourable son of Adam in the sight of my Sustainer, and I say this with no pride. (Tirmidhi no. 3610)

أَلَا وَأَنَا حَبِيبُ اللهِ وَلَا فَخْرَ، وَأَنَا حَامِلُ لِوَاءِ الحَمْدِ يَوْمَ القِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ القِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الجَنَّةِ فَيَفْتَحُ اللهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ المُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ الأَوَّلِينَ وَالآخِرِينَ وَلَا فَخْرَ
Indeed I am the beloved of Allaah and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgement, and I am not boasting. And I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgement, and I am not boasting. And I am the first to shake the rings of Paradise (meaning on the gates of Paradise) and so Allaah will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting. (Tirmidhi no.3616)

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِستٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ"
I have been given superiority over the other Ambiyaa in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils of war have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of Ambiyaa terminates with me. (Muslim no.523)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ فَنَهَشَ مِنْهَا نَهْشَةً، ثُمَّ قَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ القِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يَجْمَعُ اللهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ البَصَرُ،

وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الغَمِّ وَالكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ، أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلاَمُ فَيَقُولُونَ لَهُ أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاَثَ كَذِبَاتٍ - فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ، مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللهِ فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى ابْنِ مَرْيَمَ، فَيَأْتُونَ عِيسَى، فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي المَهْدِ صَبِيًّا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ وَخَاتِمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، فَأَنْطَلِقُ فَآتِي تَحْتَ العَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا، لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ

رَأْسِي، فَأَقُولُ أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ مَا بَيْنَ المِصْرَاعَيْنِ مِنْ مَصَارِيعِ الجَنَّةِ، كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ - أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى" -

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, "Some (cooked) meat was brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allaah will gather all the human being of early generations as well as latter generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him, 'You are the father of mankind; Allaah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will He ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Nuh.' So they will go to Nuh and say (to him), 'O Nuh! You are the first (of Allaah's messengers) to the people of the earth, and Allaah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say,' Today my Lord has become angry as He has never become nor will He ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrahim.' They will go to Ibrahim and say, 'O Ibrahim! You are Allaah's Messenger and His Khaleel from among the people of the earth; so

please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the hadeeth) Myself! Myself! Myself! Go to someone else; go to Moosa.' The people will then go to Moosa and say, 'O Moosa! You are Allaah's messenger and Allaah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Moosa will say, 'My Lord has today become angry as He has never become before, nor will He become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Isa.' So they will go to Isa and say, 'O Isa! You are Allaah's messenger and His Word which He sent to Maryam, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Isa will say. 'My Lord has today become angry as He has never become before nor will He ever become thereafter. Isa will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad! You are Allaah's Messenger and the last of the Ambiyaa, and Allaah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?" Rasulullaah ﷺ added, "Then I will go beneath Allaah's Throne and fall in prostration before my Lord. And then Allaah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad! Raise your head. Ask, and it will be granted. Intercede and it (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." Rasulullaah ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).

(Bukhari no.4712)

Regarding Mi'raaj, Allaah تَبَارَكَ وَتَعَالَى states,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا

Pure is the Being who had taken His servant in one portion of the night from Masjid-Haraam to Masjid-Aqsa, around which We blessed, so that We could show him some of our signs.
(Israa verse 1)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

Undoubtedly We have granted you the seven oft-repeated verses and the great Quraan. (Hijr verse 87)

A promise was taken from all the Ambiyaa عَلَيْهِمُ السَّلَامُ that if Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had to appear in their era, they would assist him. Ibn Jareer has narrated the following narration from Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ, "Allaah تَبَارَكَ وَتَعَالَى did not send any nabi from the time of Adam رَضِيَ اللَّهُ عَنْهُ and all those after, except that He had taken a pact regarding Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "If Muhammad was sent, whilst the nabi is alive, then he will definitely believe in him and assist him. He will command him to take a pact on his nation." Allaah تَبَارَكَ وَتَعَالَى said,

وَإِذْ أَخَذَ اللهُ مِيثاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتابٍ وَحِكْمَةٍ ثُمَّ جاءَكُمْ رَسُولٌ مُصَدِّقٌ لِما مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلى ذلِكُمْ إِصْرِي قالُوا أَقْرَرْنا قالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

And (remember) when Allaah took the pledge with (all) the Ambiyaa, saying,"Take whatever I gave you of the Book and Hikmah(understanding of the Laws of Allaah, etc.), and afterwards there will come to you a messenger (Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) confirming what is with you; you must, then, believe in him and help him." Allaah said, "Do you agree (to it) and accept My pledge?" They replied, "We agree." He (Allaah تَبَارَكَ وَتَعَالَى) said, "Then bear witness; and I am with you among the witnesses (for this)." (Tafseer Tabari vol. 6 page 561)

Haafiz Ibn Katheer has narrated similar subject matter from Ibn Abbaas. (Tafseer Ibn Katheer vol. 1 page 405)

Rasulullaah ﷺ is the leader of all the other Ambiyaa عليهم السلام. That is why he ﷺ said,

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ بَدَا لَكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيلِ, وَلَوْ كَانَ حَيًّا وَأَدْرَكَ نُبُوَّتِي لَاتَّبَعَنِي

By the Being in whose life Muhammad lies, if Moosa had to appear before you and you followed him and left me, then you would have gone astray from the straight path, and if he was alive and reached the era of my nubuwwah, he would have followed me. (Daarimi no. 449)

In many ahaadith regarding salawaat upon Nabi ﷺ, the word sayyidul-mursaleen (leader/master of the messengers) is utilized. An example of this is the salawaat taught and recited by Ibn Masood رضي الله عنه.

اللَّهُمَّ اجْعَلْ صَلَاتَكَ، وَرَحْمَتَكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا، يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allaah! Bestow Your special mercy, Your infinite mercy and Your choicest blessings upon the chief of messengers, the leader of the pious, and the seal of the Ambiyaa, Muhammad, Your servant and Your messenger, who is the leader of goodness, the guide towards goodness and the messenger of mercy. O Allaah! Raise him to the level of Maqaam-e-Mahmood (the exalted stages in the hereafter) through which both the latter and former nations will envy him. O Allaah! Bestow special mercy upon Muhammad and the family of Muhammad as You had bestowed Your special mercy upon Ibrahim and the family of Ibrahim. Verily You are the most praised, and most glorious. And O Allaah! Shower blessings upon Muhammad and the family of Muhammad, as You had showered Your blessings upon Ibrahim and the family of Ibrahim. Verily You are the most Praised, and most Glorious.
(Sunan Ibn Majah no. 906)

When Rasulullaah ﷺ is the leader of all Ambiyaa عليهم السلام, then to a greater extent, he is the leader of their nations.

Even Isa عَلَيْهِ السَّلَامُ will come as a follower of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Ibn Majah no.4077)

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be the first person to be resurrected. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "People will be unconscious. I will be the first to gain consciousness." (Bukhaari no. 3408)

"I will be the first person to emerge when people are resurrected. I will be their spokesperson when they come as a delegation. I will give them glad tidings when they will lose hope. The flag of hamd (praises) will be in my hand on that day." (Tirmidhi no.3610)

On earth, the name Muhammad is famous, whereas in the heavens and in the previous scriptures, the name Ahmad is famous, as Allaah تَبَارَكَ وَتَعَالَى states in the following verse,

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ

And I have come as a giver of glad tidings of a messenger to come after me whose name is Ahmad. (Saff verse 6)

Note: From this stanza, we learn that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not only sent to humankind, but also to jinns. The Noble Quraan mentions their listening to the Quraan, acceptance of imaan, and their return to their people inviting them towards righteousness. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated, "I have been sent to jinn and man." (As-Sunanul-Kubraa of Bayhaqi vol. 2 page 607 no. 4266)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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نَبِيُّنَـا الآمِرُ النَّـاهِيْ فَلاَ أَحَـدٌ أَبَـرُّ فِيْ قَـوْلٍ لاَ مِنْـهُ وَلاَ نَعَـمِ

35/7. Our Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the one who commands (righteousness) and forbids (evil), there is none (parallel to him who is) more truthful than him in saying "No" or "Yes".

Meaning: When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informs of any matter which will occur or not occur, or when he commands or forbids from a certain action, then there is none more truthful than Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Even the disbelievers, despite their intense enmity and difficulty they imposed on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, were forced to accept the trustworthiness and truthfulness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"Commands and forbids" - This is an indication that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a nabi of da'wat, as Allaah تَبَارَكَ وَتَعَالَى states,

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ

He commands righteousness and forbids evil. (A'raaf verse 157)

"There is none more truthful than him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in saying, "No" or "Yes".

The following narrations show that even the disbelievers were convinced of the truthfulness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ climbed the hill of Safa when the following verse of the Qur'aan was revealed,

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! First) warn your closest relatives (about the punishment due to those who reject imaan). (Shu'araa, verse 214)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began calling out, "O the family of Fahr! O the family of Adi!" In response to this call, everyone gathered around Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, some came themselves, while others sent representatives. Abu Lahab and the Quraish came. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "Tell me. Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?" They all responded in the affirmative and said, "We have always found you to be

truthful." Thereafter, Rasulullaah ﷺ said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be completely destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبّ ...

May the hands of Abu Lahab be shattered and may he be destroyed…
(Lahab verse 1) (Bukhaari no. 4770)

2.) Mughiera ibn Shu'bah رضي الله عنه narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasul. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? We then testify that you have conveyed the message. I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Mughiera ibn Shu'bah رضي الله عنه says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, "By Allaah! I know for sure that whatever he says is the truth. However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay family and) when the Bani Qusay said, 'Keeping the keys to the Ka'bah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never accept." (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 207, Ibn Abi Shaybah (no. 36979) has also narrated a similar narration. However, his narration states that Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasul and to His book. I am inviting you to Allaah.")

3.) Umayyah ibn Khalaf initially declined to participate in Badr but with the insistence and intimidation of Abu Jahal, he ultimately relented and joined them.

The background to his initial refusal to join the expedition is that S'ad ibn Mu'aaz Ansaari رَضِيَ اللَّهُ عَنْهُ was a close friend to Umayyah ibn Khalaf during the pre-Islaamic days of ignorance. When Umayyah would travel to Syria on business, he would stay over in Madinah at S'ad ibn Mu'aaz's house and when S'ad ibn Mu'aaz would come to Makkah, he would put up at Umayyah's house.

On one occasion, after the Hijrah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, S'ad ibn Mu'aaz decided to perform umrah. He came to Makkah and as per his previous routine, he stayed over with Umayyah. As he settled down, S'ad ibn Mu'aaz requested Umayyah to take him to the Haram for Tawaaf at a time when the Haram was empty, in other words, when the Haram was relatively quiet and uncrowded. Umayyah took S'ad to the Haram towards the early afternoon. As he was busy in Tawaaf, Abu Jahal appeared before them demanding, "O Abu Safwaan! (This was the appellation of Umayyah) who is this person with you?" "This is S'ad," replied Umayyah. Abu Jahal snapped, "I see that this person is performing his Tawaaf with such ease and comfort. Why do you provide succour and refuge to such irreligious people?" Addressing S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ, Abu Jahal warned, "O S'ad! I swear by Allaah, that if Abu Safwaan (Umayyah) was not with you, you would not have returned safely from here." To this, S'ad forcefully retorted, "If you prevent me from performing Tawaaf, by Allaah, I will ensure that your access through Madinah to Syria is curtailed."

Umayyah said to S'ad, "Do not raise your voice before Abul-Hakam (Abu Jahal). He is the chief of this valley."
Furiously, S'ad shot back, "O Umayyah! Let it be. I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ predicting that you would be slain at the hands of his Sahaabah." Umayyah anxiously asked, "Will I be killed in Makkah?" S'ad replied, "I have no idea of the exact location you will be put to death."
On hearing this, Umayyah was thrown into overwhelming panic. He scuttled to his wife Ummu Safwaan and narrated the incident to her.

(According to another narration, Umayyah said, “By Allaah! Muhammad never speaks a lie.” He was so terrified of this forewarning that he almost wet his pants and emptied his bowels. (Fathul-Baari vol.7 page 283))
He was gripped with such fear that he resolved never to leave the boundaries of Makkah. So when Abu Jahal bade the people to participate in the expedition of Badr, he was awfully reluctant to go. He was terrified of losing his life in this battle.
However, Abu Jahal insisted that he join the campaign. When Abu Jahal noticed his reluctance, he pleaded with him, “You are one of the leaders. If you are unwilling to join in this campaign, the masses will also follow suit and they too would be reluctant to join us.”
Anyway, Abu Jahal persisted and continued pressurising Umayyah to join them. He ultimately persuaded him by pledging to him, “O Abu Safwaan! I will purchase a graceful and fast horse especially for you. (The moment you feel threatened you can mount it and return home.)” This finally swung his reluctance to strained agreement. He then went home and requested his wife to make his preparations for this journey. His wife pleaded with him, “O Abu Safwaan! Do you not recall the forewarning of your Yathrabi (Madani) brother?” He replied, “Yes, I intend to travel just a bit out of Makkah and return home.”
Anyway, Umayyah set out with this intention and wherever the caravan halted, he would keep his camel close at hand but destiny did not allow him a chance to escape. He somehow landed in Badr and was slain at the hands of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (Bukhaari no. 3950, 3632 (shorter version))

In short, Umayyah was convinced of his impending doom but under pressure from Abu Jahal, he grudgingly agreed to join them. Abu Jahal destroyed himself and destroyed the others as well. “They made their people dwell in the abode of destruction; Hell, in which they will burn and what a dreadful abode it is.”
As for the conviction of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ regarding the promises of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there are countless incidents. Hereunder a few such incidents will be mentioned:

1.) Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ reports that during the year in which Umar رَضِيَ اللَّهُ عَنْهُ became the Khalifah, the numbers of locusts declined drastically.

When Umar رَضِيَ اللَّهُ عَنْهُ made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually returned from Yemen with a handful of locusts that he placed before Umar رَضِيَ اللَّهُ عَنْهُ. When he saw them, Umar رَضِيَ اللَّهُ عَنْهُ thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Allaah تَبَارَكَ وَتَعَالَى has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the others will follow like (the beads of) a necklace when the string is cut.'" (Kitaabul-A'zamat of Abush-Sheikh vol. 5 page 1783, Ibn Katheer vol. 3 page 254, Haithami says this narration is found in the Kabeer of Abu Ya'la, but this book is not found at present.)

2.) Fudhaala ibn Abu Fudhaala Ansaari relates, "I accompanied my father (Abu Fudhaala رَضِيَ اللَّهُ عَنْهُ was a participant of the Battle of Badr) (to *Yamba*) to visit Ali رَضِيَ اللَّهُ عَنْهُ who had become extremely ill there. My father said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companion will be nearby and they will perform the (janaazah) salaah for you.' Ali رَضِيَ اللَّهُ عَنْهُ however said, '(I shall not die from this illness because) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead).'" Ali رَضِيَ اللَّهُ عَنْهُ was eventually martyred, and Abu Fudhaalah was martyred during the Battle of Siffeen, fighting on the side of Ali رَضِيَ اللَّهُ عَنْهُ. (Musnad Ahmad no. 802, Musnad Bazzaar no. 927, Taareekh Dimishq of Ibn Asaakir vol. 42 page 548, no. 4933 - Ali Ibn Abi Taalib).)

Mu'aawiya ibn Jareer narrates that Ali رَضِيَ اللَّهُ عَنْهُ was once inspecting the cavalry when Ibn Muljim passed by. When Ali رَضِيَ اللَّهُ عَنْهُ asked him his name, he gave a name other than that of his father. "You are lying," Ali رَضِيَ اللَّهُ عَنْهُ told him. When he eventually gave his father's name, Ali رَضِيَ اللَّهُ عَنْهُ said, "Now you have spoken the truth." (Turning to the others, Ali رَضِيَ اللَّهُ عَنْهُ said,) "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go." (Taareekh Dimishq of Ibn Asaakir vol. 42 page 554, no. 4933 - Ali Ibn Abi Taalib).

3.) Ummu Ammaar رَضِيَ اللَّهُ عَنْهَا who brought Ammaar رَضِيَ اللَّهُ عَنْهُ up reports that when Ammaar رَضِيَ اللَّهُ عَنْهُ became very ill one day, he said, "I am not going to die from this illness because my beloved friend Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me that I will be killed in a battle between two warring armies of believers." (Taareekh Dimishq of Ibn Asaakir vol. 43 page 463, no. 5156 - Ammaar ibn Yaasir).

Ammaar ibn Yaasir رَضِيَ اللَّهُ عَنْهُ was fighting in the Battle of Siffeen but was not being martyred. He then approached Ali رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that I would be martyred. How come I am still alive?)." Ali رَضِيَ اللَّهُ عَنْهُ replied, "Do not worry about that." This occurred three times until Ammaar رَضِيَ اللَّهُ عَنْهُ was given some milk. He drank it and said, "Indeed, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred. (Taareekh Dimishq of Ibn Asaakir vol. 43 page 468, no. 5156 Ammaar ibn Yaasir, Abu Nuaym vol. 1 page 141).

4.) Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ reports from the daughter of Hishaam ibn Waleed ibn Mughiera رَضِيَ اللَّهُ عَنْهَا who nursed Ammaar رَضِيَ اللَّهُ عَنْهُ that Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once visited Ammaar رَضِيَ اللَّهُ عَنْهُ when he was ill. When he left, Mu'aawiya رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! Do not let his death be on our hands because I have heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say that it will be a rebellious group that will kill Ammaar." (Abu Ya'la no. 7364, Taareekh Dimishq of Ibn Asaakir vol. 43 page 422, no. 5156 Ammaar ibn Yaasir).

5.) Ibraheem ibn Ashtar narrates from his father that when death approached Abu Dharr رَضِيَ اللَّهُ عَنْهُ, his wife started to weep. "What makes you weep?" he asked. "I am weeping," she said, "because I do not have the strength to bury you or a cloth large enough to shroud you." "Do not weep," he consoled her, "because I was part of a group of persons to whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'One of you shall certainly die in a wilderness in the presence of a party of believers.' Since every person from that group has passed away in a city amongst large numbers of people, I will definitely be the one who will die in a wilderness. By Allaah! Neither am I lying nor did Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ tell me a lie. Go watch

the road." She said, "But the people performing Hajj have long stopped travelling and the road is closed."

She however still ran to a hillock, stood upon it and looked (to the road). (When she saw no one,) she then returned to nurse Abu Dharr رَضِيَ اللَّهُ عَنْهُ. Thereafter, she would again run to the hillock. As she was busy doing this, she suddenly noticed some travellers whose animals were carrying them along swiftly, appearing like vultures perched on their carriages. When she waved to them with her sheet, they turned towards her. As they reached her and asked her what the matter was, she replied, "There is a man from amongst the Muslims who is about to pass away. Will you please shroud him (and bury him)?" "Who is this man?" they enquired. As soon as she informed them that he was Abu Dharr رَضِيَ اللَّهُ عَنْهُ, they all exclaimed, "May our parents be sacrificed for him!" They then whipped their animals and raced towards him.

When they reached him, Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Congratulations to you (because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had referred to you as believers)!" He then related the hadeeth to them and said, "I have heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say that when two or three children of a couple pass away and they exercise patience and anticipate rewards from Allaah, they will not even see Jahannam." Do listen well. Had I a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is my own. Similarly, if my wife had a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is hers. (However, we have nothing of the sort, so we appeal to one of you to give something). I however plead to you in the name of Allaah and Islaam that no such person should provide the shroud who has been a governor, a chief, a leader or an envoy."
Every member of the group had assumed one of these posts at some stage besides a young man from the Ansaar, who said, "I shall provide the shroud because I have not assumed any of the positions you have mentioned. I shall shroud you in the shawl I am wearing and two more sheets in my bag that my mother had woven for me." Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "You should then be the one to shroud me." The young Ansaari then shrouded Abu Dharr رَضِيَ اللَّهُ عَنْهُ in the presence of the group. Amongst the

group was Hujr ibn Adbar and Maalik Ashtar and all of them hailed from Yemen. (Ibn Sa'd vol. 4 page 233)

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Uthmaan رَضِيَ اللَّهُ عَنْهُ had banished Abu Dharr رَضِيَ اللَّهُ عَنْهُ to a place called *Rabdha*, where his death came to him. At the time, there was none with him besides his wife and slave. His parting instructions to them was, "Bathe me, shroud me and then place me in the centre of the road. Then say to the first passing caravan, 'This is Abu Dharr, a companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Do assist us in burying him.'" When he passed away, the two did as he instructed and placed him in the centre if the road.

It was Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ with a group of people from Iraq who happened to pass by on their way to performing Umrah. It was the sight of a corpse on the road that startled the party just as their camels were about to trample upon it. Abu Dharr رَضِيَ اللَّهُ عَنْهُ's slave then approached them saying, "This is Abu Dharr, a companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Do assist us in burying him." Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ burst out crying loudly as he said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke the truth when he said (to Abu Dharr رَضِيَ اللَّهُ عَنْهُ), 'You walk by yourself, will die by yourself and will be resurrected by yourself.'" He then dismounted along with his companions and they buried Abu Dharr رَضِيَ اللَّهُ عَنْهُ. Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُthen informed the people about Abu Dharr رَضِيَ اللَّهُ عَنْهُ and what Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had mentioned to him on the journey to Tabook. (Ibn Sa'd vol. 4 page 234)

6.) Khuraym ibn Aws رَضِيَ اللَّهُ عَنْهُ relates, "I migrated to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and met him upon his return from Tabook, when I accepted Islaam. I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'I have been shown the city of Heera together with Shaymaa bint Buqaylah from the Azd tribe riding a white mule and wearing a black scarf.' 'O Rasulullaah!' I said, 'When we conquer Heera and find her as you have described, may I have her (as my slave)?' 'She is yours,' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied.
(After the demise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when people started leaving the fold of Islaam, no one from (my tribe) the Banu Tay left Islaam. We then marched to Heera with Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ and the first sight that met us as we entered the city was Shaymaa bint Buqaylah just as

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had described her. She was riding a white mule and wearing a black scarf. I immediately seized her saying, 'She is the one whom Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described to me.' When Khaalid ibn Waleed رَضِيَ اللهُ عَنْهُ asked me for witnesses, Muhammad ibn Maslama رَضِيَ اللهُ عَنْهُ and Muhammad ibn Basheer رَضِيَ اللهُ عَنْهُ both from the Ansaar stood witness for me. He then made her over to me. When he came to make a treaty (with the Muslims) Shaymaa's brother Abdul Maseeh ibn Buqaylah offered to buy her from me. 'I shall accept nothing less than ten hundreds for her,' I told him. He readily gave me a thousand Dirhams and I handed her over to him. When the other Muslims told me that he would have easily paid me a hundred thousand had I asked for it (because he was extremely wealthy), I submitted, 'I never knew that there existed a number greater than ten hundreds.'" (Abu Nu'aym in his Dalaa'il no. 469, Ibn Hibban in brief no. 6674, Al-Mu'jamul-Kabeer of Tabaraani in greater detail vol. 4 page 213, no. 4168)

7.) Jubair ibn Hayyah رَضِيَ اللهُ عَنْهُ states, "So, Umar رَضِيَ اللهُ عَنْهُ sent us (to Khosrau) appointing Nu'maan ibn Muqarrin رَضِيَ اللهُ عَنْهُ as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Mugheirah رَضِيَ اللهُ عَنْهُ replied, "Ask whatever you wish." The other asked, "Who are you?" Mugheirah رَضِيَ اللهُ عَنْهُ replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths sent to us from among ourselves a messenger whose father and mother are known to us. Our Messenger has ordered us to fight you till you worship Allaah alone or give jizyah (tax taken from non-Muslims in exchange for protection); and our Nabi has informed us that our Sustainer says, "Whoever amongst us is killed (i.e. martyred), shall go to Jannah to lead such a luxurious life as he has never seen; and whoever amongst us remain alive, shall become your master." (Bukhaari no. 3159)

8.) Talq narrates that a man once came to Abu Dardaa رَضِيَ اللهُ عَنْهُ saying, "O Abu Dardaa! Your house has burnt down!" "It could not have burnt," Abu Dardaa رَضِيَ اللهُ عَنْهُ said. Another person then came with the same news and

again Abu Dardaa رَضِيَ اللَّهُ عَنْهُ adamantly said, “It could not have burnt.” Eventually a third person came to him saying, “O Abu Dardaa! A fire raged (through your street) but went off as soon as it reached your house.” Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, “I knew that Allaah would never do that (never allow my house to burn down).” “O Abu Dardaa!” the people said, “We do not know which of your words are more astonishing; whether it is ‘It could not have burnt’ or ‘I knew that Allaah would never do that.’”

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ then explained, “That is because of some words that I heard from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whoever recites them in the morning will not suffer any calamity until the evening. (The words are,)

اَللّٰهُمَّ أَنْتَ رَبِّي لاإِلٰهَ إِلاَّ أَنْتَ ، عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْكَرِيْم ، مَا شَاءَ اللّٰهُ كَانَ وَ مَا لَمْ يَشَأْ لا يَكُوْنُ ، وَ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيْم ، أَعْلَمُ أَنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ وَّ أَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً ، أَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ شَرِّ نِفْسِي وَ مِنْ شَرِّ كُلِّ دآبَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَي صِرَاطٍ مُّسْتَقِيْم

O Allaah! You are my Rabb. There is none worthy of worship but You. In You do I place my trust and You are the Rabb of the Glorious Throne. Whatever Allaah wills shall happen and what He does not will can never happen. There is no power or might but with the High and Majestic Allaah. I know that Allaah has power over all things and that He has knowledge of all things. O Allaah! I seek Your protection from the evil within me and from the evil of every creature over which You have control. Indeed my Rabb is (the One who guides people) on the straight path." (Bayhaqi in his Asmaa was Sifaat vol. 1 page 423 no. 344, Kitaabud-Duaa of Tabaraani no. 343, Amalul-Yaum Wal-Lailah of Ibnus-Sunni no. 57)

9.) Wahb ibn Abaan Qurashi رَحِمَهُ اللَّهُ mentions that once Ibn Umar رَضِيَ اللَّهُ عَنْهُ was on a journey. While proceeding, he met a group of people standing on the road. He enquired, “What has happened? Why are these people standing together at one place?”

People informed him that there was a lion ahead of which they were afraid. Ibn Umar رَضِيَ اللَّهُ عَنْهُ dismounted from his conveyance and proceeded to the lion. He caught its ear, twisted it, gave it one blow and removed it

from the road. (On returning) he commented, "Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give you any incorrect information. I have heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying,

إِنَّمَا يُسَلِّطُ عَلَى ابْنِ اٰدَمَ مَاخَافه ابْنُ اٰدَمَ، وَلَوْ أَنَّ ابْنَ اٰدَمَ لَمْ يَخَفْ إِلاَّ الله لَمْ يُسَلِّطْ عَلَيْهِ غَيْرَه، وَ إِنَّماَ وُكِّلَ ابْنُ اٰدَمَ لِمَنْ رَجَا ابْنُ اٰدَمَ، وَلَوْ أَنَّ ابْنَ اٰدَمَ لَمْ يَرْجُ إِلاَّ الله لَمْ يَكِلْه إِلٰى غَيْرِه

Only that thing will overcome the son of Adam (man) which he fears. If the son of Adam does not fear anything besides Allaah, then besides Allaah, no other thing can overpower him. The son of Adam is handed to such a thing in which he has conviction that he will attain benefit or harm from. If the son of Adam does not have conviction of getting benefit or harm from anything besides Allaah, then Allaah will not hand him over to anything.

(Dalaailun-Nubuwwah of Mustaghfiri vol. 2 page 632 no. 443, Makaarimul-Akhlaaq of Ibn La'aal as mentioned by Ibn Hajar in Al-Gharaaiubul-Multaqatah)

10.) Adi ibn Haatim رَضِيَ اللهُ عَنْهُ narrates, "When I heard about the coming of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I then said to myself, 'By Allaah! Why do I not rather meet this person? If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the truth, I would know it.'"

Adi ibn Haatim رَضِيَ اللهُ عَنْهُ continues the story and says, "So I came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When I arrived, the people started shouting, 'Adi ibn Haatim! Adi ibn Haatim!' When I came before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said to me, 'O Adi ibn Haatim! Accept Islaam and stay in peace.' He repeated this three times. I said to him, 'But I already follow a Deen.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'I know more about your Deen than you do.'"

Adi ibn Haatim رَضِيَٱللَّهُعَنْهُ says further, "I said, 'You know more about my Deen than I do?' He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, 'Yes. Are you not from the Rakoosiyya sect and have taken a quarter of your people's booty.' I said, 'True.' He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then continued, 'This is not permissible for you according to your religion.' I admitted, 'Yes, it certainly is not permissible.' After hearing this, I was humbled before him."

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then added, "Listen. I am also well aware of the thing that prevents you from accepting Islaam. You say that only simple people who have no influence follow him; people whom the Arabs have cast out. Do you know the place Heera?" Adi رَضِيَٱللَّهُعَنْهُ replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then said, "I swear by the Being who controls my life! Allaah shall bring this (propagation of Islaam) to such completion (and the land will be so safe) that a veiled woman shall leave from Heera all alone and perform Tawaaf of the Ka'bah without the need of having someone accompany her. Without doubt, the treasures of Kisra ibn Hurmuz shall also be conquered." In astonishment, Adi رَضِيَٱللَّهُعَنْهُ said, "The treasures of Kisra ibn Hurmuz?" "Yes," replied Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, "The treasures of Kisra ibn Hurmuz. In addition to this, wealth will be so freely spent that there will be none to take it."

After narrating the story, Adi رَضِيَٱللَّهُعَنْهُ said, "There is the woman from Heera performing Tawaaf without anyone to accompany her and I was among those who conquered the treasures of Kisra. I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said it." (Ahmad no. 18260)

The narration of Bukhaari is slightly shorter in which Haatim رَضِيَٱللَّهُعَنْهُ says, "While I was in the city of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, a man came and complained to him (Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "If you should live for a long time, you will certainly see that a lady in a carriage traveling from Al-Hira will (safely reach Mecca and) perform the Tawaaf of the Ka'bah, fearing none but Allaah." I said to myself, "What

will happen to the robbers of the tribe of Tai who have spread evil throughout the country?" Rasulullaah ﷺ further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He ﷺ said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allaah, will meet Him without needing an interpreter between him and Allaah to interpret for him, and Allaah will say to him, 'Didn't I send a messenger to teach you?' He will answer in the affirmative. Allaah تَبَارَكَ وَتَعَالَى will say, 'Did I not give you wealth and grant you favours?' He will again reply in the affirmative. Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." Adi رَضِيَ اللَّهُ عَنْهُ further said that he heard Rasulullaah ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." Adi رَضِيَ اللَّهُ عَنْهُ added, "(Later on) I saw a lady in a carriage traveling from Al-Heera till she performed the Tawaaf of the Ka'bah, fearing none but Allaah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what Abul-Qasim, Rasulullaah ﷺ had said, 'A person will come out with a handful of gold...etc." (Bukhaari no. 3595)

In this stanza, we learn a great lesson. Whoever commands righteousness and forbids from evil, should be truthful and trustworthy. Then the person's invitation and calling will be far more effective.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ once asked, "O Rasulullaah! You manage to joke with us?" Rasulullaah ﷺ replied, "However, I speak only the truth (when I joke)." (Shamaail Tirmidhi no. 237, Adabul-Mufrad no. 265)

JINNS TESTIFY TO THE TRUTHFULNESS OF RASULULLAAH ﷺ

Abdullaah ibn Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called

us towards Islaam was that once when we were with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean),

O people with bodies who vary in age from old men to young boys!

Have you no intelligence that you refer your decisions to the idols?

Are you all asleep in your confusion or do you not see that which is in front of me?

It is a rising light that illuminates the darkness which has become visible to every onlooker in Tihaamah

That is the Nabi and leader of all creation who has come with Islaam after Kufr

Ar Rahmaan has granted him special honour above all leaders and all nabis with his truthful speech

He is the most just of all judges who instructs people to perform salaah, to fast,

to do good and to foster good family ties. He cautions people against sinning,

Against impurities, worshipping idols and all that is Haraam. He belongs to the noblest of lineages from the Banu Haashim

and is announcing his messengership in the sacred city (Makkah). Allaah's choicest blessing and salutations be upon him!

When we heard this, we dispersed immediately, went to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and accepted Islaam." (Taareekh Dimishq of Ibn Asaakir vol. 3 page 450, Abu Nu'aym has reported a shorter narration in his Dalaa'il page 117, no. 64)

PREVIOUS SCRIPTURES TESTIFY TO THE TRUTHFULNESS OF RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Wahab ibn Munabbih رَحِمَهُ اللهُ narrates that Allaah sent the following revelation to Dawood عَلَيْهِ السَّلَامُ in the Zaboor, "O Dawood! There shall soon come after you a Nabi whose name will be Ahmad and Muhammad. He

shall be truthful and a leader and I shall never be angry with him. I have forgiven all his errors even before he can commit them. His ummah (followers) shall be showered with My mercy. I shall grant them such nawaafil (optional acts of worship) that I have granted only to the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ and I shall make compulsory for them such faraaidh (obligatory duties) that I have made compulsory only for the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ and the Rusul (messengers) عَلَيۡهِمُ ٱلسَّلَامُ. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiyaa." Allaah تَبَارَكَ وَتَعَالَىٰ then said to Dawood عَلَيۡهِ ٱلسَّلَامُ, "O Dawood! I have granted superiority to Muhammad and his ummah over all other nations." (Al Bidaayah wan Nihaayah Vol. 2 Pg. 326)

Hereunder are a few texts from other scriptures which are still found today, testifying to the nubuwwah of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ:

HINDU SCRIPTURE:

"The Malechha have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in the country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mohamad (Mohammad) who has been given by me, the epithet of Brahma, is busy in bringing the 'Pishachas' to the right path. O Raja, you need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a pischacha said to Raja Bhoj, O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of Ishwar Parmatama, I shall enforce the strong creed of the meat eaters. My followers will be men circumcised, without a tail (on his head), keeping a beard, creating a revolution announcing Adhan (call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmaans. I shall be the originator of this religion of the meat-eating nation." (Bhavishya Purana in the Pratisarag Parv III, Khand 3, Adhyay 3 Shalokas 10 to 27 Maharishi Vyas)

The prophecy states that: (i) The evildoers have corrupted the Arab land. (ii) Arya Dharma is not found in that land.

(iii) The present enemies will be destroyed just as the previous enemies like Abraha had perished. The Quraan speaks about these sorts of previous enemies in Surah Al Fil (verse 1-5).(iv) The Indian Raja need not go to Arab land since his purification will take place in India after the Musalmaan will arise in India. (v) The coming Messenger will attest to the truth of the Aryan faith i.e. Monotheism and will reform the misguided people. (vi) The Messenger's followers will be circumcised. They will be without a tale on their heads, they will keep beards and they will create a great revolution. (vii) They will announce the adhan i.e. 'call for prayer'. (viii) He will only eat lawful things and animals, but will not eat pork. The Quraan confirms this in no less than 4 different places: In Surah Baqarah verse 173, Surah Maaidah verse 3, Surah An'aam verse 145 and in Surah Nahl verse 115 "Forbidden for you for food are dead meat, blood, flesh of swine and that on which had been invoked the name of other than Allaah. (ix) They will not purify with grass like the Hindus, but by means of sword they will fight the evil-doers. (x) They will be called Musalmaan. (xi) They will be a meat-eating nation. The Quraan permits humans to eat herbivorous animals in Surah Maaidah verse 1 and in Surah Mu'minoon verse 21.

It is mentioned in Bhagvata Purana Khand 12 Adhyay 2 shlokas 18-20:
"It is in the house of Vishnuyash, the noble soul Brahmana chief of the village called sambhala that Lord Kalki will be incarnated. Pandit Ved Parasad Upadheyaji says this name could only refer to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

"The Lord of the universe, endowed with eight spiritual powers and excellence was unsurpassed in splendour and glory. Riding on a fleet horse given to him by angels, and with a sword in his hand, the saviour of the world will subdue all the miscreants".

It is mentioned in Bhagwat Purana Khand 1 Adhyay 3 Shloka 25: "Then in the twilight of the Kali age, when kings will be as good as robbers, this protector of the world will be born of Vishnuyasa under the name Kalki".

The description of the Kalki Avatar i.e. the final Avatar is given in the verses Kalki Purana chapter 2 verses 4, 5, 7, 11 & 15.

1.) The name of his mother will be Sumati or Samti (K.P.2: 4 & 11), which means gentle and thoughtful, Nabi Muhammadﷺ's mother's name was Aaminah, which means peaceful and gentle.

2.) His father's name will be 'Vishnuyash' which means 'worshipper of Vishnu-(the sustainer)' i.e. 'worshipper of God'. Muhammadﷺ's father's name was Abdullah which means 'worshipper of Allaah i.e. God'.

3.) He will be born in a village called 'Sambhala' which means house of peace and security. Makkah is known as Al-Baladul Amin, which means house of peace and security.

4. He will come to Maldeep i.e. The Arabian Peninsula - According to Hindu beliefs, the world is divided into seven parts. The Arabian Peninsula falls within Maldeep.

5.) He will be born in the house of chief of the village Sambhala. Muhammad ﷺ was born in the house of the chief of the Kabah, Abdul Muttalib.

6.) It is written in the Puranas that his diet will consist of dates. This is totally true with regards to him.

7.) He has been described as the 'Antim' i.e. 'the last and final' of all the Avatars. The Quraan also mentions:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of any of your men, but (he is) the Messenger of Allaah, and the seal (the last and final) of the Ambiyaa. Allaah has full knowledge of all things. (Ahzaab verse 40)

8.) Kalki Avatar will go to the mountains and receive knowledge from Parsuram, then go towards the north and come back. Nabi Muhammad ﷺ did go to Jabal-Noor i.e. the Mountain of Light, where he

received the first Revelation from Jibreel عَلَيْهِ ٱلسَّلَامُ. Later he went north to Madinah and later made a victorious return to Makkah.

9.) Kalki Avatar will have unparalleled grace. The Quraan mentions,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Verily you are (firmly stationed) on an exalted standard of character.
(Qalam verse 4)

10.) Kalki Avatar will be endowed with eight special qualities. These qualities are wisdom, respectable lineage, self-control, revealed knowledge, valour, measured speech, utmost charity and gratitude. Nabi Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had all these eight special qualities.

a) Wisdom – He was very wise. It is no wonder that several people approached him for guidance, even before he claimed to be a nabi.

b) Respectable lineage – He belonged to the noble tribe of Quraysh who were the caretakers of the sacred Kabah.

c) Self-control – He was the best example of self-control. From history, we learn that his enemies on many occasions tried to instigate him. However, he was always patient and responded wisely.

d) Revealed knowledge – Nabi Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ received the last and final revelation of Allaah تَبَارَكَ وَتَعَالَىٰ, which is the Glorious Quraan through Jibreel عَلَيْهِ ٱلسَّلَامُ.

e) Valour – Nabi Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ possessed great physical strength and courage. He took active part in the battles against his enemies and most of such battles were fought in self-defence against aggression by the other party.

f) Measured speech – Nabi Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spoke with emphasis and deliberation that people could not forget what he said. In his interaction with others he would sit silent among his Sahaabah for long time but when he spoke his speech was eloquent and full of meaning and advice.

g) Utmost charity – Nabi Muhammad ﷺ was very charitable and never disappointed anyone who asked for help even in situations when he himself was in financial difficulties. Many poor people lived only on his generosity.

h) Gratefulness – Nabi Muhammad ﷺ was known for his gratefulness He showed immense gratitude to the Ansaars i.e. the helpers from the city of Madinah.

11.) The Kalki Avatar will be the saviour of the world i.e. he will guide and teach the world. Nabi Muhammad ﷺ did not only guide and save the Arabs but the whole humankind. The Quraan mentions,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

We have sent you (as a universal Messenger) to the whole of mankind men, as a carrier of glad tidings, and as a warner, but most people do not know. (Sabaa verse 28)

12.) It is prophesied that Shiva will present an extraordinary steed to the Kalki Avatar. Nabi Muhammad ﷺ received a steed from Allaah at the hands of Jibreel عليه السلام, which was known as 'Buraq' and whose speed was like the winds.

13.) Nabi Muhammad ﷺ received a heavenly steed from Allaah تبارك وتعالى called 'Buraq' on which he made his heavenly journey known as 'Miraaj' or the 'Ascension to the heavens'.

Moreover, we also learn from the history of Nabi ﷺ that he himself took part in battles, most of which were fought in self-defense, and on many such occasions, he rode a horse and carried a sword in his hand.

14.) It is mentioned that Kalki Avatar will subdue the wicked. It was Nabi Muhammad ﷺ who purified (transformed) bandits and miscreants and established them on the path of truth. Nabi Muhammad ﷺ came at a time, which was known as 'Yaumul-Jahiliyah', which means the "age or era of ignorance". People indulged in various types of vices. Nabi Muhammad ﷺ brought them from darkness to light.

15.) It is prophesied that Kalki Avatar, with four of his companions, will disarm Kali i.e. the devil. Nabi Muhammadﷺ, with his four most trusted companions, fought against the mischief and the evil of the devil. These four companions were Abu Bakr, Umar, Uthman and Ali رضي الله عنهم. These four companions later became the first four Khalifas and spread the religion of Islam. In Islamic parlance, these four are referred to as 'the rightly guided Caliphs'.

16.) The Kalki Avatar will be assisted by angels (devio) in the battlefield. In the battle of Badr, Nabi Muhammad ﷺ was assisted by angels who descended from the heavens. This is also mentioned in the Quraan in Surah Aal-Imraan, verse 123-125 and Surah Anfaal verses 8/9.

In many places in the Bible, prophecies regarding Rasulullaah ﷺ are made. Moulana Idrees Kandhelwi has written in great detail about these prophecies in his book "Bashaairun-Nabiyyeen bi Zhoori Khatamil-Ambiyaa wal Mursaleen". See also Izhaarul-Haq.

Deuteronomy chapter 18 verse 18-22:

18-22 I will raise them up an Apostle from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.But the apostle, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that apostle shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When an apostle speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the apostle hath spoken it presumptuously: thou shalt not be afraid of him.

1.) This glad-tiding states that I (Allaah) will send a nabi like you to their (Bani Israaeel's) brothers. It is clear from this that this nabi will not be from the Bani Israaeel. This address was not made to one or two persons but included all the tribes of the Bani Israaeel. This address would therefore be directed to the entire nation of the Bani Israaeel. This would

mean that I [Allaah] will send an apostle like you who will be from the brothers of the entire nation of the Bani Israaeel. This is a clear proof that this Nabi will not be from the Bani Israaeel. If he was to be from the Bani Israaeel, Allaah تَبَارَكَ وَتَعَالَىٰ would have said "I will raise an Apostle from amongst you." In short, Moosa عَلَيْهِ السَّلَامُ, informing the entire Bani Israaeel without any exclusion that the promised Nabi will be from their brothers is clear proof that such a Nabi will be from their brothers, the Bani Ismaaeel. This is because the Bani Ismaaeel are the brothers of the Bani Israaeel. (It should be remembered that the word 'brothers' is commonly used in the oriental and eastern languages to refer to 'cousins', therefore this expression was according to their usage) The Christians claim that the brothers of the Bani Israaeel refer to the Bani Israaeel themselves. However, this is absolutely wrong, irrational and against the usage of all languages of the world. When we say "The brothers of Zayd", then Zayd is not included among those brothers. Rather, he will be apart from the brothers. This is because the attributed is separate from whom he is attributed. Moreover, a person and his progeny cannot in reality be referred to as his brothers. Therefore, to regard the brothers of the Bani Israaeel as their progeny itself is totally immature and an act of ignorance. In colloquial usage we can say that "Zayd is the brother of the Banu Tameem", "Hood is the brother of the Aad nation", "Saalih is the brother of the Thamud nation". In other words, they are members of these respective nations. However, we cannot say that the Aad nation is the brother of the Aad nation, or the Thamud nation is the brother of the Thamud nation, or the Banu Tameem is the brother of the Banu Tameem, or the Banu Haashim is the brother of the Banu Haashim.

In like manner, it is clearly immature and ignorant to say that the Bani Israaeel is the brother of the Bani Israaeel. To say that the brothers of the Bani Israaeel refers to their offspring and progeny is totally foolish.

In Genesis, chapter 16, verse 12, the progeny of Ismaaeel عَلَيْهِ السَّلَامُ as compared to that of the Bani Israaeel is described as follows, "And he shall dwell in the presence of all his brethren." In chapter 25, verse 18, the following is said, "He (Ismaaeel عَلَيْهِ السَّلَامُ) died in the presence of all his brethren."

In both these places, the brothers of Ismaaeel عَلَيْهِ ٱلسَّلَامُ are unanimously considered to be the Bani Israaeel. Allaah تَبَارَكَ وَتَعَالَىٰ did not promise nubuwwah and blessings to those children of Ibraheem عَلَيْهِ ٱلسَّلَامُ who were born from Qaṯurah, or those born to Esau. However, Allaah تَبَارَكَ وَتَعَالَىٰ did promise blessings to Ismaaeel عَلَيْهِ ٱلسَّلَامُ.

The gist of the above is that when Moosa عَلَيْهِ ٱلسَّلَامُ addressed the 12 tribes of the Bani Israaeel that Allaah تَبَارَكَ وَتَعَالَىٰ will raise an Apostle from their brothers, it is clear proof that he will not be from the Bani Israaeel. Nor would he have wanted to inform them of this. If he wanted, he would have said that an Apostle will be raised from them or from their progeny. In such a case, adding the word "brothers" would have been useless. The word "brothers" is clearly announcing that the promised Apostle will not have the relationship of being from their progeny. In other words, that Apostle will not be from the progeny of the Bani Israaeel. No Apostle from the Bani Israaeel can be the realization of that glad-tiding.

2. This glad-tiding states that "I will raise an Apostle like you." Now it is obvious that Isa عَلَيْهِ ٱلسَّلَامُ is not like Moosa عَلَيْهِ ٱلسَّلَامُ.
This is because the Christians consider him to be the son of Allaah تَبَارَكَ وَتَعَالَىٰ or God himself. Moosa عَلَيْهِ ٱلسَّلَامُ was neither of both. Rather, he was a servant of Allaah تَبَارَكَ وَتَعَالَىٰ. And there is no similarity between a servant and Allaah تَبَارَكَ وَتَعَالَىٰ.

According to Christian belief, Isa عَلَيْهِ ٱلسَّلَامُ was killed and crucified for the sins of his people, and according to Muslims, he was raised up into the skies. Moosa عَلَيْهِ ٱلسَّلَامُ was neither killed, crucified, nor did he die for the sins of his people, and likewise Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They both died natural deaths.

Isa عَلَيْهِ ٱلسَّلَامُ had only a mother and no father, but Moosa عَلَيْهِ ٱلسَّلَامُ and Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had both a mother and father.

Isa عَلَيْهِ ٱلسَّلَامُ never married. Just as Moosa عَلَيْهِ ٱلسَّلَامُ married, Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also married, in accordance with the way of the past Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ. Both also had children.

The shariah of Isa عَلَيۡهِٱلسَّلَامُ does not have injunctions concerning the penal law, retribution, warnings, banishments, and laws of bathing and purification. On the other hand, the shariah of Moosa عَلَيۡهِٱلسَّلَامُ and Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ contains all these injunctions and laws. Just as the shariah of Moosa عَلَيۡهِٱلسَّلَامُ was an independent shariah, in like manner, the shariah of Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was an independent, complete and perfect shariah. It comprises all the injunctions concerning the penal law, warnings, jihaad, retribution, the lawful and the prohibited. Like these outward injunctions, it also contains internal injunctions, viz. morals.

Just as Moosa عَلَيۡهِٱلسَّلَامُ removed the Bani Israaeel from the clutches of Pharaoh and gave them honour, Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to a far greater extent, removed the Arabs from the slavery of the Romans and Persians, made them embrace Islam, and gave to them the keys to the treasures of Caesar and Chosroes. Isa عَلَيۡهِٱلسَّلَامُ was not even accepted or received by his own people - the Jews.

Moosa عَلَيۡهِٱلسَّلَامُ and Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were both nabis, as well as rulers, who were able to implement and enforce the directives and law of Allaah, punish for crimes, lead armies to the battlefield for war and be regarded as a ruler of a nation. Isa عَلَيۡهِٱلسَّلَامُ claimed only a spiritual kingdom, and was only a nabi, not a ruler.

The Quraan makes reference to these similarities in the following verse, “We sent to you a Messenger, as a witness over you, just as we sent a Messenger to Pharoah.” (Muzzammil, verse 15)

Isa عَلَيۡهِٱلسَّلَامُ and Yusha عَلَيۡهِٱلسَّلَامُ never claimed this similarity. If it is argued that this similarity refers to that promised Apostle who will be from the Bani Israaeel as Moosa عَلَيۡهِٱلسَّلَامُ was from them, then what is the speciality of Isa عَلَيۡهِٱلسَّلَامُ and Yusha عَلَيۡهِٱلسَّلَامُ in such a case? Numerous Ambiyaa عَلَيۡهِمٱلسَّلَامُ from the Bani Israaeel came after Moosa عَلَيۡهِٱلسَّلَامُ. In such case, every nabi can be a realization of this glad-tiding. If similarity to a certain extent is accepted in favour of Isa عَلَيۡهِٱلسَّلَامُ and Yusha عَلَيۡهِٱلسَّلَامُ, then there is no comparison between this similarity and the one that Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ enjoys with Moosa عَلَيۡهِٱلسَّلَامُ.

3. This glad-tiding also states that "I (Allaah) will put My words in his mouth." In other words, unlike the Taurah and Zabur, an entire book will not be revealed at once to this Apostle. Rather, the angel of Allaah will come down with revelation. On hearing this from the angel, he will learn the words of Allaah تَبَارَكَ وَتَعَالَىٰ, recite them with his tongue and convey them to his followers. It is obvious that this was not realized for anyone besides Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَىٰ says, "He does not speak of his own desire. It is nothing but a revelation that is revealed to him." (Najm verses 3-4) In the cave of Hira, Jibreel عَلَيْهِ السَّلَامُ commanded Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who was 40 years of age at the time to 'recite' or 'read' thrice. Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied each time in bewilderment, "I am not learned." The first five verses were then revealed unto him, by making him recite these unknown verses after hearing it. This is called putting words into someone's mouth. Isaiah in chapter 29 describes this incident,

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the Apostles and your rulers, the seers hath he covered.
11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

4. This glad-tiding also states that "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (I will punish him on account of that, I will be the revenger).

The Christians believe that Christ has redeemed them from all sins. But Allaah تَبَارَكَ وَتَعَالَىٰ did not want them to take his message lightly, so He concluded this prophecy with a severe warning.

5. This glad-tiding also states that if this Apostle (Allaah forbid) utters a lie and attributes wrong things to Allaah تَبَارَكَ وَتَعَالَىٰ, then that Apostle will be

killed. It is obvious that after claiming messengership, Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was not killed. The enemies tried various plots and plans but they all failed. Allaah تَبَارَكَ وَتَعَالَى says, “When the unbelievers were plotting to capture you, kill you or banish you. They were plotting and Allaah also plotted. And Allaah is the best of plotters.” (Anfaal verse 30)

In accordance with the promise of Allaah تَبَارَكَ وَتَعَالَى, “Allaah will protect you from the people”, Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ remained totally protected and safeguarded. Instead of any calamity striking him, his position and following increased by the day. If Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was not that promised Apostle, he would have certainly been killed. Yes, according to the assumption of the Christians, Isa عَلَيْهِ السَّلَامُ was killed and crucified. Therefore, if Isa عَلَيْهِ السَّلَامُ is considered to be a realization of this glad-tiding, then based on their assumption, he would necessarily be an imposter (Allaah forbid). The Quraan also makes reference to this, “Had We not kept you steadfast, you would have almost inclined towards them slightly. In such a case, We would have caused you to taste the double punishment of life and death. Then you would have not found any helper for you against Us.” (Bani Israaeel verse 76) “Had (Muhammad) fabricated against Us, We would have caught him with force and power and then cut off his jugular vein.” (Haaqqah verse 44)

In verse 20 it was said that “But the apostle, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that apostle shall die. i.e. (If that Apostle fabricates against Me, he will be killed).” It should be known that not being killed is not the absolute proof of being a true Apostle. Otherwise, many of the true apostles would have to be regarded as imposters. Allaah تَبَارَكَ وَتَعَالَى says, “They used to kill the Ambiyaa without justification.” Based on the corrupt belief [that Isa عَلَيْهِ السَّلَامُ was killed and crucified] of the Christians, it would become especially difficult for the Christians to prove the truthfulness of Isa عَلَيْهِ السَّلَامُ.

This prophecy, in fact, specifically applies to that promised Apostle whose not being killed is a sign of his truthfulness. This is clear from the following text of the Taurah, “The Apostle …even that Apostle shall die. In both sentences, the words “the Apostle” and “that Apostle” refer specifically

to that promised Apostle. If this rule was applied to all Apostles without exclusion, then, Allaah forbid, Zakariyya and Yahya عَلَيۡهِ ٱلسَّلَامُ would have been labelled as false Apostles. And based on the belief of the Christians, since Isa عَلَيۡهِ ٱلسَّلَامُ was killed and crucified, he would also, Allaah forbid, be labelled a false Apostle. We can therefore conclude that this is specifically applied to that promised Apostle regarding whom this glad-tiding was given.

6. This glad-tiding also clearly states that the sign of the truthfulness of this promised Apostle is that his predictions will be correct and true. All praise is due to Allaah تَبَارَكَ وَتَعَالَىٰ that not a single prediction of Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ has been proved to be false or incorrect in the least. We can openly proclaim that no envious person will be able to disprove any of his predictions right till the day of resurrection. This attribute of Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ was so clear and manifest, that even his enemies and opponents could have no alternative but to address him as the truthful and trustworthy.

Whether anyone believes it or not, I have more conviction in the truthfulness of Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ than the rising of the sun and the appearance of day. I take an oath in the name of Allaah تَبَارَكَ وَتَعَالَىٰ, the One, and make all His angels witnesses and say from the bottom of my heart, with full conviction and devotion, and attest that Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ is certainly, without any doubt whatsoever, the truthful servant of Allaah تَبَارَكَ وَتَعَالَىٰ and the most truthful of all His servants – past and future. O Allaah! Keep us steadfast on this belief.

7. After reading the book of Acts, chapter 3, verses 17-25, it becomes clear that 'that awaited Apostle' was other than Isa عَلَيۡهِ ٱلسَّلَامُ, Iliyaa عَلَيۡهِ ٱلسَّلَامُ and in fact apart from all other Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ. The texts of these verses are as follows, wherein a sermon delivered by Peter is recorded,

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had showed by the mouth of all his apostles, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 and he shall send Jesus Christ, which before was preached unto you,

21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy apostles since the world began.

22 For Moses truly said unto the fathers, An Apostle shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that Apostle, shall be destroyed from among the people.

24 Yea, and all the apostles from Samuel and those that follow after,

as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the apostles, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.

("Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His apostles, that the Christ will suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy apostles since the world began. For Moses truly said to the fathers, 'The Lord your God will raise up for you an apostle like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Apostle shall be utterly destroyed from among the people. Yes, and all the apostles, from Samual and those who follow, as many as have spoken, have also foretold these days. You are sons of the apostles, and

of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'")

The above text first of all gives the glad-tiding of Isa عَلَيۡهِ ٱلسَّلَامُ and the pain that he will suffer, according to them, at the hands of the Jews. His descent from the heavens is also mentioned, but which will only take place after things have been restored. Thereafter, the glad-tiding of that Apostle is given regarding whom Moosa عَلَيۡهِ ٱلسَّلَامُ had informed the Bani Israaeel, "Allaah is to send an Apostle from your brothers, i.e. the Bani Ismaaeel." In addition to Moosa عَلَيۡهِ ٱلسَّلَامُ, all the other Apostles gave the glad-tiding of this promised Apostle. As long as this promise is not fulfilled, these heavens and this earth will remain in existence. During that time, Allaah will fulfil that promise which He made to Ibrahim عَلَيۡهِ ٱلسَّلَامُ, viz. all the nations of the world will gain blessings from you.

This is a clear proof that this Apostle whose glad-tiding is given and this Messenger who is awaited is someone other than all the other Apostles and Messengers who came from Moosa عَلَيۡهِ ٱلسَّلَامُ till Isa عَلَيۡهِ ٱلسَّلَامُ. Therefore, no Apostle can be the realization of this glad-tiding from the time of Moosa عَلَيۡهِ ٱلسَّلَامُ and Isa عَلَيۡهِ ٱلسَّلَامُ. How, then, can it be correct to consider Yusha عَلَيۡهِ ٱلسَّلَامُ or Isa عَلَيۡهِ ٱلسَّلَامُ to be the realization of this glad-tiding?!

8. The following is mentioned in the Injeel, in the chapter on John, chapter one, verse 19-27,

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Apostle? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the apostle Isaiah.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Apostle?

26 John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not;

27 he it is, who coming after me is preferred before me, whose shoelatchet I am not worthy to unloose.

"When the Jews sent the astrologers from Jerusalem in order to ask him who he is, and he admitted that he was not the Messiah, they asked him, 'Then who are you? Are you Elias?' 'He said, 'No.' 'Are you that Apostle?' He replied, 'No.'"

It becomes clear from this that they were waiting for an Apostle apart from Isa عَلَيۡهِ ٱلسَّلَامُ and Iliyaa عَلَيۡهِ ٱلسَّلَامُ. And that Apostle was so well-known by them, that they did not even have to mention his name as they mentioned the names of Isa عَلَيۡهِ ٱلسَّلَامُ and Iliyaa عَلَيۡهِ ٱلسَّلَامُ. Rather, it was sufficient for them to merely refer to him as "that Apostle".

Therefore, if Isa عَلَيۡهِ ٱلسَّلَامُ alone was the realization of that glad-tiding, then who were they waiting for? They were waiting for none other than Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. It is for this reason that the people of the Book refer to Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ as "that Apostle".

9. It is gauged from the Injeel, chapter John, chapter 7, verse 40 that the promised Apostle was someone apart from Isa عَلَيۡهِ ٱلسَّلَامُ. The verses reads,

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Apostle.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him ; but no man laid hands on him.

Mentioning the promised Apostle against Isa عَلَيۡهِٱلسَّلَامُ is a clear proof that the promised Apostle is someone other than Isa عَلَيۡهِٱلسَّلَامُ. If the words "that Apostle" do not refer to Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, who else were they waiting for?

10. During the life of Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, many Jewish and Christian scholars acknowledged that he alone was that true Apostle whose glad-tiding was given by Moosa عَلَيۡهِٱلسَّلَامُ, and that he alone was the realization of that glad-tiding. Many of these scholars embraced Islam, e.g. Makhairiq (a Jewish scholar) and Daghaatir Rum (a Christian scholar). Many others admitted that Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was the promised Apostle, but they did not embrace Islam, e.g. Heraclius the Roman king, Abdullaah ibn Suriyaa the Jew, and others. They admitted that Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was a true nabi whose glad-tiding was given by Moosa عَلَيۡهِٱلسَّلَامُ and Isa عَلَيۡهِٱلسَّلَامُ. However, they did not embrace Islam.

The following is stated in the Gospel of John, chapter 14, verse 15,

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless, I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me, because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

(If you love me, you will act on my orders. I will request the father to bestow you with another helper who will remain with you forever.)…(That comforter who is the holy spirit, whom the father will send in my name, will teach you everything. He will remind you of all that I told you. I have told you all this before it can really happen so that when it happens, you will believe. After this, I will not talk too much to you because the leader of this world is coming and I do not have any of what he has.)

Chapter 15, verse 26 states,
26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me,

27 and ye also shall bear witness, because ye have been with me from the beginning.

(When that comforter comes whom I will send to you from the father, i.e. the spirit of truth, he will give testimony to me.)

Chapter 16, verse seven onwards states,

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment,

9 of sin, because they believe not on me;

10 of righteousness, because I go to my Father, and ye see me no more;

11 of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth , for he shall not speak of himself; but whatsoever he shall hear, that shall he speak , and he will show you things to come.

14 He shall glorify me, for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall show it unto you.

(I am saying the truth to you. My going away will be to your benefit. If I do not go, that comforter will not come to you. But if I go, I will send him to you. On coming into the world, he will apprise the world of what is sin, what is right, and what is justice. With regards to sin, because they do not believe in me. With regards to good, because I am going to my father and you will not see me again (so what he commands as righteousness should be obeyed, since my mission is over). With regards to justice, because the prince of this world will be commanded with a code of justice. I have many other things to say but if I were to tell them to you, you will not be able to bear them. However, when that spirit of truth comes, he will show you all the paths of truth. This is because he will not say them from his

own side. Rather, he will only say what he heard. He will also give you information of future incidents. He will speak of my piety and greatness.) The following is stated in the Gospel of Matthew, 3: 11,

11 I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear , he shall baptize you with the Holy Ghost, and with fire ,

These are the words of Isa عَلَيْهِ ٱلسَّلَامُ which he said before he could be raised up to the heavens. He said them in order to console his disciples, that they should not be vexed by the conspiracies and plots of killing of the Jews and that they should not be troubled and grieved by his suffering. He (Isa عَلَيْهِ ٱلسَّلَامُ) will soon leave this world and go to a place where no one will be able to reach him. In other words, he will go up to the heavens. Allaah تَبَارَكَ وَتَعَالَىٰ has many places wherein He may station him. He will come down once again before the resurrection. He then gave the glad tiding of a Faarqaleet (Messenger) declaring that there will come a time when a Messenger other than myself will appear. When he comes, he will glorify me (talk about my greatness) and severely punish those who do not believe in me, viz. the Jews. He will be the material and spiritual leader of this world. He will be of such a high stature that I possess nothing like him (have nothing ofme in him).

This glad tiding is related in the Quraan in the following manner,

وَإِذْ قَالَ عِيْسَى بْنُ مَرْيَمَ يَا بَنِيْ إِسْرَآئِيْلَ إِنِّيْ رَسُوْلُ اللهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ.

When Isa, the son of Maryam, said, 'O children of Israaeel! I am the Messenger of Allaah to you confirming what is before me of the Taurah and giving the glad tiding of a Messenger who will come after me, his name is Ahmad. (Saff verse 6)

The word "Ahmad" was present in the original glad tiding as is still found in the Gospel of Barnabas. However, when the Bible was translated from the Hebrew to the Greek language, the Greek translators used to translate the names of people as well. They translated the blessed name of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Ahmad, as Paracletus. The language spoken by

Jesus Christ was Aramaic. Unfortunately there are no ancient manuscripts available in the world today, to know the exact word spoken by the Christ. Whatever the original word, it was translated into Greek, which in turn has been translated as Comforter, Counsellor, Consolator, Assistant, Advocate, Consoler, Deprecator or Teacher in different English translations. What was the Greek word in the earliest Greek translations, can also be not known, as the oldest available Greek translation, today is from the 4th Century A.D. The present Greek Canon records it as Paracletus, while the Muslim scholars believe that it would have been Periclytos in the earlier Greek translations which are extinct today. Translating the names and then changing them with other words in different translations and versions is nothing new, they claim. Incidentally, 'Periclytos' may be translated as 'Ahmed', while Paracletus has been translated as Comforter or Teacher or other more than a dozen words. Muslims have a very strong case when they produce a historical witness from the 8th century A.D. which goes as under,

The language of Palestine, the homeland of Jesus, remained Syriac up to well after 9th Century when Hebrew replaced it. The famous Muslim historian of 9th Century in his famous work 'Seerah' (the life of Rasulullaah ﷺ) has mentioned, quoting the 8th century historian Ibn-e-Ishaq, the Syriac word of the 8th century versions of the New Testament. The word, he writes, "is 'Munhamanna' which means Ahmed in Arabic and may be translated as Periclytos in Greek." This record proves that the original word translated in earlier Greek translations would have been 'Periclytos' meaning 'Ahmed' in Arabic, instead of Paraclete. This, however, is a Muslim historian's witness in favour of the Muslim stand and is untenable in the eyes of Christians.

Now, the Muslims' argument has received a verification from a reliable Christian source also. The renowned historian and a Christian scholar, Sir William Muir, though disputing the Muslim claim, has surrendered that earlier Arabic versions of the New Testament had also given 'Ahmad' as its translation. In his famous 'Life of Mahomet' (abridged edition, London (871, page 5)), he wrote, "The child was called Mahomet. This name was rare among the Arabs, but not unknown. It is derived from the root 'Hamd' and signifies, 'The Praised.' Another form is Ahmad, which, having

been erroneously employed as a translation of 'The Paraclete' in some Arabic versions of the New Testament, became a favourite term with Mohametans, especially in addressing Jews and Christians, for it was, they said, 'The title under which the Apostle (Pbuh) had been in their books predicted."

Sir William Muir, the scholar and renowned historian, though differing with Ahmed being the actual translation of the original Syriac word, has however, covertly admitted in his above statement, that the word 'Ahmad' has also been given as translation of the word in some earlier Arabic versions of N.T., which of course was subsequently changed in later versions.

When the Greek edition was translated to Arabic, it was now written as Faarqaleet. This word remained for quite some time in the Arabic translations. Thereafter, it was translated as Ruh al-Quds (the Holy Spirit). The Christians continued writing this name in brackets. Gradually, the word Faarqaleet was completely removed, while the words within brackets replaced them and the bracketing was omitted. Different editions had different words for Faarqaleet: Ruh al-Quds, Ruh Haqq, helper, comforter, consoler, etc. while the word Faarqaleet was totally removed from the Bible.

The word Faarqaleet was originally Arabicized from the Greek language. It has several meanings in the Greek language and they are all applicable to Ahmad Mujtabaa Muhammad Mustafaa ﷺ. The Christian scholars give different meanings to this word,

It refers to a person who consoles (a consoler). The Arabic translation of this is Mu'azzi.
It refers to a helper, support (maula).
It refers to a person who intercedes, an intercessor (shaafi').
It refers to a person who is an intermediary (wakeel).
It refers to a great praiser or one who praises a lot. The Arabic translation of this is Hammaad or Ahmad.
It refers to a person who is worthy of a lot of praise or who has been praised a lot. The Arabic translation of this is Muhammad. The word

Ahmad can be used in the active as well as in the passive voice. If it is used in the active voice, it will mean "one who praises a lot", and if it is used in the passive voice, it will mean "one who is praised a lot" by Allaah تَبَارَكَ وَتَعَالَىٰ and by the creation.

1. It refers to a person in whom the masses place their hopes.
2. It refers to a Messenger or Apostle.
3. It refers to Ruh Haqq (the spirit of truth).
4. It refers to a person who is authentic, reliable and dependable.

If this word is considered to be Paracletos in the original Greek language, it means a helper, an assistant, a representative. And if the original is considered to be Periclytos, then its meaning is Muhammad, Ahmad or Hammaad. We say that the original is Periclytos and that there is much similarity in the Greek language. The Christians read it incorrectly as Paracletos, specifically when St. Gerome began translating the Bible into the Latin language, he wrote Paracletos instead of Periclytos.

Despite all these changes, alterations and interpolations, our claim is still established and proven. The reason for this is that the descriptions of the Faarqaleet that are mentioned in this glad tiding are all perfectly applicable to Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Irrespective of which meaning of Faarqaleet is taken, they are all applicable to Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is a representative and ambassador of Allaah تَبَارَكَ وَتَعَالَىٰ. He is a true spirit and a trustworthy spirit. In other words, he was not an evil spirit that speaks lies. He is an intercessor for the *ummah*, he is also a giver of glad tidings and a warner as well. He is also the praised and beloved servant of Allaah تَبَارَكَ وَتَعَالَىٰ. He is also the person who praised and glorified Allaah تَبَارَكَ وَتَعَالَىٰ the most. In fact, all these qualities are his names. Some of these names are his attributes, e.g. representative, intercessor, helper, assistant, true spirit, while others are his proper names, e.g. Ahmad, Muhammad, Mahmud, Hammaad. Hamd is also from among his names. Although this name is a verbal noun, it has been hyperbolically applied to him. It is as though he is an embodiment of Allaah تَبَارَكَ وَتَعَالَىٰ's praises.

The most correct translation of the word Faarqaleet is the word Ahmad. The Quraan also gives this glad tiding by using the same word. Allaah تَبَارَكَ وَتَعَالَى says,

مُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

giving the glad tiding of a Messenger who will come after me, his name is Ahmad.

This verse is from the Quraan. The land in which the Quraan was first revealed had numerous Jewish and Christian scholars. If the glad tiding and this information was incorrect, thousands of Jewish and Christian scholars would have exposed this error. They would have openly rejected this glad tiding. There were some Jewish and Christian scholars who embraced Islam. After seeing this "error" and "incorrect" glad tiding, they would have reneged from Islam immediately. They would not have remained silent. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ openly and publicly proclaiming this glad tiding and the Christian scholars remaining silent about it is a clear proof of their admission and acceptance.

If the objection is made that if this glad tiding was really correct, they why did all the Jewish and Christian scholars of that time not embrace Islam?

The reply to this is that, according to the Christian scholars, the glad tidings of the coming of Isa عَلَيْهِ السَّلَامُ are mentioned in the Taurah. Despite these glad tidings and despite witnessing the miracles of Isa عَلَيْهِ السَّلَامُ, the Jewish scholars did not believe in Isa عَلَيْهِ السَّلَامُ. Instead, they became his enemies. In their hard-heartedness, because of material motives, or in their jealousy, they did not accept the call of Isa عَلَيْهِ السَّلَامُ. In fact, the Jewish scholars explicitly say that the glad tidings of Isa عَلَيْهِ السَّلَامُ are not mentioned in the Taurah, nor is any mention of him made in it. In like manner, many Christian scholars, due to their hard-heartedness and out of worldly motives did not accept Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This, despite the fact that they were convinced that he was the very messenger regarding whom Isa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given glad tidings. Heraclius and Muqawqis had explicitly stated that he was certainly the messenger whose glad tidings the Bible gave. But they did not embrace Islam for they feared losing the kingdoms. As for those Christian scholars who were just

and equitable, they embraced Islam, e.g. the Negus of Abyssinia, Daghaatir of Rome, Ibn Naatoor and others. Like the Jewish scholars, many Christian scholars wittingly and intentionally said that there are no glad tidings concerning Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Taurah and the Injeel. This rejection of the Christian scholars is just like the rejection of the Jewish scholars who reject the glad tidings of Isa عَلَيْهِ السَّلَامُ. The Christian scholars claim that this glad tiding concerning Faarqaleet refers to the Holy Spirit coming down to the disciples. When Isa عَلَيْهِ السَّلَامُ was raised to the heavens, the disciples were gathered at a particular place. The Holy Spirit came to them and the disciples began speaking in different languages for a short while.

This is a baseless assertion of the Christians. This glad tiding was about a pious and noble human being who will receive inspiration from Allaah تَبَارَكَ وَتَعَالَى and will only attribute to Allaah تَبَارَكَ وَتَعَالَى what he receives from Allaah تَبَارَكَ وَتَعَالَى. He will not say anything of his own accord. This glad tiding has nothing to do with the coming down of the Holy Spirit (Jibreel عَلَيْهِ السَّلَامُ). It has nothing to do with any other angel. The coming of Faarqaleet refers to the arrival of a great messenger who will separate the truth from falsehood.

The glad tidings of that Faarqaleet contain many descriptions of him. These descriptions and attributes apply in totality and to perfection to Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

As long as I do not go, he will not come.

He will give testimony in my favour.

He will apprise the world of what is wrong, what is right, and what is justice.

He will punish those who do not believe in me.

He will show the path of truthfulness.

He will give information of future events.

He will not say anything of his own accord. Rather, he will only convey what he is told by Allaah تَبَارَكَ وَتَعَالَى.

He will be the leader of this world.

He will remind you of all that I said.

The matters that you are unable to bear at present will be shown to you by him. The matters that are incomplete will be completed by him.

All the above are applicable to Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1. The arrival of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was dependent on the departure of Isa عَلَيْهِ السَّلَامُ because Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the seal of all Ambiyaa. The arrival of one nabi can only be dependent on the departure of the previous nabi if the latter nabi is the seal of all Ambiyaa عَلَيْهِمُ السَّلَامُ. If he is not the seal of Ambiyaa, the prerequisite of the previous nabi departing holds no meaning. If he is not the seal of Ambiyaa, he could be commissioned even in the presence of the previous nabi. The departure of the previous nabi can only be a prerequisite if the latter nabi is the seal of Ambiyaa. In short, Isa عَلَيْهِ السَّلَامُ clearly stated that the Farqaleet will be the seal of Ambiyaa عَلَيْهِمُ السَّلَامُ. Allaah تَبَارَكَ وَتَعَالَى says in the Quraan,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَّسُوْلَ اللهِ وَخَاتَمَ النَّبِيّٖنَ

"Muhammad is not the father of any of your sons. Rather, he is the Messenger of Allaah and the seal of Ambiyaa."
(Ahzaab verse 40)

Isa عَلَيْهِ السَّلَامُ was not the seal of Ambiyaa or else why were the Christian and Jewish scholars waiting for a Messenger after Isa عَلَيْهِ السَّلَامُ? The coming of the Holy Ghost was not dependent on the departure of Isa عَلَيْهِ السَّلَامُ. The Holy Ghost used to come down even in the presence of Isa عَلَيْهِ السَّلَامُ.

2. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also gave testimony in favour of Isa عَلَيْهِ السَّلَامُ,

وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ط وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ط مَا لَهُمْ بِهٖ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ج وَمَا قَتَلُوْهُ يَقِيْنًا بَلْ رَّفَعَهُ اللهُ إِلَيْهِ ط وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا

They neither killed him nor did they crucify him, but it was made to appear like that before them. Those who hold conflicting views about it are in doubt thereof. They have no knowledge whatsoever thereof. They are merely following conjecture. They certainly did not kill him, but Allaah raised him to Himself. And Allaah is Most Powerful, Most Wise.
(Nisaa verse 157-158)

3. He also apprised them of righteousness and justice.

4. He fully punished those who did not believe in Isa رَضِيَ اللَّهُ عَنْهُ. He waged jihaad against some of them while he banished and exiled others, e.g. the Jews of Khaybar and the Jewish tribes of Banu Nadeer and Banu Qaynuqaa'. On the other hand, the Spirit neither (reproved) apprised anyone, nor did he punish anyone. Punishment in this context means that after the appearance of Faarqaleet, he would establish an authority and reprimand and punish the people. After the appearance of the Holy Ghost, it is not established anywhere that he established his authority over the masses nor did the disciples of Isa رَضِيَ اللَّهُ عَنْهُ enjoy this status. The disciples did not reprimand anyone on the basis of authority. Instead, they used to merely advise and admonish the people without enjoying any rule or leadership. In short, the Holy Ghost can in no way be considered to be Faarqaleet.

The reason for punishment being meted out is given in the text 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, of sin, because they believe not on me' proves that the appearance of a Faarqaleet, helper, representative and intercessor will be among those who reject Isa عَلَيْهِ السَّلَامُ. On the other hand, the Holy Ghost appeared before the disciples who were not of those who rejected Isa عَلَيْهِ السَّلَامُ. Nor did the disciples punish anyone. They were helpless themselves. How could they have punished any of the rejecters?

5. Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demonstrated such paths and ways of truth and righteousness that were unknown to the world, neither seen before nor heard of before. His pure Shariah and clear teachings are testimony to all this.

6. He gave such innumerable information of future events with such accuracy and truthfulness, that they occurred exactly as he said – without a single word proved wrong. And they will continue being witnessed till the day of resurrection.

7. He did not say anything of his own accord. Allaah تَبَارَكَ وَتَعَالَىٰ says in the Quraan,

وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُّوْحَى

He does not speak of his own desire. It is nothing but revelation that is sent to him.

8. He was also a ruler and leader of this world. Reference to this is made from the fact that his nubuwwah would be for the entire world and not confined to any particular nation.

9. The Christians had obliterated the correct teachings of Isa عَلَيْهِ السَّلَامُ. He reminded them of this. Among them were the lessons of tawheed and their incorrect beliefs concerning the trinity. He reminded them of this. He also rejected the murder and crucifixion of Isa عَلَيْهِ السَّلَامُ and affirmed his raising to the heavens. Allaah تَبَارَكَ وَتَعَالَى says,

قُلْ يأَهْلَ الْكِتبِ تَعَالَوْا إِلى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَّلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُوْنِ اللهِ.

Say, 'O people of the Book! Come to one fact that is common to us and you - that we do not worship anyone other than Allaah , and that we do not ascribe any partners to Him, and that no one should take anyone else as lords apart from Allaah .'
(Aal Imraan verse 64)

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْآ إِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ط وَقَالَ الْمَسِيْحُ يبَنِيْ إِسْرَآءِيْلَ اعْبُدُوا اللهَ رَبِّيْ وَرَبَّكُمْ ط إِنَّهُ مَنْ يُّشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوهُ النَّارُ ط وَمَا لِلظّلِمِيْنَ مِنْ أَنْصَارٍ

Surely they have become unbelievers, those who said, 'Allaah is that very Maseeh, the son of Maryam.' While the Maseeh has said, 'O Bani Israaeel! Worship Allaah - He is my Sustainer and your Sustainer. Surely whoever has ascribed a partner to Allaah, Allaah has made paradise forbidden to him and his abode is hell. And there is no helper for the sinners.' (Maaidah verse 72)

10. During his time, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also informed the people of those things that the Bani Israaeel could not bear during the time of Isa عَلَيْهِ السَّلَامُ. In other words, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ caused the oceans of knowledge to flow about the essence and attributes of Allaah تَبَارَكَ وَتَعَالَى,

about the Shariah and tareeqah, about the resurrection, about paradise and hell – all of which the world was totally unaware and were not found in any book. Matters that were incomplete were completed by the Shariah of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَى says,

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْنًا

Today I have perfected for you your religion, and completed upon you My favour, and I have chosen for you Islam as your religion.
(Maaidah verse 3)

Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thus gave to the world a perfect and complete Shariah that guarantees their protection in all the material and spiritual affairs right till the day of resurrection. The world is astonished by its essences, intricacies, mysteries and wisdoms. The ruling with regard to incidents that will occur right till the resurrection can be learnt from the Shariah of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Jewish and Christian scholars possess no Shariah whatsoever which they could place before them and thereby issue fatwas like the ulama and jurists of this ummah. At present, the Christian scholars possess no knowledge whatsoever of the Shariah in whose light they could issue fatwas. Yes, the Christians do possess knowledge of arts, crafts and technology. But they have no divine instruction for the running of this world, for the leadership of this world and for meting out justice among the inhabitants of this world. The constitutions that the western nations have are results of a few thinkers and opinion makers. They have no divine constitution like the Shariah of Islam.

The Christian scholars consider this glad tiding to be in favour of the Holy Ghost who descended upon the disciples 47 days after Isa عَلَيْهِ السَّلَامُ was raised up to the heavens. However, this opinion is baseless for several reasons:

1. The coming down of the Holy Ghost was not dependent on the departure of Isa عَلَيْهِ السَّلَامُ. The Holy Ghost used to come down even in the presence of Isa عَلَيْهِ السَّلَامُ, and before him as well. It came down upon John the Baptist while in his mother's womb (Luke1:15), upon Elizabeth (Luke1:41), upon Zacharias (Luke1:67), all before the birth of Isa عَلَيْهِ السَّلَامُ, and upon Simeon (Luke2:26) after his birth. It also descended, in the

shape of a dove, upon Jesus, just after his birth (Luke3:22), it was the one through whom he cast out the Satans (Matthew 12:31). Isa (عَلَيۡهِ ٱلسَّلَامُ) also breathed the Holy Ghost into the disciples (John 20:21-22) Rather, the Holy Ghost used to stay with Isa عَلَيۡهِ ٱلسَّلَامُ all the time.

2. The Holy Spirit did not (reprove) apprise anyone of righteousness and justice. Nor did he punish any Jew for not believing in Isa عَلَيۡهِ ٱلسَّلَامُ. Rather, Muhammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ waged jihaad against the polytheists and unbelievers, and punished the Jews considerably. He also made them answerable. This is because to make the people of the world answerable does not seem possible without any authority and rule. The forthcoming Faarqaleet was to be the ruler of this world who would punish the criminals. Chapter 14, verse 30 which makes reference to the coming of a ruler refers to this very ruler and leader, his leadership, and his reprimanding and punishing the criminals.

3. Isa عَلَيۡهِ ٱلسَّلَامُ emphasising that they should believe in him would be totally out of place because the disciples already believed in the Holy Ghost. So of what benefit would there be in his saying, “When he comes, you must believe in him.” Isa عَلَيۡهِ ٱلسَّلَامُ paying so much attention to this and advising them to believe in him itself demonstrates that the promised being will be such that his denial and rejection is not far-fetched and cannot be ruled out as impossible. Therefore, if the Faarqaleet refers to the Holy Ghost, there would be no need to give such importance to it and to emphasise it to such an extent, since it is impossible for the heart in which the Holy Ghost descends to reject the ghost.

4. The context of this glad tiding shows that the Faarqaleet who is to come is different from Isa عَلَيۡهِ ٱلسَّلَامُ. The words of the 16th verse “and He shall give you another comforter” clearly demonstrate this. He will appear in a different form and appearance. Therefore, if the Faarqaleet is considered to be the Holy Ghost, he can in no way whatsoever be different from Isa عَلَيۡهِ ٱلسَّلَامُ because the Christians themselves believe that there is total unity and oneness between the Son and the Holy Ghost. The Holy Ghost that appeared before the disciples did not appear in any different form. This is similar to a person being possessed by a demon.

The words of the demon are the very words which issue forth from the person's mouth. He does not take on another form or appearance.

5. This glad tiding also stated, "and bring all things to your remembrance, whatever I have said unto you." It cannot be proven from any book that the disciples forgot or rejected and set aside the guidelines of Isa عَلَيْهِ ٱلسَّلَامُ and that the Holy Ghost therefore came in a different form and reminded them of those guidelines.

6. This glad tiding also states, "He shall testify of me." This description can only be applicable to Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, for it was he alone who testified in Isa عَلَيْهِ ٱلسَّلَامُ's favour before the polytheists and Jews. It was he alone who announced the message of Isa عَلَيْهِ ٱلسَّلَامُ before those who rejected the latter's message or those who were unaware of it.

On the other hand, the Holy Ghost went to the disciples who, from beforehand, knew of the nubuwwah of Isa عَلَيْهِ ٱلسَّلَامُ. There was no need to testify in his favour before them. A testimony is given before those who reject and not before those who believe. On the other hand, Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ openly testified in favour of Isa عَلَيْهِ ٱلسَّلَامُ before the Jews who were Isa عَلَيْهِ ٱلسَّلَامُ's enemies and who had rejected his nubuwwah and messengership. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ rejected the belief that he was killed and crucified and established the fact that he was raised to the heavens.

7. Isa عَلَيْهِ ٱلسَّلَامُ says with regard to this Faarqaleet, "for the prince of this world cometh, and hath nothing in me (i.e. I do not have anything that he has)." This can only be applied to Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and not to the Holy Ghost because the Christians consider Isa عَلَيْهِ ٱلسَّلَامُ and the Holy Ghost to be one.

8. It is also worth pondering that what truths did he guide mankind to by presenting solutions to problems facing mankind and what future predictions did the Holy Ghost make whereby we could consider the Holy Spirit to be the realization of this glad tiding?

9. The entire context and tone of this glad tiding demonstrates that the coming Faarqaleet will be a human who will come in human form. He will come like Isa عَلَيْهِ ٱلسَّلَامُ in human form to invite people towards the truth and for the consolation of people. Therefore, to consider the Holy Ghost as the Faarqaleet who came down into humans like a ghost is absolutely incorrect.

10. After Isa عَلَيْهِ ٱلسَّلَامُ's raising to the heavens, the Christians in general remained waiting for the Faarqaleet and felt that a great nabi will be sent. Consequently, Montanis, a Christian, made this claim in the 2nd century C.E. that he was the Faarqaleet regarding whom Isa عَلَيْهِ ٱلسَّلَامُ had told them. Many people believed him. Details in this regard are provided by William Muir in the third chapter of his history. This book was published in 1848. We conclude from this that the Christian scholars believed that the Faarqaleet will be some human and not the Holy Spirit.

The author of *Lubb at-Tawaareekh*, who is also a Christian scholar, writes that the Jews and Christians had been waiting for a Nabi before the coming of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. It was for this reason that the Negus of Abyssinia embraced Islam after hearing about Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ from Ja'far رَضِيَ ٱللَّهُ عَنْهُ and said, "Without doubt, he is the Nabi regarding whom Isa صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spoke about in the Injeel." Together with being a scholar of the Injeel, the Negus was also the king of Abyssinia. He had no cause to fear any danger.

As for Muqawqis, the Coptic ruler, he wrote the following reply to Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ,

سلام عليك أما بعد فقد قرأت كتابك وفهمت ما ذكرت فيه وما تدعو إليه وقد علمت أن نبيا قد بقي وقد كنت أظن أنه يخرج بالشام وقد أكرمت رسولك.

Peace be to you. I have read your letter and understood what you said in it and whatever you are inviting towards. I knew that a Nabi was yet to come. I thought that he will be commissioned from Syria. I have honoured your envoy.

Although Muqawqis did not embrace Islam, he admitted that there was a Nabi yet to come.

Jaarood ibn Alaa' was a great scholar of his people. When he presented himself to Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ together with a group of his people, he embraced Islam and said this,

والله لقد جئت بالحق ونطقت بالصدق لقد وجدت وصفك في الأنجيل وبشر بك ابن البتول فطول التحية لك والشكر لمن أكرمك لا أثر بعد عين ولا شك بعد يقين ابسط يدك أشهد أن لا إله إلا الله وأنك محمد رسول الله

By Allaah, you have come with the truth and you have spoken the truth. I have found your description in the Injeel and (Isa), the son of Maryam, gave glad tidings about you. I therefore present a lengthy greeting to you. All thanks to he who honours you. There is no need for any sign after seeing you and there is no cause for doubt after having conviction. Stretch out your hand, I bear testimony that there is none worthy of worship except Allaah and that you are Muhammad, the Messenger of Allaah."

Similarly, Heraclius, the Roman ruler, and other prominent scholars of the Taurah and Injeel gave testimony in favour of the nubuwwah and messengership of Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. It is therefore established that the glad tidings and name of Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were recorded in the Injeel. On seeing these, people believed in him. And before his arrival, people had been waiting for him. Those who were inspired by Allaah تَبَارَكَوَتَعَالَىٰ and were not overcome by material motives, benefited from the wealth of imaan.

This is the bounty of Allaah تَبَارَكَوَتَعَالَىٰ which He confers on whomever He wills. And Allaah تَبَارَكَوَتَعَالَىٰ is the possessor of great bounty. All praise is due to Allaah تَبَارَكَوَتَعَالَىٰ who guided us to this, as we would not have been guided had it not been for Allaah تَبَارَكَوَتَعَالَىٰ guiding us.

11. The 16th verse states that "that he may abide with you forever". This does not mean that the Faarqaleet will himself remain forever with you. Because if the Faarqaleet were taken to mean the Spirit, as claimed by the Christians, then even he did not remain with Isa عَلَيۡهِٱلسَّلَامُ forever.

Rather it means that his Shariah and religion will remain forever. No religion will come after his which could cancel and abrogate his religion.

12. Chapter 14, verse 17 states, even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him. This means that the world does not know his rank and position.

13. Regarding the incident of the Holy Ghost who descended upon the disciples, this occurred 47 days after Isa عَلَيْهِ ٱلسَّلَامُ was raised up to the heavens during the Pentecost which was a festival celebrated fifty days after the Passover for which the Jews gathered in Jerusalem from far and wide. Peter, with the eleven others, heard the roaring of a mighty windstorm in the skies above them. The disciples then began to 'speak in tongues'-languages foreign to themselves. The people were amazed, but some mocked, claiming that they must be drunk. Peter rose to defend the disciples and logically explained that it was too early in the morning to get drunk. He then stated that this happening was actually prophesized by the Apostle Joel. Paul, who was no eye-witness to the above, provides the details of the incident in Acts chapter 2,

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans ?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem,

15 be this known unto you, and hearken to my words, for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the Apostle Joel;

This incident cannot be the realization of the prophecy regarding the Paraclete for the following reasons:

a) The verse of Acts mentioned above shows that the above incident was the fulfilment of the prophecy of Joel, and not of Jesus regarding the Paraclete.

b) Talking in strange languages was not any part of the prophecy regarding the Paraclete, so what relevancy does this incident have with the prophecy of the Paraclete.

c) Not a single word is recorded anywhere as to what these disciples of Isa عَلَيْهِ ٱلسَّلَامُ said on that Pentecostal day and what advices and guidance they delivered, whereas the Paraclete was to guide mankind into all truth.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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هُوَ الْحَبِيْبُ الَّــذِيْ تُرْجٰى شَـفَاعَتُهُ لِكُــلِّ هَوْلٍ مِّنَ الأَهْـوَالِ مُقْتَحِمِ

36/8. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the most beloved (of Allaah تَبَارَكَ وَتَعَالَى) whose intercession is hoped for every fear (and distress) which comes onto one suddenly.

MEANING OF HABEEB

Question: Why is Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ referred to as habeeb (beloved) when others are also beloved in the sight of Allaah تَبَارَكَ وَتَعَالَى? For example, Allaah تَبَارَكَ وَتَعَالَى states, "Say, if you love Allaah, then follow me, Allaah will love you." (Aal-Imraan verse 31)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

وَإِنَّ اللهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللهُ الدِّينَ، فَقَدْ أَحَبَّهُ،

Allaah grants this world to those He loves and those He does not love. He grants deen only to those He loves. Whoever Allaah grants deen to, then He loves him. (Musnad Ahmad no. 3672)

Answer: Even though this quality is found in others, it is found to the greatest extent in Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In the following narration, we see that Allaah تَبَارَكَ وَتَعَالَى has specifically mentioned this quality for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ - تَبَارَكَ وَتَعَالَى – لَهُ سَلْ، فَقَالَ إِنَّكَ اتَّخَذْتَ إِبْرَاهِيمَ خَلِيلًا، وَأَعْطَيْتَهُ مُلْكًا عَظِيمًا، وَكَلَّمْتَ مُوسَى تَكْلِيمًا، وَأَعْطَيْتَ دَاوُدَ مُلْكًا عَظِيمًا، وَأَلَنْتَ لَهُ الْحَدِيدَ، وَسَخَّرْتَ لَهُ الْجِبَالَ، وَأَعْطَيْتَ سُلَيْمَانَ مُلْكًا عَظِيمًا، وَسَخَّرْتَ لَهُ الْجِنَّ وَالْإِنْسَ وَالشَّيَاطِينَ وَالرِّيَاحَ، وَأَعْطَيْتَهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، وَعَلَّمْتَ عِيسَى التَّوْرَاةَ وَالْإِنْجِيلَ، وَجَعَلْتَهُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ، وَأَعَذْتَهُ وَأُمَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ، فَلَمْ يَكُنْ لَهُ عَلَيْهِمَا سَبِيلٌ، فَقَالَ لَهُ رَبُّهُ - تَبَارَكَ وَتَعَالَى - " قَدِ اتَّخَذْتُكَ خَلِيلًا وَهُوَ مَكْتُوبٌ فِي التَّوْرَاةِ مُحَمَّدٌ حَبِيبُ الرَّحْمَنِ، وَأَرْسَلْتُكَ إِلَى النَّاسِ كَافَّةً، وَجَعَلْتُ أُمَّتَكَ هُمُ الْأَوَّلُونَ وَهُمُ الْآخِرُونَ، وَجَعَلْتُ أُمَّتَكَ لَا تَجُوزُ لَهُمْ خُطْبَةٌ حَتَّى يَشْهَدُوا أَنَّكَ عَبْدِي وَرَسُولِي، وَجَعَلْتُكَ أَوَّلَ النَّبِيِّينَ خَلْقًا وَآخِرَهُمْ بَعْثًا، وَأَعْطَيْتُكَ سَبْعًا مِنَ الْمَثَانِي وَلَمْ أُعْطِهَا نَبِيًّا قَبْلَكَ، وَأَعْطَيْتُكَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ أُعْطِهَا نَبِيًّا قَبْلَكَ،

وَجَعَلْتُكَ فَاتِحًا وَخَاتِمًا رَوَاهُ الْبَزَّارُ، وَرِجَالُهُ مُوَثَّقُونَ، إِلَّا أَنَّ الرَّبِيعَ بْنَ أَنَسٍ قَالَ عَنْ أَبِي الْعَالِيَةِ أَوْ غَيْرِهِ. فَتَابِعِيُّهُ مَجْهُولٌ.

In a lengthy narration of Mi'raaj, Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Allaah تَبَارَكَ وَتَعَالَى said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (when he was at Sidratul-Muntahaa), "Ask!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will say, "You had made Ibrahim Your friend (khaleel) and You granted him a huge kingdom. You spoke to Moosa عَلَيْهِ السَّلَامُ. You gave Dawood عَلَيْهِ السَّلَامُ a huge kingdom, You softened iron for him and placed the mountains under his subjugation. You granted Sulaiman عَلَيْهِ السَّلَامُ a huge kingdom, placed the jinn, humans, shayaateen and winds under his control, and granted him such a kingdom which is not appropriate for anyone after him. You taught Isa عَلَيْهِ السَّلَامُ the Tawraat and Injeel, made him cure the blind and lepers and protected him and his mother from the accursed Shaytaan, due to which he had no power over them." Allaah تَبَارَكَ وَتَعَالَى then said, "I have made you My friend (khaleel), it has been written in the Tawraah, "Muhammad is the habeeb (beloved) of Rahmaan," I have sent you to all of mankind, I have made your followers the first (to enter Jannah), even though they are the last (to appear), it is not permissible for your followers to recite any khutbah unless they testify that you are My servant and messenger, from all the Ambiyaa, I have created you first and sent you last, I have granted you the seven oft-repeated verses (Surah Faatihah) which I have not granted any nabi before you, I have granted you the terminating verses of Surah Baqarah from a treasure under the Arsh which I have not granted any Nabi before, and I have made you a conqueror and a seal of the Ambiyaa." (Musnad Bazaar 9518)

'whose intercession is hoped for':

Intercession: There will be different types of intercession which will take place on the Day of Qiyaamah:

1.) For lightening of punishment
2.) For emerging from the Fire for those who had entered it
3.) For those whose good deeds and evil deeds are equal
4.) For those deserving of the Fire who have as yet not entered
5.) For increase of ranks
6.) For the Great intercession and for the major sins
7.) For entrance into Jannah without reckoning

8.) For entrance of all believers in Jannah finally

Intercession will only take place on behalf of the believers if Allaah تَبَارَكَ وَتَعَالَىٰ grants permission. Allaah تَبَارَكَ وَتَعَالَىٰ states,

مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ

There is none who can intercede by Him except by His permission.(Baqarah verse 255)

'Fear'

1.) Fear can refer to the fears of the Hereafter. This means that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's intercession is hoped for on the Day of Judgement.

Even though Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will definitely intercede, no person is sure when, why and for whom. Therefore, a person should have hope for this intercession. Another reason for utilizing the word 'hope' is so that no person becomes complacent, hoping for the intercession of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but leaving out noble and righteous deeds.

2.) Fear can also refer to fears of this world. In this case, intercession means duaa. This means that through the duaas of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his followers have been protected from transfiguration and a general punishment.

Amir ibn Sa'd reported on the authority of his father that one day, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came from a high land. He passed by the masjid of Banu Mu'aawiya, went in and performed two rak'ahs there and we also performed salaah along with him and he made a long duaa to his Lord. He then came to us and said, "I asked my Sustainer three things and He has granted me two, but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it." (Muslim no. 2890)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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دَعَـا اِلَى اللهِ فَالْمُسْـتَمْسِـكُوْنَ بِـهِ مُسْتَمْسِـكُوْنَ بِحَبْـلٍ غَيْرِ مُنْفَصِـمِ

37/9. He called (the people) toward Allaah, so those who cling to him are clinging to a rope which will never break.

In this stanza, mention is made of the honourable mission of Rasulullaah ﷺ, which was to call towards Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah ﷺ invited to the Being of Allaah تَبَارَكَ وَتَعَالَى, the qualities of Allaah تَبَارَكَ وَتَعَالَى, the laws of Allaah تَبَارَكَ وَتَعَالَى, the worship of Allaah تَبَارَكَ وَتَعَالَى, and the obedience of Allaah تَبَارَكَ وَتَعَالَى. Whoever holds firm onto his teachings, is holding onto such a path in which definitely there is success.

Islaam is given a similarity to a rope. In this there is an indication that the rope of Islaam will never break and will remain till Qiyaamah. Rasulullaah ﷺ said,

لاَ يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللهِ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ، وَلاَ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ

A group from my ummah will remain steadfast on Allaah's commands. Those who do not assist them and those who oppose them will not harm them. They will continue in this manner until Allaah's decision (Qiyaamah or their death) occurs." (Bukhari no. 3641, Muslim no.1920)

This subject matter is mentioned in different ahaadeeth with different wordings, that deen is a strong rope, and whoever holds firmly onto it will be successful. In many ahaadeeth, we find that the Quraan is referred to as the rope of Allaah تَبَارَكَ وَتَعَالَى.

Rasulullaah ﷺ said,

أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ

Behold, I am leaving behind two weighty things. One is the Book of Allaah. It is the rope of Allaah. Whoever follows it is upon guidance. Whoever leaves it will fall into misguidance.
(Muslim no.2408)

إِنَّ هَذَا الْقُرْآنَ مَأْدُبَةُ اللهِ فَاقْبَلُوا مِنْ مَأْدُبَتِهِ مَا اسْتَطَعْتُمْ، إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللهِ وَالنُّورُ الْمُبِينُ، وَالشِّفَاءُ النَّافِعُ عِصْمَةٌ لِمَنْ تَمَسَّكَ بِهِ، وَنَجَاةٌ لِمَنْ تَبِعَهُ، لَا يَزِيغُ فَيُسْتَعْتَبَ، وَلَا يَعْوَجُّ فَيُقَوَّمُ، وَلَا تَنْقَضِي عَجَائِبُهُ، وَلَا يَخْلَقُ مِنْ كَثْرَةِ الرَّدِّ، اتْلُوهُ فَإِنَّ اللهَ يَأْجُرُكُمْ عَلَى تِلَاوَتِهِ كُلَّ حَرْفٍ عَشْرَ حَسَنَاتٍ، أَمَا إِنِّي لَا أَقُولُ الم حَرْفٌ، وَلَكِنْ أَلِفٌ وَلَامٌ وَمِيمٌ

Verily this Quraan is the table-cloth of Allaah. Therefore accept from the table-cloth of Allaah whatever you can. Verily this Quraan is the rope of Allaah, the clear light, the beneficial cure, a protection for the one who holds firmly onto it, and a salvation for the one who follows it. It will never misguide so that one will need to make amends, it will never be crooked that it has to be straightened out. Its wonders will never terminate, and it will never become old due to frequent recitation. Recite it, for Allaah will grant you ten rewards for every letter. I do not say that Alif Laam Meem is one letter, but alif is one letter, laam is one letter and meem is one letter. (Haakim no. 2040)

In one hadith, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has stated regarding the Quraan, "It is the strong rope of Allaah تَبَارَكَوَتَعَالَىٰ." (Tirmidhi no.2906)

"Verily I have left behind amongst you that by which you will never be led astray if you hold firmly onto them and practise on them: the book of Allaah and my sunnah." (As-Sunan-Al-Kubraa vol. 4 page 195 no. 20337)

This stanza has been extracted from the following verses of the Quraan.

وَاعْتَصِمُواْ بِحَبْلِ اللهِ جَمِيعًا

Hold firmly onto the rope of Allaah, all of you.
(Aal-Imraan verse 103)

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ

Then he who rejects Shaytaan and believes in Allaah, he has held firm onto a strong handle. (Baqarah verse 256)

This is referred to as *iqtibaas* according to the Arab poets. This is when a verse of the Quraan or a portion of a hadith is included in a poem or text, without mention being made of its original source.

THE MAJOR MISSION OF RASULULLAAH ﷺ WAS INVITATION TO ALLAAH تَبَارَكَ وَتَعَالَى

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Nabi! We have sent you as a witness, a giver of glad tidings, a warner, a caller to Allaah and a bright lamp. (Ahzaab verse 45, 46)

قُلْ هَـذِهِ سَبِيلِي أَدْعُو إِلَى اللهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي

Say, "This is my path. I and those who follow me call towards Allaah with full insight." (Yusuf verse 108)

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Call towards your Sustainer with wisdom and beautiful advice. (Nahl verse 125)

وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُّسْتَقِيمٍ

And call towards your Sustainer. Verily you are on the straight path. (Hajj verse 67)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Who can be a better caller than the one who calls to Allaah, does good actions and says 'I am from amongst the Muslims.' (Fussilat verse 33)

اسْتَجِيبُواْ لِلّهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ

Answer the call of Allaah and the Messenger when he calls you to that which will grant you life. (Anfaal verse 24)

Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates, "Some angels came to Rasulullaah ﷺ while he was sleeping. One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." The other said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and

then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet; and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." One of them said, "He is sleeping.'' Another said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Jannah and the inviter is Muhammad; and whoever obeys Muhammad, obeys Allaah; and whoever disobeys Muhammad, disobeys Allaah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." (Bukhaari no.7281)

Rasulullaah ﷺ invited people individually and in groups. He ﷺ invited the common people and sent his message to the rulers and sovereigns of the time. Hereunder, a few incidents of his endeavours will be related. There are so many incidents related to his invitation. In Hayaatus Sahaabah, vol. 1, chapters have been devoted to this. Here, we will mention a few such incidents:

1.) Abdullaah ibn Abbaas رضي الله عنه narrates that when Abu Taalib was about to leave the world, a group from the Quraysh came to see him. Among this group was Abu Jahal. They complained to Abu Taalib about what his nephew (Rasulullaah ﷺ) was saying and doing, including insulting their gods. They expressed the wish that Abu Taalib call for Rasulullaah ﷺ and forbid him from what he was doing. When Abu Taalib sent for Rasulullaah ﷺ, he promptly arrived and entered the house. When Rasulullaah ﷺ came to the room, there remained a space for one person between the group of the Quraysh and Abu Taalib.

Narrating further, Abdullaah ibn Abbaas رضي الله عنه states, "The accursed Abu Jahal feared that if Rasulullaah ﷺ occupied the empty space next to his uncle, Abu Taalib may become more lenient. Therefore, he jumped to occupy the place, leaving no place for Rasulullaah ﷺ near his uncle. For this reason, Rasulullaah ﷺ was forced to sit near the door. Addressing Rasulullaah ﷺ, Abu Taalib said, 'O my nephew!

Why are your people complaining that you insult their gods and tell them so many things?' Upon this, those present started saying many things."

Rasulullaah ﷺ finally addressed his uncle saying, "O my uncle! All I want these people to do is to accept a single statement that would make all the Arabs serve them and make all the non-Arabs pay them taxes." Taken aback by this, the people exclaimed, "Only one statement! By the oath of your father, we are prepared to accept ten such statements! What is this statement?" Abu Taalib also asked, "O my nephew! What is this statement?" Rasulullaah ﷺ replied, "Laa Ilaaha Illallaah ("There is none worthy of worship besides Allaah")."

Upon hearing this, the people hastily stood up and brushing down their clothing, they said, "Does he make all the (many) gods (that we worship) into one god? This is indeed something strange!"

Abdullaah ibn Abbaas رضي الله عنه states that it was with reference to this that Allaah revealed the verses,

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ * وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ * مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ * أَأُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي بَل لَّمَّا يَذُوقُوا عَذَابِ

(The polytheists say,) "Does he (Rasulullaah) make all the (many) gods (that we worship) into one god? This is indeed something strange!" A group of their leaders passed saying, "Carry on (with what you are doing without paying attention to what Rasulullaah ﷺ says), and remain devoted to your gods (idols). Undoubtedly, there is some ulterior motive behind this. We have not heard about such a thing (this message) in the other religions. This is (therefore) merely some fabrication. Does some speech (revelation) descend on him (when he is merely a human being) from among us (and not an angel) ?" (Allaah says further,) However, (the fact of the matter is that) they are in doubt concerning My revelation. The truth is that they (behave in this manner because they) have not yet tasted My punishment.
(Saad verses 5-8) (Musnad Ahmad no. 3419, similar narration in Tirmidhi no. 3232, Mustadrak Haakim no. 3617, etc.)

2.) Aqeel ibn Abi Taalib (the son of Abu Taalib) narrates that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullaah ﷺ), Abu Taalib said to Rasulullaah ﷺ, "O my nephew! By Allaah! As you well know, I have always listened to what you have to say (I now wish that you would listen to me). Your people have come to me to complain that in their gatherings and at the Ka'bah you tell them things that hurt them. If you think it appropriate, you should stop doing this." Looking towards the heavens, Rasulullaah ﷺ replied, "I do not have the ability to stop doing what I have been sent to do just as any of you do not have the ability to grab hold of a spark of fire from the sun." (Al-Mu'jamul Awsat no. 8553)

3.) Miqdaad ibn Amr رضي الله عنه narrates that when he took Hakam ibn Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Miqdaad رضي الله عنه) managed to persuade his commander not to execute Hakam, but to rather take him to Rasulullaah ﷺ. When they brought him to Rasulullaah ﷺ, the noble Rasulullaah ﷺ started inviting him to accept Islaam and spent a long time speaking to him.

After some time, Umar رضي الله عنه said, "O Rasulullaah! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ﷺ paid no attention to Umar رضي الله عنه (and continued speaking) until Hakam accepted Islaam.

Umar رضي الله عنه says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ﷺ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasul." Umar رضي الله عنه also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ﷺ was pleased with him and he has entered the gardens of Jannah." In a narration of Zuhri, Hakam asked Rasulullaah ﷺ, "What is Islaam?" Rasulullaah ﷺ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is

Allaah's servant and messenger." Hakam then said, "I accept Islaam." Rasulullaah ﷺ then turned to the Sahaabah and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam." (Tabaqaat Ibn Sa'd vol. 4 page 102 no. 395)

4.) Rabee'ah ibn Ibaad رضي الله عنه narrates that he was a youngster with his father (at Mina) watching Rasulullaah ﷺ going to the various Arab tribes. Behind him was a squint, albeit handsome man whose hair was divided into two locks. Rasulullaah ﷺ would stop at one tribe and say to them, "O people of this tribe! I am indeed Allaah's messenger to you, instructing you to worship Allaah alone without ascribing any partners to Him. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man behind him would say, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik ibn Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not even listen to him and do not follow him."

Rabee'ah رضي الله عنه says that he asked his father, "O father! Who is this man (who follows him and belies what he says?)" His father replied, "That is his uncle (Abdul Uzza ibn Abdil Muttalib (also known as)) Abu Lahab." (Al-Mu'jamul-Kabeer no. 4589 vol. 5 page 63, Musnad Ahmad no. 16025).

5.) Abdullaah ibn Abbaas رضي الله عنه narrates that Rasulullaah ﷺ climbed the hill of Safa when the following verse of the Qur'aan was revealed,

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah! First) Warn your closest relatives (about the punishment due to those who reject Imaan).
(Shu'araa, verse 214)

He then called out, "Yaa Sabaahaa!"[3] In response to this call, everyone gathered around Rasulullaah ﷺ, some came themselves, while others sent representatives. Addressing them, Rasulullaah ﷺ said, "O the family of Abdul Muttalib! O the family of Fahr! O the family of Ka'b! Tell me. Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?" When they all responded in the affirmative, Rasulullaah ﷺ said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!" It was in response to this that Allaah revealed the verses,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبّ ...

May the hands of Abu Lahab be shattered and may he be destroyed... { Lahab} (Ahmad no. 2801. Similar wording is narrated in Bukhari no. 4801 and Muslim no. 208)

6.) Sa'd (Aslami) رحمه الله was the guide who directed Rasulullaah ﷺ through the Rakoobah valley. His son (Abdullaah) says, "My father informed us that Rasulullaah ﷺ came to them, seeking the shortest path to Madinah. He was accompanied by Abu Bakr رضي الله عنه, whose daughter was then being suckled by a woman from our tribe. (It was customary during those times that people would send their infants to the countryside to be suckled." Sa'd رضي الله عنه informed them, "They is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them." Rasulullaah ﷺ said, "Lead us to the road past them."

[3] The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.

Consequently, they took the road and when they drew close to the thieves, one of them said to the other, “Look at this person from Yemen!” Rasulullaah ﷺ then gave them Da’wah and invited them to accept Islaam. They both became Muslims. When Rasulullaah ﷺ asked them their names, they said that they were called “Muhaanaan” (“The two contemptible ones”). Rasulullaah ﷺ said to them, “No. You two are ‘Mukramaan’ (‘The two honoured ones’).” Rasulullaah ﷺ then told them to join him in Madinah. (Musnad Ahmad no. 16691)

7.) Abdur Rahmaan ibn Aa’idh رَحِمَهُ ٱللَّهُ narrates that whenever Rasulullaah ﷺ dispatched a battalion, he would brief them thus, “Gain the confidence of people and do not attack them until you have called them to Islaam. If you bring to me the residents of every baked and unbaked home (of every city and village) on earth as Muslims, it would please me more than you killing their men and bringing their women and children to me as captives.” (Tareekh Dimishq vol.34 page 450 no.3841 Abdur Rahman ibn Aaidh)

8.) Miswar ibn Makhrama رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once came to the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ and said, “Allaah has sent me as a mercy to all of mankind. Execute this responsibility on my behalf and Allaah shall shower you with mercy. Isa عَلَيْهِ ٱلسَّلَامُ also placed a similar request to his disciples (to propagate the message far and wide) so do not fall into disputes as they fell into disputes before him. Those of them who were sent to far places disliked it (while only those sent nearby were prepared to do as asked) so Isa عَلَيْهِ ٱلسَّلَامُ prayed to Allaah about this. The next day, Allaah made each one of them speak the language of the people to whom he had been sent (to propagate the religion). Isa عَلَيْهِ ٱلسَّلَامُ then addressed them saying, “Allaah has made this task incumbent on you, so ensure that you carry it out.”

The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ said, “O Rasulullaah! We shall certainly execute the responsibility on your behalf so send us wherever you like. Rasulullaah ﷺ then sent Abdullaah ibn Hudhafa رَضِيَ ٱللَّهُ عَنْهُ to Kisra (the Emperor of Persia) while Saleet ibn Amr was sent to Howdha ibn Ali the chief of Yamamah, Alaa ibn Hadhrami رَضِيَ ٱللَّهُ عَنْهُ was sent to Mundhir ibn Saawa the chief of Hajar and Amr ibn Al Aas was sent to Jayfar and Abbaad the two

sons of Julunda who both ruled over Ammaan. In addition to these messengers, Dihya Kalbi رَضِيَ اللَّهُ عَنْهُ was sent to the Caesar (Emperor of Rome), Shuja ibn Wahab Asadi رَضِيَ اللَّهُ عَنْهُ was sent to Mundhir ibn Haarith ibn Abi Shimar Ghassaani and Amr ibn Umayyah Dhamri رَضِيَ اللَّهُ عَنْهُمْ was sent to Najaashi (the King of Abyssinia).

All of these messengers returned before the death of Rasulullaah تَبَارَكَ وَتَعَالَى except Alaa ibn Hadhrami رَضِيَ اللَّهُ عَنْهُ who was still in Bahrain when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. (Al-Mu'jamul-Kabeer vol. 20 page 8 no. 12)

9.) Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Khaybar, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasul and whom Allaah and His Rasul also love." Sahl رَضِيَ اللَّهُ عَنْهُ mentioned that the entire night, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, each one hoping that he would be the one to receive the flag. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "Where is Ali ibn Abi Taalib?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "O Rasulullaah! He is suffering from pain in his eyes." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent someone to call him. When he arrived, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ applied some of his blessed saliva onto Ali رَضِيَ اللَّهُ عَنْهُ's eyes and prayed for him. His eyes were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then handed the flag over to him.

Ali رَضِيَ اللَّهُ عَنْهُ asked, "Should I fight them until they become like us?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels." (Bukhaari no. 3009, Muslim no. 2406)

10.) Ali رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a *"faraq" (approximately 20 litres).* Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ prepared food weighing only a *"mudd"* (small quantity), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ addressed them saying, "O children of Abdul Muttalib! I have been sent as a nabi to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Ali رَضِيَٱللَّهُعَنْهُ says, "I then stood up although I was the youngest of them all. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ struck his hand on mine (accepted my pledge of allegiance)." (Musnad Ahmad no. 1371)

Ali رَضِيَٱللَّهُعَنْهُ has also narrated that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ instructed him to prepare a meal using the leg of an animal and a *"saa"* (approximately 3,2 k.g.) of wheat flour (for bread) when the following verse of the Qur'aan was revealed,

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ! First) warn your closest relatives (about the punishment due to those who reject imaan). (Shu'araa verse 214)

Thereafter, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ told Ali رَضِيَٱللَّهُعَنْهُ to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Ali رَضِيَٱللَّهُعَنْهُ continues to the narration by saying, "(After their guests had arrived) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with

gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, “Until today, I had never seen such magic.” It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Ali رضي الله عنه, “O Ali! Prepare the leg of a goat together with a *“saa”* of wheat flour and a large cup of milk.” Ali رضي الله عنه says, “I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with.” To this, someone commented, “Never before have we seen such magic as we have witnessed today.”

(On the third day) Rasulullaah ﷺ said, “O Ali! Prepare the leg of a goat together with a *“saa”* of wheat flour and a large cup of milk.” After doing as he was told, Rasulullaah ﷺ asked Ali رضي الله عنه to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, “Which of you are prepared to settle my debts for me?” Ali رضي الله عنه says, “I remained silent as did everyone body else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah!' He said to me, 'You, O Ali! You, O Ali (You are certainly fit for the task)!’” (Bazaar no. 456)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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فَــاقَ النَّبِيِّيْنَ فِيْ خَلْـقٍ وَفِيْ خُلُـقٍ وَلَمْ يُـدَانُوهُ فِيْ عِلْــمٍ وَّلاَ كَـرَمِ

38/10. He ﷺ exceeds (transcends) the Ambiyaa physically and in noble character; and (none of other Ambiyaa عليهم السلام) can come close to his knowledge and noble nature.

In this stanza, the poet mentions four qualities of Nabi ﷺ:

1.) Physical features 2.) Beautiful character 3.) Knowledge 4.) Kindness and noble nature:

1.) PHYSICAL FEATURES

Jaabir ibn Samurah narrates, "I saw Rasulullaah ﷺ on a clear night, so I looked at Rasulullaah ﷺ and at the moon, and he was wearing a red outfit, and he looked better than the moon to me." (Tirmidhi no.2811)

A poet so beautifully states,

چاند سے تشبیہ دینا کیا انصاف ہے اس کے منہ پر داغ ہیں حضرت کا چھرہ صاف ہے

How can you ever compare Rasulullaah ﷺ to the moon, when the moon has spots and the face of Rasulullaah ﷺ is spotless?

Ka'b رضي الله عنه narrates in a lengthy incident when he remained behind during Tabook, "When I greeted Rasulullaah ﷺ, his face was beaming out of happiness. Whenever Rasulullaah ﷺ used to be happy, his face would beam as if it was a piece of the moon. And this is how we used to recognize his happiness." (Bukhaari no.3556)

Anas reported that Rasulullaah ﷺ had a very fair complexion and (the drops) of his perspiration shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of the palm of Rasulullaah ﷺ, and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Rasulullaah ﷺ. (Muslim no. 2330)

Jurairi reported that he asked Abu Tufail رَضِيَٱللَّهُعَنْهُ, "Did you see Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?" He answered, "Yes, he had a white handsome face." Abu Tufail رَضِيَٱللَّهُعَنْهُ reported, "I saw Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and there is no one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him, "How did you find him?" He answered, "He had an elegant white colour, and he was of an average height."(Muslim no. 2340)

Baraa رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the handsomest of all the people, and had the best appearance. He was neither very tall nor short. (Bukhaari no. 3549)

Abdullaah ibn Salaam رَضِيَٱللَّهُعَنْهُ said, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ arrived-meaning in Al-Madinah – the people came out to meet him. It was said that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had arrived, so I went among the people to get a look at him. When I gazed upon the face of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said, 'O you people! Spread the salaam, feed (others), and perform salaah while the people are sleeping; you will enter Paradise with (the greeting of) salaam." (Tirmidhi no. 2485)

Ibraheem ibn Muhammad, one of the offspring of Ali ibn Abi Taalib رَضِيَٱللَّهُعَنْهُ, said, "When Ali described Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he would say, 'He was not extremely tall, nor was he extremely short, and he was of medium height in relation to the people. The wave of his hair was not completely curly, nor straight, but it was in between. He did not have a large head, nor a small head, his face was round and a blended-white colour, his eyes were dark black, his eye-lashes were long. He was big-boned and broad shouldered, his body hair was well-placed, and he had a line of hair from his chest to his navel, his hands and feet were thick. When he walked he walked briskly, he leaned forward as if he was walking on a decline. And if he turned his head, his body turned as well, between his two shoulders was the seal of Nubuwwah, and he was the seal of the Ambiyaa عَلَيْهِمُٱلسَّلَامُ. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations. Whoever saw him for the first time, would fear him, and whoever got to know him, loved him. The one who tried to

describe him would have to say, 'I have not seen before him or after him anyone who resembles him ﷺ."(Tirmidhi no. 3638)

Qataadah رضي الله عنه narrates that Allaah تبارك وتعالى gave to every nabi that He had sent a beautiful feature and beautiful voice. Your Nabi ﷺ also had a beautiful feature and a beautiful voice. Rasulullaah ﷺ did not recite in a melodious tone as singers do. (Shamaail Tirmidhi no. 320)

Urwah رضي الله عنه narrates this poem from Aaishah رضي الله عنه, in which she praises Rasulullaah ﷺ,

فلو سمعوا فى مصر أوصاف خدّه ... لما بذلوا فى سوم يوسف من نقد

لوامى زليخا لو رأين جبينه ... لآثرن بالقطع القلوب على الايدى

If they heard of the qualities of his cheeks in Egypt, they would not spent any cash in bidding for Yusuf.
If the criticizers of Zuleikha saw his forehead, they would have cut their hearts instead of their hands.
(Tareekh Khamees vol. 1 page 358)

Hassaan ibn Thaabit رضي الله عنه has beautifully stated,

وأحسن منك لم تر قط عيني ... وأجمل منك لم تلد النساء

خلقت مبرّءا من كل عيب ... كأنك قد خلقت كما تشاء

No eye has ever seem someone as wonderful as you. No woman has ever given birth to someone as handsome as you.
You have been created free from all faults, as though you had been created as you wished.
(Deewaan Hassaan ibn Thaabit page 10)

2.) NOBLE CHARACTER

Allaah تبارك وتعالى declares,

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

And verily you are the possessor of excellent character. (Noon verse 4)

Rasulullaah ﷺ said, "I have been sent to perfect noble character." (Mustadrak of Haakim no. 4221, As-Sunanul-Kubra of Bayhaqi no.20782)

Anas رَضِيَٱللَّهُعَنْهُ said, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the person with the noblest of character." (Bukhari no. 6203)
Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's perfect character consisted of six attributes:

1.) HIS MENTAL COMPOSURE, CORRECT THINKING, AND ACCURATE FORESIGHT.
These pervaded the life of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and can be gauged from his sound opinions, precise planning, excellent arrangements and from the fact that he never fell short in the face of any plot or hardship. He was able to discern the outcome of a matter at its commencement and was able to identify its advantages or disadvantages, and solve its complexities. This state of affairs can only be achieved with accurate foresight and clear determination.

2.) REMAINING FIRM AND RESOLUTE WHEN HIS ENEMIES SEARCHED FOR HIM, AND HIS REMAINING PATIENT AT TIMES OF ADVERSITY, APPREHENSION AND WAR.
He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was tranquil under various situations. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would neither cower in hardship, nor succumb in difficulty. His unpleasant experiences with the Quraysh of Makkah would have destroyed protected forts and tired others, but despite being the oppressed, his patience and firmness as a conqueror gave him the upper hand.

3.) HIS ABSTENTION AND DIVERSION FROM THE WORLD AND HIS CONTENTMENT WITH THE BAREST MINIMUM.
He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not succumb to the splendour and sweetness of this world. Although he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ ruled from one end of Hijaaz to the borders of Iraq, and from one end of Yemen to the coast of Oman, he was totally disinterested in the treasures and booty others hoarded. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not leave behind anything and had no debts (when he departed from this world.) He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not dig any canal, build any castle, and he did not leave any possessions or wealth as inheritance for his children and family. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did so to divert them from the desires of this world, so that they could lead a life of abstention as he had done. One who was on such a level of asceticism that he even encouraged his Sahaabah رَضِيَٱللَّهُعَنْهُمْ towards it cannot be accused of pursuing this world. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would never have fabricated a lie against Allaah تَبَارَكَوَتَعَالَىٰ by

seeking the Hereafter by means of this world. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never have been content and pleased even with a tiny share of this world and a turbid life while the Hereafter was snatched away from him.

4.) HIS HUMILITY BEFORE HIS VERY OWN FOLLOWERS EVEN THOUGH THEY WERE TOTALLY OBEDIENT TO HIM.

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to walk in the market places, sit on the ground, and intermingle with his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and colleagues. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was never aloof from them. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely modest and his head was always lowered. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was thus renowned for his humility and self-effacement. A Bedouin once came to him and trembled out of awe of him. But he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calmed him down and said to him, "Relax [there is no need for you to be terrified], after all I am the son of a woman who used to eat dried meat in Makkah." (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was free from arrogance and haughtiness. He said, "I am the son of a woman…" and not "I am the son of a man…" because women are known to be weak. He said so to humble himself and reduce the Bedouin's fear. He then described his mother as a person who used to eat qadeed (strips of meat dried in the sun – biltong). Qadeed was not considered to be a prized food; rather it was the food of the poor. The arrogant and haughty used to eat meat which was freshly slaughtered. It was as though he was saying to the man: I am just the son of a poor woman who used to eat discarded food. So there is no reason whatsoever for you to fear me. (Al-Mawaahib al-Ladunyah, vol. 6 page 71-72, in the commentary of Zurqaani).

This demonstrates his noble character and dignified habits. These were firmly embedded in his natural disposition. They were not just a few limited traits which could be counted, rather, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had numerous traits which displayed his noble character and dignified habits.

5.) HIS FORBEARANCE AND DIGNIFIED BEARING WHEN FACED WITH PROVOCATIVE RECKLESSNESS AND FOOLISHNESS.

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was most forbearing and calm in dispute. In the face of the crude behaviour of the Bedouins, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never uttered a word to offend them. Every forbearing person falters and every dignified person errs, but not Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَى had most certainly

safeguarded him from reckless desire and power which could have resulted in mistakes and errors, so that he was most affectionate to his followers and most considerate to creation. The Quraysh attacked him in every way possible and tried to commit every possible crime against him. Despite this, he was most patient with them, and ignored them. Their transgressions were not committed only by the foolish and ignoble among them. Rather, they were committed by their intelligentsia and seniors. Everyone (the leaders and ignoble) had opposed him. However, the more persistent they were, the more he ignored and overlooked their opposition. In fact, when he gained the upper hand, he pardoned and forgave. When he was victorious over them on the occasion of the conquest of Makkah [in 8 A.H.] and they had all assembled around him, he said, "What is your opinion about me?" They replied, "You are the son of a noble uncle. If you pardon us, that is what we think about you. If you exact revenge, we have certainly done wrong (and you will be justified)." Rasulullaah ﷺ said, "Rather, I say to you what Yusuf عليه السلام had said to his brothers,

لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

There is no reproach on you this day. May Allaah forgive you! And He is the Most Merciful of those who show mercy.
(Yusuf verse 92)

Hind bint ʿUtbah who had cut open the stomach of Hamzah رضي الله عنه, the uncle of Rasulullaah ﷺ, and chewed his liver, came to him. Despite this action of hers, he pardoned her and accepted her pledge of allegiance.

6.) UPHOLDING COVENANTS AND FULFILLING PROMISES.

Rasulullaah ﷺ always kept his covenants and never broke his promises. For him treachery was a major sin, and going back on one's word a wicked trait. He would therefore endure the most trying conditions and bear the most difficult of trials if keeping his covenant and fulfilling his promises had demanded this of him. But when the other party broke a covenant, Allaah تبارك وتعالى provided a way out for him, as was the case with the Jewish tribes of Banu Qurayzah and Banu Nadeer, and the Quraysh during the peace treaty of Hudaybiyah. Allaah تبارك وتعالى had turned their betrayals to the advantage of Rasulullaah ﷺ.

These six attributes were found to perfection in the character of Rasulullaah ﷺ. Allaah تَبَارَكَ وَتَعَالَى favoured him over His entire creation in this regard. (Summary of subject matter found in A'laamun-Nubuwwah by Allamah Maawardi as quoted by Shaikh Abdul Fattah in Ar-Rasulull-Muallim)

3.) KNOWLEDGE

Rasulullaah ﷺ was granted vast knowledge and great understanding. Allaah تَبَارَكَ وَتَعَالَى bestowed him ﷺ with abundant beneficial knowledge and high levels of divine recognition. Allaah تَبَارَكَ وَتَعَالَى declares His grace upon Nabi ﷺ in this aspect,

وَأَنزَلَ اللهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيمًا

And He revealed to you the Book and wisdom; And He taught you that which you did not know. (Nisaa verse 113)

From all the creation of Allaah تَبَارَكَ وَتَعَالَى, Rasulullaah ﷺ was granted the greatest knowledge, and the most amount of recognition of Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah ﷺ himself said,

إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللهِ أَنَا

I am the one who has the most fear and the most knowledge regarding Allaah تَبَارَكَ وَتَعَالَى.
(Bukhari no. 20, Muslim no. 1108)

Rasulullaah ﷺ continued progressing in knowledge and Divine recognition throughout his life. Iyaadh ibn Himaar رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah ﷺ, while delivering a sermon one day, said, "Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today." Daily, Allaah تَبَارَكَ وَتَعَالَى bestowed Rasulullaah ﷺ with higher levels of knowledge and comprehension. In fact, Rasulullaah ﷺ was commanded to ask for an increase in knowledge. Allaah تَبَارَكَ وَتَعَالَى states,

وَقُل رَّبِّ زِدْنِي عِلْمًا

Say, Increase me in knowledge." (Taahaa verse 114)

In compliance to this command, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would supplicate for an increase in knowledge. Scholars state that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was not commanded by Allaah تَبَارَكَوَتَعَالَىٰ to ask for an increase in anything besides knowledge. When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would awaken, he would recite this duaa,

لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي، وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ زِدْنِي عِلْمًا، وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ

There is no deity but You, You are pure. O Allaah, I ask forgiveness for my sin and I ask You for Your mercy. O Allaah! Increase me in knowledge, do not cause my heart to deviate (from guidance) after You have guided me, and grant me mercy from Yourself; verily You are the Grantor. (Abu Dawood no. 5061)

According to need and the abilities of people, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ taught people some of the knowledge bestowed upon him, in accordance to the command of Allaah تَبَارَكَوَتَعَالَىٰ.

The following very briefly points out to the vastness of the knowledge of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ,

1.) Allaah تَبَارَكَوَتَعَالَىٰ taught Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ the Quraan – the fountain-source of all knowledge – and exposed to him صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ the realities, intricacies, and finer points of the Noble Quraan.

2.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was informed of many matters of the unseen, including
a.) the creation of the universe, the earth, the skies, Adam عَلَيْهِٱلسَّلَامُ
b.) the signs of Qiyaamah,

c.) the life in the grave

d.) the different stages on the Day of Judgement like the Hawdh, Siraat, Mizaan (Scales), receiving the book of deeds, etc.

e.) the life in Jannah and Jahannum

f.) the Arsh, the Kursi, the angels

g.) the condition of certain people at the time of death

h.) the thoughts of certain people, whether it was to cause harm to Rasulullaah ﷺ, or to remove some doubts, etc.

The knowledge of Rasulullaah ﷺ was extremely vast. The books of ahaadeeth as well as the detailed commentaries written are clear proof of the incalculable knowledge of Rasulullaah ﷺ. However, this does not mean that Rasulullaah ﷺ was granted all knowledge of the unseen (ilmul-ghaib), as this is only a quality of Allaah تَبَارَكَ وَتَعَالَى. Rather, he ﷺ was granted information of the unseen (ambaaul-ghaib), in accordance to the decree and desire of Allaah ﷺ.

4.) KINDNESS AND NOBLE NATURE:

Hereunder a few incidents will be mentioned regarding the forgiveness of Rasulullaah ﷺ to those who caused him great harm and afflicted him greatly.

1.) Urwa رَضِيَ اللَّهُ عَنْهُ narrates from Aaishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasulullaah ﷺ that she once asked Rasulullaah تَبَارَكَ وَتَعَالَى, "Have you experienced a day more difficult than the day the Battle of Uhud was fought?" Rasulullaah ﷺ replied, "Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa'if) when I presented my case to (their chief) Ibn Abd Yaleel ibn Abd Kulaal (asking him to accept Islaam and grant my asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibreel عَلَيْهِ السَّلَامُ in the cloud, he called for me saying, 'Your Rabb has certainly heard what you people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad! What Jibreel عَلَيْهِ السَّلَامُ said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?'"

Rasulullaah ﷺ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (Muslim 1795, Bukhari no. 3231)

Urwa ibn Zubayr رضي الله عنه narrates that after Abu Taalib passed away, the harassment that Rasulullaah عليه السلام experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel ibn Amr, Habeeb ibn Amr and Mas'ood ibn Amr. Rasulullaah ﷺ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a messenger, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a messenger?"

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba ibn Rabee'ah and Shayba ibn Rabee'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasul ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited بِسْمِ اللهِ - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah

ﷺ asked, “Where are you from, O Addaas?” When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, “You are from the town of the pious man Yunus ibn Mattaa عليه السلام.” Addaas asked, “How do you know about Yunus ibn Matta عليه السلام?” Rasulullaah ﷺ then informed him what he knew about Yunus عليه السلام. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Yunus عليه السلام and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, “What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else.” Addaas explained, “That is a pious man. The things he told me reminded me of a nabi that Allaah had sent to us by the name of Yunus ibn Matta. He also told me that he is Allaah’s nabi.” Utba and Shaybah laughed and said, “Let him not take you away from Christianity because he is a man who deceives.” Rasulullaah ﷺ then returned to Makkah. (Abu Nu’aym in Dalaa’il no. 221 page 295))

Another narration states that the people of Taa’if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet. (Al Bidaayah Wan Nihaayah vol. 3 page 136)

After Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to them, “Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people.” Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They

swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba ibn Rabee'ah and Shayba ibn Rabee'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he ﷺ sat down as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, "Your in-laws certainly have caused me great difficulty!"

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following duaa,

اَللّٰهُمَّ اِلَيْكَ أَشْكُوْا ضُعْفَ قُوَّتِي وَ قِلَّةَ حِيْلَتِي وَ هَوَانِي عَلَي النَّاسِ يَا اَرْحَمَ الرَّحِمِيْنَ أَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَ أَنْتَ رَبِّي إِلَي مَنْ تكِلُنِي ؟ إِلَي عَدُوٍّ يَّتَجَهَّمُنِي أَمْ إِلَي قَرِيْبٍ مَّلَّكْتَهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أُبَالِي وَ لكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِيْ أَعُوْذُ بنُوْرِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُالدُّنْيَا وَالآخِرَةِ أَن يَّنْزِلَ بِيْ غَضَبُكَ أَوْ يَحِلَّ بِيْ سَخَطُكَ لَكَ الْعُتْبَي حَتَّي تَرْضَي وَ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللهِ *

O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah. (Taareekh Tabari vol. 2 page 345, Al Bidaayah Wan Nihaayah vol. 3 page 136)

2.) Abu Hurayrah رضي الله عنه says, "Rasulullaah ﷺ used to sit with us in meetings and talk to us. When he stood up, we also used to stand up and see him entering the house of one of his wives. One day he talked to

us and we stood up as he stood up and we saw that a village-dweller caught hold of him and gave his cloak a violent tug making his neck red.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “The cloak was coarse. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to him and the village-dweller said to him, “Load these two camels of mine, for you do not give me anything from your property or from your father's property.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “No, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me.”

Each time the village-dweller said to him, “I swear by Allaah, I shall not do so.”……. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then called a man and said to him, “Load these two camels of his: one camel with barley and the other with dates.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned to us and said, “Go on your way with the blessings of Allaah.” (Abu Dawood no. 4775, Nasai no. 4776 with slightly different wording)

3.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that a spell was cast on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because of which he would think that he had been to his wives when in reality he had not. One of the narrators called Sufyaan says that this is the worst effect of witchcraft. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one day said to Aaishah رَضِيَ اللَّهُ عَنْهَا, ‘O Aaishah! Allaah has given a reply to the question I posed to Him. Two (angels in the form of) men came to me. The one sat by my head and the other by my feet. The one by my head asked, ‘What is the matter with this person?’ ‘He has been affected by witchcraft,’ replied the other. ‘Who is responsible for the witchcraft?’ the first one asked further. ‘Labeed ibn Aasim,’ came the reply. Labeed was a hypocrite belonging to the Banu Zurayq tribe and was an ally to the Jews. The angel enquired further, ‘Upon what did he carry it out?’ ‘Upon a comb and the hairs it had removed,’ the other replied. ‘Where is it now?’ was the next question. The reply was, ‘In the male spathe of a palm beneath a rock in the Dharwaan well.’”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then went to the well and had the thing removed. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "This was the very well I was shown with water appearing like that used to wash a henna-filled container and the

palms of which appeared to be the heads of the Shayaateen." Aaishah رَضِيَ اللَّهُ عَنْهَا asked, “Why did you not publicise the event?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Allaah had cured me.” (Bukhari no. 5765)

4.) Anas رَضِيَ اللَّهُ عَنْهُ reports that a Jewish woman once gave Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a poisoned goat meat, which he ate from. When the woman was later brought before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (when he discovered what she had done), he questioned her about it. “I wanted to kill you,” she admitted. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded by saying, “Allaah would never give you the power to kill me.” “Are you not going to have her executed?” the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked. “No,” replied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Anas رَضِيَ اللَّهُ عَنْهُ says, "I could always notice the effect of the poison on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s uvula." (Muslim no.2190, Bukhari no.2617 with a slightly shorter version)

Jaabir رَضِيَ اللَّهُ عَنْهُ reports that a Jewish woman from Khaybar once poisoned some roasted goat meat and presented it to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a foreleg of the goat and started eating it while a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also joined him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Take your hands off (the food)!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sent for the woman and when she arrived, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, “Did you poison this meat?” “Who told you about it?” she asked. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “This (foreleg) here in my hand informed me.” When she admitted that she did poison the meat, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her why she did it. She replied, “I said to myself that it would do you no harm if you really are a nabi and if you are not, we would be rid of you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forgave her and did not punish her.

However, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had eaten from the meat passed away; and because he had also eaten from it, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had blood cupped from his shoulder. Abu Hind رَضِيَ اللَّهُ عَنْهُ who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Abu Salamah رَضِيَ اللَّهُ عَنْهُ states that Bishr ibn Baraa ibn Ma'roor رَضِيَ اللَّهُ عَنْهُ passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then had the woman executed. (Abu Dawood no. 4510, 4511)

5.) Ja'da ibn Khaalid ibn Simmah Jushami رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ once saw a man with a large belly and pointed towards the man's belly. Ja'da رَضِيَٱللَّهُعَنْهُ then heard Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ say, "It would have been better for you if that had been somewhere else (if you had spent on those without food rather than gorging yourself)." Thereafter, a man was brought and Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was informed that the man had intended to assassinate Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. "There is nothing to be feared," Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Had you tried it, Allaah would have never given you power over me." (Musnad Ahmad no. 15868)

6.) Anas رَضِيَٱللَّهُعَنْهُ narrates that (during the time when the Treaty of Hudaybiyyah was being concluded) eighty armed men from Makkah approached from Mount Tan'eem with the express purpose of ambushing Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the Sahaabah رَضِيَٱللَّهُعَنْهُمْ. However, they were captured (when Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made a duaa to Allaah تَبَارَكَوَتَعَالَىٰ.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then forgave them, after which Allaah revealed the verse,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا

It is Allaah who restrained their hands from (fighting) you and your hands from (fighting) them right in Makkah (at Hudaybiyyah) after granting you dominance over them. Allaah is always Watchful over what you do. (Fatah, verse 24) (Muslim no. 1808, Abu Dawood no. 2688, Tirmidhi no. 3264)

7.) Abu Hurayrah رَضِيَٱللَّهُعَنْهُ reports that Tufayl ibn Amr رَضِيَٱللَّهُعَنْهُ of the Daus tribe once came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said, "The Daus tribe are disobedient and refuse to accept (Islaam). Please curse them." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then turned to face the Qiblah and raised his hands (for duaa), to which the Sahaabah رَضِيَٱللَّهُعَنْهُمْ remarked, "Those people will certainly be destroyed." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then made duaa, "O Allaah! Guide the Daus tribe and bring them (to us as Muslims). O Allaah! Guide the Daus tribe and bring them. O Allaah! Guide the Daus tribe and bring them." (Musnad Ahmad no. 7315, Bukhari no. 6397 with a slightly shorter version)

8.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a messenger with the invitation of Islaam to Wahshi ibn Harb who was responsible for killing Hamza رَضِيَ اللَّهُ عَنْهُ (the uncle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The messenger returned with a message from Wahshi stating, "O Muhammad! How can you call me to Islaam when you say that a murderer, a polytheist and an adulterer shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever (as mentioned in verses 68 and 69 of Surah Furqaan.) I have committed all of these crimes, so is there any scope for me?"

Allaah then revealed the verse,

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللّهُ غَفُورً رَّحِيمًا

(The punishment of Jahannam is for all polytheists, murderers and adulterers) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful.
(Furqaan, verse 70)

In reply to this verse, Wahshi said, "O Muhammad! The condition in this verse is uncompromising which states, 'Except for those who *(sincerely)* repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed the verse,

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

Verily Allaah does not forgive that partners be taken with Him, but may forgive all (sins) besides this for whom He wills.
(Nisaa, verse 48)

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللّهِ إِنَّ اللّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيم

Say, "O My bondsmen who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allaah's mercy. Verily, Allaah

forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." (Zumar, verse 53)

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "O Rasulullaah! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah ﷺ replied, "It applies to all Muslims in general." (Al-Mu'jamul-Kabeer of Tabaraani no. 11480 vol.11 page 197)

9.) Khaalid ibn Waleed رضي الله عنه says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah ﷺ but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ﷺ would eventually emerge victorious. When Rasulullaah ﷺ arrived at Hudaybiyyah, I led a contingent of polytheist horsemen and faced Rasulullaah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullaah ﷺ led the Sahaabah رضي الله عنهم in the Zuhr salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khawf (special method of performing salaah during threatening situations). This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Khaalid ibn Waleed رضي الله عنه says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaybiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad and the Sahaabah are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and

did not see them enter Makkah. My brother Waleed ibn Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read,

"In the name of Allaah the Most Kind the Most Merciful

I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others." O my brother! You have missed tremendous opportunities, so please make amends."

Khaalid ibn Waleed رضي الله عنه says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Abu Bakr رضي الله عنه when I reached Madinah. (When he related it to Abu Bakr رضي الله عنه,) Abu Bakr رضي الله عنه said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the idol-worship you had been involved with.'"

"When I made up my mind to leave for Rasulullaah ﷺ, I wondered who would accompany me. I approached Safwaan ibn Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him, then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrimah ibn Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan ibn Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and mat at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Amr ibn Al Aas رَضِيَ اللَّهُ عَنْهُ. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

"My brother met me and said, 'Hurry! Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been informed about you and is pleased about your arrival. He is eagerly waiting for you." We walked hastily until we arrived and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled with me until I came in front of him. I greeted the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's messenger.' He called me closer and said, 'All praise belongs to Allaah who has guided you. When I saw your intelligence, I hoped that it would inspire you only to do good.' I then said, "O Rasulullaah! I keep thinking of the battles I fought against you in opposition to the truth. Pray

to Allaah to forgive me.' Rasulullaah ﷺ said, 'Accepting Islaam obliterates all previous sins.' I said, 'O Rasulullaah! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid ibn Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Uthmaan ibn Talha رضي الله عنه and Amr رضي الله عنه came forward and pledged their allegiance to Rasulullaah ﷺ. We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other Sahaabah رضي الله عنهم with me when it concerned matters that worried him (military matters)." (Al Bidaaya wan Nihaaya (vol. 4 page 238), Dalaailun-Nubuwwah of Bayhaqi vol. 4 page 349)

10.) Umar رضي الله عنه narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan ibn Umayyah, Abu Sufyaan ibn Harb and Haarith ibn Hishaam. Umar رضي الله عنه then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ﷺ said to them, "My example and yours is like that of Yusuf and his brothers." Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Yusuf عليه السلام said to his brothers),

لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

There shall be no blame on you today (no revenge will be taken). May Allaah forgive you. He is the Most Merciful of those who show mercy. (Yusuf verse 92)

Umar رضي الله عنه says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking, whereas Rasulullaah ﷺ had mentioned what he already did. (Tareekh-Dimishq of Ibn Asaakir no.2883 vol. 24 page 111 (as well as two other places,)

11.) Abdullaah ibn Zubayr رضي الله عنه narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith ibn Hishaam accepted Islaam. She was the wife of Ikrimah ibn Abi Jahal and therefore said, "O Rasulullaah! Ikrimah has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty?" Rasulullaah ﷺ said, "He has amnesty." Umm Hakeem رضي الله عنها therefore left in

search of Ikrimah in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up.

She eventually managed to catch up with Ikrimah who had already reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, “Recite the words of sincerity.” Ikrimah asked him, “What should I say, “He replied, “Say that there is none worthy of worship but Allaah.” Ikrimah said to him, “It is from this that I am fleeing.” As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, “O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself.” He waited for her until she caught up with him. She then said to him, “I have secured amnesty for you from Rasulullaah.” “Have you really?” he asked. “Yes,” she replied, “I spoke to Rasulullaah ﷺ and he granted you amnesty.” Ikrimah then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage) He killed the slave but had not yet accepted Islaam then.

When Ikrimah drew close to Makkah, Rasulullaah ﷺ said to the Sahaabah رضي الله عنهم, “Ikrimah the son of Abu Jahal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead.” Ikrimah kept making efforts to cohabit with his wife but she refused saying, “You are a disbeliever while I am a Muslim.” Ikrimah رضي الله عنه remarked, “That which prevents you from me must be something very great.”

When Rasulullaah ﷺ saw Ikrimah, he hastened towards him without wearing his upper shawl out of happiness at seeing Ikrimah. Rasulullaah ﷺ then sat down while Ikrimah stood before him alongside his wife who donned a veil. Ikrimah رضي الله عنه said, “O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah ﷺ responded by saying, “She has spoken the truth. Your safety is assured.” Ikrimah رضي الله عنه then asked, “Towards what do you invite?” Rasulullaah ﷺ replied, “I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah’s

messenger. I also invite you towards establishing salaah and paying zakaah." Rasulullaah ﷺ then mentioned several other things that he were to do. Ikrimah رضي الله عنه said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah's servant and messenger." This pleased Rasulullaah ﷺ tremendously.

Ikrimah رضي الله عنه then asked, "O Rasulullaah! Teach me the best thing to say." Rasulullaah ﷺ told him to say,

اَشْهَدُ اَنْ لا اِلهَ اِلا اللهُ و اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger.

Ikrimah رضي الله عنه then asked what else he could say. Rasulullaah ﷺ told him to say, "I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir." Ikrimah رضي الله عنه then said what Rasulullaah ﷺ told him.

Rasulullaah ﷺ then said to Ikrimah رضي الله عنه, "I shall grant you anything you ask for if I am able to." Ikrimah رضي الله عنه asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back." Rasulullaah ﷺ made duaa thus, "O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back." Ikrimah رضي الله عنه remarked, "I am pleased, O Rasulullaah."

Ikrimah رضي الله عنه then went on to say, "O Rasulullaah! I swear by Allaah that every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah." (True to his word) Ikrimah رضي الله عنه exerted every effort

to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Ikrimah رضي الله عنه to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl ibn Amr رضي الله عنه remarked, "The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before." To this, Ikrimah رضي الله عنه then responded by saying, "One should not speak like this. Everything lies in the control of Allaah and Muhammad ﷺ has no control over things. If he is defeated today, tomorrow shall hold promising results." (The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.)
Suhayl رضي الله عنه mocked, "By Allaah! It was not long before this that you opposed Rasulullaah!" Ikrimah رضي الله عنه replied by saying, "By Allaah! All our previous efforts have been futile. Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit." (Tareekh-Dimishq of Ibn Asaakir no.4741 vol. 41 page 64 – Ikrimah ibn Abi Jahl)

Abdullaah ibn Zubayr رضي الله عنه has also narrated their incident but in fewer words. He says that when Ikrimah رضي الله عنه reached the door of Rasulullaah ﷺ, Rasulullaah ﷺ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Urwa ibn Zubayr رضي الله عنه quotes from Ikrimah رضي الله عنه that when he met Rasulullaah ﷺ he said, "O Muhammad! This woman has informed me that you have granted me amnesty." Rasulullaah ﷺ replied, "Indeed. You have been granted amnesty." Ikrimah رضي الله عنه then said, "I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad is Allaah's servant and messenger. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises." Ikrimah رضي الله عنه says that out of embarrassment, his head was bowed as he said this.

He then said, "O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk." Rasulullaah ﷺ made the following duaa, "O Allaah! Forgive Ikrimah for all the enmity he displayed towards me and

for every journey he undertook with the intention of preventing people from your Deen." Ikrimah رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah! Teach me the best that you know so that I may learn it (and practise)." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised him that together with striving in the path of Allaah, he should recite,

اَشْهَدُ اَنْ لا اِلهَ اِلا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

I testify that there is none worthy of worship but Allaah and that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Allaah's servant and messenger.

Ikrimah رَضِيَ اللَّهُ عَنْهُ then went on to say, "O Rasulullaah! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought a opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."

Ikrimah رَضِيَ اللَّهُ عَنْهُ continued fighting in Jihaad and, in turn, he was martyred in the Battle of Ajnaadeen during Khilaafah of Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed Ikrimah رَضِيَ اللَّهُ عَنْهُ to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed the farewell Hajj. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, Ikrimah رَضِيَ اللَّهُ عَنْهُ was in a place called Tabaalah (in Yemen). (Mustadrak of Haakim no. 5057)

12.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that he accompanied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on an expedition towards Najd. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned, he also returned with him. It was in the afternoon when they reached a valley in which there were many thorny trees. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got off and the people scattered about in order to find shady trees. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got off beneath an acacia tree and hung his sword on it. We fell asleep for some time. Suddenly we heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calling us. On reaching him, we saw a Bedouin next to him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to us, "This person seized my sword while I was asleep. I woke up and saw the unsheathed sword in his hand. He said to me, 'Who is going to protect you from me?' I replied, 'Allaah.' This happened three times." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not punish him, and the man sat down. (Bukhaari no. 2910)

A person by the name of Auf ibn Haarith or Ghaurath ibn Haarith stood at the head of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a sword. "The man asked, 'Who is going to protect you from me?' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Allaah.' (No sooner he said this), the sword fell from the man's hand. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the sword and asked, 'Who is going to protect you from me?' The man replied, 'Be better than me.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'Do you testify that there is none worthy of worship except Allaah and that I am the Messenger of Allaah?' He replied, 'No. However, I promise you that I will not fight against you, nor will I support any people who fight against you.' Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permitted him to go his way. The man went to his people and said, 'I have come to you from the best of people.'" (Saheeh Ibn Hibbaan no. 2883/ Musnad Ahmad no. 14929 (In this narration, the name of the person mentioned is only Ghaurath ibn Haarith))

In short, the life of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a combination of beautiful qualities, praiseworthy merits, and noble character.

If these four qualities which the poet has mentioned in this stanza have to be discussed in detail, then thousands of pages will be insufficient.
'The perfections of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are the greatest.' – The announcement of his nubuwwah was made the first.

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Sahaabah رَضِيَ اللهُ عَنْهُمْ said, "O Rasulullaah! When was nubuwwah established for you?" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "While Adam was between (being) soul and body." (Tirmidhi no. 3609) This subject matter has been mentioned in different narrations with different wordings. (Ahmad with different chains of narrators no. 16623, 20596, 23212, Bazzaar no. 5358, 8610)

Ibnul Arabi رَحِمَهُ اللهُ states, "This means that Allaah تَبَارَكَ وَتَعَالَى had informed the angels and the souls of the status of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before the creation of the physical human body, just as Allaah تَبَارَكَ وَتَعَالَى had taken a pact from mankind before the creation of their physical structures." (Faidhul-Qadeer vol. 5 page 53 under hadeeth no. 6424)

In this stanza, the poet has shown virtue to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over the other Ambiyaa عَلَيْهِمُ السَّلَامُ, whereas Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated,

لاَ تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللهِ

Do not compare the messengers of Allaah. (Bukhaari no.3414)

وَلاَ أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى

I do not say that anyone is more virtuous than Yunus ibn Mattaa. (Bukhaari no.3415)

مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

It is not appropriate for a person to say, "I am better than Yunus ibn Mattaa." (Bukhaari no.3413)

لاَ تُخَيِّرُونِي عَلَى مُوسَى

Do not prefer me to Moosa. (Bukhaari no. 3408)

A man came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said, "O best of creation!" Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, "That was Ibrahim عَلَيْهِٱلسَّلَامُ." (Muslim no.2369)

Answer:

1.) A person should not mention virtues of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in such a manner which portrays a deficiency in anther nabi. All the Ambiyaa عَلَيْهِمُٱلسَّلَامُ are great. However, definitely, there are differences in ranks as Allaah تَبَارَكَوَتَعَالَىٰ has mentioned,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

We have granted virtue to some of the messengers over others. (Baqarah verse 253)

2.) A person should not mention such virtues of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ before the Jews and Christians, which will give rise to fighting and swearing, as had happened according to a narration of Bukhaari.

3.) Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said this out of humility. When a person reaches the stage of true humility, he cannot see his own perfections.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَكُــلُّهُمْ مِّنْ رَّسُـوْلِ اللهِ مُلْتَمِـسٌ غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفاً مِّنَ الدِّيَـمِ

39/11. And all of them (the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ) obtained from (the knowledge of) Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ a handful (of water) from the ocean or a sip from continuous rains.

فالمعني ملتمس اي مستفيد من النبي ليلة المعراج من تلاوته و علومه و بركاته على قدر ظروفهم

The meaning of this stanza is that the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ had taken benefit from Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, some less and some more. This happened on the night of Mi'raaj when Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ lead all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ in salaah, reciting Quraan before them. Therefore, all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ attained the knowledge, blessings, laws and finer points of the Noble Quraan directly from Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, according to their capabilities. The indication that this stanza is speaking about Mi'raaj is that the following stanza also discusses Mi'raaj.

وَكُــلُّهُمْ مِّنْ رَّسُـوْلِ اللهِ مُلْتَمِـسٌ اي جميع الانبياء يلتمسون من الله اي يدعون الله ان يرزقهم من علوم محمد فيلتمس بمعنى يدعو و الله محذوف و من للتبعيض اي بعض علوم رسول الله

Another meaning of the stanza could be that all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ sought from Allaah تَبَارَكَ وَتَعَالَىٰ i.e. they supplicated to Allaah تَبَارَكَ وَتَعَالَىٰ to grant them some of the knowledge of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ as they were fully acquainted with Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, since a pact had already been taken from them, as mentioned in the verse,

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

When Allaah took a covenant from the Ambiyaa that, "whatever I gave you of the Book and knowledge, then comes to you a Messenger confirming the Book that is with you, you shall believe in that Messenger

and help him." Allaah said, "Do you acknowledge and accept My covenant on this condition?" They said, "We acknowledge." Allaah said, "Then bear witness, and I am also a witness with you."
(Aal-Imraan verse 81)

After knowing his status, they requested Allaah تَبَارَكَ وَتَعَالَى to grant them some of the knowledge of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allaamah Shabbir Uthmaani writes,

"Allaah's covenant from the Ambiyaa:
It is not possible for any nabi to call people towards his own worship. Worship of only one Allaah is taught. However, it is the right of the Ambiyaa that the people believe in them, obey them, and assist them in every way possible. Let alone the masses, Allaah took a firm promise from the Ambiyaa themselves that when any one of them comes as a nabi (who will definitely confirm the Books, either in general or in detail, that were given to the previous Ambiyaa) after another nabi, then it is necessary for the first nabi to believe in the truthfulness of the next nabi and to help him. If the next nabi happens to come in the very era of the previous nabi, then the latter will have to assist him. But if he does not come in his era, the previous nabi must impress and emphasise upon his people to believe in the next nabi who is to come and to help and assist him. Emphasising this to his people and impressing it upon their minds is also a form of help and assistance.

Gauging from this general rule, it becomes extremely clear that the promise to believe in and help the seal of all Ambiyaa, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, must have been taken from all the previous Ambiyaa without exception. And that they must have taken this covenant from their respective communities. The reason for this is that it was only his personality, endowed with all qualities of excellence, which was to manifest itself before everyone else in the unseen world *('aalamul ghayb*), after all the Ambiyaa in the material world *('aalamush shahaadah*), and after whom no nabi was to come. Moreover, it was only his esteemed presence that was to put a stamp of approval on the authenticity of all the previous Ambiyaa and all the revealed Books.

It is related from Ali رَضِيَٱللَّهُعَنْهُ and Ibn Abbaas رَضِيَٱللَّهُعَنْهُ that such a covenant was taken from the Ambiyaa عَلَيْهِمُٱلسَّلَامُ. In fact, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ himself stated that if Moosa عَلَيْهِٱلسَّلَامُ was alive today, he would have had no alternative but to follow me. He also said that when Isa عَلَيْهِٱلسَّلَامُ will return to this world, his decree will be according to the Quraan and the Sunnah of your Nabi (referring to himself).

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's stepping forward for the main intercession on the day of judgement, all the Ambiyaa gathering under his flag, and his leading the prayer for all the Ambiyaa عَلَيْهِمُٱلسَّلَامُ at Baytul Maqdis on the night of Mi'raaj are all results of his universal and supreme leadership. O Allaah! Send salutations, blessings and peace on our leader, Muhammad, and the family of Muhammad." (Tafseer Uthmaani verse 83, Aal-Imraan)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَوَاقِفُـوْنَ لَدَيْـهِ عنْـدَ حَدِّهِــمِ مِنْ نُّقْطَةِ الْعلْمِ أَوْ مِنْ شَكْلَةِ الْحِكَـمِ

40/12. And they all (Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ) stood before him at their (assigned) limits; (either like) a dot of knowledge or like the diacritical mark on a point of wisdom

The meaning of this couplet is that when Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ went for mi'raaj, and he met the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ, they stood before Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ as a servant will stand before his master. To clearly understand a word, a dot has to be placed on it, or else it is difficult to differentiate between baa (ب), taa (ت), thaa (ث) or jeem (ج), haa (ح) and khaa (خ). Without the dot, one will not know which letter is being referred to. To understand a sentence correctly, the I'raab (diacritical mark) is necessary. In other words, the dot and diacritical mark are servants of those words or sentences. Similarly the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ stood before Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ like servants.

Just as a dot is a means to make a letter more easily understandable and a diacritical mark is a means to make a word more easily understandable, the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ were a means to make man understand the status of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. Every nabi explained to his followers the status of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

In the Arabic language, the correct usage of dots and diacritical points is of utmost importance, otherwise the whole meaning can change.
An example of a difference in a dot is given below:

1.) Sulaymaan ibn Abdul Malik told his scribe to send a letter to Abu Bakr ibn Hazm, stating the following,

احص من قبلك من المخنثين
Count the hermaphrodites amongst you.

The scribe, instead of writing a haa (ح) wrote a khaa (خ), the dot being the only difference. When the word is read with haa, it means to count; but when read with a khaa, it means to castrate.

اخص من قبلك من المخنثين
Castrate the hermaphrodites amongst you.

When Abu Bakr ibn Hazm received the letter, he castrated all the hermaphrodites who were living there.
If the diacritical point is recited incorrectly, then too the whole meaning can change.

1.) A Bedouin went to a king with his adversary and said,

ختني ظلمني
My father-in-law oppressed me.

The king asked,

من خَتَنَك
Who circumcised you?

The Bedouin answered, "A certain doctor circumcised me."
The king was surprised at the answer. The scribe quickly interjected and said to the king, "O honourable Master! You were supposed to say

من خَتَنُك
Who is your father-in-law?

Some have attributed this incident to Waleed ibn Abdul Malik and others to Abdul Aziz ibn Marwaan. The result of this was that the khalifah did not emerge from his house for a week. He continued learning Arabic until eventually he was regarded amongst the most eloquent people. (Taareekh Madinah Dimishq vol. 36 page 354, vol. 63 page 167; Khazaanatul Adab vol. 8 page 479)

2.) A person wanted to meet Khalifah Ma'moon regarding a certain case, but was unable to meet him. Finally, he went to his door and announced loudly,

انا احمدُ النبي المبعوث
(This outwardly can mean, "I am Ahmad, the nabi who has been commissioned.)

Someone said to the khalifah, “A person is claiming nubuwwah.” Immediately the person was brought forward. He said, “May Allaah protect us! I did not claim nubuwwah. I merely said,

انا احمدُ النبيَّ المبعوثَ

I praise the nabi who has been commissioned.

The khalifah was quite impressed by his acumen, and thereafter fulfilled his needs. (Nafhatul-Arab page 210)

3.) In the time of Umar رَضِيَ اللّٰهُ عَنْهُ, a Bedouin went to a person to learn the Noble Quraan. The teacher read to him the following verse with a kasrah on the laam:

أَنَّ اللّٰهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولِهِ

Allaah is free from the polytheists and His Messenger.

Instead of

أَنَّ اللّٰهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

Allaah and His Messenger are free from the polytheists.

The Bedouin immediately said, “Is Allaah free of his nabi?” If this is true, then I too am free from him.” When Umar رَضِيَ اللّٰهُ عَنْهُ came to know of this incident, he explained to the man that the correct recital was with a dhammah on the laam, the meaning would then be correct.

Thereafter, Umar رَضِيَ اللّٰهُ عَنْهُ commanded Abul Aswad Adduali to formulate rules of grammar (nahw.) (Kanzul-Ummaal vol. 2 page 329 no. 4157, Taareekh Madinah Dimishq vol. 25 page 191)

In short, this stanza shows that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was the leader and the other Ambiyaa عَلَيْهِمُ السَّلَامُ stood by him, as servants. This is similar to a mighty king sitting in his gathering, whilst his followers and servants stand around him, in accordance to their ranks, waiting to hear the speech of the king.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَهْوَ الَّـذِيْ تَمَّ مَعْنَــاهُ وَصُوْرَتُهُ ثُمَّ اصْطَفَـاهُ حَبِيْباً بَارِيءُ النَّسَــمِ

41/13. For he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the one who was perfected outwardly and inwardly; and then (Allaah تَبَارَكَ وَتَعَالَى), the Creator of all creations, chose him as (His) the most beloved.

This stanza explains that the internal and external perfections of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were perfect and complete. Here internal perfections are mentioned first, because in Islam, this is granted greater importance.

'Chose him' – All the Ambiyaa عَلَيْهِمُ السَّلَامُ are specially chosen by Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states in the Quraan,

إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Verily Allaah chose Adam, Nooh, the family of Ibrahim and the family of Imraan over the people of the world. (Aal-Imraan verse 33)

اللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allaah knows fully well where He will place His message. (An'aam verse 124)

Waathilah ibn Asq'a رَضِيَ اللهُ عَنْهُ reports that he heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah تَبَارَكَ وَتَعَالَى preferred Banu Kinaanah from the children of Ismaaeel, and from Banu Kinaanah he chose the Quraysh and from the Quraysh He favoured Banu Haashim and from the Banu Haashim, He preferred me." (Muslim no.2276, similar narration in Tirmidhi no. 3605)

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I have been sent (as a nabi) in the best of all the generations of Aadam's offspring since their creation." (Bukhaari no. 3557)

Ibn Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When Allaah created mankind, He chose the Arabs. From amongst the Arabs, He favoured the Quraish. From amongst the Quraish, He favoured the Banu Haashim. Then He favoured me from amongst the Banu Haashim. I am the best of the best." (Haakim no. 6996)

Amongst the names of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are Mustafaa, Mujtabaa, Safiyy, Mukhtaar, Murtadhaa, etc. All these names indicate that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was especially chosen.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مُنَـزَّهٌ عَـنْ شَـرِيْكٍ فِيْ مَحَاسِــنِهِ فَجَـوْهَرُ الْحُسْـنِ فِيْهِ غَيْرُ مُنْقَسِـمِ

42/14. There is no equal to him in his magnificence; the jewel of superiority (dignity) in him is inseparable(and indivisible).

Meaning: There is no one who can compare with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his perfections, excellence, and merit. The beauty and distinction of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is similar to a pearl which cannot be divided. In other words, if the pearl of beauty could be divided, and some portion was found in Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and another portion in some-one else, then that person would have become a partner in his excellences. However, the beauty and excellence of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is like a stone not matched by any other.

Moulana Qaasim Nanotwi رَحِمَهُ اللهُ said,

جہاں کے ساری کمالات ایک تجھ میں ہے

تیرے کمالات کسی میں نہیں مگر دو چار

All the perfections of the universe are within you. Your perfections are not found in anyone, except but a few.

Question: Some beautiful and outstanding traits were found in other Ambiyaa عَلَيْهِمُ السَّلَامُ. How can one confine them only to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

Answer:

1.) The excellences found in the other Ambiyaa عَلَيْهِمُ السَّلَامُ were much less than that of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and were like non-existent.

2.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did partner the other Ambiyaa عَلَيْهِمُ السَّلَامُ in some qualities. However, his excellences are so many that no one else can match him.

This subject manner is corroborated by ahaadith as well, for example, in the hadeeth where Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have been granted virtue over the Ambiyaa عَلَيْهِمُ السَّلَامُ in six matters, “I was granted comprehensiveness in speech, I was assisted by awe, booty wealth has

been made permissible for me, the entire earth has been made a means of purification and a place of worship for me, I have been sent to all of creation, and nubuwwah has terminated by me." (Muslim no. 523)

Allamah Muhammad ibn Saalihi Shaami has written in his book Subul-Hudaa-War Rashaad under different chapters regarding the specialities of Rasulullaah ﷺ. In only one chapter, he has mentioned 213 worldly and intrinsic qualities of Rasulullaah ﷺ. Those specialities and virtues regarding his ummah, his shariah, and the hereafter are besides these.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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دَعْ مَــا ادَّعَتْهُ النَّصَارٰى فِيْ نَبِيِّهِـمِ وَاحْكُمْ بِمَا شِئْتَ مَدْحاً فِيْهِ وَاحْتَكِـمِ

43/15. Leave aside what the Christians claim (attribute) about their nabi (Isa عَلَيْهِ السَّلَامُ). Attribute what you wish in praise of him (except doing polytheism which the Christians do) and accept the law of Shariah in doing so.

This means that a person can praise Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as much as he wants on condition that he stays within the boundaries set by Allaah تَبَارَكَ وَتَعَالَى. He should avoid the excesses committed by the Christians, who elevated Isa عَلَيْهِ السَّلَامُ to the level of godhood.

Both the Jews and Christians committed injustice to the Ambiyaa عَلَيْهِمُ السَّلَامُ. The Jews went to the one extreme of criticising and disrespecting the messengers of Allaah تَبَارَكَ وَتَعَالَى. Eventually some of them killed some of the Ambiyaa عَلَيْهِمُ السَّلَامُ. For this reason, they are referred to in the Quraan as *maqhdoobi alayhim* (those upon whom Allaah تَبَارَكَ وَتَعَالَى became angry), since they were so insolent. They accused great Ambiyaa عَلَيْهِمُ السَّلَامُ of the most heinous of actions like polytheism, drinking of alcohol, fornication, incest, lies, murder, etc. The Noble Quraan in many places explains the purity, loftiness and integrity of these Ambiyaa عَلَيْهِمُ السَّلَامُ.

On the other hand, the Christians went to the other extreme. They became lost in the valley of love that they deified the messengers and raised them to the level of godhood. For this reason, they are referred to as *dhaalleen* (those who were misguided). Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ وَلاَ تَقُولُواْ عَلَى اللهِ إِلاَّ الْحَقِّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُواْ بِاللهِ وَرُسُلِهِ وَلاَ تَقُولُواْ ثَلاَثَةٌ انتَهُواْ خَيْرًا لَّكُمْ إِنَّمَا اللهُ إِلَـهٌ وَاحِدٌ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي السَّمَاوَات وَمَا فِي الأَرْضِ وَكَفَى بِاللهِ وَكِيلاً

O people of the Book, do not commit excesses in your religion, and do not attribute to Allaah except the truth. Maseeh is only Isa, the son of Maryam, the Messenger of Allaah and His Word, which He placed into

Maryam, and a soul from Him. Thus believe in Allaah and His Messengers. Do not say three. Cease! It is better for you. Allaah is only one deity. He is pure from having a son. For Him is whatever is in the Heavens and earth. Allaah is sufficient as a guardian. (Nisaa verse 171)

Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "Do not over exaggerate in praising me as the Christians have done with the son of Maryam." (Bukhaari no. 3445)
Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ also said, "May Allaah curse the Jews and Christians! They took the graves of their Ambiyaa to be masaajid." (Bukhaari no.1330)

The Christians were of different groups. One was the Jacobites who claimed that Isa عَلَيۡهِٱلسَّلَامُ was Allaah himself. The Nestorians were of the view that Isa عَلَيۡهِٱلسَّلَامُ was the son of Allaah, and the Malakaaniya felt that Isa عَلَيۡهِٱلسَّلَامُ was one of the Trinity. According to them, Allaah تَبَارَكَوَتَعَالَىٰ was a combination of three beings: the Father, the Son and the Holy Ghost.

After some time, the Roman Catholic Church formed, which bore all three beliefs. At one time, they regarded Isa عَلَيۡهِٱلسَّلَامُ to be God, the Son of God and one of the Trinity.
The Papacy became extremely strong in the Roman Catholic Church to such an extent that the Pope used to possess three crowns, whilst the King only had one. The king used to hold the stirrups of the Pope's horse and lead him. When the Pope used to give a call to war, no one had the power or courage to disobey him. Those who disobeyed were burnt alive. Once, the Pope made the King of Germany stand outside barefooted in the cold for a period of three days, as a punishment for some wrong which he had done. This was the manner to sought forgiveness.
When the Papacy exceeded the bounds, then Martin Luther in 1283 laid the foundations for the Protestant Church, which brought an end to many customs found in the Church. Many acts of worship were regarded as not necessary. The custom of confession which had become a flourishing business was brought to an end.

The Protestant Church was set up to counter the Roman Catholic Church. However they were both united in beliefs like Trinity, baptism and the Eucharist (Holy Communion or Lord's Supper). In short, the whole

Christian religion was completely distorted by Paul. He entered into the Bible such beliefs completely distorted.

Recently, the Book of Barnabus was discovered. In there, many correct beliefs are mentioned in contrast to the incorrect information mentioned in other Bibles.
For example:

Isa عَلَيْهِ ٱلسَّلَامُ affirming his servitude and denying the Trinity and his being a son of Allaah,

Ismaaeel عَلَيْهِ ٱلسَّلَامُ is the son who was to be slaughtered, not Ishaaq عَلَيْهِ ٱلسَّلَامُ.

Kalimah Tayyibah is also mentioned therein.

However the Christians do not accept this Bible. They say that the Muslims have concocted it, whereas in reality, this book was banned before the birth of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. In 1709, Cramer brought out this copy of the Bible from a Christian library. In 1907, an Englishman translated it into English. In 1908, an Egyptian Christian translated it into Arabic. In 1910, Moulana Abdul Haleem Sharar translated it into Urdu.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَانْسُبْ اِلٰى ذَاتِهِ مَا شِئْتَ مِنْ شَـرَفٍ وَانْسُبْ اِلٰى قَدْرِهِ مَا شِئْتَ مِنْ عِظَـمِ

44/16. And attribute (claim) to his being whatever you wish to (claim) in (his) excellence; and attribute the greatness towards his (highly) dignified status as much as you wish (except committing polytheism).

The excellence in his being refers to his perfection. This includes his limbs being perfectly formed, his beauty, the delicateness of his body, the wonderful smell of his body, his intellect, the purity of his heart, the eloquence of his speech etc.

His dignified status includes amongst other things his miracles before birth (irhaasaat), his miracles after claiming nubuwwah (mu'jizaat), mi'raaj, Maqaam-Mahmood, great intercession (Shafaa'at Kubraa, Liwaaul-Hamd, etc.)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself has stated,

أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ فَأُكْسَى الْحُلَّةَ مِنْ حُلَلِ الْجَنَّةِ، ثُمَّ أَقُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي

I will be the first for whom the earth will split, then I will be made to wear an apparel from Jannah. I will thereafter stand on the right side of the Arsh (Throne), none of the creation will stand in that position besides Me. (Tirmidhi no.3611)

The explanation of this stanza will be given by Allaamah Buseeri رَحِمَهُ اللهُ in the stanzas to come, in-sha-Allaah.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَـاِنَّ فَضْلَ رَسُــوْلِ اللهِ لَيْـسَ لَهُ حَـدٌّ فَيُعْـرِبَ عنْـهُ نَـاطِقٌ بِفَمِ

45/17. For verily, the excellence of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has no limit, which a speaker (admirer) might (be able to) express verbally.

Explanation:
The poet so beautifully states,

يا صاحب الجمال و يا سيد البشر من وجهك المنير لقد نور القمر

لا يمكن الثناء كما كان حقه بعد از خدا بزرگ توئی قصه مختصر

O possessor of beauty, O leader of man, from your brightened face the moon has been given light. It is not possible to praise you according to your status, in short, after Allaah تَبَارَكَ وَتَعَالَى, you are the greatest.

This stanza mentions the reason for the previous stanza. In the preceding stanzas, Allaamah Buseeri رَحِمَهُ اللهُ mentioned that whilst remaining within the bounds of the Shariah, a person could praise Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as much as he wanted to. The reason given in this stanza is that there are no limits to the perfections and excellences of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore, no person will ever be able to truly express the lofty status and qualities of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even though it is generally easier to utter something compared to writing it down.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَوْ نَـاسَـبَتْ قَـدْرَهُ آيـَاتُهُ عِظَمـاً أَحْيَـا اسْمُهُ حِيْنَ يُـدْعَى دَارِسَ الرِّمَمِ

46/18. If all his miracles were proportionate to his rank in greatness, then his name, would have brought decaying bones back to life, when they were addressed.

There are four meanings given to this stanza. Three are correct and one is completely incorrect.

1.) Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exhibited many miracles. All of these miracles were not of the same status. This is similar to the surahs in the Quraan. All are lofty, but some are of an even loftier status e.g. Surah Faatihah, Ayatul-Kursi, Surah Ikhlaas, etc. Similarly, there was disparity in the miracles displayed by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Some miracles were lofty, whilst others were of an even loftier status. No miracles can compare to the miracle of the Quraan and Mi'raaj. Thus the status of each of the miracles is of different levels.

However, no matter how great his miracles were, when compared to his status, it is as though his true magnificence has not been shown. When Isa عَلَيْهِ السَّلَامُ was asked by his people to show a miracle, he brought a dead person back to life with the permission of Allaah تَبَارَكَ وَتَعَالَى. The greatness of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is such that if it were exposed, in reality the mere mention of his name would bring the dead back to life. According to *saheeh* narrations, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not perform such a miracle. In those narrations in which mention is made of the miracle of giving life to the deceased, there is criticism on the soundness of the hadeeth (see below). However, worthy of mention is that merely taking the blessed name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sending salawaat upon him actually brings life back to our dead hearts. The number of spiritually dead who were brought from disbelief to the life of imaan are greater than the number of those Isa عَلَيْهِ السَّلَامُ revived from physical death.

In short, the meaning of this stanza is that if all of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's miracles were equal to his lofty rank, then he would definitely have been granted the miracle of giving life to the dead,

هنا تنازع الفعلان و عند البصريين دارس الرمم يكون نائب الفاعل ليدعي فالتقدير يكون هكذا أَحْيَـا اسْمُهُ (ذاته) دَارِسَ الرِّمَمِ حِيْنَ يُـدْعَى دَارِسُ الرِّمَمِ بان يقول النبي ايتها العظام البالية قومي باذن الله

2.) The blessing of his name when called would have given life to the dead. If a person had to say to the bones, "O disintegrated bones, rise by the blessings of the name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ," the bones would have become alive.

أَحْيَـا وسيلة اسْمِهِ دَارِسَ الرِّمَمِ حِيْنَ يُـدْعَى دَارِس الرِّمَمِ بان يقول ايتها العظام البالية قومي بوسيلة محمد

3.) The meaning of the stanza is that if any person had to call out to Allaah تَبَارَكَ وَتَعَالَى, "O Allaah, by the blessings of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, let these bones be given life," then the bones would have been given life.

Here the word يُدْعَى means يُذْكَرُ, as is utilized many times in the Quraan, ahaadith and the Arabic language.

The above two are forms of Tawassul, which, as will be explained later, is an established practise and a means for hopeful acceptance in the court of Allaah تَبَارَكَ وَتَعَالَى.

4.) One meaning is that if the name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is called out, "O Rasulullaah! Give life to these bones," then these bones will be given life. This meaning is completely incorrect and completely contrary to the teachings of Islaam. Seeking help and assistance from any being besides Allaah تَبَارَكَ وَتَعَالَى, in a miraculous manner from the unseen is not permissible. A few verses will be presented here:

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

Those who you call out to besides Him, do not control even the pellicle enveloping a date pit. If you call out to them, they do not hear your call. If they could hear, they would not answer you.
(Faatir verse 13-14)

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Who is the Being who answers the distressed when he calls out and removes difficulty? (Naml verse 62)

فَادْعُوا اللّهَ مُخْلِصِينَ لَهُ الدِّينَ

Then call out to Allaah, making your worship solely for Him. (Ghaafir verse 14)

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَقْضُونَ بِشَيْءٍ

Those whom they call out to besides Him cannot fulfil anything. (Ghaafir verse 20)

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

Only You do we worship and only You do we seek assistance from. (Faatihah verse 5)

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَومِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ

Who can be more misguided than the one who call outs to those, besides Allaah, who cannot answer him till the Day of Judgement, and they are completely unaware of their calls. (Ahqaaf verse 5)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ, "When you ask, then ask from Allaah. When you seek help, then seek help from Allaah." (Tirmidhi no. 2516)

From the above verses and hadith, as well as many similar texts, we learn that to seek help from anyone besides Allaah تَبَارَكَ وَتَعَالَى, in such matters which are above the means, is not permissible. Yes, seeking help from those besides Allaah in matters in which people have choice is permissible. The following verses clearly show this,

قَالَ مَنْ أَنصَارِي إِلَى اللّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللّهِ آمَنَّا بِاللّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

Isa said, "Who will be my helpers (in calling) to Allaah? The Hawaariyyeen (disciples) said, "We are the helpers of Allaah." (Aal-Imraan verse 52)

فَأَعِينُونِي بِقُوَّةٍ

(Zul-Qarnain said,) "Then help me with your strength."
(Kahf verse 95)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O believers! If you will help Allaah, He will help you and strengthen you.
(Muhammad verse 7)

Some ulama have stated that incidents mentioned regarding Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bringing some-one back to life are not established. However, other ulama are of a different view as explained by Moulana Idrees Kandhelwi رَحِمَهُ اللهُ:

"The Ambiyaa عَلَيْهِمُ السَّلَامُ are essentially spiritual doctors. They have been commissioned to treat the ailments of the heart and soul. However, Allaah تَبَارَكَ وَتَعَالَى occasionally enables them to cure such physical ailments which doctors are unable to treat. Occasionally, He also enables them to bring back the dead so that it may be made clear that these Ambiyaa عَلَيْهِمُ السَّلَامُ are the chosen ones of Allaah تَبَارَكَ وَتَعَالَى. Miracles of this nature were given to a large extent to Isa عَلَيْهِ السَّلَامُ.

Although Allaah تَبَارَكَ وَتَعَالَى blessed Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with numerous types of miracles, He also endowed him with a fair share of miracles related to curing the sick and bringing back the dead to life. Allaah تَبَارَكَ وَتَعَالَى caused a group of dead people to come to life at his hands. (Zurqaani vol. 1, page 170)

Imaam Qurtubi رَحِمَهُ اللهُ writes in his book, Tadhkirah, that Allaah تَبَارَكَ وَتَعَالَى caused a group of dead people to be revived at the hands of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This has been related by Qaadi Iyaad رَحِمَهُ اللهُ. (Refer to Sharhush-Shifaa of Mulla Ali Qaari vol. 1, page 643)

1.) Anas رَضِيَ اللهُ عَنْهُ narrates that a young son of an elderly old woman passed away. Everyone placed a cloth over him and covered him. The old lady was greatly disturbed and began screaming out and saying, "O Allaah! You know very well that I embraced Islam solely for Your sake. I abandoned all the idols and emigrated to Your Messenger after much

difficulties. O Allaah! Do not give the idol worshippers the opportunity to ridicule me. And do not place this unbearable burden on me." Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and we, the people of Suffah, were present at that time. I take an oath by Allaah that we were still present there when that boy suddenly came to life. He removed the sheet that was covering his face and ate food with us. He remained alive till after the demise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His old mother passed away in his lifetime." (Narrated by Ibn Adiyy, Ibn Abid-Dunya, Bayhaqi, Abu Nu'aym. Refer to Zurqaani vol. 5 page 183 for details.) This child came back to life by this supplication of this woman and the blessed presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ invited a person to Islam. He replied, "I will only embrace Islam if you bring my daughter who passed away recently to life." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Show me her grave." That person took him to her grave. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood there and called out her name. The girl came to life and said, "Here I am and I am fortunate to be before you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her, "Would you like to live with your parents?" She replied, "O Rasulullaah! The companionship of Allaah تَبَارَكَ وَتَعَالَى is better. And I have found the hereafter to be better than this world." (Zurqaani vol. 5 page 182, Shifaa page 160)

3.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that during the Farewell Pilgrimage, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got off at a place called Hajun and when he left, he was sad and crying. When he returned to me after some time, he was happy and smiling. When I asked him the reason for this, he replied, "I requested Allaah تَبَارَكَ وَتَعَالَى to cause my parents to come back to life. Allaah تَبَارَكَ وَتَعَالَى brought them back to life, they believed in me, and passed away again."

This hadeeth is narrated by Suhayli in Raudul-Anf. He says that the narrator of this hadeeth is unknown (majhool). Ibn Kathir رَحِمَهُ اللَّهُ says that although this hadeeth is weak, it is not fabricated. It is permitted to narrate weak ahaadeeth in matters concerning virtues and merits. (Zurqaani vol. 5, page 183)

Allamah Suyuti رَحِمَهُ ٱللَّهُ and Allaamah Zurqaani رَحِمَهُ ٱللَّهُ state that the muhadditheen (traditionalists) have three opinions with regard to the hadeeth concerning the parents of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ coming back to life. Ibn Jauzi رَحِمَهُ ٱللَّهُ and Ibn Dahyah رَحِمَهُ ٱللَّهُ say that this hadeeth is fabricated. Imaam Qurtubi رَحِمَهُ ٱللَّهُ says that this hadeeth is authentic. Suhayli رَحِمَهُ ٱللَّهُ, Ibn Katheer رَحِمَهُ ٱللَّهُ and others say that this hadeeth is weak but not fabricated.

4.) It is narrated through several narrations in the books of hadeeth that when Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was at Khaybar, a Jewish woman presented a roasted goat to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. She had poisoned this goat. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ ate a little from it and the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ also did the same. But then he immediately asked the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ to stop eating and said to them, “This goat has just now informed me that it has been mixed with poison.”

Qaadi Iyaad رَحِمَهُ ٱللَّهُ says that the hadeeth concerning the poisoned goat is a famous hadeeth which the imaams of hadeeth included in their collections. The scholars of theology differ with regard to this hadeeth. Imaam Abul Hasan Ash‘ari رَحِمَهُ ٱللَّهُ and Qaadi Abu Bakr Baaqilaani رَحِمَهُ ٱللَّهُ say that Allaah تَبَارَكَ وَتَعَالَىٰ, through His perfect power, enabled that goat to utter words and sounds just as He did this on numerous occasions with trees and rocks. The flesh of the goat remained in its original state and form, but Allaah تَبَارَكَ وَتَعَالَىٰ created in it the power of speech.
Others say that Allaah تَبَارَكَ وَتَعَالَىٰ gave life to that flesh. After it was given life, it spoke to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. (Shifaa page 159 and Manaahilus-Safaa page 43)

5.) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to lean against the stump of a date palm in the Musjid-e-Nabawi and deliver his sermons. Later when his pulpit was made, he began delivering his sermons from the pulpit. This stump was so overcome by grief over its separation from Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, that it began crying out loudly. He got down from the pulpit, went to it and embraced it. It now began sobbing. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “This stump used to constantly listen to my sermon. Since it no longer listens to it, it began crying.” (Bukhari no. 2095/ 3584)

Qaadi Iyaad رَحِمَهُ ٱللَّهُ says that the hadeeth concerning the crying of the tree stump is *mutawaatir* – related by a very large number of Sahaabah. Imaam Shaafi'ee رَحِمَهُ ٱللَّهُ says that this miracle of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is loftier than Isa عَلَيْهِ ٱلسَّلَامُ's miracles of bringing the dead back to life. The reason is that when a dead person comes back to life, he returns to his previous state, i.e. of life. On the other hand, a piece of wood is an inanimate object. It had no life before this. For it to show its pain and to cry out by the separation of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is extremely strange.

Imaam Bayhaqi رَحِمَهُ ٱللَّهُ quotes in like manner from Imaam Shaafi'ee رَحِمَهُ ٱللَّهُ. Similarly, for trees and mountains to greet Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, for idols to fall by his mere indication, for food to glorify Allaah تَبَارَكَ وَتَعَالَى in Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ's assembly and their sounds to be heard – are all miracles which are no less than bringing the dead back to life. Similarly, for trees to go to him when he called them and for them to return to their original places when he asked them to return, are miracles which are no less than bringing the dead back to life.

In short, there are several ahaadeeth with regard to bringing the dead back to life, all of which are narrated through several chains of narrations. Although these narrations are not totally authentic when gauged individually, but when they are combined, they establish the fact that such miracles were certainly performed by Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. It is therefore incorrect to consider them to be baseless and fabricated. (Seeratul-Mustapha vol. 3)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَمْ يَمْتَحِنَّــا بِمَـا تَعْيَـا الْعُقُوْلُ بِـهِ حِرْصًـا عَلَيْنَـا فَلَمْ نَرْتَـبْ وَلَمْ نَهِمِ

47/19. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not test us with that by which our intellect would have become perplexed, due to his extreme compassion upon us. As a result, neither we had any doubt nor were we confused.

This can have one of three meanings:

1.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought us such an easy path which does not contain illogical doctrines and tenets, like the trinity of the Christians, which no one understands. The basic beliefs of Islaam are so simple that even small children can easily identify and understand them. A person is not left confused and in doubt after learning the basic beliefs, and these are according to our nature as well.

2.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not leave us with such difficult laws, whereby we would become perplexed not knowing how to implement and act upon them. The laws taught to us by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were simple and easy to implement. In the past nations, some extremely difficult rulings were passed. These laws have been abrogated by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A few of these rulings are as follows:

a.) A person could not worship Allaah تَبَارَكَ وَتَعَالَى except in designated places of worship. For this ummah, we are allowed to perform salaah wherever we are, on condition that the place is pure. (Muslim no. 523)

b.) Booty wealth in the past nations was not permissible for the people of the ummah. A fire would come from Jannah, and devour the booty wealth. For this ummah, booty wealth is to be distributed amongst the warriors and utilized by them. (Muslim no.523)

c.) If a person murdered another, then in the Jewish faith, retaliation was binding, whereas in this ummah, a person is given a choice whether he wants to take a life in retaliation or be paid blood money and forgive the murderer (Bukhaari no. 4498).

d.) Clawed animals as well as the fat of goats and cows was forbidden for the Jews, but made permissible for this ummah. (Anaam verse 145, 146)

e.) If clothing was impure, that portion had to be cut off, whereas for this ummah, a person merely has to wash the impure section. (Bukhaari no.226)

f.) In the Bani Israaeel, if any person committed a sin, it would be written on his door the next morning, "He has committed such-and-such sin." Allaah تَبَارَكَوَتَعَالَىٰ has hidden the faults of this ummah. (Shuabul-Imaan no.6742)

g.) A person could not worship Allaah تَبَارَكَوَتَعَالَىٰ if he had not purified himself with water. For this ummah, tayammum has been made permissible, so that it becomes extremely easy to purify oneself. (Bukhaari no.335, Muslim no. 523)

Rasulullaah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ said,

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

I have been sent with such a code of life in which there is pure tawheed and which is simple.

(Musnad Ahmad no. 22291)

وَايْمُ اللهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ

By Allaah, I have left you upon a clear path. Its day and night are equal.
(Ibn Majah no. 5)

3.) Another meaning of this stanza could be that Rasulullaah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ did not present to us such miracles, which people could not understand. If this was so, the object of the miracle would have been lost. If this meaning is taken, then it is connected to the previous stanza in the following manner: If all the miracles of Rasulullaah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ were according to his high position, then people would have never understood them.

Out of compassion for us – This is an indication to the great love and feeling which Rasulullaah ﷺ had for his followers. The Noble Quraan attests to this fact in many places, a few of which are,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you except as a mercy to all the worlds. (Ambiyaa verse 107)

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Undoubtedly, a Messenger from amongst you has come to you. It grieves him that you should go under difficulty. He is anxious over you (to be rightly guided, to repent to Allaah, to beg Him to pardon your sins, in order that you may enter Jannah and be saved from Jahannum). For the believers, he is full of pity and merciful. (Tawbah verse 128)

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ

He releases them from their heavy burdens and from the fetters that were upon them. (A'raaf verse 157)

Jaabir رضي الله عنه narrates that Rasulullaah ﷺ said, "My similitude and your similitude is like that of a person who ignited a fire. Grasshoppers and moths began falling into it while he was driving them away from it. I am holding you by your waists and saving you from falling into the fire, but you are slipping from my hands." (Muslim no. 2284)

Many a times, Rasulullaah ﷺ desired to do an action, but abstained from doing so because of compassion for his followers.

Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, "Were it not for my fear of placing my followers in difficulty – or placing people in difficulty – I would have ordered them to use the miswaak for every salaah." (Bukhaari no. 887, Muslim no. 252, Abu Dawood no 47)

Aaishah رَضِيَ اللَّهُ عَنْهَا reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed salaah one night in the masjid and people also performed salaah along with him. He then performed salaah on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not come out to them (for leading the Taraaweeh salaah prayer). When it was morning he said, "I saw what you were doing, but I desisted to come to you (and lead the salaah) for I feared that this salaah might become obligatory for you." (He the narrator) said, 'It was the month of Ramadaan.' (Muslim no. 761)

Haarith ibn Rabi' رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I stand up to perform the salaah and I intend to prolong it. But then I hear the crying of a child and I therefore shorten my salaah, not wanting to cause any anxiety to the child's mother." (Bukhaari no. 707)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that it was out of his mercy for them that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited them from wisaal (i.e. to abstain from eating between two fasts). The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "But you do this?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I am not like you. I spend the night while my Sustainer provides me with food and drink." (Bukhaari no. 1967, Muslim no. 1105)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would love to do a particular deed but he would abstain from it out of fear that people will do it and it will then become incumbent on them." (Bukhaari no.1128. Muslim no.718)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that a man who had consumed alcohol was brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Beat him." Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "There were among us those who beat him with their hands, those who beat him with their sandals, and those who beat him with their clothes. When the man turned and departed, some people said, 'May Allaah disgrace you.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Do not say that. Do not help Satan against him.'" (Bukhaari no. 6777)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a slave woman commits fornication, and it is proven, the punishment of

whipping must be implemented on her, and she should not be rebuked (or criticized). If she commits fornication a second time, the punishment of whipping must be implemented on her and she should not be rebuked (or criticized). If she commits fornication a third time, the master should sell her even for a rope made of fibres." (Bukhaari no. 2152, Muslim no. 1703)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that a black woman – or a young boy - used to sweep the masjid. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not see her – or him. He therefore enquired about her – or him. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "He – or she - passed away." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Why did you not inform me of the funeral?" It is possible that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ considered this matter to be insignificant. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ therefore said to them, "Show me his – or her – grave." They showed him the grave and he offered salaah over it. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "These graves are filled with darkness for their inhabitants. Allaah illuminates them through my salaah over them." (Bukhaari no. 458, Muslim no. 956)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَعْيَ الْوَرٰى فَهْمُ مَعْنَــاهُ فَلَيْسَ يُرٰى فِي الْقُرْبِ وَالْبُعْـدِ فِيْهِ غَـيْرُ مُنْفَحِمِ

48/20. His perfect inner nature made the people helpless from comprehending (him), so it was not understood by anyone but Allaah تَبَارَكَ وَتَعَالَى, so there is none near or far who is not helpless (and imperfect in grasping his inner most nature).

The following stanza has passed:

فَـاِنَّ فَضْلَ رَسُــوْلِ اللهِ لَيْـسَ لَهُ حَـدٌّ فَيُعْـرِبَ عنْـهُ نَـاطِقٌ بِفَمِ

For verily, the excellence of Allaah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has no limit, which a speaker (admirer) might (be able to) express verbally.

Here Allaamah Buseeri رَحِمَهُ اللهُ states that never mind expressing the excellence and perfection of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, all of creation cannot comprehend his high position with their minds and intellects.

The perfections of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are unlimited (like his compassion, mercy, truthfulness, fulfilling of pacts, generosity, knowledge, beautiful conduct, etc.), whereas mankind's comprehension is limited.

Our minds are so weak that we are unable to comprehend many things on earth, how then can we comprehend the greatness of Allaah تَبَارَكَ وَتَعَالَى's chosen and most beloved Nabi?

Close and far can refer to era. This means that those in his era and those after him cannot comprehend his status.

Close and far can also refer to place. Those who lived close to him and those who lived far away from him can never comprehend his status.

Close and far can also refer to status. Those who are close to him in status because of their righteous and noble deeds, and those who are far from him, due to their ill deeds and actions can never comprehend his status.

Thus, even the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, who were closest in era, place and status could not fully understand the lofty status and excellences of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then what to say of latter generations?

Whatever people have understood of his perfections was according to their limited understanding. What each individual thought to be perfection, was attributed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whereas in reality this is not considered an atom of the perfection of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. People definitely praise and extol the virtues of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, whatever excellences of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are mentioned is far inferior to his status. Finally even those who attempt to do so, are forced to express their helplessness.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ ۢ بُــعْدٍ صَغِيْرَةً وَتُكِـلُّ الطَّـرْفَ مِنْ أَمَـمِ

49/21. (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is) like the sun (which) is seen by eyes very small from far. And yet dazzles (your) eyes (when you) see it from near.

Allaamah Buseeri رَحِمَهُ اللَّهُ brings forth a simile, whereby we may understand our limitations in comprehending the true status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The sun looks very small when seen from such a distance, yet it still too dazzles the eye when looked at directly. We know that the sun, though it seems small in size when seen from earth, is in reality hundreds of times greater than the earth in size. So too are the perfections of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that when we try to comprehend the little that we know, we are baffled by its beauty.
Here, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is given a similarity to the sun in certain aspects, otherwise in reality, neither can the sun or moon ever compare to the beauty and excellences of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abu Nawaas has beautifully stated,

تتيه الشمس و القمر المنير اذا قلنا كانكما الامير

فان الشمس تغرب حين تمسي و ان البدر ينقصه المسير

The sun and radiant moon are perplexed when we similarize the two of them to the leader, since the sun sets in the evening, and the moon becomes thinner as the month moves on, (and these two qualities are not found in the leader.)

The poet has likened Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the sun in two aspects:

1.) The reality of the sun cannot be fathomed and none can encompass its perfections. Similarly, the reality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cannot be fathomed, and none can encompass his perfections.

2.) Whether one is close or far, one is incapable of really understanding its reality. Similar is the case with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In many ahaadeeth, the beauty of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been likened to the sun.

Abu Hurairah رَضِيَٱللَّهُعَنْهُ narrates, “I have not seen anything more beautiful than Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling.” (Tirmidhi no.3648)

Jaabir ibn Samurah رَضِيَٱللَّهُعَنْهُ narrates that there had appeared some whiteness on the front part of the head and beard of Allaah's Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. When he applied oil, it did not become visible, but when he did not (apply) oil, it became apparent. And he had a thick beard. A person asked, “Was his face as (bright) as the sword.” Thereupon, he (Jaabir) said, “No, it was like the sun and the moon, and it was round. And I saw the seal near his shoulder, the size of a pigeon's egg and its colour was the same as that of his body.” (Muslim no.2344)

Rabi’ bint Muawwidh رَضِيَٱللَّهُعَنْهَا said, “If you saw him, you would have seen the sun as it is rising.” (Al-Mu’jamul-Kabeer vol. 24/274/696)

Ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates, “Whenever Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stood up before the sun, his light overpowered the light of the sun. Whenever he appeared before a lamp, his brightness overpowered the light of the lamp.” (Seeratul-Halabiyyahvol. 3 page 466)

Other qualities of the sun found to the greatest extent in Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ:

1.) Sincerity: The sun works without taking any wage. According to modern day research, the amount of light the sun gives in one hour is equal to the light of the whole world for one year. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, as well as the other Ambiyaa عَلَيْهِمُٱلسَّلَامُ, did not take any worldly remuneration for their services.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

I do not ask you for any recompense. My recompense is upon Allaah, the Sustainer of the universe. (Shuaraa verse 109)

2.) Obedience: The sun moves as it is commanded. Allaah تَبَارَكَوَتَعَالَى states,

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

It is not possible for the sun to overtake the moon, and for the night to precede the day. All are moving in their orbits.
(Yaaseen verse 40)

Similarly, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ followed the commands of Allaah تَبَارَكَ وَتَعَالَى, no matter what difficulties he faced.

مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاء نَفْسِي إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

It is not possible for me to change it from my own side. I only follow that which has been revealed to me. Verily, I fear, if I disobey My Sustainer, the punishment of a great day. (Yunus verse 15)

After the Quraish complained to Abu Taalib, he sent for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Addressing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said, "O my nephew, your people have come to me and said such-and-such things. Have mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ filled with tears and he began weeping. When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned away, his uncle, after seeing his condition, called out to him, "O my nephew!" When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned towards him, he said, "Continue doing your work, do as you like, by Allaah, I will never abandon you for any reason whatsoever." (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 187)

3.) Continuity with no rest. The sun takes no rest, but continues working every day. Similarly after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given the task of revelation, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ always remained meditative, was forever concerned (for the plight of his Ummah) and had no rest." (Al-Mu'jamul-Kabeer vol. 22 page 155 no. 414)

4.) The sun rays reach the whole world. Similarly, the nubuwwah of Rasulullaah ﷺ was for the entire mankind.

Allaah تَبَارَكَ وَتَعَالَىٰ says,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا

Say, "O people, verily I am the Messenger of Allaah to all of you." (A'raaf verse 158)

5.) The sun burns within itself to give light to others. Similarly, Rasulullaah ﷺ was burning with the concern for his people. Allaah تَبَارَكَ وَتَعَالَىٰ had to console Nabi ﷺ in many places,

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Perhaps you will destroy yourself if they do not become believers. (Shuaraa verse 3)

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

We have not revealed the Quraan upon you so that you be in difficulty. (Taahaa verse 2)

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Would you, perhaps, destroy yourself with grief over them, if they do not believe in this message? (Kahf verse 6)

6.) After the darkness of the night, the sun brightens the whole world with its rays. Similarly, Rasulullaah ﷺ brightened the whole world with his coming, after the world was engulfed in every type of darkness and ignorance.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَكَيْفَ يُـدْرِكُ فِي الدُّنْيَـا حَقِيْقَتَهُ قَـوْمٌ نِّيَـامٌ تَسَلَّوْا عَنْهُ بِـالْحُلُمِ

50/22. And (how) can his reality be comprehended (by the people) in this world; (certainly this is a) sleeping nation (except Allaah's Ambiyaa and friends عَلَيْهِمُ السَّلَامُ) whose description of him is (nothing but like an interpretation of a dream).
How can that unmindful nation ever understand his perfections in this world who attain consolation by seeing him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream?
How can unmindful people attain the enjoyment of truly following Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this world who sit happily seeing Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their dreams?

"In this world" is especially mentioned since a believer will attain the light of greater understanding in the hereafter, by which he will understand the high rank and status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, just as the believers cannot see Allaah تَبَارَكَ وَتَعَالَى in this world with their weak eyes, but will be able to see Him in the Hereafter with the strong eyes of the hereafter.

"Unmindful" – This does not mean that intelligent people can ever understand his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ status. The reason why this word is mentioned is because people are generally unmindful and negligent in this world.

Ali رَضِيَ اللَّهُ عَنْهُ said,

الناس نيام فاذا ماتوا انتبهوا

People are sleeping (unmindful). When they pass away, they will awaken. (Maqaasidul-Hasanah no. 1240; Hilyatul-Awliya as statement of Sufyan Thawri vol. 7 page 52)

In this, there is an indication that even the intelligent people in recognizing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are like the unmindful people.

Meaning of the stanza:

1.) We can never fully grasp and understand the true excellences and perfections of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We can only understand his outward qualities and rank. The reason for this is that our minds and

intellect are limited. This is similar to a lover who cannot see his beloved whilst awake, so he desires to at least see his beloved in a dream.
In short, we are all asleep with regards to his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ excellences. The outward status and virtues possessed by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which we make mention of is similar to a dream.

2.) The poet is addressing those opposed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The meaning is that when these people do not understand the lofty qualities of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then they begin conjuring ideas in their mind, regard that as a reality and thereafter make objections. An example of this is the question of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ having nine wives at one time. When those opposed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cannot understand the wisdoms and reasons behind this action, they have conjured in their minds that this is a result of fulfilling one's lust and desires.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَمَبْلَغُ الْعِــلْمِ فِيْهِ أَنَّــهُ بَشَــرٌ وَأَنَّــهُ خَيْرُ خَلْـقِ اللهِ كُـــلِّهِمِ

51/23. So, the extreme depth of (our) knowledge concerning him, is that he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a man (like us). Whereas indeed he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the best of all creations of Allaah تَبَارَكَ وَتَعَالَى.

This is the summary and crux of the previous stanzas. A previous stanza states that we cannot truly fathom his actual status. The question thus arises, "What should our knowledge regarding him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ be?" This stanza states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a human being with regards to his physical self, but with regards to his qualities, he is the best of Allaah تَبَارَكَ وَتَعَالَى's creation.

It is the belief of the ahlus-sunnah wal jamaa'ah that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a human being. This is established from clear texts of the Quraan, ahaadith and the texts of the jurists.

Allaah تَبَارَكَ وَتَعَالَى states,

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ

Say, I am only a human like you, (the only difference being) revelation is sent to me. (For this reason, my status is extremely high.) (Kahf verse 110)

قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلاَّ بَشَرًا رَّسُولاً

Say, "My Sustainer is pure. I am not but a messenger in a human form. (Israa verse 93)

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَاءهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللّهُ بَشَرًا رَّسُولاً

The only which prevented people from believing when guidance came to them is their statement, "Did Allaah تَبَارَكَ وَتَعَالَى send a Messenger as a human being?" (Israa verse 94)

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ

Is it a matter of surprise that We sent revelation to a man from amongst them. (Yunus verse 2)

These verses clearly portray that the reason for many disbelievers not believing in Rasulullaah ﷺ was that they could not believe that a messenger could be a human. So, even the polytheists were fully aware that Rasulullaah ﷺ was a human.

Ibn Masood رضي الله عنه narrates that Rasulullaah ﷺ said, "I am only a human like you. I forget like you forget. When I forget, then remind me." (Bukhaari no. 401, Muslim no. 572)

Rasulullaah ﷺ said, "O Allaah, Muhammad is but a human. He becomes angry as other men get angry."(Muslim no. 2603)

Many Sahaabah رضي الله عنهم on different occasions mentioned that Rasulullaah ﷺ was a human. Once Aaishah رضي الله عنها was asked, "What was Nabi ﷺ's practise at home?" She replied, "He was a normal human being. He used remove lice from his clothing." (Musnad Ahmad no.26194)

All the scholars of all four madhabs are of the view that Rasulullaah ﷺ was a human being. A person who says, "I do not know if Rasulullaah ﷺ was a human or a jinn, then he will become a disbeliever (kaafir)." (Fataawaa Hindiyyah vol. 2 page 263)

Shaikh Waliuddeen Iraaqi رحمه الله was asked, "Is knowledge of Rasulullaah ﷺ being a human being from the Arabs a condition for the correctness of imaan or is it fardh-kifaayah?" He answered that it is a condition of the correctness of imaan. Then he said, "If a person says, "I believe in the messengership of Rasulullaah ﷺ to all of creation, but I do not know whether he is a human, angel or jinn"; or "I do not know whether he is an Arab or non-Arab," then there is no doubt in his disbelief (kufr), since he has belied the Quraan and that which has passed down from generation to generation. It has become well known to the general masses and the elite. I do not know of any difference in this view. If a person is a foolish person, it is compulsory to teach him this belief. If he thereafter denies it, then we will pass a decision of his belief." (Ruhul-Ma'aani vol. 4 page 113)

In the Quraan, Allaah تَبَارَكَ وَتَعَالَى has stated,

قَدْ جَاءكُم مِّنَ اللهِ نُورٌ وَكِتَابٌ مُّبِينٌ

Definitely, a light and an open book have come to you.
(Maaidah verse 15)

Here, many scholars state that light refers to the Quraan Shareef, as is mentioned in many other verses: Nisaa verse 134, A'raaf verse 157, Taghaabun verse 8. Here two qualities of the Quraan are mentioned. One is that the Quraan is a light and guidance out of darkness of disbelief, doubts and sin into belief, conviction and obedience. The second quality is that the Quraan is open and clear with regards to the basic beliefs, laws, character, etc. mentioned therein.

Others state that light refers to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is with regards to the qualities of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, not his being. To read any book, a light is needed. A person needs the light of the sun as well as the light in his eyes. Without Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one will not be able to understand the teachings of the Quraan correctly. He needs this 'light' of guidance to explain and show him the path of the Quraan. For this reason, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is referred to as light.
All of the scholars who are of this second view also proclaim that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a human being.

The Quraan has given honour to man over all creation. For this reason, the angels were commanded to prostrate to Adam عَلَيْهِ السَّلَامُ. Therefore, these special human beings are far superior to the angels in status.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَكُـلُّ آيٍ أَتَى الرُّسْـلُ الْكِـرَامُ بِهَا فَـإِنَّمَـا اتَّصَلَتْ مِنْ نُّوْرِهِ بِهِـمِ

52/24. And all miracles which the Ambiyaa عَلَيْهِمُ السَّلَامُ showed, indeed they (all miracles) have been derived from his Noor (light).

Three meanings have been given of this stanza.

1.) This stanza refers to a hadith which states that everything was created from the noor of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Some scholars have attributed this hadeeth to Musannaf Abdur Razzaaq. However, this narration is not found in his book. Also this narration which is quoted goes against many other clear texts of the Quraan and hadith.

2.) This world came into existence by the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Mention was made before that the wording of the hadeeth "If it was not for you, I would not have created the creation," is not established. However the meaning is correct. Thus the stanza will mean that the miracles which they showed were through the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) All the Ambiyaa عَلَيْهِمُ السَّلَامُ were the vicegerents of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and they all commanded their followers to follow him. From many narrations, it is established that a pact was taken from the Ambiyaa عَلَيْهِمُ السَّلَامُ to inform their respective nations about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

عن علي بن أبي طالب قال لم يبعث الله عز وجل نبيًّا، آدمَ فمن بعدَه - إلا أخذ عليه العهدَ في محمد لئن بعث وهو حيّ ليؤمنن به ولينصرَنّه ويأمرُه فيأخذ العهدَ على قومه، فقال "وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة"، الآية.

Ali رَضِيَ اللَّهُ عَنْهُ narrates, "Whichever Nabi Allaah sent from the time of Adam, He took a pledge from him regarding Muhammad, "If the Nabi was alive and Rasulullaah was sent, the Nabi would definitely believe in him, and assist him." Allaah تَبَارَكَ وَتَعَالَى also commanded him to take a pledge from his people regarding this matter. The following verse corroborates this,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

(Tafseer Tabari Aal-Imraan verse 81 vol. 6 page 555)

The same subject matter has been narrated by others as well. (Ibn Katheer vol.2 page 58)

So when the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are the vicegerents of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ then all the miracles manifested on their hands will be regarded as though they have come about through the blessings of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, just as the karaamat (miracles) of the pious are a result of accepting Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ as the final messenger and following him.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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فَـإِنَّهُ شَمْـسُ فَضْلٍ هُـمْ كَـوَاكِبُهَا يُظْهِرْنَ أَنْـوارَهَا لِلنَّـاسِ فِي الظُّلَمِ

53/25. For verily, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the sun of virtue (and blessings, and) they (all other Ambiyaa عَلَيْهِمُ السَّلَامُ) are its stars which show the people their lights in the dark.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is given a similarity to the sun, whilst the Ambiyaa عَلَيْهِمُ السَّلَامُ are given similarity to the stars.

One of the names of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Shams (the sun)

The reason for this similarity:

1.) The benefit of the sun is vast.

2.) The sun is extremely lofty. So too, is the status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) A person cannot see the sun directly. Similarly, out of awe and respect for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would not look at him directly, so much so that some Sahaabah could not even describe Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4.) The sun is the leader of all celestial bodies. Similarly, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the leader of all the Ambiyaa عَلَيْهِمُ السَّلَامُ.

5.) The sun guides a person. It is easy for a person to travel when there is sunlight. Similarly, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has guided mankind. He has taught us the path to travel towards the hereafter.

6.) The sun has the quality of burning and giving light. By the coming of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a light was created in the hearts of the awliyaa, and by his sword, a fire was created which burnt the hearts of his enemies.

The sun does not rise, until the earlier lights (fajr awwal, fajr thaani) appears, as a glad tidings to the sun. Similarly, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was

not sent until the other Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ mentioned glad tidings of his coming.

As long as the sun has not risen, the stars give light and benefit man. Once the sun rises, the light of all other stars fade. The benefit of the sun is far greater than that of the stars. Similarly, the benefit which Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ conveyed to mankind will be greater than all the past Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ. His shariah will remain till Qiyaamah. In fact till Qiyaamah, people will continue investigating and researching every facet of Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ's life in different aspects, and the benefits of this will continue spreading in the world.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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حَتّٰى اِذَا طَلَعَتْ فِى الْكَوْنِ عَمَّ هُدَا هَا الْعٰلَمِيْنَ وَ اَحْيَتْ سَائِرَ الْأَمَمِ

Until when the sun (of Noor of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) rose in the world, its light spread universally and gave life to the entire nations.

(These lines are not found in many scripts. That is why they are not numbered.)

After the coming of the Ambiyaa عَلَيْهِمُ السَّلَامُ in this world, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was sent. When the light of the sun comes forth, the light of the other stars disappear. Similarly, by the coming of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, the light of all the other Ambiyaa عَلَيْهِمُ السَّلَامُ disappeared.

Till Qiyaamah, the light of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's guidance will continue to glow in the world. His nubuwwah was universal, not only for humans, but for jinns, angels, plants, animals, etc.

The nubuwwah of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was general with regards to time and place.

Allaah تَبَارَكَ وَتَعَالَى in the Noble Quraan has pointed to the generality of the messengership of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in different ways and different wordings. A few examples are given hereunder,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

We have not sent you except for all people, as a giver of glad tidings and a warner. (Sabaa verse 28)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is the One who has sent down the Furqaan (Differentiator) upon His servant, so that he may be a warner for all the worlds.
(Furqaan verse 1)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا

Say, "O people! I am the Messenger of Allaah to all of you."
(A'raaf verse 158)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent you except as a mercy for all the worlds.
(Ambiyaa verse 107)

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

(This is) a book which We have revealed to you so that you can take out people from darknesses into light. (Ibrahim verse 1)

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنذِرَكُم بِهِ وَمَن بَلَغَ

This Quraan has been revealed to me so that I can warn you by means of it and whoever it reaches. (An'aam verse 19)

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

Whoever disbelieves in him from the different groups, then the Fire is his appointed place. (Hood verse 17)

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولاً

And We have sent you as a messenger to all the people.
(Nisaa verse 79)

Many ahaadeeth also mention the same subject matter:

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "By the Being in whose control the life of Muhammad lies, if any Jew or Christian in this Ummah hears of me and passes away without believing in that which I brought, then he is from the inmates of the Fire." (Muslim no. 153)

Jaabir ibn Abdullah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "I have been granted five things which were not granted to anyone before me……The past Ambiyaa were sent specifically to their people, whereas I have been sent to all people." (Bukhaari no. 335)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَكْـرِمْ بِخَلْـقِ نَبِيٍّ زَانَــهُ خُلُـقٌ بِالْحُسْـنِ مُشْـتَمِلٌ بِالْبِشْـرِ مُتَّسِـمِ

54/26. How noble are the physical qualities of (our) Nabi ﷺ which are adorned with good characteristics. (Our Nabi ﷺ) is dressed with beauty; and distinguished by a smiling face.

Physical beauty is not sufficient. It has to be coupled with noble character. The poet Mutanabbi says,

و ما الحسن في وجه الفتى شرفا له اذا لم يكن في فعله و الخلائق

Beauty in the face of a young lad is not a means of honour for him, when this beauty is not found in his actions and character.

The Urdu poet so beautifully states,

حسن صورت چند روز حسن سیرت مستقل اس سے خوش ہوتی ہیں آنکھیں اس سے خوش ہوتا ہے دل

Physical beauty lasts for a few days, beautiful character lasts forever. Outward beauty pleases the eyes, beautiful character pleases the heart.

The poet here indicates to the quality of Rasulullaah ﷺ's pleasant countenance and smiling face. Together with encouraging people to smile, Rasulullaah ﷺ practically demonstrated this quality whenever he met with people.

Jareer ibn Abdullah رضي الله عنه says, "Rasulullaah ﷺ never refused to see me since I embraced Islaam, and he never looked at me without smiling." Bukhaari no.6089)

In a lengthy hadith of Shamaail Tirmidhi, the Sahaabi رضي الله عنه describing Rasulullaah ﷺ said, "Most of his laughing was in the form of smiles." (Shamaail Tirmidhi no. 225)

Umm Dardaa رضي الله عنها narrates that Abu Darda رضي الله عنه always smiled during the course of his speech. She once told him that it should not be that people consider him a fool due to the habit. Abu Dardaa رضي الله عنه said, "I never saw or I never heard Rasulullaah ﷺ speaking except that he was smiling." (Musnad Ahmad no. 21732)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ whilst portraying Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When he would laugh, it seemed as though the walls lit up." (Musannaf Abdur Razzaaq no.21414)

Aaishah رَضِيَ اللَّهُ عَنْهَا explaining the qualities of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He was the most honourable of people, and the personality with the best character. He was always laughing and smiling." (Taareekh Madinah Dimishq vol. 3 page 383)

In many ahaadith, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraged people to smile.

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told me never to consider any deed as insignificant, even though it be meeting a fellow brother with a pleasant and smiling countenance." (Muslim no. 2616)

Jareer ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every good deed is charity, and meeting your fellow Muslim with a smiling and cheerful countenance is a good deed." (Tirmidhi no. 1970)

Jaabir ibn Sulaym رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, 'Do not despise any good. When you speak to your brother, speak with a smiling face, for that is part of good conduct. Raise your loin cloth till half your calves. If this is not possible, then at least till above your ankles. Abstain from lowering your loin cloth below your ankles, for that is due to pride. And Allaah تَبَارَكَ وَتَعَالَى does not like pride. If a person is abusive towards you or castigates you for some quality which he knows is in you, do not castigate him for any quality which you know is in him. In so doing, the consequences thereof will be on him.'" (Abu Dawood no. 4084, Tirmidhi no. 2722)

There are many other incidents in which mention is made of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiling. In the book "The smiles and tears of Sayyidina Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" compiled and translated by Moulana Muhammad Ali ibn Zubair Ali, the author has mentioned 135 recorded incidents where Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَالزَّهْرِ فِيْ تَرَفٍ وَّالْبَـدْرِ فِيْ شَـرَفٍ وَالْبَحْرِ فِيْ كَــرَمٍ وَّالـدَّهْرِ فِيْ هِمَمِ

55/27. (He ﷺ is) like a blooming flower in its freshness, like the full moon in its loftiness, like the ocean in generosity, and like time in fearless courage and determination.

In the previous stanza, the outward and inward characteristics of Rasulullaah ﷺ were briefly mentioned. In this stanza, these qualities are explained by means of outward examples which make it easier to understand. The first stanza refers to the outward features of Rasulullaah ﷺ whilst the second stanza explains the character and noble qualities of Rasulullaah ﷺ. Altogether, four qualities have been mentioned:

1.) The physical body of Rasulullaah ﷺ was fresh and soft like a flower. Similarly, the fragrance of Rasulullaah ﷺ was exquisite. Many of the Sahaabah رضي الله عنهم have narrated this point, a few are mentioned below:

a.) Anas رضي الله عنه states, "I never touched any silk or brocade which was softer than the palm of Rasulullaah ﷺ, and I never smelt any fragrance or scent better than the fragrance or scent of Rasulullaah ﷺ." (Bukhaari no. 3561) Another narration states, "I never smelt amber, musk or any other fragrance more fragrant than that of Rasulullaah ﷺ. I never touch brocade or silk softer than Rasulullaah ﷺ." (Muslim no. 2330)

b.) Abu Juhaifah رضي الله عنه states, "The people stood up, held his hands, and then wiped it over their faces. I held the hand of Rasulullaah ﷺ and I placed it on my face. It was cooler than ice and more fragrant than musk." (Bukhaari no. 3553)

c.) Mustaurid ibn Shaddaad narrates from his father رضي الله عنه who says, "I went to Rasulullaah ﷺ and I took hold of his hand. It was softer than silk and cooler than ice." (Al-Mu'jamul-Kabeer vol. 7 page 272 no. 7110)

On the one side, the skin on the hand of Rasulullaah ﷺ was extremely delicate and soft, but on the other hand, the bones of the hand were firm, showing the extreme strength of Rasulullaah ﷺ.

2.) Rasulullaah ﷺ is like the moon in its loftiness. Just as the full moon fills the entire land with light, Rasulullaah ﷺ filled the entire world with the light of guidance.

Rasulullaah ﷺ has been likened to the full moon. The following points can be extracted from this similarity:

The moon is a nocturnal celestial body. The full moon is superior to all other nocturnal celestial bodies. Similarly, Rasulullaah ﷺ is a human being, and he is superior to all other human beings.
The full moon is perfect and complete. Similarly, Rasulullaah ﷺ is complete and perfect in every aspect.
The light of the full moon spreads in the entire world. Every onlooker sees it and becomes happy. Similar is the condition with Rasulullaah ﷺ.
The light of the moon is very relaxing and comforting. So too was the companionship of Rasulullaah ﷺ.

3.) Rasulullaah ﷺ is like the ocean in generosity. Scholars state that generosity is of three levels:

a.) Sakhee: **من اعطي البعض**– A person who spends some wealth is called sakhee.

b.) Jawaad: **من بذل الاكثر**– A person who spends majority of his wealth is called jawaad.

c.) Kareem: **من اعطي الكل**– A person who spends all his wealth is referred to as kareem.

Hereunder only a few examples of Rasulullaah ﷺ's spending will be mentioned. Otherwise a whole book can be prepared on this subject matter:

Anas رَضِيَٱللَّهُعَنْهُ said, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the best of people (with regards to his external form and internal qualities), the bravest of people and the most generous of people." (Bukhaari no. 2820, Muslim no. 2307)

This generosity was solely for the pleasure of Allaah in those avenues loved by Allaah تَبَارَكَوَتَعَالَىٰ. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ spent his wealth in different avenues:

1.) In jihad in the path of Allaah تَبَارَكَوَتَعَالَىٰ.
2.) On the poor, needy, widows and children
3.) On those who had recently accepted Islaam so that their hearts would remain steadfast and not waver.

1.) Anas رَضِيَٱللَّهُعَنْهُ narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was never asked anything in the name of Islam without giving it. A man (Safwaan ibn Umayyah) came to him and he gave him all the goats that were between two mountains. The man returned to his people and said, 'O my people! Embrace Islam, for Muhammad gives like a person who has no fear whatsoever of poverty.' A person would embrace Islam solely for material motives but soon thereafter, Islam would be more beloved to him than the entire world and whatever is in it." Another narration states, "Whenever Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was asked for anything, he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ always gave. One man (Safwaan ibn Umayyah) came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ who gave him goats which were in between two mountains. He returned to his people saying, "O people! Accept Islaam, for verily Muhammad gives like one who does not fear poverty." (Muslim no.2312)

2.) Safwaan ibn Umayyah رَضِيَٱللَّهُعَنْهُ said, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ gave me whatever he gave me. He was the most despised person in my eyes. He continued giving me until he became the most beloved in my eyes." (Tirmidhi no. 666) (See narration later in this chapter)

3.) Abu Saeed Khudree رَضِيَٱللَّهُعَنْهُ narrates that some people from the Ansaar (Helpers) asked Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and so he gave them. They asked him again, and he gave them. This continued till whatever he had was finished. After having given everything that he had by him, he said to

them, “Whatever good I have with me, I will never withhold it from you. However, Allaah تَبَارَكَ وَتَعَالَى bestows the quality of chastity to the one who seeks it, Allaah تَبَارَكَ وَتَعَالَى makes independent the person who seeks independence, and Allaah تَبَارَكَ وَتَعَالَى bestows patience to the person who remains patient (during times of adversity and difficulty). No person has been bestowed with a gift that is better and vaster than patience.” (Bukhaari no. 1469, Muslim no. 1053)

4.) Uqbah ibn Haarith رَضِيَ اللَّهُ عَنْهُ narrates, “I performed Asr salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah. He completed the salaah and stood up hastily. He then stepped over some people and went to one of the rooms of his wives. The people became terrified by his hasty action. He appeared before them after some time and saw that they were astonished by his hastiness. He said, “I thought some gold nuggets that were with us and I did not want them to preoccupy me (from my attention to Allaah تَبَارَكَ وَتَعَالَى). I therefore ordered that they be given away (in charity).” (Bukhaari no.851) Another narration states, “I had left behind some gold nuggets of charity and I did not want to spend the night while they were still with me.”

5.) Sahl ibn Sa‘d رَضِيَ اللَّهُ عَنْهُ narrates, “A woman came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a specially woven shawl and said, ‘I wove it with my own hands so that you may wear it.’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted it from her as he was in need of it. Later on, he came before us wearing it as a loin cloth (*izaar/lungi*). A certain person said, ‘This shawl is so beautiful. Give it to me to wear.’ He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Indeed.’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sat down in the assembly. After some time he returned to his house, (removed the shawl), folded it and sent it to the person. The people who were present said to the person, ‘You did not do a good thing. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wore that shawl having a need to wear it. And yet you asked him for it!? And you know that he does not refuse anyone who asks him!’ The man replied, ‘By Allaah, I did not ask him so that I may wear it. I asked him so that it will be my shroud (*kafan*) (when I pass away).’ Sahl رَضِيَ اللَّهُ عَنْهُ (the narrator) said, “That shawl was used as his shroud (when he passed away).” (Bukhaari no. 1277)

6.) Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once given three birds as a gift, he gave one to his servant to eat. The following day, she came with the same bird to him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Did I not tell you not to leave anything for the next day because Allaah تَبَارَكَ وَتَعَالَى provides substance for each coming day?" (Abu Ya'laa no. 4223, Shuabul-Imaan no. 1392) Note: Although it is permissible to keep food for the next day, the highest level of reliance in Allaah تَبَارَكَ وَتَعَالَى requires that everything a person has during any day should all be spent on the same day.

7.) Jubayr ibn Mut'im رَضِيَ اللَّهُ عَنْهُ narrates that while he was travelling with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his return from Hunayn, the Bedouins clung to him and began asking him for something. They eventually forced him to stop by a thorny tree and took away his sheet from him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up and said, "Give me back my sheet. If I had camels equal to the number of these thorny trees, I would have most certainly distributed them among you. Then you would not find me to be a miser, a liar or a coward." (Bukhaari no. 2821)

8.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so generous that if he did not possess that which could fulfil the need of a needy person, he would command the needy person to take a loan which he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would fulfil.

Abdullah Hawzani says, "I met Bilaal, the Muadhin of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Aleppo, and said, "Bilaal, tell me, what was the financial position of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He رَضِيَ اللَّهُ عَنْهُ replied, "He had nothing. It was I who managed it on his behalf since the day Allaah made him His messenger until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him.

A man from the polytheists met me and said, "I am well off, Bilaal. Do not borrow money from anyone except me." So I did accordingly. One day when I performed wudhu and stood up to give the adhaan, the same polytheist came along with a body of merchants.

When he saw me, he said, “O Abyssinian.” I said, “I am at your service.” He met me with unpleasant looks and said harsh words to me. He asked me, “Do you know how many days remain till the completion of this month?” I replied, “The time is near.” He said, “Only four days remain till the completion of this month. I shall then take that which is due from you (i.e. loan), and then shall return you to tend the sheep as you did before.” I began to think in my mind what people think in their minds (on such occasions). When I performed the Esha salaah, Rasulullaah ﷺ returned to his family. I sought permission from him and he gave me permission.

I said, “O Rasulullaah ﷺ, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allaah gives His Apostle ﷺ something with which he can pay (the debt) for me.” So I came out and reached my house. I placed my sword, water skin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way.

All of a sudden I saw a man running towards me and calling, “Bilaal, return to Rasulullaah ﷺ.” So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission.

Rasulullaah ﷺ said to me, “Be glad, Allaah has made arrangements for the payment (of your debt).” He then asked, “Have you not seen the four mounts kneeling on the ground?”

When I replied in the affirmative, he ﷺ said, “You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so.”

(He then mentioned the rest of the tradition. Thereafter, he said)
I then went to the masjid and found that Rasulullaah ﷺ was sitting there. I greeted him.

He asked, “What benefit did you have from your property?” I replied, “Allaah paid everything which was due from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nothing remains now.”

He asked, “Did anything remain (from that property)?” I replied in the affirmative. He said, “See if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort from it.” When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed the Esha salaah, he called me and said, “What is the position of that which you had with you (i.e. property)?”
I said, “I still have it, no one came to me.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed the night in the masjid.

He then narrated the rest of the tradition. Next day, after Esha salaah, he called me and asked, “What is the position of that which you had (i.e. the rest of the property)?”

I replied, “Allaah has given you comfort from it, Messenger of Allaah.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah is Most Great,” and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised Allaah تَبَارَكَ وَتَعَالَى, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night.” (Abu Dawood no. 3055)

9.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely generous. He would honour the beggar himself. He did not feel it below his dignity to stand up and distribute the wealth himself, placing it in the hands of the beggar. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never entrusted his (water for) purification to anyone nor his charity that he had given to anyone; he would be the one to take care of these matters himself.” (Ibn Majah no. 362)

10.) Umar ibn Khattaab رَضِيَ اللَّهُ عَنْهُ states that a person came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to give him something. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have nothing. Buy something on my name. When some money comes to me, I will settle the payment.” Umar رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah! You had already given him something. Allaah تَبَارَكَ وَتَعَالَى has not charged you with that you do not have the ability to do.” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

disliked this statement of Umar رَضِيَٱللَّهُعَنْهُ. One Ansaari person said, “O Rasulullaah! Spend and do not fear a decrease from the Master of the Throne.” Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ smiled and happiness could be discerned on his face on hearing these words of the Ansaari. Then Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “This is what I have been commanded.” (Shamaail Tirmidhi no. 355)

Jaabir رَضِيَٱللَّهُعَنْهُ reports that someone came to ask Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had nothing to give him) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ promised to give him something. Umar رَضِيَٱللَّهُعَنْهُ then stood up and (out of pity for Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he) said, "O Rasulullaah! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden yourself when you do not have anything to give?)."

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ seemed to dislike this statement of Umar رَضِيَٱللَّهُعَنْهُ, but just then Abdullaah ibn Hudhaafa Sahmi رَضِيَٱللَّهُعَنْهُ stood up and said, "O Rasulullaah! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaahصَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "That is exactly what I have been commanded to do.” (At-Taareekhul-Kabeer of Bukhari vol. 6 page 338 no. 2571, Musnad Umar vol. 1 page 89 no. 144)

11.) Jaabir رَضِيَٱللَّهُعَنْهُ narrates, “Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was never asked for anything to which he replied, ‘No.’” (Bukhaari no. 6034)
12.) Ibn Abbaas رَضِيَٱللَّهُعَنْهُ narrates, “Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the most generous of people. And he used to be most generous in Ramadaan when Jibreel عَلَيْهِٱلسَّلَامُ used to meet him. Jibreel عَلَيْهِٱلسَّلَامُ used to meet him in every night of Ramadhaan and revise the Quraan with him. When they used to meet, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to be more generous than the wind.” (Bukhaari no.6, Muslim no. 2308)

13.) Abdullaah ibn Mas'ood رَضِيَٱللَّهُعَنْهُ reports that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. once went to Bilaal رَضِيَٱللَّهُعَنْهُ at a time when he had a few heaps of dates before him. "What is this, Bilaal?" asked Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He رَضِيَٱللَّهُعَنْهُ

replied, "I have kept this in preparation for the guests you receive." Rasulullaah ﷺ said, "O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne." (Bazzaar no. 1978 (and 9893 from Abu Hurayrah رضي الله عنه) and Al-Mu'jamul-Kabeer (vol. 1 page 340, no. 1020).

14.) Ali رضي الله عنه reports that Umar رضي الله عنه once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Umar رضي الله عنه then asked Ali رضي الله عنه, "What do you have to say?" Ali رضي الله عنه replied, "The people have already given you their opinion." However, when Umar رضي الله عنه insisted, Ali رضي الله عنه said, "Why should you change your conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Umar رضي الله عنه said, "You will have to prove what you are saying." "Certainly," responded Ali رضي الله عنه, "By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah ﷺ sent you to collect Zakaah? Remember when you approached Abbaas ibn Abdil Muttalib رضي الله عنه and he refused to pay his Zakaah to you because there had been a problem between you and he? You then told me to accompany you to Rasulullaah ﷺ to inform him about what Abbaas did. We then went to Rasulullaah ﷺ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas رضي الله عنه had done. He then said to you, 'Do you not realise that a person's paternal uncle is like his father?'

We then mentioned to Rasulullaah ﷺ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars (gold coins) of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."

Umar رَضِيَٱللَّهُعَنْهُ then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)." (Musnad Ahmad no. 725, Abu Ya'la no. 545)

15.) Talha ibn Ubaydullaah رَضِيَٱللَّهُعَنْهُ reports that some wealth once came to Umar رَضِيَٱللَّهُعَنْهُ and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise." Ali رَضِيَٱللَّهُعَنْهُ who was also present there, remained silent without expressing any opinion. Umar رَضِيَٱللَّهُعَنْهُ asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Ali رَضِيَٱللَّهُعَنْهُ. When Umar رَضِيَٱللَّهُعَنْهُ insisted that Ali رَضِيَٱللَّهُعَنْهُ voice his opinion, Ali رَضِيَٱللَّهُعَنْهُ said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)." Ali رَضِيَٱللَّهُعَنْهُ then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything had been distributed." Umar رَضِيَٱللَّهُعَنْهُ then instructed Ali رَضِيَٱللَّهُعَنْهُ to complete the distribution, which he did. Talha رَضِيَٱللَّهُعَنْهُ says that his share from this amounted to eight hundred Dirhams. (Bazzaar no. 450)

16.) Ummu Salamah رَضِيَٱللَّهُعَنْهَا narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ once came to me with great concern on his face. Fearing that he was in pain, I asked, 'O Rasulullaah! What is the matter that I see you so concerned?' he replied, 'It is on account of seven Dinaars that were brought to us yesterday. It is already evening and it is still lying on the edge of our bedding.'" Another narration states that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "It was brought to us and we have not yet spent it (not yet given it to the needy)." (Musnad Ahmad no. 26514/26672, Abu Yalaa no. 7017, Saheeh Ibn Hibbaan no. 5160)

17.) Sahl ibn Sa'd رَضِيَٱللَّهُعَنْهُ reports that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had seven Dinaars with him, which he left in the custody of Aaishah رَضِيَٱللَّهُعَنْهَا. When

Rasulullaah ﷺ fell ill, he said, "O Aaishah! Send the gold (the Dinaars) to Ali." He then fell unconscious and Aaishah رضي الله عنها became preoccupied with tending to him. Rasulullaah ﷺ then repeated the instruction several times but each time he fell unconscious and Aaishah رضي الله عنها was again preoccupied with nursing him. Rasulullaah ﷺ eventually sent for Ali رضي الله عنه, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah ﷺ started suffering the pangs of death, Aaishah رضي الله عنها sent her lantern to a lady who was her neighbour with the message, "Please fill some oil in our lantern for us because Rasulullaah ﷺ is already suffering the pangs of death." (Al-Mu'jamul-Kabeer vol. 6 page 198 no. 5990)

Another narration quotes that Aaishah رضي الله عنها said, "During his illness, Rasulullaah ﷺ instructed me give in Sadaqah some gold that we had. When he regained consciousness, Rasulullaah ﷺ asked, 'What did you do?' I replied, 'Seeing the seriousness of your condition, I became preoccupied with nursing you (and was therefore unable to fulfil your request).'"

Rasulullaah ﷺ then asked her to bring it to him and she did so. A narrator named Abu Haazim was uncertain whether there were seven or nine Dinaars. When Aaishah رضي الله عنها brought it, Rasulullaah ﷺ said, "What would Muhammad think if he had to meet Allaah while this is with him? These Dinaars would have left nothing of Muhammad's trust in Allaah should it remain with him when he meets his Rabb." (Musnad Ahmad no. 24560)

18.) Ubaydullaah ibn Abbaas رضي الله عنه reports that Abu Dharr رضي الله عنه said to him, "Dear nephew! Rasulullaah ﷺ was once holding me by the hand when he said, 'O Abu Dharr! If I possessed gold and silver equal to Mount Uhud to spend in the path of Allaah, I would not like to die with even a Qiraat (one-twentieth of a Dinaar) still in my possession.' I said, 'O Rasulullaah! You mean a Qintaar (a large amount equal to four thousand Dinaars)?' Rasulullaah ﷺ said, 'O Abu Dharr! You are referring to a large sum while I am referring to a small amount. I desire the Aakhirah

while you desire this world. It is a Qiraat that I mean.' He then repeated this to me three times. (Bazzaar no. 3899. Similar wording in Musnad Ahmed no. 21329 and Al-Mu'jamul-Awsat no. 3159)

19.) Abdullaah Howzini reports that he once met Bilaal رَضِيَ اللَّهُ عَنْهُ the muadhin of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Aleppo. When he asked Bilaal رَضِيَ اللَّهُ عَنْهُ to explain to him how Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ manages his finances, Bilaal رَضِيَ اللَّهُ عَنْهُ replied, "From the time Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced his nubuwwah until the time of his demise, I had been the one to take charge of anything that he possessed. Whenever any Muslim came to him whom he regarded to be destitute, he gave me instructions to borrow some money to purchase some clothing or some food to give the person to wear or to eat. This continued until one of the polytheists once came to me and said, 'O Bilaal! I have plenty of wealth. You therefore need to borrow money from none besides me.' I then did as he said. One day after performing wudhu and standing up to call out the adhaan, the man arrived with a group of traders. When he saw me, he said, 'Hey Abyssinian!' When I replied, he treated me most insolently and spoke very harshly. He then asked, 'What remains of the month?' 'Not much,' I replied. He continued, 'There are only four nights of the month left, after which I shall take you as a slave if you do not settle the debt. I have not given you the loans out of any regard for you or for your chief (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). I gave you the loans so that you should become my slave and I could have you grazing goats as you had been doing previously.'
My heart was left filled with every thought a person could possibly have. I then proceeded to call out the adhaan. After we had performed the Isha salaah and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had returned to his home, I sought permission to see him. When he permitted me in, I said to him, 'May my parents be sacrificed for you, O Rasulullaah! The polytheist I told you about from whom I was taking loans has told me much (and demands repayment) whereas neither you nor I have the means to settle the debt. He will certainly humiliate me (if I am unable to pay). Do permit me to go (into hiding) to some tribe that has accepted Islaam until Allaah gives His Rasul something to pay off my debt.

I then left for home where I placed my sword, my bag, my spear and my shoes by my head-side and faced towards the horizon. Each time I fell

asleep, I awoke (out of worry) but when I realised that there was still night left, I slept again. Eventually the first pillar of dawn broke through the sky and I decided to leave. However, I suddenly heard someone calling, 'Bilaal! Hurry, Rasulullaah ﷺ is calling you.' I walked to Rasulullaah ﷺ and found four loaded camels there. When I came to Rasulullaah ﷺ and sought permission to enter, he said to me, 'Rejoice, for Allaah has sent the means to settle your debt.' I praised Allaah and Rasulullaah ﷺ asked, 'Did you not pass by the four camels sitting there?' When I informed him that I did, Rasulullaah ﷺ said, 'I hand them over to you together with their loads. Take them and settle your debts.' The camels were loaded with clothing and food that the chief of Fidak had given as a gift to Rasulullaah ﷺ.

I did as Rasulullaah ﷺ bade me and offloaded the camels. I then fed them and proceeded to call out the adhaan for the Fajr salaah. After Rasulullaah ﷺ had led the salaah, I went to Baqee where I placed my fingers in my ears and called out, 'Whoever has a debt due from Rasulullaah ﷺ should present themselves!' I then offered the goods to people, sold them and paid of the debts until there was no debt on earth due from Rasulullaah ﷺ. I was even left with two or one and a half *Awqiya*. When I later left for the Masjid, most of the day had already passed and Rasulullaah ﷺ was sitting there all by himself.

When I greeted him with Salaam, he asked, 'Have you fulfilled what you had to do?' I replied, 'Allaah has settled every debt that was due from His Rasul and nothing is left outstanding.' He then asked me if anything was left over and I informed him that two Dinaars were left (this was all that was left from the two or one and a half *Awqiya* since the balance was also used to pay creditors on the way back to the Masjid). Rasulullaah ﷺ then said, 'Do try to give me peace from that as well (by giving it away) because I cannot return to any of my wives until I have peace from it.' However, since no one deserving came to us, Rasulullaah ﷺ spent the entire night in the Masjid. He then spent the second day in the Masjid as well. It was at the end of the day when two riders eventually came. I approached them and gave them food and clothing. After Rasulullaah ﷺ had led the Isha salaah, he summoned me and asked, 'Have you fulfilled what you had to do?' I replied by saying,

'Allaah has given you peace from it.' Rasulullaah ﷺ then exclaimed 'Allaahu Akbar' and praised Allaah because he feared that death should overcome him while he had wealth in his possession. I then walked behind him as he greeted each one of his wives in turn and finally reached his place for the night. This is the reply to the question you have posed." (As-Sunanul-Kubra of Bayhaqi no. 11435, shorter version in Abu Dawood no. 3055 as mentioned above. See no. 8)

20.) Ummu Salamah رضي الله عنها narrates, "I know of the most amount of wealth that came to Rasulullaah ﷺ during his entire lifetime. It was during the early hours of the night when a bag came to Rasulullaah ﷺ containing eight hundred dirhams and a letter. Rasulullaah ﷺ sent the bag to me because it was my turn to spend the night with him. He then returned after performing the Isha salaah and started performing salaah in the place he reserved for salaah. I had already made the bed for us and was waiting for him. He however took very long and left the room only to return again after a while. This continued until the adhaan was called out for the Fajr salaah. He led the salaah and then returned saying, 'Where is that bag? It troubled me the entire night.' He took the bag and then distributed everything it had. I then asked him, 'O Rasulullaah! You had behaved in a manner that is not your usual behaviour. (Why is this?)' He replied by saying, 'Whenever I started my salaah, I started thinking of the bag. I then had to leave to see it and then return to my salaah.'" (Al-Mujamul-Kabeer vol. 23 page 414, no. 999)

21.) Abu Moosa Ash'ari رضي الله عنه narrates that Alaa ibn Hadhrami رضي الله عنه once sent eighty thousand to Rasulullaah ﷺ from Bahrain. Never before or afterwards had so much money been sent to Rasulullaah ﷺ. According to the instruction of Rasulullaah ﷺ, the money was spread out on a mat and the adhaan was called out. Bending over the money (after the salaah was over), Rasulullaah ﷺ then started giving to the people as they came. That day there was no counting and no weighing. All Rasulullaah ﷺ did was to give out handfuls. Abbaas رضي الله عنه then arrived saying, "O Rasulullaah! I had to pay the ransom for myself and for (my nephew) Aqeel after the Battle of Badr because he did not have any money then. Do give me some of that money." "Take some," Rasulullaah ﷺ said to him. Abbaas رضي الله عنه

then spread out the embroidered black shawl he was wearing (and filled it). When he wanted to get up to leave, he was unable to carry it. He then looked up to Rasulullaah ﷺ and said, “O Rasulullaah! Please lift this onto me.” Rasulullaah ﷺ smiled so widely that his teeth showed. He said, "Rather put some of it back and take only what you can carry.” Abbaas رضي الله عنه did as told and then left with the money he took. As he left, he said, “As for one of the things Allaah has promised, He has certainly fulfilled. I do not know about the second promise.” He then recited the verse,

يَا أَيُّهَا النَّبِيُّ قُل لِّمَن فِي أَيْدِيكُم مِّنَ الأَسْرَى إِن يَعْلَمِ اللهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ

O Nabi! Tell the prisoners in your hands (in your custody), “If Allaah is aware of any good (Imaan) in your hearts (because of which you would soon become Muslims), He shall grant you better than that (ransom) which was taken from you, and will forgive you. (Anfaal verse 70)

He said further, "This money is better than that which was taken from me (as ransom) but I have no idea about the promise of forgiveness." (Mustadrak Haakim no. 5423)

22.) Abu Sa'eed رضي الله عنه says, "Rasulullaah ﷺ never refused anything asked of him." (Musnad Ahmad no. 16056 Part of a lengthy narration)

23.) In another lengthy narration, Ali رضي الله عنه says, “When asked to do something, Rasulullaah ﷺ always said ‘Yes’ when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him.” (Al-Mu’jamul-Awsat no. 7767 - part of a lengthy narration)

24.) Rubayyi bint Mu'awwidh ibn Afraa رضي الله عنها says, ‘(My father) Mu'awwidh ibn Afraa sent me to Rasulullaah ﷺ with a *Saa* of fresh dates topped with slices of newly grown cucumbers because Rasulullaah ﷺ loved cucumbers. Rasulullaah ﷺ had then just received some jewels from Bahrain so he scooped up a handful of the

jewels and gave them to me." (Al-Mu'jamul-Kabeer vol.24 page 274 no. 697) Another narration states that Rasulullaah ﷺ filled her hand with either jewels or gold. Rasulullaah ﷺ then told her, "Adorn yourself with these." (Musnad Ahmad no. 27020/27023)

25.) Ummu Sumbulah رضي الله عنها narrates that when she once presented a gift to Rasulullaah ﷺ, his wives refused to accept it, saying, "We cannot accept this." They however took it when Rasulullaah ﷺ instructed them to do so. In return, Rasulullaah ﷺ then allotted to her a piece of land between two mountains. It was this piece of land that Abdullaah ibn Jahash رضي الله عنه bought from Hasan ibn Ali رضي الله عنه. (Al-Mu'jamul-Awsat no. 8545)

26.) Rasulullaah ﷺ once purchased an upper garment for four dirhams from a fabric merchant. He left the shop wearing the garment, when an Ansari saw him and requested Nabi ﷺ to give him the garment. Nabi ﷺ removed it, gave it to him and went back to the shop to purchase a new garment for four dirhams. At this point he had two dirhams remaining. On the way back, he saw a slave girl weeping. Her owners had given her two dirhams to purchase flour, but she misplaced the dirhams. Nabi ﷺ gave her the two remaining coins. She turned to proceed on her way, but she was still crying as she feared her owner will beat her. Rasulullaah ﷺ accompanied her and walked with her to her master.

When they reached the owner's home, Nabi ﷺ made salaam seeking permission to enter, thrice, as they did not respond after the first salaam. They did so as they recognised the voice of Nabi ﷺ and wanted the barakah of the duaa/salaam of Rasulullaah ﷺ.

Nabi ﷺ informed them as to why he accompanied her. They freed her immediately. Nabi ﷺ gave them glad tidings of good and Jannah and then said, "Allaah تبارك وتعالى has indeed placed barakah in the ten dirhams. Allaah clothed his Nabi, clothed an Ansari and freed a slave. I praise Allaah who has granted us this sustenance through His power." (Al-Mu'jamul-Kabeer no. 13607)

4.) Rasulullaah ﷺ is like time in determination and courage. This can have one of three meanings:

a.) Just as time intends and wants the perfection and completion of things, so too Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intended the completion and spreading of Islaam in the whole world.
Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "This matter will reach the whole world. Allaah تَبَارَكَ وَتَعَالَى will not leave any baked or unbaked house except that He will enter this deen either with honour or with disgrace." Tameem Daaree رَحِمَهُ اللهُ used to say, "I saw this in my family." (Mustadrak Haakim no. 8326)

b.) Time refers to those living in time i.e. people. The determination and strong will power of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is equal to the determination of all people till the Day of Judgement.

c.) Just as how great events and calamities occur in time, with time never tiring out, similarly Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed great tasks in his life. Together with this, he faced great trials and tribulations, but there was no difference in his courage and determination. In this manner, he completed his mission.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّهُ وَهْـوَ فَرْدٌ مِنْ جَلاَلَتِـهِ فِيْ عَسْـكَرٍ حِيْنَ تِلْقَاهُ وَفِيْ حَشَـمِ

56/28. Even when (he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is) alone, when you meet him, (he looks) due to his grandeur (that he is) in the midst of a large army and its associates.

This can have one of the following meanings:

a.) Just as a person does not fear anyone in the company of his army and associates, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ even whilst alone would not fear anyone.

b.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not fear anyone, whether alone or whether facing the army of the enemy. Both conditions were the same for him.

c.) The disbelievers and opponents were so overawed by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they would fear him even when alone, as if though he was with his army and associates.

In short, the bravery of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is being described in this stanza.

Hereunder are a few examples from the life of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1.) Anas رَضِيَ اللهُ عَنْهُ says, “Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most handsome of people, the most generous and the bravest. When a frightening sound scared the people of Madinah one night, they ventured towards the sound. However, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ beat them to it and was already returning from the place when he met them. He was riding Abu Talha رَضِيَ اللهُ عَنْهُ's bare-backed horse with a sword dangling from his neck. He assured the people saying, ‘There is nothing to be alarmed about. There is nothing to be alarmed about.’ Although the horse was known to be a lazy one, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commented, ‘He was like an ocean (moving speedily and fluidly. This happened by the blessings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” (Bukhaari no. 2908, Muslim no. 2307) Another narration states that when an alarm was raised in Madinah, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ borrowed Abu Talha رَضِيَ اللهُ عَنْهُ’s horse whose name was Mandoob. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mounted the horse (and after investigating) he reassured the people saying, “We have seen nothing

alarming but have found this horse to be like an ocean." (Muslim no. 2307)

2.) Ali رَضِيَٱللَّهُعَنْهُ said, "When the fighting commenced during the Battle of Badr, we took protection by Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He was the most strongest of people. There was none closer to the polytheists than him صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ." (Musnad Ahmad no. 1042, Musnad Abu Ya'la no. 412)

3.) Abu Is'haaq reports that a man from the Qais tribe once asked Baraa ibn Aazib رَضِيَٱللَّهُعَنْهُ, "Did you people desert Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ during the Battle of Hunayn?" Abu Is'haaq then heard Baraa رَضِيَٱللَّهُعَنْهُ reply, "However, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not desert. The Hawaazin tribe were ace archers. When we attacked them, they were defeated but when we occupied ourselves with collecting the booty, they intercepted us with a torrent of arrows. I then saw Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ still on his white mule with Abu Sufyaan رَضِيَٱللَّهُعَنْهُ holding its reins. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was saying, ' **أَنَا النَّبِيُّ لا كَذِب** (I am a Nabi without a lie)'." Another narration states that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

أَنَا النَّبِيُّ لا كَذِب ، أَنا ابْنُ الْمُطَّلِب

I am a Nabi without a lie. I am the son of Abdul Muttalib.

Yet another narration states that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then dismounted the mule. (Bukhaari no. 4316/4317)

Baraa رَضِيَٱللَّهُعَنْهُ also narrates, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then descended from his mule and prayed for assistance saying,

أَنَا النَّبِيُّ لا كَذِب ، أَنا ابْنُ الْمُطَّلِب ، أَللّهُمَّ نَزِّلْ نُصْرَتَك

I am a Nabi without a lie. I am the son of Abdul Muttalib. O Allaah! Send down Your assistance.

Baraa رَضِيَٱللَّهُعَنْهُ says further, "When the battle grew furious, we took refuge with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and it was only the bravest ones who could fight by his side." (Muslim no. 1776)

Another narration states, "When the battle became intense, and the other group attacked us, we sought refuge in Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

There was none closer to the enemy than him." (Mustadrak of Haakim no. 2633, As-Sunanul-Kubraa of Nasai no. 8585)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Hunain, the tribes of Hawaazin, Ghitfaan and others came forward (for the battle) with their wealth and their families. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had ten thousand soldiers as well as those whom he had forgiven. They all abandoned him, until he was alone. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then made two announcements, each one distinct from the other. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to his right and called out, "O Ansaar! They replied, "We are present, O Rasulullaah! Be pleased! We are with you." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned to his left and called out, "O Ansaar! They replied, "We are present, O Rasulullaah! Be pleased! We are with you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on a white mule. He descended and said, "I am the servant of Allaah and His messenger." The polytheists were thereafter defeated. (Bukhaari no. 4337)

4.) Miqdaad ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates a hadith concerning the Battle of Uhud, "By the Being who sent him with the truth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not move a hands-span. He faced the enemy. A group of Sahaabah ran towards him and a group moved away. However Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained steadfast as if though he was in a group which remained steadfast with him." (Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 264)

5.) Rukaanah, a famous wrestler, challenged Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to a duel. He declared that if Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could defeat him, he would accept Islaam. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrestled and overcame him thrice, which led him to accepting Islaam. This duel took place in the Valley of Idam. (As-Sunanul-Kubraa of Bayhaqi vol. 10 page 31 no. 19761, Musannaf Abdur Razzaaq no. 21834, Dalaailun Nubuwwah of Bayhaqi vol. 6 page 250, Khasaaisul Kubraa vol. 1 page 215)

6.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "I have not seen anyone more daring, more generous, more courageous and a better shooter of arrows than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (Sunan Daarimi no. 60)

7.) Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ says, "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the first to attack." (Akhlaaqun Nabi wa Adaabihi vol. 1 page 327)

8.) Abdullah ibn Amr ibn Aas رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “I have been granted the strength of forty men in physical combat and in marriage.” (Al-Mu’jamul-Awsat no. 567)

9.) Urwah ibn Zubair رَضِيَٱللَّهُعَنْهُ said, “Ubayy ibn Khalaf was from the tribe of Banu Jumah. He had taken an oath in Makkah Mukarramah that he would definitely kill Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. When news of this oath reached Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he said, “In fact, I will kill him, if Allaah wills!

In the Battle of Uhud, Ubayy came forward completely covered in armour, shouting out, “If I am saved, then Muhammad is no more.” Ubayy ibn Khalaf then went to attack Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, with the intention of killing him. Mus’ab ibn Umair رَضِيَٱللَّهُعَنْهُ attacked him with the intention of protecting Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, but he was martyred. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ noticed the collar-bone of Ubayy from a slight gap between his helmet and the links of the armour. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ took a spear (from Haarith ibn Simmah), and inflicted a slight spear-jab to his neck. He started shrieking at the top of his voice and returned to his people bellowing, “By Allaah! Muhammad has killed me.”

His people attempted to console him saying, “It is nothing but a slight prick. It is not such a serious wound that you have to scream like this.” Ubayy retorted, “Don’t you know? Muhammad himself told me in Makkah, ‘I will kill you’. Only my heart understands the severity of this ‘prick’. By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction.” (Ubayy continued bellowing like this until he reached a place called Sarif where he died.) (Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 258-259)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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كَـــأَنَّمَا اللُّؤْلُؤُ الْمَكْنُوْنُ فِيْ صَدَفٍ مِنْ مَّعْـــدِنِيْ مَنْطِـقٍ مِّنْهُ وَمُبْتَسَـمِ

57/29. As though (he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is like) pearls (which are) well preserved in oysters (and all of this is) from the two mines, of his speech and his smiles.
As though the speech of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is like pearls hidden in an oyster, the pearl which emerges from the blessed mouth/ heart (mine of speech) and the blessed teeth (mine of smiles.)

The pearl which remains protected in the oyster is valuable and protected from dust and dirt. When the oyster opens its mouth, and one drop of water falls therein, then a pearl is formed. If after the falling of one drop, the mouth of the oyster closes, then this is referred to a durre-yateem (singular/unique gem.) This is the most valuable. If two drops fall therein, then this is referred to as durratain (two gems.) The more drops fall, the less the value of the pearl.

How beautifully some-one has said,

كماء صار في الاصداف درا و في شدق الافاعي صار سما

A drop of water in the oyster becomes a pearl, whilst another drop of water becomes poison in the mouth of the snake.

The poet discusses the speech of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this stanza. His clear speech was like that of a pearl which was hidden and protected in the oyster, completely free of dust and very valuable and beautiful.
The mine of speech can also refer to the heart. In this instance, the meaning will be that just as the oyster is pure and beautiful, protecting the pearl, allowing man to benefit from it later on, similarly, the blessed heart of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is completely pure and clean. It had been washed by the command of Allaah تَبَارَكَ وَتَعَالَى a number of times. The heart of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the receptacle of the Quraan and revelation, as well as a protective shield. The benefit which it gives to humans is apparent.

SPEECH OF RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

There were a few outstanding characteristics in the speech of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1.) Rasulullaah ﷺ would not speak swiftly. Aaishah رضي الله عنها says, "Rasulullaah ﷺ's speech was such (so clear) that if anyone wished to count the words, they could have easily done so." (Bukhari no. 3567) She also mentioned, "Shall I not surprise you? A certain person actually came and spoke to Rasulullaah ﷺ beside my room so loudly that I could hear him talk as I was busy with my salaah. He then left before I could complete my salaah. Had I been able to find him before that, I would have certainly given him a piece of my mind." She then added, "Rasulullaah ﷺ never spoke continuously and quickly as you people do." (Bukhaari no. 3568, Muslim no. 2493 and Abu Dawood. No. 3655 have narrated this hadith from Abu Hurayrah رضي الله عنه) In another narration, Aaishah رضي الله عنها says, "Rasulullaah ﷺ's speech was so clear that everyone could understand it." (Abu Dawood no. 4839) It was Jaabir رضي الله عنه who said, "Rasulullaah ﷺ's speech was crisp, with every letter distinctly pronounced." (Abu Dawood no. 4838)

2.) If an important matter was to be mentioned, Rasulullaah ﷺ would repeat it thrice. Anas رضي الله عنه reports, "When Rasulullaah ﷺ spoke anything (of marked importance), he would repeat it thrice until it was understood and whenever he approached a gathering, he would greet thrice." (Bukhaari no.95) Thumamah ibn Anas رحمه الله narrates that whenever Anas رضي الله عنه spoke (something of importance), he repeated himself thrice and would say that when Rasulullaah ﷺ greeted with salaam (to seek permission to enter a home), he did so thrice and when he spoke (something of great importance), he would repeat it thrice. (Musnad Ahmad no. 13308) (Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.) Anas رضي الله عنه also reported that Rasulullaah ﷺ would repeat himself thrice so that people could understand what he was saying." (Tirmidhi no. 3640)

3.) Whilst speaking, Rasulullaah ﷺ would turn his gaze towards the heavens. Abdullaah ibn Salaam رضي الله عنه reports, "When Rasulullaah ﷺ sat down to talk, he would often look towards the sky (in anticipation of revelation)." (Abu Dawood no. 4837) Moulana Yahyaa Kandehlewi رحمه الله states, "In this hadith, there is an indication that despite being engaged in speech, Rasulullaah ﷺ was not unaware of the heavenly revelation, which was his actual aim. In this, there is a

lesson for every inviter to Allaah تَبَارَكَ وَتَعَالَى that he should not become unmindful of Allaah تَبَارَكَ وَتَعَالَى due to his inviting."

4.) Whilst speaking, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would smile generally. Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates, "I never saw or heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying something except whilst smiling." (Musnad Ahmad no. 21732)

5.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would keep quiet for long periods of time. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would only speak when there was necessity. In a lengthy hadeeth, Hasan رَضِيَ اللَّهُ عَنْهُ asked Hind bint Haalah رَضِيَ اللَّهُ عَنْهَا about different aspects of the life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hasan رَضِيَ اللَّهُ عَنْهُ then asked his uncle to describe the manner in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ talked. To this, his uncle said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ always remained meditative, was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown)." (Al-Mu'jamul-Kabeer of Tabaraani vol. 22 page 155 no. 414)

6.) The speech of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was very concise, but the meanings therein were extremely vast. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most eloquent of Allaah تَبَارَكَ وَتَعَالَى's creation and the most clear in explanation. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted *jawaamiul-kalim* which means that he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to utter brief words, whose meanings were unexhaustible. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said, "I have been sent with concise yet comprehensive speech and have been assisted with awe. When I was sleeping once, the keys to the treasures of the heavens and the earth were brought to me and placed in my hand." (Bukhaari no. 2977)

Abu Moosa Ashari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I have been granted the opening of speech, the termination of speech and the

most comprehensive of speech." (Ibn Hibbaan no. 6402, Shuabul-Imaan no.1368)

The opening of speech means eloquence in speech and mentioning such words which possess deep meaning and profound wisdom. The termination of speech refers to ending with the correct pausing and separators between sentences.

In brief, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would commence his speech with the choicest of words, comprehensive speech, most eloquent and clear. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would terminate his speech in such a manner that the listener would desire to hear more of the same (Faidhul-Qadeer vol. 1 page 721)

Once Umar رَضِيَ اللهُ عَنْهُ passed by a group of Jews. He heard them mentioning a duaa from the Tawrat, which he copied down. He then took it before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and commenced reciting it. The face of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to change (out of anger.) A person said, "O son of Khattaab! Can you not see the anger on the face of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" Umar رَضِيَ اللهُ عَنْهُ placed the book down, whereupon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, "Allaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ send me as a seal (of the messengers.) I have been granted the most comprehensive of speech and the ultimate speech. Speech has been made concise or me. Let not those who are perplexed cause you to become unmindful." (Maraaseel of Abu Dawood no. 455)

Once Umar رَضِيَ اللهُ عَنْهُ said, "O Nabi of Allaah? Why is it that you are the most eloquent amongst us, whereas you have not emerged from amongst us?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The language of Ismaaeel عَلَيْهِ السَّلَامُ had become obliterated. Jibreel عَلَيْهِ السَّلَامُ brought it to me, which I then memorized." (Tareekh Dimishq of Ibn Asaakir vol. 4 page 3, Musnadul-Farooq no. 93)

7.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would offer his full attention to the person he was speaking to. Amr ibn Al Aas رَضِيَ اللهُ عَنْهُ says, "Even when speaking to the worst of people, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also turned his full attention towards me until I eventually felt that I was the best of all the Sahaabah رَضِيَ اللهُ عَنْهُمْ. 'O Rasulullaah!' I once asked, 'Am I better or Abu

Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah!' I asked further, 'Am I better or Umar?' When Rasulullaah ﷺ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ﷺ and after he had been truthful to me, I wished that I had never asked him these questions." (Shamaail Tirmidhi no. 344)

8.) Rasulullaah ﷺ disliked artificialness in speech and feigned eloquence. Jaabir ibn Abdullaah رضي الله عنه narrates that Rasulullaah ﷺ said, "The most abhorred of you to me and the one who will be furthest away from me on the day of Resurrection will be those who talk excessively, who talk with their mouths puffed up, who adopt a haughty tone in their speech in order to display their superiority." (Tirmidhi no. 2018) Abdullaah ibn 'Amr ibn Aas رضي الله عنه narrates that Rasulullaah ﷺ said, "Allaah تبارك وتعالى abhors a person who goes to pains in trying to speak eloquently: rolling his tongue like a cow." (Abu Dawood no. 5005, Tirmidhi no.2853)

9.) When Rasulullaah ﷺ spoke, he would keep in mind the condition of the people. His speech was not so long as to tire the people, nor so short that his message could not be understood properly. Jaabir ibn Samurah رضي الله عنه narrates, "I used to offer salaahs with Rasulullaah ﷺ. His salaahs and his sermons used to be of moderate length." (Muslim no. 866) In another narration, Jaabir رضي الله عنه said, "Rasulullaah ﷺ would not lengthen advices on the Day of Jumuah. He ﷺ used to utter a few words." (Abu Dawood no. 1107) Hakam ibn Huzn رضي الله عنه said, "I was present with Rasulullaah ﷺ at the time of Jumuah. He ﷺ stood up leaning on his staff – or bow – and praised Allaah تبارك وتعالى. Thereafter he ﷺ uttered a few, pure and blessed words." (Abu Dawood no. 1096)

10.) When Rasulullaah ﷺ spoke, his speech had a great effect on the hearts of people. At times, the effect of this was seen by the tears which would roll down the cheeks of those listening to the blessed words. At times, realities would be opened up before them, as if though they were physically witnessing them.
Irbaadh ibn Saariyah رضي الله عنه narrates, "Rasulullaah ﷺ delivered a very comprehensive lecture to us. Our hearts trembled by it and our eyes

shed tears. We said, 'O Rasulullaah! This seems to be the admonition of a person bidding farewell. So advise us.' He said, 'I advise you to constantly fear Allaah, and to listen and obey even if an Abyssinian slave were to rule over you. Whoever remains alive from among you [after me] will witness many differences. You should therefore hold on firmly to my Sunnah and the way of the rightly guided caliphs. Hold on to it with the molars. Beware of introducing new things into the religion. Surely every innovation is deviation." (Abu Dawood no. 4607, Tirmidhi no.2676)

Jaabir رَضِيَٱللَّهُعَنْهُ narrates, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ used to deliver a sermon, his eyes would turn red, his voice would become loud, and his anger would rise. It was as though he was warning of an impending army, saying, 'The army is going to attack you in the morning and attack you in the evening.'" (Muslim no.867)

Hanzalah ibn Rabi' رَضِيَٱللَّهُعَنْهُ narrates, "Abu Bakr رَضِيَٱللَّهُعَنْهُ met me (one day) and asked, 'How are you, O Hanzalah?' I replied, 'Hanzalah has become a hypocrite.' He said, 'Glory be to Allaah! What are you saying?!' I said, 'When we are in the company of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and he talks about Paradise and the Hell-fire, then it is as though we are seeing them right before our eyes. Then when we leave the company of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, we become occupied with our wives, children and livelihoods. In so doing, we forget many of the things (which Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ related to us).'" (Muslim no. 2750)

In fact, the words and advices of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would at times affect even lifeless objects. Ibn Umar رَضِيَٱللَّهُعَنْهُ states that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ once read this verse on the pulpit,

وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ moved his hands front and back, saying, "Allaah has glorified Himself - I am the Most Powerful, I am the All-Mighty, I am the Sovereign, I am the Most Powerful, and I am the Most Kind. The pulpit shook Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to such an extent that it would drop him. (Musnad Ahmad no. 5414, Muslim no. 2788 with similar wording)
Even the pulpit was affected by his advice. Destruction be to that heart which is not moved and affected by the words of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ!

11.) Rasulullaah ﷺ used to communicate with every tribe according to their dialects, showing his extreme eloquence and knowledge of all the Arab dialects, as is shown in certain ahaadeeth.

12.) Whilst speaking, it seemed as though light was emerging from between the blessed teeth of Rasulullaah ﷺ. Ibn Abbaas رضي الله عنه states that there was a slight gap between the front teeth of Rasulullaah ﷺ. When he spoke, it was seen as if light was emerging from between his teeth. (Daarimi no. 59)

Note: Some narrations state that a light emerged from the teeth of Rasulullaah ﷺ, and Aaishah رضي الله عنها would search for her needle therein. This narration is not established and should not be quoted. (Alaathaarul-Marfooah fil-Akhbaaril-Maudhooah page 45)

Allaamah Maawardi has written in his book "A'laamun-Nubuwwah" the following regarding the speech of Rasulullaah ﷺ,

Rasulullaah ﷺ's excellence in speech has eight attributes:

1.) He was bestowed with absolute wisdom and absolute knowledge in spite of the fact that he was unlettered, and had belonged to an unlettered nation. He never read a book, studied any branch of knowledge, nor remained in the company of a scholar or teacher. Yet Rasulullaah ﷺ mentioned such things which astounded minds and baffled intellects. He was proficient in explanation and confident in word. He never erred in his speech or actions. This again was solely due to the purity of his being and the flawlessness of his nature.

2.) Memorizing whatever Allaah تبارك وتعالى informed him whether it was the stories of the Ambiyaa عليهم السلام and their nations, or information about the world in the most distant past. Consequently, he never forgot any story nor did he omit the minutest detail of any incident. This was despite the fact that he never memorized or safeguarded any information through books. Rather, he succeeded because of a sound mind, expansive chest, and spacious heart. These three instruments are fundamental to nubuwwah, and he was therefore most suitable and worthy to be commissioned as a nabi.

3.) His ability to provide the most convincing of proofs for the laws he enacted, and to explain matters with exceptional clarity, to the extent that anything which logic demanded was never left out and anything which the intellect repulsed was never included. This is why Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I have been bestowed with the ability to say a few words which have a lot of meaning; and speech has been made concise for me." He was able to draw attention to many things with a few words. He abstained from lengthy discourses, yet he was able to do away with ignorance. He easily succeeded because he was assisted and guided (by Allaah تَبَارَكَ وَتَعَالَى) in this regard.

4.) He encouraged and actively promoted excellent morals, beautiful etiquette, the maintaining of family ties, and kindness to the weak and orphans. He also prohibited mutual hatred and envy, severing of ties, and disunity so that humanity could progress in virtue, good character and etiquette, hasten towards good, and strongly resist evil. In this way, the following words of Allaah تَبَارَكَ وَتَعَالَى could be attributed to his followers:
"You are the best of all nations which has been sent into the world – you enjoin good and forbid evil." (Aal-Imraan verse 110)
His Sahaabah رَضِيَ اللهُ عَنْهُمْ adhered firmly to his orders and abstained from his prohibitions. In this way, their religious and worldly well-being was perfected to the extent that Islaam was strengthened through them after a period of weakness, and polytheism was humbled despite its former power. The Sahaabah رَضِيَ اللهُ عَنْهُمْ subsequently became righteous leaders and rulers.

5.) The clarity of his answers when questioned, and the distinction of his proofs when in dispute. No weakness or disability could prevent him from conveying his message. No disputant could therefore defeat him in argument as he always presented superior answers and proofs.

6.) His tongue was protected from distortions and from any statements that could have been attributed to falsehood. In fact, truthfulness and trustworthiness became his hallmarks both in his youth and old age. All the Quraysh, without exception, were fully convinced of his truthfulness even before Islaam. However, when he invited them towards Islaam some of them openly belied him out of envy, obstinacy or because they thought him to be an unlikely nabi or Messenger. If they had known him

to have uttered the minutest lie before nubuwwah, they would have certainly used it as a proof for denying his nubuwwah. The reality is that one who firmly adheres to the truth in his youth will adhere to it to a greater extent in later years. One who is protected from dishonesty with regard to his own self would naturally be more immune to it in matters concerning Allaah تَبَارَكَ وَتَعَالَى. This is sufficient to silence and repel those who deny or obstinately refute the truth.

7.) His speech was free flowing and he confined himself to what was necessary and sufficient. He did not speak at length as that would have been inappropriate. At the same time he did not remain silent due to any inability to express himself. Apart from situations of need and necessity, none could compare with the beauty of his silence, serenity and composure. Hence, his speech was memorized without omission, and its splendour was revealed without defect. Its sweetness was appreciated by all, and it therefore remained protected in hearts, and was recorded in books.

8.) He spoke and explained most eloquently, clearly and concisely. He had the largest vocabulary of words, and was most adept in their usage. Dull formalities were never a part of his speech, and it was never interspersed with guttural sounds. Many of his comprehensive statements have been compiled, and no human speech can compare to his eloquence and rhetoric. Furthermore, his statements are numerous and rich in meaning. His words were easily distinguishable from those of others by dint of their style which was vastly superior to that of anyone else. His speech is clearly distinguishable from the lies attributed to him. He achieved all of this although he did not practise rhetoric (balāghah) or intermingle with people of this branch of knowledge whether they were orators, poets, or people of eloquence. Rather, he was born eloquent, as this attribute was a necessary one to enable him to meet the demands of his future. (Ar-Rasulul-Muallim by Shaikh Abdul Fattaah Abu Ghuddah رَحِمَهُ ٱللَّهُ)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لا طِيْبَ يَعْــدِلُ تُرْبًا ضَمَّ أَعْظُمَهُ طُوْبٰى لِمُنْتَشِـقٍ مِّنْـــهُ وَمُـلْتَثِـمِ

58/30. No fragrance can be equal to the dust which is touching his sacred body. Glad tidings be to (the) person who smells this (sacred dust) and kisses it. (Undoubtedly, that man is the luckiest and blessed one.)

After mentioning the virtues and beauties of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the poet in this last stanza of this chapter mentions the condition of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after his demise. From here, we also learn that whatever is connected to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also becomes blessed.

Scholars state that showing honour to those things connected to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is also included in honouring and revering of him.

What does this perfume refer to?

a.) Some state that the fragrance on the grave of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is superior to all other perfumes in the sight ofAllaah تَبَارَكَ وَتَعَالَى.

b.) Some have stated that by this fragrance is meant true fragrance. It is another matter altogether that only those people can perceive it who have true love, qualities of taqwaa, and connection with Allaah تَبَارَكَ وَتَعَالَى.

Many ahaadith state that the fragrance of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is more virtuous than all other fragrances.

Anas رَضِيَ اللهُ عَنْهُ states, “I never touched any silk or brocade which was softer than the palm of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and I never smelt any fragrance or scent better than the fragrance or scent of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” (Bukhaari no. 3561) Another narration states, “I never smelt amber, musk or any other fragrance more fragrant than that of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I never touched brocade or silk softer than Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” (Muslim no. 2330)

So whichever fragrances touch the body of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will also be affected by this fragrance. On this basis, this sand will become most fragrant.

Faatimah رَضِيَٱللَّهُعَنْهَا said,

ماذا على من شم تربة أحمد الا يشم مدي الزمان غواليا

Since the fragrance of your blessed resting place is the most supreme, there is no need for any person who smells it to smell any other fragrance. (Uyoonul-Athar vol. 2 page 409, Taareekh-Makkah of Ibn Diyaa Hanafi vol. 1 page 321)[4]

The area touching the blessed body of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is the most virtuous area on the surface of the earth, even more virtuous than the Ka'bah, according to the unanimous verdict of all scholars. In fact, according to some, this piece of land is even superior to the Arsh (Divine Throne.)

This stanza does not mean that one should go and smell the sand or kiss it. It refers to those fortunate souls who buried Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ or were close by, with the result that they smelt the soil and some portion fell onto their lips. These people are worthy of praise and glad tidings, as Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is fragrant alive and after passing away. This stanza does not mean that one should kiss the ground, since this is incorrect and an innovation, as stated by Mulla Ali Qari.

As for taking some sand of Makkah Mukarramah and Madinah Munawwarah for blessings, majority have permitted it whilst others have stated that it is not correct.

"There is no fragrance which can equal….".
The body of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was fragrant. After the demise of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, there is no change to his body. Therefore, the sand touching the blessed body was and is definitely fragrant. According to narrations, the changes which affect other deceased people are not found in Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and other Ambiyaa عَلَيْهِمُٱلسَّلَامُ.

It was narrated that Ali رَضِيَٱللَّهُعَنْهُ said that when he washed Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ (after his demise), he looked for what which is usually looked

[4] Allamah Dhahabi states in Siyar A'laamun-Nubalaa (vol. 2 page 134) that this attribution to Faatimah رَضِيَٱللَّهُعَنْهَا is not correct. And Allaah تَبَارَكَوَتَعَالَىٰ knows best.

for on the deceased (i.e. dirt or odour), and he found none. He رَضِيَ اللَّهُ عَنْهُ said, "May my father be sacrificed for you, you are pure; you were pure in life and you are pure in death." (Ibn Majah no. 1467)

"No change was seen in Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as is normally seen in the deceased." (Ibn Hishaam vol. 2 page 662)

Allaah تَبَارَكَ وَتَعَالَى keeps the bodies of the martyrs intact, as is mentioned in many narrations, that during the era of Muaawiyah رَضِيَ اللَّهُ عَنْهُ the graves of the martyrs of Uhud was unearthed, the bodies were as though they were sleeping. When this is the condition of the martyrs, then to a greater extent will the body of the leader of mankind be protected? Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily Allaah تَبَارَكَ وَتَعَالَى has prohibited the earth to consume the bodies of the Ambiyaa." (Abu Dawood no. 1531)

VISITING RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ IS AMONGST THE GREATEST AND MOST VIRTUOUS OF ACTIONS

There is unanimity amongst all Muslims that to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is amongst the most virtuous of actions. In fact, some scholars are of the opinion that it is waajib to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There are many ahaadeeth which show the great virtue of visiting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise.

1.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever visits my grave, my intercession becomes necessary for him" (i.e. I will definitely intercede with Allaah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah to forgive that person.) (Daaraqutni no. 2695, Shu'abul-Imaan no. 3862)

2.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever visits me and has no other reason, has a right over me that I intercede for him." (Al-Mu'jamul-Awsat no.4546, Al-Mu'jamul-Kabeer vol. 12 page 291, no.13149, Mu'jam ibnul Muqri no. 158)

Who is there amongst us who does not need Rasulullaah's ﷺ intercession on the fearful day of Qiyaamah? How fortunate is that person for whom Rasulullaah ﷺ has said that his intercession is necessary on me. This could mean a special intercession which would raise him in rank, give him security on the day of Qiyaamah and grant him entrance into Jannah without answering for his deeds.

'He has no other reason or intention' will mean that he has no worldly intention (i.e. business, shopping, etc.) Thus to perform I'tikaaf in Masjidun-Nabawi, or to increase Ibaadat there, or to visit the graves of the Sahaabah رضي الله عنهم will all be acceptable. In explaining this, Ulama have said that when the niyyat (intention) for Ziyaarah (visiting Nabi ﷺ) is made, then one should also make the intention to visit Masjid-un-Nabawi.

3.) Ibn Umar رضي الله عنه says that Rasulullaah ﷺ said, "Whosoever visits me after my death is like he who visited me during my life." (Daraqutni no.2694, Al-Mu'jamul-Kabeer vol. 12 page 406 no. 13496, Shu'abul-Imaan, no. 3855 (from Haatib رضي الله عنه)) Another hadeeth says that, "The person who performs Haj then visits my grave, is like he who visited me during my lifetime." (Shu'abul-Imaan, no. 3857)

The words 'is like he' does not mean that he becomes a Sahaabi, but because the Ambiyaa عليهم السلام are alive in their graves, he is like that person who comes to visit Rasulullaah ﷺ during his life and greets him from the outside of his house.

In this hadeeth it is said that he visits me after Haj. Some ulama say that it is better to visit Madinah Munawwarah before Haj whilst others say that it is better to perform Haj first. The more acceptable view is that if there is enough time before Haj, then the Ziyaarah (visit to Madinah Munawwarah) should be made with comfort and ease before Haj, thereafter Haj could be performed without rushing. It is possible that for some reason or the other after Haj the visit to Madinah Munawwarah has to be called off. If the time before Haj is not enough for Ziyaarah, then it should be performed after Haj.

Some have said that if the Haj is a fardh Haj, then Haj should be made first, provided Madinah Munawwarah is not enroute. If Madinah Munawwarah is enroute, then it will be very disrespectful to continue without performing Ziyaarah. If it is a nafal Haj, then it is permissible to visit Madinah Munawwarah before or after Haj. It could be better in this instance to perform Haj first, and to become pure (from sins) before visiting the respectable grave of Rasulullaah.

4.) Rasulullaah ﷺ said, "Whoever goes on a journey, especially to visit my grave, will be my neighbour on the day of Qiyaamah and whoever lives in Madinah Munawwarah and patiently tolerates its hardships and difficulties, for him I will be a witness and intercessor on the day of Qiyaamah and, whoever dies in either of the Haramain (Makkah or Madinah) will be raised on the day of Qiyaamah with those who have been granted safety." (Shuabul-Imaan no. 3856)

The intention of the visitor to Madinah is extremely important. The intention must be specifically visiting the grave of Rasulullaah ﷺ. It should not be a journey with any worldly intention e.g. trade and commerce, etc.

5.) Anas رضي الله عنه says that Rasulullaah ﷺ said, "Whoever visits me in Madinah with the intention of getting reward shall be in my company and for him shall I be an intercessor on the day of Qiyaamah." (Shuabul-Iman no. 3860)

6.) Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ said, "Whenever anyone makes salaam to me at my grave, Allaah تبارك وتعالى returns my soul to my body so that I reply to his greetings." (Abu Dawood no. 2041, Ahmad no. 10815)

The meaning of the returning of the soul is that Allaah تبارك وتعالى gives Rasulullaah ﷺ the ability to speak. After the death of Rasulullaah ﷺ, his soul had already returned once and for all. Hence what actually now happens is that Nabi ﷺ returns the greetings by physically speaking.

7.) It is reported that when a person stands at the grave of Rasulullaah ﷺ and reads the aayah, 'InnAllaaha wa Malaa-Ikatahoo you Salloona Alan Nabee', and then says seventy times, 'SallAllaahu Alayka ya Muhammad', an angel says, 'May Allaah's blessings be on you too, and then Allaah fulfils his every need.' (Shuabul-Imaan no. 3872)

In place of 'Yaa Muhammad', if we say 'Yaa RasulAllaah' it would be better because we should not call Nabi ﷺ by his first name. I (Shaikh Zakariyya رَحِمَهُ ٱللَّهُ) personally feel that a visitor to the grave should at every visit recite seventy times with complete humility, *"Assalaatu Wassalaamu Alaika ya RasulAllaah."*This is excellent and better than reciting in a parrot fashion without understanding anything. The seventy times have been chosen because the number 70 is more likely to lead to acceptance.

8.) Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "When a person stands at my grave reciting salawaat upon me, I hear it and whoever sends salaams upon me in any other place, his every need in this world and in the hereafter becomes fulfilled and on the day of Qiyaamah I shall be his witness and intercessor." (Shuabul-Imaan no. 1481)
According to another hadeeth, Allaah تَبَارَكَ وَتَعَالَىٰ had appointed a special group of angels whose duty is to take the 'salawaat' to Nabi ﷺ, so that no matter where the salawaat is being read, it reaches him in Madinah Munawwarah. Abdullaah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Allaah تَبَارَكَ وَتَعَالَىٰ has appointed various Angels who traverse the earth and convey to me the salaams of the followers of my ummah." (Ahmad no.3702 and 4320, Nasai no.1282, Daarimi no.2816) Therefore, how much more rewarding it would be if we read 'salawaat' at the grave where Nabi ﷺ can directly hear it himself. How fortunate are those people who live in Madinah Munawwarah and whose greetings Rasulullaah ﷺ hears directly!

Sulaiman ibn Suhaym رَضِيَ ٱللَّهُ عَنْهُ says, "I once saw Rasulullaah ﷺ in my dream and asked him, "O Messenger of Allaah, do you know when people come to your grave to read salawaat on you?"

Rasulullaah ﷺ replied, "Yes, I am quite aware of it and I reply to their greetings." (Shuabul-Imaan no. 3868)

9.) Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ said, "It is not permissible to travel to any masjid except one of the following three: this Masjid of mine (i.e. Masjidun Nabawi), Masjid-ul- Haraam and Masjid-ul-Aqsaa." (Muslim no.1397, Bukhari no. 1189) According to this hadeeth we are prohibited from visiting any masjid besides these three. This hadeeth means that besides the three masjids, we may not travel to **VISIT** any other masjid because all other masaajid are equal.
The hadeeth points out that all masaajid (apart from the three mentioned here) are equal in virtue. None of them have anything special over the others and should not be specially visited. Apart from travelling to these masaajid, many other travels too are permissible and in fact compulsory e.g. travelling for jihaad, travelling in search of knowledge, travelling for hijrat, business journeys, etc. Hence we come to realize that the hadeeth does not stop us from travelling in general. (Extracted and abridged from Virtues of Madinah Munawwarah by Sheikh Zakariyya رحمه الله)

Allaamah Dimashqi رحمه الله has also written extensively on this and has approved several ahaadeeth on this topic in his book 'Jami'ul Athar', vol.8 pgs. 129-141. He then writes at the end of the discussion, 'Visiting the grave of Rasulullaah ﷺ is a sunnah of the Muslims, it is unanimously accepted as an act of reward and it is an act of virtue that is encouraged. The hadeeths on this topic have been accepted and practised upon, even though a few of these ahaadeeth have weakness. Only a deviate will reject them totally.' (Jami'ul Athar, vol.8 pg.141)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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الفصل الرابع في مولد النبي صلى الله عليه و سلم

SECTION FOUR REGARDING THE BIRTH OF RASULULLAAH ﷺ

In this section, Allamah Buseeri رَحِمَهُ ٱللَّهُ has described the birth of Rasulullaah ﷺ, his miracles as well as incidents which took place at the time of his birth. No doubt, all these are the signs of the greatness of our Rasulullaah ﷺ. The day of his birth is a blessed day. The birth of Rasulullaah ﷺ absolutely lighted up the whole universe, and Rasulullaah ﷺ's arrival removed all troubles and difficulties from this world. So the birth of Rasulullaah ﷺ was a great blessing for not only human beings but for all the creations of Allaah تَبَارَكَ وَتَعَالَى.

The greatest of humans, the leader of the children of Adam, Muhammad Mustafaa Ahmad Mujtabaa ﷺ made his blessed appearance into this world fifty or fifty five days after the incident of the elephants at dawn on Monday the 8th of Rabiul-Awwal corresponding to 20 April 570 A.D. in Makkah Mukarramah in Abu Taalib's house.

Date: Regarding the date of the blessed birth, the opinion favouring the 12th of Rab'iul-Awwal is the most famous. However, according to most scholars of hadeeth and historians, the most preferred view is that Rasulullaah ﷺ was born on the 8th of Rabiul-Awwal. This is also narrated from Abdullaah ibn Abbaas and Jubair ibn Mut'im and the same opinion is favoured by Allaamah Qastallanee رَحِمَهُ ٱللَّهُ. (Zarqaani volume 1 page 246)

Year: It is accepted by all historians that Rasulullaah ﷺ was born in the year of the elephant.

Month: Most scholars are of the opinion that Rasulullaah ﷺ was born in Rabiul-Awwal. Allaamah Ibn Jawzi رَحِمَهُ ٱللَّهُ confirms the unanimity of the ulamaa on this issue. Then again, some are of the opinion that Rasulullaah ﷺ was born in Rab'iul-Aakhir and some say he was

born in Safar and some in Rajab whilst some say that he was born in Ramadhaan. However, all these latter opinions are unreliably weak. [Zarqaani volume 1 page 245]

Day: All historians are agreed on the fact that Rasulullaah ﷺ was born on Yaumul-Ithnain (Monday). Rasulullaah ﷺ was asked about Yaumul-Ithnain (Monday). He ﷺ answered, "That was the day I was born, and the day I was commissioned as a Nabi." (Muslim no. 1162)

Date: Allaamah Qastallaanee رَحِمَهُ ٱللَّهُ has mentioned 7 views: second, eight, tenth, twelfth, seventeenth, eighteenth, twenty-first.

Moulana Hifzur Rahmaan in Qasasul-Quraan writes, "Amongst the general masses, the famous view is that Rasulullaah ﷺ was born on the twelfth. Some very weak narrations are used to substantiate this view. Many scholars are of the view that Rasulullaah ﷺ was born on the eight. However, the most correct and sound view is that Rasulullaah ﷺ was born on the 9th Rabiul-Awwal. Many famous historians and experts in hadeeth, as well as high-ranked imams have declared this view to be correct and most established. This is the view of great scholars like Humaidi, Uqail, Yunus ibn Yazeed, Ibn Abdillah, Ibn Hazm, Muhammad ibn Moosa Kawaarizmi, Abul-Khattaab ibn Dihya, Ibn Taymiyyah, Ibn Qayyim, Ibn Katheer, Ibn Hajar Asqalaani, Badrud-deen Aini, etc."

He further writes, "Mahmood Pasha, (who had been a famous astronomer of Constantinople) had drawn an astronomical table showing all the solar and lunar eclipses from the time of Rasulullaah ﷺ till his time. It is established that on the last day, in the month of Shawwaal, 10th Hijri, Rasulullaah ﷺ's son, Ibrahim رَضِيَ ٱللَّهُ عَنْهُ passed away, in which there was a solar eclipse. Working in this manner, he has proven that it was impossible for the 12th Rabiul-Awwal to have fallen on a Monday. 9th Rabiul-Awwal falls on a Monday. Therefore, with regards to soundness of narrations and mathematical and astronomical

calculations, the most soundly established date is the 9th Rabiul Awwal." (Qasasul Quraan vol. 4 page 253)

Time: Abdullaah ibn Aas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born on a Monday at the crack of true dawn. (Zarqaani volume 1 page 251). As far as the chain of narrators is concerned, this narration is weak, but this narration reconciles other narrations that offer conflicting reports. Some narrations say he was born during the day, whilst others maintain he was born at night. However, the narration that mentions he was born at dawn can be interpreted as he was born at night, and it can also be interpreted to mean he was born on Monday morning. Hence, the narrations that mention that he was born on Monday are correct and the narrations that mention he was born on Monday night are also authentic. The conflicting narrations could also be reconciled by saying that although he was born at dawn, the signs of the imminent birth were already visible from the preceding night. Ibn Asaakir and Zubair ibn Bakkaar narrate from Ma'roof that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born on a Monday at the crack of dawn. (Khasaaisul Kubraa volume 1 page 87) On the 20/21 April, the time of dawn is at 4:39.

The crack of dawn was the most appropriate time for the rising of the sun of 'guidance and nubuwwah' whose zenith would only come to pass after forty years.

Place: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born in the Valley of Banu Haashim. It was a famous place and people used to visit it and take blessings from there. Today, it has been converted into a library.

CELEBRATING THE BIRTHDAY OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Some people celebrate the birthday of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the 12th Rabiul-Awwal. The great scholars state that this is incorrect. The correct manner is to discuss the life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at all times and to inculcate his teachings into our lives. Celebrating the birthday of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is incorrect due to the following reasons:

1.) The greatest lovers of Rasulullaah ﷺ were the Sahaabah رضي الله عنهم. Despite their intense love for him, not one of them ever celebrated his birthday. This also remained the practice of the Taab'ieen, Tab' Taabieen, great fuqahaa, muhadditheen, etc. It seems that the first person to commence this function was a person by the name of Abu Saeed Muzaffaruddeen (born in 630 A.H.). Ibn Dihyah wrote a book "Kitaabul-Mawlid" for the king. (Siyar A'laamin-Nubalaa vol. 22 page 336, Al-Bidaayah Wan Nihaayah vol. 13 page 136-137) Hafiz Ibn Hajar writes about him (Ibn Dihyah) that he was disrespectful to the pious predecessors, a foolish and proud person. His opinion in religious matters was weak. People were unanimous that he was a liar. (Lisaanul-Mizaan no. 5597)

2.) Many research scholars are of the opinion that the 12th Rabiul-Awwal was not the date Rasulullaah ﷺ was born, but the date of his demise. The more correct view is that he ﷺ was born on the 9th Rabiul-Awwal, as was mentioned above.

3.) It is actually imitation of the Christmas function, whereas we have been commanded to go against the ways of the Jews and Christians.

4.) There are only two Eids in Islaam. Adding another day from one's own side is an innovation in Islaam. Worse is the fact that these functions are regarded as a great form of worship. Those who do not attend are regarded as sinners and disrespectful to Rasulullaah ﷺ.

5.) Many evils take place at these functions. Many are such which Rasulullaah ﷺ had come to remove. Some of these evils are:

a.) Some people feel that Rasulullaah ﷺ is present at these gatherings, when people stand up to recite salawaat. This is an incorrect belief.
b.) Many fabricated narrations are recited in such gatherings.
c.) People sleep very late, with the result that Fajr salaah is missed.
d.) Lots of money is wasted roads are blocked and loudspeakers are used. This all causes disturbance to people.
e.) Men and women intermingle freely in many of these functions.
f.) Poems are sometimes recited which have incorrect meanings.

أَبَـانَ مَوْلِدُهُ عَنْ طِيْـبِ عُنْصُرِهِ يَـــا طِيْبَ مُبْتَـدَإٍ مِّنْهُ وَمُخْتَتَـمِ

59/1. His birth made apparent the purity of his origin! See how pure is His beginning and ending!
His birth manifested (many amazing scenes), due to the purity of his origin. See how pure is His beginning and ending!

The beginning of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was amazing as many signs became manifest. His ending was very great as the whole of Islam spread in the Arabian Peninsula.
Some are of the opinion that 'beginning' refers to Adam عَلَيْهِ السَّلَامُ and 'ends' refers to his father, Abdullah. The object is to show the purity and goodness of both of them.

Pure origin:

Allaah تَبَارَكَ وَتَعَالَى says,

لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفَسِكُمْ.

Verily a messenger has come to you from the best amongst yourselves……

"عن انس رضي الله تعالي عنه قال قرأ رسول الله صلي الله عليه وسلم "لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفَسِكُمْ." بفتح الفاءِ وقال انا انفسكم نسبا وصهرا و حسبا ليس في آبائي من لدن آدم سفاح كلنا نكاح." (رواه ابن مردويه، زرقاني شرح مواهب لدنيه ١/٦٧)

Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the verse "Laqad Jaa akum ...." (with a Fathah on the word Anfas). In other words, verily a messenger of Allaah has come to you from amongst your most superior, noble and virtuous families. After the recitation of this verse, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "In terms of family lineage, I am the most noble and superior of you. From the time of Aadam عَلَيْهِ السَّلَامُ right up to me, there was no adultery. All of us (our ancestors) were born in wedlock. "
(Zarqaani vol. 1 page 128, Ibn Mardawayhi)

Ibn Abbaas and Zuhri also recited the aforementioned verse as "Min Anfasikum" with a Fathah and they would then explain it as "The most virtuous and noble". We have also indicated towards this meaning in our

translation of the verse. All the ancestors of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ right from Aadam عَلَيْهِ السَّلَامُ right up to his parents, each and every one of them was a chaste person. None of them were contaminated with the sin of adultery. (Al-Mu'jamul-Awsat no. 4728 by Ali رَضِيَ اللهُ عَنْهُ)

The family lineage of the sincere servants whom Allaah تَبَارَكَ وَتَعَالَى has preferred for His nubuwwah will always be pure and untarnished. Allaah تَبَارَكَ وَتَعَالَى always ensures their transmission from uncontaminated loins to chaste wombs. Before selecting a person for a preferred task, Allaah تَبَارَكَ وَتَعَالَى will most definitely ensure that his family lineage is also preferred, untainted and cultured. These are the *Mustafeenal-Akhyaar* (the selected elite). The degree of intimacy the saintly and favoured servants have with something, correspondingly, the degree of saintliness and righteousness is instilled within them.

When the hypocrites falsely accused Aaishah رَضِيَ اللهُ عَنْهَا of infidelity, Allaah تَبَارَكَ وَتَعَالَى revealed ten verses of Surah Noor clearing her name of any wrongdoing. He declared the innocence of Siddeeqah (truthful) the daughter of Siddique (truthful). One of these verses is,

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

The moment you heard (this allegation), why did not you say SubhaanAllaah, this is a serious accusation. It is inappropriate for us to say such things. (Noor verse 16)

In other words, O Muslims! The moment you heard of this slander, you should have instantly submitted, "Subhaanallaah! This is a mighty serious allegation. Allaah forbid! How can a nabi's wife be guilty of infidelity? A nabi's wife is always pure and chaste."

Ibn Munzir narrates on the authority of Ibn Abbaas رَضِيَ اللهُ عَنْهُ that a nabi's wife has never indulged in an adulterous relationship with anyone.

Ibn Juraij رَحِمَهُ اللهُ says that the perpetration of infidelity by the wife of a nabi does not befit the illustrious status of nubuwwah.
Ibn Asaakir رَحِمَهُ اللهُ narrates on the authority of Ashras Khuraasaani رَضِيَ اللهُ عَنْهُ that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "None of the spouses of the Ambiyaa ever indulged in an adulterous relationship." (Durr-Manthoor vol. 14

page 594) In his commentary, Haafiz Ibn Katheer رَحِمَهُ ٱللَّهُ narrates the aforementioned hadith on the authority of Ibn Abbaas. Ibn Katheer thereafter adds that a similar narration is reported by Ikrimah, Sa'eed ibn Jubair and Dahaak etc. (Tafseer Ibn Katheer volume 8 page 171)

When the infidelity of the spouses of the Ambiyaa is in contradiction to the eminent status of nubuwwah, the infidelity of their mothers and grandmothers will naturally be more in contradiction of this status of nubuwwah. This is so because the maternal relationship is stronger than a matrimonial relationship. It is preposterous to presume that the creation, conception and birth of a nabi was spawned by sin and infidelity. Allaah forbid! This is one of the reasons the hadith refers to an illegitimate child as the "worst of the three" because his very presence in this world was engendered by evildoing and transgression. It is downright outrageous to imagine that the chosen emissary of Allaah تَبَارَكَ وَتَعَالَىٰ would be the descendant of an illegitimate union.

From Aadam عَلَيْهِ ٱلسَّلَامُ right up to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, not even the most prejudiced critic ever picked at any of the Ambiyaa's untainted ancestral lines. Only the Jews – may the curse of Allaah تَبَارَكَ وَتَعَالَىٰ descend upon them in this world as well as the next – maliciously slandered the chaste mother of Isa عَلَيْهِ ٱلسَّلَامُ, Maryam رَضِيَ ٱللَّهُ عَنْهَا. Allaah تَبَارَكَ وَتَعَالَىٰ explicitly explains the innocence of Maryam رَضِيَ ٱللَّهُ عَنْهَا and the blessed birth of Isa عَلَيْهِ ٱلسَّلَامُ in the Noble Quraan, and He also cursed the Jews repeatedly in the Noble Quraan. This is a clear indication that this unreservedly possessive being (Allaah تَبَارَكَ وَتَعَالَىٰ) would never, even for a moment, tolerate even a wicked person raising doubts about the unblemished lineage of any of His delegated messengers.

When the Roman emperor asked Abu Sufyaan about the family lineage of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the following words, "What is his family like amongst you?" Abu Sufyaan replied, "He is amongst us a man of prominent lineage." (Bukhaari no. 2)

The narration of Bazzaar is worded thus,

هُوَ فِي حَسَبٍ مِنَّا لَا يُفَضَّلُ عَلَيْهِ أَحَدٌ، قَالَ هَذِهِ آيَةُ النُّبُوَّةِ

(Abu Sufyaan replied) He is of such a noble lineage amongst us that nobody else can surpass him.

The emperor remarked, "This is also a symbol of his nubuwwah." (Kashful-Astaar no. 2374, *Fathul-Baari vol. 8 page 217 in Kitaabut-Tafseer]*
In other words, the nobility of his family lineage is also a symbol of his nubuwwah.

When the Roman emperor heard the response of Abu Sufyaan, he remarked,

وكذلك الرسل تبعث في احساب قومها.

Similarly, all messengers are sent forth from the most distinguished families of their nations. (Bukhaari no. 2941, 4553, Muslim no. 1773)

The lineage of our Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the most noble and dignified lineage of all the diverse family lineages of the world.

This golden lineage is recorded as follows:
Muhammad ibn 'Abdullaah ibn 'Abdul Muttalib ibn Haashim ibn 'Abdu Manaaf ibn Qusay ibn Kilaab ibn Murrah ibn K'ab ibn Luwayy ibn Ghaalib ibn Fihr ibn Maalik ibn Al-Nadr ibn Kinaanah ibn Khuzaimah ibn Mudrikah ibn Ilyaas ibn Mudar ibn Nazaar ibn Ma'ad ibn 'Adnaan. (Bukhaari – before hadeeth no. 3851)

Haafiz Asqalaani رَحِمَهُ اللهُ says that Imaam Bukhaari records this noble lineage in his Jam'i Saheeh up to Adnaan only. However, in his Taareekh, he records the lineage right up to Ibrahim عَلَيْهِ السَّلَامُ. This is recorded as follows: Adnaan ibn Udaw ibn Al-Muqawwam ibn Taarih ibn Yashjab ibn Y'arab ibn Thaabit ibn Ismaaeel ibn Ibrahim عَلَيْهِ السَّلَامُ. (Fathul Baari vol. 6 page 164)
The accuracy of the lineage going up to Adnaan is acknowledged by all genealogists. None of them disagree on this issue. In fact, the accuracy of Adnaan being a descendant of Ismaaeel عَلَيْهِ السَّلَامُ is also recognized by all genealogists.
However, they differ on the number of ancestors there were between Adnaan and Ismaaeel عَلَيْهِ السَّلَامُ. Some genealogists are of the opinion that there were thirty whilst others maintain that there were at least forty successive generations between the two. And Allaah تَبَارَكَ وَتَعَالَى knows best.

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ broached the subject of his noble ancestry, he would not mention any of his forefathers beyond Adnaan. He would stop at Adnaan and then remark,

كذب النسابون.

The genealogists have erred.
(Tabaqaatul Kubraa of Ibn Sad volume 1 page 28)

In other words, they are not entirely acquainted with all his successive ancestors. Their statements are not authenticated.

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ would first recite this verse,

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللهُ

And the peoples of Nooh, Aad and Thamud and those after them, nobody except Allaah has knowledge about them. *(Ibraheem verse 9)*

He would thereafter declare, "The genealogists have erred." In other words, the genealogists claim that they are fully acquainted with all the bloodlines but this is a false claim. (Tabaqaat Ibn Sad volume 1 page 28)

Allaamah Suhaili says that Imaam Maalik رَحِمَهُ اللَّهُ was once asked about a person who traces his family tree all the way to Aadam عَلَيْهِ السَّلَامُ. Imaam Maalik رَحِمَهُ اللَّهُ expressed his aversion to this undertaking. When the questioner asked about tracing his bloodline to Ismaaeel عَلَيْهِ السَّلَامُ, Imaam Maalik رَحِمَهُ اللَّهُ again expressed his aversion to this by saying, "Who informed him of this?" (Raudul Unf vol. 1 page 42)

Some signs took place on the birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to indicate that this was no normal birth. However, there are very few narrations which are established through sound sources. Some will be mentioned later in this chapter. Besides these, here a few are being mentioned:

(1) The mother of Uthmaan ibn Abul-Aas, Faatimah bint 'Abdullaah says, "During the blessed birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I was with his mother Aaminah. I clearly noticed the whole house radiating with *noor* (brilliance) and I also saw the stars stooping so low down that I thought they would come crashing down onto me."(Al-Mu'jamul-Kabeer vol. 25

page 147 no. 355/ vol. 25 page 186 no. 457, Dalaailun-Nubuwwah of Abu Nu'aym no. 76)

(2) Irbaadh ibn Saariyah رَضِيَ اللَّهُ عَنْهُ relates that during the blessed birth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's mother observed a *noor* (radiance) that illuminated the palaces of Syria. (Ahmad no. 17151, Mustadrak Haakim no. 3566. Ibn Hibbaan no. 6404)

(3) According to another report, the palaces of Busraa (instead of Basraa) were illuminated. (Busraa is in Syria whilst Basraa is a city in Iraq.) (Al-Mu'jamul-Kabeer vol. 24 page 212 no. 545)

Explanation**:** The stooping down of the stars towards the earth (as mentioned in the previous narration) is an indication that soon the darkness of disbelief and polytheism will be eradicated from the earth to be absolutely replaced by the illumination of spiritual guidance. As Allaah تَبَارَكَ وَتَعَالَى says,

قَدْ جَاءكُم مِّنَ اللهِ نُورٌ وَكِتَابٌ مُّبِينٌ يَهْدِي بِهِ اللهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلاَمِ وَيُخْرِجُهُم مِّنِ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Indeed there has come to you a light (Rasulullaah) and a plain book (the Quraan) with which Allaah guides those who seek His pleasure towards pathways of peace, and He extracts them from darkness towards light by His will, and He guides them to the straight path." (Maa'idah verses 15-16)

It is reported on the authority of K'ab Ahbaar رَحِمَهُ اللَّهُ that the old scriptures portray the destiny of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thus,

مُحَمَّدٌ رَسُولُ اللهِ، مَوْلِدُهُ، بِمَكَّةَ، وَهِجْرَتُهُ بِطَيْبَةَ، وَمُلْكُهُ بِالشَّامِ

Muhammad is the Messenger of Allaah; his birthplace will be Makkah and his migration will be towards Taybah (Madinah) and his rule will be over Shaam. (Daarimi no. 7)

In other words, the land stretching from Makkah towards the south right up to Syria in the east will be under the domination of Islaam during his very lifetime. Accordingly, Shaam was conquered during Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's lifetime. It would not be farfetched to say that this is why the palaces of Syria were illuminated during the blessed birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The palaces of Busraa – a city in Syria – were

specifically revealed because from all the regions of Syria, Busraa was the very first city to be blessed with the radiance of nubuwwah and spiritual guidance. This was also the very first Syrian city to be conquered by the Muslims.

Furthermore, it would not be farfetched to maintain that the palaces of Shaam (the area incorporating Syria, Jordan, Lebanon and Palestine) were clearly revealed, because out of the forty Abdaal (a group of saints), the Markaz (center) of thirty of them, who were all strict adherents of the creed of Ibrahim عَلَيْهِ السَّلَامُ, was Shaam. This is why, in relation to other regions of the world, Shaam is a mine and fountainhead of spiritual light and divine blessings. The exhibition of the palaces of Shaam during the blessed birth was an indication that this particular country would become a concentrated zone for the manifestation of the *noor* of nubuwwah. This is also one of the reasons Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken on his night journey from Makkah to Shaam first. In other words, he was taken to Musjidul-Aqsaa first. Allaah تَبَارَكَ وَتَعَالَى reveals,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ

Glory be to the being Who had taken His slave at night from the Musjidul-Haraam to the furthest Musjid (Al-Aqsaa) the area around which We had blessed. (Bani Israaeel verse 1)

This verse indisputably reveals that Allaah تَبَارَكَ وَتَعَالَى has distinctively blessed the vicinity of Shaam, which lies "around the Musjidul-Aqsaa". When Ibrahim عَلَيْهِ السَّلَامُ migrated from Iraq, he migrated to no other place but Shaam. Prior to the advent of Qiyaamah (Judgment day), the descent from the heavens of Isa عَلَيْهِ السَّلَامُ will also take place upon the eastern Minaret of the Jaami Masjid of Damascus.
Moreover, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had encouraged migration to Shaam in the days leading up to Qiyaamah. Mustadrak of Haakim no. 8556, Ibn Hibbaan no. 7305,7306)

(4) Yaqoob ibn Sufyaan narrates that Aaishah رَضِيَ اللَّهُ عَنْهَا relates, "For purposes of business, a Jew was residing in Makkah. On the night Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born, he asked the Quraysh if a baby boy was born that night. The Quraysh dismissed him by indicating their ignorance but he was adamant and insisted, "At least make some basic enquiries because the Messenger of this Ummah was born tonight. This child has a

symbol (seal) of nubuwwah between his shoulder blades. He would not be able to drink any milk for two days because a jinn has placed a finger over his mouth." Without further delay the people got to their feet to investigate this matter thoroughly. They discovered that a boy was born to Abdullaah ibn Abdul-Muttalib. The Jew begged to be taken along with them. When he caught sight of the symbol (seal) of nubuwwah between the shoulder blades, he fell down unconscious. As he regained consciousness he asserted, "Nubuwwah has vanished from the Bani Israaeel. O people of Quraysh! By Allaah! This infant will launch such an attack upon you that news of this attack will rapidly spread from east to west." (Fathul Baari vol. 6 page 583)

5) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Amongst the miracles and divine bounties of Allaah, one of them is that I was born circumcised, and nobody had the opportunity to view my private parts." (Al-Mu'jamus-Sagheer no. 936 and Al-Mu'jamul-Awsat no. 6148, Abu Nu'aim in Hilyah vol. 3 page 24, Tareekh Dimishq of Ibn Asaakir vol. 3 page 412,413,414)

6.) Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born circumcised and furthermore, his navel was neatly cut. When his grandfather Abdul-Muttalib caught sight of this, he was amazed and remarked, "Verily, this son is bound to become a man of lofty status." This is exactly what transpired. (Tabaqaat Ibn Sa'd volume 1 page 82 (Ilmiyyah) section one. The chain of narrators is extremely sound, Tareekh Dimishq of Ibn Asaakir vol. 3 page 80, 411)

7.) Ishaq ibn 'Abdullaah narrates from Aaminah that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born, he was exceptionally clean and dirt-free. He had no muck or any form of dirt on his blessed body. (Tabaqaat Ibn S'ad volume 1 page 81)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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يَــوْمٌ تَفَرَّسَ فِيْــهِ الْفُرْسُ أَنَّهُــمُ قَــدْ أُنْـذِرُوْا بِحُلُوْلِ الْبُؤْسِ وَالنِّقَمِ

60/2. On that day, the Persians perceived due to (their) perception that they were going to face a misfortune (and) warned misfortune and punishment (which) approached.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَبَـاتَ إِيْوَانُ كِسْـرٰى وَهْوَ مُنْصَدِعٌ كَشَـمْلِ أَصْحَابِ كِسْـرٰى غَيْرَ مُلْتَئِمِ

61/3. And at night, the walls of the palace of Chosroes crumbled (after trembling) as the army of Chosroes scattered (and) could not be united again.

On the same night, an earth-tremor struck the palace of Chosroes (king of Persia) causing all fourteen turrets of the palace to crumple. Furthermore, the fire that was perpetually blazing for over a thousand years in the Persian fire-temple abruptly extinguished itself. Lake Saawah also unexpectedly dried up. The morning found Chosroes awfully distressed. His royal elegance constrained him from revealing his utter despair. He eventually convened court by assembling his ministers and other pillars of state. During the course of this assembly, he was informed that the “holy fire” has mysteriously gone out. This fuelled his anguish even further. What further intensified his agony was when one of the Zoroastrian priests stood up before him in court and said, “I saw a dream last night in which powerfully built camels are dragging along some Arabian horses. I then witnessed them crossing over the Tigris River and fanning out to each and every country in the world.”

“So what is the interpretation of this dream, then?” asked the emperor. The priest replied, “Perhaps a momentous incident is about to occur from the direction of Arabia.” In order to investigate further and to put his mind to rest, the emperor dispatched a royal edict to Nu’maan ibn Munzir instructing him to send him an eminent scholar who would be able to answer all his questions adequately.

Nu'maan ibn Munzir promptly dispatched a celebrated scholar by the name of Abdul-Maseeh Gassaani to the emperor. When Abdul-Maseeh Gassaani appeared in court, the emperor asked, "Do you have any knowledge of whatever I wish to ask of you?" Abdul-Maseeh respectfully replied, "You may disclose to me whatever is distressing. If I have any knowledge I will gladly assist you otherwise I will direct you to someone more enlightened than I am." The emperor then brought him up to date by describing in detail that which was bothering him. Abdul-Maseeh advised him, "Perhaps my uncle, my mother's brother, Sateeh, who presently resides in Shaam would be able to assist you. Perhaps he has some information on this matter."

"You go ahead to your uncle," commanded the emperor, "and investigate this matter fully."

Abdul-Maseeh set out for Shaam, but reached his uncle Sateeh whilst he was in the agony of death. He was still in his senses though. Abdul-Maseeh greeted him with Salaam and recited a few couplets to him. When Sateeh heard him reciting these couplets, he turned towards him and said, "Abdul-Maseeh comes dashing to Sateeh when he is about to breathe his last. Have you been sent by the Sassanid emperor because of the tremor that struck his palace, because the fire of the Zoroastrians inexplicably went out and because the priest saw a dream wherein powerfully built camels are dragging Arabian horses over the Tigris River and then fanning out across all cities? Is this why you have come? O Abdul-Maseeh! Bear in mind that when the word of Allaah is recited in abundance, when the personality carrying an asaa (staff) becomes apparent, when the valley of Samaawah is gushing forth, the lake of Saawah dries up and the Persian fire is extinguished, then Syria will not remain Syria for Sateeh anymore. A few men and women from the Sassanid dynasty will rule for a few years. The events that were ordained to happen, regard them as already coming to pass." Saying this, Sateeh breathed his last.

Abdul-Maseeh returned to the emperor and fully apprised him of what transpired. Upon hearing this, the emperor exclaimed, "The elapse of fourteen kingdoms takes a period of time, but how long does it take for the passage of time? Time glides by rather rapidly."

Ten out of the fourteen kingdoms ceased to exist in just four years and the remaining four were reduced to oblivion by the time Uthmaan رَضِيَ اللَّهُ عَنْهُ ascended the office of Caliphate. (Uyoon Al-Athar volume 1 page 36, Taareekh Ibn Jareer Tabaree vol. 1 page 459, Abdaan in Kitaabus-Sahaabah with another chain of narrators all of whom are reliable)

One of these fourteen turrets still remain in existence. Once, the Khaleefah Mansoor decided to destroy it. One Iranian adviser (said to be Khaalid Ibn Barmak) advised him not to destroy it, so that whoever saw this turret would realize that Allaah تَبَارَكَ وَتَعَالَى's help was definitely with the Muslims; otherwise it was not possible for the Arabs, who were impoverished desert-dwellers, to conquer Iran. However, the Khaleefah did not pay heed to his advice and gave an order for its demolition. After a small amount was broken, it was realized that the cost for this small area was huge, and the debris would bring back extremely little returns. Therefore, a lot of public money would be wasted on this project. Mansoor called his advisor again for consultation. He said, "I had told you before not to initiate this demolition. Now I feel embarrassed that people will say, "The Iranians built such a powerful turret that you were unable to demolish. Now my advice is to go ahead with the demolition." The Khaleefah was confused. Finally, he decided not to go ahead as a huge portion of public money would be wasted. This turret still remains standing till today. (Tareekh Baghdad vol. 1 page 455 condensed from Jahaane-Deedah page 59)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the Battle of the Trench, had already given the Muslims glad tidings that they would conquer the Persian Empire.

A Sahaabi رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the command for the trench to be dug, a large boulder presented an obstacle to the digging. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took up a spade, placed his shawl beside the trench and recited,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The words of your Rabb have been completed (perfected) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. (An'aam, verse 115)

When Rasulullaah ﷺ struck it, a spark flashed and a third of the boulder crumbled as Salmaan Faarsi رضي الله عنه watched. When Rasulullaah ﷺ struck it a second time, he again recited the verse,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The words of your Rabb have been completed (perfected) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. (An'aam, verse 115)

Again a spark flashed and another third of the boulder crumbled. Salmaan رضي الله عنه witnessed this as well. Rasulullaah ﷺ then struck it a third time as he recited,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

The words of your Rabb have been completed (perfected) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. (An'aam, verse 115)

This time, the last third of the boulder crumbled. Rasulullaah ﷺ then got out from the trench, took his shawl and sat down. “O Rasulullaah!" Salmaan رضي الله عنه said, “I was watching as you struck the boulder and noticed that every time you struck it, a brilliant spark flashed." “O Salmaan!" Rasulullaah ﷺ said, “Did you also see that?" “I swear by the Being Who has sent you with the truth that I definitely did," Salmaan رضي الله عنه replied.

Rasulullaah ﷺ then explained, “When I struck it the first time, the cities of the Persian Emperor, their surroundings and numerous other cities were shown to me so vividly that I could see their every detail." The Sahaabah رضي الله عنهم who were present there said, “O Rasulullaah! Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ made the duaa and then continued, “When I struck it the second time, the cities of the Roman Emperor and their surroundings were shown to me so vividly that I could see their every detail." “O Rasulullaah!" the Sahaabah رضي الله عنهم asked, “Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ again

complied. Thereafter, Rasulullaah ﷺ continued, “When I struck it the third time, the cities of Abyssinia and the cities in their surroundings were shown to me so vividly that I could see their every detail. You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone." (Nasai no. 3176)

A lengthy narration from Abdullaah ibn Abbaas رضي الله عنه states that (when called for the boulder) Rasulullaah ﷺ said, “Let me be the first to strike it." Rasulullaah ﷺ then recited “Bismillaah" and struck the boulder, causing a third of it to be crushed. He then exclaimed, “Allaahu Akbar! The palaces of Rome, by the Rabb of the Ka’bah!” Rasulullaah ﷺ then struck the boulder a second time and another portion was crushed. This time, he cried out, “Allaahu Akbar! The palaces of Persia, by the Rabb of the Ka’bah!" It was then that the hypocrites sneered, “We are busy digging a trench to save our lives and he is promising us the palaces of Rome and Persia?!" (Al-Mu’jamul-Kabeer no. 12052)

Abdullaah ibn Abbaas رضي الله عنه narrates that Rasulullaah ﷺ sent a messenger with a letter addressed to Kisraa, instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisraa. However, Kisraa tore the letter up, and it was probably Ibn Musayyib who narrates that Rasulullaah ﷺ cursed Kisraa by saying that Allaah should also tear him apart completely. (Bukhaari no. 64)

Rasulullaah ﷺ then sent Shujaa ibn Wahab to Kisraa. (When he arrived) Kisraa had his palace decorated and gathered the leading personalities of his kingdom there before admitting Shujaa رضي الله عنه. When Shujaa رضي الله عنه entered, Kisraa ordered that the letter of Rasulullaah ﷺ should be taken from Shujaa رضي الله عنه and handed over to him. However, Shujaa رضي الله عنه refused to surrender the letter and insisted that he wanted to personally hand the letter to Kisraa as Rasulullaah ﷺ had commanded him. Kisraa permitted him to draw close and when he did, he handed the letter over. Kisraa then summoned one of his scribes from Heera who read the letter out. The letter read, “From

Muhammad the son of Abdullaah, the Messenger of Allaah to Kisraa the Emperor of Persia."

The fact that Rasulullaah ﷺ begun the letter with his name infuriated Kisraa so much that he tore the letter to bits before being informed of what it contained. He then ordered Shujaa رضي الله عنه out of his court. Mounting his conveyance, Shujaa رضي الله عنه said, "By Allaah! Now that I have delivered the letter of Rasulullaah ﷺ, I have no concern about which of the two paths I am on (whether Kisraa is pleased or not)." When Kisraa's anger had abated, he sent someone to call Shujaa رضي الله عنه back, but Shujaa رضي الله عنه had already left by then. The person searched for him until he reached Heera but Shujaa رضي الله عنه was already far ahead. When Shujaa رضي الله عنه reported back Rasulullaah ﷺ and informed him that Kisraa had torn up the letter, Rasulullaah ﷺ commented, "Kisraa has torn up his kingdom." (Al-Bidaayah Wan Nihaayah vol. 4 page 269)

Abu Salam ibn Abdir Rahmaan رضي الله عنه narrates that after the letter of Rasulullaah ﷺ had reached Kisraa and he read it and tore it up, he wrote to Baadhaan the governor of Yemen instructing him, "Send two burly men to this man in Hijaaz with instructions to bring him to me." In compliance with the letter, Baadhaan sent his chief minister Abaanuh in the company of a Persian man called Jadd Jameerah. Abaanuh was a man proficient in Persian letters and numbers. Baadhaan sent a letter with them to Rasulullaah ﷺ, instructing Rasulullaah ﷺ to leave for the court of Kisraa with the two of them. Baadhaan also instructed his chief minister to scrutinise Rasulullaah ﷺ, to engage him in discussion and to report the details back to him.

The two left and finally reached Taa'if where they made enquiries about Rasulullaah ﷺ from some businessmen of the Quraysh. They were informed that Rasulullaah ﷺ was in Madinah. (Realising that the two men were out to take Rasulullaah ﷺ to Kisraa,) The businessmen became overjoyed and exclaimed, "Now that Kisraaa has stood up against him (Rasulullaah ﷺ), we have nothing more to do."

When the two reached Madinah, Abaanuh spoke to Rasulullaah ﷺ and said to him, "Kisraa has written to Baadhaan with instructions to send someone to take you before him. He has sent me so that you come with me." Rasulullaah ﷺ said to him, "You may leave now and return to see me tomorrow." When the two arrived the next day, Rasulullaah ﷺ informed them of the precise night of a particular month in which Allaah has killed Kisraa and handed the kingdom over to his son Sherway. The two men said, "Do you know what you are saying? May we write back to Baadhaan with this news?" "Certainly," replied Rasulullaah ﷺ, "and tell him that if he accepts Islaam, I shall hand back to him control of all the lands he presently rules." Rasulullaah ﷺ then gave Jadd Jameerah a belt decorated with gold and silver that had been given to him as a gift.

When the two returned to Yemen and informed Baadhaan about the events, he said, "This is not the speech of some king. We should definitely investigate the truth of what he said." They did not have to wait long before they received a letter from Sherway which after the formalities stated, "With the support of the Persian people, I have killed Kisraa in a fit of fury because he saw nothing wrong in killing Persian nobles for no reason. Secure allegiance to me from all the people in Yemen and ensure that you cause no harm to the person (Rasulullaah ﷺ) whom Kisraa ordered you to capture."

After reading the letter of Sherway, Baadhaan said, "This man (Rasulullaah ﷺ) must certainly be a Messenger." He then accepted Islaam and so did all the Persians living in Yemen. (Abu Sa'eed Nayshapuri in his book Sharaful Mustafa (vol. 3 page 376) where he narrates from Ibn Is'haaq who narrates from Zuhri. Abu Nu'aym has also narrated it in Dalaa'il (vol. 1 page 348 no. 241) where the name Kharkhusra is mentioned in place of "Jadd Jameerah" while his companion is also named as Abaanuh – Isaaba (vol.1 page 622 no. 761, vol. 2 page 282 no. 1283)

Zaid ibn Abi Habeeb narrates that Rasulullaah ﷺ sent Abdullah ibn Hudhaafa رضي الله عنه with a letter for Kisraa ibn Hurmuz, who was the Emperor of Persia. The letter read:

From Muhammad the Messenger of Allaah
To Kisraa the Emperor of Persia
Peace be on the one who follows the guidance, who believes in Allaah and His Rasool and who testifies that there is none worthy of worship but the One Allaah Who has no partners and that Muhammad is Allaah's servant and messenger. I call you with the invitation of Allaah for I am the messenger of Allaah to all of mankind who warns the living so that the decree (of punishment) becomes binding on the disbelievers. If you accept Islaam, you shall live in peace and if you refuse, then the sin of the fire-worshippers shall be on you.

Kisraa tore up the letter when he read it and wrote to Baadhaan. The rest of the Hadith is as mentioned earlier from the narration of Ibn Is'haaq. However, this report adds that when the two men entered the presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their beard were shaven off and their moustaches were grown very long. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ therefore detested even looking at them and said, "Woe to you! Who instructed you to do this?" Referring to Kisraa, they said, "Our lord commanded us to do this." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, "My Lord has commanded me to let my beard grow and to trim my moustache." (Taareekh-Tabari vol. 2 page 133 as quoted in Bidaayah Wan Nihaayah vol. 4 page 269)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالنَّارُ خَـامِدَةُ الْأَنْفَـاسِ مِنْ أَسَـفٍ عَلَيْهِ وَالنَّهْرُ سَـاهِي الْعَيْنِ مِنْ سَـدَمِ

62/4. And the fire (of the Persians) was extinguished out of regret; and the rivers (of Persia) dried up with wonder (and excessive sorrow).

The Magians used to worship the Fire. For one thousand years, the fire burnt continuously. People were employed to look after the fire. On the night preceding the morning Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born, the fire suddenly went off. They became perplexed, worried that their 'deity' had come to an end. In the past stanza, mention was made of the Fire.

The Euphrates river used to pass by Persia (Iraq was under Persia at that time.) The people would water their crops from this water. The night before the birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the river changed its course, forming a new path between Iraq and Damascus, and the river of Saawah began flowing towards the desert.

Historians state: The Euphrates river used to flow from different areas into the Persian lands. This river was an important part of their lives. Nosherwaan build a bridge over it. Similarly, he built many buildings on its banks. Many temples were built in these areas, in which the fire was worshipped. In short, on this blessed night, the fire which had been burning for a thousand years suddenly went off, and the Euphrates River changed course.

The extinguishing of the Fire was an indication towards the termination of the Persian rule (which was run by fire-worshippers), and the change of course of the river was an indication that the river of knowledge and guidance had now changed course from the Banu Israaeel to the Banu Ismaaeel.

In the 14th year of Hijri, during the rule of Umar رَضِيَ اللَّهُ عَنْهُ, the Muslim army under Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ conquered Qadisiyyah and many areas of Iraq. The Fire-worshippers were placed into a fit of stupor. Their famous warrior, Rustum, whose name created terror in the hearts of children, was killed by Hilaal ibn Alqamah رَضِيَ اللَّهُ عَنْهُ. The crown of Rustum

was approximately one hundred thousand dirhams and this was placed into the booty wealth.

Question: Why was the fire sad? The fire was supposed to be happy that now polytheism was coming to an end, and that people would now not worship it anymore. The river changed direction to a better place, so why was the fire sad?

Answer: This is a form of speech utilized wherein a place is mentioned, but the people of that place are intended (*majaaz mursal*.) The people worshipping the fire were sad pondering how their fire which they were worshipping for hundreds of years had become extinguished. The people living on the river banks were sad as water was not coming in their direction. This would lead to all their matters being disrupted.

All of these pointed to the fact that the kingdom of Kisraaa was about to terminate, which in a short space of time happened, as was mentioned above.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَسَـاءَ سَـاوَةَ أَنْ غَاضَتْ بُحَيْرَتُهَـا وَرُدَّ وَارِدُهَـا بِـالْغَيْظِ حِيْنَ ظَـمِيْ

63/5. And (when) the water of the lake dried up, Saawah (a village in Persia) became grief-stricken; and (thirsty) goer (water bearer) returned in anger with disappointment.

Saawah is a place between Ray and Hamdhaan. Many ulamaa and mashaayikh have passed by this area. (Mu'jamul-Buldaan vol. 3 page 179). The people of this area are known for their exceptional beauty. All of those residing there are followers of the Shaafi madhab. (Athaarul-bilaad wa Akhbaarul-Ibaad of Qazwini page 386)

There was a lake in this area. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born, the river in this area went into the ground and disappeared. The river was approximately 6 miles in length and six miles in breadth. (There are other views as well.) The water of this river was extremely pure and held distinction over other rivers. The people living on the banks used to travel in it by ships. Due to this river, Saawah was a very lush area.

The sinking of this lake was an indication that the Iraqi civilization was coming to an end, and the Islamic civilization was about to commence.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّ بِالنَّـارِ مَا بِالْمَـاءِ مِنْ بَلَـلٍ حُزْنـاً وَّبِـالْمَاءِ مَا بِـالنَّارِ مِنْ ضَـرَمِ

64/6. It is as though, due to grief, the wetness found in the water came into the fire, and the blazing quality of the fire had come into the water.

This stanza is a completion of the previous two stanzas. The crux of this stanza is that the fire of the Persians subsided the night preceding the birth of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. It was as though the wet quality of water had entered the fire, due to which the fire had gone off. The water of the Saawah River dried up. It seemed as though the quality of the Fire had come into the water causing the water to dry up.

What was the cause of grief for the fire, since it was supposed to be happy, since the fire is obedient to the command of Allaah تَبَارَكَوَتَعَالَى?

a.) Here the sorrow refers to that of the fire worshippers. They expressed great sorrow and grief over the termination of their kingdom.

b.) The fire and water were sad due to abandoning of their normal qualities. This sadness was not due to losing of the kingdom.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالْجِنُّ تَهْتِفُ وَالْأَنْـوَارُ سَـاطِعَةٌ وَالْحَـقُّ يُظْهَـرُ مِنْ مَّعْنىً وَّمِنْ كَـلِمِ

65/7. And the jinn was announcing and the light was shining; and the truth appeared with the meaning and words of the Noble Quraan/ the truth appeared with the above light and the speech of the jinns/ the truth appeared with logical proofs and physical proofs.

Jinn are a creation of Allaah تَبَارَكَ وَتَعَالَىٰ made from fire. Satan was from amongst the jinn. However the progeny of Satan are nowadays called Shayaateen (even though they are jinn in nature), and the remaining are called jinn.

According to a hadith, jinns are of three types:

Abu Tha'labah Khushanee رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jinn are of three types: one group possesses wings by which they fly in the air; one group is of dogs and snakes; and one group travel and dismount at different places." (Haakim no. 3702 with a saheeh sanad, and Allaamah Dhahabi concurs)

Some jinns are Muslims; whilst others are not. Amongst the Muslims, there are also false sects amongst them. Once A'mash رَحِمَهُ اللَّهُ asked a jinn, "What food do you love most? The jinn relied, "Rice." A'mash رَحِمَهُ اللَّهُ says that he brought the rice and placed it before the jinn. He could see the morsels being raised, but could not see anyone." I asked the jinn, "Do you also have amongst you those false groups who follow their desires?" When he answered in the affirmative, I them asked him, "What is the rank of the Rawaafidh (Shiah) jinn amongst you?" The jinn answered, "The Rawaafidh are the worst amongst us." (Ibn Katheer vol. 8 page 254, Aakaamul-Marjaan fee Ahkaamil Jaan page 109)

Just as humans are commanded to follow the commands of Allaah تَبَارَكَ وَتَعَالَىٰ and the way of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so too are the jinns obligated. Accordingly, they will be rewarded or punished in the hereafter.

"The jinn was announcing" – Why were the jinns making an announcement when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born?

Answer: The jinns were happy because Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was the nabi for humans and jinns. In celebration, they called out to one another.

Another meaning of 'announcing' means screaming out of rage, as the jinns work and efforts would become spoilt. In the times of Ignorance, many people used to seek assistance from the jinns. This was more-so on journey, when people used to rest in certain valleys, then they would seek refuge from the jinn of the area. The coming of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was to terminate all these types of shirk (polytheism), and to turn the people towards obedience to the commands of Allaah تَبَارَكَوَتَعَالَىٰ. Now people would only seek protection from Allaah تَبَارَكَوَتَعَالَىٰ. The jinns were thus fuming in rage, realizing that their power would soon terminate.

A few historical narrations will be mentioned here-under, explaining the announcement of the jinns on the birth of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. As for the glad tidings which the jinns gave after Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was commissioned as a messenger, then this is different and will in-sha-Allaah be mentioned later on.

1.) Allaamah Ibnul Jawzee رَحِمَهُٱللَّهُ states, "Abdur Rahmaan ibn Awf رَضِيَٱللَّهُعَنْهُ said, 'When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was born, a jinn on the Mount Qubais, close to the graveyard, shouted out,

فَأُقْسِمُ لَا أُنْثَى مِنَ النَّاسِ أَنْجَبَتْ ... وَلَا وَلَدَتْ أُنْثَى مِنَ النَّاسِ وَاحِدْ

كَمَا وَلَدَتْ زُهْرِيَّةٌ ذَاتُ مَفْخَرٍ ... مُجَنَّبَةٌ لُؤْمَ الْقَبَائِلِ مَاجِدَهْ

فَقَدْ وَلَدَتْ خَيْرَ الْقَبَائِلِ أَحْمَدَا ... فَأَكْرِمْ بِمَوْلُودٍ وَأَكْرِمْ بِوَالِدِهْ

I take an oath, no woman has ever given birth to a person like how the honoured Banu Zahra lady gave birth to such an honourable person. She has given birth to Ahmad, the best of all tribes. How honourable is the newborn baby and how honourable is his father.(Alwafaa bi Ahwaalil Mustaphaa vol. 1 page 53, Alhawaatif li Ibni Abid Dunyaa vol. 1 page 74 no. 77)

2.) Asmaa bint Abi Bakr رَضِيَٱللَّهُعَنْهَا narrates, "After the Incident of the Elephant, Zaid ibn Amr ibn Nufail and Waraqah ibn Nufail went to meet

Negus (the ruler of Abyssinia). During their discussion, Negus asked regarding the baby born in Makkah Mukarramah. Waraqah thereafter narrated the above-mentioned incident to him. Thereafter Zaid ibn Amr ibn Nufail said, "On that night, I was on Mount Abu Qubais, when I suddenly saw a man with two green wings. He turned towards Makkah Mukarramah and said,

ذل الشيطان وبطلت الأوثان ولد الْأَمِينُ

The Satans are disgraced, the idols are obsolete, and the Trustworthy has been born.

Then Negus said, "Now listen to my incident. On that night, I was sleeping in my private room. Suddenly a neck and head emerged from the ground and said,

حَلَّ الْوَيْلُ بِأَصْحَابِ الْفِيلْ، رَمَتْهُمْ طَيْرٌ أَبَابِيلْ، بِحِجَارَةٍ مِنْ سِجِّيلْ هَلَكَ الْأَشْرَمْ الْمُعْتَدِي الْمُجْرِمْ، وَوُلِدَ النَّبِيُّ الْأُمِّيُّ، الْمَكِّيُّ الْحَرَمِيُّ، مَنْ أَجَابَهُ سعد، ومن أباه عتد

Destruction has descended on the People of the Elephant. Groups of birds have pelted them with pebbles. Ashram, the sinner and exceeder of bounds has been destroyed. The Trustworthy unlettered Makkan Nabi has been born. Whoever answers him will be successful. Whoever refuses him, is rebellious. (Hawaatiful- Jinaan of Kharaaiti page 61, Al-Bidaayah Wan-Nihaayah vol. 2 page 346)

The light was shining: This is in reference to the incident when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born. A light emerged from the blessed body of Aaminah, the beloved mother of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, by which the palaces of Shaam became lit up. Irbaadh ibn Saariyah رَضِيَ اللهُ عَنْهُ said, "I heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "I am in the sight of Allaah, in the original Book, the seal of Ambiyaa, whilst Aadam عَلَيْهِ السَّلَامُ was still in sand. I will inform you of the meaning of this. I am the result of the duaa of Ibrahim عَلَيْهِ السَّلَامُ, the glad tidings of Isa عَلَيْهِ السَّلَامُ, and the dream of my mother which she witnessed. Similarly, all the mothers of the Ambiyaa saw such dreams. The mother of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw when she gave birth to him a light which brightened the palaces of Shaam for him." (Musnad Ahmad vol. 28/379/17150/17151 and 28/395/17163, Ibn Hibbaan no. 6404)

Scholars state that this light was an indication that the light of Islam would reach Shaam, and the rule of the Muslims would be established there.

Some weak narrations mention that the stars made sajdah that night. Uthmaan ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that his mother informed him, "I was present when Aaminah gave birth to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the pangs of birth commenced, I looked towards the stars which were suspended. I actually thought that they would fall on me." (Al-Mu'jamul-Kabeer vol. 25 page 147 no. 355/457, Dalaailun Nubuwwah of Abu Nuaym page 135)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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عَمُوْا وَصَمُّوْا فَـــإِعْلاَنُ الْبَشَـائِرِ لَمْ تُسْمَعْ وَبَـــارِقَةُ الْإِنْذَارِ لَمْ تُشَـمِ

66/8. (They, the polytheists and the Persians) became blind and deaf. Neither did they hear the announcements of glad tidings nor was the lightning of warning seen (by them).

In this stanza, the poet answers a question which comes to mind after reading the previous stanzas. The question is that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given such clear signs and proofs. Then why did the disbelievers not accept the truth?

. The answer is that the disbelievers were deaf and blind. Whatever they heard and saw, they did not act according to its demands. After hearing and seeing the truth, a person should accept it. However they did not accept the truth. Therefore they became practical examples of these verses,

صُمٌّ بُكْمٌ عُمْيٌ

Deaf, dumb and blind (Baqarah verse 18)

خَتَمَ اللهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

Allaah تَبَارَكَ وَتَعَالَى placed a seal on their hearts, their ears and on their eyes there is a veil. (Baqarah verse 7)

Allaah تَبَارَكَ وَتَعَالَى had granted them the opportunity, as other humans are granted. The doors of goodness were left open for them. However, they destroyed the ability which Allaah تَبَارَكَ وَتَعَالَى had granted them. Allaah تَبَارَكَ وَتَعَالَى then placed a seal and lock on their hearts. Now, no goodness was able to enter therein.

Important lesson: The poet indicates here to something profound: If a person does not utilize his senses and practise accordingly, then it is as though his senses are completely inept. If a person after knowing the right path, does not utilize his senses correctly, it is as though he is an ignoramus. If a person sees a certain thing, but does not act accordingly, it is as though he has not seen that thing. For this reason, the hypocrites are referred to as deaf, dumb and blind.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ.

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مِنْ بَعْدِ مَا أَخْبَرَ الأَقْوَامَ كَاهِنُهُمْ بِأَنَّ دِينَهُمُ الْمُعْوَجَّ لَمْ يَقُمِ

67/9. after their fortune tellers had informed the people (infidels) that their false religion would never stand (but they yet were blind and deaf).

In the previous stanza, the words 'deaf and blind' were mentioned. In this stanza, the poet has explained the word 'deaf.'

Objection: The fortune-tellers had informed the people. Then too, they did not accept. This actually is telling us to accept words of the fortune-tellers, whereas Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated that the person who accepts the words of a fortune-teller is a disbeliever.

Answer: According to their view, the words of the fortune-teller were one hundred percent true, and they would accept their words in all matters. However, in this matter, they were not prepared to accept even what their fortune-tellers had said. This is an *ilzaami* answer (counter-charge). This means that according to their belief, they were supposed to accept the view of the fortune-tellers.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever goes to a fortune-teller or diviner and believes what he says, then he has disbelieved in that which was revealed upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ." (Mustadrak of Haakim no. 15)

Another hadeeth states, "Whoever goes to a fortune-teller and then asks him about any matter, his salaah of forty days will not be accepted." (Muslim no. 2230)

a.) If any person asks a fortune-teller, regarding him to be one who knows the unseen, and he regards the information given by the fortune teller to be definite, then this is impermissible and an act of disbelief (kufr.)
b.) If a person accepts the words of a fortune-teller, realizing that this information was received by the jinns who had eavesdropped on the angels, then this will not be kufr (disbelief), but will still be prohibited.
c.) If a person mockingly asks a fortune-teller, so that his lies can become exposed, then there is no harm in this.
d.) If a person asks a fortune-teller to test him, not believing in his words and not denying them, and the one posing the question has the ability to

understand, then this is not disbelief. According to some scholars, this is permissible.

When Rasulullaah ﷺ was born, different fortune-tellers informed their followers that their religion was to be destroyed and that the true religion will now be established in the world. Hereunder a few such incidents will be mentioned:

a.) Abdullaah ibn Umar رضي الله عنه says, "Whenever I heard Umar رضي الله عنه say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Umar رضي الله عنه said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Umar رضي الله عنه told him what he had just mentioned. The man remarked, 'To this day I have never seen any Muslim man being confronted in this manner.' Umar رضي الله عنه then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean),

أَلَمْ تَرَ الجِنَّ وَإِبْلاَسَهَا؟ وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا، وَلُحُوقَهَا بِالقِلاَصِ، وَأَحْلاَسِهَا

'Have you not seen the Jinn and their bewilderment?
Have you not seen their despondence after their retreat?
And that they have now joined the ranks of young camels and their saddle blankets?'[5]

He is speaking the truth,' Umar رضي الله عنه said, 'I was also sleeping near the idols of the polytheists when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of

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These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ﷺ. They were now forced to remain on earth just like camels and other creatures.

salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah''* The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah''* I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ﷺ.'" (Bukhaari no. 3866) The man mentioned in the narration above was Sawaad ibn Qaarib رضي الله عنه.

This narration is mentioned in greater detail in other books.

Muhammad ibn Ka'b Qurazi reports that Umar رضي الله عنه was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Umar رضي الله عنه asked who he was, the people replied, "He is Sawaad ibn Qaarib, the man who was informed about the coming of Rasulullaah ﷺ by the jinn in his service." Umar رضي الله عنه sent for the man and (when he arrived) asked, "Are you Sawaad ibn Qaarib?" When he replied in the affirmative, Umar رضي الله عنه asked, "Are you still practising fortune-telling?" Sawaad رضي الله عنه became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this manner since the day I accepted Islaam." "*Subhaanallaah*!" Umar رضي الله عنه exclaimed, "(There is no need to be offended because) The shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the jinn in your service told you about the coming of Rasulullaah ﷺ."

Sawaad رضي الله عنه related, "O course, Ameerul Mu'mineen. I was half-asleep and half-awake one night when my jinn came and nudged me with his foot. 'Get up, O Sawaad ibn Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a nabi has been sent from amongst the progeny of Luway ibn Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim

Because the one in the lead cannot be compared to the one who lags behind.

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad ibn Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a messenger has been sent from amongst the progeny of Luway ibn Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean),

I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad ibn Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a nabi has been sent from amongst the progeny of Luway ibn Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean),

I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance
because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks.

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bade me to come forward and speak. I then recited the following couplets (which mean),

My confidante came to me after a part of the night had passed and I had had some sleep
Never has he lied to me in all my experiences with him
For three nights he came, each night he said,
'A nabi has come to you from Luway ibn Ghaalib'
I then rolled up the hem of my loincloth
and my speedy full-cheeked camel carried me through dusty, level and distant plains
I testify that there is none worthy of worship but Allaah
and that you are perfectly trustworthy to convey all unseen revelation
Of all the Ambiyaa, you are the closest link to Allaah
O son of honourable and pure people!
O the best of all who walk! Command us with all that is revealed to you
Even though some of it may whiten our forelocks
Be an intercessor on my behalf on the day when no intercessor
Apart from you will be of any help to Sawaad ibn Qaarin'

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his companions became so happy with my words that the joy was evident on their faces."

Umar رَضِيَ اللهُ عَنْهُ jumped up and hugged Sawaad رَضِيَ اللهُ عَنْهُ, saying, "I had always wished to hear that incident from you. Does your jinn still come to you?" Sawaad رَضِيَ اللهُ عَنْهُ replied, "He does not come ever since I have been reciting the Qur'aan, but the Qur'aan is a most excellent replacement for him." Umar رَضِيَ اللهُ عَنْهُ himself then recounted an incident, saying, "We were once with a family of the Quraysh called 'the family of Dharee', who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'" (Musnad Abu Ya'la Mausali hadith 329, a similar narration is mentioned in Mustadrak Haakim with different wording no. 6558, Al-Mu'jamul-Kabeer of Tabaraani vol. 7, page 95 no. 6476 (Sawaad ibn Qaarib))

b.) Abbaas ibn Mirdaas Sulami رَضِيَ اللهُ عَنْهُ relates, "My becoming a Muslim began when my father was on his deathbed and he made a bequest that I take care of his idol called *Dimaad*. I therefore kept it in my house and would go to it once every day. It was at the time when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

announced his nubuwwah that I was startled by a voice I heard in the middle of the night. I rushed to *Dimaad* for assistance, but I discovered that the voice was coming from within it. It was reciting the following couplets (which mean),

Say to all the members of the Banu Sulaym tribe
that idols and their worshippers will be destroyed and only the people of the Masjid will live on
Dimaad is destroyed though he was being worshipped for some time
before the Book that has come to Muhammad
Verily the one from the Quraysh who inherited nubuwwah and guidance
after the son of Maryam is truly the rightly guided one.

However, I did not disclose this to the people. It was after the people had returned from the Battle of Ahzaab that I was sleeping one day amongst my camels on one side of *Aqeeq* in the *Dhaatul Irq* area. I heard a voice and suddenly saw a man appear on the feather of an ostrich. He said, "Follow the light that settled on Wednesday upon the one riding the camel *Adbaa* when he was in the locality of the people of the Banu Unaqaa (in Madinah)." Another voice from the north replied to this one, saying the following couplets (which mean),

Inform the Jinn that the reason for their bewilderment
is that the camels have laid down their carriages
and the sentinels of the heavens have begun their vigil.

I jumped up in fear, knowing that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had already been sent (on his mission). I then mounted my horse and sped off to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After pledging my allegiance to him, I returned to *Dimaad* and set him alight. Thereafter, I returned once more to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and recited to him the following couplets (which mean),

By your life! There was a day when I was foolish enough to
equate Dimaad a partner to the Rabb of the universe
I had forsaken Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while the Aws tribe were around him
They were his helpers, and what fine helpers they were!
I was like one who forsook soft and fertile land

In search of a path of difficulties to tread upon
I believe in Allaah Whom I worship
to oppose those who opt for destruction
I have turned my face towards Makkah to search
for the blessed Nabi of all honourable people
A Nabi who came to us after Isa
Speaking the truth that differentiates between the truth and falsehood
A trustworthy bearer of the Qur'aan and the first intercessor
The first to be resurrected in response to the call of the angels
He re-joined the bonds of Islaam after they had broken
Then made them secure until its injunctions were established
I am referring to you, O the best of all creation
You have the most noble of lineages and are truly the possessor of great honour
You were the purest of the Quraysh when they rose in esteem
despite their hunger, and may you be blessed as long as the centuries pass
When the Ka'b and Maalik tribes name their lineages
We will still regard you as most pure in descent. (Dalaailun-Nubuwwah of Abu Nuaym no. 66 page 118)

Another narration states that after the first three couplets were told to Abbaas ibn Mirdaas رَضِيَ اللَّهُ عَنْهُ, he was filled with fear and went to his tribesmen. After narrating the incident to them, he left for Madinah with three hundred of his people from the Banu Haaritha tribe to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Upon seeing them enter the Masjid, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "O Abbaas! How did you come to accept Islaam?" When he recounted the incident to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was impressed and Abbaas رَضِيَ اللَّهُ عَنْهُ together with his entire tribe accepted Islaam. (Dalaailun-Nubuwwah of Ismaaeel Asbahaani page 139)

c.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that a caller from the Jinn once announced from the Abu Qubays mountain in Makkah (the following couplets which mean),

May Allaah efface the judgment of the Ka'b ibn Fihr (Quraysh) tribe
(referring to the Muslims)
How weak has their intelligence become?!

Their religion they turn against
is the religion of their revered forefathers who gave them protection
The Jinn of Busra have opposed the rest
As have the men of the place of hills and date palms (Madinah)
Is there any honourable man amongst you with a free spirit
and who has reverence for his parents and uncles?
Who would strike a blow (at the Muslims) that would teach them a lesson
and free you from anxiety and grief
You shall soon see horses racing with each other
to fight the (Muslim) people in the land of Tihaamah.

When the news of this spread in Makkah, the polytheists started reciting poetry to each other, renewing their resolve to harm the Muslims. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "That was a Shaytaan named Mis'ar who was addressing the people through the idols. May Allaah disgrace him!" it was barely three days later that another voice announced form the mountain (the following couplets which mean),

We have killed Mis'ar
when he rebelled and was haughty
when he undermined the truth and spread evil
I decapitated him with a sword that tears and devastates
All because he blasphemed against our pure Nabi.

To this Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, "That was a powerful Jinn named Samhaj, whom I named Abdullaah after he believed in me. He informed me that he had been looking for Mis'ar for the past three days." Ali رَضِيَ اللَّهُ عَنْهُ then remarked, "May Allaah reward him well, O Rasulullaah!" (Dalaailun-Nubuwwah of Abu Nuaym no. 60)

d.) Abdullaah ibn Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called us towards Islaam was that when we were once with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean),

O people with bodies, who vary in age from old men to young boys!
Have you no intelligence that you refer your decisions to the idols?
Are you all asleep in your confusion or do you not see that which is in front of me?
It is a rising light that illuminates the darkness which has become visible to every onlooker in Tihaamah
That is the Nabi and leader of all creation who has come with Islaam after Kufr
Ar Rahmaan has granted him special honour above all leaders and all prophets with his truthful speech
He is the most just of all judges who instructs people to perform salaah, to fast, to do good
and to foster good family ties. He cautions people against sinning,
Against impurities, worshipping idols and all that is forbidden. He belongs to the noblest of lineages from the Banu Haashim
and is announcing his messengership in the sacred city (Makkah)'.
Allaah's choicest blessing and salutations be upon him!

When we heard this, we dispersed immediately, went to Rasulullaah ﷺ and accepted Islaam." (Taareekh Dimishq of Ibn Asaakir vol. 3 page 451, Abu Nu'aym has reported a shorter narration in his Dalaailun-Nubuwwah page 117)

e.) Tameem Daari رضي الله عنه says, "I was in Shaam at the time when Rasulullaah ﷺ started to announce his nubuwwah. I was out to do some work once, when night caught up with me (somewhere on the way). (As was the custom during those times) I said, 'Tonight I am in the protection of the (Jinn) master of this valley.' When I then lay down to rest, I heard someone whom I could not see. He was calling out, 'Seek protection from Allaah because the Jinn cannot protect anyone against Allaah.' 'By Allaah! 'I exclaimed, 'What are you saying?' he explained, 'The apostle of the unlettered people has made his appearance. He is the Messenger of Allaah ﷺ and we performed salaah behind him in Hajoon, where we accepted Islaam and undertook to follow him. The ploys of the Jinn (to eavesdrop on the conversations of the angels and convey the news of future events to fortune-tellers) is over and they are now being pelted by flaming stars (whenever they attempt to eavesdrop).

You had better go to Muhammad ﷺ who is the apostle of the Rabb of the universe.'"

Tameem رضي الله عنه relates further. He says, "I then went to the town of Dayr Ayyoob, where I consulted a monk and related the incident to him. His response was, 'They (the Jinn) have told you the truth. He (Muhammad ﷺ) will make his appearance in the Haram and the place to which he will migrate will also be a Haram. He is the best of all the Ambiyaa عليهم السلام and do not allow anyone to beat you to him.' I then mustered up all the courage I had, went to Rasulullaah ﷺ and accepted Islaam." (Dalaailun-Nubuwwah of Ismaaeel Asbahaani no. 155)

f.) Waathila ibn Asqa رضي الله عنه reports that Hajjaaj ibn Alaat Bahzi Sulami رضي الله عنه was introduced to Islaam when he once left for Makkah with a group of riders from his tribe. Night enveloped them when they were in a frightening valley, because of which they were terrified. "O Abu Kilaab!" Hajjaaj's companions said to him, "Get up and secure safety for yourself and for your companions. Hajjaaj therefore stood up and recited the following couplets (which mean),

I seek protection for myself and for these companions of mine
from every Jinn in this valley
so that my companions and I may return home in safety.

They then heard someone recite the verse,

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ

O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth (in an effort to escape My punishment), then do so. (However,) You will be unable to transcend without the power (which you can get only from Allaah). (Rahmaan verse 33)

When the party arrived in Makkah and related what had happened, the people of the Quraysh exclaimed, "By Allaah! O Abu Kilaab, you have forsaken your religion! Those words are from that which Muhammad claims has been revealed to him." "By Allaah!" Hajjaaj رضي الله عنه exclaimed, "Those are the words I heard and so did all those with me."

While this discussion was taking place, Aas ibn Waa'il arrived. Addressing him, the people said, "O Abu Haashim! Have you heard what Abu Kilaab

has to say?" When Aas ibn Waa'il asked what it was, he was informed about the incident. "What is so surprising about that?" Aas remarked, "The one whom he heard there (the jinn) is the same one who tells it to Muhammad." Hajjaaj رَضِيَ اللَّهُ عَنْهُ says, "This statement of his put my people off what I felt (that we should accept Islaam). This however increased my insight into the matter. (We then returned home and it was after a while that) I then enquired about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was informed that he had left Makkah for Madinah. I then mounted my animal and left. When I reached Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him about what I had heard, he remarked, 'By Allaah! What you heard was the truth. That was definitely from the speech of my Rabb that He revealed to me. O Abu Kilaab! You had certainly heard the absolute truth.' 'O Rasulullaah!' I said, 'Teach me Islaam.' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then made me testify my belief in the Kalimah of Sincerity and then said, 'Go and call your people towards that which I have called you towards because it is the truth.'" (Ibn Abi Dunya in his Hawaatiful Jinn no. 40 and Taareekh Dimishq of Ibn Asaakir vol. 12 page 105, no. 1214 Hajjaaj ibn Ilaat).

g.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Khuraym ibn Faatik رَضِيَ اللَّهُ عَنْهُ once said to Umar ibn Khattaab رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Umar رَضِيَ اللَّهُ عَنْهُ asked to be informed, Khuraym رَضِيَ اللَّهُ عَنْهُ explained, "I was on the track of a camel of mine that I had been searching for, when night enshrouded me at a place called *Abraqul Gharraaf*. I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean),

Shame on you! Seek refuge from Allaah the Possessor of Honour
The Possessor of Esteem, Benevolence and Munificence
Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries.
This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean),
What are you saying, O caller?
Have you guidance with you or misguidance?
If you have been guided, do explain to us what the situation is.

The caller then recited the following couplets (which mean),
Verily the Messenger of Allaah bearing all that is good is in Yathrib, calling people to salvation
he instructs them to fast and to observe salaah and cautions them against all that is evil.

I then prodded my animal forward as I recited the following couplets (which mean),

Guide me along, may Allaah guide you! May you never suffer any hunger or nakedness
and may you always remain a powerful leader. You may now not burden me further with the good you have been granted.
The jinn then followed me, saying the following couplets (which mean),
May Allaah accompany you and keep you safe May He also convey you to your family with your conveyance
Believe in Rasulullaah ﷺ and Allaah will make you successful.
Assist him and my Rabb will assist you.

I then asked him, 'Who are you? May Allaah have mercy on you!' He replied, 'I am Amr ibn Uthaal and I have been appointed by Rasulullaah ﷺ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Abu Bakr Siddeeq رضي الله عنه came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not know how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ﷺ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar رضي الله عنه then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh, Uthmaan ibn Affaan رضي الله عنه, who testified on my behalf

and Umar رَضِيَٱللَّهُعَنْهُ accepted his testimony." (Taareekh Dimishq of Ibn Asaakir vol. 16 page 347, no. 1956 Khuraim ibn Faatik).

h.) Uthmaan ibn Affaan رَضِيَٱللَّهُعَنْهُ reports, "We once left with a caravan to Shaam before Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ announced his nubuwwah. We had just entered the borders of Shaam and we approached a fortune-teller who lived there. She said, 'My companion (a jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) has made his appearance and such a matter has come that is beyond our capacity.'"

Uthmaan رَضِيَٱللَّهُعَنْهُ continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ had already announced his nubuwwah and was calling people towards Allaah." (Dalaailun-Nubuwwah of Abu Nuaym no. 58 page 108)

i.) Mujaahid رَحِمَهُٱللَّهُ reports, "It was during the Battle of Rhodes when an old man called Ibn Isa who had lived during the Period of Ignorance related to me, "I was busy pulling a cow belonging to our family when I heard a voice from its belly saying, 'O family of Dharee! The statement is an eloquent one. A well-wishing man is calling out that there is none worthy of worship but Allaah.'" (Musnad Ahmad no. 15462)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَبَعْـدَ مَا عَايَنُوْا فِي الأُفُقِ مِنْ شُـهُبٍ مُنْقَضَّةٍ وَّفْـقَ مَـا فِي الأَرْضِ مِنْ صَنَمِ

68/10. And (they remained blind) even after they had seen the stars on the horizon falling, just as (their) idols were (falling) on the earth.

This stanza is an explanation of the previous stanza in which it was stated that the disbelievers were blind. Here two clear signs are mentioned which were witnessed by the people, who still refused to believe. With the coming of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, two changes took place; one in the heavens and one on earth. In the heavens, falling stars were set upon the Shayaateen. On earth, many idols in different temples fell flat on their faces.

Hereunder two incidents are mentioned regarding the falling stars at the birth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

a.) Seeing falling stars, the first to fear was the people of the Thaqeef tribe. They proceeded to Amr ibn Umayyah – who was regarded as one of the most intelligent amongst the Arabs, and asked him for his opinion. He replied by saying that if the stars that fell were such which people would utilize to find out roads on land and in the ocean, they were normally in set constellations in summer and winter, and they were beneficial for the livelihood of people; then this was a sign of the Last Day being close and the termination of the world. If the stars were not of that type, then it seems that Allaah تَبَارَكَ وَتَعَالَى intends a special and great matter for His creation. (As Seeratun-Nabawiyyah of Ibn Katheer vol. 1 page 290, Ar-Raudul-Unf vol. 2 page 199, Uyunul Athar vol.1 page 70, Al-Bidaayah Wan-Nihaayah vol. 2 page 307)

b.) A Sahaabi was once sitting in the company of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when the discussion of fortune-telling arose. He remarked, “O Rasulullaah! Our people were the first to realize that there is some guarding in the skies and that stars are being flung upon the Shayaateen. We had asked our famous fortune-teller, Khatar ibn Maalik – who was 280 years old – regarding these stars which were flung onto the Shayaateen. He bade us to come the following day. According to our promise, we returned the next day at the time of dawn. He then recited these poems to us:

يَا معشر بني قحطان أخْبركُم بِالْحَقِّ وَالْبَيَان
أَقْسَمت بِالْكَعْبَةِ والاركان والبلد المؤتمن السدان
قد منع السّمع عناة الجان بثاقب بكف ذِي سُلْطَان
من أجل مَبْعُوث عَظِيم الشَّأْن يبْعَث بالتنزيل وَالْقُرْآن
وبالهدى وفاضل الْقُرْآن يبطل بِهِ عبَادَة الْأَوْثَان

O Banu Qahtaan! I am informing you of the truth.
I take an oath by the Ka'bah, its foundation, and the peaceful city!
The disobedient jinn have been prohibited from hearing because of a blazing star in the control of the Master
Due to the commissioning of a person of great status, who will be sent with the Quraan and divine revelation
By guidance and the virtue of the Quraan, worship of the idols will become destroyed.

Thereafter, he mentioned some other poems, in which he encouraged his people to follow Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He then himself testified to the shahaadah, and passed away a few days later. (Ar-Raudul Unf vol. 2 page 205, Al-Isaabah vol. 5, page 511, Fathul Baari vol. 8 page 673, Akaamul Marjaan page 180. Note that the poems are mentioned with different wordings. The words here are that of Aakaamul-Marjaan.)

These are merely two incidents. There are other similar incidents mentioned in the books of seerah, the subject matter being the same. The disbelievers saw the falling stars and they became perplexed. When they enquired, they realized that this was the sign of the final nabi. Then too, they did not accept.

Many ahaadeeth make mention of falling stars. Here, only two will be mentioned:

Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُ reported, "A person from the Ansaar who was amongst the Sahaabah رَضِيَ اللهُ عَنْهُمْ reported to me, 'As we were sitting during the night with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a meteor shot gave a dazzling light. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "What did you say in the pre-Islamic days when there was such a shot (of meteor)?" They answered, "Allaah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "(These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allaah تَبَارَكَ وَتَعَالَى

issues a command when He decides to do a thing. Then (the angels) supporting the Throne glorify Him, then the dwellers of the skies who are near to them glorify Him until this glory of Allaah reaches those who are in the sky closet to the earth. Then those who are near the supporters of the Throne ask these supporters of the Throne: What has your Lord said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the sky closest to the earth. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch, that is correct; but they adulterate it with lies and make additions to it. (Muslim no. 2229)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When Allaah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock.” “Until when fear is banished from their (angels) hearts, they (angels) say, ‘What was it that your Lord said?’ They say, ‘The truth; And He is the Most High, the Most Great.’ (Sabaa verse 23) Then those who gain a hearing by stealing (i.e. devils) will hear Allaah's statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this). (Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, “Till the news reaches the earth.”) Then the news is inspired to a sorcerer who would add a hundred lies to it. His nubuwwah will prove true (as far as the heavenly news is concerned). The people will say, ‘Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven.” (Bukhaari no. 4701)

Before the birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the jinns used to eavesdrop in the heavens, and would gain information. However, after the blessed birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, these jinn were prevented by going up by falling stars.

Did the firing of stars begin on the occasion of the birth of Rasulullaah ﷺ or when he was commissioned? Some scholars are of the view that this occurred after being commissioned. Others are of the view that at the time of birth, there were very few shooting stars, and after being sent, the firing increased. A third view is that such incidents took place when Rasulullaah ﷺ was born. Thereafter, it was stopped. Finally it commenced again after Rasulullaah ﷺ was commissioned, and this will remain till the Day of Qiyaamah.

Before the coming of Rasulullaah ﷺ, there would be fallen stars. However its object was not to prevent the Shayaateen from entering the heavens. After the birth of Rasulullaah, this became an added objective, as Allaah تَبَارَكَ وَتَعَالَىٰ states,

فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

Whoever listens from now will find a ready blazing star.
(Jinn verse 9)

What effect do these flames have on the jinn and shayaateen?

These shayaateen and jinn are either killed, become mad or are seldom saved. If they are saved or they convey the message to other shayaateen, then they continuously pass this information to the next group until it reaches the earth. Thereafter one hundred lies are added to one truth, and the magicians and astronomers are given this information. These magicians and astronomers are given this information since they please the shayaateen, worship them, seek their assistance, remain in filth and impurity, utter words of disbelief and words which show disrespect to the Quraan and religion.

Research scholars state that the stars themselves do not fall, but it is actually flames of fire, which emerge from the stars.

In this stanza, there is an indication to the incidents of the idols falling when Rasulullaah ﷺ was born.

Urwah ibn Zubair رَضِيَ اللَّهُ عَنْهُ said, “Some members of the Quraish (amongst whom was Waraqah ibn Nawfal, Zaid ibn Umar ibn Nufail, Abdullah ibn Jahsh, Uthmaan ibn Huwayreeth) used to gather one night at a certain idol. On that night, they found it upside down. They were upset by this, and placed it upright. Suddenly it fell upside down. They placed it right side up. It fell down again. This happened thrice. Uthmaan ibn Huwayreeth then addressed the idol, “What has happened to you?” This

was the night in which Rasulullaah ﷺ was born. They heard someone from the idol saying with a loud voice,

(تردى لمولود أنارت بنوره ... جَمِيع فجاج الأَرْض بالشرق والغرب)

(وخرت لَهُ الْأَوْثَان طرا وأرعدت ... قُلُوب مُلُوك الأَرْض طرا من الرعب)

(ونار جَمِيع الْفرس باخت وأظلمت ... وَقد بَات شاه الْفرس فِي أعظم الكرب)

(وصدت عَن الْكُهَّان بِالْغَيْبِ جنها ... فَلَا مخبر مِنْهُم بِحَق وَلَا كذب)

(فيا آل قصي ارْجعُوا عَن ضلالكم ... وهبوا إِلَى الْإِسْلَام والمنزل الرحب)

It has fallen due to a newborn baby whose light will enlighten the entire world, east to west

All the idols have fallen, and the hearts of all the kings of the earth are shaking, due to awe.

The fire of all of the Persians has become extinguished and dark, the king of Persia has past the night in the greatest of worries. The jinns have been barred from informing their fortune-tellers matters of the unseen, now there is none to inform them the truth and lies. O the people of Qusayy, turn away from your misguidance, and hasten to Islaam and the spacious abode.

(Khasaaisul-Kubraa vol. 1 page 89, Taareekh-Madinah Dimishq vol. 3 page 424/ vol. 38 page 377, Al-Bidaayah wan Nihaayah vol. 2 page 341)

2.) Waraqah and Amr ibn Nufail رضي الله عنه went to Najaashi. When they came before him, he asked them about a new-born child amongst the Quraish. Waraqah replied, "One night, I was asleep close to an idol, when all of a sudden I heard a voice from inside the idol saying,

The nabi has been born, the kings have become disgraced, misguidance has gone far away and polytheism has turned away on its back.

Then the idol fell flat on its face. (Khasaaisul Kubraa vol. 1 page 89)

The above narrations make mention of the idols falling at the time of birth of Rasulullaah ﷺ. Other narrations show that when he ﷺ was commissioned, the same thing happened.

Abu Hurayrah رضي الله عنه narrates that when Rasulullaah ﷺ was commissioned, every idol fell on its face. The shayaateen went to Iblees and said to him, "Every idol on the surface of the earth has fallen down." Iblees said, "A nabi has been deputed." (Dalaailun Nubuwwah of Abu Nuaym no. 178 page 226)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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حَتّٰى غَـدَا عَنْ طَـرِيْقِ الْوَحْيِ مُنْهَزِمٌ مِنَ الشَّـيَاطِيْنِ يَقْفُوْا إِثْـرَ مُنْهَـزِمِ

69/11. Even the devils kept running from the path of revelation defeated, one after the other (at the time of birth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّهُمْ هَرَبَـا أَبْطَــالُ أَبْرَهَـةٍ أَوْ عَسْكَرٌ بِـالْحَصٰى مِنْ رَّاحَتَيْـهِ رُمِيْ

70/12. As though in running away they (Satans) were the brave army of Abraha (the man who wanted to demolish the house of Allaah تَبَارَكَ وَتَعَالَى with the help of his army of Elephants) or (like that) army on which the pebbles were thrown by his palms.

In this stanza, the poet has by two examples explained the running away of the shayaateen. In this way, he has also indicated to two miracles:

1.) When Allaah تَبَارَكَ وَتَعَالَى sent fireballs to destroy the shayaateen, they would run away just as the army of Abrahaa ran when Allaah تَبَارَكَ وَتَعَالَى sent birds over them with stones.

2.) In the Battle of Badr and Hunain, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ sent stones upon the disbelievers. They ran away just as these shayaateen run away when they are pelted.

Here the two incidents will be mentioned briefly:

THE INCIDENT OF THE ELEPHANTS

This incident is counted amongst the *irhaasaat* (indication) of nubuwwah. Before claiming nubuwwah, such events and incidents which are contrary to normal habit and similar to miracles are referred to as *irhaasaat*.
This incident took place fifty to fifty-five days, in Muharram, before the birth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Ibn Kathir, a leading authority of hadith and history, recounts the following story: Yemen was under the control of the rulers of Himyar. They were idolaters. Their last king Dhu Nuwas, an idolater himself, was the enemy of the righteous Christians of his time, who believed in and worshipped One Allaah. He persecuted the believers, who were opposed to idol-worship, by burning them alive. Most scholars agree that he killed, in cold blood; about 20 000 sincere and righteous Christians in his city by throwing them into a large fire pit and burning them alive, in an effort to get them to give up their true religion. This is the story of the 'People of Fire-Pit', which is referred to in Surah Burooj.

Two men somehow managed to escape. They fled to Syria and took refuge with Caesar, who was himself a Christian and the emperor of Syria. They requested the emperor to avenge this cruel act of Dhu Nuwaas. The Caesar wrote to Najaashi (Negus), the king of Abyssinia [now Ethiopia], who was also a Christian, and who was closer to Yemen, instructing him to avenge the torture meted out to the Christians. Najaashi sent two commanders, Arbat and Abrahah, with these two men, along with a huge army to wage war against the King of Yemen.

The army invaded Yemen and freed the whole country from the subjugation of Himyar. Dhu Nuwaas tried to escape, but drowned in the sea. Yemen thus became part of the Abyssinian dominion. However, Abrahah and Arbat fought each other, until Arbat was eventually killed and Abrahah emerged victorious. The latter was appointed the commander of the Abyssinian army in Yemen, and the governor of that region. Having captured Yemen, he built a superbly luxurious cathedral in his area. The purpose of building it was to attract the Arabs of Yemen, so that they make pilgrimage to this cathedral instead of the Ka'bah in Makkah. It was so huge and tall that a person standing at the bottom was not able to see the top. He decorated the structure with gold, silver and other precious gems. In short, he meant it to be an architectural masterpiece, second to none or unsurpassed in the world, to be revered by all and sundry and divert pilgrims from the Sacred Mosque in Makkah to his cathedral in Yemen. He did this after he had witnessed the love and enthusiasm of the Yemeni Arabs - which were the same as those felt all over the Arabia - for the Ka'bah, with the aim of making them forsake

their attachment to the Mosque of Makkah and turn instead to his new luxurious cathedral. Thus he proclaimed throughout his kingdom that no one should ever visit the Ka'bah in Makkah, and that the pilgrimage should from now on, take place to his so-called 'Ka'bah' in Yemen.

Although the Arabs were idol-worshippers, love and reverence for the religion of Ibrahim عَلَيْهِ ٱلسَّلَامُ and the Ka'bah had permeated their hearts. As a result, the Adnaan, Qahtaan and Quraish tribes were enraged and infuriated by this proclamation. One night, someone entered the church and defecated in it. According to other narratives, a nomadic tribe halted near the church and started a fire for their own needs. The wind on that day was blowing violently, due to which the cathedral caught on fire and sustained much loss. When Abrahah came to know about it, and learnt that a Quraishi had been the cause of this, he swore to march to the Ka'bah and raze it to the ground, stone by stone. Thus, he prepared himself and set out with a huge and powerful army, so that none might prevent him from carrying out his mission. He requested for Najaashi's permission, who permitted him and sent particularly for this expedition, a special elephant whose name was Mahmood. It was unusually huge in size and powerful in strength, the like of which had never been seen before. The king of Abyssinia sent in eight more elephants as reinforcements for the army.

Their intention was to use these elephants to demolish the Ka'bah. They planned to do this by fastening chains to the pillars of the Ka'bah and placing the other ends around the necks of the elephants. They would then make the elephants pull with force in order to tear down the walls of the Ka'bah (Allaah forbid!) all at once. When the Arabs heard of Abrahah's expedition, they considered it their moral obligation to defend the Sacred House and thwart the evil plans of the conspirators. Thus, the Arabs raised a large army under the command of Dhu Nafr, a Yemenite Arab. He called on the Arabs to wage war against Abrahah and fight in defence of the Sacred House, so that the enemy is unable to tear it down.

The people responded to him readily and entered into battle with the enemy, but were defeated. It was Allaah's will that no human should protect His House and it was His intent to expose the enemy to disgrace

and to venerate the Sacred Sanctuary to the highest degree. Dhu Nafr was captured and taken prisoner.
The army continued on its way until it came to the settlement of the Banu Khath'am tribe. Their leader, Nufail Ibn Habeeb, led his entire tribe against the army, but they too were defeated and Nufail was taken prisoner. Abrahah at first decided to kill him, but at second thought, forgave him and took him along as his guide to show him the way to Hijaaz.

When the army approached Taif, the people of Thaqif went out to Abrahah. They wanted to pacify him, because they had heard about the fate of those who had resisted him previously. Also, they were afraid that he would demolish their temple consecrated in the name of their idol Al-Laat. Therefore, they did not resist him, on the understanding that he would not touch the idol of Laat. He was compassionate to them, and they sent a guide to accompany him by the name of Abu Righal.
When they arrived at a place called Al-Maghmas, near Makkah, they set up camp there. This was the pasture-grounds where the camels of the Quraish would graze. Abrahah sent his troops on a foray to capture the camels and other grazing animals of the Makkans. They accomplished their mission. They also took with them about two hundred camels of 'Abdul-Muttalib, the grandfather of Nabi ﷺ and the leader of the Quraish. Abrahah then sent an emissary named Hanaatah Al-Himyari to enter Makkah and bring to him the leader of the Quraish. He instructed him to convey to the leader of the Quraish his message that the king did not come to fight with the Makkans, unless they stood in his way of destroying the Ka’bah. Arriving in the city, Hanaatah was directed to 'Abdul-Muttalib Ibn Hashim, to whom he communicated Abrahah's message. According to Ibn Ishaq's narration, 'Abdul-Muttalib replied, “By Allaah! We too have no desire to fight him, nor do we have the might to do so. This is the Sacred Sanctuary of Allaah built by His friend Nabi Ibrahim. If He wills to prevent Abrahah from pulling it down, He will protect it. And if He allows him to approach it, by Allaah, we have no means to defend it." So Hanaatah told him, "Come with me to Abrahah." Abdul-Muttalib went with him.

When Abrahah saw him, he was highly impressed and awed, because Abdul-Muttalib had the most handsome, charming and attractive personality. He descended from his throne and sat with the latter on a carpet laid on the ground. He then said to his interpreter to ask him, “What do you need?” Abdul-Muttalib replied to the interpreter, “I want the king to give back my two hundred camels which his soldiers have taken from me.”

Abrahah told his interpreter to relay to him, “When I first set my eyes on you, I admired you greatly and had great respect for you. But all of that is now lost. You speak only of your two hundred camels, while you fully well know that I have come to tear down your Ka'bah which is the basis of your religion and the religion of your forefathers. You did not even say a single word persuading me to spare it.” Abdul-Muttalib calmly responded, “I am the owner of my camels and am concerned about them. I am not the owner of Allaah's House. The Master of the House knows how best to protect His House.”
Abrahah rudely rebuffed, “Your God cannot protect it from me.” Abdul-Muttalib made a rejoinder, “Then do as you like (or take your chance!)” According to other narratives, there were other chiefs of Quraish with Abdul-Muttalib at the time of this negotiation. They proposed to Abrahah that if he withdrew from the Sanctuary, the entire region of Tihamah would pay him a third of their agricultural produce annually as a tribute. He, however, turned down the offer.

He then returned to Abdul-Muttalib his camels. Abdul-Muttalib took his camels and went back home, ordering his people to leave Makkah and seek shelter at the top of the mountains. He feared that atrocities might be perpetrated by the army against them. He proceeded with a few prominent figures of the Quraish to the Ka’bah. He held the metal ring of the door of Ka'bah and prayed to Allaah to grant them victory over Abrahah and his army. While hanging on to the ring of the door of the Ka'bah, he earnestly implored, “We have no strength to face the army of Abrahah. So, 0 my Lord! Defend Your Ka'bah.” Having so prayed in all earnestness, 'Abdul-Muttalib led all the Makkans to the nearby mountains, because they were convinced that Allaah's scourge would

overtake Abrahah and his troops. This is the reason why they enquired from Abrahah about their camels, and not about the House of Allaah.

When the next morning dawned, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Mahmood to march at the front and mobilized his army. At that moment Nufail Ibn Habeeb, whom Abrahah had captured earlier, approached it and stood next to it. He took hold of it by its ear, and said, “Return safely to where you came from, because you are, verily, in the Sacred City of Allaah.” Then he released the elephant's ear. It knelt and sat down immediately. The elephant drivers exerted all efforts to persuade the elephant to enter the City, but their efforts were in vain. They tried striking it with large iron spears and putting iron arrowheads in its trunk. They beat it on its head with axes and used hooked staffs to force it out of its resistance and make it stand, but it refused. When they turned it towards Yemen, it rose and walked quickly. They then turned it towards Syria, and thereafter towards the East, and it walked briskly in those directions. When they turned it towards Makkah again, it knelt and sat down.

This was the beginning of the manifestation of Allaah’s power unfolding itself miraculously. At the same time, some flocks of birds were seen coming from the direction of the sea. Each bird carried three pebbles of the size of gram seeds or lentils, one in each claw and one in its beak. According to Waqidi's narration, the birds looked unusual, such birds which had never been seen before. They were smaller in size than pigeons, and their claws were red in colour. They flew over Abrahah's army and dropped upon them the pebbles. Each pebble was more devastating than a bullet of a gun. When it fell upon them, it would tear through the body, till it would settle deep in the ground. Seeing this scourge, the elephants fled in panic, except for one of them which was already injured and killed by the pebble.

Not all of Abrahah's men were destroyed instantly. People escaped in different directions. They died excruciatingly on their way back. As Allaah had willed that the most severe punishment should be inflicted upon Abrahah, He did not allow him to die immediately. In fact, Allaah afflicted him with a deadly disease. A kind of poison spread thoroughly through

his entire body, causing every single joint to decay - his limbs began to rot and separate from the rest of his body and he started losing one joint after another. His body was carried back in that state to Yemen. By the time they arrived back in San'a', the capital of Yemen, his body had broken down limb by limb until he eventually died. Two of Mahmood's (name of elephant) drivers remained in Makkah, but both of them became blind and paralyzed. Muhammad Ibn Ishaaq reports that Aa'ishah رَضِيَ اللَّهُ عَنْهَا narrates that she had seen them in that condition, blind and paralyzed. Her sister, Asma رَضِيَ اللَّهُ عَنْهَا says that she saw the two blind and paralyzed men begging. (Ma'aariful Quraan vol. 8 page 817-821, quoting from Ibn Katheer Surah Feel)

1.) The effect of this amazing incident was that the honour and respect of the Quraish increased in the hearts of the other Arabs. People began saying, "These are men of Allaah. Allaah تَبَارَكَ وَتَعَالَى has taken revenge on behalf of them."

2.) This unseen assistance and help was due to the fact that the final Nabi would be soon born in this tribe. Otherwise, the king of Abyssinia and Yemen were better than the Quraish with regards to religion. The Quraish were polytheists, whereas the people of Yemen and Abyssinia were Christians. Another purpose of this divine help was protection of the Ka'bah.

THROWING OF STONES IN THE BATTLEFIELD DURING THE BATTLE OF BADR

On the instruction of Jibreel عَلَيْهِ السَّلَامُ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then picked up a fistful of sand and hurled it towards the faces of the polytheists. He then bade the Muslims to launch an attack against them. Not a single polytheist remained but a particle of this sand penetrated his eyes, nose and mouth. (Al-Mu'jamul-Kabeer vol. 11 page 285 no. 11750)

Only Allaah تَبَارَكَ وَتَعَالَى knows what impact this sand had on the disbelievers**Error! Bookmark not defined.**. The instant Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hurled this fistful of sand at them they took flight. In this regard, Allaah تَبَارَكَ وَتَعَالَى revealed,

"And you did not throw (the sand) when you threw it but Allaah threw it." (Anfaal verse 17)

In other words, although Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself tossed a fistful of sand particles that got into the eyes and noses of the thousand-strong army, this was no achievement on his part as such but this was a divine deed, a manifestation of the omnipotence of Allaah تَبَارَكَ وَتَعَالَى.
As the fighting intensified, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uttered thrice, "Shaa-hatil-Wujooh (may the faces (of the enemy) become disfigured.)" He then picked up a handful of pebbles and hurled them towards the Quraysh and commanded the Sahaabah to attack.

Barely a moment passed when the metaphorical dust of humiliation settled on the faces of the enemies of Allaah تَبَارَكَ وَتَعَالَى and they started rubbing their eyes, when the Muslims opportunely unleashed a rapid attack against the mystified enemy. Ibn Shihaab Zuhri and Urwah ibn Zubair say, "Allaah تَبَارَكَ وَتَعَالَى cast a peculiar attribute within this handful of sand that left each and every one of them humbled and bewildered. In downright perplexity, they had no idea where to turn to."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ barely hurled the fistful of sand when the entire army of disbelievers was left bewildered and thrown into turmoil. 'Eminent' heroes and 'noble warriors' were either getting captured or slain at the hands of the Muslims.

DURING THE BATTLE OF HUNAIN

This tradition has been narrated on the authority of Salama عَلَيْهِ السَّلَام who said, "We fought by the side of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ met in combat, but the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower

part of my body) and the other I was putting around my shoulders. My waist-wrapper got loose and I held the two mantles together. (In this downcast condition) I passed by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was riding on his white mule. He said, The son of Akwa' finds himself to be utterly perplexed. When the Sahaabah رَضِيَ اللهُ عَنْهُمْ gathered round him from all sides, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got down from his mule, picked up a handful of dust from the ground, threw it into their (enemy) faces and said, "May these faces be deformed!" There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing, and Allaah تَبَارَكَ وَتَعَالَى defeated them, and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ distributed their booty among the Muslims. (Muslim no.1777)

رَاحَتَيْهِ (Two palms) – Here the dual form is used to indicate that this incident occurred twice as has been mentioned above.

رُمِيْ: Even though outwardly Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had thrown the stones, the act of throwing is not attributed to him, since the effects were by the command of Allaah تَبَارَكَ وَتَعَالَى. The Noble Quraan points to this subject matter,

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللهَ رَمَى

And you did not throw when you threw, but Allaah threw
(Anfaal verse 17)

A question arises here that in all matters, the servant performs the outward action and the effect is by the command of Allaah تَبَارَكَ وَتَعَالَى, then what is so special about this incident that throwing is attributed to Allaah تَبَارَكَ وَتَعَالَى?

An easy answer is that for one handful of sand to be thrown into the eyes of a whole army and for them to be defeated is out of human strength. It is as though Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has no share in this action. Allaah تَبَارَكَ وَتَعَالَى's special favour, grace and kindness was the cause of this effect. Therefore the throwing of the stone has been attributed to Allaah تَبَارَكَ وَتَعَالَى.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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نَبْذًا بِهِ بَعْدَ تَسْبِيْحٍ بِبَطْنِهِمَا نَبْذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

71/ 13. Which (the pebbles) he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ threw after their making tasbeeh (praise of Allaah تَبَارَكَ وَتَعَالَى) in his hands, like how (Yunus رَضِيَ اللهُ عَنْهُ) who made tasbeeh (of Allaah تَبَارَكَ وَتَعَالَى) was thrown out from the stomach of the (big) swallowing (fish).

In this stanza, the throwing of stones by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is given a similarity to Yunus عَلَيْهِ السَّلَامُ when he was thrown out of the belly of the fish. The similarity between these two incidents is as follows:

1.) Both matters were contrary to habit. For one handful of sand to reach the eyes of a whole army is not within man's power. Similarly, for Yunus صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to emerge completely unscathed from the stomach of the fish is also contrary to habit.

2.) Just as Yunus عَلَيْهِ السَّلَامُ recited tasbeeh, the stones also recited tasbeeh.

3.) In both incidents, there was salvation after throwing. After Yunus عَلَيْهِ السَّلَامُ was thrown out, he was given salvation. After Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ threw the stones, the Muslims received salvation.

A FEW INCIDENTS IN WHICH STONES RECITED THE TASBEEH ALOUD

1.) Abu Dharr رَضِيَ اللهُ عَنْهُ narrates, "I was present by Rasulullaah in a group of people. He had some stones in his hand which were reciting tasbeeh. Amongst us was Abu Bakr, Umar, Uthmaan and Ali رَضِيَ اللهُ عَنْهُمْ. Whoever was in the group heard the tasbeeh of the stones. Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ handed over the stones to Abu Bakr رَضِيَ اللهُ عَنْهُ. The stones recited tasbeeh in his hands. Whoever was in the group heard the tasbeeh of the stones. Abu Bakr رَضِيَ اللهُ عَنْهُ returned the stones to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which continued to recite tasbeeh in his hands. Then Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ handed over the stones to Umar رَضِيَ اللهُ عَنْهُ in whose hands the stones recited tasbeeh, whilst all of us could hear its recital. Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ handed it over to Uthmaan ibn Affaan رَضِيَ اللهُ عَنْهُ in whose hands the stones recited tasbeeh. Thereafter he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed the stones in our hands, but the stones did not recite tasbeeh with any of us. (Al-Mu'jamul-Awsat of

Tabaraani vol. 2 page 59 no. 1244, vol. 4 page 245 no. 4097, a similar narration is found in Musnad Bazzaar no. 4040/4044)

2.) A delegation of leaders from Hadharamaut came to Rasulullaah ﷺ……Whilst they were speaking, they asked Rasulullaah ﷺ for some proof of his nubuwwah. They said, "How will we know that you are the Messenger of Allaah?" Rasulullaah ﷺ lifted up a handful of stones in his palms and said, "This will testify that I am the Messenger of Allaah." The stones recited tasbeeh in his hands. On seeing this, the delegation said, "We testify that you are the Messenger of Allaah." (Al-Khasaaisul Kubraa vol. 2 page 125)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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الفصل الخامس في ذكر يمن دعوته صلى الله عليه و سلم

SECTION FIVE REGARDING THE BLESSEDNESS OF THE INVITATION OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In the previous stanza, one miracle was mentioned. Here another similar miracle is mentioned. In both, the objects are inanimate and both testified to the nubuwwah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In this chapter, Allamah Buseeri رَحِمَهُ اللَّهُ writes about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's purpose in life which was calling the creation to the creator. Therefore, many great miracles of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are mentioned, which point to his nubuwwah.

جَاءَتْ لِـدَعْوَتِهِ الأَشْـجَارُ سَـاجِدَةً تَمْشِـي إِلَيْهِ عَلَى سَـاقٍ بِــلاَ قَدَمِ

72/1. The trees answered his call (in the state of) prostrating, (and they were) walking towards him on (their) shins (trunks) without feet.

The words 'trees' is used here because many such occasions happened in the time of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It was not merely one incident. In these incidents, there is not one, but many miracles of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ becoming manifest.

(1) The trees understanding the speech of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(2) Movement of the trees

(3) Obedience of the trees.

(4) Going to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and no one else

(5) Humbling themselves before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hereunder are a few incidents where this miracle occurred.

1.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "We were with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a journey when a village dweller came in our direction. As he neared Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the following conversation ensued,

Nabi ﷺ: Where are you going?

Village dweller: To my family.

Nabi ﷺ: Do you desire goodness?

Village dweller: What is that?

Nabi ﷺ: Testify that there is none worthy of worship besides Allaah, He is one and has no partner; and that Muhammad is his servant and his messenger.

Village dweller: Who will testify to what you say?

Nabi ﷺ: This acacia tree

He ﷺ called out to it. It was at the edge of the valley. It came towards Nabi ﷺ furrowing the earth until it stood before him. He asked it to testify thrice which it did. Then it returned to its original place. Before the village-dweller returned to his people, he said, "If my people follow me, I will bring them to you, otherwise I will return and stay with you." (Sunan Daarimi no.16, Saheeh Ibn Hibban no. 6505, Al-Mu'jamul-Kabeer of Tabaraani vol.12 page 431 no. 13582, Abu Ya'la no. 5662, Kashful-Astaar no. 2411)

2.) Buraydah narrates, "A village-dweller came to Rasulullaah ﷺ and said "O Rasulullaah, I have accepted Islam! Show me a sign by which I can increase my conviction." Rasulullaah ﷺ asked him what he wanted to see. He replied" Call out to that tree to come to you." Rasulullaah ﷺ said, "Go and call it." The village dweller went to it and said, "Answer the call of the messenger of Allaah."

"The tree leaned on one side breaking off from its roots on its side, then leaned onto the other side breaking off from those roots. It then came to Rasulullaah ﷺ and said, "Assalamu'alaykum O Rasulullaah!" The village dweller exclaimed, "Enough, enough! Rasulullaah ﷺ then said to it, "Return." It returned to its original place over its roots. (Dalaail-un-Nubuwwah of Abu Nuaym no.291, Musnad Bazzar no. 7503, Al-Khasaaisul-Kubra vol. 2 page 59)

3.) Umar رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was at a place called Hujoon where the polytheists refuted him. He said, “O Allaah! Show me a sign today, so that I will not be bothered by those who falsify me thereafter.” Jibreel عَلَيْهِٱلسَّلَامُ said to him, “Call out to a tree,” He called out to a tree, which came towards him leaving a trail on the earth; it came up to him and made salaam. On the command of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, it returned to its place. Then Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “I am not bothered by those of my people who falsify me after this.” (Bazzar no. 310 vol.1 page 438, Dalaail-un-Nubuwwah of Bayhaqi vol.6page 13-14)

4.) Jaabir رَضِيَٱللَّهُعَنْهُ narrates, “We travelled with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ until we reached a valley. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ went to relieve himself. I followed him with a container of water. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ looked around but could not find anything by which he would conceal himself. He then saw two trees by the edge of the valley. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ went up to one of them and caught hold of one of its branches, saying, “By the permission of Allaah, follow me.” It followed like and obedient camel behind its master. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then went to the second tree and did the exact same thing. It also followed him. Then Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Come with me with the permission of Allaah.” Both the trees concealed him. (Muslim no.3012)

5.) Usamah ibn Zaid رَضِيَٱللَّهُعَنْهُ says, “We accompanied Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in Hajjatul-Wadaa’. When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ completed his Hajj, he returned. When he camped at Bi’r- Rawhah, he asked us, “Do you see any palm trees or stones?” I replied, “O Rasulullaah! I see some palm trees close to one another and a pile of stones.” Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Go to the date-palms and tell them that the Messenger of Allaah has commanded you to come close so that he can relieve himself and has commanded the stones as well. “Usamaah رَضِيَٱللَّهُعَنْهُ said, “I went to them and told them. By the Being that sent you with the truth as a Nabi, I saw the trees moving on the earth until they gathered together. I then saw the stones gathering together until they became a pile behind the trees.” I went to Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and informed him. He said, “Take the water-container and go.” After relieving himself, he said, “O Usaamah, go to the trees and stones, and say to them, “The Messenger of Allaah commands

you to return to your places." (Dalaalilun-Nubuwwah of Bayhaqi vol.6 page 25, Khasaisul-Kubraa vol.2 page 61)

A similar incident occurred with Ya'la ibn Sayaabah on one journey with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (Musnad Ahmad no. 17559); with Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ (Al-Mu'jamul-Kabeer vol. 10 page 79 no. 10016, Musnad Bazzaar no. 1463) during the battle of Hunayn; and Ghaylan ibn Salama Thaqafi رَضِيَ اللهُ عَنْهُ (Taareekh Madinah Dimishq vol. 48 page 134).

According to the Ahlus-Sunnah wal Jamaa-ah, animals as well as inanimate objects have life and soul. They have a special type of understanding and feeling; the reality is best known to Allaah تَبَارَكَ وَتَعَالَى. In many verses of the Noble Quraan, Allaah تَبَارَكَ وَتَعَالَى makes mention of the zikr, tasbeeh, and salaah of the seven earths and skies, the sun, the moon, the stars, the birds, the mountains, the thunder, etc.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّمَا سَـطَرَتْ سَـطْرًا لِمَا كَتَبَتْ فُرُوْعُهَـا مِنْ بَـدِيْعِ الْخَطِّ فِي اللَّـقَمِ

73/2. (It seemed) as though the trees had drawn a line when the branches wrote a unique letter in the middle of the road.

In this stanza, the manner of the trees coming before Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is mentioned.

1.) The trees removed themselves from their roots and came walking. Due to their movement, it seemed that there were some lines drawn in the middle of the road. These branches had left behind a straight line, just as a person draws a line before writing.

2.) In this, there is an indication that the trees came directly to Nabi, not moving left or right. This shows their perfect obedience.
3.) Generally, when the roots are firm, the trees moves about violently in the wind, but are not blown away. When the tree is cut off from the roots, the winds blow it in all directions. Here, despite the tree being separated from the roots, it was not affected by the wind, but went directly to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

LESSON: In this incident, there is a lesson for the ummah that when these inanimate objects obey Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then man has to obey him to a greater extent.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مِثْلَ الْغَمَـــامَةِ أَنَّى سَـارَ سَـــائِرَةً تَقِيْـهِ حَرَّ وَطِيْـسٍ لِّلْهَجِـيْرِ حَمِيْ

74/3. (The tree coming to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was similar to the cloud which moved wherever he moved, protecting him from the fierce afternoon heat.

After mentioning the miracle of the tree, the miracle of the cloud is mentioned. The similarity between the two is as follows:

a.) Both obeyed Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
b.) Both granted him shade.
c.) The outward cause for the existence of the tree is the cloud.
After making mention of obedience of something low (tree), mention is made of that which is high (cloud).

Many such incidents happened in the time of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A few will be mentioned here:

According to the most famous view, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was 12 years of age when Abu Taalib set off to Shaam with a few people of Quraish and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accompanied him. The caravan camped at a place called Teema, in Sham. Close by was the dwelling of worship of a Christian priest (referred to as Baheera – Some have stated that his name was Sarjis or Jurjees). The Quraish had passed this place many times before, but the priest never emerged from his place of worship or ever gave any attention to them. However this time, he came to them, took hold of the hand of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “This is the leader of the world! This is the messenger of the Sustainer of the universe. Allaah تَبَارَكَ وَتَعَالَى has sent him as a mercy for all mankind.” Some of the Quraish elders asked him, “How do you know this?” He replied, “When you come to this valley, every tree and stone fell to prostration before him. They do not prostrate except to a Nabi. I also recognize him by the Seal of Nubuwwah, which is below his shoulder bone, the size of an apple.” He then prepared food for them. When he came to them, Rasulullaah was engaged in looking after the camels. He asked for them to send for him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He came whilst a cloud was shading him. When he came to his people, he found that they had already sat under the tree. However,

when he sat, the shade of the tree fell onto him. The priest pleaded with them not to take him to Rome, because if the Romans saw him, they would recognise him by his qualities and they would try to kill him.
Suddenly seven Romans appeared. The priest met them and asked them, "What brings you here?" They replied, "We have come because the Nabi is going to emerge in this month. In every road, people have been sent. We have been informed about him, thus we were sent on this road." He asked them, "Is anyone better than you behind you?" They said, "We have been informed of him being on this road." He said "Can anyone ever change the decree of Allaah تَبَارَكَ وَتَعَالَى?" They replied in the negative. They therefore pledged allegiance to him and decided to stay with him. He asked the Quraish, "Who is his guardian?" The people informed him that it was Abu Taalib. He then left pledging to Abu Taalib to return with him. (Tirmidhi no. 3620)

Mufti Taqi Uthmani Daamat Barakatuhu states in his book Jahaane Deedan that when he went to Jordan, Gazi ibn Muhammad who was the personal advisor of King Abdullah came to visit him in the hotel. Gazi ibn Muhammad said to Hadhrat Mufti Taqi Uthmani Saheb that if he does not mind, he will take him to the tree that gave shade to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Mufti Taqi Saheb said that how could he refuse such an offer. The following day they went to the military airport by car. There were other Ulama present. They were taken by a helicopter which flew for around fifty minutes over the rugged desert. Mufti Saheb said that he was looking through the windows. There was only rugged desert and mountains. There were no trees anywhere. After fifty minutes, they came to a tree in the center of the desert. The tree had some green branches and also some fruits. Mufti Taqi Saheb asked Gazi Muhammad that how do they know that this is the tree that gave shade to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Gazi Muhammad said that this tree and the area of this tree has been preserved from the Ottoman Empire's time. Then the Jordanian Government appointed some people to identify the tree and make further research. Their research yielded the same results. Hadhrat Mufti Taqi Saheb said that this seems to be a miracle. There is no tree anywhere around, save for this tree, right in the center of the desert. In all likelihood, it was this tree that gave shade to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And Allaah تَبَارَكَ وَتَعَالَى knows best!

2.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Haleemah Sa’diyah رَضِيَ اللَّهُ عَنْهَا would not allow Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to wander off to a faraway place. Once, she was unmindful. He went out with his sister Sheema in the heat of the day to the goats. Haleemah رَضِيَ اللَّهُ عَنْهَا emerged to look for him. She found him with his sister. She asked the sister, “In this heat?” She replied, “O my mother! My brother does not feel the heat. I see the cloud shading him. When he stops, it stops. When he walks, it moves until he came to this place.” Haleemah رَضِيَ اللَّهُ عَنْهَا asked, “O my daughter, is this true,?” She replied, “Yes, by Allaah.” (Khasaaisul-Kubra vol.1 page 103, Tabaqaat Ibn Sa’d vol.1 page 152)

3.) When Khadijah رَضِيَ اللَّهُ عَنْهَا sent Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Shaam for a business expedition, Maysarah was also sent. When they returned, Maysarah informed Khadijah رَضِيَ اللَّهُ عَنْهَا of the events which transpired during the journey. He also mentioned that the clouds would shade Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After hearing the detailed description, Khadijah رَضِيَ اللَّهُ عَنْهَا desired to marry him. She proposed and the marriage took place. (Khasaaisul-Kubra vol.1 page153, Ar-Raudul-Unf vol.1 page 321, Tareekh Tabari vol.1 page 521)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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اَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ مِنْ قَلْبِهِ نِسْبَةً مَبْرُوْرَةَ الْقَسَمِ

75/4. I take a strong oath on the moon which has been split; the moon has a similarity with the blessed heart of Nabi.

The crux of this stanza is that the moon has a similarity with the heart of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Allamah Buseeri رَحِمَهُ اللّٰهُ says that what he is saying is definitely true that he is prepared to take an oath on it, and his oath is completely true. This stanza is thus making reference to the miracle of the splitting of the moon as well as the splitting of the chest of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. In the previous stanza, the miracle of the cloud was mentioned. Here the miracle of the moon is mentioned. The similarity between the two are:

(1) Both are heavenly miracles.

(2) Both obeyed Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

SIMILARITIES BETWEEN NABI صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ AND THE MOON

1. Both were split.

2. Both are full of light and enlighten other things.

3. The moon travels very fast, and Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ travelling very fast during Mi'raaj was his miracle.

4. One of the names of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is Qamar (Moon). Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was called Qamar because he removed the darkness of kufr with the light of imaan.

However a poet states,

چاند سے تشبیہ دینا یہ بھی کیا انصاف ہے چاند پر دھبے ہیں اور حضرت کا چہرہ صاف ہے

What justice is there in mentioning any similarity? The moon has spots, whilst the face of Hudhoor is spotless.

THE SPLITTING OF THE CHEST

The splitting open of his chest occurred four times in Rasulullaah ﷺ's life:

1.) The first time was when he was merely a boy of four in the care of Haleemah S'adiyyah رضي الله عنها. Anas ibn Maalik رضي الله عنه narrates that Jibreel عليه السلام came to Rasulullaah ﷺ whilst he was playing with the children. He cut open his chest and removed his heart. He then split open his heart and fished out a few pieces of congealed blood and said, "This is Satan's portion." He then washed his heart with Zamzam water in a golden tray and returned it to its original location after which he stitched him up. The children came running to his foster-mother, and said, "Muhammad has been killed." She hastened towards him, and met him where she saw him looking pale. Anas رضي الله عنه said, "We would see the effect of the stitching on his chest." (Muslim, no. 163, Haakim no. 3949, Bazaar no. 6965, Musnad Abu Ya'la no. 3374, 3507)

This incident of the splitting of the chest whilst in the custody of Halimah S'adiyyah is narrated by a number of Saahaabah رضي الله عنهم: 1.) Anas ibn Maalik 2.) Utbah ibn Abdus Salmama 3.) Abdullah ibn Abbaas 4.) Haleemah Sa'diyyah 5.) Shaddaad ibn Aws 6.) Khaalid ibn Ma'daan.

2.) The second time this incident of the splitting of the chest occurred was when Rasulullaah ﷺ was ten years old. Ubayy ibn Ka'b رضي الله عنه narrates that Abu Hurayrah رضي الله عنه was bold enough to ask Rasulullaah ﷺ about certain matters which others would not. Once he enquired, "O Rasulullaah! What was the first sign you had seen in the matter of nubuwwah?" Rasulullaah ﷺ sat up and said, "O Abu Hurayrah, what a question you have asked? I was a few months over ten. In the desert I heard someone talking above my head. One person said to another, "Is this him?" When the other replied in the positive, they both came before me…….One said to his companion, "Split open his chest." One of the two leaned towards my chest and split it. However no blood emerged, and there was no pain." (Ahmad no. 21261, Ibn Hibbaan

no. 7155, Al-Ahaadeethul-Mukhtaarah of Maqdisi vol. 2 page 132 no. 1264)

3.) The third time this incident of the splitting of the chest occurred was when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was bestowed with nubuwwah.

Abu Dharr رَضِيَ اللهُ عَنْهُ narrates that they asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "How did you know you were a nabi?" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "I did not know until I was informed, O Abu Dharr. Two angels came to me, whilst I was in a certain valley of Makkah Mukarramah…..One said to the other, "Split open his stomach!" He then split open my belly." (Bazzaar no. 4048, Daarimi vol. 1 page 164 no. 14)

Aaishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Khadijah رَضِيَ اللهُ عَنْهَا made I'tikaaf for a month. This happened to coincide with Ramadaan……. Jibreel عَلَيْهِ السَّلَامُ descended to the earth whilst Mikaaeel عَلَيْهِ السَّلَامُ remained between the heavens and earth. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Then Jibreel عَلَيْهِ السَّلَامُ took me, placed me on my back and split open my chest. He then took out that which Allaah تَبَارَكَ وَتَعَالَى wished." (Musnad Abu Dawood Tayaalisi no. 1643, Daalaailun-Nubuwwah of Abu Nu'aim 158 volume 1 page 69)

4.) The fourth time the incident of the splitting of the chest occurred was during M'iraaj. This is narrated in Bukhaari, Muslim, Tirmidhi, Nasai and other kitaabs. The ahaadith dealing with this are *Mutawaatir* and *Mashhur* (successively and unanimously acknowledged).

Abu Dharr رَضِيَ اللهُ عَنْهُ used to relate that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The roof of my house was cleft when I was in Makkah Mukarramah and Jibreel عَلَيْهِ السَّلَامُ descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by hand, he took me up to the lowest heaven……." (Bukhari 349, Muslim 163)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reported on the authority of Malik ibn Sa'sa رَضِيَ اللَّهُ عَنْهُ, that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, (explaining to them regarding the incident of Mi'raaj) "I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say, 'He is the third among the two persons.' Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part)." (Qataada said, I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied, "(It means that it was opened) up to the lower part of his abdomen." (Then the hadith continues)), "My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom." (Muslim 164, Bukhari 3887)

In short, the four occasions of the splitting of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's chest is established from authentic and reliable Ahaadith. According to some narrations, a fifth occasion is also cited when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was twenty years old. However, the Muhaddithin have unanimously declared these narrations as unreliable.

THE REALITY OF 'THE SPLITTING OF THE CHEST'

In Mawaahib, Allaamah Qastalaani and in Sharah Mawaahib, Allaamah Zarqaani writes, "Whatever has been mentioned regarding the splitting of the chest, the withdrawal of the heart and other such supernatural occurrences have to be accepted as they are without deviating from their reality. After all, nothing is impossible before the power and influence of Allaah تَبَارَكَ وَتَعَالَى." This is corroborated by a hadith that makes mention of the Sahaabah actually catching sight of a line of stitching-scars on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's chest.

To sum up, *Shaqqus-Sadr* (the splitting of the chest) is in the literal sense of the word. Taking a metaphorical meaning of *Sharah Sadr* (metaphorical expansion of the chest), which refers to an exclusive type of knowledge is a blatant mistake. The literal splitting of the chest is a totally exclusive miracle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst *Sharah Sadr*

(metaphorical expansion of the chest) is not exclusive to Rasulullaah ﷺ. From the times of Abu Bakr رضي الله عنه and Umar رضي الله عنه right up to these present times as well, the pious ulamaa have been undergoing this divine perception of *Sharah Sadr* (metaphorical expansion of the chest). Furthermore, if the connotation of *Sharah Sadr* were taken instead of the literal splitting of the chest, what would be the meaning of the Hadith that refers to the Sahaabah actually catching sight of stitch-scars on Rasulullaah ﷺ's blessed chest? Would stitch-scars be visible if the metaphorical *Sharah Sadr* occurred?

لاحول ولا قوة الا باللّٰه العلي العظيم

THE REASONING BEHIND THE SPLITTING OF THE CHEST

The very first time Rasulullaah ﷺ was subject to the splitting of the chest in the care of Halimah S'adiyyah رضي الله عنها, a black blotch of something was extracted from his heart. In reality, this was some constituent of sin that was removed from his heart. After this extraction, his heart was washed probably to ensure that no impression of sin remains behind. Additionally, his heart was washed with ice because the intrinsic nature of sin is heat as explained by Shaikh Akbar in Futuhaat. So, in order to douse the substance of sin, ice was used to wholly eradicate all hints of sin and transgression.

The splitting of Rasulullaah ﷺ's chest that occurred whilst he was a boy of ten was actually carried out to cleanse his heart of the matter of fun and amusement because fun and amusement makes one negligent of Allaah تبارك وتعالى.

The third time that this splitting occurred when Rasulullaah ﷺ was bestowed with the mantle of nubuwwah. This was executed to prepare the heart to bear the intricacies of Wahi (divine revelation) and to withstand the spiritual knowledge of Allaah تبارك وتعالى.

The fourth occasion of this splitting of his chest took place during M'iraaj. This was carried out to ensure that Rasulullaah ﷺ's heart could

withstand, amongst other things, the journey through the celestial realms, the witnessing of divine Nur, heavenly revelations, the intimate conversation with Allaah تَبَارَكَ وَتَعَالَى and so that his heart could withstand without a trace of protest, the divine speech of Allaah تَبَارَكَ وَتَعَالَى.

In short, this splitting of his chest took place on a few occasions and the underlying wisdom for each occasion differed from the others. The objective of such repeated splitting was to ensure that his blessed and illuminated heart reaches the very heights of purity and spiritual illumination.

WHY THE SEAL AFTER THE SPLITTING?

When the aim is to secure something, a seal is normally placed over it to ensure that whatever is within it does not fall out. For instance, a seal is affixed to a bag of jewels to ensure no precious stone rolls out. Similarly, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's heart was imbued with divine knowledge and wisdom and then a seal was affixed to an area between his shoulder blades so that nothing escapes from this priceless treasure. (Khawaatimul-Hikam
page 152)

Furthermore, with the splitting of the chest, just as the inner depths of the heart was cleansed of Satan's portion, similarly, a seal was cast between his shoulder blades a little closer to the left in line with the heart so that the heart was well-protected against satanic whisperings and external onslaughts. This is the area from which Shaytaan launches his attacks. It is reported on the authority of Umar ibn Abdul Aziz رَحِمَهُ اللهُ that a person asked Allaah تَبَارَكَ وَتَعَالَى to reveal to him the route Shaytaan employs to launch his spiritually destructive onslaughts against the heart of a human being. Allaah تَبَارَكَ وَتَعَالَى revealed to him the area between the shoulder blades more towards the left in line with the heart as the entryway for Shaytaan. When the servant remembers Allaah تَبَارَكَ وَتَعَالَى, Shaytaan promptly withdraws. (Rawdul-Anf vol. 2 page 178)
In short, just as the interior of the heart was cleansed of Shaytaan's ruinous matter, so too was a seal cast onto his back to impede Shaytaan's probable access even from the outside.

WHEN WAS THE SEAL CAST?

According to some scholars, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born with the seal of nubuwwah between his shoulder blades. The ulamaa of Banu Israail identified him with this distinctive mark. However, according to others, this seal was cast only after the splitting of the chest. The former opinion is more authentic and generally preferred, as some ahaadeeth explicitly mention Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being born with the seal of nubuwwah. Nonetheless, it wouldn't be bizarre to maintain that the ahaadeeth that mention the seal to be cast after the splitting of the chest are actually referring to a renewal of the old casting. If this interpretation was acknowledged, all the ostensibly conflicting narrations would now be consistent with one another.(Zurqaani vol. 1 page 160/163)
(The above section has been summarized from Seerat Mustapha by Moulana Idrees Kandhelwi رَحِمَهُ اللهُ.)

اَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ – I take a strong oath on the moon which has been split

<u>Objection</u> – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had prohibited us from taking oaths on those besides Allaah تَبَارَكَ وَتَعَالَى. It has been referred to as "minor shirk." How did the poet do such an action?

Here are some narrations in which we are prohibited from taking an oath on those besides Allaah تَبَارَكَ وَتَعَالَى?

Abdullah ibn Umar states that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met Umar whilst riding with a group, taking an oath on his father. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Behold! Allaah تَبَارَكَ وَتَعَالَى prohibits you from taking an oath in your father's name. Whoever takes an oath should take an oath in the name of Allaah or keep quiet." (Bukhari no. 6646, Muslim no. 1646)

Once Umar heard a man saying, "No, by the Ka'bah." He remarked, "An oath on those besides Allaah تَبَارَكَ وَتَعَالَى should not be taken. I heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Whoever takes an oath on those besides Allaah, has committed an act of kufr or shirk." (Tirmidhi no. 1535)
Abdur Rahmaan ibn Samurah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Do not take oaths in the names of idols nor in the name of your forefathers." (Muslim no. 1648, Nasa'i no. 3774, Ibn Majah no. 2095)

Ibn Abbaas states, “Taking an oath in the name of Allaah a hundred times, and breaking it is better than taking an oath on those besides Him, and fulfilling it.” (Sharhun-Nawawi of Muslim vol. 11 page 105 under hadeeth 1646)

Answer

1. The word Rabb (Sustainer) is hidden. “I take an oath by the Sustainer of the moon.”

2. Some have stated that the poet is a Shafi’ee and this is permissible according to their madhab. However this is not correct as it is mentioned in many of the Shafi’ books that to take an oath on those besides Allaah تَبَارَكَ وَتَعَالَى is not permissible unanimously. And if a person has to take such an oath, giving such honour to that being as is given to Allaah تَبَارَكَ وَتَعَالَى, then this is kufr.

3. The best answer is that oaths are of four types:

A. An oath showing respect and honour.
This type of oath is only for Allaah تَبَارَكَ وَتَعَالَى, in which a person declares the Being upon whom he is taking an oath is fully aware of everything and He has full control to do as He pleases. A person declares that Allaah تَبَارَكَ وَتَعَالَى is watching him and if he lies, Allaah تَبَارَكَ وَتَعَالَى has the full power to destroy him.

B. An oath as a proof.
At times, the oath is taken on an object to show that it too is a proof of a point made. Generally, the oaths taken by poets are of this type. This type of oath has been used in great abundance in the Noble Quraan e.g. in Surah Asr, Allaah تَبَارَكَ وَتَعَالَى takes an oath on time and history. Time and history is a proof that man is in great loss, except those who possess four qualities.

In Surah Aadiyaat, Allaah تَبَارَكَ وَتَعَالَى takes an oath on the horses going in jihaad to prove that man is ungrateful. The horse if prepared to sacrifice its life for man who did not create it, but merely looks after it for a few days. Man, on the other hand, is created, sustained and nurtured by Allaah تَبَارَكَ وَتَعَالَى, but does not show appreciation. He is not prepared to sacrifice his life for the commands of Allaah تَبَارَكَ وَتَعَالَى.

C. Oath as duaa.
Outwardly it is an oath, but in reality it is a duaa e.g.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life! Verily there are blinded in their intoxication!
(Hijr verse 72)

This actually means – May Allaah increase your life! Amongst the pious predecessors, usage of the words لعمري and لعمرك was common. Even Rasulullaah ﷺ and at least ten Sahaabah رضي الله عنهم are narrated to have used these words, e.g. Nabi ﷺ said to Kharijah Ibn Salt when he had taken payment for ruqqyah, "Utilize it – by my life for those who ate with a false ruqqiyah, you have eaten with a truthful ruqqiyah." (Abu Dawood no.3420) Usage of these words have been narrated from Umar, Ali, Aaishah, Abdullah ibn Masood, Abdullah ibn Abbaas, Abdullah ibn Umar, Abu 'Ubaidah , Ka'b ibn Malik, Asma bint Umais, Uthmaan ibn Aas and others رضي الله عنهم.

Another example of this type of oath is the word ابوك and ابيك. This is used on occasion of praise and surprise. Whilst praising, one is actually supplicating as well for the one praised.Examples of this are:
Rasulullaah ﷺ said to Salamah ibn Akwa' رضي الله عنه,

يا سلمةُ، هبْ لي المرأةَ، لله أبوكَ

Give me the woman, Salamah, by Allaah, your father. (Abu Dawood no. 2697)

عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَا رَسُولَ اللهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ فَقَالَ " أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْبَقَاءَ، وَلَا تُمْهِلَ حَتَّى إِذَا بَلَغَتْ الْحُلْقُومَ، قُلْتَ لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ"

Abu Hurairah رضي الله عنه reported that a person came to Rasulullaah ﷺ and said, "O Messenger of Allaah, which charity is the greatest in reward?" Rasulullaah ﷺ said, "By your father, beware, you should give charity (in a state when you are) healthy and close-fisted, haunted by the fear of poverty, and still hoping to live (as rich). And you must not defer charity (to the time) when you are about to die, and would then say, "This is for so and so, and this for so and so,"

whereas it has already become the possession of so and so."
(Muslim no. 1032)

قال ابن الاثير وَفِي الْحَدِيثِ «لِلّٰهِ أَبُوكَ» إِذَا أُضِيفَ الشيء إلى عظيم شريف اكتسى عظيما وَشَرَفًا، كَمَا قِيلَ بيتُ اللهِ وناقةُ اللهِ فَإِذَا وُجِد مِنَ الْوَلَدِ مَا يَحسنُ مَوْقعُهُ ويُحْمَدُ، قِيلَ لِلّٰهِ أَبُوكَ فِي مَعْرِضِ الْمَدْحِ والتعجب أي أبوك لله خالصاً حيث أَبْجَبَ بِكَ وَأَتَى بِمِثْلِكَ (النهاية في غريب الحديث).

D. An oath as a curse
An example of this is a poem of Hassan ibn Thaabit,

ثَكِلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا ... تُثِيرُ النَّقْعَ مِنْ كَنَفَيْ كَدَاءِ

May I lose my daughter if our horse does not reach the place Kadaa, whilst making dust rise. (Muslim no. 2490)

This is like an oath. The object of an oath is that if it is not fulfilled, then the calamity of kaffaarah will fall onto him. Here, the meaning is that if the horse does not reach Kadaa, then the poet will have the distress of his daughter's demise.

In short, the oath is not of the first type, but rather of the second type, since the moon is a proof of the subject matter mentioned ahead.

Question: How will a person know whether it is for honouring or for duaa?

Answer: The difference will be seen by external factors, and the condition of the person taking the oath. If one's belief structure is incomplete (he regards a wali or Shaikh as the full controller), then this will be an oath of respect, otherwise duaa.

If a person has to take an oath on someone else's father, then this will be a duaa, and if he takes it on his own father, then this will be respect (since a person normally honours his father unless the father is extremely evil. Therefore we find in the ahaadith ابوك و and ابيك و mentioned, but وابي is not found.

THE MIRACLE OF THE SPLITTING OF THE MOON

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The hour has dawned and the moon has split asunder.
(Qamr verse 1)

Approximately five years prior to the migration to Madinah, the polytheists of Makkah approached Rasulullaahﷺ. Amongst these polytheists were Waleed ibn Mugheerah, Aas ibn Waail, Aas ibn Hishaam, Aswad ibn Abduyaghooth, Aswad ibn Muttalib, Zam'ah ibn Al-Aswad, Nadr ibn Haarith, etc. They challenged Rasulullaah ﷺ to exhibit some sign that would corroborate the authenticity of his nubuwwah. According to some narrations, they demanded that he split the moon into two parts to demonstrate the legitimacy of his claim. They challenged him at night when the fourteenth moon was shining in all its glory. Rasulullaah ﷺ replied, "Fine, if I exhibit this miracle, would you embrace Islaam?" "Surely," they replied, "we would certainly believe in you." Rasulullaah ﷺ then implored Allaah تَبَارَكَ وَتَعَالَى . The moon then split into two; one part towards Mt. Abu Qubais and the other towards Mt. Qayqa'aan. [6] For quite a while, people were left dumbfounded staring at this incredible sight. Some of them were so astounded that they repeatedly wiped their eyes with their clothing and gaped at the moon only to discover that it really was in two parts. Rasulullaah ﷺ continued prompting them, "Ish-hadu! Bear witness: Bear witness!" The moon remained like this for a duration of time equivalent to the time between Asr and Maghrib. It subsequently reverted to its original condition. In disgust, the polytheists of Makkah exclaimed, "Nay, Muhammad! You have cast a wizardly spell over all of

[6] Even though there are many hadeeth discussing this miracle, none explicitly mentions that Nabi ﷺ pointed at the moon. The narrations merely state that when the people of Makkah asked Nabi ﷺ for a sign, he made duaa and the moon split. After citing these narrations, Ibn Kathir رَحِمَهُ اللَّهُ states in Al Bidayah Wan Nihayah, vol. 3 pg. 361 that the moon split when he ﷺ pointed towards it. Perhaps this is what he رَحِمَهُ اللَّهُ understood from the narrations. And Allaah تَبَارَكَ وَتَعَالَى knows best.

us. Wait for some travellers coming into Makkah from the outer regions. Ask them about this miracle because it is not possible for Muhammad to cast his spell over everybody. If they testify to this miraculous sighting, then consider Muhammad to be genuine and if they say that they have not witnessed any sighting of this nature, then consider yourselves bewitched by his sorcery." Nonetheless, a number of travellers were asked about this. Travellers from every direction testified that they had seen the moon split into two.

In spite of their own sighting and the testimony of others, these obstinate individuals refused to accept imaan saying, "This is enduring sorcery." In other words, very soon, the effects of it will wear away. Upon this, the following verses were revealed,

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

The hour has dawned and the moon has split asunder. And if they witness any sign, they turn away and say, 'enduring sorcery'.

(Qamar verse 2]

The phenomenon of the splitting of the moon occurring during the era of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is corroborated by the Noble Quraan and also by a number of authentic Ahaadeeh and indisputable chains of narrators. All the scholars of the past and present are unanimous over this. As for the isolated few who interpret the past tense in the verse 'the moon has split asunder' as the future tense meaning 'the moon will split asunder', this interpretation absolutely contradicts the Noble Quraan and the authentic ahaadeeth and the clear interpretations of the scholars of the present and the past. This isolated opinion is of no consequence. (Extracted from Al-Bidaayah wan Nihaayah vol. 3 page 118-129, Fathul-Baari vol. 7 page 138)

A FEW IMPORTANT POINTS REGARDING THE SPLITTING OF THE MOON

1.) This miracle was a speciality of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

2.) It is counted amongst the ummahaatul-mu'jizaat (mothers of all miracles.)

3.) There is no similarity to this miracle in the past nations.

The opponents of Islaam counter that this so-called miracle of the splitting of the moon into two is impossible and secondly they argue that this incident is not cited in any of the books of history. Our response to them is that to this day not a single logical proof has established the impossibility of this miracle. Allaah تَبَارَكَوَتَعَالَى has absolute power over everything.

Just as the existence and destruction of ordinary regular bodies is not impossible, similarly, the existence and destruction of celestial bodies is not impossible with the will and decree of Allaah تَبَارَكَوَتَعَالَى. In relation to the divine omnipotence of Allaah تَبَارَكَوَتَعَالَى, the skies, the earth, the sun, the moon, trees and stones are all the same. The Lord who made the sun and moon also has the power to break them and mend them. Nonetheless, the exhibition of such miraculous phenomena is certainly not impossible. Yes they may be inconceivable but not impossible. Every miracle has to be, after all, inconceivable. Due to its inconceivable nature, these people declare such miracles to be impossible. They are not even familiar with the difference between the impossibility and the inconceivability of something.

As for the second objection that this incident is not cited in books of history, we respond that there are literally thousands of strange incidents that occur without making it into the books of history. Numerous incidents cited in the Tawraat and Injeel are not mentioned in any historical record. Furthermore, the miracle of the splitting of the moon occurred at night when people are generally asleep and the incident itself stretched over a relatively short period of time. So it would not be surprising if, by and large, the people were oblivious of this miracle. Quite often, the sun and moon are eclipsed by one another but most people are totally oblivious of this. Furthermore, due to the difference in geographical time zones, many parts of the world would have been experiencing daylight during this miracle whilst it was midnight in other parts of the world when people are generally asleep. Furthermore, the objective of this splitting was to demonstrate a miracle before the people of Makkah only and this objective was achieved. The objective was not to demonstrate it to all the peoples of the world. In addition, the visibility of something depends on Allaah تَبَارَكَوَتَعَالَى making it visible. Even if something

is right before one's eyes, he will be unable to catch sight of it if Allaah تَبَارَكَ وَتَعَالَىٰ does not will him to see it. (Extracted from Seerat Mustapha)

Furthermore it is not correct to state that there is no mention of it in other history books. Hereunder are a few extracts from history books to show that this miracle was witnessed in other places:

1.) bn Katheer writes, "In a narration, it is stated that there was an eclipse on that night. For this reason, this splitting was not witnessed by many people around the world. Despite this, in many places of the earth, this phenomena was witnessed. It has been stated, "In some areas of India, this date was written down. A building was erected on that night on which was inscribed, "Built on the night the moon was split." (Bidaayah Wan Nihaayah vol. 3 page120)

2.) Shaikh Mahmood Shukri Aloosi writes, "I read in Taareekh-Yamani that Sultan Mahmood Ghaznawi saw in a certain battle of his in India a stone-tablet on a palace in one of the cities inscribed on it was, "Building completed on the night the moon was split." In this there is lesson for one who wishes to take lesson.

3.) The king of Maaleebaar, Saamiri had seen the moon splitting in two. He sent his people in different directions and areas to investigate the cause. When he found out that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had claimed nubuwwah and had shown this miracle, he boarded a ship and proceeded to Hijaaz. He came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepted Islaam. After taking permission from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he emerged with a group of Muslims. On reaching a place called Zafar, he became ill and passed away there. His grave is in that city, people visit that grave, and derive blessings. (Condensed from Taareekh Farishta vol. 2 page 594)

MODERN SCIENCE

Astronomers have stated that the moon had split into two at some time and then rejoined. The effects of the split are still present.

1.) Moulana Moosa Roohaani Baazi in his book "Falkiyaate Jadeedah" has mentioned the following after placing a picture of the moon in which the split can be seen:

"The signs of the moon splitting in two are present till today on the moon, which can be seen in this picture, which has been disseminated by different American papers and magazines. In these articles, mention has been made that there is a tear from one side of the moon to the other. This tear can be clearly seen in this picture, which is found in the dead centre from top to bottom. This consolidates the miracle of the splitting of the moon, and invites the people of the world to ponder."

2.) Dr. Zaghloul El-Naggar writes, "A few years ago while I was giving a lecture at the Faculty of Medicine at Cardiff University, in Wales, a Muslim asked me a question about the verses at the beginning of Surat al-Qamar (the moon), about the splitting of the moon, and whether it is considered as one of the scientific signs which are mentioned in the Quraan and whether there is any scientific evidence discovered to explain this incident.

My answer was that this incident is considered one of the most tangible miracles, which took place to support Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ when he was challenged by the polytheists and disbelievers of Quraish, showing them this miracle to prove that he is a Messenger of Allaah. Anyway, miracles take place as unusual incidents that break all regular laws of nature. Therefore, conventional science is unable to explain how miracles take place, and if they were not mentioned in the Quraan and in the Sunnah of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, we would not have been obliged to believe in them. Therefore, we believe that the incident of the splitting of the moon took place exactly as the words of Allaah تَبَارَكَوَتَعَالَىٰ says, The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say, (This is continuous magic). They belied (this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not. (Surat Al-Qamar verse 1-5) When I finished my speech, a British man from the audience named Dawud Moosa Pidcock, leader of the British Muslim Party, asked to add something to my answer. He said, "It is these verses, at the beginning of Surah Qamar that made me embrace Islam in the late

seventies.” This occurred while he was doing extensive research in comparative religion, and one of the Muslims gave him a copy of translation of the meanings of the Qur'an. When he opened this copy for the first time, he came across Surah Qamar, and he read the verses at the beginning of the surah, and could not believe that the moon had split into two distinct parts and they were rejoined, so he closed the copy of the translation and kept it aside.

In 1978 Mr. Pidcock was destined by Allaah's Will to watch a program about space journeys, in which the well-known British announcer Jamed Burke, received three of the American space scientists. During the debate, the announcer kept criticizing the immoderate spending (millions of Dollars) by NASA on space projects, while there are millions of people on earth suffering from starvation, diseases and ignorance. The answer of the space experts came to assert that it was these journeys that made it feasible to develop important technology applied in medical diagnosis and treatment, industry, agriculture, and many other fields. During this debate, they referred to the first time that a human being landed on the surface of the moon, and how this trip cost more than $100 million dollars. The scientists went on to say that this journey proved a scientific fact, that if they had spent several times as much as they did to convince people with it, nobody would have believed them. This fact was that the moon had been split a long time ago and rejoined, and there is a lot of concrete evidence on the surface of the moon to prove this.

Mr. Pidcock went on to say, “When I heard this, I jumped off my chair, and said this is a miracle which took place fourteen hundred years ago to support Muhammad, and the Quraan narrates it in such a detailed way. After this long period and during the age of science and technology, Allaah employs people (non-Muslims) who spent all this money for nothing but to prove that this miracle had actually happened. Then, I said to myself, this must be the true religion, and I went back to the translation of the meanings of the Qur'aan, reading it eagerly. It was these verses at the opening of Surah al-Qamar that lie behind my reversion to Islam.” (At-Ta’n fil-Quraanil Kareem war-Radd a’lat Taa’i’neen) And Allaah knows best!

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَمَا حَوَى الْغَــارُ مِنْ خَيْرٍ وَّمِنْ كَرَمٍ وَكُــلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِيْ

76/5. (And I take an oath) on that goodness and generosity which the cave had (encompassed) whilst every single eye of the disbelievers was blind/unable to see what was within it.

Before this stanza, a miracle which occurred before Hijrat was mentioned. Here a miracle which occurred during Hijrah is being mentioned.

Many people emerged in pursuit of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Some were experts in tracking. Whilst following the tracks of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, they came right to the cave in which Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللّٰهُ عَنْهُ were hiding. If they had to merely look down, they would have clearly seen Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Abu Bakr رَضِيَ اللّٰهُ عَنْهُ became sorrowful at this time. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said to him,

مَا ظَنُّكَ بِاثْنَيْنِ اللّٰهُ ثَالِثُهُمَا

What is your thought of those two whose third is Allaah تَبَارَكَ وَتَعَالَى? (Bukhaari no.4663)

This stanza indicates towards this incident.

'Goodness' refers to Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and 'generosity' refers to Abu Bakr رَضِيَ اللّٰهُ عَنْهُ. Allaah تَبَارَكَ وَتَعَالَى says regarding him,

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى إِلَّا ابْتِغَاء وَجْهِ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى

And the most pious will be far removed from it (Hell), he who spends his wealth for increase in self-purification. He has no favour from anyone in his mind for which a reward is expected in return, except only the desire to seek the pleasure of his Sustainer, the Most Lofty. He surely will be pleased.(Lail verse 17 - 21)

Seven slaves accepted Islam due to which they were severely punished. Abu Bakr رَضِيَ اللّٰهُ عَنْهُ spent his money to free them from their disbelieving masters. Those slaves who were freed by Abu Bakr had done no previous favour upon him. His only object was the pleasure of Allaah تَبَارَكَ وَتَعَالَى. Therefore Allaah تَبَارَكَ وَتَعَالَى declared that He will soon make Abu Bakr رَضِيَ اللّٰهُ عَنْهُ happy even in this world. Even though this verse is general, Abu Bakr is the first and most appropriate person to be included therein.

Abu Bakr رَضِيَٱللَّهُعَنْهُ freed Aamir ibn Fuhairah, Bilaal, Zinnirah, Umm Ubbays, Nahdiyyah, her daughter and the slave of Banu Amr ibn Muammal رَضِيَٱللَّهُعَنْهُمْ (Musannaf ibn Abi Shaybah no. 32602) His father Abu Quhaafah said to him, "I see you are freeing weak slaves. Why don't you free strong slaves who will be of benefit to you?" Abu Bakr رَضِيَٱللَّهُعَنْهُ replied, "I am freeing them for Allaah's pleasure." (Mustadrak of Haakim no.3942)

Qais رَحِمَهُٱللَّهُ states, "Abu Bakr رَضِيَٱللَّهُعَنْهُ bought Bilaal رَضِيَٱللَّهُعَنْهُ, whilst he was buried under a stone for five uqiyyas of gold. The disbelievers said (taunting Abu Bakr), "If you had refused to buy him except for an uqiyah, we would have sold him." (This was to show his low value in their eyes.) Abu Bakr رَضِيَٱللَّهُعَنْهُ replied, "If you refused to sell him except for one hundred uqiyahs, I would have bought him." (This was to show them Bilaal رَضِيَٱللَّهُعَنْهُ's value in his eyes.) (Musannaf ibn Abi Shaibah no. 37744, Siyar A'lamin Nubalaa vol. 1 page 353)

Another narration states, "When Abu Bakr رَضِيَٱللَّهُعَنْهُ bargained with Umayyah ibn Khalaf regarding Bilaal رَضِيَٱللَّهُعَنْهُ, Umayyah said to himself, "I will play fools with Abu Bakr in such a way which no one has done before." He then laughed and said, "Give me your slave Qistaas." Abu Bakr رَضِيَٱللَّهُعَنْهُ asked, "If I do so, will you give me Bilaal?" After replying in the affirmative, Abu Bakr رَضِيَٱللَّهُعَنْهُ said, "I have given him to you." Umayyah laughed and said, "No, until you give me his wife together with him." Abu Bakr رَضِيَٱللَّهُعَنْهُ asked, "If I do so, will you give me Bilaal?" When he said yes, Abu Bakr رَضِيَٱللَّهُعَنْهُ said, "I have given her to you." Umaayah said, "No, unless you give me his daughter with his wife." Abu Bakr رَضِيَٱللَّهُعَنْهُ asked, "If I do so, will you give me Bilaal?" He again agreed to do so, whereupon Abu Bakr رَضِيَٱللَّهُعَنْهُ said, "I have given her to you." Umayyah then said, "No, by Allaah, until you grant me two hundred gold coins more." Abu Bakr رَضِيَٱللَّهُعَنْهُ remarked, "You are a person who is not shy of speaking lies." Umayyah said, "No, by Laat and Uzza, if you give me this, I will definitely give him to you." Abu Bakr رَضِيَٱللَّهُعَنْهُ said, "You may have it." He then took Bilaal رَضِيَٱللَّهُعَنْهُ." (Seerat-Halbiyyah vol. 1 page 480)
For this reason, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ

Abu Bakr has done the greatest favour to me with regards to the companionship and wealth. (Bukhari no. 3904)

In another hadith, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is no person who has done a favour to me except that I have repaid him, besides Abu Bakr. Allaah تَبَارَكَ وَتَعَالَى will repay him on the Day of Judgement. No person’s wealth benefitted me as much as the wealth of Abu Bakr.” (Tirmidhi no. 3661)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to spend the wealth of Abu Bakr as he spent his own wealth. (Musannaf Abdur Razzaq vol. 11 page 228 no. 21319)

Ibn Umar رَضِيَ اللهُ عَنْهُ states, “When Abu Bakr accepted Islaam, he had possessed forty thousand dirhams. When he set out for Hijrat, he only possessed five thousand. All of his wealth had been spent on freeing salves and granting strength to Islam.” (Tareekh Madinah Dimishq vol.30 page 68)

Asmaa, the daughter of Abu Bakr رَضِيَ اللهُ عَنْهُ, narrates, “When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated, Abu Bakr رَضِيَ اللهُ عَنْهُ migrated with him, taking all his wealth with him, which amounted to five or six thousand dirhams. My grandfather, Abu Quhaafah, who had become blind, came to us and said, “By Allaah! I think that he has placed you in difficulty by taking all his money with him.” I said, “No! O father, he has left us with a great amount of wealth.” (She meant the wealth of maan or contentment.) I took some stones and placed it in the shelf wherein my father used to keep his wealth. I covered it with some cloth. I then took hold of his hand, and said, “O father! Place your hand on this wealth.” After placing his hand, he said, “No problem! If he has left for you this wealth, then he has done a good action. This should be enough for you.”
Asmaa رَضِيَ اللهُ عَنْهَا says, “By Allaah! He had not left anything for us, but I intended to place the old man at rest.” (Musnad Ahmad no. 26957, Al-Mu’jamul-Kabeer vol. 24 page 88)

In the battle of Tabuk, Abu Bakr رَضِيَ اللهُ عَنْهُ spent all his wealth in the path of Allaah. Umar رَضِيَ اللهُ عَنْهُ said,

لَا أُسَابِقُكَ إِلَى شَيْءٍ أَبَدًا

I will never be able to precede you in anything. (Abu Dawood no.1678, Daarimi no. 1701, Haakim no. 1510, Bazaar no. 159, 270)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَالصِّدْقُ فِي الْغَـارِ وَالصِّدِّيْقُ لَمْ يَرِمَـا وَهُمْ يَقُوْلُوْنَ مَـا بِالْغَــارِ مِنْ أَرِمِ

77/6. The embodiment of truth (Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Siddique (Abu Bakr) are in the cave, not moving, whilst the disbelievers are saying, "There is no one in the cave."

The words لَمْ يَرِمَا can have different meanings:

1.) As mentioned above. They did not move from their place, having full trust that Allaah تَبَارَكَ وَتَعَالَى would protect them.

2.) Some state that this is from the word يرِم ورِم which means to become angry. They were not angry with the decree of Allaah تَبَارَكَ وَتَعَالَى, but pleased with the condition they found themselves in.

3.) This is a word in the singular form لم يرِمن . Originally it was a form of emphasis. The noon then changed into an alif as is sometimes seen in the Arabic language. The word then became لَمْ يَرِمَا. The translation in this case is, "And the foot of Abu Bakr did not swell due to the snake bite."

This is in reference to the famous incident that Abu Bakr رَضِيَ اللهُ عَنْهُ closed all the holes of the cave, besides one. A snake emerged and bit his blessed foot. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed his blessed saliva on this area, due to which all pain was removed. (Razeen vol. 8 page 605 no. 6426, Mishkaat no. 6034, As-Seeratul-Halabiyyah vol. 2 page 48)

'Embodiment of truth' - In this single word, the poet had indicated to the high level of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's truthfulness. Every portion of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's life points to his truthfulness.

a.) Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned many incidents of the past Ambiyaa and their nations, which the Jews and Christians were forced to verify/accept.

b.) Nabi foretold of many incidents which happened in the future e.g. the conquests of Rome, the conquest of Constantinople….

c.) Nabi informed the Sahabah of many incidents which happened thousands of miles away e.g. the demise of Najashi, the scene at Mu'ta, the place where the disbelievers would be killed in the battle of Badr.

Even before Nubuwwah, Rasulullaah ﷺ was known for his truthfulness and trustworthiness. When people saw Nabi ﷺ entering the Ka'bah first, they all spontaneously uttered,

قد طلع الامين

Ameen (the trustworthy) has arrived. (Musnad Haarith no. 388, Ar-Raudul- Anf vol.1 page 345)

Saa'ib narrated, "I came to Rasulullaah ﷺ. The people began to praise me and speak highly of me. Rasulullaah ﷺ said, "I know him better than you people." I said, "You have spoken the truth. May my father and mother be sacrificed for you! You were my partner and how good a partner you were; you neither disputed nor quarrelled." (Abu Dawood no. 4836)

Khadijah رضي الله عنها proposed to Nabi ﷺ after seeing and hearing about his trustworthiness and truthfulness.

Even his enemies were forced to testify to his truthfulness. A poet states,

شهد الأنام بفضله حتى العدى ... والفضل ما شهدت به الأعداء

All of creation, even his enemies, have testified to his virtue. Virtue is that which the enemies testify. (A'laamun-Nubuwwah of Maawardi vol.1 page 268)

A few incidents are mentioned here:

1.) Abu Jahl said to Mugheerah ibn Shu'bah رضي الله عنه, "By Allaah! I regard Muhammad to be true. However until now, all virtue has fallen to the lot of the children of Qusayy. Now a Nabi has come from them. I will therefore not accept it." (Dalailun – Nubuwwah of Bayhaqi vol. 2 page 207) (Musannaf ibn Abi Shaibah no.36979)

Once, Abu Jahl said to Nabi ﷺ, "We do not falsify you, but we falsify the message which you bring."

Allaah تَبَارَكَ وَتَعَالَى revealed the following verse,

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللهِ يَجْحَدُونَ

For verily they do not belie you, but the oppressors deny the verses of Allaah. (An'aam verse 33)

(Tirmidhi no. 3064, Mustadrak of Hakim no.3230)

Akhnas ibn Shuraiq met Abu Jahl once in solitude, and asked, "O Abul-Hakam! Inform me about Muhammad. Is he truthful or is he a liar? There is none from the Quraysh here besides me and you who will hear our speech." Abu Jahl said, "Woe to you. By Allaah, Muhammad is truthful; Muhammad has never ever spoken a lie." (Ibn Katheer vol. 3 page 252)

2.) Abu Sufyan – Heraclius asked him, "Did Muhammad ever speak lies before claiming Nubuwwah?" Abu Sufyan replied in the negative. Heraclius then said, "How can the person who cannot speak lies about people speak lies about Allaah?" (Bukhari no. 7, Muslim no.1773)

3.) Ubay ibn Khalaf once said, "By Allaah! I will kill Muhammad. This news reached Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who replied, "In fact, I will kill him, if Allaah wills." A person who heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying this went to Ubay and informed him of what transpired. This caused Ubay to become extremely perplexed. He asked the person, "I ask you in Allaah's name, did you hear him saying this?" When the person replied in the affirmative, it affected him, as they had not heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying anything but the truth. During the Battle of Uhud, Ubay ibn Khalaf emerged with the polytheist. He began looking for an opportunity when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be in a state of unmindfulness, so that he could attack him. One Muslim stood between him and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw this, he said to his companions, "Leave him." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then took a spear and flung it at him. The spear scraped his collar-bone, which was exposed since it was under his helmet and above his armour. A few drops of blood emerged, which congealed in the centre. He began bellowing like a bull. His companions carried him away, as he was screaming. They said to him, "By Allaah! This is nothing but a prick." He replied, "By Allaah! Even if the glint of the sword had to touch me, it would kill me. Did he not say, "I will

certainly kill him, if Allaah wills." By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction." He remained in this condition for a day or so, and then passed away." (Musannaf Abdur Razzaq no. 9731, Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 258 -261)

4.) Abdullah ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates, "Sa'ad ibn Muaadh came to Makkah Mukarramah with the intention of performing Umrah, and stayed at the house of Umaiyah ibn Khalaf Abi Safwan, for Umaiyah himself used to stay at Sa'ad's house when he passed by Madinah on his way to Shaam. Umaiyah said to Sa'ad, "Will you wait till midday (when the people are generally at their homes), then you may go to perform Tawaaf of the Ka'bah?" So, while Sa'ad was performing tawaaf, Abu Jahl came and asked, "Who is this performing Tawaaf?" Sa'ad replied, "I am Sa'ad." Abu Jahl said, "Are you circumambulating the Ka'bah safely, even though you have given refuge to Muhammad and his companions?" Sa'ad replied, "Yes," and they started quarrelling. Umaiyah said to Sa'ad, "Don't shout at Abul-Hakam (i.e. Abu Jahl), for he is the chief of the valley (of Makkah)." Sa'ad then addressed (Abu Jahl). "By Allaah, if you prevent me from performing the Tawaaf of the Ka'bah, I will spoil your trade with Shaam." Umaiyah repeatedly said to Sa'ad, "Don't raise your voice," and kept on taking hold of him. Sa'ad became furious and said, (to Umaiyah), "Step back from me, for I have heard Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying that he will kill you." Umaiyah said, "Will he kill me?" Sa'ad replied, "Yes." Umaiyah said, "By Allaah! When Muhammad says a thing, he never tells a lie." Umaiyah went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Madinah) has said to me?" She asked, "What has he said?" He answered, "He claims that he has heard Muhammad claiming that he will kill me." She exclaimed, "By Allaah! Muhammad never tells a lie." So when the disbelievers started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib said to you?" Umaiyah decided not to go, but Abu Jahl said to him, "You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two." He proceded with them and thus Allaah got him killed. (Bukhari no. 4770)

5.) Jews – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ challenged the Jews, "Desire death if you are truthful." (Baqarah verse 94) As the Jews knew that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was truthful, hence none of them ever, even as a pretence, dared to desire death.

6.) Christians – The Christians of Najraan came to Madinah Munawwarah. Finally Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ challenged them to a *mubaahalah*. However, they were not ready to do so, as they feared for their lives.

The complete incident is as follows:

The grandfather of Abd Yasoo who was a Christian before accepting Islaam narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a letter to the people of Najraan before Surah "Taa Seen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this Surah that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started commencing his letters with "Bismillaahir Rahmaanir Raheem" (as this Surah mentions Sulaymaan عَلَيْهِ السَّلَامُ did this). The letter read,

From Muhammad the Nabi and Messenger of Allaah

To the high priest and people of Najraan

Peace be to you. Before you, I praise the deity of Ibrahim عَلَيْهِ السَّلَامُ, Ishaaq عَلَيْهِ السَّلَامُ and Yaaqoob عَلَيْهِ السَّلَامُ.

I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war with you.

Was salaam

When the high priest read the letter, he was alarmed and became frightened. He immediately sent for a person from Najraan called Shurahbeel ibn Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the warriors, leaders and high-ranking officials. The high priest handed over Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's letter to Shurahbeel, who read it. The high priest then asked,

"O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah promised Ibraheem عَلَيْهِ ٱلسَّلَامُ nubuwwah in the progeny of his son Ismaa'eel عَلَيْهِ ٱلسَّلَامُ. It would come as no surprise if this is the very person (who has received the promised nubuwwah). I can offer no opinion in the matter of nubuwwah. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.

The high priest then sent for a man called Abdullaah ibn Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdullaah to step aside and be seated, which he did.

He then sent for a man called Jabbaar ibn Faydh who was also from Najraan and belonged to the Banu Haarith ibn Ka'b branch of the Banul Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.

Once they had all agreed on the matter, the high priest called for the bells to be rung, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When a matter of importance occurred during the night, they would only sound the bells and light the fires in the churches. Consequently, when the bells were rung and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass, and in it were seventy three villages comprising of one hundred and twenty thousand warriors.

When the high priest read the letter of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to them, everyone agreed that Shurahbeel ibn Wadaa'ah from the Hamdaan tribe, Abdullaah ibn Shurahbeel from the Dhu Asbah tribe and Jabbaar ibn Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The delegation left and finally arrived in Madinah. There they removed their travelling clothes and wore decorative long garments made in Yemen, which they had to drag along. They also wore gold rings. When they approached Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and greeted

him, he did not reply to their greeting. The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.

They then looked for Uthmaan ibn Affaan رضي الله عنه and Abdur Rahmaan ibn Auf رضي الله عنه who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Ali ibn Abi Taalib رضي الله عنه was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Uthmaan رضي الله عنه and Abdur Rahmaan ibn Auf رضي الله عنه, Ali رضي الله عنه said, "I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, "What have you to say about Isa عليه السلام? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ﷺ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa عليه السلام." By the following morning, the following verses of the Qur'aan had been revealed,

إِنَّ مَثَلَ عِيسَى عِندَ اللهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ* الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُن مِّن الْمُمْتَرِينَ * فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللهِ عَلَى الْكَاذِبِينَ

Verily the likeness of Isa (who was created without a father) with Allaah is as the likeness of Aadam (who was created with neither a father nor a mother). He (Allaah) created him (Aadam عَلَيْهِ السَّلَامُ) from clay then said to him, "Be!" and he became (a living man). This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning this (concerning the incident of Isa عَلَيْهِ السَّلَامُ) after the knowledge (revelation) has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall (collectively) pray sincerely (to Allaah) and place Allaah's curse on the liars."
(Aal Imraan, verses 59-61)

(After Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala[7] offered in the last verse above). Consequently, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived the following morning (for the challenge) together with Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ wrapped in his shawl. Behind him came Faatimah رَضِيَ اللَّهُ عَنْهَا and his many wives. (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent messenger, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent nabi of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you

[7] Mubaahala: When two conflicting parties collectively make duaa to Allaah that He should destroy the party that is wrong.

make." Rasulullaah ﷺ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ﷺ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ﷺ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ﷺ and wrote the following letter:

In the name of Allaah the most Kind, the most Merciful. This is the treaty that the Nabi and Messenger of Allaah, Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration. (Ibn Katheer vol. 1 page 369) A narration of *Al Bidaaya wan Nihaaya* (vol.5 page 55) adds that the witnesses to this treaty were Abu Sufyaan ibn Harb, Ghaylaan ibn Amr, Maalik ibn Auf of the Banu Nasr tribe, Aqra ibn Haabis Handhali and Mughiera رضي الله عنهم. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer ibn Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent nabi!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true nabi, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not

even though we are the most noble of the Arabs and have the most homes (the largest population).” Abu Alqama said to him, “No! By Allaah! I shall never accept anything coming from your head!” Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets,

(O Rasulullaah ﷺ) To you does the camel run with her rope shaking
In her belly lies her unborn child in a breeched position
Her (master’s) religion is now other than Christianity

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. They told him that a nabi had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer ibn Mu’aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.
The monk said, “Take me down from here before I throw myself down from this monastery.” When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafah wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away.

7.) Kuffaar on Mount Safa – When Rasulullaah ﷺ gathered the Quraish at Mount Safa, all said with one voice, “We have only found you to be truthful.” (Bukhari no. 4770)

<u>Fulfilling of oaths and promises</u>

1.) Abdullah ibn Abil Hamsaa رضي الله عنه states, “I did a transaction with Nabi ﷺ before he was commissioned as a messenger. Some amount remained to be sorted out. I promised him that I would bring it to him at

a certain place. I forgot and only remembered after three days. I proceeded there and found him waiting in that place. He said to me, “O young one, you placed me in difficulty. I have been waiting here for the past three days. “(Abu Dawood no.4996)

2.) Whilst this treaty of Hudaibiyyah was being put to paper, Suhail’s son, Abu Jandal, escaped from captivity and appeared before Rasulullaah ﷺ whilst still in leg shackles. He had already embraced Islaam before this and the disbelievers of Makkah were subjecting him to indescribable atrocities. The moment Suhail saw him, he gleefully remarked, “Well, well. This is the first person to be returned as per the terms of our treaty.”

Rasulullaah ﷺ appealed, “Well, the treaty has not been concluded as yet.” In other words, the treaty is only binding once the treaty is written out completely and the signatures affixed to it. Rasulullaah ﷺ pleaded with Suhail repeatedly to hand over Abu Jandal رضي الله عنه to the Muslims, but Suhail was adamant. Ultimately, Rasulullaah ﷺ surrendered him to Suhail. The polytheists of Makkah were subjecting him to a range of inconceivable agony. This is why Abu Jandal, in a grief-laden voice, addressed the Muslims, “What a pity, O Muslims! I am being surrendered to the disbelievers?”

On hearing this, Rasulullaah ﷺ pacified Abu Jandal by saying,

يا ابا جندل! اصبر واحتسب فانا لا تغدر وان الله جاعل لك فرجا و مخرجا

O Aboo Jandal! Exercise patience and pin your hopes on Allaah, as we do not like to violate the terms of the treaty. However, be rest assured that Allaah will surely come up with a strategy to relieve you of your difficulties.”

However, his return to the disbelievers was intolerable to the Muslims in general. Umar رضي الله عنه was unable to restrain himself and stated, “O Rasulullaah! Are you not the true messenger of Allaah?” “Surely!” replied Rasulullaah ﷺ. Umar رضي الله عنه asked, “Are we not on the true path whilst they are wandering on the pathways of deviation?” Rasulullaah ﷺ replied, “No doubt about it.” Umar رضي الله عنه incredulously asked, “Then why do we have to tolerate this humiliation?” Rasulullaah

ﷺ replied, “I am the Rasul and true messenger of Allaah ﷻ. I am loath to breach His commandments. He is my helper and supporter.”

رضي الله عنه then asked, “Okay fine, but did you not promise us that we would perform tawaaf of the Baitullaah?” Rasulullaah ﷺ replied, “When did I promise that we will perform tawaaf this year?”

Umar رضي الله عنه then went to Abu Bakr رضي الله عنه and had the same conversation with him as well. Abu Bakr رضي الله عنه gave him exactly the same response, word for word as offered by Rasulullaah ﷺ.

Umar رضي الله عنه says, “Following this episode, I was incredibly ashamed of my actions. In expiation of this misbehaviour, I performed numerous salaahs, observed a great number of fasts, disbursed a lot of charity and emancipated many slaves.” (Ibn Hibbaan no. 4872, Musnad Ahmad no. 18928)

3.) During the Umratul-Qadha, the kuffaar allowed Nabi only three days to remain in Makkah Mukarramah. He fulfilled his promise and emerged, even though he had a whole army of 1200 Sahabah who could have forced the issue and stayed longer.

Even in jest, Nabi ﷺ never spoke an untruth. Normally whilst joking, a person becomes informal, and there is some informality in his speech. However, even when Nabi ﷺ joked, it was one hundred percent truthful. Once Abu Hurayrah رضي الله عنه remarked, “O Rasulullaah! You joke with us.” Rasulullaah remarked, “I say nothing but the truth.” (Musnad Ahmed no.8723)

Siddique – This is the *mubaalaghah* (emphasis) for sidq (truthfulness). Thus siddique refers to one in whom truthfulness is found in great abundance. Another view is that it refers to a person who has never spoken a lie. It also refers to one who always verifies the truth.

This refers to Abu Bakr. This was because he immediately accepted whatever Nabi ﷺ said, without the slightest hesitation. Nabi ﷺ said (to the other Sahaabah رضي الله عنهم), “Allaah ﷻ sent me to you, but you people said, “You are lying.” Abu Bakr immediately believed me and he supported me with his life and his wealth.” (Bukhari no.3661)

Aaishah رَضِيَ اللَّهُ عَنْهَا states, “When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken to Masjidul – Aqsa on the night of Mi’raaj, the people began discussing the matter. Some people actually turned away from Islam…. The disbelievers asked Abu Bakr رَضِيَ اللَّهُ عَنْهُ, “Do you believe him that he went in one night to Baitul – Maqdis and returned before the morning?” He replied, “Yes, and I believe him in things which are even more farfetched. I believe in the revelation which he receives from the sky in a portion of the morning or evening.” For this reason, he was named Abu Bakr As-Siddiq.” (Haakim no. 4407)

OTHER TITLES OF ABU BAKR رَضِيَ اللَّهُ عَنْهُ

1.) Ateeq – Once Abu Bakr رَضِيَ اللَّهُ عَنْهُ came into the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who said, “You are the one who Allaah تَبَارَكَ وَتَعَالَى has freed from the fire (*ateequllahi minan naar*).” From that time, he was called Ateeq. (Tirmidhi no. 3679)

2.) Saahib (Companion) – Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the hijrah. Allaah تَبَارَكَ وَتَعَالَى refers to him in the Quraan with the title ‘Saahib.’

3.) Atqaa (the most pious) as mentioned in Surah Layl.

4.) Awwaah – Ibraahim Nakhai رَحِمَهُ اللَّهُ states, “Abu Bakr was called Awwaah due to his compassion and mercy.” Abu Sareehah states, “I heard Ali رَضِيَ اللَّهُ عَنْهُ saying on the pulpit, “Behold! Abu Bakr رَضِيَ اللَّهُ عَنْهُ was awwaah (soft-hearted) and his heart was turned to Allaah تَبَارَكَ وَتَعَالَى.” (Taareekhul-Khulafaa page 56, Tabaqaatul-Kubraa vol. 3 page 171)

5.) Khaleefatur-Rasool – This tile was commonly used by the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when they used to address him after becoming the khaleefah.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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ظَنُّوا الْحَمَــامَ وَظَنُّوا الْعَنْكَبُوْتَ عَلٰى خَــيْرِ الْبَرِيَّــةِ لَمْ تَنْسُــجْ وَلَمْ تَحُمِ

78/7. (Because) they thought that the pigeon did not lay any eggs and the spider did not weave a web over The Best of Creation.

Explanation: In the previous stanza, we learnt that the disbelievers did not see Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللهُ عَنْهُ in the cave. This stanza explains the reason.

Ibn Abbass رَضِيَ اللهُ عَنْهُ narrates, "The Quraysh of Makkah Mukarramah consulted with one another. One of them said, "When the morning arrives, tie him up in chains." Another said, "Kill him." Yet another said, "Banish him." Allaah تَبَارَكَ وَتَعَالَى informed Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of this conversation. Ali رَضِيَ اللهُ عَنْهُ slept in the bed of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the night Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emerged, and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the cave. The polytheists waited outside the house thinking that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sleeping there. In the morning, they were about to attack, when they saw Ali رَضِيَ اللهُ عَنْهُ. In this way, Allaah تَبَارَكَ وَتَعَالَى foiled their plans. They asked Ali رَضِيَ اللهُ عَنْهُ about the whereabouts of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He replied that he was unaware. They followed his footsteps. When they reached the mountain, they became confused. They ascended the mountain, and passed by the cave. They remarked, "If he had entered here, the spider web would not have been at the entrance." He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained therein for three days. (Musnad Ahmed no. 3251, Musannaf Abdur Razzaq no.9743, similar narration in Musnad Ahmed no.3251)

Zaid ibn Arqam, Mughirah ibn Shu'bah and Anas ibn Malik رَضِيَ اللهُ عَنْهُمْ mentioned that on the night Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent in the cave, Allaah تَبَارَكَ وَتَعَالَى commanded a tree to grow at the entrance of the cave. This concealed the face of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَى commanded the spider to lay its web over the entrance of the cave, and Allaah تَبَارَكَ وَتَعَالَى commanded two wild pigeons to sit at the entrance which they did. The polytheists came from every direction. When they were at a distance of about 40 hand spans – armed with all their weaponry – one man came forward. On seeing the two pigeons, he returned to his people and said, "There is nothing in the cave. I saw two pigeons at the entrance. I realized that no one is inside there." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard his speech and

understood that Allaah تَبَارَكَوَتَعَالَىٰ protected him from them by these birds. (Bazzar no.4344, Al-Mu'jamul Kabeer vol. 20 page 443 page 1082)

AMAZING PROTECTION BY ALLAAH تَبَارَكَوَتَعَالَىٰ

Allaah تَبَارَكَوَتَعَالَىٰ protected Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and Abu Bakr رَضِيَٱللَّهُعَنۡهُ in a miraculous manner. The pigeon is a bird which normally flees from humans. It cannot be kept in control. Allaah تَبَارَكَوَتَعَالَىٰ protected them by means of this bird. Similarly, Allaah تَبَارَكَوَتَعَالَىٰ utilized the spider web to protect them, whereas the web in reality is the weakest of houses. There are four types of houses.

a.) A house made of stone/bricks – This is the strongest type of house as it protects one from water, fire and wind.

b.) A house made of wood – This is of a slightly lower level as it protects one from water and wind, but not fire.

c.) Tent – It protects a person from the heat of the sun, however wind, water and fire can easily damage it and cause harm to those inside.

d.) Web – This is the weakest form as it cannot protect one from sunlight, fire, wind, or water. That is why it is referred to as **أَوۡهَنَ ٱلۡبُيُوتِ** (weakest of houses) in the Quraan. (Ankaboot verse 41)

Despite this, Allaah تَبَارَكَوَتَعَالَىٰ utilized this web as a means of protection for Nabi صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. This teaches us the following lessons.

1.) When Allaah تَبَارَكَوَتَعَالَىٰ wants to protect, He تَبَارَكَوَتَعَالَىٰ is not in need of a whole army. He تَبَارَكَوَتَعَالَىٰ can use any of his insignificant creatures to do so.

2.) When Allaah تَبَارَكَوَتَعَالَىٰ protects someone, then all the people in the world put together cannot harm him. Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said,

وَاعْلَمْ أَنَّ الأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الأَقْلَامُ وَجَفَّتْ الصُّحُفُ

Know that if all the people gather together to benefit you in the least bit, they cannot benefit you, except with that which Allaah has written for you. And if they all gather to harm you in the least bit, they cannot cause you any harm except that which Allaah has decreed for you."
(Tirmidhi no. 2516)

According to the narration mentioned above from Bazzar, some state that all the pigeons in the Haram are from the progeny of that pigeon. Since it had protected Nabi ﷺ, it was granted that honour. Other ulama have adopted to remain silent on the issue, as there is great discussion on the authenticity of that hadeeth.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وِقَـايَةُ اللهِ أَغْنَتْ عَنْ مُّضَـاعَفَةٍ مِنَ الدُّرُوْعِ وَعَنْ عَــالٍ مِّنَ الأُطُمِ

79/8. The protection of Allaah تَبَارَكَ وَتَعَالَى has made him independent of double armour and high forts.

In this stanza, Allaah تَبَارَكَ وَتَعَالَى makes mention of his unseen help during the Migration. There is an indication to the following verses,

وَيَمْكُرُونَ وَيَمْكُرُ اللهُ وَاللهُ خَيْرُ الْمَاكِرِينَ

They planned and Allaah planned. And Allaah is the best of planners. (Anfaal verse 30)

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللهَ مَعَنَا فَأَنزَلَ اللهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللهِ هِيَ الْعُلْيَا وَاللهُ عَزِيزٌ حَكِيمٌ

If you do not help the Messenger, Allaah has helped him already at the time when the disbelievers had expelled him, the second of the two when both of them were in the cave, and he was saying to his companion, "Do not grieve, surely Allaah is with us." Allaah then sent down His assurance to him and helped him with forces which you did not see and He abased the word of the unbelievers. And the word of Allaah is always supreme. And Allaah is powerful, wise. (Tawbah verse 40)

وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ

And Allaah will protect you from the people. (Maaidah verse 67)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

Verily We will the help Our messengers and those who believe in this worldly life. (Ghaafir verse 51)

Allaah تَبَارَكَ وَتَعَالَى miraculously helped Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, making him independent of material and physical means of protection. The poet has made mention of two forms of material means:

a.) For bodily protection, one is in need of armour

b.) For protection of one's place, one needs a fort so that no one else can enter.

Another way of looking at it is as follows: Generally there are two manners of protection:
a.) Attack – A person stands before the enemy and fights protecting himself by means of armour. By a double layer of armour, one's defences are stronger.
b.) Defence – A person does not come forward, but conceals himself. For this, a huge fort is required, so that the enemy cannot reach him.

During the migration, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was void of both these means. He concealed himself in a cave where the enemy could easily reach him. However, Allaah تَبَارَكَ وَتَعَالَى blinded them that in spite of being so close, they could not see him. If this is not divine assistance, then what else could it be?

THE REASON FOR RASULULLLAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ CONCEALING HIMSELF IN THE CAVE

We know for a fact that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the bravest of people. Accordingly, he should not have left Makkah Mukarramah, nor should he have hidden in a cave. He should have prepared and confronted them headlong.

Answer:
1. At this time, the command for jihaad had not been revealed. There were many benefits in hijrat which would become manifest later.
2. Allaah تَبَارَكَ وَتَعَالَى wanted to show the world the weakness of the disbelievers' plans and efforts. There was no need for a whole army to face these people. Allaah تَبَارَكَ وَتَعَالَى utilized the weakest of houses against them, and prevented them from doing what they had planned and plotted.
3. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Nabi and guide for the strong and weak. Since he was the guide and example for the brave, he emerged alone from Madinah Munawwarah when a frightening sound was heard. The

people came thereafter. He said to them, “There is no need to fear. You may return.” Keeping in mind the weak, Rasulullaah ﷺ hid for three days in a cave, so that if the need arose, his followers could imitate that action.

INCIDENT OF THE HIJRAH (MIGRATION)

When the Quraysh realized that gradually many of the Sahaabah had migrated to Madinah and Rasulullaah ﷺ’s departure was also imminent, a number of chieftains convened in Daarun-Nadwah to deliberate over this ‘predicament’. Great Makkan chieftains gathered there.

Iblis the accursed appeared in this gathering in the form of an old man. As he turned up at the door people asked him whom he was. He replied, “I am a Shaikh from Najd. I wish to listen to your discussion and if possible, I would assist you by voicing my personal opinion and counsel.”

The people allowed him entry and the discussion got underway. One of them suggested that Rasulullaah ﷺ should be incarcerated within a fully enclosed closet. To this the Najdi Shaikh responded, “No, this is not the ideal solution because if his companions learn of his incarceration, they would overwhelm you and release him.” Someone else proposed to banish him from Makkah altogether.” To this the Najdi Shaikh countered, “No! This opinion is definitely not acceptable. Are you not aware of the sweetness, allure and captivating nature of his speech? If you drive him out of here, perhaps the inhabitants of another city would listen to his sweet words and believe in him. Then all of them may just get together and launch an attack against us.”

Abu Jahl said, “I am of the opinion that neither should we incarcerate him nor should we banish him. Rather we should select a young man from each and every tribe and all of them should jointly assassinate Muhammad. In this manner, Muhammad’s ﷺ blood will be fanned out over all the tribes and his tribe, Banu Abdu Manaaf, would not be able to hit back against any particular tribe. They will be forced to settle the matter by accepting blood money.”

The Najdi Shaikh responded quite excitedly to this proposal. With fervent enthusiasm he said, “By Allaah! This seems like the most excellent plan.” Other members of the meeting also sanctioned this proposal. It was also agreed in this meeting that this baneful plan be carried out that very night.

This assembly barely disperses when Jibreel عَلَيْهِ السَّلَامُ appeared before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with divine revelation enlightening him about their evil plot in the following verses,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And remember when the disbelievers were conspiring against you either to incarcerate, kill or banish you. They were plotting and Allaah was plotting but Allaah is the best of plotters. [Anfaal verse 30]

He was then fully apprised of the sinister plot of the disbelievers and he was divinely commanded to emigrate to Madinah Munawwarah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was also advised to recite the following duaa,

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

“And say, ‘My Lord! Let my entry (into Madinah) be good and (similarly) let my exit (from Makkah) be good. And grant me from Your side a dominion and assistance. (Israa verse 80)

Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Jibreel عَلَيْهِ السَّلَامُ who would accompany him in the emigration. Jibreel عَلَيْهِ السَّلَامُ replied, “Abu Bakr will emigrate with you.”

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Right at high noon, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appeared at Abu Bakr رَضِيَ اللَّهُ عَنْهُ’s house and informed him that his emigration to Madinah had been divinely sanctioned by Allaah تَبَارَكَ وَتَعَالَى. Overcome with excitement, Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked, “May my parents be sacrificed for you, O Nabi of Allaah! Will this unworthy man get the honour of travelling with you?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes, surely.”

On hearing this elating news, Abu Bakr رَضِيَ اللَّهُ عَنْهُ burst into tears. Aaishah رَضِيَ اللَّهُ عَنْهَا says, “Before this, I never knew that anyone could cry out of extreme joy. Long before this, Abu Bakr رَضِيَ اللَّهُ عَنْهُ, in anticipation of this impending journey, had set aside two camels, which he was feeding with acacia leaves for the last four months. He offered one of these camels to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “O Messenger of Allaah! May my parents be sacrificed for you! Please select one of these camels, it is a gift for you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “No, I would not accept it without paying for it.” Abu Bakr replied, “Okay, if you want to pay for it, well and good. You may pay for it.” In other words, my personal desire is of no concern. My desires and inclinations are all subject to your directives.

Some writers have reservations about the actual reason Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ insisted on paying for the camel. The answer to this is that Hijrat is a great form of Ibaadat which Allaah تَبَارَكَ وَتَعَالَى has mentioned immediately after Imaan. This is why Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not want to include anyone else in this momentous Ibaadat. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought to ensure that only his own wealth and life be used in the path of this great Ibaadat.

Jibreel عَلَيْهِ السَّلَامُ informed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the resolution reached by the Quraysh and he then advised him to refrain from spending that night in his own home. That night as darkness spread across the land, the Quraysh, as per their predetermined resolution, besieged Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s house planning to attack him later that night. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directed Ali رَضِيَ اللَّهُ عَنْهُ to don his green sheet and lie down on his (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s) bed. He also advised him saying, “Do not panic. Nothing will happen to you.”

Although the Quraysh were his nasty enemies, they still regarded him as trustworthy and honest. They would customarily entrust their valuables to his care. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed over these entrusted items to Ali رَضِيَ اللَّهُ عَنْهُ advising him to return them to their rightful owners.

Abu Jahl, the accursed, was standing outside and with unruly laughter he was mockingly telling his cohorts, “Muhammad is under the impression that if you follow him, you will become the rulers of the Arabs and non-

Arabs alike and you will get eternal paradise after your death. And if you fail to follow him, you will be killed at the hands of his companions and thereafter you will burn in the fire of Hell."

Whilst he was scornfully saying this, Rasulullaah ﷺ emerged from the door. Taking a handful of sand, he ﷺ said, "Yes, this is what I assure you would happen. You are also one of those who are destined to die at the hands of my Companions and to burn in the fire of Hell." Over this handful of sand, Rasulullaah ﷺ then recited the opening verses of Surah Yaaseen until the verse "**فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ** (and We have covered them so they cannot see)" and hurled this sand over their heads. Allaah تَبَارَكَ وَتَعَالَى placed a veil over their eyes. He then passed right before their very eyes without them realizing it.

Passing right before them, Rasulullaah ﷺ proceeded to Abu Bakr رَضِيَ اللَّهُ عَنْهُ's house. Together they left home and headed off to the road leading to Mount Thawr. They ascended the mountain and took cover in one of its caves. During this time, a man passed Rasulullaah ﷺ's house and he saw a number of the Quraysh milling about. When he enquired what they were waiting for, they replied, "We are waiting for Muhammad to emerge. The moment he sets foot out of his house, we will kill him." The man countered, "May Allaah تَبَارَكَ وَتَعَالَى make your efforts go in vain! Muhammad ﷺ has hurled sand over your heads and passed by."

The next morning, when they saw Ali رَضِيَ اللَّهُ عَنْهُ waking up from Rasulullaah ﷺ's bed, they exclaimed, "By Allaah! That man was right." With untold misery dripping from their voices, they asked, "Where is Muhammad?" Ali رَضِيَ اللَّهُ عَنْهُ replied, "I have no idea."

Note: The disbelievers of Makkah laid siege to his house but they did not break into the house itself because the Arabs considered it ethically repulsive to enter the female chambers of anyone's home.

Thereafter Rasulullaah ﷺ continued his journey. As he was leaving the vicinity of Makkah, he ascended a hillock and addressed Makkah lamentably saying,

والله انك لخير ارض الله واحب ارض الي الله ولولا اني اخرجت منك ما خرجت

By Allaah! You are the best of lands. You are the dearest to Allaah. If I was not expelled from you, I would never have left you.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the land of Makkah saying, "What a pure land you are. You are enormously dear to me. If my people did not expel me from you, I would not take up residence but in you."

Abu Bakr رَضِيَ اللَّهُ عَنْهُ's elder daughter Asmaa رَضِيَ اللَّهُ عَنْهَا, prepared their provisions for the road. Driven by haste, instead of using a cord, she ripped her girdle apart and used it as a cord to tie the provisions. From that day hence, she was referred to as Zaatun-Nitaaqayn (a woman with a double girdle). According to Ibn S'ad's narration, she used one portion of it to tie the provisions and the other to tie the mouth of the water-skin.
Abdullaah the son of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who was a still a young man, would spend the day in Makkah and in the evenings he would come to his father in the cave and give a report on the activities of the Quraysh. Aamir ibn Fuhayrah, who was the emancipated slave of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, would graze goats all day long and at Ishaa time he would come to the cave and feed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللَّهُ عَنْهُ with goat's milk.

Abdullaah ibn Ariqat was hired as a guide to take the pair of them via the relatively unknown route to Madinah Munawwarah. Although the guide, Abdullaah ibn Ariqat was a disbeliever and polytheist, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللَّهُ عَنْهُ still trusted him and counted upon (his navigational skills). They entrusted the camels to the guide requesting him to meet them on the third day at Mount Thaur from where they would set out for Madinah.

CAVE OF THAUR

In short, both of them left home the same night and set out for the cave of Thaur.

In Dalaail of Bayhaqi, a Mursal narration is mentioned by Muhammad ibn Sireen. He says, that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded towards the cave, his cave-companion, his devoted disciple, his dedicated companion, his sincere devotee, and his incomparable friend Abu Bakr رَضِيَ اللَّهُ عَنْهُ was struck with an eccentric sense of restlessness. Sometimes he would walk

behind Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sometimes in front of him. At times he would walk on his right and sometimes to his left. In due course, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "What is the matter? Abu Bakr." Sometimes you walk ahead of me and sometimes behind me?" Abu Bakr رَضِيَ اللهُ عَنْهُ replied, "O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! When I envision someone hunting for you from the back, I promptly move behind you. When I dread someone waiting in ambush for you, I reposition myself to get ahead of you." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "Abu Bakr! Your purpose for acting in this manner is to sacrifice your life for mine?" Abu Bakr رَضِيَ اللهُ عَنْهُ replied, "Yes, O Messenger of Allaah! I swear by the Being who has commissioned you with the truth, I wish to sacrifice my life in favour of yours." As they reached the cave, Abu Bakr رَضِيَ اللهُ عَنْهُ said, "O Messenger of Allaah! Just hold on a moment. I will enter the cave and clean it for you."

Abu Bakr رَضِيَ اللهُ عَنْهُ entered the cave first and after a little while Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ followed him through. Before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could set foot into the cave, Abu Bakr رَضِيَ اللهُ عَنْهُ cleaned the place up a bit and tearing strips of cloth from his own cloak, he plugged all the holes. Just one hole was left which he plugged with his heel. Soon thereafter, with the grace of Allaah تَبَارَكَ وَتَعَالَى, a spider spun its web over the mouth of the cave.

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates, "The Quraysh surrounded Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's house all night long. The next morning, they were startled to notice Ali رَضِيَ اللهُ عَنْهُ awakening from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's bed. When they enquired from Ali رَضِيَ اللهُ عَنْهُ about his whereabouts, he replied, "I have no idea." They promptly scurried about in all directions hunting for him until they reached the cave. When their glances fell onto the web screening the mouth of the cave, they said,

لو دخل هنا لم يكن نسيج العنكبوت علي بابه

This web would not have been here if he had entered the cave.

Abu Mus'ab Makki says, "I have heard Anas ibn Maalik, Zaid ibn Arqam and Mughirah ibn Sh'ubah saying, "Whilst Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sought refuge in the cave of Thaur, with the will of Allaah, a tree miraculously sprouted up before him. A pair of wild doves then laid their eggs in the nests that were on the tree. Whilst the polytheists were hunting for

Rasulullaah ﷺ, they came across the cave but when they caught sight of the nests covering the tree, they retreated. Rasulullaah ﷺ says, "Allaah تَبَارَكَ وَتَعَالَى defended us from their (evils)."

Anas رَضِيَ اللَّهُ عَنْهُ relates that Abu Bakr رَضِيَ اللَّهُ عَنْهُ recounted to him, "When Rasulullaah ﷺ and I were in the cave whilst the Quraysh were frenziedly searching for us and they somehow managed to get to the mouth of the cave, I anxiously submitted, "O Messenger of Allaah! If one of them has to lower his gaze, he is certainly bound to spot us." Rasulullaah ﷺ replied,

ماظنك يا ابا بكر باثنين اللّٰهُ ثالثهما.

What is your opinion, O Abu Bakr, of those two people amongst whom the third is Allaah?

In other words, we are not alone. Allaah is with us and He will shield us from their evil.

According to the narration of Zuhri and 'Urwah ibn Zubair, when Rasulullaah ﷺ noticed Abu Bakr رَضِيَ اللَّهُ عَنْهُ looking miserably sad, he said,

لاَ تَحْزَنْ اِنَّ اللّٰهَ مَعْنَا.

Do not grieve. Certainly Allaah is with us.

He also made special duaa for Abu Bakr رَضِيَ اللَّهُ عَنْهُ's pacification after which, a unique form of tranquility and serenity descended over Abu Bakr رَضِيَ اللَّهُ عَنْهُ. In this regard Allaah تَبَارَكَ وَتَعَالَى states in the Noble Quraan,

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا فَأَنزَلَ اللّٰهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا وَاللّٰهُ عَزِيزٌ حَكِيمٌ

When both of them were in the cave, when he (Rasulullaah ﷺ) told his companion, "Do not grieve. Certainly Allaah is with us." So Allaah transmitted His special tranquility over him and strengthened him with forces (angels) that you were unable to see and He rendered the

word of the disbelievers the lowermost, and the word of Allaah is always uppermost. And Allaah is All-Mighty, All-Wise. (Tawbah verse 40)

They remained in the cave for three long days during which the food was provided daily from Abu Bakr رَضِيَ اللَّهُ عَنْهُ's house. Abdullaah, the son of Abu Bakr رَضِيَ اللَّهُ عَنْهُ would spend the day in Makkah amassing information about the polytheists and in the evenings, he would give them a detailed report of the happenings in Makkah and rapidly depart as early as possible. Aamir ibn Fuhayrah (the emancipated slave of Abu Bakr رَضِيَ اللَّهُ عَنْهُ) would come daily to the cave after Ishaa when it was somewhat dark. He would come with a few she-goats so that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللَّهُ عَنْهُ could drink whatever milk they required. This is how they passed three nights in the cave.

On the third or fourth morning, Abdullaah ibn Ariqat (who was appointed as their guide to Madinah), as per his pledge, turned up at the cave with two she-camels. Casting aside the normal route to Madinah, he took them on the more unfamiliar coastal route to Madinah Munawwarah.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mounted one camel whilst Abu Bakr رَضِيَ اللَّهُ عَنْهُ mounted the other. In order to serve them, Abu Bakr رَضِيَ اللَّهُ عَنْهُ also took his emancipated slave, Aamir ibn Fuhayrah, along with him and seated him behind him on the same camel. Abdullaah ibn Ariqat mounted his own camel and since he was the guide, he would walk slightly ahead of them.

Abdullaah ibn Ariqat took Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللَّهُ عَنْهُ towards the lower regions of Makkah along the coastal route. From here they made their way to the lower regions of Asfaan travelling one stage at a time until they ultimately reached Qubaa (on the outskirts of Madinah).

Abu Bakr رَضِيَ اللَّهُ عَنْهُ was well recognized amongst the people whilst Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not as well recognized as him. So whenever they encountered anyone en route who asked Abu Bakr who this man accompanying him was, he would reply, “This is the man showing me the way.” In his mind, he would mean that this is the man showing me the proper road to goodness and to the hereafter.

DATE OF DEPARTURE

About three months after the pledge of Aqabah, on the first of Rab'i-ul-Awwal, Rasulullaah ﷺ set out from Makkah Mukarramah. Haafiz Asqalaani says, "The most authentic version is that Rasulullaah ﷺ left Makkah itself on Thursday. He halted over in the cave for three days. On Monday he left the cave and set out for Madinah Munawwarah."

Asmaa bint Abi Bakr رضي الله عنها says, "After the departure of Rasulullaah ﷺ, some people came to my father's house enquiring about the whereabouts of Abu Bakr. Amongst them was Abu Jahl. When he asked me about the whereabouts of my father, I responded, 'By Allaah! I have no idea whatsoever.' Abu Jahl delivered such an awfully hard slap to my face that my ear-ring fell off."

STORY OF UMMU M'ABAD

As he slipped out of the cave en route to Madinah Munawwarah, Rasulullaah ﷺ passed the tent of Ummu M'abad رضي الله عنها. She was a remarkably noble and incredibly hospitable woman. She would often sit on the porch of her tent. People of Rasulullaah ﷺ's caravan approached her to purchase some dates and meat but she had nothing to offer them. Rasulullaah ﷺ's glance fell on a young goat in the corner of the tent. When he enquired about it, Ummu M'abad رضي الله عنها replied, "This goat is dreadfully frail and weak. This is why it is unable to graze with the rest of the herd out in the fields." Rasulullaah ﷺ asked, "Does she have any milk?" She replied, "How can she ever have milk in this condition?" Rasulullaah ﷺ asked, "Do I have your permission to milk her?" She replied, "May my parents be sacrificed for you! If there is any milk in them, you are more than welcome to help yourself." Reciting Bismillaah, Rasulullaah ﷺ placed his blessed hand over its udders, which miraculously started filling up with milk. Rasulullaah ﷺ then set about milking the goat. A huge container, from which about eight to ten people could satiate themselves, filled up with its milk. Rasulullaah ﷺ offered the milk to Ummu M'abad رضي الله عنها first. She drank to her fill. He then offered the container to his companions and then he drank right at the end. He once again milked the

goat until the container was brimming with milk yet again. He then handed the container over to her and after making Bay'at with her (pledge of allegiance), he set out on his journey once more. In the evening, when Abu M'abad رَضِيَ اللَّهُ عَنْهُ returned home after grazing the goats, he noticed a huge container of milk lying there. Taken aback by this startling spectacle, he asked, "Where did this milk come from, Ummu M'abad? This goat had not a drop of milk." She replied, "Today an exceptionally blessed man happened to pass this way. By Allaah! This is due to his Barakah (blessings)." She then went on to recount what transpired. Abu M'abad رَضِيَ اللَّهُ عَنْهُ remarked, "Enlighten me a bit more about this man." Ummu M'abad رَضِيَ اللَّهُ عَنْهَا recounted Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's countenance, his divine nobility, his awe-inspiring nature and his indefinable dignity.

Abu M'abad رَضِيَ اللَّهُ عَنْهُ remarked, "Okay, now I know who you are talking about. This is the same man from the Quraysh tribe. I will certainly present myself before him as well." Whilst this was happening here on the outskirts, in Makkah itself, a voice from the heavens recited the following pieces of poetry. The poem itself was audible but the reciter was nowhere to be seen,

May Allaah, the Lord of the people, grant the best of rewards to the two companions who were put up in the tent of Ummu M'abad.

They descended with divine guidance and she accepted this guidance. Surely his companion who accompanied him on this journey was successful. (A reference to Abu Bakr رَضِيَ اللَّهُ عَنْهُ)

Congratulations and glad tidings upon the good fortune acquired by Abu Bakr due to his companionship with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And he who is favoured by Allaah تَبَارَكَ وَتَعَالَى is fortunate indeed.

Congratulations to the Banu K'ab due to the eminence of their daughter for being readily available to the believers.

Ask your sister about her goat and her container. If you had to ask the goat, perhaps the goat would also testify.

He asked her for a goat and the goat produced such a copious amount of milk that it filled the palms.

He then left the goat with her and she would milk it for anyone and everyone who happened to pass by."

INCIDENT OF SURAAQAH BIN MAALIK

The Quraysh publicly proclaimed a reward of one hundred camels each for the person who kills or captures either Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or Abu Bakr رَضِيَ اللهُ عَنْهُ.

Suraaqah ibn Maalik ibn J'usham narrates, "I was sitting in my usual place when a man came up to me saying that he caught sight of a few people sneaking off onto the coastal route. He also added that he believes that these people were Muhammad and his companions. I was positive that these people were really Muhammad and his friends but out of fear of this man collecting the coveted prize of one hundred camels instead of myself, I somehow skirted the whole issue and convinced him that it was someone else and not Muhammad. A little while later, I got up from my place and asked my slave girl to take the horse to a certain hillock and wait for me there. I clutched my spear and crept out of the back of the house. I reached the horse and with lightning speed I mounted the horse and shoved him into a full gallop."

As Suraaqah reached Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللهُ عَنْهُ noticed someone riding fast in their direction. Abu Bakr رَضِيَ اللهُ عَنْهُ anxiously submitted, "O Rasulullaah! Now we will really be captured. This man is coming in search of us." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ responded,

لَاتَحْزَنْ اِنَّ اللهَ مَعَنَا.

Never! Certainly Allaah is with us.

He then made duaa, "O Allaah! Drop him to the ground." According to another narration, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O Allaah! Suffice for us as You wish." He barely uttered these words when Suraaqah's horse slumped into the rocky ground right up to its knees. According to another narration, the horse was drawn into the ground right upto its stomach. Suraaqah submitted, "I am certain that this happened because of your curse. I beseech both of you to make duaa for me. By Allaah! I swear that I will turn back whoever is hunting for you."
Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed for him and Suraaqah's horse was forthwith released by the ground. Suraaqah says, "From this I promptly gathered that Allaah تَبَارَكَ وَتَعَالَى was bound to grant Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dominance. I went on to inform him about the Quraysh's insidious plot

to assassinate him and I also apprised him of the reward of one hundred camels offered by them. I then offered him whatever food provisions I had on me but he declined to accept it. However, he requested me not to disclose his condition to anyone.

As an added precautionary measure, I asked him to write out a note of security and pardon in my favour. With Rasulullaahﷺ's directive, Aamir ibn Fuhayrah wrote out a note of clemency on a piece of leather. Issuing the note to me, they set forth. Clutching the note of clemency, I also headed off towards Makkah. Whenever I came across anyone searching for Rasulullaahﷺ, I would turn him back saying, "There is no need for you to go this way. I have already searched this area."

In the same regard, Suraaqah poetically addresses Abu Jahal as follows,

By Allaah! Abu Hakam (Abu Jahal), if you were present when my horse's legs sank into the ground,

You would have been convinced without a shadow of doubt that Muhammad is a messenger who has come with indisputable proofs. So, who will be able to oppose him?

Note: 1.) This miracle of Rasulullaahﷺ was similar to the miracle of Moosaعليه السلام. Just as Qaarun was sunk into the earth with the curse of Moosaعليه السلام, similarly, Suraaqah's horse sank into the ground with the duaa of Rasulullaahﷺ.

2.) According to one Hadeeth, Rasulullaahﷺ told Suraaqah, "What would be your condition, Suraaqah, when you will be wearing the bracelets of Chosroe?" During the Caliphate of Umarرضي الله عنه, when the countries of the Persian empire fell to the Muslims, the Persian emperor's crown, bracelet and other royal jewels were brought into Musjide-Nabawi and plonked down before Umarرضي الله عنه. He immediately summoned Suraaqah. When Suraaqah appeared before him, he instructed him, "Raise your hand and say Allaahu Akbar, Alhamdulillah Praise be to the Being Who has stripped Chosroe off these two (royal bracelets) and made an ordinary peasant and rustic (villager) like Suraaqah wear them." Thereafter, Umarرضي الله عنه distributed all the royal jewels amongst the Muslims. (Zarqaani volume 10 page 129, Isaabah

volume 4 page 237 no. 3128, Sunanul-Kubra of Bayhaqi with different wording)

Nonetheless, without further incident and fear, they proceeded with the rest of the journey.

As they drew closer to Madinah Munawwarah, Rasulullaah ﷺ met Zubair رضي الله عنه who was returning with a trade caravan from Syria. Zubair رضي الله عنه presented Rasulullaah ﷺ and Abu Bakr رضي الله عنه with white clothing. According to Ibn Abi Shaybah's narration, Talhah رضي الله عنه also offered some clothing to these two personalities.

INCIDENT OF BURAIDAH ASLAMI

As they pushed ahead, Buraidah Aslami, like Suraaqah, was also hunting for Rasulullaah ﷺ with seventy other searchers. He also fancied the coveted one hundred-camel-reward offered by the Quraysh. As he drew closer, Rasulullaah ﷺ asked him, "Who are you?" "I am Buraidah," he replied.

Turning towards Abu Bakr رضي الله عنه, Rasulullaah ﷺ taking a favourable omen remarked, "O Abu Bakr! Our concerns have cooled down and they have been resolved." (His name was Buraidah. It is a diminutive of Bard, which means coolness. So when he mentioned that his name is Buraidah, Rasulullaah ﷺ took this as a good omen that now their anxieties will be cooled down.)

He ﷺ then asked, "From which tribe do you hail?"

"From Aslam," he replied.

Turning towards Abu Bakr رضي الله عنه, Rasulullaah ﷺ, as a good omen, said, "We will remain safe." (This is a good omen taking from his tribal name of Aslam, which is derived from the word salaamah which means peace.)

"From which clan of the Aslam tribe do you come?" asked Rasulullaah ﷺ.

He replied, "From the Banu Sahm."

To this Rasulullaah ﷺ responded, "Your Sahm (share of Islaam) has materialized." In other words, you will get a share of Islaam.

Buraidah then asked, “Who are you?”

Rasulullaah ﷺ replied,

انا محمد بن عبدالله ورسول الله.

I am Muhammad, the son of Abdullaah and the Messenger of Allaah.

To this, Buraidah said,

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ.

I bear witness that there is none worthy of worship besides Allaah and certainly Muhammad is His servant and messenger.

Buraidah, together with the seventy others accompanying him all embraced Islaam. Buraidah then voiced his advice to Rasulullaah ﷺ saying, “You should hoist a flag abreast of you as you are entering Madinah.” Rasulullaah ﷺ removed his ‘Imaamah (turban) and lashing it onto a spear, he offered it to Buraidah رضي الله عنه. When Rasulullaah ﷺ ultimately entered Madinah Munawwarah, Buraidah was walking ahead of him bearing this flag.

The delightful news of Rasulullaah ﷺ’s departure and his imminent arrival in Madinah Munawwarah had already reached the inhabitants of Madinah. Driven by an ardent yearning to lay eyes on him, every single individual of Madinah would come and await his arrival at a place called Harrah (on the outskirts of Madinah). This was their daily ritual. One day, as they were leaving without catching sight of him, a Jew who was atop one of the hillocks of Madinah, ecstatically and inadvertently shouted out,

يَا بَنِيْ قِيْلَه هٰذَا جَدُّكُمْ.

O children of Qeelah (one of the foremothers of the Ansaar!)! Here comes your source of good fortune and blessings.”

The moment the Ansaar heard this delightful news, they were overcome with euphoric joy and in unreserved exhilaration, they hastened to welcome him. The entire locality of Bani Amr ibn Awf reverberated with the cries of Takbeer.

Approximately three miles (South of) Madinah is a locality called Qubaa. Here, a few families of the Ansaar resided. These inhabitants were predominantly made up of the family of Amr ibn Awf and the chieftain of this family was Kulthum ibn Hadam. When Rasulullaah ﷺ landed at Qubaa, he put up at the house of Kulthum ibn Hadam whilst Abu Bakr رضي الله عنه stayed at the house of Khabib ibn Isaaf. The Ansaar would come to him in droves from all around the vicinity and with fervent conviction, they would present themselves to offer their enthusiastic and passionate Salaam.

After the departure of Rasulullaah ﷺ from Makkah, Ali رضي الله عنه stayed over in Makkah for another three days. Once he surrendered the property of the people entrusted to him by Rasulullaah ﷺ just before he set out for Hijrah, Ali رضي الله عنه also left Makkah. He joined Rasulullaah ﷺ in Qubaa and he also put up with Rasulullaah ﷺ at the house of Kulthum ibn Hadam.

FOUNDATION OF MASJID TAQWAA

Subsequent to his arrival in Qubaa, the first task Rasulullaah ﷺ undertook to do was the laying of the foundation of a Musjid. He brought a stone with his own blessed hands and placed it in the direction of the Qiblah. Abu Bakr رضي الله عنه and then Umar رضي الله عنه also placed a stone each in the same direction. After them, the other Sahaabah رضي الله عنهم fetched a stone each and then the actual construction of the Musjid started in earnest. With the Sahaabah رضي الله عنهم, Rasulullaah ﷺ would also lug heavy boulders. At times, to clutch it more firmly, he would hold it close to his blessed stomach. The Sahaabah would urge him to leave it alone, but Rasulullaah ﷺ would not yield to their appeals.

DATE OF HIJRAH

The day Rasulullaah ﷺ made his regal entry in Qubaa was a Monday, and the date was the eight or twelfth of Rabi-ul-Awwal, thirteen years after gaining nubuwwah.

THE INCEPTION OF THE ISLAAMIC CALENDAR

Once Abu Musaa Ash'ari رَضِيَ اللَّهُ عَنْهُ wrote to Umar رَضِيَ اللَّهُ عَنْهُ saying that although his imperial correspondence reaches him, his letters are all undated. Subsequently, in the seventeenth year of Hijrah, Umar رَضِيَ اللَّهُ عَنْهُ summoned the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to discuss the issue regarding the inception of the Islaamic calendar. Some of them proposed that the day Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was invested with nubuwwah should be the day of the inception of the Islaamic calendar. Others suggested the Hijrah whilst some felt that the date of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's demise should be the inception of this calendar. Finally Umar رَضِيَ اللَّهُ عَنْهُ proposed, "The inception of the Islaamic calendar should be the Hijrah because this migration was the differentiating factor between truth and falsehood. It was the Hijrah that heralded the honour and dominance of Islaam." Everyone unanimously sanctioned this proposal.

Some of the Sahaabah suggested that the year commence with the month of Ramadaan. To this Umar رَضِيَ اللَّهُ عَنْهُ replied, "No, Muharram seems the most appropriate month to start the calendar because people generally return from Hajj in the month of Muharram." Subsequently, they all agreed to this proposal.

Following a short stay of a few days in Qubaa, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mounted his camel and departed for Madinah on a Friday. En route lies the locality of Banu Saalim. Since the time of Jumu'ah had set in, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Jumu'ah here. This was the first Khutbah and Jumu'ah in Islaam.

Note: This was the first Khutbah delivered by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after the Hijrah. In spite of spending thirteen long years in the tyrannical grip of the disbelievers, he uttered neither a scathing word nor a complaint against his enemies. Besides Taqwaa, Allaah-consciousness and preparation for the hereafter, he mentioned nothing else. No doubt Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ perfectly fitted the verse 'certainly you are upon magnificent character.'

Upon the completion of Jumu'ah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mounted his camel and set out in the direction of Madinah. He seated Abu Bakr رَضِيَ اللَّهُ عَنْهُ

directly behind him on the camel. A vast number of Ansaar, armed with their weaponry, were walking to his right, to his left and behind him.

Every single resident of Madinah cherished a hope of entertaining Rasulullaah ﷺ in his home. From every corner, fervently excited and impassioned pleas of invitation were extended to Rasulullaah ﷺ. Each resident implored him to come to his house. Rasulullaah ﷺ would make duaa for them and reply, "This camel is commanded by Allaah. Wherever she sits down with the decree of Allaah, I will put up there."

Rasulullaah ﷺ left the reins absolutely loose. He would not even nudge the animal in any direction.

There was such an enthusiastic atmosphere in the air that to catch a glimpse of this prophetic magnificence, the ladies clambered upon the roofs of their houses singing,

طلع البدر علينا من ثنيات الوداع

وجب الشكر علينا ما دعا لله داع

ايها المبعوث فينا جئت بالامر المطاع

The full moon has glowed upon us from the valley of Wad'aa.

Gratitude towards Allaah is essential upon us as long as there remains a caller to Allaah.

O you who has been sent unto us! You have come to us with something that has to be adhered to.

The younger girls of Banu Najjaar were chanting,

نحن جوارٍ من بني النجار يا حبذا محمد من جار

We are the lasses of Banu Najjar, Oh! What a pleasure having Muhammad as a neighbour.

Unable to control their delight, every single tongue was exclaiming,

جاء نبي الله جاء رسول الله.

Here comes the Nabi of Allaah. Here comes the Rasul of Allaah.

Baraa ibn Aazib رضي الله عنه says, "I have not witnessed the people of Madinah as ecstatic as they were on the day Rasulullaah ﷺ appeared in Madinah."

Anas رَضِيَٱللَّهُعَنْهُ said, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ landed in Madinah, the Abyssinians, as an expression of their delight, put on a demonstration of skilful archery."

Anas رَضِيَٱللَّهُعَنْهُ said, "When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ appeared in Madinah, every single particle glowed with radiance and the day he passed away, everything was looking gloomy. We barely dusted our hands after burying him when we found that our hearts have already undergone (some spiritual) transformation."

Nonetheless, this blessed camel with its majestic rider forged ahead with these enthusiasts thronging around him from the right and left. These were the chosen souls whom Allaah تَبَارَكَوَتَعَالَىٰ had selected for the fervent love and sincere devotion of His beloved Rasul صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Their love for him was so intense that not an iota of space was left for anyone else. Overwhelmed with unbridled joy and overcome with irrepressible emotions of love, some of the Sahaabah would attempt to seize the reins of the camel but Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would gently advise them,

دعوها فانها مامورة.

Leave her alone as she is divinely commanded.

In due course, the camel ended up in the locality of Banu Najjaar (Rasulullaahصَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's maternal relatives) where, without any prompting, she halted right at the spot where the door of Masjidun-Nabawi would be. However, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not alight. The camel then got up and proceeded to sit down at Abu Ayyub Ansaariرَضِيَٱللَّهُعَنْهُ's door. A little while later, she arose and proceeded to sit at the first location where she lowered her head onto the ground. At this moment, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ alighted from his camel and Abu Ayyub رَضِيَٱللَّهُعَنْهُ carried his goods into the house.

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ also felt inclined to residing in the locality of Banu Najjaar who was Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's grandfather, Abdul-Muttalib's mother's brother. (His paternal grandfather's mother's brother was Najjaar.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ aimed to enhance their status and reverence as well, as evident from the narration of Sahih Muslim. However, Allaah تَبَارَكَوَتَعَالَىٰ also fulfilled Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ's heartfelt desire in a rather miraculous manner. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was made

to let the reins of the camel hang loose so that it appeared that he had no say in the direction the camel took. Furthermore, Rasulullaah ﷺ did not target any specific house to settle in. This was done to ensure that his enthusiasts' heart remain devoid of any form of personal rivalry and contention and so that they appreciate the fact that Rasulullaah ﷺ himself had no part in this decision. The camel was divinely commanded by Allaah تَبَارَكَ وَتَعَالَى. It would halt wherever it was directed to. Rasulullaah ﷺ was merely waiting for Allaah تَبَارَكَ وَتَعَالَى 's signal.

So in this manner, Allaah تَبَارَكَ وَتَعَالَى fulfilled the aspiration of Rasulullaah ﷺ and in regards to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Allaah تَبَارَكَ وَتَعَالَى rendered this descent a miraculous feat that ensured that their hearts remain free of rivalry, jealousy and malice. All of them realized that choosing Abu Ayyub Ansaari's home was not of his own accord but this was pre-ordained by Allaah تَبَارَكَ وَتَعَالَى.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاءُ وَاللّٰهُ ذُوالْفَضْلِ الْعَظِيْمِ.

That is the grace of Allaah that He bestows upon whosoever He wishes. And Allaah is the possessor of great kindness.

Furthermore, when Tubb'a, the emperor of Yemen happened to pass by the land of Madinah, four hundred ulama of the Tawraat were also with him. They requested the king to allow them to settle down in this area. When he enquired the reason, they replied, "We find in the manuscripts of the Messengers that towards the end of time, a nabi by the name of Muhammad will appear. This region is reported to be his Daarul-Hijrah (place of migration). The emperor allowed them to settle down there. He constructed a separate house for each one of them. He got them all married and liberally provided them with ample wealth. He put up a home especially for Rasulullaah ﷺ with the belief that when the final messenger migrates to this area, he may reside therein. He even composed a letter to Rasulullaah ﷺ in which he expressed his faith in him and his ardent desire to behold him.

The focus of the letter is summed up in the following poetic words,

I bear testimony upon Ahmad that he is the messenger of Allaah, the Creator of life.

If my era has to connect with his era I would certainly become his supporter and devotee.

I would challenge his enemies with the sword and I would eliminate all woe from his heart.

Tubb'a, the emperor then sealed the letter with a royal seal. Entrusting the letter to one of the ulama, he said, "If you happen to come across the era of this final messenger, hand this epistle over to him otherwise hand it over to your children and enjoin them with the same advice I am imparting to you."

Abu Ayyub رَضِيَ اللَّهُ عَنْهُ is a descendant of this very Aalim and his house was the very same house which Emperor Tubb'a constructed for the final messenger to reside in whenever he happened to migrate this way. The Ansaar were descendants of these four hundred ulama.

Nonetheless, the camel went and halted at the door of the house, which Tubb'a had constructed with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in mind.

Shaikh Zainud-Din Muraaghi says, "If it is claimed that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not put up at Abu Ayyub Ansaari's house in Madinah but at his own home, this claim would not be unfounded because this house was constructed specifically for him. Abu Ayyub's occupation of this house was actually in anticipation of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ'sappearance."

It is said that on the arrival of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah, Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ presented the royal poetic epistle of emperor Tubbaa to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And Allaah تَبَارَكَ وَتَعَالَى knows best. (Extracted and abridged from Seerat Mustapha vol. 1.)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَا سَـامَنِي الدَّهْرُ ضَيْماً وَّاسْتَجَرْتُ بِهِ إِلا وَنِـلْتُ جِـوَاراً مِّنْهُ لَمْ يُـضَمِ

80/9. Whenever time oppressed me and I sought protection by (following/praising/seeking an intermediary through) Rasulullaah ﷺ, I attained such refuge from him that I was not oppressed.

Explanation: Till now, we have read how Rasulullaah ﷺ was protected by the mercy of Allaah تَبَارَكَ وَتَعَالَى. Now we read that through the blessings/praises/following Rasulullaah, others are saved from problems. In short, the stanza means that whenever the poet fell into some difficulty or sickness, and he made duaa to Allaah تَبَارَكَ وَتَعَالَى for protection, using his love, obedience or praises of Nabi ﷺ as an intermediary, then Allaah تَبَارَكَ وَتَعَالَى granted him health, safety and protection.

The outward meaning of this stanza is that the poet is seeking protection from Nabi ﷺ. However this is completely against the foundation of tawheed. In the Quraan and ahaadeeth, we have been commanded to seek protection only from Allaah تَبَارَكَ وَتَعَالَى, and not from the creation e.g.

وَادْعُوهُ خَوْفًا وَطَمَعًا

And call out to Him, out of fear and hope. (A'raaf verse 56)

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللهِ

And if any thought comes to you from Satan, then seek the protection of Allaah. (A'raaf verse 200)

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا

Say, "None can save me from Allaah. And I will never find besides Him any place of refuge. (Jinn verse 22)

In many duaas, we are taught to seek Allaah تَبَارَكَ وَتَعَالَى's protection with the words *aoozoo*.

E.g. When entering the toilet, the following duaa is recited,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

O Allaah! I seek your protection from the male and female Satans. (Bukhaari no.142, 6322)

When descending at a place, then one should recite the following,

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek the protection of Allaah's complete words from the evil which He created. (Muslim no. 2708)

Seeking protection from those besides Allaah تَبَارَكَ وَتَعَالَى is a quality of the polytheists as Allaah تَبَارَكَ وَتَعَالَى states,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

And verily, there were men among mankind who took refuge with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief. (Jinn verse 6)

The reason for its non-permissibility is that whoever's protection is sought; he has the ability to remove harm and grant benefit. This is actually an act of worship, which is specific to Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states,

وَلاَ تَدْعُ مِن دُونِ اللهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ

And do not call that besides Allaah which cannot benefit you nor harm you. If you do so, then you will then be from amongst the oppressors. (Yunus verse 106)

وَإِن يَمْسَسْكَ اللهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلاَ رَآدَّ لِفَضْلِهِ

If Allaah lets any harm touch you, then there is none to remove it save Him. If He desires good for you, then there is none to repel His grace. (Yunus verse 107)

The poet himself mentions in the previous stanza that Allaah تَبَارَكَ وَتَعَالَى saved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, this stanza does not suggest the apparent meaning: Help is sought only from Allaah تَبَارَكَ وَتَعَالَى and the being of Nabi is used as an intermediary (tawassul-bidhaath) as will be explained later. So the stanza actually means,

مَا أَذَاقَنِي الدَّهْرُ ظُلْماً إِلا وَنِـلْتُ جِـوَاراً حِيْنَ اسْتَجَرْتُ اللّٰهَ بوَسِيْلَة النبي أوْ باتباعه أو مدحِهِ

If the question arises as to why the poet did not clearly mention it, then the answer is that in poetry words are generally hidden, so that the scales of the poem are kept intact. Such examples are found in the Arabic

language to a great extent. In the praises of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, poems by the illustrious pious predecessors are found in great abundance where such types of wordings are used.

This is referred to as majaaz-aqli. Everything occurs by the will of Allaah تَبَارَكَوَتَعَالَىٰ, but it occurs in time. Therefore, the action is attributed to its time. In the Arabic language, it is common to attribute some action to something besides the faa'il (doer), when there is some connection present. An example of this is the following Arabic statement,

أنبت الربيع الزرع

Spring has given rise to the crops.

Every Muslim of sound belief knows that Allaah تَبَارَكَوَتَعَالَىٰ is the only Being who causes the crops to grow. However, the crops normally come out in Spring. Therefore, the rising of the crops is attributed to Spring.

Doubt: Will this not open a door for the polytheists and innovators that they will attribute all conditions to those besides Allaah تَبَارَكَوَتَعَالَىٰ and then claim that they are majaaz-aqli?
Answer: If the person uttering this statement is a Muslim of correct beliefs, then this is a sign that he regards Allaah تَبَارَكَوَتَعَالَىٰ to be the actual doer, and the connection is merely of majaaz-aqli. If any disbeliever has to attribute something to those besides Allaah, then this meaning will not be considered.

Refuge–This refers to refuge in this world and the hereafter. Refuge in this world was to attain cure by making duaa through the intermediary of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and in the hereafter by attaining the intercession of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلا الْتَمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَّدِهِ إِلا اسْتَلَمْتُ النَّدٰى مِنْ خَيْرِ مُسْتَلَمِ

81/10. 1 And I did not seek goodness of this world and the hereafter from the blessed hand of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ except that I was granted favours from the best of touched hands.
10.2 Whenever I sought the goodness of this world and the hereafter through the generosity of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I definitely received goodness from such a hand which is worthy of being kissed and touched.

In the previous stanza, the poet states that he has been granted ease and cure in this world by the blessings of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Now he states that success in both worlds will be attained by the intermediary of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In this world, Allamah Buseeri was cured of his physical sickness. In the hereafter, he hopes to gain the intercession of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, by the blessings of following the Sunnah, and due to his love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

What does goodness of this world and the hereafter mean?

Goodness of this world – Good health and protection

Goodness of the hereafter – The intercession of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so that one can enter Jannah directly.

Question: Through the blessings of this poem, Allaah تَبَارَكَ وَتَعَالَى granted Allamah Buseeri رَحِمَهُ اللهُ cure. This was seen. How can he say the same regarding the hereafter, when it has not yet occurred?

Since the lofty rank of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is accepted in the court of Allaah تَبَارَكَ وَتَعَالَى, as well as the fact that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will intercede on behalf of those who love him, Allamah Buseeri رَحِمَهُ اللهُ states that he has such hope that he will receive this intercession that it is though he has already received it.

Question: How did Allamah Buseeri رَحِمَهُ اللهُ ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whereas Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not before him? It is an accepted fact that to ask those besides Allaah تَبَارَكَ وَتَعَالَى for anything which is beyond man's control

and means, and to ask those besides Allaah تَبَارَكَ وَتَعَالَىٰ when they are not present is prohibited in the Quraan Shareef in many places, as explained under stanza 39 and 46.

Answer: This is a poem of cure. That is why it is also called 'Bur'ah.' Through the blessings of this poem, Allamah Buseeri saw Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his blessed hands over Allamah Buseeri by which he was cured. This stanza refers to this incident. Since this was an important event in his life, he has especially mentioned it.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لا تُنْكِـرِ الْوَحْيَ مِنْ رُؤْيَـاهُ إِنَّ لَهُ قَلْباً اِذَا نَـامَتِ الْعَيْنَـانِ لَمْ يَنَـمِ

82/11. Do not deny the revelation which is seen in his dream, because his heart is such that when the eyes sleep, then too it does not sleep.

Now, the poet mentions that the personality being discussed with such great qualities must be one whose connection with Allaah تَبَارَكَ وَتَعَالَى is always existent. Therefore, the heart of Nabi is not unmindful even whilst he is asleep, but remains awake. Therefore his dreams are revelation.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "My eyes sleep, but my heart does not sleep." (Bukhari no. 1147)

In the hadith of Mi'raaj, it is stated, "And similarly, the eyes of the Ambiyaa are asleep and their hearts do not sleep." (Bukhari no. 3570)

What is the wisdom of their hearts staying awake?
According to the hadeeth, the dreams of the Ambiyaa عَلَيْهِمُ السَّلَامُ are Wahi and true. For revelation to descend, one's heart has to be alert and awake. Therefore, the hearts of the Ambiyaa عَلَيْهِمُ السَّلَامُ are always awake and alert. If the heart has to sleep, how will revelation be protected?
Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ said, "The dreams of the Ambiyaa are revelation." (Haakim no. 3613/8197)

A few examples:

1. Ibraheem عَلَيْهِ السَّلَامُ saw himself placing the knife on the neck of his son and slaughtering him. (Saaffaat verse 102)

2. Yusuf عَلَيْهِ السَّلَامُ saw eleven stars, the sun and the moon prostrating before him. (Yusuf verse 4)

3. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw himself and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ making tawaaf of the Ka'bah. This dream materialized a year later. This verse of the Quraan alludes to this (Fath verse 27).

4. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw in a dream a plague in the form of a black woman with dishevelled hair emerging from Madinah Munawwarah to a place called Juhfah. (Bukhari no. 7039)

5. Before the battle of Uhud, Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saw a cow being slaughtered. He interpreted it as the believers who would be martyred. (Bukhari no. 3622)

Question:

If the dreams of the Ambiya are true, then why did Ebraheem عَلَيۡهِٱلسَّلَامُ not slaughter Ismail?

Answer: Ebraheem عَلَيۡهِٱلسَّلَامُ had seen himself placing a knife on the neck of Ismaeel عَلَيۡهِٱلسَّلَامُ and he was cutting. He fulfilled this as Allaah تَبَارَكَوَتَعَالَىٰ states,

قَدْ صَدَّقْتَ الرُّؤْيَا

You have practised as you had seen in the dream. (Saaffaat verse 105)

He did not see in the dream that Ismaeel عَلَيۡهِٱلسَّلَامُ was slaughtered, but that he was passing the knife over his throat, and this is exactly what happened.

Dreams – important points regarding them. Some ulama have explained the different types of dreams in the following manner:

Dreams are of two types:

1.) Ghair-Saadiqah (untrue) – not in need of any interpretation
This first type is again divided into four types:
1.1) Hadeethun-nafs – A dream in which a person sees what he was thinking about during the day e.g. a hungry person sleeps thinking of food. He now sees bread in his dream.
1.2) Adghaathu-ahlaam (disorientated) – e.g. stars emerge from the earth, which forms a tree. This eventually becomes a jungle, and then changes into an animal.
1.3) A dream caused due to sickness – A person who has a cold sees himself in water.
1.4) A dream which a person sees which leads to emission of sperm (wet dream).

2.) Saadiqah (true) – in need of some interpretation
2.1) Interpreted according to the outward – Examples of this are: a.) Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saw in a dream that he is migrating from Makkah

Mukarramah to a land in which there were date palms. (Bukhaari no.3622) b.) Rasulullaah ﷺ saw himself entering Makkah Mukarramah in the state of ihraam.
2.2) Has a deeper, inward meaning – Examples of this are: a.) Yusuf عليه السلام saw eleven stars, the sun and the moon prostrating before him. This referred to his eleven brothers, his father and mother. b.) The king of Egypt saw seven thin cows eating seven fat cows, and seven dry corns overcoming seven fresh ones. This referred to the seven years of drought, which would come after the seven years of good conditions.

Saadiqah is of two types:

1.) Naafiah (Beneficial) – a.) Yusuf عليه السلام saw that he will get a high position. b.) The dream of Umrah c.) Rasulullaah ﷺ saw two bangles on his hand, which he blew on. The two bangles (false messengers) flew away.
2.) Daarah (Harmful) – a.) Rasulullaah ﷺ saw in a dream that the tip of his sword would be broken, which was an indication towards the difficulties and conditions in Uhud. b.) The king in the time of Yusuf عليه السلام saw certain things in his dream which pointed towards drought.

Some important points related to dreams:

1.) Abu Hurayrah رضي الله عنه narrates that he heard Rasulullaah ﷺ saying, “Nothing is left of nubuwwah except for glad tidings.” The Sahaabah رضي الله عنهم asked, “What are glad tidings?” He ﷺ replied, “Good dreams.” (Bukhaari no. 6990)
Commentary: After the demise of Nabi ﷺ, the chain of divine revelation in which one will come to know of future events will terminate. However by means of dreams, Allaah تبارك وتعالى will continue granting knowledge of future events. Nabi ﷺ used to regularly enquire, especially after the Fajr salaah, if any of the companions had seen a dream. If they had, they would narrate it to Nabi ﷺ. (Bukhaari no. 7047, Muslim 2275) He ﷺ would then interpret it, as he ﷺ was most capable in interpreting it favourably.

Note: Dreams are only a means of encouraging someone or preventing him from evil. No ruling of the Shariah can be established or abrogated

via dreams. The establishment of any ruling is based on the Quraan, sunnah, ijmaa (consensus) and qiyaas (analogy).

2.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When the Hour (of the Resurrection) draws near, the dream of a believer will rarely be false. The dream of a believer is a 46th part of nubuwwah." (Bukhaari no. 7017, Muslim no. 2263) Ibn Abi Jamarah states, "The believer at that time will be a stranger. He will have few friends. He will thus be honoured with true dreams." Allaah تَبَارَكَ وَتَعَالَى will grant solace and happiness to a believer by showing him certain realities when people have become completely corrupt.
Another narration states, "Those of you who see the truest dreams shall be those who are truest in speech." The reason for this is that a person who speaks the truth, his heart becomes enlightened and his senses become stronger. Many intangible things are correctly exposed to him. He generally sees the truth. This is contrary to a liar. His heart is corrupt and dark. He therefore sees confused dreams.

There are three groups of people: 1.) The Ambiyaa عَلَيْهِمُ السَّلَامُ - Their dreams are definitely true. However at times, some explanation has to be rendered to them. 2.) The dreams of the pious – Their dreams are generally true. 3.) The dreams of others – They see true and false dreams. Sinners generally see confused dreams, whilst disbelievers seldom see true dreams.

3.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who sees me in his sleep shall see me while awake – or is as if he saw me while awake – (because) Satan cannot appear in my form." (Bukhaari no. 6993, Muslim no. 2266) Ibn Hajar writes, "Whoever sees Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream, will be honoured with a special meeting with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise. Beholding Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a sign that he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will intercede on your behalf." Others have stated, "Seeing Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream is a sign that one will pass away on Islaam and he will meet Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Judgement." (Jamul Wasaail) Ibn Hajar رَحِمَهُ اللَّهُ has stated that seeing the Ambiyaa عَلَيْهِمُ السَّلَامُ in one's dream is a sign of prosperity, piety, perfection and success.

However remember that if a person does not see Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream his whole life, it does not necessarily mean that there is some

deficiency in his deen. Similarly, beholding Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream is a great blessing, but it does not mean that this is the criterion of acceptance in the sight of Allaah تَبَارَكَ وَتَعَالَى.

Scholars state that if one sees Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiling, he will be favoured with the ability to adhere strictly to the sunnah. If someone sees Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ angry or in an unusual state, it refers to a deficiency or shortcoming in matters of deen. (May Allaah تَبَارَكَ وَتَعَالَى protect us!)

Satan cannot appear in my form. – Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the imaam (leader) of guidance, whilst Satan is the leader of evil and misguidance. These are two opposing qualities. Therefore, Satan cannot adopt the form of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is amongst the specialities of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Seeing Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream is definitely a reality, and not a figment of imagination. Just as Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was divinely protected from Satan's influence in his lifetime, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also been safeguarded against his mischief after his demise.

4.) Abu Sa'id al-Khudri رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "If any of you sees a dream which appeals to him, then it is most certainly from Allaah تَبَارَكَ وَتَعَالَى. He should therefore praise Allaah تَبَارَكَ وَتَعَالَى for it and relate it – and in another narration – he should only relate it to those whom he loves. But if he sees something which he dislikes, it is most certainly from Satan. He should seek refuge from its evil and abstain from relating it to anyone. If he does this, it will not harm him." (Bukhaari no. 6985, 7045)

When a person sees a good dream, he should 1.) attribute it to Allaah تَبَارَكَ وَتَعَالَى 2.) praise Allaah تَبَارَكَ وَتَعَالَى 3.) There is no harm if he relates the dream to those he loves, since a good omen will be understood from the dream, and good omens are desired.

When a person sees an evil dream, he should 1.) attribute it to Satan, since these dreams are generally due to his whisperings 2.) seek refuge in Allaah تَبَارَكَ وَتَعَالَى from its evil, since this will lead to taking an evil omen, which is prohibited. 3.) not mention the dream to anyone. In-shaa-Allaah, these three actions will save a person from its evil effects. Just as Allaah تَبَارَكَ وَتَعَالَى has placed blessings in charity as well as protection of one's

wealth, similarly by adopting the above-mentioned measures, one will be saved from the evil effects of the dream.

This hadeeth means that an evil dream is a reflection of Satan's effects. Man becomes perplexed by this dream. Satan becomes very pleased on seeing this, since this leads to evil thoughts, loss of hope, becoming prey to laziness and prevents one from gaining closeness to Allaah تَبَارَكَ وَتَعَالَى.

5.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A dream remains suspended until it is interpreted. Once it is interpreted, it will manifest itself according to the interpretation. Hence, do not narrate your dream except to a person you are fond of and who is intelligent." (Tirmidhi no. 2278, Musnad Ahmad no. 16183, Musnad Abi Al-Ja'd no. 1697) Another hadith states, "Do not narrate your dream to anyone besides a scholar (*aalim*) or a well-wisher." (Tirmidhi no. 2280, Abu Dawood no. 5020) Ibn Hajar رَحِمَهُ اللَّهُ writes that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permitted one to narrate one's dream only to those whom one loves, as strangers, etc. could be jealous of one. Similarly, they could give an unpleasant interpretation, and this could be detrimental to the person. (Fathul Baari vol. 12 page 431 under hadith 7044) He also writes that the reason for narrating it to an aalim is that he will extract a beneficial interpretation. A friend on the other hand will give a beneficial interpretation if he is capable, otherwise he will remain silent, and this too is sensible. (vol. 12 page 369)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The dream will unfold according to the first interpretation." (Ibn Majah no. 3915, Musannaf Abdur Razzaaq no. 21276) For this reason, one should be careful about whom one relates the dream to. The meaning of this hadeeth is that at times, a dream has two interpretations, one which is good and one which will cause grief. Whichever one the interpreter interprets will occur. This hadeeth does not mean that whatever one says according to his feelings will occur. An example of this is a person who has seen a snake on his chest. This can have two possible meanings: 1.) The enemy will overpower him. 2.) He will earn so much money which will even be on his chest. This dream does not mean that a snake will fall from the roof on a person's chest. Thus, if interpreted according to one of the first two meanings, then this will occur.

6.) Abu Qataadah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A good dream – and in another narration – a beautiful dream is from Allaah تَبَارَكَ وَتَعَالَى. A bad dream is from Satan. Whoever sees something which he dislikes should spit three times to his left and seek refuge from Satan. If he does this, it will not harm him." (Bukhaari no. 6986, Muslim no. 2261)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If any of you sees a dream which he dislikes, then he should spit three times to his left, seek refuge in Allaah تَبَارَكَ وَتَعَالَى from Satan three times, and turn away from the side on which he was lying down." (Muslim no. 2262)

Ibn Hajar رَحِمَهُ اللَّهُ has stated in Fathul Baari (volume 12 page 370) that the following etiquettes should be adhered to after seeing a bad dream:

* One should seek Allaah تَبَارَكَ وَتَعَالَى's protection, by reciting (auzu billaahi minash Shaytaan nir rajeem)
* One should spit to the left side.
* One should refrain from discussing it with anyone.
* One should change sides.
* One should stand up to perform salaah.
* Certain scholars have even suggested the recital of Aayatul Kursi on this occasion.

Imaam Qurtubi has written that performing salaah encapsulates all the above etiquettes.

Ibrahim Nakha'i رَحِمَهُ اللَّهُ narrates that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to read the following duaa after a bad dream:

أَعُوْذُ بِكَ بِمَا عَاذَتْ بِهِ مَلاَئِكَةُ اللهِ وَ رَسُوْلِهِ مِنْ شَرِّ رُؤْيَا هذِهِ أَنْ يُصِيْبَنِيْ فِيْهَا مَا أَكْرَهُ فِيْ دِيْنِيْ وَ دُنْيَايَ

I seek Your protection from being afflicted with that which I dislike in my religious and worldly matters due to the evil of this dream, just as the angels of Allaah as well as His Messenger sought refuge.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَذَاكَ حِيْنَ بُلُــوْغٍ مِّنْ نُّبُوَّتِـــهِ فَلَيْسَ يُنْـكَرُ فِيْهِ حَالُ مُحْتَلِــمِ

83/12. This revelation in dreams was at the time when Nabi ﷺ reached the age of Nubuwwah. Therefore, at this age, the condition of a person who sees a dream cannot be denied.

Explanation: The second reason for revelation being true is that the dreams were during the era of Nubuwwah, and at such an age, if a person mentions a dream, then such a dream will be accepted. Therefore the words of Nabi ﷺ must definitely be accepted, especially since Nabi ﷺ never spoke a lie during his youth. Now, at the age of forty, when a person matures spiritually and mentally, how could he ever lie?

The beginning of revelation was by means of true dreams. Thereafter, Rasulullaah ﷺ began adopting seclusion in the cave of Hira. (Bukhari no.3) Rasulullaah ﷺ said, "Dreams are 1/46th part of nubuwwah." (Bukhari no. 6983) The total period of revelation was 23 years, and a succession of true dreams occurred for the first six months. This six months is 1/46th portion of 23 years.

Rasulullaah ﷺ would engage in the worship of Allaah تَبَارَكَ وَتَعَالَى most likely in accordance to what Allaah تَبَارَكَ وَتَعَالَى inspired him with.

What was the wisdom of utilizing Hira to worship Allaah تَبَارَكَ وَتَعَالَى?

a.) This was the place of worship of Abdul Muttalib.

b.) It was not so far from his house, and neither too near.

c.) The House of Allaah تَبَارَكَ وَتَعَالَى could be seen from there in that era.

There are different views when the first revelation took place. Majority state that it was on 17 Ramadhan, whilst others state that it was on 23 Ramadan. According to the Gregorian Calendar, this would have occurred in July 610. Another view is that it was in Rabiul-Awwal.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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تَبَـارَكَ اللهُ مَـا وَحْيٌ بِمُكْتَسَـبٍ وَلا نَـبِيٌّ عَلي غَيْـبٍ بِمُتَّهَـمِ

84/13. Allaah تَبَارَكَ وَتَعَالَى is full of blessings – Revelation cannot be earned/ achieved by effort. An accusation of lies can never be placed on a nabi when he gives information of the unseen.

The world تَبَارَكَ is normally used for Allaah تَبَارَكَ وَتَعَالَى. It can have one of the following means:

1.) Allaah تَبَارَكَ وَتَعَالَى is full of goodness and blessings.

2.) Allaah تَبَارَكَ وَتَعَالَى is free from all faults.

3.) Allaah تَبَارَكَ وَتَعَالَى is very lofty.

An incident is mentioned of Sahib ibn Ubaadah, in which he was unsure of the literal meanings of three words: a.) المتاع b.) الرقيم c.) تبارك which are mentioned in the Qur'aan. For a long while, he travelled amongst the Arabs. Once he passed by a woman, who called out to her child:

اين المتاع؟

Where is the cloth?

The child answered,

جاء الرقيم و أخذ المتاع و تبارك الجبل

The dog arrived, took the cloth and climbed the mountain

In one sentence, he learnt the meanings of all three words. When he asked what had happened, he was told that the المتاع referred to (خرقة التنظيف)- a cloth which is used to clean utensils. (Ruhul-Bayaan vol. 5 page 169). This is an excellent translation of المتاع. This same world is normally used to refer to the world, in which there is an indication that this world is something to benefit from at the time of need. It is not something which should be loved and adored. A person can take benefit of the things in the world, but he should not be such that he has no concern for halaal and haraam.

الرقيم refers to a black dog with white spots on its forehead (or a white dog with black spots on its forehead). تبارك refers to ascending. Thus, in

the above context, it means to increase in goodness or to be of great benefit.

This incident is also attributed to Asma'i and this is more famously narrated.

Revelation cannot be earned / achieved by effort.- Wahi (revelation) is not something which can be earned by one's effort and endeavours. This is in refutation of those philosophers who were of the opinion that by making effort, they could reach such a stage where they would be blessed with wahi (revelation).

The Noble Quraan at times explicitly and at times by indication, points to the fact that revelation is a gift. It is granted by Allaah تَبَارَكَ وَتَعَالَىٰ to whomsoever he wishes e.g.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

(He Alone) is the All-Knower of the unseen, and He reveals to none His unseen, except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes). (Jinn verse 26-27)

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ

Nor will Allaah disclose to you the secrets of the unseen, but Allaah chooses of His Messengers whom He pleases. (*Aal*-Imraan verse 179)

When the Nabi informs of some unseen matter, no accusation of lies can be placed against him, in fact doubts or bad thoughts cannot be entertained; since this information is from Allaah تَبَارَكَ وَتَعَالَىٰ and is completely true.

THE OBJECT OF THIS STANZA AND ITS LINK TO THE PREVIOUS STANZA

1.) Since revelation is from Allaah تَبَارَكَ وَتَعَالَىٰ, and man has no share therein, so revelation can come to the nabi whilst awake or asleep, since Allaah تَبَارَكَ وَتَعَالَىٰ has full power and choice.
2.) This stanza is proving the subject matter of the previous stanza. If revelation was something which could be acquired and earned, then one could say that it is not possible to make effort during one's sleep. However, since revelation is solely the grace of Allaah تَبَارَكَ وَتَعَالَىٰ, then receiving revelation whilst asleep and whilst awake is the same. A nabi has informed us of the revelation via his dream, in which there is no doubt regarding his truthfulness. Therefore, one must believe it.

3.) If a person objects and asks why does revelation come to a nabi at the age of forty, and why was he not made a nabi before, so the answer is given here:

Nubuwwah and revelation is merely the grace of Allaah تَبَارَكَ وَتَعَالَىٰ, and He تَبَارَكَ وَتَعَالَىٰ grants it to whomsoever He wishes whenever He wishes. For this reason, the ulama state, "Even though the Ambiyaa عَلَيْهِمُ السَّلَامُ have the highest level of character before nubuwwah, and they are free from the evils of society, they do not have the knowledge that in future they will be granted nubuwwah. They are suddenly entrusted with the responsibilities of risaalat."

وَلَا نَبِيٌّ عَلَى غَيْبٍ مُتَّهَمِ – *An accusation of lies can never be placed on a Nabi when he gives information of the unseen.*

This stanza indicates towards the following verse,

وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ

No accusation can be placed upon him with regards to matters of the unseen. (Takweer verse 24)

Note: This is according to the qira'at of Kisaai, Ibn Katheer and Abu Amr Basri.

KNOWLEDGE OF THE UNSEEN

With regards to knowledge, Allaah تَبَارَكَ وَتَعَالَى has two specialities, in which no angel, messenger or any other creation partners Him.

1) علم الغيب (Knowledge of the unseen)

2) All-Encompassing knowledge of present things, in which not even one atom is hidden from Him تَبَارَكَ وَتَعَالَى.

Many verses of the Noble Quraan testify that such all-encompassing knowledge, in which no atom of the universe, nor any condition of it, escapes Him is only specific to Allaah تَبَارَكَ وَتَعَالَى. To regard any messenger or angel having such knowledge which encompasses every atom is akin to the Christians who have given their messenger the rank of Allaah تَبَارَكَ وَتَعَالَى and made him equal to Allaah تَبَارَكَ وَتَعَالَى. This is *shirk* (polytheism) according to the Quraan. In Surah Shua'raa, the reality of shirk has been explained thus,

تَاللّٰهِ اِنْ كُنَّا لَفِى ضَلَالٍ مُّبِيْنٍ اِذ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ

(On the Day of Qiyaamah, the polytheists will say), 'By Allaah! We were in manifest misguidance, when we made you (the idols) equal to the Sustainer of the universe.' (Shuaraa verse 97-98)

Without doubt, Allaah تَبَارَكَ وَتَعَالَى had granted His Ambiyaa, and more so the Seal of the Messengers صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, the knowledge of inestimable matters of the unseen. Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was granted more knowledge than all the angels and other Ambiyaa عَلَيْهِمُ السَّلَامُ. However, it is apparent that nobody's knowledge is or can be equal to the knowledge of Allaah تَبَارَكَ وَتَعَالَى. Otherwise, there will be that excess in the honouring of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ which the Christians chose whereby they equated the messenger with Allaah تَبَارَكَ وَتَعَالَى. This is *shirk* (polytheism) **نعوذ بالله**
(Ma'ariful-Quraan vol. 3 page 348-350)

KNOWLEDGE OF THE UNSEEN IS A SPECIAL QUALITY OF AL-ALEEM تَبَارَكَ وَتَعَالَىٰ

Allaah تَبَارَكَ وَتَعَالَىٰ states,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّموتِ وَ الاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ

Say, (O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the people), none in the heavens and earth knows the unseen besides Allaah. (Naml verse 65)

قُلْ لَآ اَمْلِكُ لِنَفْسِى نَفْعًا وَ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ وَ لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

Say, "I do not possess the choice to benefit or harm, except that which Allaah wishes. If I possessed knowledge of the unseen, I would have attained abundant benefit, and no harm would have afflicted me."

وَلِلّٰهِ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ

And only for Allaah is the unseen matters of the heavens and the earth. (Hood verse 123)

Allaah تَبَارَكَ وَتَعَالَىٰ has informed His messengers of many matters relating to the unseen by means of revelation. In this aspect, the greatest amount of knowledge of the unseen was granted to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However, perfect and complete knowledge of the unseen is only known by Allaah تَبَارَكَ وَتَعَالَىٰ. Therefore, none besides Him can be referred to as "Aalimul-Ghaib." This means that besides Allaah تَبَارَكَ وَتَعَالَىٰ, none of the other creation are able to attain knowledge of unseen secrets by any means.

1.) A person said, "O Rasulullaah, send some of your companions رَضِيَ اللَّهُ عَنْهُمْ with me so that they can propagate Islam and my people and I can accept Islam." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent seventy high-ranking reciters of the Quraan. All were martyred in a treacherous and deceitful manner. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so grieved and saddened by this that for one full month, he continued to curse the murderers. (Bukhaari no. 4088) If Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ possessed knowledge of the future completely, he would not have handed his beloved companions to those treacherous people.

2.) A Jewess presented meat to Nabi ﷺ and some Sahaabah رضي الله عنهم, which had been mixed with poison. One Sahaabi رضي الله عنه passed away due to this. Nabi ﷺ ate one morsel and then said ارفعوا ايديكم "Lift your hands" i.e. leave this meat. He ﷺ called for this woman and asked her if she mixed poison in the food. The woman asked, "Who informed you?"

Nabi ﷺ replied, "This piece of meat in my hand informed me."

The woman then said, "I had thought that if you are a Nabi, then this poison would not harm you; and if you are not a Nabi, then we would all be saved from you."

Rasulullaah ﷺ forgave her and did not punish her. However, when a Sahaabi (Bishr ibn Baraa رضي الله عنه) passed away, then Rasulullaah ﷺ gave an order for her to be killed. Rasulullaah ﷺ had to do cupping on his shoulder because of the pain which the poison caused. (Abu Dawood no. 4510, 4511, 4512)

3.) Once Nabi ﷺ began leading the salaah in his blessed sandals. As soon as he commenced, he removed his sandals. The people in the first saff (row) thought that perhaps some new law had been revealed regarding removal of sandals during salaah. Thus they also removed their sandals. After this salaah, Nabi ﷺ said, "There was no need for you to remove your sandals. As soon as I commenced the salaah, Jibreel عليه السلام informed me that there was some impurity on my shoes. Therefore I should remove my shoes." (Abu Dawood no. 650)

4.) In the end of Rasulullaah ﷺ's life, Jibreel عليه السلام came to him in the form of a Bedouin, and asked some questions. Rasulullaah ﷺ did not recognize him. He was informed thereafter. (Bukhaari no. 50, Muslim no. 8)

5.) During the Battle of Banu Mustaliq, the necklace of Aaishah رضي الله عنها went missing. The whole caravan was perplexed due to this. If Rasulullaah ﷺ had knowledge of the unseen, he would have immediately stated that the necklace was under the camel. (Bukhaari no. 4141)

6.) The hypocrites slandered Aaishah رَضِيَ اللَّهُ عَنْهَا, which caused great distress to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for about a month. Only thereafter did revelation descend. (Bukhaari no. 4141)

7.) A woman who used to sweep Masjid Nabawi passed away. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not know of it, until he asked about her. Then the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ pointed out her grave to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Bukhaari no. 458)

8.) During the treaty of Hudaybiyyah, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ together with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ donned their ihraam for Umrah, after seeing a dream that they will perform umrah. They entered the boundaries of the Haram; however, at this time, they could not enter the Haram and perform Umrah. They were all forced to remove their ihraams and return. The dream only materialized the following year. (Dalaailun-Nubuwwah of Bayhaqi vol. 4 page 164)

9.) Some lizard meat was presented to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He did not know what it was. When he was informed by one of his pure wives, he drew his hand back. (Bukhaari no. 5391)

10.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from sadaqah, so I place it back." (Bukhaari no. 2432)

Many other such incidents are famous in the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Perhaps the occurrence of such incidents was to practically clarify to the people that the Ambiyaa عَلَيْهِمُ السَّلَامُ do not possess divine knowledge and power, despite being the most accepted and virtuous of Allaah تَبَارَكَ وَتَعَالَى's creation. This was so that people do not fall prey to the incorrect belief which the Christians became involved wherein they attributed divine qualities to His Messengers and thus fell into shirk (polytheism).

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَــمْ أَبْرَأَتْ وَصِبــاً بِاللَّمْسِ رَاحَتُهُ وَأَطْلَقَتْ أَرِبــاً مِّنْ رِّبْــقَةِ اللَّمَمِ

85/14. How many times, the blessed hands of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ granted cure from disease by (his mere) touching; and how many times he set free the insane from the chains of insanity/sins.

This stanza indicates towards the miracles of cure – amongst the many blessings of the coming of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one is that people attained cure from outward and inward/ physical and spiritual illnesses, through his blessed being.

Many such incidents have been narrated. By way of example, some will be mentioned here:

A.) People were cured from bodily ailments through the blessings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,:

1.) During the Battle of Uhud, an arrow struck the eye of Qataadah ibn Nu'maan رَضِيَ اللهُ عَنْهُ, which caused it to hang over his cheek. He came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulullaah! I have a young beautiful wife. I love her and she loves me. I fear that she will find the look of my eye repugnant. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the eye with his hand and put it in its socket." His sight was not only returned, but it became the stronger and the better of his eyes. " (Mustadrak of Haakim no. 5281)

According to another narration, Qataadah رَحِمَهُ اللَّهُ said, "A bow was given to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a gift, which he handed over to me during the Battle of Uhud. I continued using it to fire arrows in front of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until the string broke. I then remained standing where I was, shielding the face of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with my own. Whenever an arrow headed for the face of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I turned my head to protect the face of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with his face, so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed the eyeball back into its place,) the

eye did turn out to be the better one and the one with sharper vision. (Al-Mu'jamul-Kabeer vol. 19/8/12, Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 251)

2.) Sahl ibn Sa'd Saa'idi رَضِيَ اللَّهُ عَنْهُ narrates that on the day of the conquest of Khaybar, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Tomorrow I will give this flag to a person on whose hands Allaah تَبَارَكَ وَتَعَالَى will give victory. This person loves Allaah and His Messenger, and Allaah and His Messenger love him as well." The people spent their night talking about who will receive the flag. The next morning, the people went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, each of them hoping that he will receive it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Where is Ali?" They replied, "O Rasulullaah! He is suffering from pain in his eyes." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Send him to me." He was brought. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed some of his (blessed) saliva on his eyes and supplicated in his favour. He was cured to such an extent that he had no pain whatsoever. He then gave him the flag. Ali رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah! Should I fight them till they become (Muslims) like us?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Proceed cautiously till you reach their field. Then invite them towards Islam and inform them what is incumbent on them with regards to the rights of Allaah. By Allaah, if Allaah guides a single person through you it is better for you than red camels." (Bukhaari no. 3009/3701, Muslim no. 2406)

3.) Habeeb ibn Fudaik رَضِيَ اللَّهُ عَنْهُ narrates that his father went with him to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His eyes were white and he could not see anything. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired as to what had happened. He explained, "I went to train my horse. I stepped on the eggs of a snake, which caused me to lose my eyesight." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ blew in his eyes, due to which his eyesight was restored. He says, "I saw my father placing a thread in a needle-hole at the age of eighty, whilst his eyes were still white." (Musannaf ibn Abi Shaibah no. 32464, Dalaailun-Nubuwwah of Bayhaqi vol. 6 page 173)

4.) Muhammad ibn Haatib narrates from his mother Umm Jameel, "I was travelling with you from Abyssinia. We were a day or two's journey away from Madinah Munawwarah. Whilst I was cooking some food for you, the firewood ran out. I went out to look for some. In the meanwhile, you reached for the pot, which then fell onto your fore-arm. I took you to Nabi

ﷺ and said, “May my father and mother be sacrificed for you, O Rasulullaah! This is Muhammad ibn Haatib.” Rasulullaah ﷺ placed saliva in your mouth, wiped your head, supplicated on your behalf, and began placing his saliva on your hands. He ﷺ said,

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسْ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

O Lord of the people! Cure him for You are the Curer, and there is none that can give cure except You, so grant him a cure that leaves no sickness at all.

She said, “I had not even stood up with you from the gathering of Rasulullaah ﷺ, and your hand was cured.” (Musnad Ahmad no. 15453, Sunan-Kubra of Nasai vol. 6 page 253-254, Mustadrak of Haakim no. 6909)

5.) Baraa رضي الله عنه narrates that Rasulullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasulullaah ﷺ appointed Abdullaah ibn Ateek رضي الله عنه as their Ameer. Abu Raafi used to harm Rasulullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijaaz (Khaybar). When the Sahaabah رضي الله عنهم drew close to the fortress, the sun had already set and the people had already returned home with their animals. Abdullaah ibn Ateek رضي الله عنه said to the others, “Sit here. I shall go and devise a plan with the gatekeeper to enter the gate.” When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then, all the people had already entered. The gatekeeper then shouted to him, “O servant of Allaah! If you wish to enter, please do so, because I want to lock the gates.”

Abdullaah رضي الله عنه narrates further. He says, “So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story- tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, ‘Abu Raafi!’ When he replied, ‘Who is it?’ I charged in the direction

of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, "What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again, but rather than killing him, I only succeeded in wounding him. I then pushed the blade of my sword into his belly until it reached his back and I was convinced that I had killed him."

"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi, the trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' When I got back to Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his and over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."(Bukhaari no. 4039)

6.) In the Battle of Dhu-Qird, an arrow hit the face of Abu Qataadah رَضِيَ اللّٰهُ عَنْهُ. As soon as Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ placed his blessed saliva on him, he was cured. (Dalaailun-Nubuwwah of Baihaqi vol. 4 page 193)

7.) Aamir ibn Maalik's son رَضِيَ اللّٰهُ عَنْهُ suffered from oedema. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ took some soil, blew on it and sent it to him. He joined the sand to some water and drank it. Immediately, he was cured. (Seeratul-Halabiyyah vol. 3 page 370, Sharh Shifaa of Khifaaji vol. 3 page 106, Sharh Shifaa of Mulla Ali Qaari vol. 1 page 656)

8.) During the Battle of Uhud, Kulthum ibn Husain رَضِيَ اللّٰهُ عَنْهُ was struck by an arrow in his chest. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ placed his blessed saliva on the wound. Immediately, the wound was cured. (Tabaqaatul-Kubraa vol. 4 page 244, Maghaazi of Waaqidi vol. 1 page 243)

9.) During the Battle of Khaybar, Salmah ibn Akwa' رَضِيَ اللّٰهُ عَنْهُ was injured on his foot. People thought that he had passed away due to the intensity of

the pain. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ blew on him thrice. He never suffered any pain thereafter. (Bukhaari no. 4206)

10.) Abdullaah ibn Rawaahah رَضِيَ اللهُ عَنْهُ complained to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of severe pain in his jaws. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed his blessed hand on his cheek and supplicated for him. The effect of this was that before arising from the gathering, he was completely cured. (Dalaailun-Nubuwwah vol. 6 page 183)

These are just some of the incidents. There are many other such incidents mentioned in the books of hadeeth and seerah.

Many times, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cured people by an abstract (ma'nawi) touch. This means that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them of the manner of cure, by which the sick were cured. There are many such incidents as well. Here, only three incidents will be mentioned by way of example:

1.) Uthmaan ibn Hanif رَضِيَ اللهُ عَنْهُ narrates that a blind man went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and requested, "Make duaa to Allaah to cure me." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If you wish, I will make duaa for you, and if you wish, you may bear patiently, and this is better for you." The man requested Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to make duaa for him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded him to make wudhu (perform two rakats of salaah), and to supplicate with the following words, "O Allaah, I ask You and I turn towards You by the wasilah (intermediary) of Your Nabi, Muhammad, the nabi of mercy. (O Rasulullaah), I turn to My Sustainer, using you as a wasilah, in this need of mine, so that this need may be fulfilled. O Allaah, accept his intercession on my behalf." (Tirmidhi no. 3578, As-Sunanul-Kubraa of Nasai no.10421, ibn Majah no. 1385) (In some narrations, there is an added portion (Uthmaan said, "By Allaah! After we separated from him, we started speaking. Not a long time had passed when the man came before us, as though he had never been blind." (As-Sunanul-Kubraa of Nasai no. 10421, Al-Mu'jamus-Sagheer no. 508)

2.) Shaikh Abul-Qaasim Qushari رَحِمَهُ اللهُ narrates that his son became very ill. He says, "I lost hope in him living. Matters were difficult for me. I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream, and I complained to him of my son's condition. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, "Are you unaware of the verses of

shifaa (cure)?" When I woke up, I pondered and I found six verses of cure in the Quraan. I wrote these verses on a page, mixed it in water and let my son drink this water. Allaah تَبَارَكَ وَتَعَالَى granted him complete cure, as though he was never ill." (Madhkal of Ibnul-Haaj vol. 4 page 121, Burhaan fi Uloomil Quraan vol. 1 page 435)

3.) A delegation from Hadaramaut came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.When they left Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Mikhwas ibn Ma'dikarib was afflicted with paralysis. A group returned to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and said, "O Rasulullaah! Paralysis has afflicted the leader of the Arabs. Inform us of some medication." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Take a needle, heat it in fire and use it to turn the edge of his eyes. In this is his cure…….When this was done, he was cured. (Tabaqaatul-Kubraa vol. 1 page 350)

There are many incidents in which the Sahaabah رَضِيَ اللهُ عَنْهُمْ complained of some difficulty to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them of the solution. Examples of this are: Zaid ibn Thaabit and Khaalid ibn Waleed complaining to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of insomnia; Abu Rayhaana رَضِيَ اللهُ عَنْهُ complaining of difficulty when reciting the Quraan; Abu Dujaanah رَضِيَ اللهُ عَنْهُ complaining of hearing frightening sounds; Waleed ibn Waleed رَضِيَ اللهُ عَنْهُ complaining of waswasah (satanic whisperings); etc.

B.) By the blessings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, people were cured from spiritual ailments: Just as people were cured from physical ailments by the blessed hands of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, many were cured from their internal spiritual ailments:

1.) Uthmaan ibn Abul Aas رَضِيَ اللهُ عَنْهُ states, "When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed me as a governor over Taif, a certain condition overcame me in salaah that I would not know what I was reading in salaah. When I saw this, I proceeded to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He asked, "Is it the son of Abul-Aas?" When I replied in the affirmative, he asked me the reason for my coming. I explained to him my condition. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, "It is Satan. Come close to me." I went closer, leaning on the front portion of my feet. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hit my chest with his hands, placed his blessed saliva in my mouth, and said, "Come out, O enemy of Allaah!" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ repeated this three times, and then said to me, "Continue with

your work." Uthmaan said, "By Allaah! I was never affected thereafter." (Ibn Majah no. 3548)

2.) Jareer ibn Abdullah رَضِيَ اللَّهُ عَنْهُ complained to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he could not sit firmly on a horse. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hit his hand on Jareer's chest and said,

اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا

O Allaah! Keep him firm, and make him a guide and rightly guided.
(Bukhaari no. 3036)

3.) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that he said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "I hear many narrations (ahaadeeth) from you but I forget them." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Spread your cloak." I did accordingly, and then he moved his hands as if filling them with something (and emptied them in my cloak), and then said, "Take and wrap this cloak over your body." I did it and after that I never forgot anything." (Bukhaari no. 119)

4.) Ali رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent me to Yemen. I said, "O Messenger of Allaah, you are sending me to judge between them while I am a young man, and I do not know how to judge." He struck me on the chest with his hand and said,

اللَّهُمَّ اهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ

O Allaah, guide his heart and make his tongue steadfast.

And after that, I never doubted in passing judgment between two people." (Ibn Majah no. 2310)

'and how many times he set free the insane from the chains of insanity/sins.' – lamam can refer to insanity/mental derangement or sins. Both meanings can be taken:

A few examples of people who were cured from insanity:

1.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that a woman brought her child to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and said, "O Rasulullaah! He is afflicted. Whilst we are eating, he is overcome by this condition, and spoils our food." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his blessed hands on the chest of the child, and supplicated for him. The child vomited once. Something like a black puppy emerged from his mouth. Thereafter the child was completely cured. (Musnad Ahmad no. 2133,)

2.) Jaabir رَضِيَٱللَّهُعَنْهُ narrates, "We travelled with Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. With Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ amongst us, it was as though there was a bird above shading us. A woman came before Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with her child. She said, "O Rasulullaah! Shaytaan catches hold of this son of mine three times daily." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ took the child and placed the child between himself and the front portion of the saddle. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then said thrice, "O enemy of Allaah! Go away! I am the Messenger of Allaah!" Then he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ handed the baby back to the mother. After completing our journey, we passed by that place. The woman came before us with her child. She also had two rams which she had brought. She said, "O Messenger of Allaah! Accept from me a gift. By Him who has sent you with the truth! The Shaytaan has not returned to him." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to his companions, "Take one from her, and leave the other." (Daarimi no. 17, Musannaf ibn Abi Shaibah 32413)

3.) Ubay ibn Ka'ab رَضِيَٱللَّهُعَنْهُ narrates that he was in the presence of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ when a village-dweller arrived and said, "O Nabi of Allaah! I have a brother and he is in pain and difficulty." Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ enquired, "What is his problem?" He replied, "He is slightly mad." Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Bring him to me." He was brought in the presence of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ recited these verses and blew on the food. He stood up as if he had never been afflicted.
These are the verses which were recited by Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ:

1) Surah Faatiha 2) the first five verses of Surah Baqarah 3) Verse 163 of Surah Baqarah 4) Aayatul Kursi 5)The last 3 verses of Surah Baqarah 6) Verse 18 of Surah Aal-Imraan 7) Verse 54 of Surah A'raaf 8) Verse 116 of Surah Mu'minoon 9) the first ten verses of Surah Saaffaat 10) the last 3 verses of Surah Hashr 11) Verse 3 of Surah Jinn 12) Surah Ikhlaas and Muawwathtain (i.e. Surah Falaq and Surah Naas). (Ibn Majah no. 3549, Musnad Ahmad no. 21174, Mustadrak of Haakim no. 8269)
These verses are found in a small booklet called "Manzil."

4.) Umm Jundub رَضِيَٱللَّهُعَنْهَا said, "I saw Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stoning the Aqabah Pillar from Batn-Waadi on Yaumun-Nahr (10th Zul-Hijjah), then he turned away. A woman from Khath'am followed him, and with her was a son of hers who had been afflicted, he could not speak. She said, "O Messenger of Allaah! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

"Bring me some water." So it was brought, and he washed his hands and rinsed out his mouth. Then he gave it to her and said, "Give him some to drink, and pour some over him, and make duaa to Allaah to cure him." She (Umm Jundub) said, "I met that woman and said, 'Why don't you give me some?' She said, 'It is only for the sick one.' I met that woman one year later and asked her about the boy. She said, 'He recovered and became much more intelligent than the rest of the people.'" (Ibn Majah no. 3532, Al-Mu'jamul-Kabeer vol. 25 page 160/387)

5.) Jaabir رَضِيَٱللَّهُعَنْهُ says, "Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came to visit me when I was ill. I was unconscious at that time. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made wudhu and then poured some of the water over me. Immediately, I gained consciousness." (Bukhaari no. 194)

An example of one who was cured from sins:

1.) Abu Umaamah رَضِيَٱللَّهُعَنْهُ states that a young man came to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ requesting permission to fornicate. People began reproaching him. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Leave him, leave him." Turning to the youngster, he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Come here." When he came closer, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked, "Would you like it if someone fornicates with your mother?" He replied, "No, may Allaah sacrifice my life for you." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then explained to him, "Similarly, people will not like it with their mothers." Thereafter Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked, "Would you like it if someone fornicates with your daughter?" He replied in the negative. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Similarly, people will not like it with their daughters." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then asked him about his sister and maternal and paternal aunts. When he replied in the negative, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Similarly, people will not like it (with their near and dear ones)." Then he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ placed his hands on the man's chest and said, "O Allaah! Purify his heart, forgive his sin, and protect his private parts." After this there was no person who detested fornication more than this man. (Al-Mu'jamul-Kabeer of Tabaraani vol. 8 page 162 no. 7679, Ahmad no. 22211, Shu'abul Imaan no. 5032)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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ايَاتُهُ الْغُرُّ لا يَخْفٰى عَلَى أَحَدٍ بِدُوْنِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقِمِ

His clear miracles (in the form of the Quraan) are not hidden from anyone. Without this, justice cannot be established (at all) amongst the people.

Note: This stanza is not found in most of the transcripts of Qaseedah Burdah, as well as the Arabic commentaries. Even those people who have differences regarding the number of stanzas of this poem have not mentioned this stanza. Only in some Pakistani transcripts is the stanza mentioned. Therefore, a brief explanation will be tendered, but this stanza will not be counted as part of the Qaseedah.

Explanation: After mentioning the miracles of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, Allamah Buseeri states with full conviction that only in following the way of life brought by the personality who possesses such qualities can justice be established in the world.
His clear miracles refer to the Noble Quraan, which is a combination of miracles. Without following the system laid out by the Noble Quraan, justice can never be established in the world. Allaah تَبَارَكَ وَتَعَالَى states,

اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى

Be just, this is closer to piety. (Maaidah verse 8)

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily Allaah commands justice, kindness, and giving (assistance) to family members. He forbids immoral actions, evil deeds and oppression. He admonishes you so that you may take heed. (Nahl verse 90)

This verse is regarded as the most comprehensive in the Noble Quraan. Islaam teaches justice and moderation in every aspect of one's life, and is completely free from the excesses and deficiencies of other religions.
A few examples of this are:
Beliefs: Belief in the oneness of Allaah تَبَارَكَ وَتَعَالَى is the middle path. On one extreme, are those who deny Allaah تَبَارَكَ وَتَعَالَى, whilst on the other extreme are those who ascribe partners to Allaah تَبَارَكَ وَتَعَالَى.

Worship: Man needs to worship Allaah تَبَارَكَ وَتَعَالَى with moderation. On one extreme are those who remain engaged in worshipping Allaah تَبَارَكَ وَتَعَالَى all the time, paying no due regards to the rights of fellow human beings, whilst on the other extreme are those who take out no time at all to worship Allaah تَبَارَكَ وَتَعَالَى. Islaam has taught its adherents to follow a moderate path whereby the rights of Allaah تَبَارَكَ وَتَعَالَى and fellow human beings will be fulfilled.

Marriage: Some people feel that monasticism is the correct approach, as we have been created for worship. Others go on the other extreme, stating that women have been created for men. He can use and keep how many women he wants. Islaam has adopted the moderate path, allowing a man to get married to a limited number of spouses, together with mentioning the rights placed on him.

Money: One group states that all wealth belongs to the government. There is no individual ownership. This is the communist system. The capitalist system, on the other hand, advocates private property, but have no proper guidelines to prevent some individuals taking advantage over others in acquiring their wealth. Islaam has chosen the balanced and moderate path. A person can earn as much as he wants, on condition that he follows the divine laws, which prevent oppression taking place; and which commands him to donate minimum 2.5% of his wealth to the poor, as well as encourages him to spend even more on the poor, needy, widows, orphans, family members, etc.

Fighting: On one hand, some groups advocate that one should always remain at peace with all. Even if one is oppressed, he must forgive. He must never take revenge. On the other hand are those who make sure they take revenge, even if they have to oppress the other party. The middle and moderate path which Islaam has explained is that it is better if one forgives. However, where he fears that oppression will continue, then he should exact revenge, so that the evil comes to an end.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَأَحْيَتِ السَّـــنَةَ الشَّـــهْبَاءَ دَعْوَتُهُ حَتِيٌ حَكَتْ غُرَّةً فِي الأَعْصُرِ الدُّهُـمِ

86/14. His ﷺ supplication gave life to the starving year (of famine) until it (the year) became (like) a white spot (year of greenery) on black time (means this year became brighter than any of the past and future years due to its greenery).

After mentioning the effects of Rasulullaah ﷺ on the land, Allamah Buseeri now begins explaining the effects of his blessings on the earth.

The meaning of the stanza is clear. During droughts, due to the intensity and heat of the sun, the earth burns and dries out. Due to the rays of the sun, the plants become blackish in colour. In these conditions, by the blessings of Rasulullaah ﷺ, the rains of mercy descended, and the effects of life could be witnessed from the dead land.
Lushness abounded in the vegetation. This year was special and illuminated, as the preceding years were years of droughts and famine. It thus stood out amongst them, just as the whiteness on the black horse's forehead is apparent.

A few incidents regarding the descent of rain, through the blessings of Rasulullaah ﷺ, will now be mentioned:

1.) Anas ibn Maalik رضي الله عنه narrates, "Once in the lifetime of Rasulullaah ﷺ, the people were afflicted with drought (famine). While Rasulullaah ﷺ was delivering the Khutbah on a Friday, a Bedouin stood up and said, "O, Allaah's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allaah (for rain)." So Rasulullaah ﷺ raised his hands. At that time, there was not a trace of cloud in the sky. By Him in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of Rasulullaah ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Rasulullaah! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allaah (to protect us)." So Rasulullaah ﷺ raised both his hands and said,

اللَّهُمَّ حَوَالَيْنَا، وَلاَ عَلَيْنَا

O Allaah! Send rain around us and not on us.

So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Madinah's (sky) became clear as a hole in between the clouds. The valley of Qanaat remained flooded, for one month, none came from outside, but talked about the abundant rain. (Bukhaari no. 933)

2.) There were severe droughts in Makkah Mukarramah. Ruqayyah bint Abi Saifi ibn Haashim saw a dream in which a person congratulated her on the coming of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave her the glad tidings of lushness and greenery. She mentioned her dream. People went to Abdul Muttalib, who took Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then made duaa. Immediately rain began falling, and good conditions spread. People congratulated Abdul Muttalib. (Crux of narration in Al-Mu'jamul Kabeer vol. 24 page 259, Dalaailun Nubuwwah of Bayhaqi vol. 2 page 15-19)

3.) Once there were droughts. Abu Taalib took Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the Ka'bah, placed his body against the Ka'bah, and then made duaa. Immediately, rains descended and the droughts terminated. (Crux of narration in Khasaaisul-Kubra vol. 1 page 146 and 205, Seerah Halabiyyah vol. 1 page 169, Taareekhul-Islaam of Dhahabi vol. 1 page 501)

4.) Many a time, people would come from out of Madinah Munawwarah and would request supplication for rain. Due to the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, rain would then fall. Once, the tribe of Hawaazin requested for supplications on their behalf. Once, a person came from the Tribe of Mudar. Many other such incidents occurred.

5.) The people came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ weeping (due to drought). He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the following duaa,

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيعاً نَافِعًا غَيْرَ ضَارٍّ عَاجِلاً غَيْرَ آجِلٍ

O Allaah! Give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay.

He (the narrator) said, “Thereupon the sky became overcast.” (Abu Dawood no 1169)

6.) Once Rasulullaah ﷺ made the following duaa,

اللهُمَّ، اسْقِنَا ثَلَاثًا، اللهُمَّ ارْزُقْنَا سَمْنًا وَلَبَنًا وَشَحْمًا وَلَحْمًا

O Allaah, grant us rain (thrice) O Allaah! Grant us clarified butter, milk, fat and meat.

Rain fell, and there was so much of these items in stock that there was none to purchase them. (Al-Mu’jamul Kabeer vol. 8 page 203 no. 7822, Dalaailun Nubuwwah of Bayhaqi (except the last part) vol. 6 page 145, Khasaaisul-Kubra vol. 2 page 243)

7.) Aaishah رضي الله عنها narrates, “The people complained to Rasulullaah ﷺ of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of salaah. He fixed a day for the people on which they should come out.”

Aaishah رضي الله عنها said, “When the edge of the sun appeared, Rasulullaah ﷺ sat down on the pulpit, and having pronounced the greatness of Allaah and expressed His praise, said, “You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allaah تبارك وتعالى has ordered you to supplicate to Him and has promised that He will answer your supplication.”

Then he ﷺ said, “Praise be to Allaah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no deity but Allaah Who does what He wishes. O Allaah, You are Allaah, there is no deity but You, the Rich, while we are the poor. Send down the rain upon us and make what You send down a means of strength and satisfaction for a time.”

He ﷺ then raised his hands, and kept raising them till the whiteness under his armpits was visible. He ﷺ then turned his back to the people and inverted or turned round his cloak while keeping

his hands aloft. At that juncture, he ﷺ faced the people, descended and performed two rak'ahs.

Allaah then produced a cloud, and the storm of thunder and lightning began. Then the rain fell by Allaah's permission, and before he reached his masjid, streams were flowing. When he saw the speed with which the people were seeking shelter, he ﷺ laughed till his back teeth were visible. Then he ﷺ said, "I testify that Allaah is Omnipotent and that I am Allaah's servant and apostle." (Abu Dawood no. 1173)

These are some examples where Rasulullaah ﷺ made duaa for rain. Besides this, there are incidents on journey when people were thirsty and water was minimal. Through the blessings of Rasulullaah ﷺ's duaa, rain came down.

Which incident is referred to in this stanza?

1.) Some say that the stanza refers to only one incident, in which Nabi ﷺ made duaa on the pulpit, due to which rain descended for a whole week. Such an incident only occurred once in the time of Nabi ﷺ.

2.) No specified year or incident is intended. There is not only a single incident mentioning the rain falling by the blessings of Rasulullaah ﷺ, but a couple of such incidents. Therefore, it is correct to conjunct this stanza with the previous one.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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بِعَارِضٍ جَادَ أَوْ خِلْتَ الْبِطَاحَ بِهَا سَيْبٌ مِّنَ الْيَمِّ أَوْ سَيْلٌ مِّنَ الْعَرِمِ

87/16. (The duaa of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had turned the drought into a year of lushness and greenness) by means of cloud which rained so generously until you would think that the valley was an overflow from the sea or floods arriving due to a dam breaking.

By the blessings of the duaa of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, rain fell and there was much relief, as mentioned in the previous stanza. In this stanza, the manner is described. Due to the blessings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's duaa, so much of rain fell that it seemed as if the ocean had filled up the valley or a dam had burst and all its water had flowed into the residential area.

In this stanza, there is an indication to the incident of the nation of Sabaa, which is mentioned in the Noble Quraan, since their dam broke and they were destroyed in this manner.

A person asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullaah! Is Sabaa the name of some woman or some place?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "It is not the name of any woman or place. Sabaa was a man who had ten children. Four lived in Shaam and six lived in Yemen." (Abu Dawood no. 3988)

Briefly, Allaah تَبَارَكَ وَتَعَالَى had granted them an abundance of sustenance. All items of comfort and luxury were found at their disposal. Ambiyaa عَلَيْهِمُ السَّلَامُ were sent to them, who commanded them to be grateful to Allaah تَبَارَكَ وَتَعَالَى, by having the correct belief of tawheed and obedience. For some time, these people remained in this condition. Eventually, they became so engrossed in comfort and luxury that they forgot Allaah تَبَارَكَ وَتَعَالَى, nay, in fact, they denied Him. Thirteen Ambiyaa عَلَيْهِمُ السَّلَامُ were sent to correct them. They made great effort to bring these people back to the straight path. However, the people were not prepared to budge, due to their being unmindful and heedless.

Finally, they were punished by a flood, which destroyed the whole city and gardens. 'Iram' has different meanings. The most appropriate one here is dam. These people had built a huge dam to keep their gardens

lush and to keep the excess water out. When Allaah تَبَارَكَ وَتَعَالَىٰ decided to destroy them, He تَبَارَكَ وَتَعَالَىٰ sent blind rats which made the foundation of this huge structure weak. When excessive rains came, the force of the water broke this weak foundation and made a hole. All the water in this dam flowed in this valley, where the people resided. The result of this was that all the houses and plantations were destroyed, and all the people drowned. (Extracted from Ma'ariful-Quraan vol. 7 with some additions, Ruhul-Ma'aani vol. 22 page 126, Durrul Manthoor vol. 9 page 691)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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الفصل السادس في ذكر شرف القرآن

SECTION SIX REGARDING THE HONOUR OF THE NOBLE QURAAN

The miracles of the Noble Quraan are described in this section by Allaamah Buseeri رَحِمَهُ ٱللَّهُ. We learn from this section that every miracle of all other Messengers of Allaah تَبَارَكَ وَتَعَالَىٰ was temporary. But the Noble Quraan is a miracle which is everlasting and witnessed by all people. Its doors are open for everyone whosoever he may be to come and learn from it. In this section, Allaamah Buseeri رَحِمَهُ ٱللَّهُ encourages one to recite the Noble Qur'an. He also encourages the people to act upon the commandments of Allaah تَبَارَكَ وَتَعَالَىٰ which are mentoned in the Noble Quraan.

دَعْنِيْ وَوَصْفِيَ آيَـــاتٍ لَّه ظَهَرَتْ ظَهُوْرَ نَـارِ الْقِرٰى لَيْـلاً عَلٰى عَـلَمِ

88/1. Allow me to continue narrating the miracles of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ which has been apparent just as the fire of guests on top of the mountain becomes apparent at night

'Allow me to continue.' This can have one of two meanings:

a.) As much as the poet tries, it is impossible to encompass all the perfection and virtues of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. So he says "It is impossible to encompass the miracles, therefore I will only mention a few." In this chapter, the miracle of the Noble Quraan will be mentioned, followed by the miracle of mi' raj in the following chapter.

b.) After hearing so many miracles and virtues of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, the person addressed says, "You have mentioned everything with great detail. Now mention those things briefly." The poet answers and says" Leave me to continue mentioning his virtues and rank because I shall never tire of mentioning the beloved.

فان ذكر الحبيب كالزبيب و لا يشبع منه اللبيب

Because mention of the beloved is like raisins. The intelligent one never has enough of it.

'Had become apparent' - All the miracles of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were not of the same level. Some were more famous and loftier in rank than others. The Noble Quraan and the Mi'raaj are amongst the most famous and the loftiest.

'Fire of the guests' - In the vast desert land, the traces of distant lands could not be seen. In the darkness of the night, to find any sign was even more difficult. For the benefit of travellers, some generous people would light fires on mountains close to their homes, so that travellers could see this fire and come to their homes as guests. They could eat, rest and then proceed on their journey. Some people would stay there for 2 to 3 days. This fire is referred to as 'the fire of the guest'. These words are commonly found in Arabian poetry.

Allamaah Buseeri رَحِمَهُ اللهُ has beautifully described the perceptible miraculous nature of the Noble Quraan. Just as in a dark and frightening desert when travellers see a bright fire, they are able to find the way to their destination, similarly in the desert of ignorance and misguidance, the Noble Quraan is a bright lamp which will guide mankind to the destination of guidance and knowledge.

First 'fire of the guest' was brought to show how clear the Noble Quraan is, since this is a metaphor for something of complete clarity. Then the words, 'at night' and 'on a mountain' was further brought as emphasis, to highlight the fact that the clarity and clearness of the Quraan is of the loftiest of levels.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَالـــدُّرُّ يَزْدَادُ حُسْـناً وَهْوَ مُنْتَظِمُ وَلَيْسَ يَـنْقُصُ قَــدْراً غَيْرَ مُنْتَظِمِ

89/2. When a pearl is strung (in a necklace), it enhances the beauty (of the necklace); and when (the very same pearl is) not strung (on a necklace), its value does not reduce.

1.) This means that the miracles of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in prose and poetic form are beautiful, but the beauty when shown in poetic form increases.

This is similar to a beautiful bride. If she does not wear beautiful clothing, then too she is beautiful. If she wears beautiful clothing, her beauty is enhanced even more.

What is the purpose of mentioning this point?

Allamah Buseeri states, "The lofty perfections and miracles of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are extremely beautiful, but the speciality of my speech is that I have mentioned them in poetic form, since this increases the beauty of the subject matter. However, even if this subject matter is not mentioned in poetic form, beauty remains; since beauty and dignity are the intrinsic qualities of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which will never separate from him.

The poet has given a tangible example to explain this point. If pearls are found separately, then too they are beautiful; however when strung together in the form of a necklace and arranged in a beautiful manner, their beauty increases. Another example is the Noble Quraan. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا

Beautify the Quraan with your voices, for a beautiful voice increases the Quraan in beauty.
(Daarimi no. 3543/3544, Mustadrak of Haakim no. 2125)

Beauty is an intrinsic quality of the Noble Quraan. However, if recited in a beautiful voice, keeping in mind the rules of tajweed, the beauty increases. If one does not read with a good voice, then too its beauty remains.

2.) This means that the miracles which point to the nubuwwah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are so clear, that they is no need to even mention them, since they are so renowned. (The sun is not in need of any person explaining its clear light.) However their beauty increases when they are mentioned in poetic form, just as a pearl increases in beauty when strung in a necklace.

Benefits of mentioning subject matter in poetic form:

a.) A poem is like beautiful clothing

b.) Words of wisdom are found therein

c.) It is easy to memorize poetry

d.) Enthusiasm and fervour is created in the heart when listening to poetry

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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فَمَــا تَطَـاوُلُ آمــالِ الْمَدِيْحِ إِلَى مَـا فِيْـهِ مِنْ كَرَمِ الأَخْلاَقِ وَالشِّيَمِ

90/3. The hopes of the admirer praising Nabi ﷺ in poetic form can never encompass the noble character and pure habits found in him.
How can the admirer praising Nabi ﷺ ever hope to encompass mentioning the noble character and pure habits of Rasulullaah ﷺ? (It is impossible)

Here the poet states, "It is of great surprise how the hopes of those who are engaged in praising the noble character and pure habits of Rasulullaah ﷺ have increased. For hundreds of years, the lovers of Rasulullaah ﷺ have written countless poems in the praises of Rasulullaah ﷺ. The scholars of seerat have prepared countless books and booklets: however the hopes of these poets and writers have not terminated. In fact it is only increasing. In-sha-Allaah, till Qiyaamah the relevance of the verse وَرَفَعْنَا لَكَ ذِكْرَكَ will continue being manifested.

Regarding the character of Nabi ﷺ, mention has been made in the 3rd chapter. Here a few points are mentioned:
Allaah تَبَارَكَ وَتَعَالَى states,

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

And verily you are the possessor of great character.
(Noon verse 3)

Rasulullaah ﷺ was the best of people, the most generous of people and the bravest of people. (Bukhaari no. 3040)

A person asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “Did Rasulullaah do any work in the house?” She replied in the affirmative and said, "Rasulullaah ﷺ used to mend his shoes, sew his clothing, and work in the house as one of you does.” (Musnad Ahmad no. 25341)

Another narration states, “He ﷺ was like an ordinary human being. He would remove lice from his clothing, milk his goat and serve himself.” (Musnad Ahmad no. 26194)

Another narration states, “He would feed the goat, sweep the house, tie the camel, eat with the servant, make dough with the servant and carry his goods from the market.” (Uyoonul Athar vol. 2 page 402)

Rasulullaah ﷺ practically demonstrated noble character and verbally encouraged his followers to do the same.

Rasulullaah ﷺ said, “The believer with the most perfect level of imaan is the one with the best character. The best of you are those who are best to their womenfolk.” (Musnad Ahmad no. 10106)
“The heaviest thing on the scales of a believer on the Day of Judgement is noble character.” (Musannaf Abdur Razzaaq no. 21075)
“I guarantee a house in the highest levels of Jannah for the one who beautifies his character.” (Abu Dawood no. 4800)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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آيَـاتُ حَقٍّ مِّنَ الرَّحْمٰنِ مُحْدَثَـةٌ قَـدِيمَةٌ صِفَةُ الْمَوْصُـوْفِ بِالْقِـدَمِ

91/4. These are verses of truth which have been revealed by Rahmaan (The Most Merciful). The Quraan was revealed later, but its meaning is qadeem (eternal existence) since these are verses of that Being who is characterized by eternal existence.

آيَاتُ حَقٍّ can mean verses of the Noble Quraan which are definitely true as Allaah تَبَارَكَوَتَعَالَىٰ has mentioned in many verses,

وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ

And it is the truth, verifying that which is with them.
(Baqarah verse 91)

وَالَّذِيَ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ

That which has been revealed to you from your Sustainer is the truth.
(Ra'd verse 1)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

Those who believe and perform righteous deeds, and believe in that which was revealed to Muhammad –and it is the truth from their Sustainer – Allaah will remove from them their sins and correct their matters. (Muhammad verse 2)

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ

So that the people who have been granted knowledge will know that it is the truth from your Sustainer.
(Hajj verse 54)

Haqq can also refer to Allaah تَبَارَكَوَتَعَالَىٰ as this is one of His names. Thus, the meaning is verses of Allaah تَبَارَكَوَتَعَالَىٰ who is Al-Haqq (The Truthful).

The stanza before this states that all of Nabi صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ's perfection cannot be encompassed. However, mention will be made of the most important ones. Hence, the qualities of the Noble Quraan will be explained. Thereafter, in the next 11 stanzas, the qualities as well as the natural and external beauties of the Noble Quraan will be explained, in-sha-Allaah.

The meaning of this stanza is that amongst the most important of Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ's miracles is the Quraan. These verses are the truth and have been revealed from Allaah تَبَارَكَوَتَعَالَىٰ. Its revelation is new, since these verses were not revealed before the coming of Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. However, since these verses are the speech of Allaah تَبَارَكَوَتَعَالَىٰ, they are uncreated (qadeem) with regards to their origin. When the speaker is uncreated (Qadeem), then his speech too is uncreated (qadeem). Therefore, there is no contradiction in the Noble Qur'aan being qadeem (uncreated) and haadith (created), since they refer to two different aspects (as explained below).

Haadith means

a.) **ما كان مسبوقا بالعدم** – That which was non-existent, then it came in existence.

b.) **ما له ابتداء و انتهاء** – That which has a beginning and end. The Noble Quraan describes itself in a few places as being haadith e.g.

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

Whenever any new advice from the Most Merciful comes to them, they turn away from it.(Shuaraa verse 5)

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

They listen in jest to any new advice that comes to them from their Sustainer.(Ambiyaa verse 2)

Qadeem means

a.) **غير مسبوق بالعدم**- Always existent

b.) ما ليس له ابتداء و انتهاء – That which has no beginning or end.

Here Allamah Buseeri رَحِمَهُ ٱللَّهُ has mentioned the masa'lah of the Noble Quraan being qadeem and haadith. This is a very intricate and detailed discussion. Here, the crux will be mentioned.

The Noble Quraan is qadeem with regards to the speech which is found in the Being of Allaah تَبَارَكَ وَتَعَالَى.

The word 'Quraan' is used in four ways:

a.) ما قام بذات الله من الصورة العلمية – That form of knowledge which remains in existence with Allaah تَبَارَكَ وَتَعَالَى. With regards to this meaning, the Quraan is qadeem.
b.) المكتوب بين الدفتين– The paper, ink, lines, etc. is referred to as the Noble Qur'aan. This is haadith.

c.) الالفاظ القرآنية– The words recited by the tongues. This is also haadith.

d.) الالفاظ القلبية– The words memorized and stored in the heart. This too is haadith.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَمْ تَقْتَرِنْ بِزَمَـانٍ وَهْيَ تُخْبِرُنَـا عَنِ الْمَعَـادِ وَعَنْ عـادٍ وَّعَنْ إِرَمِ

92/5. These verses (of the Quraan) are not specific to any era ; they inform us of the hereafter, the nation of Aad as well as Iram

One of the outstanding qualities of the verses of the Quraan is that they are not confined to one era. Their relationship is with the past, present and future. It is amongst the miraculous nature of the Noble Quraan that it is appropriate and apt for every era, place and people. Since our Nabi ﷺ was sent to all of mankind and jinn till Qiyaamah, the Quraan is also for all eras and all people; in contrast to the past divine books, which were for a certain group of people for a specific time.

The Noble Quraan informs people of the hereafter in such great detail as was not mentioned before to any another Nabi. For example, Allaah تَبَارَكَ وَتَعَالَى mentions about the Day of Judgement in these verses:

إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا النُّجُومُ انكَدَرَتْ وَإِذَا الْجِبَالُ سُيِّرَتْ وَإِذَا الْعِشَارُ عُطِّلَتْ وَإِذَا الْوُحُوشُ حُشِرَتْ وَإِذَا الْبِحَارُ سُجِّرَتْ وَإِذَا النُّفُوسُ زُوِّجَتْ وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنبٍ قُتِلَتْ وَإِذَا الصُّحُفُ نُشِرَتْ وَإِذَا السَّمَاء كُشِطَتْ وَإِذَا الْجَحِيمُ سُعِّرَتْ وَإِذَا الْجَنَّةُ أُزْلِفَتْ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

When the sun is *wound round, loses its light and is overthrown;* and *when the stars shall fall; when the mountains shall be made to move away from its place; when the pregnant she-camels shall be neglected; when the wild beasts shall be gathered together; when the seas shall become a blazing Fire; when the souls shall be joined with their bodies; when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned, "For what sin she was killed?" when the written pages of deeds (good and bad) of every person shall be laid open; when the skies shall be stripped off and taken away from its place; when Hell-fire shall be kindled, when Jannah shall be brought near, then every person will know what he has brought (of good and evil).*
(Takweer verses 1-14)

إِذَا السَّمَاء انشَقَّتْ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ وَإِذَا الْأَرْضُ مُدَّتْ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا إِنَّهُ ظَنَّ أَن لَّن يَحُورَ بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

When the heaven is split asunder - it listens and obeys its Sustainer, and it must do so-; when the earth is stretched forth, and has cast out all that was in it and becomes empty, - it listens and obeys its Sustainer, and it must do so-; O man! Verily, you are returning towards your Sustainer with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, He will invoke (his) destruction, and shall enter a blazing Fire. Verily, he was among his family people in joy! Verily, he thought that he would never come back (to Us)! Yes! Verily, his Sustainer has been ever watching him! (Inshiqaaq verse 1-15)

إِذَا السَّمَاء انفَطَرَتْ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ وَإِذَا الْبِحَارُ فُجِّرَتْ وَإِذَا الْقُبُورُ بُعْثِرَتْ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَّا شَاء رَكَّبَكَ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ يَصْلَوْنَهَا يَوْمَ الدِّينِ وَمَا هُمْ عَنْهَا بِغَائِبِينَ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلّهِ

When the heaven is cleft asunder; when the stars have fallen and scattered; when the seas are burst forth; and when the graves are turned upside down (and they bring out their contents), (then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). O man! What has made you unmindful concerning your Sustainer, the Most Generous, the Being who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you,

honourable angels writing down (your deeds), they know all that you do. Verily, the pious and righteous will be in delight (Jannah); and verily, the evil-doers will be in the blazing Fire (Hell), In which they will enter on the Day of Recompense, And they (the evildoers) will not be absent therefrom (i.e. will not go out from Jahannum). And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allaah. (Infitaar verse 1 - 19)

Mention is made of Paradise and Hell in great detail. Study the following verses. The following are merely two sections, whereas mention of both is made in many places.

وَالسَّابِقُونَ السَّابِقُونَ أُوْلَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ ثُلَّةٌ مِّنَ الْأَوَّلِينَ وَقَلِيلٌ مِّنَ الْآخِرِينَ عَلَى سُرُرٍ مَّوْضُونَةٍ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ وَحُورٌ عِينٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ جَزَاء بِمَا كَانُوا يَعْمَلُونَ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا إِلَّا قِيلًا سَلَامًا سَلَامًا وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَّخْضُودٍ وَطَلْحٍ مَّنضُودٍ وَظِلٍّ مَّمْدُودٍ وَمَاء مَّسْكُوبٍ وَفَاكِهَةٍ كَثِيرَةٍ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ وَفُرُشٍ مَّرْفُوعَةٍ إِنَّا أَنشَأْنَاهُنَّ إِنشَاء فَجَعَلْنَاهُنَّ أَبْكَارًا عُرُبًا أَتْرَابًا لِّأَصْحَابِ الْيَمِينِ ثُلَّةٌ مِّنَ الْأَوَّلِينَ وَثُلَّةٌ مِّنَ الْآخِرِينَ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ فِي سَمُومٍ وَحَمِيمٍ وَظِلٍّ مِّن يَحْمُومٍ لَّا بَارِدٍ وَلَا كَرِيمٍ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ أَوَ آبَاؤُنَا الْأَوَّلُونَ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ فَمَالِؤُونَ مِنْهَا الْبُطُونَ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ فَشَارِبُونَ شُرْبَ الْهِيمِ هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ

And those foremost (in performing righteous deeds in the life of this world) will be foremost (in Jannah). These (people) will be nearest to Allaah, in the Gardens of delight (Jannah). A multitude of those (foremost) will be from the first generations (who embraced Islaam) and a few of those (foremost) will be from the later time (generations). (They will be) on thrones woven with gold and precious stones, reclining

thereon, face to face. They will be served by immortal boys, with cups, and jugs, and a glass from the flowing wine, wherefrom they will get neither any aching of the head, nor any intoxication, and fruit; that they may choose, the flesh of fowls that they desire, and (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), like preserved pearls. A reward for what they used to do. No evil vain talk will they hear therein, nor any sinful speech, but only the saying of, "Salaam! Salaam!" And those on the Right Hand, - Who will be those on the Right Hand? (They will be) among thornless lote-trees, among banana-trees with fruits piled one above another, in a long-extended shade, by water flowing constantly, and fruit in plenty, whose season is not limited, and their supply will not be cut off, on couches or thrones, raised high. Verily, We have created them (maidens) in a special way and made them virgins, loving (their husbands only), equal in age, for those on the Right Hand. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam), and a multitude of those (on the Right Hand) will be from the later times (generations). And those on the Left Hand, Who will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (That shadow) neither cool, nor (even) good. Verily, before that, they indulged in luxury, and were persisting in great sin (joining partners in worship along with Allaah, committing murders and other crimes, etc.) They used to say, "When we die and become dust and bones, shall we then indeed be resurrected, and also our forefathers?" Say (O Muhammad), "(Yes) verily, those of old, and those of later times, all will surely be gathered together for appointed Meeting of a known Day. Then moreover, verily, you the erring-ones, the deniers (of Resurrection)! You verily will eat of the trees of Zaqqum. Then you will fill your bellies therewith, and drink boiling water on top of it. So you will drink (that) like thirsty camels!" That will be their invite on the Day of Recompense! (Waaqiah 10-56)

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللهِ يُفَجِّرُونَهَا تَفْجِيرًا يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لَا نُرِيدُ مِنكُمْ جَزَاء وَلَا شُكُورًا إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا فَوَقَاهُمُ اللهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا وَدَانِيَةً عَلَيْهِمْ

ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم مَّشْكُورًا

Verily, the Abraar (pious, who fear Allaah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur, a spring wherefrom the slaves of Allaah will drink, causing it to gush forth abundantly. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. And they give food, despite of their love for it (or for the love of Him), to the *poor, the orphan, and the captive, (Saying), "We feed you seeking Allaah's pleasure only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allaah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Jannah, and silken garments, because they were patient. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Jannah there is no sun and no moon). And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. And amongst them will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.), a spring there, called Salsabil. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls. And when you look there (in Jannah), you will see a delight (that cannot be imagined), and a great dominion. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them), "Verily, this is a reward for you, and your effort has been accepted." (Dahr verse 5-22)*

In many verses, Allaah تَبَارَكَوَتَعَالَى proves the possibility of the life of the hereafter in different ways. This thought is planted in man's mind that

being brought back to life after death is a reality and our actual life is the life of the hereafter.

Allaah تَبَارَكَوَتَعَالَىٰ states,

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

Then all of you will be resurrected on the Day of Judgement. (Mu'minoon verse 16)

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ

Does man think that we can never gather together his bones? Why not? We have the power to perfect even his fingertips. (Qiyaamah verse 3-4)

Many people could not accept the fact that there will be life after death. In the Makki surahs, this subject matter is dealt with in great detail. Amongst the different ways which the Quraan explains this point in a simplified manner are:

1.) The Being who gave you life from non-existence can create you a second time; more-so when you regard rebuilding something far easier than making something the first time:

Allaah تَبَارَكَوَتَعَالَىٰ states,

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ

Say, "The Being who created it the first time will give it life again." (Yaaseen verse 79)

فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ

Soon they will say, "Who will return us?" Say, "The One who created you the first time." (Israa verse 51)

أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ

Does man not remember that We created him before whilst he was nothing. By Your Sustainer, We will gather them and the Satans. (Maryam 67-68)

كَمَا بَدَأَكُمْ تَعُودُونَ

Just as He created you the first time, you will return. (A'raaf verse 29)

2.) It is not difficult in the least bit for the Being who created the heavens and earth to create man a second time.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Does the Being who created the heavens and earth not have the power to create others like them? Why not? He is the Prolific Creator, the All Knowing. (Yaseen verse 81)

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Creating of the heavens and earth is greater than the creation of mankind, but most people do not know. (Ghaafir verse 57)

أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاء بَنَاهَا

Are you more difficult to create or the sky? Allaah created it (the sky.) (Naazi'aat verse 27)

3.) The dead earth is given life by the command of Allaah تَبَارَكَ وَتَعَالَى. Similarly, dead humans can be given life by the command of Allaah تَبَارَكَ وَتَعَالَى.

Another meaning of the first portion of the poem is that the Qur'aan was not found in the past era, but still explains correctly the matters of the past. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was Ummi (unlettered). He had not visited any Madrasah or learnt from any human being: but he explained incidents with such fine detail that even the scholars of the book were greatly affected. The truthfulness of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was evident before them. Many a time, it so happened that the Jews or Christians asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding some incident, and the answer was then revealed in the Quraan. Amongst the incidents mentioned are: the incident of Moosa عَلَيْهِ السَّلَامُ and Khidar عَلَيْهِ السَّلَامُ, the people of the cave, Zul-Qarnain, the incident of Luqman, incident of the two sons of Adam عَلَيْهِ السَّلَامُ etc. Therefore many of the Ahle-Kitab accepted Islam, whilst many others chose not to do so, because of their jealousy and enmity.

This point should also be kept in mind that the Jews and Christians held severe enmity for Rasulullaah and tried to belie him at every possible occasion. Despite this, they could never belie and falsify him when he mentioned to them their condition and the laws of their holy books. Many even acknowledged his Nubuwwah, but did not follow him for certain reasons, e.g.

1. The Christians of Najran were not prepared to challenge him to a debate.

2. The incident of stoning and the Jews.

3. The plot of dropping a rock on Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4. Removing the doubts of the crucifixion of Isa etc.

This is with regards to the past. Similarly the Noble Quraan has made many predictions with regards to the future which occurred exactly as mentioned.

لَقَدْ صَدَقَ اللهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Verily Allaah shall make the dream of His Messenger come true wth absolute precision. When Allaah wills, you shall definitely enter the Masjidul-Haraam in peace with your hair shaved or trimmed without any fear. Allaah had knowledge of that which you were unaware of and has decreed a near victory even before this. (Fath verse 27)

In this verse, the Muslims were promised that they will enter Makkah Mukarramah safely, and the near victory refers to Khaybar which was conquered before their entry into Masjidul-Haraam.

سَيَقُولُ السُّفَهَاء مِنَ النَّاسِ مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا

Soon, the foolish people will say, "What has turned them away from the direction towards which they were facing?"
(Baqarah verse 142)

This happened after the direction of the Qiblah was changed from Masjid Aqsaa to Masjid Haraam.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger, convey what has been revealed to you from Your Sustainer. If you do not, then you have not conveyed His message. Allaah will protect you from the people. Verily Allaah does not guide the disbelieving nation. (Maaidah verse 67)

The enemies of Allaah تَبَارَكَ وَتَعَالَى tried in different ways to harm Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but he was divinely protected. All their schemes and plots failed dismally.

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

The group shall soon be defeated and they will turn on their backs and flee. (Qamar verse 45)

This occurred in the Battles of Badr and Ahzaab.

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allaah had promised those of you who believe and perform righteous actions that He will definitely make them successors (rulers) on earth just as He made those before them successors. And He will certainly grant strength to the Deen He had chosen for them and He will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any partner to Myself. Those who are ungrateful after this are sinful indeed. (Noor 55)

As long as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lived in Makkah Mukarramah, the Muslims lived in a state of fear. They could not openly practise on the teachings of Islaam. Even after hijrah (migration), there remained a state of perplexity and fear. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ day and night would remain armed, not knowing when an attack could befall Madinah Munawwarah. Once the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Will we ever see such a time when we can sleep without any fear at night, and we can worship Allaah تَبَارَكَ وَتَعَالَى without any anxiety?" This verse was then

revealed to console the Muslims. Three promises were given in this verse to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ:

1.) They would be granted khilaafat (rulership) on the earth. In the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hijaaz, Yemen, Najd and Bahrayn came into the fold of Islaam. After the demise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, many former Muslims renegaded, causing the foundations of Islaam to quiver. Abu Bakr رَضِيَ اللَّهُ عَنْهُ firstly destroyed this fitnah, which took him approximately a year. Thereafter he turned his attention to Persia and Rome, the two so-called superpowers of the world at that time, as they possessed huge armies and abundance of wealth, in comparison to the small numbers of Muslims and meagre resources. Some areas of Egypt and Shaam were conquered when Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away. Umar رَضِيَ اللَّهُ عَنْهُ continued the work which had commenced in the time of Abu Bakr رَضِيَ اللَّهُ عَنْهُ. In his era, Egypt, Shaam and most of Persia were conquered. In the era of Uthmaan رَضِيَ اللَّهُ عَنْهُ, the Islaamic boundaries encompassed Spain, Cyprus, Qayrawaan and the Atlantic Ocean in the west; the area till China in the east; as well as Khuraasaan, Ahwaaz and Balkh. The Muslims fought fearlessly against the Turks, and managed to subdue the leader of China, who then sent kharaaj to the Muslims. The Persian Empire was completely obliterated in this era.
According to the promise of Allaah تَبَارَكَ وَتَعَالَى, in this short space of time, hundreds of kingdoms were conquered, and the Muslims were successful, despite their paltry means. Such victories were never heard of before.

2.) Allaah تَبَارَكَ وَتَعَالَى firmly established the Deen which loved on their hands that no other power on the surface of the earth would be able to challenge them in spreading its teachings and establishing its rulings. This shows that the Deen established in this era was the Deen which Allaah تَبَارَكَ وَتَعَالَى was pleased with. Any way of life which was hidden and concealed in that era was not the true Deen.
Another point learnt from here is that the fatwas which were accepted in that era were beloved to Allaah تَبَارَكَ وَتَعَالَى. Those who do not regard the fatwas of the khulafaa-raashideen to be a proof in Shariah are not amongst the ahlus-sunnah wal-jamaa'ah.

3.) Fear would be changed into peace. The Muslims would only fear Allaah تَبَارَكَ وَتَعَالَى and none else. In actual fact, the disbelievers would tremble in awe before the strength and power of the Muslims.

In the era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, great fear prevailed. Khabbaab ibn Aratt رَضِيَ اللَّهُ عَنْهُ narrates, “We complained to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was lying down in the shade of the Ka‘bah with his outer garment tucked under his head (as a pillow).” We said, “Are you not going to seek help (from Allaah تَبَارَكَ وَتَعَالَى) for us? Are you not going to supplicate for us?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “There was from the nations before you a person who would be seized, a hole would be dug and he would be placed into it. A saw would then be brought and placed on his head. He would then be cut in half. (In order to torture him further), steel combs would be used to comb him through his flesh till his bones. All these forms of torture would not cause him to renounce his religion. I take an oath by Allaah that He will most certainly give victory to this religion [Islam] to such an extent that a rider will travel from San‘aa (the capital of Yemen) to Hadramaut (a province in Yemen) without fearing anyone except Allaah, nor will he fear the wolves attacking his flock of sheep. However, you are hasty.” (Bukhaari no. 6943)

On the other hand, see the peace which later prevailed:

Adi ibn Haatim narrated, “While I was in the city of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a man came and complained to him of destitution and poverty. Then another man came and complained of highway robberies. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Adi! Have you seen Heerah?” I replied, “I have not been to it, but I was informed about it.” He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Heerah will (safely reach Makkah Mukarramah and) make tawaaf of the Ka’bah, fearing none but Allaah.” I said to myself, “What will happen to the robbers of the tribe of Tai who have spread evil throughout the country?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ further said. “If you should live long, the treasures of Chosroe will be opened (and taken as spoils).” I asked, “You mean Chosroe, son of Hurmuz?” He said, “Chosroe, son of Hurmuz; and if you should live long enough, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And when the time comes for him to

meet Allaah, he will meet Him without needing an interpreter between him and Allaah, and Allaah will say to him, “Didn't I send a messenger to teach you?” He will reply in the affirmative. Allaah تَبَارَكَ وَتَعَالَىٰ will say, “Did I not give you wealth and favour you?” He will again reply in the affirmative. Then he will look to his right and see nothing but Jahannum, and look to his left and see nothing but Jahannum.” Adi further said, “I heard Rasulullaah تَبَارَكَ وَتَعَالَىٰ saying, “Save yourself from the Fire even with half a date (to be given in charity) and if you do not find half a date, then with a pleasant word.” Adi added, (later on) I saw a lady in a Howdah traveling from Heerah till she performed the Tawaaf of the Ka’bah, fearing none but Allaah. And I was one of those who opened (conquered) the treasures of Chosroe, son of Hurmuz. If you should live long, you will see what Nabi Abul-Qaasim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said, “A person will come out with a handful of gold...etc.” (Bukhari no. 3595)

Here one incident will be mentioned in detail to show the miraculous nature and truthfulness of the Noble Quraan.

The Persian empire, also known as the Sassanid empire, and the Roman empire were the super powers of their times. The Persians were worshippers of a sun-god, whilst majority of the Romans were Christians. Eight years before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attained nubuwwah, Maurice who was the head of this Roman Empire, suffered a rebellion by his army, led by Captain Phocas, due to his lack of administrative ability. Phocas was successful in his coup and acceded to the throne of Rome. Once in power, Phocas brutally murdered the Roman emperor and other members of his family. After consolidating his hold, he deputed one of his envoys to proclaim his recent coronation in the neighbouring states of Persia. At that time, Chosroes II was the emperor of Persia. Once in 590-591 A.D. Chosroes had to flee from Persia, because of an uprising of his own people. Maurice had given him asylum, helped him to regain his throne, and given his daughter in marriage to him. Maurice was therefore like a father to him, and he was greatly enraged when he heard of the overthrow and assassination of his father-in-law. He therefore imprisoned the Roman envoys, refused to recognize the new government and promptly declared war against the Roman Empire.

In the year 603, his troops crossed the Euphrates and entered Syrian cities. Phocas failed to arrest this unexpected advance and the Persian troops continued their march until they had finally captured the city of Antioch and seized the sacred city of Jerusalem. Within no time, the boundaries of the Persian Empire were extended up to the Nile Valley. Because of the policy of Inquisition by the Roman state, the anti-Church sects supported the Persian conquerors in over-throwing the Christian regime. On seeing the failure of Phocas to combat the Persians, some nobles of the Roman court sent a secret message to the Roman governor of the empire's African colony, begging him to save the empire. The governor appointed his son, Heraclius, to lead the military campaign. He marched with his troops from Africa in such secrecy that no hint of their approach was received until, from his castle, Phocas, himself could see their ships approaching the coast. Heraclius captured the capital, Constantinople, after a minor battle, and Phocas was killed.

Although Heraclius succeeded in eliminating Phocas, he failed to counteract the Persian menace which eventually proved to be overwhelming. By 616, the Romans had lost their entire territory in the east and west, save the capital, to the Persian emperor. In Iraq, Syria, Palestine, Egypt and Asia Minor, the Zoroastrian flag replaced the Christian flag. Heraclius was besieged on both sides by these implacable enemies and the Roman Empire was eventually reduced to what lay within the walls of Constantinople. After the loss of Egypt, the capital was afflicted by famine and a plague. Thus the situation was worsening day by day. The public lived in fear and horror of the Persians who might lay siege to Constantinople at any moment. Normal transactions came to a standstill and public places, which at one time had been bustling with activity, now wore a deserted look.

After capturing the Roman territories, the fire-worshippers' regime took a series of oppressive measures to eradicate Christianity. The offerings of the devout over a period of 300 years were rifled in one sacrilegious day, the patriarch Zachariah and the true Cross were transported into Persia and 90000 Christians were massacred. The Christians of the East were disgusted by the worship of fire and the impious doctrines of the conquerors.

Chosroes wrote to Heraclius, “From Chosroes, the supreme god of all gods and the lord of the earth, to his mean and block-headed slave, Heraclius. You say that you have confidence in God. Why did your god not save Jerusalem from my hands?”

Heraclius, incapable of resistance and hopeless of relief, had resolved to transfer himself and his government to the more secure residence of Carthage. His ships were already laden with the treasures of the palace, but the flight was halted by the Patriarch, who, armed with the powers of religion in the defence of his country, led Heraclius to the altar of St. Sophia, and extorted a solemn oath that he would live and die with the people whom God had entrusted to his care.

During this time, Sain, the Persian general, made a peace offer with Heraclius. This however angered his master Chosroes who said, “It was not an embassy. It was the person of Heraclius bound in chains that he should have brought to the foot of my throne. I will never give peace to the emperor of Rome till he rejects his crucified God and embraces the worship of the sun.” However a six-year long battle finally inclined the Persian monarch to make peace on condition that he be given a thousand endowments of gold, a thousand silk robes, a thousand horses and a thousand virgins.

These terms were humiliating. Heraclius would have accepted these terms, but in view of how constrained and depleted the territory was, and considering how short a time he was expected to meet these terms, it was preferable for him to employ those very resources in preparation for a final decisive battle with the enemy.

These events taking place in Rome and Persia had their repercussions in Makkah Mukarramah. The Iranians worshipped a sun god and fire, whereas the Romans believed in revelation and messengership. The Muslims naturally sided with the Romans, and the Meccan idolaters with the Zoroastrians. When the Iranians emerged victorious and all the territories of the Roman Empire were annexed to Persian territory, the opponents of Islaam began to demoralize the Muslims. They taunted the Muslims that just as the Persians had prevailed over the Muslims, they

would uproot the Muslims and their religion. In the weak and helpless state the Muslims were in, these sarcastic words from the non-believers were like salt to their wounds. It was at this time that the following verses were revealed,

الم غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Alif Laam Meem. The (people of) Rome will be defeated (by the Persians) in the (land that is) nearer (to the Arabs than the) land (of the Persians) and, after their defeat, the Romans will again be victorious within a few years (bid' refers to a period of three to ten years). All affairs are in Allaah's control from before and afterwards. And on that day (when Rome defeats Persia), the believers will rejoice with Allaah's assistance. Allaah assists whoever He wills. And He is the Mighty, Most Merciful. Allaah has made a promise. Allaah never breaks His promise, but most people have no knowledge. (Room verse 1-6)

At the time the prediction was made, no series of events could have been more inconceivable as Heraclius was a slave of laziness, pleasure and superstition. The same Heraclius, who had abandoned all hope and courage, and whose mind had become so confused, then planned a military expedition which was entirely successful. Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the liberation of the empire. In Constantinople, all the might and power which he could muster went into preparations for war. In 622, when Heraclius set sail with a select band of 5000 soldiers from Constantinople to Trebizond, people felt they were witnessing the final acts of the grand drama of the Roman Empire.

Heraclius, knowing that the Persian navy was weak, first deployed his own fleet to take the enemy from the rear. Charting a perilous course through the Black Sea and braving the hazards of the mountains of Armenia, he penetrated into the very heart of Persia, to the very point where Alexander the Great had defeated the Persians in the course of his famous march from Syria to Egypt. This surprise attack played havoc with

the Persian army, and before they could counter-attack with a strong reserve force of theirs positioned in Asian Minor, Heraclius launched another unexpected offensive from the northern coast. Subsequently to this attack, Heraclius returned by a sea route to Constantinople. On the way, he entered into a pact with the Avars, who then helped in arresting the advance of the Persian troops beyond their own capital. These two Roman attacks were followed by three more expeditions between 623 and 625 A.D. Invading from the southern coast of the Black Sea, the Romans penetrated into the heart of the Persian Empire and went as far as Mesopotamia. The Persian aggression had by now reached a death blow, and all the occupied territories were vacated. The conclusive battle, however was fought at Nineveh, on the banks of the Tigris River, in December 627.

By this time, Chosroes had no fight left in him. He planned to flee from Dastgard, his favourite palace, but his flight was halted by a rebellion against him from within his own palace. Eighteen sons were massacred before his very own eyes, and he was thrown into a dungeon by his own son, Siroes, where he expired on the fifth day. The glory of the house of Sassan ended with the death of Chosroes; his unnatural son enjoyed the fruits of his crimes for only eight months, and in a space of four years, the regal title was assumed by other pretenders to the throne, who disputed with the sword or the dagger the last remnants of an exhausted monarchy. In such a state of anarchy, the Persians were clearly in no position to launch another expedition against the Romans. Cabades, the son of Chosroes, entered into a peace treaty with the Romans and handed over all Roman territories. The wood of the Holy Cross was restored at the urgent entreaties of Constantine's successor. Chosroe's son abandoned the conquests of his father with no apparent regret.

The return of Heraclius from Taris to Constantinople was a perpetual triumph. After a long impatience, the senate, the clergy, and the people went forth to meet their hero, with tears and ovations, with olive branches and innumerable lamps; he entered the capital in a chariot drawn by four elephants. Thus the Quraanic declaration about the Romans regaining their lost territories came true, to the letter, within the

specified period of ten years. (Islam and Modern challenges page 167-175 condensed)

THE NATION OF AAD

The incident of Aad has been mentioned in 9 surahs of the Qur'aan. In the older scriptures and in historical books, not much detail is mentioned regarding the nation of Aad. Some European writers regard Aad as a fairy-tale, however their opinion is completely wrong and a mere figment of their imagination; because it is a recognized verdict of modern research that the older inhabitants of the Arab nation were one huge group which emerged from the Arabian lands and settled in Shaam, Egypt and Babylon.

The nation of Aad was from the progeny of Nuh عَلَيْهِ ٱلسَّلَامُ's son Saam. Therefore, they were also called the Saamiyah nation.
It is not definite, but it seems that there was approximately 3000 years between Hood عَلَيْهِ ٱلسَّلَامُ and Isa عَلَيْهِ ٱلسَّلَامُ.

They lived in a place called Ahqaaf, which is south of the Arabian Peninsula. Amman is towards the east of Ahqaf. At that time, it was part of Yemen. The people of Aad were idol worshippers and were experts in manufacturing them. Their lands were lush and green, lined with every type of gardens. The inhabitants of Aad were extremely tall and strong-built. According to one narration, a person would be 12 (or 18) feet long.

Allaah تَبَارَكَ وَتَعَالَى states that they used to build huge buildings,

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

Do you build a monument on every elevated place for sport (without necessity, merely for idle amusement)?
(Shu'araa verse 128)

The remnants of these buildings are still visible today. A city of Hadramaut, Tareem is at a distance of 100 kilometres from Ahqaf. From

one city to the next, one can see ranges of mountains. The effect of human workmanship can be seen in many mountains.

These people were intoxicated by this strength. They would proudly boast,

مَنْ أَشَدُّ مِنَّا قُوَّةً

Who is stronger than us? (Fussilat verse 15)

To guide them, Allaah تَبَارَكَ وَتَعَالَى sent Hood عَلَيْهِ السَّلَامُ, an individual from the most honourable branch of the nation of Aad, called Khulood. He invited his people to the worship of Allaah تَبَارَكَ وَتَعَالَى, but his people did not accept his message. For a long time, he continued explaining to his people, enduring great patience their evil character. When their evil increased, Allaah تَبَارَكَ وَتَعَالَى caused the rains to stop falling for three years. They sent a delegation of 70 people to the Ka'bah to supplicate for rain. On the way they met Mu'awiyah Ibn Bakr, a family person, who hosted them. They stayed by him for a month, drinking wine and amusing themselves with singing girls. After some while they remembered their actual objective of coming. Marthad Ibn Sa'd, a person who had accepted Islam secretly, said to them, "You will gain no benefit from your supplications if you do not believe in Hood," however they paid no heed to him.

When they entered Makkah, and supplicated, the leader Qeel ibn Anz said, "O Allaah, grant the nation of Aad water to drink, as you used to grant them."

Allaah تَبَارَكَ وَتَعَالَى sent three clouds, white, black and red. A caller from the heavens called out, "Choose one of the three." He said, "I choose the black one, since there is more water therein." The cloud followed them towards their settlement and enveloped the whole area. Becoming happy, they exclaimed,

هَذَا عَارِضٌ مُّمْطِرُنَا

This is a cloud which will grant us rain. (Ahqaaf verse 24)

A severe wind emerged from their black cloud, which destroyed all of them. Allaah تَبَارَكَ وَتَعَالَى saved Hood عَلَيْهِ السَّلَامُ and the believers. Allaah تَبَارَكَ وَتَعَالَى states regarding their punishment,

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

And (there is also a lesson) in (the incident) of Aad when We sent a wind to them that was devoid of any good. It reduced everything it passed into smithereens. (Dhaariyaat verse 41-42)

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

As for Aad, they were destroyed by a freezing, furious wind. Allaah unleashed it on them for seven consecutive nights and eight consecutive days. You would have seen them lying flat on the ground as if they were hollow palm trunks. (Haaqqah verse 6-7)

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

It was a fierce wind bearing a painful punishment. It demolished everything by the command of its Sustainer and it transpired that only (the ruins of) their homes could be seen. Thus We did punish the sinful nation. (Ahqaaf verse 24-25)

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ

Verily We sent against them a furious wind during (eight) days of perpetual misfortune (until all were destroyed.) It ousted people (and left them lying dead on the ground) as if they were uprooted palm trunks. (Qamar verse 19-20)

Lessons:

1. A person should never be proud and boastful over his strength and abilities. Those who proclaimed, “Who is stronger than us?” were destroyed and flung like twigs. Such strong people regarding whom the Quraan states, “The likes of them were not created in the lands” (Fajr verse 8), were seen lying without motion, just as huge trees fall down lifeless, due to a hurricane (as mentioned in the above verses).

2. A lesson for the inviter is that he should neither abstain not leave his invitation, despite the people's criticism, mockery and falsification. One should be patient and forbearing; and with noble character, continue to invite people to the right path.

3. An outstanding quality of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ is that they do their work without taking any material recompense. Hood عَلَيۡهِ ٱلسَّلَامُ said, "O My people, I do not ask you any recompense for this. My reward is upon the One who created me." This too should be the quality of one inviting to Islaam and the regulations of Islaam.

THE GRAVE OF HOOD عَلَيۡهِ ٱلسَّلَامُ

With regards to the grave of Hood عَلَيۡهِ ٱلسَّلَامُ, there are different views. The most appropriate view is that he is buried in Ahqaaf, which is Hadhramaut (Yemen). Ali رَضِيَ ٱللَّهُ عَنۡهُ explained to a person of Hadaramaut as to exactly where the grave was. (Ibn Katheer vol. 3 page 434) Many Mashaayikh (elders) of Hadhramaut state that from generation to generation, this fact has reached them with uninterrupted succession (tawaatur) that Hood عَلَيۡهِ ٱلسَّلَامُ's grave is in Ahqaaf. This fact is also documented in the history of Hadhramaut.

Recently, excavations took place in some areas of Yemen. Many artefacts of the nation of Aad were discovered. In 1960, a city by the name of Awbaar was discovered after digging 12 metres below. Some human remains were found. The head of the person from that tribe was equal to a normal human being of today. In 1975, more diggings took place. The details of this can be found on the internet and other historical books (Tabarukaate Ambiyaa by Moulana Arsalaan ibn Akhtar, Atlasul Quraan, Atlasut Taareekil Arabi) And Allaah تَبَارَكَ وَتَعَالَىٰ knows best as to the truthfulness of these claims.

IRAM

Iram is part of the nation of Ad. Why then is it mentioned separately?

The Noble Quraan mentions both. The result and incident of both nations were different. Iram was the name of the grandfather of the nation of Ad.

His lineage to Nuh is as follows: Iram son of Iwadh, son of Sam, son of Nuh عَلَيْهِ ٱلسَّلَامُ.

Here the scholars of Tafseer have mentioned an incident, which is an Israeli narration. The incident is lengthy, the crux of it being:

There were two brothers, Shadid and Shaddad. Shadid passed away and Shaddad remained. No king on the surface of the earth was able to compete with him. Due to pride and vanity he eventually claimed divinity. Many scholars encouraged him to fear Allaah تَبَارَكَ وَتَعَالَىٰ and promised him Jannah if he remained obedient to Allaah تَبَارَكَ وَتَعَالَىٰ. He asked them to describe Jannah, which they did in great detail. He then remarked, "I can also build a Jannah." He then appointed one hundred masons placing 1000 workers under each one. Bricks of silver and gold were sought. Every palace was built with a thousand pillars and every pillar was studded with gems and jewels. The trunks of the trees were made from gold, the tree leaves and branches were made from emeralds, and the fruits were made from pearls and sapphires. Whatever enjoyments and comforts found in the world at the time were used to beautify their palace. After 12 years of effort, this 'Jannah' was ready. A certain day was specified for the grand opening. When Shaddad's one leg was inside the palace, and one leg outside, there was suddenly a flash of lightning and a loud sound from the heavens, due to which all the disobedient ones were destroyed. The king died on the same spot.
This incident is mentioned in much detail in the books of Tafseer. Mentioning such Israeli narrations which are not contrary to any principle of deen, for the purpose of advice is allowed.

Note: Even though this incident is mentioned in many books of Tafseer, many great Ulama like Ibn Katheer, Hafiz Ibn Hajar, Allaamah Aalusi, Ibn Khaldoon, etc. have refuted this incident and stated that it is not correct. And Allaah تَبَارَكَ وَتَعَالَىٰ knows best.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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دَامَتْ لَدَيْنـَا فَفَاقَتْ كُــلَّ مُعْجِزَةٍ مِنَ النَّبِيِّيْنَ إِذْ جَــاءَتْ وَلَمْ تَـدُمِ

93/6. These verses will remain forever by us, therefore, this (Quraan) supersedes all miracles of the Ambiyaa عَلَيْهِمُ السَّلَامُ, since (their miracles) appeared (the people observed them); but (their miracles) did not remain (forever).

One quality of the Noble Quraan is that the original Quraan as it was revealed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the same till now. All other miracles lasted for a certain period of time, and then ceased to exist e.g. the staff of Moosa عَلَيْهِ السَّلَامُ, the curative properties of Isa عَلَيْهِ السَّلَامُ, and the camel of Saalih عَلَيْهِ السَّلَامُ. These great signs of Allaah تَبَارَكَ وَتَعَالَى remained for a certain time frame, and were eventually taken away, whereas the Quraan will remain till close to Qiyaamah. It is recited day and night. No other book in the world is recited as much as the Quraan is recited. The Noble Quraan itself alludes to this quality,

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ

Is it not sufficient for them that We have revealed the Book to you, which is recited upon them!
(Ankaboot verse 51)

Allaah تَبَارَكَ وَتَعَالَى states in another place,

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

If you cannot do so (bringing forth even one surah similar to the Quraan), and you will never be able to do so, then fear the Fire.
(Baqarah verse 24)

In this verse, there is an indication that the Quraan will remain forever, and none will be able to stand up to the challenge till Qiyaamah of bringing forth even one small surah similar to it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is no Nabi except that he was given such a miracle by which people could believe. What I have been granted is revelation which Allaah تَبَارَكَ وَتَعَالَى revealed to me. I hope that I will have the greatest amount of followers on the Day of Judgement.” (Bukhaari 4981)

Included in the miraculous nature of the Quraan is that its eloquence, effects on people and causes of miraculousness continues till today, and will continue till the end of time. In every aspect, the Quraan is the most perfect miracle.

Even though the Tawraat, Injeel, Zaboor, etc. are in existence today, they are not in their original form.

The Noble Quraan supersedes all miracles of the Ambiyaa, since they came and did not remain.

All other miracles were found for a certain period and came to an end e.g. the staff of Moosa عَلَيْهِ ٱلسَّلَامُ, the curing properties of Isa عَلَيْهِ ٱلسَّلَامُ, the camel of Saalih عَلَيْهِ ٱلسَّلَامُ. All of these miracles were for a certain era and came to an end, whereas the Quraan Kareem is recited day and night.

EXPLANATION OF THE TERM MU'JIZAH

The word mu'jizah is not found in the Quraan and hadeeth, but is another word for aayah i.e. a sign which Allaah تَبَارَكَ وَتَعَالَىٰ grants a nabi, and the creation are unable to do something similar.

All such actions contrary to habit, which comes into existence by the power of Allaah تَبَارَكَ وَتَعَالَىٰ, on the hands of a Nabi after claiming nubuwwah is referred to as mu'jizah.

There are different types of supernatural acts or matters which occur contrary to habit:

a.) If it occurs on the hands of a nabi after claiming nubuwwah, it is called mu'jizah e.g. splitting of the moon, mi'raaj, the Noble Quraan.

b.) If it occurs on the hands of a nabi before nubuwwah, it is called irhaas e.g. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "I know of a stone in Makkah Mukarramah, which used to make salaam to me before I was commissioned as a nabi." (Muslim no. 2277)

c.) If it occurs on the hands of a wali, it is called karaamat e.g. many of the supernatural acts which occurred at the hands of the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ.

The difference between this and a mu'jizah is that these acts are not accompanied with the claim of nubuwwah.

d.) If it occurs on the hands of a sinner who has undergone training, it is called sihr e.g. the magicians in the time of Moosa عَلَيْهِ السَّلَامُ, who would throw down sticks which would appear to be snakes (Surah Taahaa). (According to many scholars, this is not included in matters which occur contrary to habit or supernatural acts. They feel that magic is the result of using hidden means, hence not supernatural.)

e.) If it occurs on the hands of a sinner who has not undergone training, in accordance to his desires, it is called istidraaj e.g. Allaah تَبَارَكَ وَتَعَالَىٰ grants respite to many disbelievers for a long period of time. They attain whatever they desire. Many of Dajjal's acts will be of this nature.

f.) If it occurs on the hands of a sinner, and goes contrary to what the person intended, it is called ihaanat e.g. Musailamah Khathaab spat in a well in which the water was sweet to increase the sweetness. The well became salty and bitter. Once he passed his hand on the head of a certain person, with the intention of curing him. The man became bald. (Lawaamiul Anwaaril Bahiyyah vol. 2 page 392) Musailamah placed his hand on the face of a youngster, who became blind. He was then called Abul-Baseer. (Ma'aarif of Ibn Qutaibah vol. 1 page 454) Musailamah placed his saliva in the eye of a person who was one-eyed. The person lost total eye-sight. (Tuhfatul-Mureed, commentary of Jawharatut Tawheed)
Note: If any person falsely claims nubuwwah, Allaah تَبَارَكَ وَتَعَالَىٰ will not allow supernatural actions to be performed by him, as this will lead to confusion. Therefore, such a person is not even granted istidraaj.

g.) If it occurs on the hands of a general Muslim, then this is called ma'unat/i'aanat e.g. people emerge for istisqaa, and rain falls immediately, due to the blessings of their duaas.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مُحَكَّـمَاتٌ فَمَــا تُبْقِيْنَ مِنْ شُـبَهٍ لِــذِيْ شِـقَاقٍ وَّمَا تَبْغِيْنَ مِنْ حِكَمِ

94/7. (These verses are) absolutely clear, so these (verses) did not leave (room for any) doubts for the opposition, and nor these (verses) need any judge.

Amongst the many specialities of the Quraan, one is that it is مُحَكَّمَاتٌ. This can be read in two ways. In some scripts, the word is muhkam. This can then have one of two meanings:

1.) **آيات القرآن محكمات لا تحرف و لا تنسخ** – These verses will remain till the Day of Qiyaamah. No change will occur in them. Allaah تَبَارَكَوَتَعَالَىٰ states,

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

This is a Book whose verses are established, then they are explained in detail from the Being who is the Most Wise, the Fully-Informed. (Hood verse 1)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

Today I have perfected your deen for you, completed my favour upon you, and I am pleased to grant you Islaam as a way of life. (Maaidah verse 3)

2.) **متقنات في النظم و البلاغة لا شبهة في كونها كلام الله** – The Quraan is characterized with inward and outward beauty, and there is no doubt that it is the speech of Allaah تَبَارَكَوَتَعَالَىٰ.

اللهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللهِ ذَلِكَ هُدَى اللهِ يَهْدِي بِهِ مَنْ يَشَاء وَمَن يُضْلِلْ اللهُ فَمَا لَهُ مِنْ هَادٍ

Allaah revealed the best speech, a Book, in unison with itself and oft-repeated. (Whereat) the hairs stand on end on the skins of those who fear their Sustainer. Thereafter, their skins and hearts soften to the remembrance of Allaah. This is the guidance of Allaah. He shows the

way thereby to whomever He wills. The one whom Allaah leads astray has no one at all to guide him. (Zumar verse 23)

Allaamah Shabbir Ahmad Uthmaani رَحِمَهُ ٱللَّهُ states, "There is no verse that is less than the other in its authenticity, truthfulness, decisiveness, benefit, judiciousness, eloquence and rhetoric. The verses are in unison with each other – there is no contradiction and inconsistency in the themes. In fact, the themes of many of the verses are so similar that by studying one together with the other, one can gain a correct interpretation of both. The ulamaa have laid down a principle,

القرآن يفسر بعضه بعضا

Some portions of the Quraan explains other portions.

The meaning of "oft-repeated" is that the injunctions, admonitions and stories have been repeated in several ways in order to thoroughly impress the mind. Moreover, the verses are repeated again and again during recitation.

In explaining the words "in unison" and "oft-repeated", some ulamaa explain that in some verses one particular theme is discussed at length. These verses are those that are "in unison". While at some places, one theme together with its opposite is discussed side by side, e.g. "Surely the righteous are in paradise. And surely the sinners are in hell." (Infitaar verses 13-14) "Inform My servants that I am the actual forgiver, the merciful. [Also inform them] that My punishment is indeed the painful punishment." (Hijr verses 49-50) "Allaah warns you of Himself, and Allaah is very kind to His servants." (Aal Imraan verse 30) These verses in which two opposing themes are mentioned will be referred to as "oft-repeated"." (Tafseer Uthmaani, Surah Zumar verse 23)

3.) Some scripts have the word muhakkam which is from the word tahkeem *(taf'eel)*. This means that Allaah تَبَارَكَ وَتَعَالَىٰ has made the Quraan a decider and judge in their matters. Muslims must live their lives in accordance to the rules set out by the Quraan. Allaah تَبَارَكَ وَتَعَالَىٰ states,

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّٰهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ

Those who do not judge according to what Allaah revealed are disbelievers. (Maaidah verse 44)

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّٰهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ

Those who do not judge according to what Allaah revealed are oppressors. (Maaidah verse 45)

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّٰهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ

Those who do not judge according to what Allaah revealed are open sinners. (Maaidah verse 47)

يُدْعَوْنَ إِلَى كِتَابِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ

They are called to the book of Allaah so that it can judge between them. (Aal-Imraan verse 23)

'so these (verses) did not leave (room for any) doubts for the opposition' - Allaah تَبَارَكَ وَتَعَالَى states regarding the Noble Quraan, "This is the Book in which there is no doubt." (Baqarah verse 2) The Quraan, in itself, is not such that one should have doubts regarding it. If a person has some doubt normally, he will find the answers mentioned elsewhere in the Quraan. Those who still have objections is not because of any flaw in the Quraan, but due to a flaw in their intellect and a weakness of understanding. An example of this is sweetmeats, in which there is no bitterness. However a sick person feels that these sweetmeats are bitter.

At the end of this chapter, the poet indicates towards this subject matter. (See stanza 17)

وَّمَا تَبْغِيْنَ مِنْ حِكَمِ– This can have one of three meanings:

1.) The verses of the Quraan are deciders. It does not need any other decider above it. The knowledge of the Quraan is original, and the remaining knowledge is subservient to it.

2.) *Bagh* means *zulm* (oppression)– This means that the Quraan as a decider does not commit oppression. The Quraan passes decisions with complete justice and impartiality.

3.) *Hukam* is the plural of *hikmah* (wisdom). This means that the Quraan is the fountain source of all wisdom. It is not in need of anyone else for wisdom. Rather, it conveys to the entire world the lessons of wisdom. Allaah تَبَارَكَ‌وَتَعَالَىٰ states,

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

All this is part of the wisdom which your Sustainer revealed to you. (Israa verse 39)

وَلَقَدْ جَاءهُم مِّنَ الْأَنبَاء مَا فِيهِ مُزْدَجَرٌ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ

Indeed such news has come to them in which there is sufficient warning, effective wisdom, but warners have not benefitted. (Qamar verse 4-5)

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيمِ

This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'aan). (Aal-Imraan verse 58)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَا حُوْرِبَتْ قَطُّ إِلا عَــادَ مِنْ حَرَبٍ أَعْـدَى الأَعَـادِيْ اِلَيْهَا مُلْقِيَ السَّلَمِ

95/8. Whenever the Noble Quraan was challenged, its most severest of enemies returned from the battle throwing its weapons down before Quraan.

Whoever tried to challenge the Quraan was always unsuccessful. In fact, those who attempted to do so would be mocked at by their own people. Those who attempted to do so, also realized that their speech was nothing compared to the Quraan.

Musailamah, the false messenger, concocted a meaningless surah, titled Surah Feel, in trying to compete with the Noble Quraan.

الفيل ما الفيل، وما أدراك ما الفيل، له ذنب وبيل، وخرطوم طويل

The elephant! What is the elephant? What will inform you what the elephant is? It has a great tail and a long nose.

This nonsensical speech can never compare with the lofty subject matter and eloquence of Surah Qaariah. In every verse of Surah Qaariah, there is a glimpse of divine speech. Therefore, even those sitting around Musailamah were forced to concede that he was lying. Many other fabricated verses have been narrated from him. In trying to rival Surah Aadiah, he recited,

والمبذرات زرعًا، والحاصدات حصدًا، والذاريات قمحًا، والطاحنات طحنًا، والعاجنات

عجنًا، والخابزات خبزًا، والثاردات ثردًا، واللاقمات لقمًا، إهالة وسمنا

Besides the literal incoherence, many other weaknesses are found there-in:

a.) The subject matter is so futile, that it is a shame and disgraceful for even a person of low rank.

b.) No important information is derived. Even a child knows that farming is done, then ploughing and harvesting, followed by grinding of the wheat and making of bread.

c.) Waw is used in every place, whereas at places faa and at other places thumma was supposed to have been utilized.

d.) Those works done solely by men; or are jointly done by women and men are attributed to women; whereas these word forms were supposed to be attributed to the male gender e.g. zaari'aat, haasidaat, aakilaat, etc.

e.) Musailamah plagiarized the pattern of the Quraan. This is not revelation, but academic theft.

In certain books, the following words are narrated:

1.) أن الله خلق النساء أفراجا، وجعل الرجال لهن أزواجا، فنولج فيهن قُعسا إيلاجا، ثم نخرجها إذا نشاء إخراجا، فينتجن لنا سخالا انتاج

2.) لقد فضلتم على أهل الوبر، وما سبقكم أهل المدر، ريفكم فامنعوه، والمعتر فآووه والباغي فناوئوه

3.) والشاء وألوانها، وأعجبها السود وألبانها، والشاة السوداء، واللبن الأبيض، إنه لعجب محض، وقد حرم المذق فما لكم لا تمجعون

4.) يا ضفدع بنت ضفدعين، نقي ما تنقين، نصفك في الماء ونصفك في الطين، لا الماء تكدرين، ولا الشارب تمنعين.

5.) والنازعات نزعا، والزارعات زرعا، والحاصدات حصدا، والذاريات ذروا، فالطاحنات طحنا، والنازلات نزلا، فالجامعات جمعا، والعاجنات عجنا، فالخابزات خبزا، والثاردات ثردا، فالآكلات أكلا، والماضغات مضغا، فالبالعات بلعا

(Taareekhu-Aadaabil Arab (vol. 2 page 116), Nihaayatul-Arab fi funoonil A'rab)

Many other words of 'revelation' are ascribed to Musailamah. Some of them were so laughable that even his own followers derided him.

A lady by the name Sajjah bint Haarith also claimed nubuwwah. Many people of the Banu Tameem tribe became her followers. When she came to know of Musailamah's claim to nubuwwah, she got ready to challenge him. However they eventually settled on a truce. When they met, Sajjah asked, "Has any revelation descended on you?" He answered in the affirmative,

سبح اسم ربّك الأعلى الّذي بسّر على الحبلى فأخرج منها نسمة تسعى من بين أحشاء وتبلى فمنهم من يموت ويدس إلى الثرى ومنهم من يبقى إلى أجل مسمىً والله يعلم السرّ وأخفى

Utter the purity of your Lofty Sustainer who frowned upon the pregnant lady? He extracted from her life from between her private parts. Some amongst them die and are placed in the soil. And some amongst them remain to a specified time. And Allaah knows that which is most hidden. (Al-Badu wat Taareekh of Maqdisi vol. 5 page 161)

On hearing this, she asked, "Is there any more?" Seeing her enthusiasm, Musailamah fabricated another piece of 'revelation' to fulfil his carnal motives,

أن الله خلق النساء أفراجا، وجعل الرجال لهن أزواجا، فنولج فيهن قُعسا إيلاجا، ثم نخرجها إذا نشاء إخراجا، فينتجن لنا سخالا انتاجا

Allaah has created for women private parts, and made men for them their partners……. (Al-Badu wat Taareekh of Maqdisi vol. 5 page 164, Tareekh Tabari vol. 2 page 270)

Thereafter, he mentioned such immoral words which a respectable person will feel ashamed of narrating even jokingly. How could this ever be the sacred words of Allaah تَبَارَكَ وَتَعَالَى?
Sajjah accepted his claim of nubuwwah. Musailamah married her, and the Fajr and Isha salaahs were abrogated as her dowry. (Allaah forbid!)

Finally in the Battle of Yarmook, during the khilaafat of Abu Bakr رَضِيَ اللَّهُ عَنْهُ (11-12 hijri), there was a fierce battle between the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the army of Musailamah. Many people were killed on both sides. Finally, the Muslims were victorious and Musailamah was killed by Wahshi, Abu Dujaanah, Abdullah ibn Zaid and Muaawiyah رَضِيَ اللَّهُ عَنْهُمْ.

Regarding Sajjah, it is narrated that she sincerely repented and passed away as a Muslim in the era of Muaawiyah رَضِيَ اللَّهُ عَنْهُ. (Futoohul-Buldaan vol. 1 page 104, Taareekh-Tabari vol. 3 page 275)

AN ENEMY'S OBSERVATION OF THE QURAAN

1.) Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once recited a part of the Qur'aan to Waleed ibn Mughiera who had come to him. This caused Waleed's heart to soften. When Abu Jahal heard about this, he approached Waleed saying, "O uncle! Your people intend collecting money for you." "Why is this?" asked Waleed. "They want to give it to you because you have been to Muhammad to get something from him," was the reply.

Waleed said, "But the Quraysh know well that I am among the wealthiest people (I do not need money from Muhammad)." "Then," said Abu Jahal, "you will have to tell them something to make them know that you have nothing to do with Muhammad." Waleed said, "What should I tell them? By Allaah! None of you knows as much about poetry as I do. None of you knows as much about rhyming as I do. None of you knows as much about songs as I do. None of you knows as much about the poetry of the Jinn as I do. By Allaah! What Muhammad says bears no resemblance to any of these things. By Allaah! What he said was extremely sweet, beautiful and attractive. What he said was a flourishing tree the top of which bears abundant fruit and the bottom of which is luxuriantly green. His words shall always be towering without being subdued. His speech crushes all other speech."

Abu Jahal said to him, "Your people shall never be pleased with you until you say something against him." To this, Waleed said, "Give me time to think about it." After thinking awhile, Waleed said, "This is nothing but magic recounted from (fables of) the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur'aan,

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا وَبَنِينَ شُهُودًا وَمَهَّدتُّ لَهُ تَمْهِيدًا ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا سَأُرْهِقُهُ صَعُودًا إِنَّهُ فَكَّرَ وَقَدَّرَ فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَبَسَرَ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ سَأُصْلِيهِ سَقَرَ

Leave Me (to deal) with the one (Waleed) whom I have created single-handed increasing wealth, sons who are prepared every type of comfor

more (in the Aakhirah). Never
Aakhirah)! He was certainly op
him climb a mountain of Jahan
devised something (he decided t
and that Rasulullaah ﷺ
How does he plot? May he be c
looked (at the polytheists wait
show dislike for the Qur'aan) a
was proud. He said, "This is not
of) the past. This is nothing but
into Jahannam. {Muddathir ve
3872, Dalaailun Nubuw

According to another narration, the verse that Rasulullaah ﷺ recited for Waleed was,

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُون

Verily Allaah instructs (people to carry out) justice, Ihsaan (do things well, as well as doing everything with the consciousness that Allaah is watching), and giving (charity) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (and thereby save ourselves from ruin and Jahannam). {Nahl, verse 90} (Mustadrak of Haakim no. 3872 (except this last portion), Dalaailun Nubuwwah of Bayhaqi vol. 2 page 199)

2.) Jaabir ibn Abdillaah رضي الله عنه narrates that the Quraysh once gathered together and said, "Look for a person who is most learned in magic, fortune-telling and poetry so that he may meet this man (Rasulullaah ﷺ) who has split our community, divided us and insulted our religion. (When he meets Rasulullaah ﷺ) he should speak to him and gauge the response." Everyone agreed that the best person for the task was Utba ibn Rabee'ah and they said to him, "Go to him, O Abu Waleed!"

When Utba met Rasulullaah ﷺ, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah ﷺ remained silent. Utba continued, "Are you better than Abdul Muttalib (your grandfather)?" When Rasulullaah ﷺ remained silent for the

second time, Utba proceeded to say, “If you think that all these people are better than you, then remember that they worshipped the very idols that you find fault with. However, if you think that you are better than them, then say so, so that we may hear you. By Allaah! We have never seen a youngster bringing more ill-fortune to his nation than yourself! You have split out community, disunited us, insulted our gods and disgraced us among the Arabs so much so that news has spread among them that the Quraysh have a magician and the Quraysh have a fortune-teller. By Allaah! (We are so disunited that) all we are waiting for is a shout of pain like that of a pregnant woman before we begin opposing each other with swords and destroy each other. O person! If you need a woman, you may choose any of the women of the Quraysh and let alone one, we shall marry ten of them to you. If you have any (financial) need, we shall pool our resources for you until you become the richest man of the Quraysh.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Have you finished?” when Utba replied in the affirmative, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the following verses of the Qur'aan,

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

حم تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاء لِّلسَّائِلِينَ ثُمَّ اسْتَوَى إِلَى السَّمَاء وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاء أَمْرَهَا وَزَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

In the name of Allaah, the Most Compassionate, the Most Merciful.

HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful. (This Qur'aan is) A Book, the verses of which have been clearly explained as an Arabic Quraan, for a nation with knowledge. (It is) A carrier of good news (for the believers) and a warner (for the disbelievers). However, (instead of listening to the warnings) most of them turn away and do not listen (They have no interest in accepting the truth). They (the disbelievers) say (to the Ambiyaa and those who call them to Imaan), "Our hearts are veiled from what you call us towards (we do not understand you) and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)." Say (to them, O Rasulullaah ﷺ), "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your deity is only One. So remain devoted to Him and seek forgiveness from Him. Destruction (Jahannam) be to the polytheists who do not pay zakaah and who disbelieve in the Aakhirah. (On the other hand) There shall certainly be an everlasting reward (Jannah) for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." (How can you not regard Him to be your Rabb when none other has powers similar to His?) And (in addition to all of this) Allaah has (also) placed mountains on the surface of the earth, blessed the earth (so that it may produce food), and stipulated the earth's provisions (all this and the creation of the earth took place) in four complete days; (this is sufficient as a reply) for those who question (you about the creation of the earth). Thereafter, Allaah turned (His attention) to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us (submit to Us) willingly or unwillingly." Both replied, "We shall come willingly." Within two days, Allaah then made them (the skies) into seven skies, and issued a suitable command to (the angels occupying) each sky. Allaah decorated the sky of the world with lanterns (stars) and made them a means of protection (to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels). This is the decree of the Mighty, the Wise. If they (the Kuffaar) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." (Haa Meem Sajdah verses 1-13)

Utba exclaimed, "Enough! Do you have nothing else to say?" Rasulullaah ﷺ replied, "No." Utba then left. When he met with the other members of the Quraysh, he said to them, "I told him everything you

wanted me to tell him." "Did he give you a reply?" they enquired. Utba started saying, "Yes," but then quickly said, "No!" He added, "By the Being Who made the Ka'bah a place of worship! I understood nothing from what he said except that he warns us of a punishment like the punishment that afflicted the Aad and the Thamud." To this the people said, "Woe to you! A man speaks to you in Arabic and you cannot understand what he says!" Utba replied, "No (I cannot help it)! By Allaah! I understood nothing except mention of the punishment that afflicted the Aad and Thamud." (Musannaf ibn Abi Shaybah no. 37715, Musnad Abu Ya'la no. 1818)

In another narration, it is added that Utba also said to Rasulullaah ﷺ, "If it is leadership that you want, we will all anchor our flags for you (it was the practice in those times that leaders would have the flags of their tribes anchored at their homes) so that you become our leader for as long as you live."

This narration also adds that Utba placed his hand on the mouth of Rasulullaah ﷺ when Rasulullaah ﷺ reached the verse,

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

If they (the disbelievers) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {HaaMeem Sajdah, verse 13}

He then bade Rasulullaah ﷺ for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah ﷺ, Utba stayed at home and did not venture to meet the other member so the Quraysh. To this Abu Jahal commented, "O Quraysh! By Allaah! It appears as if Utba has taken to the religion of Muhammad and likes his food. There can be no other reason for this but that he has become poor. Let us go to see him."

When they arrived to meet Utba, Abu Jahal said, "We have come only because you have taken to the religion of Muhammad and have taken a liking to his talk. If you have become impoverished, we shall collect money for you so that you should have no need for the Muhammad food."

Utba grew extremely angry when he heard this and swore by Allaah that he would never again speak to Rasulullaah ﷺ. He then said to them, "You know well that I am one of the wealthiest people of the Quraysh." He then related the meeting with Rasulullaah ﷺ and said, "I went to him and he replied with words that I swear by Allaah are neither (products of) magic, poetry nor fortune-telling. He started reciting,

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ حم تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful.

He continued reciting until he reached the verse,

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

If they (the Kuffaar) turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud."
(Haa Meem Sajdah, verse 13)

I then held his mouth and beseeched him in the name of our family relations that he should stop reciting. You know very well that Muhammad never lies when he speaks, so I feared that the punishment would afflict you people." (Dalaailun-Nubuwwah vol. 2 page 204, Al Bidaayah wan Nihaayah vol.3 page 62)).

3.) Abdullaah ibn Umar رضي الله عنه narrates that some members of the Quraysh once gathered to discuss about Rasulullaah ﷺ as Rasulullaah ﷺ sat in the Masjid (the Masjidul Haraam in Makkah). Utba ibn Rabee'ah said to the rest, "Leave me to speak to him for I shall perhaps be softer on him than the rest of you." Saying this, Utba stood up and sat by Rasulullaah ﷺ. He then said, "O my nephew! I have no doubts that you are certainly from the best family and enjoy the most honour from all of us. However, you have placed your people in a situation that no other has done to their people. If it is wealth that you want by propagating your message, your people will take the responsibility to ensure that they accumulate their wealth to make you the wealthiest person. If it is position that you want, we shall all honour

you until there is none more honourable than you and we shall do nothing without your approval. If you are doing this because you have been afflicted by evil spirits which you are unable to get rid of, then we shall spend all our fortunes until we grow helpless finding a cure for you. If it is leadership that you want, we shall make you our leader."

Rasulullaah ﷺ then said, "Have you finished O Abu Waleed?" When Utba replied in the affirmative, Rasulullaah ﷺ recited Surah Haa Meem Sajdah and prostrated in sajdah when he recited the sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullaah ﷺ completed reciting the surah, Utba stood up and (was so astounded by the words of the Qur'aan) that he did not know what to tell the others.

Seeing him arrive, the others commented, "Utba is returning with a face quite different from the one he left you with." Utba said, "O gathering of Quraysh! I spoke to him as you instructed but when I had finished, he spoke to me with words that I swear by Allaah, my ears have never heard before. I did not know what to say to him. O gathering of the Quraysh! Obey me this once even if you disobey me forever afterwards. Leave this man alone to himself because I swear by Allaah that he will never forsake what he is doing. Allow him to do as he pleases with the Arabs because if he is dominant over them, his honour would be yours and if they dominate him, your objective would be reached without your intervention." To this the others said, "O Abul Waleed! You have forsaken your religion." (Dalaailun-Nubuwwah of Abu Nuaym no. 185, Taareekh Dimishq of Ibn Asaakir vol. 38 page 244)

CHALLENGE OF THE NOBLE QURAAN

The Noble Quraan challenged the eloquent and articulate Arabs,

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ

Then bring forth a speech similar to it if you are truthful. (Toor verse 34)

When they could not do so, the following verses were revealed,

قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Bring forth ten surahs similar to it. Call whoever you are able to, besides Allaah, if you are truthful. (Hood verse 13)

When they were unable to respond, Allaah تَبَارَكَ وَتَعَالَى granted them even more respite,

قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Then bring forth one surah similar to it. Call whoever you are able to, besides Allaah, if you are truthful. (Yunus verse 38)

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِين

If you are in doubt regarding that which We revealed upon Our servant, then bring forth one surah similar to it. Call your supporters and helpers leaving aside Allaah, if you are truthful. If you cannot do – and you will never be able to do - then fear the Fire, whose fuel is people and stones. This has been prepared for the disbelievers. (Baqarah verse 23-24)

This is such an amazing claim, which no author in the history of mankind has ever made. No author in the right frame of mind will ever attempt to make such a claim; since it is not possible for any human to write such a book which no other human can equal. Any book written by one author can definitely be excelled by another.

The claim of the Quraan; and its being unchallenged for over 1400 years is a clear proof that this is not human speech. These are words which have a divine origin. None can dare answer the challenge brought forward by a book derived from divine origin.

THE EFFECT OF THE QURAAN ON THE PEOPLE OF IMAAN

1.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Uyaynah ibn Hisn came and lived as a guest with his nephew, Hurr ibn Qays. The latter was from the group whom Umar رَضِيَ اللَّهُ عَنْهُ used to keep in his close company. Those who were well versed in the Quraan were part of the assembly of Umar رَضِيَ اللَّهُ عَنْهُ and

those with whom he used to consult. This group contained both old and young men. Uyaynah said to his nephew, “O my nephew! You have a special relationship with this leader (referring to Umar رَضِيَ اللَّهُ عَنْهُ). Obtain permission for me to meet him.” He sought permission and Umar رَضِيَ اللَّهُ عَنْهُ granted it. When Uyaynah went to Umar رَضِيَ اللَّهُ عَنْهُ, he said, “Hey, son of Khattaab! By Allaah, you do not give us sufficient stipends nor do you rule with justice among us.” Umar رَضِيَ اللَّهُ عَنْهُ became angry and was about to punish him. Hurr said to him, “O leader of the believers! Allaah said to His Nabi, ‘Accustom yourself to pardon, enjoin the doing of what is good, and stay aloof from the ignorant ones’, and this (Uyaynah) is from the ignorant ones.” By Allaah, when Hurr recited this verse, Umar رَضِيَ اللَّهُ عَنْهُ did not step any further. He always adhered strictly to the Book of Allaah.” (Bukhaari no. 7286)

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ says, "I have never seen a time when Umar رَضِيَ اللَّهُ عَنْهُ became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him." (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 310)

Once Bilaal رَضِيَ اللَّهُ عَنْهُ sought permission to meet Umar رَضِيَ اللَّهُ عَنْهُ. Aslam said to him, “He is sleeping.” Bilaal رَضِيَ اللَّهُ عَنْهُ then asked Aslam, "How do you find Umar?" Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Bilaal رَضِيَ اللَّهُ عَنْهُ advised him saying, “If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes.” (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 382)

2.) Mistah رَضِيَ اللَّهُ عَنْهُ, who had taken active part in the incident of slander (against Aaishah رَضِيَ اللَّهُ عَنْهَا), was amongst the poor muhaajireen (emigrants). He was the maternal cousin of Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ, who used to assist him financially. When he participated in this incident, Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ was extremely hurt, which was a natural feeling. He took an oath that he would not assist him in future. To financially assist any specific poor person is not compulsory, and not to assist is not a sin. However, Allaah تَبَارَكَ وَتَعَالَى had chosen the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to be ideal models for all of humanity. Therefore, on one hand, those who erred were encouraged to repent and were favoured with many bounties. On the other hand, the

personality who had undertaken not to assist such poor people was tutored to embody the highest levels of character. In verse 22 of Surah Noor, Allaah تَبَارَكَ وَتَعَالَىٰ commanded him to break his oath, pay kaffaarah, and to continue assisting him financially. Just as Allaah تَبَارَكَ وَتَعَالَىٰ had forgiven him, those of great rank too should forgive him.

In the last portion of this verse, Allaah تَبَارَكَ وَتَعَالَىٰ said,

أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ

Do you not love that Allaah ﷻ forgives your sins?

Immediately, Siddique Akbar رَضِيَ اللهُ عَنْهُ uttered,

بَلَى وَاللهِ إِنِّي لَأُحِبُّ أَنْ يَغْفِرَ اللهُ لِي

By Allaah! I love that Allaah forgives me. (Bukhaari)

Without delay, he recommenced assisting him and said, “From now, I will not stop my assistance.” (Bukhaari no. 2661, 4141, 6679)

3.) It is narrated regarding Zainul Abideen رَحِمَهُ اللهُ: Once his slave girl was pouring water for him whilst he was making wudhu. The jug slipped from her hands, causing an injury to his face. He looked up at her angrily. Immediately, she recited وَالْكَاظِمِينَ الْغَيْظَ (those who control their anger), to which he said, “I have controlled my anger.”

Then she recited وَالْعَافِينَ عَنِ النَّاسِ (those who forgive people). He replied, “I have forgiven you.”

Finally she recited وَاللهُ يُحِبُّ الْمُحْسِنِينَ (And Allaah loves those who do good.) He replied, “Very well! I set you free for Allaah’s pleasure.” (Shuabul-Imaan no. 7964, Taareekh Madinah Dimishq vol. 41 page 387)

4.) Fudhail ibn Iyaadh was the leader of bandits. The reason of his repenting was that once he fell intensely in love with a young girl. He once climbed a wall going to meet her. Suddenly he heard some-one reciting the following verse,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Has the time not come for the believers that their hearts humble for the remembrance of Allaah and the truth which has been revealed? (Hadeed verse 16)

As soon as he heard this verse, he uttered, "Why not, O my Sustainer, this time has come?" He immediately returned from there. On the way, he came across a dilapidated building, wherein he heard some people talking, "Should we travel or not?" Some felt that they should travel, whilst others felt that they should proceed in the morning, citing the reason that Fudhail will attack them." On hearing this, Fudhail pondered and then said, "I spend the nights in sin, and the Muslims remain fearful of me. I think Allaah تَبَارَكَ وَتَعَالَى sent me to them so that I change my life. O Allaah! I repent before you." He then allayed the fears of those people. He thereafter lived in Makkah Mukarramah till his demise. (Shuabul-Imaan no. 6935, Taareekh Madinah Dimishq vol. 48 page 382)

5.) Ibnul Mubaarak was asked as to how he changed his life. He says, "I was once in a garden with a group of contemporaries. I was a young man. It was the time of plucking fruits. We ate and drank. I was infatuated with the lute (a musical instrument). I stood up one night. A branch of a tree was vibrating above my head. I took my lute to play to its tune, when suddenly I heard a voice from the lute, "

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Has the time not come for the believers that their hearts humble for the remembrance of Allaah and the truth which has been revealed? (Hadeed verse 16)

I hit the lute on the ground, breaking it. I turned away from all the matters which was keeping me unmindful of Allaah تَبَارَكَ وَتَعَالَى. Tawfeeq (divine ability) comes from Allaah تَبَارَكَ وَتَعَالَى. Whatever goodness was made easy for us was from the grace and mercy of Allaah تَبَارَكَ وَتَعَالَى." (Shuabul-Imaan no. 6936, Taareekh Madinah Dimishq vol. 32 page 406))

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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رَدَّتْ بَلاغَتُهَــا دَعْوى مُعَارِضِهَـا رَدَّ الْغَيُورِ يَـدَ الْجَــانِيْ عَنِ الْحُرَمِ

96/9. The eloquence of these (verses) refuted the claim of those who opposed it, just as a respectable man/man of honour repels the hand of an immoral person from his women-folk.

The preceding stanza states that the Quraan is a miracle (mu'jizah) and that people are unable to challenge it. The question arises as to why is it so?

The answer given here is that this is a demand of the eloquence of the Noble Quraan. Just as an honourable person becomes extremely upset when any evil-minded person intends any evil with his family members, the eloquence of the Quraan very harshly repels attacks of any opposition, never allowing them to overpower it.

Here, the poet alludes to an important point: One of the reasons of the miraculous nature of the Quraan is the eloquence found within it. This means that the eloquence found therein has rendered the whole world helpless in trying to oppose it. Hereunder are a few incidents of those who appreciated the eloquence of the Noble Quraan.

1.) Labeed ibn Rabeeah Aamir was a well-known and proficient poet. Once, Umar رَضِيَ اللّٰهُ عَنْهُ requested him to read out some of his poetry. He began reciting Surah Baqarah and said, "O! Ameerul-Mumineen from the time Allaah blessed me with the recitation of the Quraan, I find no joy in reciting poetry." (Ash-Sh'ar wash-Shuaraa page 267, vol.1)

2.) Once Waleed ibn Mughierah heard Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ reciting the following verse,

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ

Spontaneously, he remarked;

اِنَّ لَهُ حَلاَوَةً وَ اِنَّ عَلَيْهِ لَطَلاَوَةً وَ اِنَّ اَسْفَلَهُ لَمُغْدِقٌ وَ اَعْلاَهُ لَمُثْمِرٌ مَا يَقُوْلُ هذَا الْبَشَرُ

There is great sweetness and beauty in it (Quraan). Its lower section has many branches and upper section is filled with many fruit. Most surely, this is no speech of man. (Tafseer Nasafi vol. 4 page 240, Qurtubi - Surah Nahl verse 90 vol. 10 page 165)

3.) Once Abu Harb ibn Khuwailid ibn Aamir ibn Aqeel came in the presence of Rasulullaah ﷺ. Rasulullaah ﷺ recited the Noble Quraan to him and invited him to the Deen of Islam. He remarked, "Most surely what you have recited is from Allaah, or that which was read to you by some person who received it from Allaah. Most surely you have such beautiful words which I have not heard before." (Tabaqaatul-Kubraa vol. 1 page 230)

4.) Tufayl ibn Amr رضي الله عنه was a highly respected and intelligent poet. He narrates that when he arrived in Makkah during the time when Rasulullaah ﷺ was still living there, some men from the Quraysh came to him and asked, “O Tufayl! You have come to our city. This person amongst us had caused us great difficulty and has disunited us. His speech is bewitching and he has caused division between fathers and sons, between brothers and between husband and wife. We fear that you and your tribe should not suffer as we have. Do not speak to him and do not even listen to him.”

Tufayl رضي الله عنه says, “By Allaah! They did not let go of me until I resolved not to hear anything Rasulullaah ﷺ said and not to speak to him. I even went to the extent of stuffing pieces of wool in my ears when I proceeded to the Masjid the following morning, fearing that any of his words may reach me without me intentionally listening to him.”

Tufayl ibn Amr رضي الله عنه says, “When I went to the Masjid in the morning, Rasulullaah ﷺ was standing there, performing salaah near the Kabah. I stood close to him and Allaah destined that I should hear some of his words. What I heard were excellent words and I said to myself, ‘Shame on you! I am supposed to be an intelligent poet who can distinguish between good and bad. What prevents me from listening to what this man has to say? If what he says is good, I shall accept and if it is not, I shall ignore it.’”

Tufayl رضي الله عنه then waited until Rasulullaah ﷺ left for home. He then followed Rasulullaah ﷺ and met him when he entered his house. He then told Rasulullaah ﷺ what the Quraysh had told him and added, “By Allaah! They were so convincing that I even stuffed up my ears with wool so that I do not hear your words. Thereafter, Allaah destined that I should hear you. What I heard were excellent words

indeed. Present to me your case." Rasulullaah ﷺ then presented Islaam to him and recited the Qur'aan to him. Tufayl رضي الله عنه remarked, "I swear by Allaah that I have never heard words more beautiful (than the Qur'aan) nor any matter as balanced (as Islaam)." After accepting Islaam and recited the Shahaadah, Tufayl رضي الله عنه said, "O Rasulullaah! My people obey me so I shall return to them and invite them to Islaam. Pray to Allaah to grant me a sign which will assist me in inviting them." Rasulullaah ﷺ made duaa saying, "O Allaah! Grant him a sign."

Tufayl رضي الله عنه says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them. When I reached them it was still morning."

Tufayl رضي الله عنه narrates that when he came to his people, his father who was an extremely old man came to him. Tufayl رضي الله عنه said, "Keep away from me, O father because you are not mine and I am not yours." "Why is it, O beloved son?" his father asked. Tufayl رضي الله عنه replied, "Because I have accepted Islaam and am a follower of Muhammad ﷺ." His father said, "Your religion is mine." His father then took a bath, cleaned his clothes and came back to Tufayl رضي الله عنه who presented Islaam to him. He accepted Islaam.

When his wife came to him, Tufayl رضي الله عنه said to her, "Keep away from me for I am not yours and you are not mine." "Why is it? May my parents be sacrificed for you!" Tufayl رضي الله عنه replied, "Islaam has separated me from you." She also accepted Islaam. Tufayl رضي الله عنه further says that when he invited the rest of the Dows tribe to Islaam, they displayed reluctance.

Tufayl رضي الله عنه then went to Rasulullaah ﷺ in Makkah and said, "O Nabi of Allaah! The Dows tribe has overpowered me. Please invoke Allaah's curses on them." (Instead) Rasulullaah ﷺ prayed, "O Allaah! Guide the Dows tribe." Rasulullaah ﷺ then said to him, "Return to your people, give them Da'wah and be gentle with them."

Tufayl رَضِيَ اللَّهُ عَنْهُ then returned to his people and continued giving them Da'wah all the time until Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ migrated (to Madinah) and the battles of Badr, Uhud and Khandaq were over. Thereafter, Tufayl رَضِيَ اللَّهُ عَنْهُ went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ together with all those from his people who had accepted Islaam. At the time Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Khaybar. Tufayl رَضِيَ اللَّهُ عَنْهُ eventually reached Madinah with seventy or eighty families from the Dows tribe. (Tabaqaatul-Kubraa vol. 4 page 181, Usdul-Ghaabah no. 2613, Ma'rifatus-Sahaabah of Abu Nuaym no. 3952)

5.) In his Tafseer Jawaahir fi Tafseeril Quraan, Allamaah Tantaawi رَحِمَهُ اللَّهُ narrates an incident from his friend. His friend says, "I was once in Germany with a few people who had an interest in Arabic. One of them asked me, 'Do you also believe like other Muslims that the language and eloquence of the Quraan is nothing short of a miracle?' 'I certainly do,' I replied. 'What is so astonishing about it?' he asked. I went on to explain, 'This is an academic discussion that can be put to the test right now. I will give you a concept, and ask you to express it in eloquent Arabic. The concept is 'Hell is vast without limit.' They all composed around 15 to 20 sentences. Some of them were,

ان جهنم لوسيعة، ان جهنم لأوسع مما تظنون، ان سعة جهنم لا يتصورها عقل انسان، كل ما خطر ببالك في سعة جهنم فانها لأ رحب منه و اوسع

I asked them to try further, but they conceded that they had reached their limit. I then bade them to listen how the Quraan has expressed this concept. The Quraan states,

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

The day We will say to Jahannum, "Are you filled?" and Jahannum will reply, "Is there anymore?" (Qaaf verse 30)

Since they understood Arabic, they all stood up, hitting their hands on their thighs and acknowledged that they had been defeated." (Tafseerul Jawaahiraat by Tantaawi vol. 23 page 107, Deen and Shariat by Moulana Muḥammad Manzoor Nu´maani رَحِمَهُ اللَّهُ page 94)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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لَهَا مَعَــانٍ كَمَوْجِ الْبَحْرِ فِيْ مَـدَدٍ وَفَـوْقَ جَوْهَرِهِ فِي الْحُسْـنِ وَالْقِيَمِ

97/10. The verses of the Noble Quraan maintains amazing meanings which are like the waves of the ocean in abundance and which exceeds the beauty and value of the jewels of the sea.

معانٍ – التنوين للتعظيم اى معانٍ عظيمة الشان

Till now, the literal beauty of the Noble Quraan has been described. Now, some abstract (معنوي) beauties will be described.

'The verses of the Noble Quraan maintains amazing meanings which are like the waves of the ocean' – This means that the verses of the Noble Quraan are an ocean of never-ending waves of realities, knowledge, secrets, highly structured points and amazing intricacies, which can never be comprehended. Allaah تَبَارَكَ وَتَعَالَىٰ states,

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللهِ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ

If all the trees on earth were pens and the sea their ink, with seven seas behind it, the words of Allaah would not be exhausted. Surely Allaah is Mighty, Wise. (Luqmaan verse 27)

Allaamah Shabbir Ahmad Uthmaani رَحِمَهُ ٱللَّهُ writes, "If all the trees of the world were to be chopped off and made into pens and all the seas turned into ink, and another seven seas are brought to assist them (as ink), and the entire creation is made to start writing within its respective limits, you would still not be able to write all those things which display and portray the virtues, grandeur and might of Allaah تَبَارَكَ وَتَعَالَىٰ. Those who are engaged in this writing will spend their entire lives doing so, the pens will break due to being constantly dipped in the ink, the ink will run out, and yet the praises and virtues of Allaah تَبَارَكَ وَتَعَالَىٰ will not come to an end. How can limited and finite forces be used to accomplish something that is unlimited and infinite?"

It is for this reason that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,

لاَ أُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلى نَفْسِكَ

O Allaah! I cannot enumerate Your praises. You are as You have praised Yourself. (Muslim) (Tafseer Uthmaani in Surah Luqmaan verse 27)

When the Noble Quraan is the speech of Allaah تَبَارَكَوَتَعَالَىٰ, then how will it ever be possible to encompass its realities and knowledge?

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

وَلاَ تَنْقَضِي عَجَائِبُهُ

Its wonders will never terminate. (Tirmidhi no. 2906)

'are like the waves of the ocean' – The meanings of the Noble Quraan have been likened to the waves of the ocean. In this similarity, many factors have been kept in mind. A few are:

a.) Just as the waves of the ocean are numerous and continuous, so too are the meaning of the verses of the Noble Quraan.

b.) As soon as one wave ends, a person thinks that this has terminated only to find that immediately the next one begins, never coming to an end. Similarly, the knowledge and intricacies of the Noble Quraan will never terminate.

c.) A person eventually gets tired of watching the waves of the ocean, but they continue coming. Similarly, the meanings of the Noble Quraan will continue becoming apparent. A person might get tired, but the knowledge will continue becoming apparent.

d.) One verse comes after the other, supporting each other. Similarly, the verses of the Noble Quraan support and corroborate one another.

e.) From one wave, another is created. Similarly, one verse takes out new meanings and finer points from another verse.

Allaah تَبَارَكَوَتَعَالَىٰ states regarding the lofty status of the Noble Quraan,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Had We revealed this Quraan upon a mountain, you would have seen it humbled, rendered asunder by the fear of Allaah. Such are the parables We set forth for the people so that they may ponder.
(Hashr verse 21)

'and exceeds the beauty and value of the jewels of the sea' – No matter how valuable a pearl is, some material value can be placed on it. Its value is limited. However, every verse of the Noble Quraan is so valuable, that no price can ever be placed on it.

Allaah تَبَارَكَ وَتَعَالَى states,

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

We gave to you the seven oft-repeated verses and the Glorious Quraan. Do not cast your eyes on those things We have bestowed as an enjoyment to different kinds of people, nor be grieved over them. And humble yourself before the believers. (Hijr verse 87/88)

عن عبد الله بن عَمرو، عن رسول الله صلى الله عليه وسلم، قال مَنْ قَرَأَ القُرْآنَ فَكَأَنَّمَا اسْتُدْرِجَتِ النُّبُوَّةُ بَيْنَ جَنْبَيْهِ، غَيْرَ أَنَّهُ لاَ يُوحَى إِلَيْهِ. ومَنْ قَرَأَ القُرْآنَ فَرَأَى أَنَّ أَحَدًا أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ، فَقَدْ عَظَّمَ مَا صَغَّرَ اللهُ، وصَغَّرَ مَا عظَّمَ اللهُ،

Abdullaah ibn Amr ibn Aas narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Whoever recites the Quraan, then it is as though nubuwwah has entered between his sides, however revelation has not come to him. Whoever recites the Quraan and thinks that anyone has been granted something better than what he has been granted, then he has regarded as great that which Allaah has regarded as small, and has regarded as small that which Allaah has regarded as great. (Al-Mu'jamul-Kabeer of Tabaraani vol. 13 page 649 no. 14575)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَمَـا تُـعَدُّ وَلا تُحْـصٰى عَجَائِبُهَـا وَلا تُسَـامُ عَلَى الإِكْثَـارِ بِالسَّأَمِ

98/11. The amazing wonders of the Noble Quraan) cannot be enumerated and cannot be encompassed. Despite its constant repetition, it is not abandoned due to one becoming tired of it/ one never becomes tired of it.

One speciality of the Noble Quraan is that no matter how many times, it is recited, one never becomes tired of it. In fact, the more one recites it, the more his enthusiasm increases. If any tiredness is felt, then this is temporary and for a short while. This is another proof that the Quraan is the speech of Allaah تَبَارَكَ وَتَعَالَى.

Generally, man becomes tired of repetition. The Arabs regarded repetition as something despicable. There are many proverbs of the Arabs pointing to this dislike,

فإن الطباع مجبولة على معاداة المعادات.

It is part of nature to dislike speech which is repeated. (Roohul-Ma'aani vol. 9 page 30, Al-Muzhir fi Uloomil-Lughati Wa-Anwaa'ihaa vol. 1 page 33)

الشيء إذا تكرر تكرَّج

When a thing is repeated, it becomes corrupt. (Al-Muzhir fi Uloomil-Lughati Wa-Anwaa'ihaa vol. 1 page 33)

أثقل من حديث معادٍ

This is more burdensome than repeated words. (Zuharul-Akam fil Amthaali Wal Hikam vol. 2 page 6)

إِذَا تَحَدَّثْتَ فِي قَوْمٍ لِتُؤْنِسَهُمْ بِمَا تُحَدِّثُ مِنْ مَاضٍ وَمِنْ آتِ

فَلَا تَعُدْ لِحَدِيثٍ إِنَّ طَبْعَهُمُ مُوَكَّلٌ بِمُعَادَاةِ الْمُعَادَاتِ

When you address any people to comfort them with tales of the past and future; then do not repeat the speech. Their nature is constrained to hate repeated speech. (Al-Bidaayah Wan-Nihaayah vol.11 page 345, Shudhooratudh-Dhahab vol. 4 page 525)

The Noble Quraan was revealed to people whose nature was such. However, they engaged in the recitation of the Quraan day and night.

Therefore this quality of the Noble Quraan is another proof of the miraculous nature of the Quraan.

THE VIRTUES OF THE NOBLE QURAAN

عَنِ ابْنِ أَخِي الْحَارِثِ الأَعْوَرِ، عَنِ الْحَارِثِ، قَالَ مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوضُونَ فِي الأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلاَ تَرَى أَنَّ النَّاسَ قَدْ خَاضُوا فِي الأَحَادِيثِ . قَالَ وَقَدْ فَعَلُوهَا قُلْتُ نَعَمْ . قَالَ أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ " أَلاَ إِنَّهَا سَتَكُونُ فِتْنَةٌ " . فَقُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللهِ قَالَ " كِتَابُ اللهِ فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللهُ وَمَنِ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللهُ وَهُوَ حَبْلُ اللهِ الْمَتِينُ وَهُوَ الذِّكْرُ الْحَكِيمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي لاَ تَزِيغُ بِهِ الأَهْوَاءُ وَلاَ تَلْتَبِسُ بِهِ الأَلْسِنَةُ وَلاَ يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلاَ يَخْلَقُ عَلَى كَثْرَةِ الرَّدِّ وَلاَ تَنْقَضِي عَجَائِبُهُ هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنُّ إِذْ سَمِعَتْهُ حَتَّى قَالُوا (إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ) مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أُجِرَ وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا إِلَيْهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ " .

خُذْهَا إِلَيْكَ يَا أَعْوَرُ

Haarith A'war says, "I passed by the Masjid when the people were absorbed in story-telling. So I went to Ali رَضِيَ اللَّهُ عَنْهُ and said, "O Leader of the believers! Do you not see the people are becoming engrossed in story-telling?" He asked, "Are they doing this?" When I replied in the affirmative, he said, "As for me, I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Soon there will be a Fitnah (severe trial)." So I asked, "What is the way out from it, O Rasulullaah?" He replied, "Allaah's book. 1.) In it is information for what happened before you, 2.) information about what comes after you, 3.) judgement for what happens between you. 4.) It is the Criterion (between right and wrong) without jest. 5.) Whoever among the oppressive abandons it, Allaah crushes him. 6.) Whoever seeks guidance from other than it, then Allaah leaves him to stray. 7.) It is the firm rope of Allaah, 8.) It is the remembrance which is the fountain of wisdom, 9.) It is the straight path (free from excesses and deficiencies), 10.) It is the one that desires cannot distort, 11.) It is not difficult on the tongue to recite it (even if the reciter is a non-Arab), 12.) The scholars will never quench their thirst by it, 13.) It will never become old due to continuous repetition, 14.) Its secrets and hidden points will never terminate. 15.) It is the one that when the Jinns hear it, they did

not hesitate to say about it, "Verily, we have heard a wonderful Recitation (this Qur'aan)! It guides to the Right Path, and we have believed therein." 16.) Whoever speaks according to it has said the truth, 17.) Whoever acts according to it is rewarded, 18.) Whoever judges by it has judged justly, 19.) And whoever invites to it guides to the straight path." Take this O A'war!'." (Tirmidhi 2906)

In this above hadeeth, two sentences are related to the above stanza:

1.) Scholars will never quench their thirst.

2.) It will never become old due to continuous repetition.

Shaikhul-Hadeeth Moulana Zakariyya رَحِمَهُ ٱللَّهُ writes, "The listener is impressed by its recitation and the reader never gets tired of reading it. It is usual that, however lovely a discourse may be, it may be even a letter from a beloved who has made one mad, we will become tired of reading it for the twentieth time, if not the tenth; or the fortieth time if not the twentieth. On the other hand, if we memorize just one section of the Quraan, one may read it two hundred times or four hundred times or go on doing so for his entire life, but one shall never lose interest. And if something prevents us from enjoying it, this be for a while only. In fact, the more we read the Quraan, the more our enjoyment and satisfaction will be." (Fadhaail-Quraan hadith 20)

Allaamah Shaatbi states in his famous poem,

وَخَيْرُ جَلِيسٍ لاَ يُمَلُّ حَدِيثُهُ ... وَتَرْدَادُهُ يَزْدَادُ فِيهِ تَجَمُّلاً

The Quraan is the best companion. This speech will never cause one to become tired. Repeating it causes an increase in beauty. (Hirzul-Amaani stanza no. 11)

جميع الكتب يدرك من قرأها ملال أو فتور أو سآمة

سوى هذا الكتاب فإن فيه بدائع لا تمل الى يوم القيامة

Whoever reads any other book will soon become tired, bored or uninterested – besides this Book; since there are such marvels therein that one will not become tired till Qiyaamah. (Kashkol of Shaikh Bahaauddeen Muhammad ibn Husain Aamili vol. 1 page 12)

فَمَا تُعَدُّ وَلا تُحْصٰى – In the preceding stanza, the verses of the Noble Quraan were likened to the waves of the ocean. However, since the ocean and its waves are finite and limited, whereas this is not the case with regards to the Quraan, the poet clearly states that it is impossible to encompass the knowledge, secrets and finer points of the Noble Quraan.

Allaah تَبَارَكَ وَتَعَالَىٰ states,

قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to mankind). "If the sea were ink for (writing) the Words of my Sustainer, surely, the sea would be exhausted before the Words of my Sustainer would be finished, even if we brought (another sea) like it for its aid." (Kahf verse 109)

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللهِ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ

If all the trees on earth were pens and the sea their ink, with seven seas behind it, the words of Allaah would not be exhausted. Surely Allaah is Mighty, Wise. (Luqmaan verse 27)

In the lengthy narration quoted above, one quality mentioned regarding the Noble Quraan was,

وَلاَ تَنْقَضِي عَجَائِبُهُ

Its marvels will never terminate. (Tirmidhi 2906)

In the narration of Daarimi, the following words are narrated,

وَلَا تَنْقَضِي عِبَرُهُ، وَلَا تَفْنَى عَجَائِبُهُ

The lessons derived from it will never end; and its marvels will never terminate. (Daarimi no. 3651)

According to this explanation, the first portion of this stanza is connected to and explains the first portion of the preceding stanza. The second portion of this stanza is connected to the second portion of the preceding

stanza. In the preceding stanza, it was mentioned that the verses of the Noble Quraan are more valuable and beautiful than pearls. In this stanza, the reason is mentioned. No matter how valuable and how beautiful pearls are; and no matter how beloved they are to man; by continuously touching and looking at these gems, man becomes tired. A time comes when he eventually places them away. It is only the speciality of the Noble Quraan that no matter how many times it is recited, one never becomes tired and one desires more and more.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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قَرَّتْ بِهَـا عَيْنُ قَارِيْهَا فَقُلْتُ لَــهُ لَقَـدْ ظَفَـرْتَ بِحَبْـلِ اللهِ فَـاعْتَصِمِ

99/12. The eyes of the reciter of this (Noble Quraan) becomes cool (gets peace and calm) by (reciting) it, so I said to him, "Indeed you have got hold of the rope of Allaah, therefore hold firmly onto it.

Coolness of eyes refers to great joy and happiness. More-so in Arab lands where there is extreme heat, comfort lies in coolness. So coolness of the eyes is a metaphor (كناية) for comfort.

What does قَرَّتْ (cool) mean? Three meanings have been given:

1.) Whoever recites the Quraan punctually and keeps it close to his heart will definitely find solace and comfort in the heart. Allaah تَبَارَكَ‌وَتَعَالَىٰ states,

أَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ

Behold! Only in the remembrance of Allaah (the Quraan) will hearts find contentment. (Ra'd verse 28)

2.) The imperative (amr) is meant. Litaqirra – This means that the person who has been granted the ability to learn or teach the Quraan should be extremely happy, since this is the actual bounty, as Allaah تَبَارَكَ‌وَتَعَالَىٰ states,

قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say, "Be overjoyed with the grace and mercy of Allaah." (Yunus verse 58)

عَنْ أَبِي سَعِيدٍ، فِي قَوْلِهِ تَعَالَى: {قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ} ، قَالَ: " فَضْلُ اللهِ: الْقُرْآنُ، وَرَحْمَتُهُ: أَنْ جَعَلَكُمْ مِنْ أَهْلِهِ"

Abu Saeed Khudri رَضِيَ‌اللَّهُ‌عَنْهُ explains that the grace of Allaah refers to the Quraan, and mercy refers to allowing a person to be engaged with the Quraan. (Shuabul-Imaan no. 2360, Musannaf Ibn Abi Shaibah no. 30689, Al-Mu'jamul-Awsat no. 5512(Abu Saeed from Baraa))

، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: {قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ} قَالَ: " فَضْلُ اللهِ: الْإِسْلَامُ، وَرَحْمَتُهُ: أَنْ جَعَلَكُمْ مِنْ أَهْلِ الْقُرْآنِ"

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ explains that the grace of Allaah refers to Islaam, and mercy refers to allowing a person to be engaged with the Quraan. (Shuabul-Imaan no. 2359)

3.) This can also be a supplication. The meaning in this case will be: "May Allaah تَبَارَكَ وَتَعَالَى keep happy the person engaged in the recitation and service of the Quraan!" Being engaged with the Quraan is general. It can refer to reciting the Quraan, teaching tajweed, teaching the words of the Quraan, teaching the meanings of the Quraan, spreading and disseminating the message of the Quraan, answering the objections of those opposed to the Quraan, and most importantly practising on the teachings of the Quraan. In short, being engaged in whatever manner with the Quraan, on condition that it is done sincerely, is included in holding firmly onto the rope of Allaah تَبَارَكَ وَتَعَالَى.

"Rope of Allaah" – This is one of the names of the Quraan as well as its quality. The meaning of this is:

a.) If a person wants to climb to a high place, he has to hold onto a firm rope so that he can reach his destination. If the rope is strong and the person holds firmly, then easily he will reach the top. If a person holds firmly onto the Noble Quraan, he will easily reach his destination.

b.) Just as a drowning person holds firmly onto a rope so that he is saved from worldly destruction, if those drowning in the ocean of sins hold firmly onto the Quraan, it will save them from destruction in this world and the hereafter.

The Quraan has referred to itself as the rope of Allaah. Allaah تَبَارَكَ وَتَعَالَى states,

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعًا

And all of you hold firmly onto the rope of Allaah. (Aal-Imraan verse 103)

The ahaadeeth have also referred to the Quraan as the rope of Allaah,

وَهُوَ حَبْلُ اللهِ المَتِينُ

And it is the firm rope of Allaah. (Tirmidhi no. 2906)

أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللهِ

Behold! I leave for you two heavy things: the Book of Allaah - it is the rope of Allaah…… (Muslim no. 2408)

إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللهِ

Verily this Quraan is the rope of Allaah. (Haakim no. 2040, Daarimi no. 3358, Musannaf ibn Abi Shaibah no. 30630)

قَالَ عَبْدُ اللهِ: " إِنَّ هَذَا الصِّرَاطَ مُحْتَضَرٌ يَحْضُرُهُ الشَّيَاطِينُ يُنَادُونَ يَا عَبْدَ اللهِ، هَذَا الطَّرِيقُ فَاعْتَصِمُوا بِحَبْلِ اللهِ فَإِنَّ حَبْلَ اللهِ الْقُرْآنُ

Abdullaah said, "The Satans are present on this path. They call out, "O servants of Allaah! Come on this path!" Hold firmly onto the rope of Allaah, because the rope of Allaah is the Quraan."
(Shuabul-Imaan no. 1867)

Hablullah is one of the names of the Quraan. Some scholars have mentioned up to 110 different names of the Quraan.

اعلم أَنَّ كثرة الأسماء تدلّ على شرف المسمَّى، أَو كمالِه فى أَمر من الأمور

More names point to an increase in status or perfection in some matter.

Some of the more famous names of the Quraan are:
Azeem, Azeez, Ali, Majeed, Muhaymin, Noor, Haqq, Hakeem, Kareem, Mubeen, Muneer, Hudaa, Mubashir, Shifaa, Rahmat, Kitaab, Mubaarak, Furqaan, Burhaan, Tibyaan, Bayaan, Tafseel, Mufassal, Fasl, Sidq, Musaddiq, Dikhraa, Dhikr, Tadhkirah, Hukm, Hikmah, Muhkamah, Inzaal, Tanzeel, Tasdeeq, Mnazzal, Tabsirah, Basaair, Mauizah, Bayyinah, Basheer, Wahy, Risaalat, Naba', Qayyim, Qayyimah, Rooh, Kalaam, Kalimaat, Kalimah, Aayaat, Bayyinaat, Fadhl, Qawl, Qeel, Hadeeth, Ahsanul-hadeeth, Arabiyy, Habl, Khair, Balaagh, Baalighah, Haqq, Mutashaabih, Mathaani, Ghaib, Siraatum-Mustaqeem, Mubeen, Hujjah, Urwatul-Wuthqaa, Qasas, Mathl, Ajab, Athaarah, Qist, Imaam, Nujoom, Ni'mat, Kawthar, Maa', Matluw', Maqruw', Adl, Bushraa, Mastoor, Thaqeel, Murattal, Tafseer, Muthabbit, Suhuf, Mukarram, Marfu', Mutahhar (Basaair Dhawit-Tamyeez of Farowzaabaadi vol. 1 page 88) Each of these names have been extracted from the Quraan itself. There are other names mentioned which are found in the ahaadeeth.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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إِنْ تَتْلُهَا خِيْفَةً مِنْ حَرِّ نَارِ لَظي أَطْفَأْتَ حَرَّ لَظى مِنْ وِّرْدِهَا الشَّبَمِ

100/13. (So) if you recite this (Noble Quraan) due to the fear of the heat of blazing fire (of Hell), then you have (definitely) extinguished the blazing fire with its cool water.

Till now, the virtues and beauties of the Noble Quraan have been mentioned. Now, briefly, the blessings and benefits of reciting it will be mentioned. The crux of this stanza is that a person will be saved from the Fire by the blessings of reciting the Noble Quraan.

What does وِّرْدِهَا الشَّبَمِ mean?

1.) Wird means a portion specified for daily reciting. الشَّبَمِ in this case will mean cool, or removal of heat. Reciting the Quraan daily grants coolness to the eyes, happiness to the heart, and comfort to the body.
A person should be punctual with recitation daily of the Quraan. Some of the companions would complete the Quraan every three days, some weekly, some forthnightly and some monthly. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would complete the Quraan every week, as mentioned hereunder:
A delegation went to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Thaqeef. After Ishaa, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would address them. One night, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came later than usual. When asked the reason, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Because I was unable to complete my fixed daily portions of the Quraan. I did not want to leave until I had completed.” The following morning, this group asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ about how Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ divided the portions of the Quraan he recited. They explained that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ divided the Quraan into (seven parts consisting of) 3 surahs (Faatihah to Al Imraan), five surahs (Nisaa to Anfaal), seven surahs (Taubah to Hijr), nine surahs (Nahl to Noor) , eleven surahs (Furqaan to Faatir), thirteen surahs (Yaaseen to Fatah) and the mufassal surahs (Hujuraat to Naas). (Musnad Ahmad no. 16166, 19021, Abu Dawood no. 1393, Ibn Majah no. 1345)

2.) Wird refers to a pond of water. The verses of the Quraan are given similarity with a water pond. Just as water is a cause of life for physical life, the Noble Quraan is a cause of life for the soul. Just as water

extinguishes the fire of this world as well as the fire of thirst, the Fire of Hell is extinguished by the blessings of the Noble Quraan.
Many ahaadeeth show that the recital of Quraan will save a person from punishment in the hereafter:

a.) Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites the Quraan, memorizes it, accepts what it has declared halaal as halaal and what it has declared haraam as haraam, Allaah will grant him entrance into Jannah, and will accept his intercession for ten of his family members who were destined for Jahannum." (Tirmidhi no. 2905)

b.) Uqbah ibn Aaamir رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "If the Quraan were to be placed in a skin and then thrown into the Fire, it would not burn." (Daarimi no. 3353, Al-Mu'jamul-Kabeer no. 5901, Ahmad no. 17420) One meaning is that if a hafiz of Quraan is thrown into the Fire, it will not affect him.

c.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Recitation of the Quraan in salaah is better than recitation out of salaah; recitation of Quraan out of salaah is better than tasbeeh and takbeer. Tasbeeh is better than optional charity; optional charity is better than optional fasts; and fasting is a shield from the Fire." (Shuabul-Imaan no. 2049)

d.) Ibn Masood رَضِيَ اللَّهُ عَنْهُ said, "The Quraan will intercede for the people of the Quraan on the Day of Judgement, and will show them the path to Jannah (save them from Hell)." (Daarimi no. 3368)

GREAT VIRTUES OF TILAAWAT

1.) Removes rust - Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The hearts rust just as metal rusts with water." When asked what would cleanse it again, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Frequent remembrance of death and the recitation of the Quraan." (Shuabul-Imaan no. 1859)

2.) Worldly benefits - Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The similitude of the believer who recites the Quraan is

like that of a citron. Its fragrance is beautiful and its taste is good. The similitude of the believer who does not recite the Quraan is like that of a date. It has no fragrance but its taste is good. The similitude of a hypocrite who recites the Quraan is like that of a sweet basil. Its fragrance is beautiful but its taste is bitter. The similitude of a hypocrite who does not recite the Quraan is like that of a colocynth. It has no fragrance and its taste is bitter." (Bukhaari no. 5020, 7560, Muslim no. 797)

Scholars have stated: A citron has five qualities:
a.) It creates a pleasant fragrance in the mouth b.) Cleans the stomach c.) Aids in digestion d.) Keeps jinns away from the house in which it is kept e.) Strengthens the memory.
These are the qualities especially associated with the reading of the Quraan since fragrance in the mouth, internal purity and spiritual strength are all benefits found in the recitation of the Quraan. The jinns stay away from a house in which the Quraan is recited. In Ihyaa it is reported from Ali رَضِيَ اللَّهُ عَنْهُ that three things improve the memory 1.) miswaak 2.) fasting 3.) recitation of the Quraan. (Abridged from Fadhaail Quraan)

3.) Increase in imaan - Baraa ibn Aazib رَضِيَ اللَّهُ عَنْهُ narrates, "There was a man who was reciting Surah Kahf when his horse was tied with two ropes next to him. A cloud came and hovered above him, and began coming closer to him. And his horse tried to bolt from it. He went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the next morning and related this incident to him. He said, 'That was *sakeenah* (tranquillity) which descended for the recitation of the Quraan.'" (Bukhaari no. 5011, Muslim no. 795) Sakeenah (tranquility) can refer to 1.) gold utensil of Jannah which cleanses the hearts of the believers. 2) Special mercy of Allaah تَبَارَكَ وَتَعَالَى 3.) Dignity 4.) Angels 5.) Peace of mind. According to research scholars all these meanings can be meant. The effect of this sakeenah is that a person's imaan increases as is mentioned in Surah Fatah verse 4, "He تَبَارَكَ وَتَعَالَى sends down sakeenah in the hearts of the believers so that their imaan increases."

4.) Reward in the hereafter - Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who recites one letter of the Book of Allaah shall receive one reward, and a reward is multiplied ten times. I do not

say that alif laam meem is one letter. Rather, alif is one letter, laam is one letter, and meem is one letter." (Tirmidhi no. 2910) This hadeeth shows the great virtue of reciting the Quraan without even understanding. The example used by Rasulullaah ﷺ is very striking. Alif laam meem are the huroof-muqata'aat whose meaning is known only by Allaah تَبَارَكَ وَتَعَالَى. When one recites these words, whose meaning is not known to anyone else, he is rewarded. This clearly refutes the statement of those who claim that there is no benefit in mere recitation without knowing the meaning. This is the bare minimum reward, which is for a person who recites without wudhu. Ali رَضِيَ اللَّهُ عَنْهُ narrates that for every letter read, there are one hundred blessings for one who reads the Quraan while standing in salaah, fifty blessings for one who reads while sitting in salaah, twenty-five blessings for one who recites with wudhu outside salaah, ten blessings for one who recites without wudhu, and one blessing for him who does not read himself but listens to the reader. (Ihya Uloomid-deen vol. 1 page 275)

5.) Light on the earth and treasure in the hereafter - Rasulullaah ﷺ said to Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "Hold firm onto the recital of the Quraan, since it is a light for you on the earth and a treasury for you in the hereafter." (Ibn Hibbaan no. 361)

Note: Tilaawat refers to reciting the Arabic text from the beginning to the end with movement of the lips. Recital of the meaning is beneficial but is not tilaawat. Recital of certain surahs daily are rewarding, but are not referred to as tilaawat of the Quraan. If a person merely looks into the Quraan and mind reads, he will gain blessings, but this will not constitute the reward of tilaawat.

6.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "The house in which the Quraan is read, its household members increase, virtues and blessing multiply, angels come down upon them and Satan runs far away from there, but the house in which the Quraan is not read, life becomes difficult and empty of blessings, angels leave the house and Satan settles in it." (Musannaf ibn Abi Shaibah no. 30650)

7.) Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "When a group of people gather in one of the houses of Allaah (i.e. in the masjids) to recite the Book of Allaah and study it, tranquillity descends upon them, mercy engulfs them, the angels surround them, and Allaah تَبَارَكَوَتَعَالَىٰ talks about them by those (angels) who are with Him." (Muslim no. 2699. Abu Dawood 1455)

In Abu Dawood, a narration of Abu Saeed Khudri رَضِيَٱللَّهُعَنْهُ appears, "Once I was sitting with a group of poor muhaajireen (emigrants), who did not have sufficient clothes to cover their whole body, due to which some were concealing themselves behind others. A qaari (reciter) was reciting the Quraan to us. Suddenly Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came and stood near us. On his arrival, the reader stopped reciting. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ greeted us and asked us what we had been doing. We replied that we were listening to the Book of Allaah. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ remarked, "All praise is due to Allaah who created such people in my ummah that I have been ordered to stay with them." He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then sat in such a manner that we were all at an equal distance from him. He then made a sign to form a circle around him, which we did, with all our faces towards him صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then said, "O poor muhaajireen, I give you glad tidings of perfect illumination on the Day of Judgement. You will enter Paradise half a day before the wealthy ones. This half day is equal to five hundred years." (Abu Dawood no. 3666)

Four great benefits for the gatherings of Quraan – 1. Tranquillity – The benefit of this is that one's imaan increases as mentioned in the Quraan, "He is the Being who sends down sakeenah in the hearts of the believers the result being that their imaan increases." (Fath verse 4)

2.) Mercy – The effect of this is that one will be able to save himself from sins as is mentioned in a duaa, "O Allaah, shower Your mercy upon me by the leaving out of sin." (Tirmidhi no. 3570)

3.) Company of angels – By the company of angels, angelic qualities are transferred into one.

4.) Being mentioned by Allaah تَبَارَكَ وَتَعَالَىٰ - This is the greatest bounty, as Allaah تَبَارَكَ وَتَعَالَىٰ states, “And the Remembrance of Allaah is the greatest.” (Ankaboot verse 45)

8.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever listens to one verse of the Quraan being recited will receive double reward and he who recited one verse will receive a divine light on the Day of Judgement.” (Ahmad no. 8475)

9.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Whoever recites the Quraan will be saved from senility. The proof of this is the verse, “Then We returned him to the lowest level except he who believes.” Believes means the one who recites the Quraan. (Haakim no. 3952) Ikrimah رَضِيَ اللَّهُ عَنْهُ said, “A person who is always engaged in recital of the Quraan, will not lose his senses in old age.” (Tafseer Ibn Katheer Surah Teen verse 6 vol. 8 page 435)

10.) Muaaz Juhani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever will recite the Quraan and practise upon what it contains, his parents will be made to wear such crowns on the Day of Judgement that its radiance will eclipse the sun, even if it were to be kept in your homes. So imagine what reward there will be for the one who himself practised upon it!” (Abu Dawood no. 1453)

The Quraan will also intercede on behalf of the one who recites it as will be mentioned in the next stanza.

TILAAWAT OF THE QURAAN PRACTICAL EXAMPLES

The people in this ummah have really excelled in making tilaawat (reciting) the Quraan Kareem. Hereunder are some examples of this:

1.) Uthmaan رَضِيَ اللَّهُ عَنْهُ used to spend the entire night in worship and complete the recitation of the entire Quraan in one raka’at. (Siyar-A’laamin-Nubalaa vol. 28 page 157)

2.) Tameem Daari رَضِيَ اللَّهُ عَنْهُ used to complete the recitation of the entire Quraan in one raka’at. (Siyar-A’laamin-Nubalaa vol. 2 page 445)

3.) Thaabit Bunaani رَحِمَهُ ٱللَّهُ used to recite the entire Quraan daily and fasted perpetually. (Siyar-A'laamin-Nubalaa vol. 5 page 224)

4.) Ibnul-Kaatib رَحِمَهُ ٱللَّهُ used to complete eight recitations of the entire Quraan in one day. (At-Tibyaan fi Aadabi Hamalatil-Quraan page 60)

5.) Qataadah رَحِمَهُ ٱللَّهُ used to complete the recitation of the Quraan every seven nights during the year. However, in Ramadaan, he would recite the entire Quraan every three nights. Then, during the last ten days of Ramadaan he would recite the entire Quraān once every single night. (Siyar-A'laamin-Nubalaa vol. 5 page 276)

6.) Saeed ibn Jubair رَحِمَهُ ٱللَّهُ would recite the entire Quraan every two days. Once, while performing salaah inside the Ka´bah, he completed an entire recitation in a single Rakaah. (Siyar-A'laamin-Nubalaa vol. 4 page 324/325)

7.) Mansoor ibn Zaadhaan رَحِمَهُ ٱللَّهُ used to recite the entire Quraan daily. During Ramadaan, he would complete the recitation of the Quraan twice between Maghrib and Isha, and would also begin a third recitation. In those times, Isha was delayed until the last quarter of the night. (Siyar-A'laamin-Nubalaa vol. 5 page 441/442)

8.) Mujaahid رَحِمَهُ ٱللَّهُ and Ali Azdi رَحِمَهُ ٱللَّهُ used to complete a recitation of the entire Quraan between Maghrib and Isha during the month of Ramadaan. (At-Tibyaan fi Aadabi Hamalatil-Quraan page 60)

9.) Imaam Abu Haneefah رَحِمَهُ ٱللَّهُ used to recite the entire Quraan daily during the year. In Ramadaan, he would recite the entire Quraan twice daily; once in the morning and once at night. A narration of Abdullah ibn Mubaarak رَحِمَهُ ٱللَّهُ adds that he would complete the Quraan in two rakaats of salaah. (Manaaqb Abi Haneefah of Kurdi vol. 1 page 241/242)

10.) Sa'd ibn Ibrahim رَحِمَهُ ٱللَّهُ used to recite the entire Quraan daily and fast every day. During the 21st, 25th and 27th of Ramadaan, he used to complete his recitation before iftaar. (Hilyatul-Awliyaa vol. 3 page 170)

11.) Imaam Shaafi'ee رَحِمَهُ ٱللَّهُ would also recite the entire Quraan every day during the year. During the month of Ramadaan he would recite the

Quraan twice daily. All these recitations he did while performing salaah. (Hilyatul-Awliyaa vol. 9 page 134)

12.) Shaykh Abul Abbaas ibn Ataa رَحِمَهُ ٱللَّهُ used to recite the entire Quraan every day during the year and three times daily during Ramadaan. (Hilyatul-Awliyaa vol. 10 page 302)

13.) Imam Wakee Ibn Jarrah رَحِمَهُ ٱللَّهُ used to complete the entire Quraan every night. (Imaam Waki رَحِمَهُ ٱللَّهُ was the student of Imaam Abu Haneefah رَحِمَهُ ٱللَّهُ and the teacher of Imaam Shafi'ee رَحِمَهُ ٱللَّهُ. (Siyar-A'laamin-Nubalaa vol. 9 page 142)

14.) Shaykh Waasil Basri رَحِمَهُ ٱللَّهُ used to complete the entire Quraan every second night. (Al'Ibar of Dhahabi vol. 1 page 218)

15.) Hasan ibn Saalih رَحِمَهُ ٱللَّهُ, his brother Ali ibn Saalih رَحِمَهُ ٱللَّهُ and their mother used to divide the nights into three parts, each worshipping during a portion and completing a recitation of the Quraan every night. When their mother passed away, the two brothers completed the recitation by themselves. When Ali رَضِيَ ٱللَّهُ عَنْهُ passed away, Hasan رَضِيَ ٱللَّهُ عَنْهُ would complete the Quraan every day by himself. (Siyar-A'laamin-Nubalaa vol. 7 page 369)

16.) Abu Bakr ibn Ayyash رَحِمَهُ ٱللَّهُ (a student of Imaam Aasim رَحِمَهُ ٱللَّهُ) completed the recitation of the entire Quraan every day for thirty years continuously. On one occasion he said to his son, "Oh my beloved son, do not disobey Allaah in this room because it is here that I have completed 12000 recitations of the Quraan." When his time of death approached, his daughter began to weep. "What makes you weep?" he asked her, "Why should you fear that Allaah will punish me when I have completed 24000 recitations of the Quraan in this little room?" (Sharh Nawawi of Muslim vol. 1 page 79)

17.) Ja´far ibn Hasan Darzayjaani رَحِمَهُ ٱللَّهُ completed innumerable recitations of the Holy Quraan, completing every recitation during a single raka´ah of salaah. He passed away whilst performing sajdah. (Dhail Tabaqaatil-Hanaabilah vol. 1 page 255)

18.) Qadi Sulaimaan ibn ´Itr رَحِمَهُ ٱللَّهُ was a judge in Egypt during the reign of Mu´awiyah رَضِيَ ٱللَّهُ عَنْهُ. He used to complete three recitations of the Quraan

every night. (Siyar-A'laamin-Nubalaa vol. 4 page 132)

19.) Imaam Bukhari رَحِمَهُ ٱللَّهُ used to recite twenty verses in every raka'at of taraaweeh during each night of Ramadaan. Then during the last portion of each night he used to recite between a quarter to half of the Quraan, thereby completing a recitation every three nights. Apart from this, he would also complete a recitation of the Quraan every day of Ramadan, ending off just before iftaaar. (Hadiyyat-ud-Daraari by Shaykh Moulana Fadlur Rahman A'zmi p.38, quoting from Hadiy-us-Saari, the foreword of Fathul-Baari pg. 481.)

20.) Allaamah Shaami رَحِمَهُ ٱللَّهُ used to complete a recitation of the Quraan every day during Ramadan while also contemplating upon the meaning of the Quraan. (Qurratu Uyoonil Akhyaar pg.9)

21.) Shamsud Deen Muhammad ibn Ahmad Misri Gharraqi رَحِمَهُ ٱللَّهُ (passed away in 816 A.H) used to perform four umrahs and one recitation of the Quraan daily. (Shadhraat-ul-Dhahab vol. 9 page 181)

22.) Moulana Zakariyyah Sahib رَحِمَهُ ٱللَّهُ writes, "When I wrote Fadhaail-e-Ramadhaan, I requested my friends to write to me about their habits of reciting Quraan during the month of Ramadhaan. The replies I received (concerning their practices of reciting the Quraan during Ramadan) ranged between 60 to 65 complete recitations. Amongst these men was my dear friend Moulana Inaamul Hasan Sahib رَحِمَهُ ٱللَّهُ. After completing his memorisation of the Quraan, it was the practice of my respected father to complete a recitation of the Quraan every day for six months." (Fadhaa'il awr un Ke Iskhaalaat ke Jawaab, by Moulana Muhammad Shaahid Saharanpuri page 93)

23.) On one occasion, Moulana Zubayrul Hasan رَحِمَهُ ٱللَّهُ, who was the son of Moulana Inaamul-Hasan رَحِمَهُ ٱللَّهُ, led Taraaweeh in Saharanpur and then left for Delhi on 29 Ramadan. When he arrived after Isha, his father Moulana Inaamul-Hasan رَحِمَهُ ٱللَّهُ asked him, "What are your plans?" He replied, "Whatever you say." Moulana Inaamul-Hasan رَحِمَهُ ٱللَّهُ said, "Come let's go on the Musallah." Moulana Zubayrul Hasan رَحِمَهُ ٱللَّهُ then went on the Musallah and proceeded to complete a recitation of the entire Quraan before leaving the Musalla at the time of Subh Saadiq. (Malfoozaat of Faqeeh-ul-Ummat vol. 3 page 274)

24.) Shaykhul Hadith Moulana Muhammad Zakariyyah Sahib رَحِمَهُ ٱللَّهُ writes, “My respected grandmother was a Hafizah who knew the Quraan very well. Apart from doing her household chores such as cooking, it was her habit during the year to recite a manzil every day. In Ramadaan she used to recite 40 Juz of the Quraan daily.” (Aap Beti page 95 - new Saharanpur edition)

25.) Faqihul Ummah Mufti Mahmudul Hasan Gangohi رَحِمَهُ ٱللَّهُ once asked a madrasah Hifz student how many Juz he read daily. When the student responded by saying that he recited half a juz daily, Mufti Saheb رَحِمَهُ ٱللَّهُ said, “It has been my habit for a long time to recite half of the Quraan daily in salah and to complete a recitation every day in Ramadaan.” (Malfuzaat vol. 3 page 342)

Quoting from Imaam Nawawi رَحِمَهُ ٱللَّهُ, Shaykh Abdul Fattah Abu Ghuddah رَحِمَهُ ٱللَّهُ has mentioned a detailed account of various people who used to complete recitations of the Quraan in different periods of time. Some would complete a recitation in a month, others in a week, others in three days and others in one night. There were those who completed two recitations in one day and also many who completed three recitations in one day. Then there are also some who have finished up to eight recitations in a single day. Referring to this feat, he writes, “This is the highest number of recitations (in one day) that we know of.”
Imaam Nawawi رَحِمَهُ ٱللَّهُ also writes,

و كانو كثيرون يختتمون في كل يوم وليلة ختمة

There were many who used to complete a recitation of the Quraan on a daily basis.

(The above has been extracted from the book ‘The Miracle of the Quraan as seen from some incidents’ by Moulana Ateequr-Rahman Azmi. The references were rechecked and some corrections were made.)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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كَــأَنَّهَا الْحَوْضُ تَبْيَضُّ الْوُجُوهُ بِـهِ مِنَ الْعُصَاةِ وَقَــدْ جَاؤُوْهُ كَالْحِمَـمِ

101/14. As though these verses of the Noble Quraan) are like the Pond with which faces of the sinners are illuminated (brightened), even though they came to it (with their faces) as black as coal.

This stanza can have one of different meanings:

1.1) Hawdh (Pond) refers to a gathering of water, which in this case is 'the River of Life' (Nahrul-Hayaat). (Muslim no. 183/184.)

Just as 'the River of Life' will remove the darkness of sin from a person in the Hereafter, the Quraan, in this world, purifies the body and soul of the one who recites and practises upon it.

1.2) One other meaning is that Quraan in the Hereafter will do the work of 'The River of Life." This means that it will intercede for the person who recites it. The result of this is that the person will be illuminated and will enter Jannah.

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Recite the Quraan, for it shall come on the day of Resurrection as an intercessor for those who recited it.'" (Muslim no. 804, As-Sunanul-Kubra of Bayhaqi vol. 2 page 554 no. 4056)

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Fasting and the Quraan will intercede on behalf of a servant on the Day of Judgement. Fasting will say, "O my Sustainer, I prevented him from eating and drinking in the day, therefore accept my intercession regarding him. The Quraan will say, "O my Sustainer, I prevented him from sleep at night, therefore accept my intercession regarding him." Thereafter both of their intercessions will be accepted." (Musnad Ahmad no. 6626, Mustadrak of Haakim no. 2036, Al-Mu'jamul-Kabeer vol. 13 page 38 no. 88)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Quraan is an intercessor whose intercession is accepted; and a plaintiff whose dispute will be heard. Whoever will place the Quraan in front of him, it will lead him to Jannah, and whoever will place the Quraan behind him it will drag

him into the Fire." (Ibn Hibbaan no. 124, Musannaf Ibn Abi Shaibah no. 30677)

2.) Pond refers to Kawthar. In this case, it seems that the poet regards the River of Life to be one tributary of Kawthar. A similar meaning will be adopted as in no. 1.

3.) According to many scholars, 'the River of Life' and Kawthar are different.

The question then arises that it has not been mentioned in the ahaadeeth that people will be taken out of the Fire and placed into Kawthar to become purified. These are the qualities of 'the River of Life.' The answer to this is that the faces becoming illuminated refers to happiness, and coming with faces black as coal refers to sorrow and worry.

This is similar to the verse of the Noble Quraan,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

The day some faces are white, and some faces are black.
(Aal-Imraan verse 106)

White refers to happiness, and blackness refers to sorrow. This is a figurative meaning which is normally used by the Arabs. In the Quraan, Allaah تَبَارَكَوَتَعَالَى states,

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

When one of them is given glad tidings of a daughter, his face darkens, whilst he suppresses his fury.(Nahl verse 58)

The meaning in this case is that people will be sorrowful and distressed due to the difficulties of Qiyaamah. They will proceed to the Pond of Kawthar and drink from its water. The result of this is that their worries will be removed and they will become happy. Thereafter, they will cross the other stages of the Hereafter. Similarly, the blessings of the Noble Quraan removes the distress and sorrow of people in these conditions. They are then granted happiness and peace of mind.

A famous duaa reads,

أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قُلُوبِنَا، وَشِفَاءَ صُدُورِنَا، وَجَلَاءَ أَحْزَانِنَا وَهُمُومِنَا، وَسَائِقَنَا وَقَائِدَنَا إِلَيْكَ وَإِلَى جَنَّاتِكَ جَنَّاتِ النَّعِيمِ

O Allaah, make the Quraan the spring of our hearts, the eradicator of our sorrows, and the remover of our grief and worries.

POND OF KAWTHAR

More than 110 Sahaabah have narrated regarding the Pond of Kawthar. In Bukhaari and Muslim alone, the narrations of 20 Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are mentioned. Scholars have written separate books on this subject e.g. Allaamah Naasirud-Deen Dimishqi has gathered different narrations of the Pond of Kawthar in one booklet, Baqee ibn Mukhallad has written "Al-Hawdul-Kawthar" and Ibn Bashkuwaal has prepared "Adh Dhail alaa juzi Baqee ibn Mukhallad (these two books have been printed together).

The summary of these narrations are:

1.) Length and breadth – This pond is extremely wide. In different ahaadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned different distances. The object was not to specify that distance, but to make the people understand how huge it is e.g. the distance from Ailah to Eden, the distance from San'a to Madinah, the distance from Madinah to Shaam, etc.

2.) Qualities of the water - a.) Whiter than snow/silver/milk b.) Sweeter than honey/ milk mixed with honey c.) Cooler than ice d.) More fragrant than musk

3.) The drinking utensils - a.) They are equal to the number of stars or even more on a dark night b.) They are from Jannah. c.) They are made from gold or silver d.) They will be pure.

4.) Other qualities - a.) The sides of this Pond will be adorned with gems b.) The sides are of gold. c.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will wait for us there.
d.) Some people will wish to come there, but will be prevented.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَكَـالصِّرَاطِ وَكَـالْمِيْزَانِ مَعْدِلَــةً فَالْقِسْطُ مِنْ غَيْرِهَا فِيْ النَّـاسِ لَمْ يَقُمِ

102/15. And these verses of the Noble Quraan are like Siraat (the bridge over Hell) and the Scale in establishing justice; so justice, without it, cannot be established amongst the people.

'And these verses of the Noble Quraan are like Siraat' –

Explain this similarity:

1.) The bridge over Jahannum is a completely straight road. Similarly, the Noble Quraan is completely straight. There is no crookedness in it in the least bit.

2.) Just as the Bridge will take a person into Jannah, the Noble Quraan will take the person who practised on it into Jannah.

3.) Here the Bridge over Hell is not intended, but a normal straight road. Just as a straight road makes a person reach his destination easily, the Noble Quraan causes a person to reach his destination easily.

Hereunder, a few narrations regarding the Siraat (Bridge over Jahannum) will be mentioned:

1.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Allaah's Messenger! Shall we see our Sustainer on the Day of Resurrection?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" When they replied in the negative, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do you have any doubt in seeing the sun when there are no clouds?" They again replied in the negative. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "You will see Allaah in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allaah will come to them and say, 'I am Your Sustainer.' They will say, 'We shall stay in this place till our Sustainer comes to us and when our Sustainer will come, we will recognize Him.' Then Allaah will come to them again and say, "I am your Sustainer." They will say, "You are our Sustainer." Allaah will call them, and Siraat will be laid across Hell and I (Muhammad) shall be the first amongst the messengers to cross it with my followers. Nobody

except the messengers will then be able to speak and they will be saying then, “O Allaah! Save us. O Allaah Save us.” There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people replied in the affirmative. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “These hooks will be like the thorns of Sa'dan but nobody except Allaah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will come out of Jahannum, till when Allaah intends mercy on whomever He likes amongst the people of Jahannum, He will order the angels to take out of Jahannum those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allaah has forbidden Jahannum to eat away those traces. So they will come out of the Fire, the whole of the human body except the marks of sajdah will be burnt by the Fire. At that time, they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allaah has completed Judgment amongst his creation, one man will be left between Jahannum and Jannah, and he will be the last man from the people of Jahannum to enter Jannah. He will be facing the Fire, and will say, “O Allaah! Turn my face from the fire as its wind has dried me and its steam has burnt me.” Allaah will ask him, “Will you ask for anything more in case this favour is granted to you?” He will reply, “No by Your Honour!” And he will pledge and make a covenant to Allaah تَبَارَكَوَتَعَالَى. Allaah تَبَارَكَوَتَعَالَى will then turn his face from the Fire. When he will face Jannah and will see its charm, he will remain quiet as long as Allaah تَبَارَكَوَتَعَالَى wills. He then will say, ‘O my Sustainer! Let me go to the gate of Jannah.’ Allaah تَبَارَكَوَتَعَالَى will ask him, “Did you not pledge and make a covenant (to the effect) that you would not ask for anything more than what you requested at first?” He will say, “O my Sustainer! Do not make me the most wretched, amongst Your creatures.” Allaah تَبَارَكَوَتَعَالَى will say, “If this request is granted, will you then ask for anything else?' He will reply, 'No! By Your Honour! I shall not ask for anything else.” Then he will pledge and make a covenant to Allaah تَبَارَكَوَتَعَالَى. Allaah تَبَارَكَوَتَعَالَى will then let him go to the gate of Jannah. On reaching there and seeing its pleasure, its happiness and enjoyments, he will remain quiet as long as Allaah wills and then will say, “O my Sustainer! Let me enter Jannah.” Allaah تَبَارَكَوَتَعَالَى will say, ‘May Allaah be merciful

unto you, O son of Adam! How treacherous you are! Have you not made a covenant and given a pledge that you will not ask for anything more than what you have been given?' He will say, 'O my Sustainer! Do not make me the most wretched amongst Your creatures.' So Allaah will laugh and allow him to enter Jannah and will ask him to desire as much as he likes. He will do so till all his desires have been fulfilled. Then Allaah تَبَارَكَ وَتَعَالَىٰ will say, "Request more of such and such things." Allaah تَبَارَكَ وَتَعَالَىٰ will remind him and when all his desires and wishes; have been fulfilled, Allaah تَبَارَكَ وَتَعَالَىٰ will say, "All this is granted to you and a similar amount." Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ said to Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَىٰ said, "That is for you and ten times more like it." Abu Hurairah رَضِيَ اللَّهُ عَنْهُ said, "I do not remember from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except (his saying), "All this is granted to you and a similar amount." Abu Saeed رَضِيَ اللَّهُ عَنْهُ said, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "That is for you and ten times the like of it." (Bukhaari no. 806, Muslim 182) The narration of Muslim adds, "Abu Hurairah رَضِيَ اللَّهُ عَنْهُ said, "That man was the last of those deserving of Jannah to enter Jannah."

2.) Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates a similar lengthy narration as the above with the following words, "Then the bridge will be laid across Hell." We, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah! What is the bridge?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire)." (Muslim no. 183)

3.) Mugheerah ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The sign of the believers upon the Siraat is, 'O our Sustainer, protect (us), protect (us).'" (Tirmidhi no. 2432)

4.) Abdullah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The distinguishing feature of my followers (ummah) when they will be placed on the Siraat is, "Laa ilaaha illa anta." (Al-Mu'jamul-Kabeer of Tabaraani vol. 13/69/168)

Siraat over Jahannum is like a sharp sword. The first group will pass over it like lightning, the second like wind, the third like fast-moving horses, the fourth like fast-moving camels and other livestock. They will pass with the angels supplicating, "O my Sustainer, protect, protect." (Mustadrak of Haakim no. 3432)

Actions to cross the Siraat easily

1.) Duaa – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever says ten sentences after Fajr Salah every day, Allaah will suffice him [in the ten things mentioned in these sentences]. Five are for this world and five are for the Hereafter,

حَسْبِيَ اللهُ لديني حَسْبِيَ اللهُ لدنياي حَسْبِيَ اللهُ لما أهمني حَسْبِيَ اللهُ لمن بغي عَليّ حَسْبِيَ اللهُ لمن حسدني حَسْبِيَ اللهُ لمن كادني بِسوء حَسْبِيَ اللهُ عِنْد الْمَوْت حَسْبِيَ اللهُ عِنْدَ الْمَسْأَلَةِ فِي الْقَبْر حَسْبِيَ اللهُ عِنْدَ الْمِيزَانِ حَسْبِيَ اللهُ عِنْد الصِّرَاط حَسْبِيَ اللهُ لَا إِلَه إِلَّا هُوَ عَلَيْهِ توكلت وَإِلَيْهِ أنيب

Allaah is sufficient for my Deen, Allaah is sufficient for my concerns and worries, Allaah is sufficient for those who oppress me, Allaah is sufficient for those who are jealous over me, Allaah is sufficient against those who plot against me, Allaah is sufficient at the time of death, Allaah is sufficient at the time of questioning in the grave, Allaah is sufficient at the scale, Allaah is sufficient at the bridge, Allaah is sufficient, there is no Deity except him. I rely upon him and turn in repentance to him.
(Nawadirul Usool no. 931, Imam Ghazali رَحِمَهُ اللَّهُ has cited a similar duaa of the famous saint, Ma'ruf Karkhi رَحِمَهُ اللَّهُ - Sharhul Ihya vol. 5 page 70)

2.) Giving of charity – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever gives charity properly (fulfilling its etiquettes), will cross the Siraat." (Hilyatul-Awliyaa vol. 3 page 220)

3.) Spending a lot of time in the masjid – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person whose house is the masjid (i.e. a major portion of his day is spent in the masjid), Allaah has taken guarantee for him for rawh (comfort), mercy and crossing the Siraat into Jannah." (Al-Mu'jamul-Awsat no. 7149)

4.) Being punctual with the five salaah in jamaa'at keeping in mind its requisites – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever safe-guards these five compulsory salaahs in congregation, will be amongst the first who will cross over the Siraat, like illuminated lightning." (Al-Mu'jamul-Awsat no. 6656)

5.) Abundance of salaawaat – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Salawaat upon me is light on the Siraat." (Targheeb of Ibn Shaaheen no. 22)

6.) Removing difficulty from any Muslim brother – "Whoever removes some difficulty from a believer, then on the Day of Judgement Allaah تَبَارَكَ وَتَعَالَى will make for him two branches of light over the Bridge. By the light of these branches, a whole world will be lightened, which none else will know accept the mighty Sustainer." (Al-Mu'jamul-Awsat of Tabaraani no. 4504)

7.) Fulfilling the needs of a fellow Muslim brother – "Whoever walks with his brother to fulfil a need, and stays with him till he fulfils it, Allaah will keep his feet firm on the Siraat, the Day feet will slip into the Fire." (Al-Mu'jamul Awast of Tabaraani no. 6026)

8.) Abstaining from innovations (bid'at) –Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Abu Hurayrah رَضِيَ اللهُ عَنْهُ, 'If you desire not to be stopped at the Siraat for the blinking of an eye so that you can enter Jannah, then do not create in the religion of Allaah تَبَارَكَ وَتَعَالَى any matter in accordance with your opinion." (Tareekh Baghdad vol. 6 page 37 no.2523 (Ulama have reservations on the soundness of this hadith.))

And these verses of the Noble Quraan are like the Scale in establishing justice' –

1.) The word scale refers to any scale. Just as a scale weighs properly giving every person his due right, the Noble Quraan grants every person his due right.

2.) Scale refers to the Scale of Deeds on the Day of Judgement. Just as that Scale guarantees justice, so too does the Quraan guarantee justice if its teachings are followed and applied.

'so justice, without it, cannot be established amongst the people.'

A lengthy hadeeth of Tirmidhi has passed under stanza 98 in which one quality of the Noble Quraan was mentioned, “It will decide matters amongst you.”

In every aspect, the teachings of the Quraan establish a fair and equitable system, whether it is with regards to a person’s personal life, social life, business life or political life. Moderation is adopted in one’s beliefs, acts of worship, monetary dealings, character and social dealings. As soon as these principles are abandoned and man invents his own justice system and rules of life, problems are not solved, but actually increased and compounded.

SCALE OF JUSTICE

The verses of the Quraan, ahaadeeth and the consensus of the ahlus-sunnah proclaim that in the Hereafter, people’s actions will be weighed.

Allaah تَبَارَكَ وَتَعَالَى states,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَـئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُم بِمَا كَانُواْ بِآيَاتِنَا يِظْلِمُونَ

And the Scales on that day (Day of Resurrection) is a reality. So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose their own selves because they denied and rejected Our signs. (A’raaf verse 8-9)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

And We shall set up scales of justice on the Day of Resurrection. Then none will be dealt with unjustly in any matter. And if there be the weight of a mustard seed, We will bring it. And We are Sufficient as Reckoners. (Ambiyaa verse 47)

فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

Then he whose scales are heavy – it is they who are successful. And he whose scales are light – it is they who squandered their own selves, abiding in Hell forever. (Mu'minoon verse 102-103)

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

And on the Day of Resurrection, We shall not give them any weight. (Kahf verse 105)

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ

As for he whose scales are heavy, he shall live in a pleasant life. As for he whose scales are light, his abode is the pit. (Qaariah verse 6-9)

1.) In the hadeeth of Jibreel, there are many narrations which state that imaan means to believe in the Scales amongst other things. The narrations of Ibn Abbaas, Ibn Umar, Abu Hurayrah and Abu Aamir Ashari رَضِيَ اللَّهُ عَنْهُمْ have been mentioned in the books of ahaadeeth. One example of this is,

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Once Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting in a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, when suddenly a man appeared. He made salaam. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as the group answered the salaam. He then asked, "O Muhammad, will you not inform me what is Imaan?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Imaan means to believe in Allaah, His angels, His books, His Messengers, the Final Day, resurrection after death, reckoning, the Scales, Jannah, Jahannum and predestination- all good and evil (is from Allaah تَبَارَكَ وَتَعَالَى)." The person asked, "When I believe in this, have I believed completely." When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative, the man said, "You have spoken the truth." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was surprised at his statement, "You have spoken the truth."……(The narration continues) (Ibaanatul-Kubraa of Ibn Battah no. 832, Musnad Ruyaani no. 1425 from Ibn Umar رَضِيَ اللَّهُ عَنْهُ)

2.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are two statements which are light on the tongue, weighty in the scale [of deeds], and most beloved in the sight of the Merciful (Allaah). They are,

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ العَظِيمِ

Glory be to Allaah and praise be to Him. Glory be to Allaah, the Majestic. (Bukhaari no. 6682, 7563, Muslim no. 2694, Tirmidhi no. 3467. Ibn Majah no. 3806)

3.) Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is nothing that will be heavier in the scale of a believer on the day of Resurrection than good character. Allaah abhors the person who is lewd and vulgar." (Tirmidhi no. 2002)

4.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who keeps a horse for the cause of Allaah, having faith in Allaah and believing in His promise, then all its eating, drinking, dung, and urine will be weighed in his scale on the day of Resurrection." (Bukhaari no. 2853, Musnad Ahmad no. 8866, Nasa'i no. 3582)

5.) Abu Maalik Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Purification is half of faith. Alhamdulillaah fills the scale. Subhaanallaah and Alhamdulillaah both fill - or each one fills - the space between the heavens and the earth." (Muslim no. 223, Musnad of Ahmad no. 22908/22902, Daarimi vol. 1 page 518 no. 679)

6.) Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Faatimah, "O Faatimah! Get up and be present at your qurbaani (when it is about to be slaughtered.) All your sins are forgiven as the drop of its first blood reaches the earth. Remember that on the Day of Judgement, its flesh and blood will be brought, and after increasing it by seventy times, it will be placed in your Scale of good deeds." Abu Saeed رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah! Is the reward exclusive for the family of Muhammad – truly they deserve such great reward – or is this reward for all Muslims as well?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "For the family of Muhammad as well as for all Muslims in general." (Sunanul-Kubra of Bayhaqi no. 19161)

The Scale is a physical structure which will weigh a person's actions. The Scale does not refer to something metaphysical or to justice.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لا تَعْجَبَنْ لِّحَسُوْدٍ رَّاحَ يُنْكِرُهَا تَجَاهُلاً وَّهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ

103/16. (O listener!) Never be astonished at the jealous person who rejects these verses (of the Noble Quraan), pretending to be ignorant, whereas he is exceptionally intelligentand understanding.

Explanation: Despite the Noble Quraan possessing so many qualities and merits, many people are not prepared to accept it. What is the underlying reason?

Answer: Many people of understanding are not prepared to accept the message of the Quraan because of jealousy. They are fully aware of the truthfulness of the Quraan. After accepting its truthfulness, they feign ignorance. For such people, there is no cure. Allaah تَبَارَكَ وَتَعَالَىٰ states,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ

Those whom we gave the Book, recognize him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ just as they recognize their children. (Baqarah verse 146)

It is narrated that Umar رَضِيَ اللَّهُ عَنْهُ said to Abdullah ibn Salaam رَضِيَ اللَّهُ عَنْهُ, "Do you recognize Muhammad as you recognize your son to be your son?" He رَضِيَ اللَّهُ عَنْهُ replied, "Yes, and even more! The trustworthy (Jibreel عَلَيْهِ السَّلَامُ) descended from the heavens upon the trustworthy (Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the earth, mentioning his qualities, which I found in him. As for my son, I do not know the reality." (Tafseer Ibn Katheer Surah Baqarah verse 146)

حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

Due to jealousy from within themselves after the truth had become clear to them. (Baqarah verse 109)

Jealousy is a severe sickness and sin. It is famously stated,

اول ذنب اقترف علي الارض الحسد

The first sin to be committed on the surface of the earth was jealousy.(Qaabil was jealous over his brother Haabil. This eventually led Qaabil to kill Haabil.)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّمَدٍ وَيُنْكِرُ الْفَمُ طَعْمَ الْمَـاءِ مِنْ سَــقَمِ

104/17. Indeed the eye dislikes the rays of the sun due to inflammation (opthalmia) and the mouth dislikes the (actual) taste of water due to some sickness.

Here the cause of not being surprised is being mentioned as well as a practical example:
a.) Musk is placed before a person. However, he feels that a stench is emerging. b.) Sweet water tastes bitter. c.) A person cannot see the rays of the sun due to inflammation of the eyes. This does not mean that there is no fragrance in the musk, sweetness in the water and light in the sun. The fault lies with a person's sense of smell, taste and sight.

Similarly, the miraculous nature of the Noble Quraan and the truthfulness of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is such an open reality which no person in the right frame of mind can reject. The only reason he will reject is because of jealousy, fanaticism, and stubbornness. This happened in the past and is still continuing till today. Allaah تَبَارَكَ وَتَعَالَى states,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ

Those whom we gave the Book, recognize him just as they recognize their children. (Baqarah verse 146)

Many were fully aware that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the messenger of Allaah تَبَارَكَ وَتَعَالَى, however they were not prepared to accept him. Knowing is one thing, whilst accepting is another. An example of this is of a person who steals your book. He knows that it belongs to you, but refuses to accept that he must return the book.

A few examples of this are:
1.) Zuhri said, "I have been told that Abu Jahl, Abu Sufyan and Akhnas Ibn Shareeq went out one night to listen to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was performing salaah at night in his house. Unobserved by his colleagues, each one of them took his place in some corner to listen. As dawn arrived, they departed to meet one another again on the road. They blamed each other saying, "Do not do it again, for if one of their fools should see you (doing so), you will place something in his heart," and

went away. The following night each of them went back to his place to listen to Rasulullaah ﷺ. As dawn arrived, they departed to meet one another again on the road. They said to each other what they had said the previous night, and then departed. The third night each of them took his place again and continued overnight to listen till dawn broke when they departed to meet again on the road. They then said to each other, “We will not do it again.” They pledged to that and each of them went his way. In the morning, Akhnas Ibn Shareeq picked up his stick and went out to meet Abu Sufyan in the latter’s house. He said to him, “Tell me, O Abu Hanzalah, your opinion on what you have heard from Muhammad.” Abu Sufyan said, “O Abu Tha’labah! By Allaah, I have heard things that I know and the aim of which I know, and I have heard other things the meaning of which I do not know and the aim of which I do not know.” Akhnas then said, “By Him by Whom you have taken oath, the same applies to me.” Then he left him to go to Abu Jahl. He entered his house and said, “O Abu al-Hakam! What is your opinion on what you have heard from Muhammad?” He replied, “What I have heard! We entered in rivalry with Banu Abd Manaf for reputation. They entertained others and we did; they gave others conveyances and we did; they gave others and we did, till we got ready on our knees like two racing horses, and then they said, “There has risen amongst us a nabi who receives Revelation from heaven.” When can we get like this (privilege)? I swear by Allaah that we shall never express belief in him and shall never believe his claim.’” Then Akhnas got up and left him. (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 206, Ibn Katheer vol. 3 page 251 Surah An’aam verse 36)

2.) Mughiera ibn Shu'bah رضي الله عنه narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? We then testify that you have conveyed the message. I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Mughiera ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ says that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left them, Abu Jahal said to him, "By Allaah! I know for sure that whatever he says is the truth. However, there is only one thing that prevents me from accepting. (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ belongs to the Bani Qusay family and) When the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never accept." (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 207, Musannaf ibn Abi Shaibah no. 36979)

3.) Abu Taalib knew that Islaam was the correct path. However, he did not accept Islaam for fear that people will taunt him saying, "He accepted Islaam due to fear of death."

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his uncle (at the time of his death), "Say, 'There is no deity but Allaah,' and I will bear testimony (of your being a Muslim) on the Day of Judgment.' He (Abu Taalib) said, "Were it not the fear of the Quraysh blaming me (and) saying that it was the fear of (approaching death) that induced me to do so, I would have certainly made you happy." It was then that Allaah تَبَارَكَ وَتَعَالَى revealed,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللهَ يَهْدِي مَنْ يَشَاءُ

Verily you cannot guide to the right path whom you love. And it is Allaah Who guides whom He wills and He knows best who are the guided.
(Qasas verse 56)(Muslim no. 25)

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Among them were Utba ibn Rabee'ah, Shayba ibn Rabee'ah, Abu Jahal ibn Hishaam, Umayyah ibn Khalaf and Abu Sufyaan ibn Harb. Addressing Abu Taalib, they said, "You are well aware of the high position you hold among us. The condition of your health is apparent and it makes us concerned for your life. Since you know well the differences that exist between us and your nephew, we need you to call him (so that you could

mediate between us) and (in doing so) accept some of our requests as well as some of his. In this manner, he could stop opposing us, we would stop opposing him, he would leave us to our religion and we would leave him to his religion."

Consequently, Abu Taalib sent for Rasulullaah ﷺ. When Rasulullaah ﷺ arrived, Abu Taalib said to him, "O my nephew! These prominent leaders of your people have come to you to accede (to some of your requests) and to make some requests to you." Rasulullaah ﷺ replied, "Very well. I require you people to utter a single statement which will give you control of all the Arabs and which will make the non-Arabs subservient to you." Hearing this, Abu Jahal exclaimed, "Certainly! By the oath of your father! We are prepared to accept ten such statements." Rasulullaah ﷺ said, "You should then say, 'Laa Ilaaha Illallaah ("There is none worthy of worship besides Allaah") and discard everything that you worship besides Him."

Those present then started clapping their hands (mockingly) saying, "Do you wish to make all our gods into one! This is indeed most strange!" They then said to each other, "By Allaah! This man will not give in to any of your requests. Let us leave and continue practising the religion of our forefathers until Allaah decides between us and him." They then dispersed.

(When they had all left) Abu Taalib said to Rasulullaah ﷺ, "O my nephew, I don't think that you asked anything difficult of them." Hopeful that his uncle would accept the message of Islaam, Rasulullaah ﷺ said to him, "O uncle! Why don't you say it (the Kalimah) so that I may be permitted to intercede for you on the Day of Qiyaamah." Seeing the enthusiasm of Rasulullaah ﷺ, Abu Taalib said, "O nephew! By Allaah! I would certainly utter this Kalimah to please you if it were not for my fear that my progeny and I would become targets of insults and that the Quraysh would say that I said it only for fear of death." (Al-Bidaayah Wan-Nihaayah vol. 3 page 123, Seerat Ibn Hishaam vol. 1 page 418)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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الفصل السابع في معراج رسول الله صلى الله عليه و سلم

SECTION SEVEN REGARDING THE MI'RAAJ OF RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In this section, Imaam Al-Buseeri رَحِمَهُ اللهُ has described the Mi'raaj of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In the previous sections, he has spoken about the birth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, miracle of the Noble Quraan, blessedness of the invitation to Islam and the praises of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In this section, he narrates regarding the invitation of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ toward Allaah تَبَارَكَ وَتَعَالَى. He also describes the heavens, angels and Allaah's Ambiyaa عَلَيْهِمُ السَّلَامُ who met Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the night of Mi'raaj.

يَـا خَيْرَ مَنْ يَّمَّمَ الْعَـافُوْنَ سَـاحَتَهُ سَعْيـًا وَّفَوْقَ مُتُوْنِ الأَيْنُقِ الرُّسُـمِ

105/1. O the best of those whose court the seekers of bounties approach (they come towards you for the fulfilment of their objectives;) in this condition that some are running and some are mounted on the backs of fast camels./O the best of those in whose court people come intending spiritual nourishment and forgiveness from Allaah تَبَارَكَ وَتَعَالَى, in this condition that some are running and some are mounted on the backs of fast camels.

'Walking fast' refers to those living in close proximity to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and 'above fast moving camels' refer to those coming from a distance.

Question: Is it permissible to call out to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or any other person from a far-off place? Is this not an act of polytheism? If you feel that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is listening to you from wherever you are calling out, then you are attributing the omniscient quality of Allaah تَبَارَكَ وَتَعَالَى to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Why has the poet called out to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from a distant place?

Answer: Calling out (nidaa) is of different types. In this instance, the poet is not regarding the one he is calling out to as being omniscient. This exclamation is actually a call to the thought of the person in his mind or it is an expression of love. This is found in general speech as well. All are aware that the word 'yaa' (O!) is not used only when calling someone. In

English, a person at times says, “O mother” when in pain or when sad. At times, love is expressed by an exclamation. An example of this is the following stanza,

ا يا منزلي سلمى سلام عليكما هل الازمن اللاتي مضين رواجع

O the two houses of Salmaa! Peace be upon you! Will the times which have passed ever return?

Here the poet is addressing two ruins. It is obvious that his aim is not to address the place, but to express one’s love.

In salaah, a person recites,

السَّلامُ عَلَيْكَ أيُّها النبيُّ وَرَحْمَةُ الله وَبَرَكَاتُهُ

Peace be upon you, O Nabi, and the mercy of Allaah and His blessings!

The person, whilst reciting this duaa, is either addressing the thought of Nabi ﷺ in his heart or has the belief that the angels are conveying the salaam to Rasulullaah ﷺ. This means that this sentence is not an informative one, but a jumlah inshaaiyyah (non-informative sentence).

Many poems narrated by the Sahaabah رضي الله عنهم and the Taabieen رحمهم الله have been narrated in which they used the word ‘yaa’ for Rasulullaah ﷺ, but their object was not to address him. A glimpse of this can be seen in the odes which the Sahaabah رضي الله عنهم composed after the demise of Rasulullaah ﷺ.

Safiyyah رضي الله عنها recited the following,

أَلَا يَا رَسُولَ اللهِ كُنْتَ رَجَاءَنا ... وَكُنْتَ بِنَا بَرًّا وَلَمْ تَكُ جَافِيَا

O Rasulullaah! You were our hope. You were kind to us and you were not harsh.

(Al-Mu’jamul-Kabeer vol. 24 page 320 no. 805)

(In this poem, there are approximately 10 places wherein Rasulullaah ﷺ is addressed directly.)

Abu Bakr رضي الله عنه uttered the following,

كم لي بعدك من هم ينصبني ... إذا تذكرت أني لا أراك بدا!

كان المصفاء في الأخلاق قد علموا. ... وفي العفاف فلم نعدل به أحدا

نفسي فداؤك من ميت ومن بدن! ما أطيب الذكر والأخلاق والجسد

How much sorrow has afflicted me after your demise when I realise that I will never see you again. They knew his purity in character, and in chastity we cannot equate anyone to him.
May my life be sacrificed for you! How wonderful is your remembrance, character and body!
(Tabaqaatul-Kubraa vol. 2 page 320)

Aatikah رَضِيَ اللَّهُ عَنْهَا said,

فَعَلَيْكَ رَحْمَةُ رَبِّنَا وَسَلَامُهُ يَا ذَا الْفَوَاضِلِ وَالنَّدَى وَالسُّؤْدَدِ

Upon you is the mercy of our Sustainer and His peace,O possessor of virtue, generosity and leadership. (Tabaqaatul-Kubraa vol. 2 page 327)

Hind رَضِيَ اللَّهُ عَنْهَا said,

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَثَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكْثُرِ الْخُطَبُ

إِنَّا فَقَدْنَاكَ فَقْدَ الْأَرْضِ وَابِلَهَا فَاحْتَلْ لِقَوْمِكَ وَاشْهَدْهُمْ وَلَا تَغِبُ

قَدْ كُنْتَ بَدْرًا وَنُورًا يُسْتَضَاءُ بِهِ عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبُ

(Tabaqaatul-Kubraa vol. 2 page 332)

The person reciting these poems must possess the following beliefs:

1.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or any other personality cannot solve one's problems. They too are in need of Allaah تَبَارَكَ وَتَعَالَى in every matter.

2.) He must not regard the Ambiyaa عَلَيْهِمُ السَّلَامُ and the awliyaa to be omnipresent.
If a person has the correct belief, then there is no harm in reciting such poems. However, when there is a fear that other people's beliefs can be corrupted, then one should abstain from doing so.

Moulana Rashid Ahmad Gangohi رَحِمَهُ اللَّهُ states,
"Calling out to those besides Allaah تَبَارَكَ وَتَعَالَى will be regarded as true polytheism (shirk-haqeeqi) when one regards the person as all-knowing and all-hearing. Otherwise, it is not shirk (polytheism) e.g.

1.) A person knows that Allaah تَبَارَكَ وَتَعَالَى will inform him.

2.) With the permission of Allaah تَبَارَكَ وَتَعَالَى, this matter will be exposed to the person.

3.) With the permission of Allaah تَبَارَكَ وَتَعَالَىٰ, the angels will convey the message (as occurs in salawaat upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

4.) A person reads a poem out of love.

5.) A person reads a poem out of sorrow and grief.

On such occasions, a person can use the 2nd person word form. However a person must never intend nor have the belief that the other person is hearing him (ismaa). Such words of poetry and supplications of the pious elders are neither acts of polytheism nor sinful. Yes, it is makrooh to recite these words in gatherings where people may have misconceptions, since this will cause harm to the beliefs of the general masses……

Therefore, reciting such poems are not prohibited, and those who have composed them cannot be criticized. (Fataawa Rasheediyah page 154/155)

Doubt: The seekers are coming to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whereas we know that one should only supplicate to Allaah تَبَارَكَ وَتَعَالَىٰ, as Allaah تَبَارَكَ وَتَعَالَىٰ states,

قُلِ ادْعُواْ اللّهَ أَوِ ادْعُواْ الرَّحْمَـنَ

Say, "Supplicate to Allaah or supplicate to Ar-Rahmaan." (Israa verse 110)

وَلاَ تَدْعُ مِن دُونِ اللّهِ مَا لاَ يَنفَعُكَ وَلاَ يَضُرُّكَ

And do not supplicate to those besides Allaah, who can neither benefit you nor can they harm you. (Yunus verse 106)

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَومِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ

And who can be more misguided than those who supplicate to those besides Allaah who will not answer them till the Day of Judgement, and those who are unmindful of their supplications. (Ahqaaf verse 5)

In many other places of the Noble Quraan as well, we learn that supplicating to those besides Allaah تَبَارَكَ وَتَعَالَىٰ is prohibited.

Answer: Remember that seeking help, referred to as *istiaanat*, is of three types:

1.) Prohibited: Asking those besides Allaah تَبَارَكَ وَتَعَالَى when they are not present; or asking from a person that which is not within his control e.g. a person goes to a pious person and says to him, "Grant me a son."
2.) Compulsory: Asking from Allaah تَبَارَكَ وَتَعَالَى is compulsory. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When you ask, then ask from Allaah." (Tirmidhi no. 2516)
3.) Permissible: This is to seek help from others in matters within human control. Allaah تَبَارَكَ وَتَعَالَى states,

وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى

And seek the assistance of one another in matters of righteousness and abstinence from sin. (Maaidah verse 2)

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

As for the beggar, then do not rebuke him. (Duhaa verse 10)

فَأَعِينُونِي بِقُوَّةٍ

Assist me with your physical strength. (Kahf verse 95)

مَنْ أَنصَارِي إِلَى اللهِ

Who will help me (in calling) to Allaah? (Aal-Imraan verse 52)

إِن تَنصُرُوا اللهَ يَنصُرْكُمْ

If you help Allaah, He will help you. (Muhammad verse 7)

Question: Here the seekers are intending Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Will they ask him to fulfil their needs?
Answer: The meaning of the stanza is,

يَـا خَيْرَ مَنْ قَصَدَ سَـاحَتَه السَّائِلُوْنَ اللهَ لِلسوالِ مِنَ اللهِ فِي المَقَامِ المُتَبَرَّكِ رَاغِبِيْنَ فِيْ إِجَابَةِ الدُّعَاءِ

This means that the people coming to the blessed grave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are asking Allaah تَبَارَكَ وَتَعَالَى for their needs. The reason for their going to the blessed grave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is because there is greater hope for acceptance of duaas in blessed places.

1.) Ali bin Maymun states, "I heard Imaam Shafiee رَحِمَهُ اللَّهُ saying, "I take blessings through Abu Hanifah and I go to his grave daily. When I have any need, I perform two rakaats of salaah, go to his grave and ask Allaah

تَبَارَكَ وَتَعَالَىٰ for my needs by his grave. My needs are swiftly fulfilled." (Tareekh-Baghdad vol.1 page 445)

After narrratng this incident, Allamah Kauthari has mentioned the practice of Sharafuddin, a Shafiee faqih. After hearing of this practice of Imaam Shafiee رَحِمَهُ ٱللَّهُ, he tried it out. He states "Due to its blessings, Allaah تَبَارَكَ وَتَعَالَىٰ immediately accepts my duaa." (Ta'neebul-Khateeb page 32)

2.) The grave of Ma'roof Karkhi رَحِمَهُ ٱللَّهُ was regarded as a tried and tested cure. Great scholars like Khateeb Bhagdadi, Ibn Khallikaan, Yaafiee and Ibn Mulaqqin رَحِمَهُ ٱللَّهُ have mentioned this in their books.

Khateeb Baghdadi narrates that Abu Ali Saffaar said, "I heard Ibrahim Al-Harbi stating that the grave of Maruf Karkhi is a well-known and tested cure." Abul Fadhl Ubaidullah ibn Abdur Rahman ibn Muhammad Az-Zuhri states that he heard his father saying, "The grave of Maroof Karkhi is tested and proven for fulfilment of needs." It has been stated that whoever recites Surah Ikhlaas one hundred times at his grave and asks Allaah تَبَارَكَ وَتَعَالَىٰ for whatever he wants, Allaah تَبَارَكَ وَتَعَالَىٰ will fulfil his needs." Abu Abdullah ibn Mahaamili said, "I know the grave of Maroof Karkhi رَحِمَهُ ٱللَّهُ for 70 years. Whenever any person went there with worry, Allaah تَبَارَكَ وَتَعَالَىٰ removed his worry." (Tareekh-Baghdad vol.1 page 445)

3.) Allamah Dhahabi writes about the brother of the famous hafiz of hadith, Abdul Ghani Maqdisi (600 A.H) author of Al-Kamaal fi Asmaair-Rijaal, Ibrahim ibn Abdul Wahid ibn Ali that he would go on Wednesday between Zuhr and Asr to the Maqabir-ash-shuhada in Babus-Sagheer. He would make abundant duaa for himself and the Muslims till the time of Asr drew close. He would never miss this practice. This was because it has been narrated by Jaabir رَضِيَ ٱللَّهُ عَنْهُ that Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made duaa for a few days. The duaa was accepted on Wednesday between Zuhr and Asr. Jaabir رَضِيَ ٱللَّهُ عَنْهُ states "Whenever I was afflicted with any difficulty, I would wait for this time and then make duaa, I would have great hope in its acceptance. (Tareekhul-Islam vol.13 page 395)

Ibn Rajab has mentioned regarding him "He was punctual in making duaa between Zuhr and Asr in Maqabirush-Shuhada at Babus Saghir. He used to say, "I did not see any other duaa accepted as promptly as this one."

(Tareekhul-Islam of Dhahabi vol.13 page 395, Dhail Tabaqaatil-Hanaabilah of Ibn Rajab vol. 3 page 207)

4.) Allamah Dhahabi رَحِمَهُ ٱللَّهُ states, "Duaa is accepted by the grave of Nafisa- the granddaughter of Hasan ibn Ali رَحِمَهُ ٱللَّهُ. This is not confined to her. Duaas are accepted by the graves of all the Ambiyaa and pious as well as in the masaajid of Arafah, Muzdalifah, in permissible journeys, in salaah, at the time of sehri, from one's parents, for a Muslim brother in his absence and from a person in distress." (Siyar A'laamun Nubala vol.10 page 107, Shudhuraatudh Dhahab vol. 3 page 43)

5.) Whilst writing the biography of Ali ibn Moosa Ridha Kaazim رَحِمَهُ ٱللَّهُ, Allamah ibn Hibban has written his personal experience. He says, "I visited his grave many times. Whenever I faced any difficulty whilst staying in Toos, I would go to the grave of Ali ibn Moosa Ridha and then I would make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ to relieve me from this difficulty. This duaa would always be accepted, and the difficulty would be removed. This is something which I have experienced and tested on many occasions, and I found it to be like this. May Allaah تَبَارَكَ وَتَعَالَىٰ grant us death with the love of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his family members!" (Thiqaat of Ibn Hibbaan vol. 8 page 457)

Khateeb Baghdaadi رَحِمَهُ ٱللَّهُ states, "I heard Hasan ibn Ibrahim Abu Ali Al-Khilaal saying, "Whenever I faced any problem, I went to the grave of Moosa ibn Ja'far and I made duaa, utilizing him as an intermediary. Allaah تَبَارَكَ وَتَعَالَىٰ would then ease for me the difficulty I was facing."

Haafiz ibn Hajar رَحِمَهُ ٱللَّهُ states, "I heard Abu Bakr, Muhammad ibn Muammal ibn Hasan ibn Isa saying, "We went out with the imaam of the hadith scholars, Abu Bakr ibn Khuzaimah as well as his contemporary, Abu Ali Thaqafi, together with a group of our mashaayikh. They all converged to visit the grave of Ali ibn Moosa Ridhaa in Toos." He further states, "I saw Ibn Khuzaimah displaying such honour, humbleness and meekness for that piece of land, which shocked us." (Tahdheebut-Tahdheeb vol. 7 page 388)

6.) Allaamah Dhahabi رَحِمَهُ ٱللَّهُ states regarding the famous hadith scholar and jurist, Ibn Laal, "Shayraway states that duaa is accepted by his grave." I (Allamah Dhahabi) state, "Duaa is accepted at the graves of the

Ambiyaa, awliyaa, and in all other places. However the cause of acceptance is the presence of mind of the one making duaa, his humility and meekness." (Siyar A'laamun Nubalaa vol. 17 page 76/77)

7.) Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ is buried in Turkey. From previous times, the pious used to take special care of his tomb. When they were struck by famine, they used to make duaa through his waseelah. (Tabaqaatul-Kubraa vol. 3 page 485, Siyar A'laamun Nubalaa vol. 2 page 405, 412, Sifatus Safwah vol. 1 page 177)

There are many other historical narrations and incidents showing that duaas have been readily accepted at the graves of the pious. When this is the case with the pious, then the acceptance of duaas at the blessed grave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is beyond question.
Ibnul-Muqri رَحِمَهُ اللَّهُ states, "Abush-Shaikh, Tabaraani and myself were in Madinah Munawwarah. Once, we suffered pangs of hunger. An entire day passed in this condition. At the time of Esha, I presented myself before the resting place of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and said, "O Rasulullaah, we are experiencing hunger." Tabaraani said to me, "Now sit down, either we will receive some food or we will die." Abush-Shaikh and I stood up. An Alawi came to the door. We opened it for him. He had two slaves with two trays which were filled with a variety of different foods. He remarked, "You complained of me to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I saw him in a dream and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded me to bring some food to you." (Siyar A'laamun Nubalaa vol. 16 page 400, Taareekhul-Islaam of Dhahabi vol. 8 page 524)

Allamah ibn Nu'maan Maraakishi (demise 683 A.H.) has mentioned many other such incidents in his book, "Misbaahuz-Zalaam fil Mustaghitheena bi Khairil Anaam fil Yaqhazati wal Manaam."

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَمَنْ هُــوَ الآيَـةُ الْكُبْرَى لِمُعْتَبِـرٍ وَمَنْ هُـوَ النِّعْمَــةُ الْعُظْمٰى لِمُغْتَنِمِ

106/2. And O the one who is the greatest sign for the person who will (ponder carefully and) take lesson; and O the one who is the greatest bounty for a person who appreciates.

The first portion of the stanza means:
a.) A person who wants to live a correct life should ponder over the blessed teachings and lifestyle of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and adopt his path. It is due to these pure teachings that a nation steeped in ignorance – which no government wanted to rule over – became the most successful nation with regards to their worldly as well as religious life.

b.) The great personality and pure life of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a great sign and unique miracle of Allaah تَبَارَكَ وَتَعَالَى for those who have insight and ponder deeply. The mere being of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is enough to acquaint us with Allaah تَبَارَكَ وَتَعَالَى. His enlightened face was enough for a person to realize that he was an extraordinary personality. It is for this reason that on witnessing his blessed countenance, many enemies were forced to testify that this could not be the face of a liar.

In short, from amongst the great miracles and signs sent by Allaah تَبَارَكَ وَتَعَالَى, the greatest is the honourable being of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This miracle will remain alive in the form of his perfect biography till the Day of Judgement.

'Bounty' – There are two types of bounties:

1.) Relating to this world – Health, sustenance, safety, attainment of benefit and protection from harm

2.) Relating to the life of the hereafter – Safety from Hell-fire and entry into Paradise

The method of acquiring all of these bounties is to be found in the teachings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. salaah, zakaah, fasting, Hajj, recital of Quraan, dhikr, etc. which will benefit us in this world as well as the next, on condition that they are properly executed. Hereunder, a few worldly benefits to be found in these actions will be mentioned:

SALAAH

1.) SAFETY AND FORGIVENESS OF SINS: Allaah تَبَارَكَ وَتَعَالَى declares, “Surely salaah prevents [one] from immorality and vice.” (Ankaboot verse 45)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Tell me, if a person has a river at his door step and he baths therein five times a day, will any filth remain on his body?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, “No filth will remain on his body.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Similar is the case with the five salaahs. Allaah wipes out sins through them.” (Bukhaari no. 528, Muslim no. 667)

It is because of sins that conditions overcome the Muslim ummah. By performing salaah punctually, sins are forgiven, causing Allaah تَبَارَكَ وَتَعَالَى’s mercy to descend.

2.) PROTECTION FOR A PERSON: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The person who offers the fajr salaah is under the protection of Allaah. O man! Do not let Allaah take you to account for anything that is under His protection.” (Muslim no. 657, Tirmidhi no. 2164)

3.) RECEIVING THE DUAS OF THE ANGELS: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The angels make duaa for a person as long as he remains at the spot where he offered salaah, as long as his wudhu does not break. The angels make duaa for him saying, ‘O Allaah! Forgive him. O Allaah! Have mercy on him.” (Bukhaari no. 445 and three other places, Muslim no. 649)

4.) PROTECTION FROM SHAYTAAN: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If there are three people in a village or rural area and the congregational salaah is not established among them, then Satan most certainly takes control of them. You should therefore remain attached to the main body of Muslims. Surely a wolf devours the sheep that strays [from the main flock].” (Abu Dawood no. 547, Nasai no.847)

5.) UNITY: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to walk between the rows from one end to the other end, passing his hand over the Sahaabah’s chests and shoulders. He would say, “Do not remain crooked or else your hearts will become disunited.” He used to say, “Surely Allaah and His angels send

salutations to the front rows." (Abu Dawood no. 664, Nasai no. 811. Similar narration in Muslim (first part) no. 432)

6.) GOODNESS IN THE HOUSE: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When any of you has offered his salaah in his masjid, he should set aside some salaah for his house. Allaah تَبَارَكَ وَتَعَالَى will most certainly place some goodness in his house by virtue of his (nafl) salaah [in his house]." (Muslim no. 778) Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Always perform your wudhu properly. By doing that, your life on earth will be lengthened, and your guardian angels will love you. Perform some portion of your salaah at home (i.e. nafl). Through that, the good in your home will be increased. When you go home, greet your family members with salaam. Through that, you and also the people of your household will be blessed." (Tabaraani in Awsat no. 5991, Sagheer no. 856)

7.) FEELING ENERGETIC: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When one of you goes to sleep, Satan ties three knots behind his head. He stamps the following words on each knot, 'You have a long night, so continue sleeping.' If he gets up and remembers Allaah, one knot is opened. If he performs ablution, another knot is opened. If he offers salaah, all the knots are opened. He is thus energetic and in a good mood in the morning. If not, he gets up in a bad mood, feeling lethargic." (Bukhaari no. 1142, 3269, Muslim no. 776)

8.) CURE FOR SICKNESSES: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Hold firm onto the salaah of the night, for verily it is the way of the pious before you, a means of gaining closeness to Your Rabb, a barrier from sins, an expiation of sins, and it removes sickness from the body." (Tirmidhi no. 3549, Al-Mu'jamul-Kabeer no. 6154)

9.) HONOUR OF A BELIEVER: Jibreel عَلَيْهِ السَّلَامُ came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, "O Muhammad, live as you wish, for certainly you are going to pass away; practise as you wish, for certainly you will be recompensed likewise; and love whosoever you wish, for certainly you are to separate from him. Know that the honour of a believer is in standing in salaah at night, and his nobility is in being independent from people." (Tabaraani in Awsat no. 4278)

10.) UNTOLD SPIRITUAL ENJOYMENTS IN THIS WORLD AND JANNAH: Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ said, "It is written in the Tawraah, "Allaah تَبَارَكَ وَتَعَالَى has prepared for those whose sides separate from their beds, such bounties which no eye has ever seen, no ear has ever heard, and which has not crossed the heart of any person. No close angel or messenger knows it." Then Abdullaah رَضِيَ اللَّهُ عَنْهُ said, "We recite it in the Quraan, "No soul knows the coolness of the eyes (enjoyments) hidden from them." (Haakim no. 3550)

11.) SAFETY FROM FAILURE - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah will never a man who stands in the darkness of the night to fail, and he commences Surah Baqarah and Surah Aal-Imraan." (Tabaraani in Awsat no. 1772)

12.) SADAQAH FOR ALL JOINTS OF THE BODY - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sadaqah is binding on every joint daily. Every tasbeeh (subhaanAllaah) is sadaqah, every tahmeed (alhamdulillaah) is sadaqah, every tahleel (laa ilaaha illAllaah) is sadaqah every takbeer (Allaahu akbar) is sadaqah, commanding righteousness is sadaqah, prohibiting evil is sadaqah. Two rak'ats of duhaa (chaasht) will suffice for all the joints." (Muslim no. 720) Ulama state that by performing this salaah, In-sha-Allaah, one will be saved from joint problems.

13) EASINESS IN WORK - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى has stated, "O son of Adam, perform for Me in the beginning portion of the day four rak'ats and I will suffice you for the remaining portion of the day."(Musnad Ahmad no. 17794, 22469, 22470, 22471, 22472) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates from Allaah تَبَارَكَ وَتَعَالَى, "O son of Adam, do not be weak in performing four rak'ats salaah in the early morning, for I shall then suffice you in all your tasks for the day." (Abu Dawood no. 1289, Tirmidhi no. 475)

14.) BELOVED TO THE CREATION - Allaah تَبَارَكَ وَتَعَالَى says (regarding the condition at the time of the death of the Kuffaar), "And the heavens and earth did not even cry for them." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every believer has two doors, one door from which his actions rise, and one door from which his sustenance descends. When he passes away, they

cry over him. This is the meaning of the verse, “And the heavens and earth did not even cry for them, and they were not given respite.” (Tirmidhi no. 3255) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states that they cry for a believer for a period of forty days. (Mustadrak of Haakim no. 3679) Once a person came to Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ and asked him regarding the above verse, “Does the heavens and earth cry over anyone?” He رَضِيَ اللَّهُ عَنْهُ replied, “Yes, every person has a door in the heavens from which his sustenance descends and his actions rise. When a believer passes away, and the door of the heavens in which his actions used to rise, and his sustenance used to descend closes, then it cries over him. When the land in which he used to perform salaah and remember Allaah تَبَارَكَ وَتَعَالَى finds him missing, then it cries over him. As for the people of Firawn, there was no virtuous impression which they had left in the earth, nor did any goodness ascend to the heavens from them. Therefore, the heavens and the earth did not cry for them.” (Al-Birr Was-Silah page 285 no. 145, Tafseer Ibn-Jareer vol. 22 page 34, Ibn Katheer vol. 7 page 254)

ZAKAAH AND CHARITY

“Take zakaah from their wealth so that you may purify them and bless them thereby.” (Taubah verse 103)

1.) UNSEEN ASSISTANCE FROM ALLAAH تَبَارَكَ وَتَعَالَى: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "A person was in a jungle when all of a sudden he heard a voice in a cloud saying, "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person followed the water and saw a man standing in his orchard sprinkling water with a spade. This person asked the gardener, "O servant of Allaah! What is your name?" He gave the name this person had heard in the cloud. Thereafter, the gardener asked this person, "O servant of Allaah! Why are you asking me my name?" He replied, "I heard a voice in that cloud whose water this is, taking your name and asking it to pour water onto your orchard. What do you do in it that is so acceptable?" He replied, "Now that you have asked, I will inform you. I evaluate the total produce and I give one third of it to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard."

(Muslim no. 2984) It is mentioned in a hadeeth, “You should seek sustenance from Allaah by spending in His path.” (Shuabul-Imaan no. 1152, Musnadul-Firdaws no. 4254) In other words, by your giving charity, Allaah تَبَارَكَ وَتَعَالَى will grant you blessings in your sustenance.

2.) CURE OF SICKNESSES: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Protect your wealth by giving zakaat, cure your sick through charity, and face calamities with duaa and humbleness.” (Tabaraani in Awsat no. 1963, Kabeer no. 10196 vol. 10 page 128, Maraaseel of Abu Dawood no. 105)

3.) PROTECTION OF LIVES: Ibn Abbaas رَضِيَ اللهُ عَنْهُ states, “A man came to beg from a woman. At that moment, she only had a morsel of food which she had already placed in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allaah تَبَارَكَ وَتَعَالَى sent an angel and ordered him to free the child from the wolf's mouth. Allaah تَبَارَكَ وَتَعَالَى added, "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar." (Ibn Sasraa in his Amaali as qoted in Kanzul-Ummaal no. 16031, Al-Mujaalasatu wa Jawaahirul-Ilm of Deenawari vol. 8 page 263 no. 3529)

Moulana Ashraf Ali Thaanwi رَحِمَهُ اللهُ writes, “This is the blessings of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

4.) PROTECTION OF WEALTH: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “One who discharges zakaat on his wealth properly, harm (i.e. theft, destruction, etc.) and loss is removed from it.” (Al-Mu’jamul-Awsat no. 1579, Ibn Khuzaimah no. 2258, 2470, Mustadrak of Haakim no. 1439, As-Sunanul-Kubra of Bayhaqi no. 7238) “Protect your wealth by discharging zakaat.” (Tabaraani in Kabeer no. 10196 vol. 10 page 128, Maraaseel of Abu Dawood no. 105) “If someone’s wealth is destroyed on land or sea, it is destroyed due to him not having discharged his zakaat. Therefore protect your wealth through zakaat.” (Duaa of Tabaraani page 31 no. 34,

Majmauz-Zawaaid no. 4335 quoting from Al-Mu'jamul-Awsat) "Unpaid zakat destroys the wealth it is mixed with. " (Shuabul-Imaan no. 3246)

5.) FULFILMENT OF THE NEEDS OF ALL THE POOR: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Verily Allaah تَبَارَكَ وَتَعَالَى has made compulsory in the wealth of the rich people that amount which is sufficient for their poor. The poor are only put into difficulty when they are hungry and unclothed because of the actions of the wealthy. Behold! Allaah تَبَارَكَ وَتَعَالَى will take a severe reckoning from them and punish them severely." (Al-Mujamul-Awsat no. 3579 and Al-Mu'jamus-Sagheer no. 453)

6.) SAFETY FROM AN EVIL DEATH: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Verily charity extinguishes the anger of Allaah تَبَارَكَ وَتَعَالَى and repels an evil death." (Tirmidhi no. 664)

7.) INCREASE IN WEALTH: Allaah تَبَارَكَ وَتَعَالَى states, "Allaah destroys interest and increases charity." (Baqarah verse 276) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The wealth of a person will never decrease due to charity. Whichever person is oppressed but remains patient, Allaah will increase him in honour. Whoever opens the door of asking, Allaah will open for him the door of poverty." (Tirmidhi 2325) "Wealth will never decrease due to charity. Whenever a person stretches his hand out to give charity, it falls into the hand of Allaah before going into the hand of the beggar. Whoever opens the door of asking for that which he has no need, Allaah will open for him the door of poverty." (Al-Mu'jamul-Kabeer 12150, Shuabul-Imaan no. 3249)

Once a person started using abusive words against Abu Bakr رَضِيَ اللهُ عَنْهُ whilst Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting nearby. When the person began to increase, then Abu Bakr رَضِيَ اللهُ عَنْهُ responded. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up and went away. Abu Bakr رَضِيَ اللهُ عَنْهُ followed him and said, "O Rasulullaah! When he used vulgar language against me, you were quiet. When I responded, then you stood up." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "O Abu Bakr! So long as you remained silent, an angel replied on your behalf. When you responded, the angel left, and Shaytaan appeared. It is not appropriate for me to sit in the gathering of Shaytaan. O Abu Bakr! Know that three things are realities: Whoever forgives any oppression afflicted on him, Allaah increases him in honour. Whoever opens for himself the

door of asking seeking to enrich himself thereby, Allaah increases him in poverty. Whichever person opens upon himself the door of spending, seeking by it the pleasure of Allaah, Allaah will grant him an abundance." (Shuabul-Imaan no. 7716)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every morning, two angels descend. One supplicates, "O Allaah, grant a recompense to the one who gives," whilst the other says, "O Allaah, grant destruction to the one who holds back." (Bukhaari no. 1442, Muslim no. 1010) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Allaah تَبَارَكَ وَتَعَالَى states, "Spend, I will spend on you." (Bukhari no. 4684, Muslim no.993) Once, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed Bilaal رَضِيَ اللَّهُ عَنْهُ saying, "Spend O Bilal, and don't ever have fear of decrease from the Master (Owner) of the Divine Throne." (Al-Mu'jamul-Awsat no. 2572, Al-Mu'jamul-Kabeer no. 1020, 1024, 10300)

8.) SAFETY FROM CALAMITIES: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Hasten with charity, because calamities do not surpass it." (Shuabul-Imaan no. 3082, Al-Mu'jamul-Awsat no. 5643) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allaah, and having good relations with one's relatives and family members increases one's lifespan." (Al-Mu'jamul-Kabeer vol. 8, page 261 no. 8014)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Charity removes seventy doors of evil." (Al-Mu'jamul-Kabeer vol. 4, page 274 no. 4402)

9.) INCREASE IN LIFE AND REMOVAL OF SPIRITUAL SICKNESSES: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The charity of a Muslim increases life, prevents an evil death, and by means of it Allaah تَبَارَكَ وَتَعَالَى removes pride and arrogance." (Al-Mu'jamul-Kabeer vol. 17, page 32 no. 31)

10.) EASINESS IN THIS WORLD AND THE HEREAFTER: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever makes it easy for a person in difficulty (by assisting financially, overlooking a debt, etc.), Allaah تَبَارَكَ وَتَعَالَى will grant ease to him in the world and the hereafter." (Bukhari no.2442, Muslim no. 2580)

By not giving zakaat, one worldly harm is that rains are withheld. If it were not for the animals, rain would not descend.

FASTING

1.) HEALTH: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Fasting is a shield.” (Bukhari no. 1904, Muslim no.1151) Like fasting is a shield of protection against internal (spiritual) illnesses viz. sins, so too is it a protection against physical illnesses. In majority of cases, physical sickness is the result of excessive eating. This cause is arrested in fasting. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Keep fasting, you will remain healthy.” (Tabaraani in Awsat no. 8312)

2.) PURIFICATION: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Everything has a zakaat bindng on it and the zakaat of the body is fasting.” (Ibn Majah no. 1745, Al-Mu’jamul-Kabeer vol.6 page 193 no.5973) Moulana Thaanwi رَحِمَهُ اللَّهُ writes, “Like wealth is purified by means of paying zakaat, the body is purified by means of fasting. Zakaat is the elimination of impurities from wealth, while fasting is the elimination of impurities from the body. The role of fasting operates in both the physical and spiritual spheres of man’s life.”

3.) SHIELD: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed two persons saying, "You should fast because fasting is a shield from hell and difficulties of time." (Kanzul-Ummal quoting from Ibn Najjar no. 23603, 24567) In other words, one will be saved from hell and also from difficulties and calamities in this world.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Fasting is a shield from the punishment of Allaah, just as a shield protects you during war.” (Musnad Ahmad no.17909)

4.) TAQWAA: The object of fasting is to attain taqwaa. If taqwaa is attained, one will be blessed with innumerable bounties in this world and the hereafter. A few bounties - mentioned in the Quraan - to be received in this world are: a.) Sustenance from unexpected sources (Talaaq verse 3) b.) Easiness in one’s affairs (Talaaq verse 4) c.) A way out of problems (Talaaq verse 2) d.) Increased reward in one’s actions (Talaaq verse 5) e.) Forgiveness of sins (Talaaq verse 5) f.) Safety from the plots of enemies. (Aal-Imraan verse 120)

HAJJ

1.) SAFETY FROM POVERTY: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “A haji wll never become destitute.” (Al-Mu’jamul-Awsat no. 5213, Shuabul-Imaan no. 3839)

In another narration, he صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Alternate in performing hajj and umrah, since they drive away poverty and sins just as a furnace removes the impurities of metal, gold and silver. There is no reward for an accepted Hajj besides Jannah.” (Nasai no. 2631, Tirmidhi no. 810)

2.) WEALTH AND HEALTH: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Perform Hajj and become wealthy.” (Musannaf Abdur Razzaq no. 8993)

3.) BLESSINGS: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said that Allaah تَبَارَكَوَتَعَالَىٰ states, “That servant of Mine whom I have given wealth and sufficient sustenance, and he allows five years to pass by without visiting My House, he is verily deprived of goodness and many blessings.” (Ibn Hibbaan no. 3703, Shuabul-Imaan no. 3838, Musnad Abu Ya’la no. 1031, As-Sunanul-Kubra of Bayhaqi no. 10392, 10393)

4.) MERCIES: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “One hundred and twenty mercies descend upon the Kaabah every day and night; sixty for those performing tawaaf, forty for those performing salaah, and twenty for those merely looking at the Kaabah.” (Shuabul-Imaan no. 3760, Al-Mu’jamul-Awsat no. 6314)

5.) AAFIYAT (WELL BEING): It has been narrated that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said that Dawood عَلَيْهِٱلسَّلَامُ said, “O My Master! What is the reward which You will grant to those servants who visit You in Your House.” Allaah تَبَارَكَوَتَعَالَىٰ replied, “Undoubtedly, every visitor has a right upon his host. O Dawood, they have a right upon Me that I must grant them *aafiyat* (well-being) in this world, and I must forgive them when I meet them.” (Tabaraani in Awsat no. 6037)

6.) INCREASE IN LIFE: Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Alternate in performing hajj and umrah, since doing so causes an increase in life and drives away poverty and sins just as the furnace removes impurities (of metal).” (Shuabul-Imaan no. 3801)

QURAAN

1.) ILLUMINATION: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised Abu Dharr رَضِيَ اللهُ عَنْهُ, "Hold firm onto tilaawat (recitation) of the Quraan, for verily it is an illumination for you in the earth, and a treasury for you in the hereafter." (Ibn Hibbaan no. 361) Ibn Saabit رَحِمَهُ اللهُ said, "Those houses in which the Quraan is recited shine to the heavens as the stars shine onto the earth." (Musannaf Ibn Abi Shaibah no. 30648)

2.) UNTOLD BENEFITS: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The Quraan is the tablecloth of Allaah, accept it as much as you can. The Quraan is the rope of Allaah, a clear light, a beneficial cure, a protection for one who holds firmly onto it, safety for one who follows it, it will not be misguided that it will have to be corrected; it will not be crooked that it has to be straightened. Its marvels will never cease, it will not become old due to abundant recital. Recite it, for Allaah تَبَارَكَ وَتَعَالَى will grant you ten rewards for every letter you recite. I do not say *alif lam meem* is one letter but *alif* is one letter, *laam* is one letter and *meem* is one letter." (Mustadrak of Haakim no. 2040, Daarimi no. 3358)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The example of a believer who recites the Quraan is like that of a citron which has a pleasant fragrance and a sweet taste." (Bukhaari no. 5020, 7560, Muslim no. 797) Shaikhul-hadeeth, Moulana Muhammad Zakariyya رَحِمَهُ اللهُ writes, "There is great wisdom in this comparison of the Quraan with a citron, unique to the wisdom of nubuwwah and a sign of the great depth of knowledge which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ possessed. A citron creates a pleasant fragrance in the mouth, cleans the stomach and stimulates digestion. These are the qualities specially associated with the reading of the Quraan since, fragrance in the mouth, internal purity and spiritual strength result from reading the Quraan. Another unique benefit mentioned regarding the citron is that jinns will not enter a home where it is kept. If this is true, then this is similar to the Quraan. Just as the citron improves one's memory (according to some medical experts), so too does the recitation of Quraan as narrated by Ali رَضِيَ اللهُ عَنْهُ.

3.) SAFETY FROM SENILITY: Ibn Abbaas رَضِيَ اللهُ عَنْهُ said, "Whoever recites the Quraan will be saved from senility. The proof of this is the verse, "Then

We returned him to the lowest level except he who believes." Believes means the one who recites the Quraan. (Mustadrak of Haakim no. 3952)

4.) BEST PERSON: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The best of you is he who learns the Quraan and teaches it to others." (Bukhaari no. 5027) It is mentioned in a Hadith that the person who recites the Quraan and thereafter thinks to himself that someone else has been granted a bounty greater than this bounty (the bounty of being able to recite the Quraan), then without doubt he has despised something that Allaah تَبَارَكَ وَتَعَالَى has elevated, and elevated something that Allaah تَبَارَكَ وَتَعَالَى regards as despicable and insignificant." (Shuabul-Imaan no. 2355, At-Tareekhul-Kabeer vol. 3 page 311 no. 1058, Al-Mu'jamul-Kabeer (Ihyaaut-Turaath print only) vol. 13 page 649 no. 14575)

5.) HONOUR AND RESPECT: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Verily Allaah تَبَارَكَ وَتَعَالَى will elevate people by means of the Quraan and He will degrade others through it." (Muslim no. 817) Umar رَضِيَ اللهُ عَنْهُ appointed Nafi' ibn Abdul Haarith as the governor of Makkah. Once, Umar رَضِيَ اللهُ عَنْهُ inquired as to who he had placed in charge of the forests. He replied, "Ibn Abzaa." When Umar رَضِيَ اللهُ عَنْهُ enquired who that was, he replied that it was his slave. Umar رَضِيَ اللهُ عَنْهُ was astounded and objected, demanding to know why a slave was awarded such an important post. When he replied, "Because he reads the book of Allaah," Umar رَضِيَ اللهُ عَنْهُ quoted the above hadith. (Muslim no. 817)

6.) BLESSINGS IN THE HOUSE: Abu Hurairah رَضِيَ اللهُ عَنْهُ says, "The house in which the Quraan is recited, its members increase, blessings and good fortune multiplies in it, angels enter it and Shaytaan flees. That home in which the Quraan is not recited becomes cramped, is void of blessings, the angels leave it and Shaytaan occupies it." (Musannaf ibn Abi Shaibah no. 30646) Ibn Masood رَضِيَ اللهُ عَنْهُ has said that a deserted house is that one in which the Quraan is not recited." (Musannaf ibn Abi Shaibah no. 30645)

7.) SAFETY FROM ALL FITNAHS (TRIBULATIONS): Ali رَضِيَ اللهُ عَنْهُ states that he heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stating that soon *fitnah* (trials) will emerge." I enquired, "What will be the way out?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The book of Allaah." (Tirmidhi no. 2906) In a lengthy narration, Ali رَضِيَ اللهُ عَنْهُ said that Yahyaa عَلَيْهِ السَّلَامُ told the Bani Israaeel, "Allaah has ordered you to read

His book. Its example is like a nation secured in their forts whom an enemy wishes to attack. From whichever direction they attack, the Book of Allaah will protect and defend them." (Musnad Ahmad no. 17170, 17800, Ibn Khuzaimah no. 1895, Mustadrak Haakim no. 1534, Ibn Hibban no. 6233, Al-Mu'jamul-Kabeer vol. 3 page 286 no. 3427, Musnad Abu Ya'la no. 1517)

8.) SICKNESSES: Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Surah Fatihah is a cure for all illnesses." (Daarami no. 3413) Mashaayikh have written that if one recites Surah Fatihah with complete faith and conviction, then it will cure any sickness spiritual or worldly, internal or external.

9.) FULFILMENT OF NEEDS: Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Whoever will read Surah Yaasin in the beginning of the day, all his needs for the day will be fulfilled."(Daarami no. 3461) Abu Qilaabah رَحِمَهُ اللّٰهُ said, "Whoever recites Yaasin is forgiven; whoever recites when hungry will become satiated; whoever recites it having lost his way will find his way; whoever recites it because he has lost his animals will find them; whoever recites it fearing a shortage of food, his food will be sufficient for him; if it is recited next to a person in the pangs of death, his death will become easy for him; if it is recited on a woman who has trouble delivering her child, delivery will become easy." (Shuabul-Imaan no. 2239)

10.) INDEPENDENCE: Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites Surah Waaqiah every night will never be afflicted by starvation." (Shuabul Imaan no. 2268) Anas رَضِيَ اللّٰهُ عَنْهُ said, "Teach Surah Waaqiah to your wives, for it is the Surah of Ghinaa (surah of independence)." (Musnadul-Firdaus no. 4005)

11.) SAFETY FROM WORRIES AND DEPRESSION: Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ stated, "Whoever reads this duaa 7 times morning and evening then Allaah تَبَارَكَ وَتَعَالَى will be sufficient for him in all matters of deen (religion) and dunya (matters of this world) which will cause him grief,

حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْم

Allaah is sufficient for me, there is no deity besides Him. Only upon Him I place my trust and He is the Owner of the Great Throne.
(Abu Dawood no. 5081)

12.) SAFETY FROM ALL EVILS: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to Abdullah Ibn Khubayb رَضِيَ اللهُ عَنْهُ, "Read Surah Ikhlaas, Falaq and Naas thrice morning and evening. It will suffice you from everything." (Abu Dawood no. 5082, Tirmidhi no. 3575)

There are many other verses and surahs which are beneficial for a person e.g. Aayatul-Kursi for protection, Surah Kahf for safety from the trials of Dajjaal, Surah Baqarah for protection from Shaytaan and black magic, etc.

DHIKR

1.) PEACE OF MIND AND TRANQUILITY: Allaah تَبَارَكَ وَتَعَالَى states, "Behold! Only in the remembrance of Allaah, do hearts find contentment." (Ra'd verse 28) In another verse, Allaah تَبَارَكَ وَتَعَالَى states, "And he who turns away from My remembrance, then for him shall be a straitened life, and We will resurrect him on the Day of Judgement blind." (Taahaa verse 124)

2.) LIGHT IN THE WORLD: Abu Zarr رَضِيَ اللهُ عَنْهُ said, "O Rasulullaah, give me some advice." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "I advise you to fear Allaah, for it shall beautify all your actions." I asked for more advice. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Occupy yourself with the recitation of the Noble Quraan and the dhikr of Almighty Allaah. This will serve you as a light in the world and be a treasure for you in the heavens." (Ibn Hibbaan no. 361, Musnad Ahmed no. 11774)

A man came to see Abu Umaamah رَضِيَ اللهُ عَنْهُ and said to him, "I saw in a dream that whenever you enter your home, come out, stand up or sit down, the angels in the heaven make duaa for you. Abu Umamah رَضِيَ اللهُ عَنْهُ replied, "If you wish, you may earn their duaas as well. Thereafter, he recited the following two verses;

يا اَيُّهَا الَّذِيْنَ آمَنُوْا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا و سَبِّحُوْهُ بُكْرَةً وّ اَصِيْلاً هُوَ الَّذِىْ يُصَلِّىْ عَلَيْكُمْ و مَلئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ

O those who believe, make Allaah's dhikr in abundance and glorify Him, morning and evening. Allaah will (as a reward) send His blessings upon you and His angels will make duaa for you, due to which Allaah will remove you from the depths of darkness and bring you into light. (Mustadrak Haakim no. 3565)

The benefit of having this light is that a person will be easily able to distinguish between beneficial and harmful objects.

3.) ATTAINMENT OF MERCY AND TRANQUILITY: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "Whenever people gather to make Allaah's dhikr, angels surround them, mercy enshrouds them, tranquility descends upon them and Allaah makes mention of them to those who are very close to Him in the heavens, i.e. the Ambiyaa عَلَيْهِمُ السَّلَامُ and the great angels." (Muslim no. 2700)

4.) CURE FOR ALL SICKNESSES: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "The dhikr of Allaah is a cure (for all sicknesses), and discussing people is a sickness." (Shuabul-Imaan no. 705)

5.) PURIFICATION OF THE HEART – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "For everything there is a polish. The polish of the heart is the dhikr of Allaah. Nothing can be more effective in saving a person from the punishment of the grave than the dhikr of Allaah." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "Not even jihaad in the path of Allaah." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Not even jihaad, unless a person fights until he is killed." (Baihaqi in Da'awaatul-Kabeer no. 19, Al-Mu'jamul-Kabeer vol. 20 page 166 no. 352, Al-Mu'jamul Al-Awsat no. 2296, Al-Mu'jamus-Sagheer vol. 1 page 138 no. 209, Musannaf Ibn Abi Shaibah no. 30065)

The heart has many sicknesses, like pride, jealousy, anger, excessive lust, love of the world, love for name and fame, etc. it is due to these sicknesses that majority of problems are caused. By dhikr, these sicknesses are removed, granting one great comfort and ease.

6.) GOODNESS OF BOTH WORLDS: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Abu Razeen رَضِيَ اللهُ عَنْهُ, "Should I not show you the leader of all actions, through which you may attain the goodness of both the worlds. Be regular in attending the gatherings of dhikr and when alone, keep your tongue engaged in the dhikr of Allaah as much as possible. Love for the sake of Allaah and hate for the sake of Allaah." (Hilyatul-Awliyaa vol. 1 page 366, Shuabul-Imaan no. 8608)

7.) ALLAAH تَبَارَكَ وَتَعَالَى WILL SUFFICE FOR A PERSON'S NEEDS: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that Allaah تَبَارَكَ وَتَعَالَى says, "Make My dhikr for some

time after Fajr and after Asr, I will suffice you in the intervening periods." (Az-Zuhd of Ahmed no. 203)

A man once came to Abu Dardaa رَضِيَ اللَّهُ عَنْهُ and said, "Advise me!" Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said to him, "Remember Allaah in ease, Allaah will remember you in difficulty. When you desire anything of the world, first ponder over its end result." (Sifatus-Safwa vol. 1 page 241, Hilyatul-Awliya vol. 1 page 209, Az-Zuhd of Abu Dawood no. 217)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates that Allaah تَبَارَكَ وَتَعَالَى says, "Whoever finds no time to beg of Me due to his being engaged in My dhikr, I shall bless him with even more than what I give to those who ask." (Musannaf Ibn Abi Shaibah no. 29883, Shuabul-Imaan no. 567, 568, 3786)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned, "There are a group of angels who roam the earth searching for people engaged in the zikr of Allaah تَبَارَكَ وَتَعَالَى. When they find such people they sit with them, enshrouding them with their wings. Due to their great number, they encompass the space between the gathering and the sky. When the gathering terminates, the angels proceed to the Heavens. (Thereafter a lengthy discussion takes place between Allaah تَبَارَكَ وَتَعَالَى and the angels regarding those making zikr.) Allaah تَبَارَكَ وَتَعَالَى finally announces, "O my angels, bear witness that I forgive them all. I will bestow upon them whatever they desire and I shall protect them from that which they seek protection from!" The angels make mention regarding a man who had not come with the intention of making zikr, but for some other purpose. Allaah تَبَارَكَ وَتَعَالَى replies, "These people (zaakireen) are such (so blessed) that those who merely sit with them will also not be deprived. (Rather, they will also be forgiven). (Bukhari no.6408, Muslim no. 2689)

8.) GARDENS OF JANNAH IN THIS WORLD: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "When you pass by the gardens of Jannah, graze to your heart's content." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah! What are the gardens of Jannat?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Gatherings of dhikr!" (Tirmidhi no. 3510)

9.) SUSTENANCE OF THE WORLD BASED ON DHIKR: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Nuh عَلَيْهِ السَّلَامُ advised his son, "I advise you to recite 'subhaanAllaahi wa bihamdihi'. It is the worship of the entire creation and by means of it,

the entire creation is given sustenance." (Adabul-Mufrad no. 548, Mustadrak of Haakim no. 154, Musnad Ahmed no. 7101)

10.) WHOLE WORLD'S EXISTENCE IS ON DHIKR: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has mentioned, "Qiyaamah will not occur as long as 'Allaah, Allaah' is said on the earth." (Muslim no. 148) According to another narration, resurrection will not occur while there is any such person on the earth who proclaims, 'Allaah, Allaah.' (Musnad Ahmed no. 12660)

The whole system of the world will continue to function as long as there is one person taking the name of Allaah تَبَارَكَ وَتَعَالَى. Dhikr is the soul of the universe. As long as a person is breathing, even though he is unconscious, he will not be buried. As soon as he stops breathing, he will be regarded as dead and buried. The more dhikr of Allaah تَبَارَكَ وَتَعَالَى made, the more life there will be in the universe. More goodness and blessings will be found. The less dhikr there is, the less blessings and goodness there will be. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated, "The contrast between one who glorifies Allaah and the one who does not remember Him, is like that between the living and the dead." (Bukhaari no. 6407)

11.) SAFETY FROM WHISPERINGS OF SHAYTAAN – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I command you to make dhikr of Allaah in abundance. This can be likened to a man being swiftly pursued by his enemies. He comes to a fort, and finds protection therein. Similarly, a person can never be saved from Shaytaan except by the dhikr of Allaah." (Tirmidhi no. 2863)

Certain dhikrs have their own benefits. For example:

Istighfaar- Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever holds firm onto istighfaar, Allaah will grant hm relief from every grief, an exit from every difficulty, and Allaah will grant him sustenance from where he never expected."(Abu Dawood no.1518)

In one hadith, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Should I not inform you of your sickness and your cure? Behold, your sickness is sins and your cure is istighfaar." (Shuabul-Imaan no. 6746)

Rabee' ibn Khuthaim رَحِمَهُ اللهُ told his companions, "Do you know what is the sickness, the medication and the total cure?" When they replied in the negative, he said, "The sickness is sins, the medication is istighfaar,

and the cure is repenting and then not returning (to a life of sin)." (Hilyatul-Awliya vol. 2 no. 108)

Laahawla wa laa quwwata illa billaah – Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "*Laahawla wa laa quwwata illa billaah*" is a cure for 99 sicknesses (worldly and relating to the hereafter), the smallest of which is worry (of this world and the hereafter)." (Mustadrak no. 1990, Tabaraani in Awsat no. 5028)

Salawaat – Ubayy ibn Kaab رَضِيَ اللهُ عَنْهُ reports, "I asked, "O Rasulullaah; I recite salaah (durood) on you in abundance. To what extent should I adopt this practice?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "As much as you desire." I said, "One quarter" (i.e. ¼ of the time he had set aside for duaa?) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "As much as you desire, and if you increase it, it will be better for you." I said, "One half?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "As much as you wish. If you increase it, it will be better for you." I said, "Then I shall only recite salawaat (i.e. all time for duaa will be devoted to salawaat only). Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Then it will suffice for all your worries, and your sins too will be forgiven." (Tirmidhi no. 2451) In another narration, a man asked, "O Rasulullaah, how will it be if I should devote all my time for the recitation of salawaat on you?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "In that case, Allaah shall alleviate all your worries, in this world and the hereafter." (Musnad Ahmed no. 21242)

Mugtanim (One who appreciates) – This word is from غنيمة which refers to wealth acquired with no effort e.g. the object of jihad is to raise the word of Allaah تَبَارَكَ وَتَعَالَى and to attain Divine pleasure. If booty is attained, then this is an extra bonus. Similarly we have been blessed with the honourable being of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ without any effort from our side, without us even requesting or supplicating. This is undoubtedly Allaah تَبَارَكَ وَتَعَالَى's great favour upon us, for which we should show our appreciation. Whosoever desires a great wealth should realize that the greatest wealth is undoubtedly the blessed lifestyle of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, since the path drawn out by him has concealed within it success in this world and the hereafter.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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سَرَيْتَ مِنْ حَـرَمٍ لَّيْـلاً إِلىٰ حَرَمٍ كَمَا سَـرَى الْبَدْرُ فِيْ دَاجٍ مِّنَ الظُّلَمِ

107/3. You travelled in a short portion of the night from one sacred place (Haram of Makkah Mukarramah) to another sacred place (Masjid - Aqsaa) just as the full moon travels (at night) through intense darkness/ just as the full moon spreads light in the darkness of the night.

In this stanza, the incident of Mi'raaj and Israa is being referred to. Since this incident is very lengthy, each point will be explained under the relevant stanza. Finally at the end, important other facts will be mentioned.

WHAT IS MI'RAAJ?

In the history of mankind, this was an incident and miracle which only occurred once. This honour was bestowed only to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and to none else.

After his return from Taaif, Allaah تَبَارَكَ وَتَعَالَىٰ, by His power, took Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Musjidul-Haraam to Musjidul-Aqsaa and from there to the seven heavens all in one night with the same physical body and soul in a state of absolute consciousness and wakefulness. Many great signs were shown to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This journey is referred to as Mi'raaj or Israa. According to the technical terminology of the Ulamaa, the journey from Musjidul-Haraam to Musjidul-Aqsaa is referred to as *Israa*, and the journey from Musjidul-Aqsaa to *Sidratul-Muntahaa* is referred to as Mi'raaj. Quite often, the entire journey from start to finish is referred to as Israa and Mi'raaj. The Mi'raaj is referred to as Mi'raaj because literally Mi'raaj means a stairway or a ladder. After his emergence from Musjidul-Aqsaa, a ladder was brought to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by which he ascended to the heavens. The hadith narrated by Abu Sa'eed Khudri makes mention of a ladder. (Zarqaani vol.6 page 33 and 35)

Occurrence: The scholars of Sirah have differed over the exact year of the Mi'raaj. In this regard, the scholars hold ten conflicting opinions:

The most preferred opinion is that the Mi'raaj took place after the demise of Khadijah رَضِيَ اللَّهُ عَنْهَا but before the pledge of Aqabah. Majority of the opinions are unanimous over the point that the Mi'raaj took place after the death of Khadijah رَضِيَ اللَّهُ عَنْهَا. Furthermore, it is decisively established from the narrations that Khadijah رَضِيَ اللَّهُ عَنْهَا passed away before the five salaahs were prescribed. Moreover, it is acknowledged that Khadijah رَضِيَ اللَّهُ عَنْهَا was with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the valley of Abu Taalib where the earlier Muslims were ostracized. She only passed away after the Muslims emerged from this valley. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his companions emerged from the valley of Abu Taalib in the tenth year of nubuwwah. Hence, taking the aforementioned points into account, we conclude that the Mi'raaj occurred after the tenth year of nubuwwah sometime in the eleventh year after his return from Taaif.

As for the exact month of the Mi'raaj, there are a number of divergent views regarding the precise month of the Mi'raaj. It could have taken place either in Rabiul Awwal, Rabiul-Aakhir, Rajab, Ramadaan or Shawwaal. These are the five most common views but the most famous is that it occurred on the twenty-seventh night of Rajab. This is the view of Abdul Ghani Maqdisi and Allama ibn Abdul Barr.

Regarding the view of the 27th Rajab, some have stated, "Whenever the pious predecessors had any difference in any view, and there is no clear proof for preference of any one view, then the practice of the people which is accepted generally, will be the proof of preference." (Zarqaani vol. 1 page 308)

If a person adopts the above view, then it seems that Mi'raaj took place on a Monday.

Note: Ten years of nubuwwah had gone by. All types of trials and tribulations were endured by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Clearly what better reward could there be after undergoing humiliation and degradation in the path of Allaah تَبَارَكَ وَتَعَالَى than honour, reverence and Mi'raaj (ascension)?

So when Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ touched the abysmal levels of humiliation after his emergence from the valley of Abu Taalib and after his return from Taaif, Allaah تَبَارَكَوَتَعَالَىٰ bestowed him with the privilege of Mi'raaj and ascension and Allaah تَبَارَكَوَتَعَالَىٰ elevated him to such a lofty level that even the most revered of the closest angels was left behind.

MENTION OF ISRAA/MI'RAAJ IN THE QURAAN

Allaah تَبَارَكَوَتَعَالَىٰ says,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ البَصِيرُ

Pure is the Being who had taken His (special) servant in (a little part of) the night from Musjidul-Haraam to Musjidul-Aqsaa the environs of which We had blessed. (The actual aim of this was) to show him from Our signs (some of which are mentioned in Surah Najm[8] like journeying to Sidratul-Muntahaa, witnessing paradise and hell and other divine phenomena). Verily, He (Allaah تَبَارَكَوَتَعَالَىٰ) is All-hearing, All-seeing." (He manifests the symbols of His divine power to whomsoever He wishes and then this servant witnesses these manifestations with the assistance of Allaah and he hears with the ability bestowed by Allaah).

(Al Israa verse 1)

This incident is very briefly mentioned in the Noble Quraan but the hadeeth provides a detailed account of this incident.

"You travelled" – This word indicates to the fact that the journey of mi'raaj was a physical journey, and not a spiritual one, as some people opine. This is the view of the majority of the pious predecessors and latter scholars.

[8] Allaah تَبَارَكَوَتَعَالَىٰ says: "And he witnessed him at a second descent near the *Sidratul-Muntahaa* (the lote-tree). Near it is the garden of refuge. Behold, the lote-tree was shrouded by what shrouds. His vision did not veer off nor did it transgress. Verily, he had witnessed of the greatest signs of his Lord."

Allaah تَبَارَكَ وَتَعَالَىٰ initiated the verses describing the Mi'raaj with Subhaanallazii (Pure is the Being…) to ensure that a shortsighted or unwise person does not regard this incident as an impossibility. Allaah تَبَارَكَ وَتَعَالَىٰ is entirely devoid of any form of imperfection, weakness or helplessness. Even if our deficient minds regard something as impossible or weird, nothing is impossible before the will and divine power of Allaah تَبَارَكَ وَتَعَالَىٰ.

Furthermore, the opening verses of this episode in the Noble Quraan suggest that this incident was not just an ordinary incident but a magnificent miracle and splendid phenomenon that was not awarded to anyone besides Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَىٰ, with His absolute power, took Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a tour of the heavens with his physical body whilst he was in a state of wakefulness. All the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Taabieen رَحِمَهُمُ اللَّهُ and the rest of our pious predecessors believed that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went for his M'iraaj with his physical body whilst he was fully awake and conscious. Only a few isolated Sahaabah and Taabieen are of the opinion that this tour was of a spiritual rather than a physical nature or it was a rather strange dream that he saw. However, indisputably the most authentic opinion is that this entire incident, of Mi'raaj, from beginning to end, occurred in a state of absolute consciousness with his actual physical body. If it was merely a dream or optical vision, the polytheists of Makkah would not have exposed him to such ridicule and they would not have asked him to describe Baitul-Muqaddas to them. Nobody would ask a person seeing a dream to describe distinguishing characteristics nor would he make fun of him.

Furthermore, the phrase "Asraa" as it appears in the Quraan is not used for a dream or divine optical vision but it is used for the state of absolute consciousness. In the story of Lut عَلَيْهِ السَّلَامُ, it is mentioned, "Fa-Asri bi Ahlika…" and in the story of Musaa عَلَيْهِ السَّلَامُ, it is mentioned, "Fa-Asri bi 'Ibaadi Laylan". In both these cases, the word Israa is used in the context of 'taking at night in a state of wakefulness'. Moreover, if this incident of Mi'raaj were merely a dream, it would not have been reckoned as a divine miracle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because even the Jews and Christians travel to the skies and heavens in their dreams. Furthermore, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoys an advantage over the other Ambiyaa عَلَيْهِمُ السَّلَامُ in two

factors in particular: one is the Mi'raaj and the other is the right of intercession in the hereafter. A mere dream can never be a source of such great virtue. The Ulamaa say that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was bestowed with these two virtues on account of his humility. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ expressed his humility before Allaah تَبَارَكَ وَتَعَالَى and he was bestowed with Mi'raaj and he showed humility before the people and he was bestowed with the right of intercession.

On this occasion, Allaah تَبَارَكَ وَتَعَالَى cites the Abdiyyat (slavehood) of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when He mentions the incident of the Mi'raaj in the Holy Quraan. Allaah تَبَارَكَ وَتَعَالَى does not mention his status of nubuwwah. He mentions, "Asraa bi 'Abdihi" and not "Asraa bi Nabiyyihi" or "Asraa bi Rasulihi" etc. because the attribute of Abdiyyat (slavehood) is most appropriate when journeying towards Allaah تَبَارَكَ وَتَعَالَى. In this case, the slave is detaching himself from everything else and going towards Allaah تَبَارَكَ وَتَعَالَى. Nubuwwah on the other hand refers to coming from Allaah تَبَارَكَ وَتَعَالَى towards the servants. On such an occasion the mention of the attribute of nubuwwah would be appropriate. For instance, in the verse,

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا

Verily we sent to you a Messenger as a witness against you as We sent to Fir'awn a messenger. (Muzzamil verse 15)

On this occasion, Allaah تَبَارَكَ وَتَعَالَى did not say, "We sent Our servant to you" because here He mentions the sending of the Ambiyaa عَلَيْهِمُ السَّلَامُ towards the people. He does not mention the Ambiyaa عَلَيْهِمُ السَّلَامُ leaving the world and coming to Him. To sum up, the journey was towards Allaah تَبَارَكَ وَتَعَالَى, the Supreme Being. This is why, the word Abd (slave) was employed and not the word Rasul or Nabi. Moreover, the word slave was used in this context so that, due to his celestial travels, people do not end up regarding Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a deity of some sort as the Christians ended up doing.

Imaam Raazi رَحِمَهُ اللهُ narrates from his father who says, "I heard Abul-Qaasim Sulaymaan Ansaari saying, 'On the night of Mi'raaj, Allaah تَبَارَكَ وَتَعَالَى asked Rasulullaah عَلَيْهِ السَّلَامُ, "What title or attribute do you cherish the

most?" Rasulullaah ﷺ replied, "The attribute of Abdiyyat (slavehood), to be Your slave is most dear to me." This is why when this Surah of Mi'raaj was revealed, it was revealed with the attribute of Abdiyyat.

"from one sacred place (Haram of Makkah Mukarramah) to another sacred place (Masjid - Aqsaa)" – In the narrations of ahaadeeth, there seems to be an outward contradiction, regarding the commencement of the journey. The narrations differ as to whether the journey commenced from the Masjid, the Hateem, the house of Ummi Haani or the valley of Abu Taalib, etc. The scholars have stated that all are correct. This is what happened:

One night, Rasulullaah ﷺ was lying down in Ummu Haani's house. He just dozed off when the roof of the house suddenly split open. Through this opening, Jibreel عليه السلام accompanied by other angels descended upon Rasulullaah ﷺ. They woke him up and took him to the Musjidul-Haraam. As he reached there, he went into the Hateem area and fell asleep. Jibreel عليه السلام and Mikaaeel عليه السلام woke him up again and took him to the well of Zam-Zam.

The poet has mentioned the word 'from one sacred place (Haram) which encompasses all the narrations. "in a short portion of the night" – This journey took place at night. Ten wisdoms have been mentioned by Allaamah ibn Mulaqqin رحمه الله in his At-Tawdeeh li Sharhil-Jaami-As-Saheeh vol. 5 page 261.

Although the word Israa in the Quraan refers to travel at night but Allaah تبارك وتعالى explicitly mentions the word "Laylan" (at night) with it so that this word Laylan due to it being an indefinite noun may denote diminution or division. In other words, with His absolute power, Allaah تبارك وتعالى made Rasulullaah ﷺ travel the earth and heavens in a very small portion of the night. The night was singled out because the night is generally a time of solitude and isolation. Calling him at this time is additional evidence of his proximity before Allaah تبارك وتعالى. This is also one of the reasons Tahajjud and optional salaah of the night is awarded such

remarkable virtue in the Quraan and Hadith. For instance, the Quraan says,

يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا

*O you wrapped in garments! Stand (for prayer) all night except a little. (*Muzzammil verse 1-2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And in the night, offer salaah with it (the Quraan) as an additional prayer for you." (Bani Israaeel verse 79)

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْءًا وَأَقْوَمُ قِيلًا

Verily, the rising by night is very difficult and most appropriate for (understanding) the word (of Allaah تَبَارَكَ وَتَعَالَى). (Muzzammil verse 6)

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They would sleep but little at night and in (the hours before) dawn they would be begging forgiveness (from Allaah تَبَارَكَ وَتَعَالَى). (Dhaariyaat verse 17- 18)

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

*And those who pass the night before their Lord in prostration and upright. (*Furqaan verse 64)

Furthermore, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's title in the Quraan is Siraaje-Munir – a glowing lantern. The night is the most appropriate time for a glowing lantern.

"just as the full moon travels (at night) through intense darkness/ just as the full moon spreads light in the darkness of the night" – In this stanza, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is likened to the moon. The reason for this is:

1.) The moon travels in the atmosphere. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also travelled in the atmosphere.

2.) The moon moves at an extremely fast pace, as did Rasulullaah ﷺ at that time.

3.) The fourteenth moon is illuminated, as was Rasulullaah ﷺ.

4.) By the blessings of the light of the moon, it becomes easy for travellers to traverse journeys in darkness. Similarly, by the blessings of Rasulullaah ﷺ, the creation are easily able to traverse the journey of life whilst the darkness of misguidance are all around one.

THE INCIDENT OF MI'RAAJ IN DETAIL

As mentioned above, the angels took Rasulullaah ﷺ to the well of Zamzam. There they laid him down and split his chest open. They extracted his blessed heart and rinsed it with the water of Zam Zam. A tray containing Imaan and wisdom was then brought to him. Implanting this Imaan and wisdom into his blessed heart, they restored the heart to its original position and resealed his chest. They then inscribed the seal of nubuwwah between his shoulder blades. (This was a physical symbol of Rasulullaah ﷺ being the seal of all divine messengers.)

The *Buraaq* was then brought before him. *Buraaq* is actually the name of a celestial animal that is smaller than a mule but bigger than a donkey. It was white in colour and it was so fast that one step would fall as far as the eye could see. When Rasulullaah ﷺ mounted this animal, it fell into a state of energetic friskiness. Jibreel عليه السلام reproached, "O Buraaq! Why this friskiness? To this day, not a single servant of Allaah more honourable than Muhammad ﷺ has mounted you." Buraaq almost fell over in shame. It then set off with Rasulullaah ﷺ. Jibreel عليه السلام and Mikaaeel عليه السلام also accompanied Rasulullaah ﷺ on this animal.

According to certain narrations, Jibreel عليه السلام assisted Rasulullaah ﷺ in mounting Buraaq after which he took a seat behind Rasulullaah ﷺ.

Shaddaad bin Aws رضي الله عنه narrates that Rasulullaah ﷺ related, "En route we came across a land with numerous date-palms. Jibreel عليه السلام

asked me to descend and perform nafl salaah. I dismounted and performed salaah. Jibreel عَلَيْهِ ٱلسَّلَامُ then enquired, “Do you have any idea where you performed salaah?” I replied, “I have absolutely no idea.” Jibreel عَلَيْهِ ٱلسَّلَامُ said, “You performed salaah in Yathrib (Madinah Tayyibah) where you are bound to migrate.” We then set off once again when we passed another area. Jibreel asked me to alight and perform salaah here as well. I dismounted and performed salaah. Jibreel عَلَيْهِ ٱلسَّلَامُ informed me, “You performed salaah in the valley of Saynaa near the tree of Moosa عَلَيْهِ ٱلسَّلَامُ where Allaah تَبَارَكَ وَتَعَالَى spoke to Moosa عَلَيْهِ ٱلسَّلَامُ. We then passed another area where I was again instructed to perform salaah. I dismounted once again and performed salaah. Jibreel informed me that I had just performed salaah in Madyan (the native land of Shu‘aib). We set off once again until we came to another area where Jibreel asked me to dismount and perform salaah. I alighted from the animal and performed salaah. Jibreel informed me that this place is called *Baitul-Lahm* (Bethlehem) where Isa عَلَيْهِ ٱلسَّلَامُ was born.” (Extracted by Ibn Abi Haatim and Bayhaqi in Dalaailun-Nubuwwah vol. 2 page 356 and authenticated by him. Also extracted by Bazzaar no. 3484 and Al-Mu’jamul-Kabeer no. 7142 on the authority of Shaddaad ibn Aws. As for the incident about salaah on Mount Saynaa, Nasai no. 450 extracts it on the authority of Anas ibn Maalik as cited in Al-Khasaaisul-Kubraa vol. 1 page 252 - The aforementioned details are extracted from Zarqaani commentary of Mawaahib volume 6 page 39.)

(1) Whilst Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was on this celestial voyage, he came across an old woman who called out to him. Jibreel عَلَيْهِ ٱلسَّلَامُ advised Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to proceed ahead without taking any heed of her in the least. As he proceeded, he came across an old man who also called out to him. Jibreel again advised Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to move on. As he proceeded further, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came across a group of people who greeted him thus,

السلام عليك يا اول، السلام عليك يا اخر، السلام عليك يا حاشر.

Jibreel asked Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to respond to their Salaam. He then revealed to him, “The old woman that you caught sight of at the roadside is actually the dunyaa (the world). The remaining age of this world is now

limited to the remaining life span of this old woman. The old man you noticed was actually Shaytaan. Both of them aspire to incline you towards them. The group that greeted you with Salaam comprised of Ibrahim عَلَيْهِ ٱلسَّلَامُ, Moosa عَلَيْهِ ٱلسَّلَامُ and Isa عَلَيْهِ ٱلسَّلَامُ. (Extracted by Ibn Jareer vol. 17 page 336, and Bayhaqi vol. 2 page 362 on the authority of Anas رَضِيَ ٱللَّهُ عَنْهُ.) (Al-Khasaaisul-Kubraa vol. 1 page 258 and Tafseer Ibn Katheer vol. 5 page 11)

(2) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the night of my ascension (to the heavens) I passed Musaa عَلَيْهِ ٱلسَّلَامُ who was standing engaged in salaah in his grave." (Muslim no. 2375)

According to the narration of Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the night of Mi'raaj, I caught sight of Moosa عَلَيْهِ ٱلسَّلَامُ, Dajjaal and the superintendent of hell whose name is Maalik." (Bukhaari no. 3396, and Muslim no. 165) And Allaah تَبَارَكَ وَتَعَالَىٰ knows best whether this sighting occurred on the earth or in the skies.

(3) En route, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also came across a group of people with copper fingernails. They were busy abrading the skin of their faces and chests with these copper fingernails." When asked about these people, Jibreel رَضِيَ ٱللَّهُ عَنْهُ replied, "These are the people who consume the flesh of others." In other words, they backbite and vilify others. (Musnad Ahmad no. 13340 and Abu Dawood no. 4878 on the authority of Anas رَضِيَ ٱللَّهُ عَنْهُ)

(4) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also witnessed a person swimming in a river, busy consuming morsels of stones. When Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked about this man, Jibreel عَلَيْهِ ٱلسَّلَامُ replied, "This man is a consumer of interest." (Shuabul-Imaan no. 5121, Musnad Ahmad no. 20101 on the authority of Samurah bin Jundub)

(5) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also came across a group of people who, during the course of just one day, could sow their land and harvest the crop. The field would then revert to its original condition. When Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked about this, Jibreel عَلَيْهِ ٱلسَّلَامُ replied, "These are people who wage Jihaad in the path of Allaah. Their good deeds are multiplied seven hundred fold. Whatever they spend, Allaah تَبَارَكَ وَتَعَالَىٰ recompenses them

with a far better substitute. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then passed a group of people whose heads were being crushed by boulders. Each time they were crushed, the heads would slip back to their normal condition. This cycle continued ceaselessly. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enquired about these people, Jibreel عَلَيْهِ السَّلَامُ replied, "These are people who are indifferent to their fard salaah." He then came across a group of people whose anterior and posterior private parts were wrapped in rags and they were grazing like camels and oxen. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked who they were. Jibreel عَلَيْهِ السَّلَامُ replied, "These are people who do not pay Zakaat on their wealth." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then came across a group of people in front of who were two cauldrons. One contained cooked flesh and the other cauldron contained raw and decomposing flesh. These people were consuming the decomposing flesh without partaking of any of the wholesome cooked flesh. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "Who are these people?" Jibreel عَلَيْهِ السَّلَامُ replied, "These people are made up of men of your Ummah who, in spite of having halaal and decent women available to them, spend the entire night right up to the morning with adulteresses and women of loose morals, and this group is made up of women who leave their Halaal and decent husbands to pass the night with adulterers and unchaste men." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then came across a pole positioned on a main road. It slashed or hacked up clothing or anything else that happened to come close to it. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Jibreel عَلَيْهِ السَّلَامُ about this, he replied, "This is the image of people who lie in wait at the roadsides and plunder the property of passers-by." Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ happened to pass a man who had amassed a huge pile of sticks. Although he was unable to bear this huge burden, he was nonetheless fetching more and more sticks and adding to the burden. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked what this signified, Jibreel عَلَيْهِ السَّلَامُ replied, "This is a man of your Ummah who is burdened by numerous rights and responsibilities which he is unable to execute but notwithstanding this, he continues saddling himself with even more obligations." He then came across a group of people whose tongues and lips were being hacked by iron scissors. As soon as their lips and tongues were hacked off, they reverted intact to their original condition. This cycle continued relentlessly without any sign of termination. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked about this, Jibreel عَلَيْهِ السَّلَامُ said, "These are the preachers of your Ummah (who befit the verse 'they

preach what they do not do',)" in other words, they preach to others but fail to practice themselves." (Ibn Jareer vol. 13 page 336, Bazzaar no. 9518 and Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 397 on the authority of Abu Hurayrah.) Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed an area scented with appealing fragrances and cool breezes. Jibreel informed him that this was the fragrance of Jannah (paradise). They then passed an area reeking of repulsive odours. Jibreel said that this was the stench of Jahannam (hell). (Khasaaisul-Kubraa vol. 1 page 283)

Note: Apparently, the aforementioned incidents occurred before his ascent to the heavens because, according to some narrations, these incidents occurred immediately after he mounted Buraaq but before he could reach Musjidul-Aqsaa. On the basis of this, we infer that these incidents took place before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ actually ascended the heavens. And Allaah تَبَارَكَ وَتَعَالَى knows best.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived at Baitul-Muqaddas in this splendour and dismounted from the Buraaq. According to the narration of Sahih Muslim, Anas رَضِيَ اللهُ عَنْهُ says that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ binded the animal to the iron loop on which all the previous Ambiyaa binded their animals. According to the narration of Bazzaar, Jibreel عَلَيْهِ السَّلَامُ pierced a hole with his finger on one of the nearby boulders and he then tied the animal to it. Probably both of them took part in tying the animal. Furthermore, it is possible that with the use of his finger, Jibreel merely removed the dirt etc. that accumulated over the hole with the passage of time.
Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Musjidul-Aqsaa and offered two Rak'at (of Tahiyyatul-Musjid).

Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was taken forward and made the imaam. After the salaah, he met the other Ambiyaa عَلَيْهِمُ السَّلَامُ as will be mentioned ahead in great detail.

When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emerged from the Musjid[9], three cups were presented before him. One contained water, the other milk and the third

[9] According to some narration, the three cups were offered to him after his journey to *Sidratul-Muntahaa*. Haafiz Ibn Hajar says, "It wouldn't be surprising if

contained wine. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ chose the cup of milk. Upon this Jibreel عَلَيْهِ السَّلَامُ commented, "You have chosen Deenul-Fitrah (the natural Deen). Had you chosen wine, your Ummah would have gone astray and had you chosen the cup with the water, your Ummah would have drowned."

According to some narrations, a cup of honey was also presented to him. He partook a bit of this as well.

In short, on the basis of analyzing all the narrations collectively, it appears that four cups were offered to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in total. For further details refer to Zarqaani volume 6 page 47.

Subsequent to this, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in the company of Jibreel عَلَيْهِ السَّلَامُ and other honourable angels embarked on their ascension to the heavens. According to some narrations, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended the skies mounted upon the Buraaq animal as per the preceding leg of the journey. However, according to some narrations, after his emergence from Musjidul-Aqsaa, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended the skies with the aid of a ladder studded with gems and emeralds with the retinue of angels on either side of him.

قال ابن اسحاق واخبرني من لايتهم عن ابي سعيد قال سمعت رسول الله صلي الله عليه وسلم يقول لما فرغت مما كان في بيت المقدس اتي بالمعراج ولم ارشيأ قط احسن منه وهو الذي يمد اليه ميتكم عليه اذا حضر فاصعدني فيه صاحبي حتي انتهي بي الي باب من ابواب السماء يقال له باب الحفظة.

Ibn Ishaaq says, "A reliable narrator informed me that Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ said that he heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "When I concluded my rituals at Musjidul-Aqsaa, a ladder was brought before me. I have never before set eyes on a ladder more beautiful than this ladder. This is the same ladder that enables the souls of people to climb to the

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these offerings took place on two separate occasions; once when he emerged from Musjidul-Aqsaa and the second time at *Sidratul-Muntahaa*. Perhaps the arrangement was intended to further emphasize the correctness of choosing the cup of milk. And Allaah تَبَارَكَ وَتَعَالَى knows best." See Zarqaani volume 6 page 48.

heavens and it is the same ladder that a dying person casts his glance upon when he is about to breathe his last. My travelling companion Jibreel عَلَيْهِ ٱلسَّلَامُ hoisted me upon this ladder (and I continued ascending) until I reached one of the doors of the heaven, which is referred to as 'the door of the Hafazah'. (Al-Bidaayah Wan-Nihaayah by Haafiz Ibn Katheer vol. 3 page 110, Sharah Mawaahib by Zarqaani vol.6 page 55)

Haafiz Ibn Kathir رَحِمَهُ ٱللَّهُ says, "After completing his rituals in Baitul-Maqdis, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ ascended the heavens with this very ladder. The Buraaq was left tied at the door of Musjidul-Aqsaa during this period. When Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ descended from this celestial journey, he mounted the Buraaq and returned to Makkah. (Al-Bidaayah Wan-Nihaayah by Haafiz Ibn Kathir volume 3 page 110)

It is also likely that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ mounted the Buraaq and ascended the heavens with the aid of this ladder, as some scholars maintain. If this opinion is taken into account, all the apparently conflicting narrations will tie in harmoniously. Furthermore, this interpretation offers a greater degree of reverence to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. And Allaah تَبَارَكَ وَتَعَالَى knows best.

In this majestic manner, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ reached the first heaven. Jibreel عَلَيْهِ ٱلسَّلَامُ requested to be let in. The overseer of the first heaven enquired, "Who is with you?"

"Muhammad Rasulullaah," he replied, "is with me."

"Was he invited over here?" he asked.

When Jibreel عَلَيْهِ ٱلسَّلَامُ replied in the affirmative, the angels warmly welcomed him and opened the door for him. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ entered the portals of the first heaven where he came across a rather elderly man. Jibreel revealed, "This is your father Aadam. Go ahead! Make salaam to him." Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made salaam to him. He affectionately responded to the salaam and added, "Marhabaa! Welcome to a pious son and a pious Nabi." He then went on to make duaa for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Whilst meeting him, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's glance fell on some figures on Aadam عَلَيْهِ السَّلَامُ's right and some on his left. When Aadam عَلَيْهِ السَّلَامُ glanced to the figures on his right, he would smile in delight and when he cast his gaze to the figures on his left, he would weep in sorrow. Jibreel عَلَيْهِ السَّلَامُ revealed, "The figures on his right represent his pious children, those destined for Jannah. When he casts his eyes towards them he is pleased. The figures on his left represent his evil children, those who are doomed to hell. He weeps in anguish when he casts his eyes upon them." (This entire subject is cited in detail in Bukhaari no. 349, 3342 and Muslim no. 163.)

According to Abu Hurayrah رَضِيَ اللهُ عَنْهُ's narration in Musnad-Bazzaar (no. 9518), there was a door towards Aadam عَلَيْهِ السَّلَامُ's right that was emitting a remarkably fragrant scent and there was a door to his left that was discharging a dreadfully nasty stench. When he looked to the right he would be overjoyed but when he cast his glance to his left he would become depressed. (Zarqaani vol. 6 page 60)

Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended the second heaven. In the same manner, Jibreel عَلَيْهِ السَّلَامُ requested to be let in. When the overseer asked who was with him, Jibreel عَلَيْهِ السَّلَامُ replied, "Muhammad Rasulullaah is with me."

"Was he invited?" he was asked.

When Jibreel عَلَيْهِ السَّلَامُ replied in the affirmative, the overseer commented, "Welcome! Welcome to a majestic guest." On this level, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Yahyaa عَلَيْهِ السَّلَامُ and Isa عَلَيْهِ السَّلَامُ.

Jibreel ushered him into their company saying, "Here, this is Yahyaa and Isa. Go on, make salaam to them." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went up to them and offered his salaam to both of them. They replied to his salaam and remarked, "Welcome to a pious brother and a pious Nabi."

Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended the third heaven and here again Jibreel عَلَيْهِ السَّلَامُ asked to be let in as mentioned previously. Here

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met Yusuf عَلَيْهِ السَّلَامُ and as per the previous occasions, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made salaam etc. with him. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, (whilst relating this event) commented, "Yusuf عَلَيْهِ السَّلَامُ was bestowed with an immense portion of handsomeness."

Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited the fourth heaven where he met Idrees عَلَيْهِ السَّلَامُ. He then proceeded to the fifth heaven where he met Haaroon عَلَيْهِ السَّلَامُ. From there, he ascended to the sixth heaven where he met Moosa عَلَيْهِ السَّلَامُ. Then, he went to the seventh heaven where he met Ibrahim عَلَيْهِ السَّلَامُ. He spotted him resting his back against the Baitul-Ma'moor. The Baitul-Ma'moor is the Qiblah of the angels and falls directly in line with the Ka'bah. If, hypothetically speaking, the Baitul-Ma'moor had to come crashing down; it would fall directly onto the Ka'bah. Seventy thousand angels make Tawaaf of this Baitul-Ma' moor every single day never to get another chance again.

Jibreel عَلَيْهِ السَّلَامُ informed Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that this is his father and he should make salaam with him. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went ahead and made salaam with him. Ibrahim رَضِيَ اللهُ عَنْهُ replied to the salaam and remarked, "Welcome to a pious son and to a pious Nabi."

Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended even further where he was able to perceive the sounds made by the pens (recording predestination). The sound produced by the scratching of these pens of predestination is referred to as Sariful-Aqlaam. This is the location where the pens of fate are engaged in recording everything that is to transpire in the future. The angels were busy transcribing the divine edicts and religious commandments from the Lawhe Mahfuz (the preserved tablet).

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was raised to the Sidratul-Muntahaa. This is a lotus tree towering above the seventh heaven. Whatever rises from the earth stops at Sidratul-Muntahaa (the lotus-tree of the outer extremity). And from this point onwards, it is raised further into the heavens. On the other hand, whatever descends from the Malaul-A'laa first descends upon Sidratul-Muntahaa and from there it descends further to the other heavens and beyond, thus the name Sidratul-Muntahaa.

At this very location, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ beheld Jibreel عَلَيْهِ السَّلَامُ in his original form. He also witnessed some strange and amazing celestial radiances of Allaah تَبَارَكَ وَتَعَالَى. He also saw innumerable angels and golden moths hovering about the Sidratul-Muntahaa.

Jannah is in close proximity to Sidratul-Muntahaa. The Noble Quraan depicts this,

عند سدرة المنتهي عندها جنة الماوي.

At Sidratul-Muntahaa, near it is the paradise of abode.

This is why Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ's narration mentions that after his performance of salaah in Baitul-Mamoor, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was elevated to Sidratul-Muntahaa. From Sidratul-Muntahaa, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was raised to Jannah. After his visit to Jannah, Jahannam was presented before him. In other words, the horrors of hell were shown to him.

According to the narration of Abu Dharr رَضِيَ اللهُ عَنْهُ, as cited in Bukhaari (no. 349) and Muslim (no. 163), Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I reached Sidratul-Muntahaa where I beheld astounding colours and incredible embellishments. I have no idea what they were. I was then admitted into Jannah where the domes were constructed from (mammoth-sized) pearls and the soil was of musk."

At Sidratul-Muntahaa or at some other place, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ conversed with Allaah تَبَارَكَ وَتَعَالَى. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached this sacrosanct area of 'close proximity', he fell into Sajdah. (See Fathul-Baari vol. 7 page 169 under the chapter on M'iraaj.) Here he caught sight of the magnificence of the radiance of Allaah تَبَارَكَ وَتَعَالَى from beyond the divine screen, and without any intermediary he was honoured to converse directly with Allaah تَبَارَكَ وَتَعَالَى."

Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I caught sight of the greatest of (divine radiances). Thereafter Allaah communicated whatever He wished to communicate to me." (Al-Mu'jamul-Awsat no. 6214, Nawaadirul-Usool vol. 2 page 349 no. 428)

The commentary of the verse "Danaa fa Tadallaa' and "Fa Awhaa ilaa 'Abdihi Maa Awhaa" is also supported by the narration of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ. The verse "Danaa fa Tadallaa" would then mean that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoyed such closeness that he was able to catch sight of divine refulgence of Allaah تَبَارَكَ وَتَعَالَى. The verse "Fa Awhaa ilaa 'Abdihi Maa Awhaa" implies that he communicated with Allaah تَبَارَكَ وَتَعَالَى and received divine revelation from Him without any intermediary. After all what is the point in communicating with Him through an intermediary when he had already caught sight of His Nur directly? Setting eyes on Him directly without any intervention automatically bespeaks of conversing with Him directly without any intervention either.

In short, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was blessed with setting eyes on Allaah تَبَارَكَ وَتَعَالَى and communicating with him directly without any intermediary between them.

Allaah تَبَارَكَ وَتَعَالَى conversed with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and prescribed fifty salaahs upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Ummah. According to the narration of Muslim, Allaah تَبَارَكَ وَتَعَالَى endowed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with three gifts on this great occasion; the first gift was made up of the five daily salaahs. The second gift was the closing verses of Surah Baqarah, which includes the mercy, affection, ease and forgiveness of Allaah تَبَارَكَ وَتَعَالَى upon this ummah and it focuses upon victory and assistance to the Muslims against the disbelievers. Although these verses are in the form of duaas, the verses are more of an educative and informative nature. It is as though Allaah تَبَارَكَ وَتَعَالَى is enlightening this ummah in these closing verses that they should make a point of imploring Allaah تَبَارَكَ وَتَعَالَى and He will respond to their duaas.

The third gift awarded to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on this night was that Allaah تَبَارَكَ وَتَعَالَى would pardon the major sins of any of his followers who does not ascribe partners unto Him. In other words, Allaah تَبَارَكَ وَتَعَالَى will not condemn a perpetrator of major sins to eternal hellfire, as He would do to the disbelievers. Some of them will be pardoned through the intercession of the Ambiyaa عَلَيْهِمُ السَّلَامُ. Others will be forgiven due to the intercession of the noble angels whilst others will be forgiven solely by

the mercy and grace of Allaah تَبَارَكَ وَتَعَالَى. Any person whose heart embraces even an iota of faith (Imaan) will, in due course, be released from hell.

According to a lengthy hadeeth of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, during the course of his conversation with Allaah تَبَارَكَ وَتَعَالَى, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was addressed by Allaah تَبَارَكَ وَتَعَالَى thus,

فقال له ربه قد اتخذتك خليلا وحبيبا وارسلتك الي الناس كافة بشيرا ونذيرا و شرحت لك صدرك و وضعت عنك وزرك و رفعت لك ذكرك فلا اذكر الاذكرت معي وجعلت امتك خير امة اخرجت للناس وجعلت امتك وسطا وجعلت امت هم الاولين والاخرين وجعلت من امتك اقواما قلوبهم اناجيلهم وجعلتك اول النبيين خلقا واخرهم بعثا واعطيتك سبعا من المثاني لم اعطها نبيا قبلك واعطيتك خواتيم سورة البقرة من كنز تحت العرش لم اعطها نبيا قبلك واعطيتك الكوثر واعطيتك ثمانية اسهم الاسلام والهجرة والجهاد والصلاة والصدقة وصوم رمضان والامر بالمعروف والنهي عن المنكر وجعلتك فاتحا و خاتما الي اخر الحديث اخرجه ابن جرير في تفسير سورة الاسراء عن ابي هريرة رضي الله عنه بطوله كذا في الخصائص الكبري.

"I have adopted you as my Khalil (bosom friend) and Habib (beloved). I have sent you to all the people of the world as a Bashir (presenter of glad tidings) and as a Nazir (warner). I have opened your breast for you, I have relieved you of your burden and I have elevated your mention. Whenever I am mentioned, you will be mentioned with Me. I have made your Ummah the best of Ummahs that was ever raised from the people. I have declared your Ummah as the most just and moderate Ummah. I have rendered your Ummah as the first (in terms of its virtue) and last (in terms of its appearance in this world). I have made from your Ummah a group of people whose hearts contain their Injeel. (In other words, the divine words of the Quraan will be etched onto their hearts.) I have made you the first Nabi in terms of creation and the last Nabi in terms of your commission. I have awarded you the Sab'ul-Mathaani (Surah Faatihah), which I had not awarded to any messenger prior to you. I have bestowed upon you the closing verses of Surah Baqarah from the treasures beneath the divine throne, which I did not bestow to any messenger prior to you. I have granted you the Kauthar (the celestial pond), and I have bestowed your Ummah with eight distinctive merits;

Islaam, hijrah (migration), salaah, sadaqah (charity), saum (fasts) of Ramadaan, amr bil m'aruf (enjoining good) and nahy 'anil-munkar (forbidding evil). I made you a Faatih (opener or forerunner to the Ambiyaa) and khaatam (seal of all the Messengers)….."

(This hadith is extracted by Ibn Jareer in his Tafseer of Surah Israa (vol. 17 page 337) on the authority of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, as well as Bazzaar in his Musnad no. 9518. Allaamah Suyuti رَحِمَهُ اللَّهُ states that the narrators of this hadeeth are reliable except Abu Ja'far Raazi who has been declared reliable by some scholars whilst other scholars declare him to be extremely weak.)

In short, Allaah تَبَارَكَ وَتَعَالَى bestowed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with innumerable bounties and blessed him with a myriad of glad tidings and awarded him with distinctive injunctions and directives. One of the most significant directives issued to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the obligation to observe fifty daily salaahs. Embracing all these directives and injunctions with jubilant delight, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned back to return to earth. On his return journey, he met Ibrahim عَلَيْهِ السَّلَامُ. He made no comment about these injunctions of salaah etc., as mentioned in Fathul-Baari.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says, "Thereafter I passed Moosa عَلَيْهِ السَّلَامُ who asked me what I was enjoined with. I replied, "During the day and night, fifty salaahs have been prescribed for us."" Moosa عَلَيْهِ السَّلَامُ remarked, "I have a great deal of experience with the Bani Israaeel. Your Ummah is far weaker; they will be unable to cope with this divine commandment. So return to your Lord and request him to moderate and reduce this burden." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned to Allaah تَبَارَكَ وَتَعَالَى and requested Him to reduce the number of salaahs. Allaah تَبَارَكَ وَتَعَالَى reduced it by five. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed Moosa عَلَيْهِ السَّلَامُ yet again, he posed the same question again. Once more he requested Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to beg for a reduction in this obligation. This going back and forth ensued a number of times until just five daily salaahs remained. Even then, Moosa عَلَيْهِ السَّلَامُ appealed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to return to Allaah تَبَارَكَ وَتَعَالَى and solicit yet another reduction. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I have requested a reduction a number of times already. Now I am

embarrassed to approach him for a further reduction." Saying this Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued ahead. A voice from the unseen then called out, "These are five but equivalent to fifty." In other words, these are just five salaahs but the reward of these five salaahs is equivalent to fifty salaahs. "And My verdict will not be altered." This obligation of just five salaahs was predetermined within My knowledge. This gradual reduction from fifty to five was due to some divine exigency and wisdom, as in the case of medical treatment where the doctor gradually and sequentially treats his patient. This is due to some therapeutic need and medical wisdom but the patient, owing to his lack of knowledge, regards it as alteration or transformation. And Allaah تَبَارَكَ وَتَعَالَى knows best.

In the same order, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from the heavens and landed first at Baitul-Muqaddas. From here he mounted the Buraaq and reached Makkah before the break of dawn. The same morning, he recounted this incident to the Quraysh. They, as expected, were left shocked in disbelief. Some of them placed their hands on their heads in exasperation whilst others scornfully started clapping their hands. Stunned by skepticism, they scoffed at him and exclaimed, "How can he possibly go to Baitul-Maqdis and return in just one night!" In order to test him, those who had been to Baitul-Maqdis started throwing questions at him about the distinguishing features of Baitul-Maqdis. The instant they started interrogating him, Allaah تَبَارَكَ وَتَعَالَى brought Baitul-Maqdis right before his very eyes and he continued responding to their questions. Now when all their questions pertaining to Baitul-Maqdis were exhausted, they asked, "Okay, tell us some incident about the road leading to Baitul-Maqdis." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "On my way I came across a trade caravan at a certain place that was returning to Makkah from Syria. They lost one camel and later retrieved it. In-shaa-Allaah, this trade caravan should reach Makkah within three days. Leading the way would be a khaki-coloured camel laden with two sacks of goods."

Accordingly, on the third day, this caravan entered Makkah in precisely the same manner as foretold by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and they also narrated the incident of the lost camel. On seeing and hearing this, Waleed ibn Mughirah dismissed the whole incident by declaring, "This is

nothing but sorcery." The people also concurred with him saying, "Yes, Waleed is speaking the truth." (Zarqaani vol.6 page 126)

According to Bayhaqi's narration, Rasulullaah ﷺ informed the Quraysh that the trade caravan that was returning would be in Makkah by Wednesday evening before sunset. However, by Wednesday evening the caravan failed to make an appearance and the sun was about to set. Rasulullaah ﷺ made duaa unto Allaah تَبَارَكَ وَتَعَالَىٰ. Allaah تَبَارَكَ وَتَعَالَىٰ delayed the setting of the sun for a little while until the caravan entered Makkah the same evening before sunset, as per Rasulullaah ﷺ's prophesy. (Ibid)

According to some narrations, the trade caravan reached Makkah in the morning. Perhaps there were two caravans; one turned up in the morning and the other in the evening. Alternatively, it could also be just one caravan. Some travelers of the same caravan could have turned up in the morning whilst the remaining travellers entered Makkah only in the evening.

According to the scholars of Seerat, this miracle is referred to as the miracle of Habsush-Shams (the stalling of the sun).

In this manner Allaah تَبَارَكَ وَتَعَالَىٰ exposed the truthfulness of Rasulullaah ﷺ. The Quraysh witnessed his honesty with their very own eyes. They heard the truth with their very own ears but they remained committed to their obstinacy and refutation of the truth. They were bent on rebelling against the truth. Some of them went to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "Your friend, Muhammad (Rasulullaah ﷺ) says that he went to Baitul-Maqdis last night and returned before dawn. Do you believe him?" Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked, "Did Rasulullaah ﷺ say that?" When they replied in the affirmative, Abu Bakr رَضِيَ اللَّهُ عَنْهُ declared, "Then it has to be the truth. I wholeheartedly believe in whatever he says. In fact, day and night I believe in the heavenly news he conveys to us which is even beyond that." Henceforth, he was conferred with the title of Siddeeq (firmly truthful). (Mustadrak Haakim no. 4407, 4458, Musannaf Abdur-Razzaaq no. 10453, Al-Khasaaisul-Kubraa vol. 1 page 291)

FEW AMAZING POINTS REGARDING MI'RAAJ

1.) On this night, fifty salaahs were prescribed for this Ummah. Submissively saying, "I hear and I comply", Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned. On his return, he met Ibraaheem عَلَيْهِ السَّلَامُ who did not make any comment but when he passed Moosa عَلَيْهِ السَّلَامُ, he counselled him to ask for a reduction in the number of salaahs. The reason for this is that the status of Khullah (the close friendship enjoyed by Ibraahim عَلَيْهِ السَّلَامُ with Allaah تَبَارَكَ وَتَعَالَى) is a status of submission and compliance. In other words, it is a status of Niyaaz (humility and submissiveness) whilst the status of Takleem (lit. to speak a status enjoyed by Moosa عَلَيْهِ السَّلَامُ when Allaah تَبَارَكَ وَتَعَالَى engaged him in direct conversation) is a status of Naaz (tolerable pride). This is why Khaleelullah, Ibraaheem عَلَيْهِ السَّلَامُ chose to remain silent whilst Kalimullaah Moosa عَلَيْهِ السَّلَامُ counselled him to seek a reduction of salaahs from Allaah تَبَارَكَ وَتَعَالَى. Khaleel remained silent whilst Kaleem spoke.

2.) Owing to Moosa عَلَيْهِ السَّلَامُ's counsel, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued requesting Allaah تَبَارَكَ وَتَعَالَى for a reduction in the number of salaahs. Ultimately, when just five salaahs remained, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Now I am ashamed to request any further reduction." The reason for this shame is that in the preceding nine times of reduction, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ noticed that each time five salaahs are being reduced. This reduction recurred until just five salaahs were left. Now, if Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to request further reduction, his request would imply that even these five be entirely eliminated and that no fard whatsoever be left remaining that could be executed. This is why Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ashamed and refused to return to Allaah تَبَارَكَ وَتَعَالَى for a further reduction.

3.) Before his ascension to the heavens, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's chest was splayed open. His chest was then washed with Zam-Zam water, imbued with Imaan and wisdom and thereafter sewn up. This elaborate and extraordinary form of purification was implemented to prepare Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to bear the imminent compulsion of the greatest of 'Ibaadaat (i.e. salaah).

4.) During his journey to the heavens, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ found the divine angels engaged in various postures of worship. Some of them he found with their hands clasped together in the Qiyaam position. Some of them were in perpetual Ruk'u without raising their heads up. Some of them were in eternal Sajdah whilst others were in perpetual Qu'ud (sitting) position. Allaah تَبَارَكَوَتَعَالَىٰ drew all these positions into one Rak'at for this Ummah so that the Ibaadah of this Ummah is a consolidation of all the various positions of Ibaadat of the angels.

Furthermore, the Holy Quraan reveals that everything sings the praise and glory of Allaah تَبَارَكَوَتَعَالَىٰ. Allaah تَبَارَكَوَتَعَالَىٰ says,

وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ

And there is nothing but it glorifies Him (Allaah تَبَارَكَوَتَعَالَىٰ) with His praise but you do not understand their glorification (Tasbeeh). (Israa verse 44)

Every single thing in this universe is engaged in the Tasbeeh (glorification) of Allaah تَبَارَكَوَتَعَالَىٰ. Not a moment passes without them being engaged in his Tasbeeh. Obviously, this Tasbeeh of the universe would not be all of the same nature. They are bound to differ in their methods of Tasbeeh. The Tasbeeh of the trees and plants is in the state of Qiyaam (standing posture). The Tasbeeh of the animals is in the state of Ruku and the Tasbeeh of the insects is in perpetual Sajdah. Their heads are always bowed to the earth in submission. The Tasbeeh of stones and other inanimate objects is the position of Qu'ud (sitting). In our salaah, Allaah تَبَارَكَوَتَعَالَىٰ has assembled all the various types of Tasbeeh and Tahmeed.

Furthermore, man is created from the four basic elements. This is why his Ibaadat also constitutes four basic postures of Qiyaam, Qu'ud, Ruku and Sujud. Since there are five sources that initiate the negligence of Allaah تَبَارَكَوَتَعَالَىٰ – i.e. the five senses – the five salaah have been prescribed for every single day of the year.

5.) Perhaps the wisdom in taking Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ from Musjidul-Haraam to Musjidul-Aqsaa is that the spiritual effulgence of both the

Qiblahs and the virtues of the Ambiyaa of the Bani Israaeel may gather within Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or perhaps it was an indication that soon the Qiblah of the Bani Israaeel was to be entrusted to the control of the Bani Ismaaeel, and the ummah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be the bearers of the spiritual gains of both the Qiblahs; the Ka'bah as well as the Musjidul-Aqsaa. And Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's leading the Ambiyaa and angels in salaah was a clearexample of his leadership over the other Ambiyaa عَلَيْهِمُ السَّلَامُ. This physical demonstration of Imaamat was executed so that the close servants of Allaah تَبَارَكَ وَتَعَالَى may witness with their very own eyes the true leadership of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over everyone else.

Seemingly, the salaah Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed in Musjidul-Aqsaa was an optional (nafl) salaah. Some are of the opinion that it was fard salaah that was prescribed before the M'iraaj. Allaah تَبَارَكَ وَتَعَالَى knows best. (Zarqaani vol. 6 page 54)

The most authentic view is that it was nafl salaah and not fard salaah because it is undeniably established on the basis of authentic narrations that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's journey to the heavens occurred between the salaahs of Ishaa and Fajr. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already offered his Ishaa salaah and was lying down on his bed when Jibreel عَلَيْهِ السَّلَامُ appeared with the Buraaq before him. He returned to Makkah Mukarramah from the heavens before the Fajr salaah. He performed his Fajr in Makkah Mukarramah. (Fathul-Baari vol. 7 page 151) On the basis of this narration it is quite evident that the salaah in which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led the angels and the Ambiyaa, was not fard salaah but nafl salaah. Allaah تَبَارَكَ وَتَعَالَى knows best.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَبِتَّ تَرْقٰى إِلٰى أَنْ نِلْتَ مَنْزِلَةً مِنْ قَابَ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَم تُرَمِ

108/4. You continued ascending (over-night) until you reached (your) destination (which is) Qaaba Qausain (the distance of two cubits length) which can never be fathomed, nor intended (by any other of Allaah's creation).

The preceding stanza discusses the commencement of the journey, whilst this stanza discusses the final station.

"nor intended" – No one else ever intend or will intend this status, as this was reserved only for the pride of creation, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Meaning of Qaaba Qausain – In a bow, the distance between the handle and the string is referred to as qaab. This is approximately one hand's span. The reason for mentioning Qaaba Qausain is that the Arabs had a particular habit when they intended to initiate a pact of friendship or peace. Two people would take their bows and place them against one another. When the two strings touched, then this was regarded as an announcement of love and closeness. (Summarized from Ma'aariful Quraan vol. 8 page 198)

So Qaaba Qausain does not in reality refer to the bows. It merely shows extreme closeness. This phrase has been extracted from the following verse of Surah Najm (verse 9),

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى

Majority of scholars are of the opinion that this refers to Jibreel عَلَيْهِ السَّلَامُ who came closer, then even closer, until they were extremely close.

However, it seems that Allaamah Buseeri رَحِمَهُ اللهُ has taken the view of other scholars who state that this verse refers to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ meeting with Allaah تَبَارَكَ وَتَعَالَى. They state that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came close to the *tajalli* (divine manifestation) of Allaah تَبَارَكَ وَتَعَالَى, due to which he fell into prostration. Then Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was granted even closer proximity.

Mention of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ falling into prostration is mentioned in certain ahaadeeth. It is possible that this poet is indicating towards this prostration and proximity. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Then I was taken above the seven heavens. We came to Sidratul-Muntahaa. A cloud covered me, and I fell into prostration." (Nasai no. 450)

Remember that closeness to Allaah تَبَارَكَ وَتَعَالَى does not refer to physical proximity. Closeness means that the lofty position of Allaah تَبَارَكَ وَتَعَالَى became more manifest to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the light of His recognition became more illuminated, and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ witnessed many secrets of the unseen as well as the great power of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى's closeness to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ means His grace, kindness and favours upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

DID RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ SEE ALLAAH تَبَارَكَ وَتَعَالَى OR NOT?

The ulamaa hold conflicting opinions as to whether Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was blessed with beholding the being of Allaah تَبَارَكَ وَتَعَالَى or not on the night of Mi'raaj. Furthermore, if he beheld Allaah تَبَارَكَ وَتَعَالَى, was this perception with the eye or the heart? Did he catch sight of Allaah تَبَارَكَ وَتَعَالَى with the eyes of his head or the eyes of his heart? Bear in mind that seeing with the eyes of the heart is different to knowing about it. Most Sahaabah رَضِيَ اللهُ عَنْهُمْ and Taabieen are of the opinion that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ caught sight of Allaah تَبَارَكَ وَتَعَالَى with the eyes of his head. According to the research scholars, this opinion is the most preferred and most authentic opinion because of many narrations of Sahaabah رَضِيَ اللهُ عَنْهُمْ. Some are mentioned hereunder:

a.) Ibn Abbaas رَضِيَ اللهُ عَنْهُ states, "Are you surprised that Allaah تَبَارَكَ وَتَعَالَى granted friendship to Ibraaheem عَلَيْهِ السَّلَامُ, speech to Moosa عَلَيْهِ السَّلَامُ, and His vision to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?" (Sunan Kubra of Nasai vol. 10 page 276 (Ibn Hajar states in Fahul-Baari (vol. 8 page 608) that the sanad is saheeh), Mustadrak Haakim no. 216, 3114, 3747 (Haakim says that this narration is saheeh according to the conditions of Imaam Bukhaari and Allaamah Dhahabi agrees with him.))

b.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw my Lord, the greatest." (Musnad Ahmad no. 2580, 2634)

c.) Ikrimah narrates from Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ who said, "Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw his Sustainer." I asked, "Did Allaah تَبَارَكَ وَتَعَالَى not say,

لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ

No vision can grasp Him, but He grasps all vision.
(Najm verse 103)

He replied, "Woe unto you! That is when He manifests His Light. But Muhammad saw his Sustainer twice." (Tirmidhi no. 3279)

d.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I witnessed the Noore-A'zam (the greatest spiritual radiance) then Allaah تَبَارَكَ وَتَعَالَى revealed to me whatever He wanted to reveal to me." In other words, he conversed with me directly without an intermediary". (Al-Mu'jamul-Awsat no. 6214, and Hakeem Tirmidhi in Nawaadirul-Usool vol. 2 page 349 no. 428)

e.) Anas رَضِيَ اللَّهُ عَنْهُ states that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw his Sustainer. (Ibn Khuzaimah in Kitaabut-Tawheed vol. 2 page 755 no. 790, Ibn Abi Aasim in As –Sunnah vol. 1 page 306 no. 441)

f.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw my Lord, the greatest, in the most magnificent appearance…." Towards the end of the narration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says, "The heart did not lie in what he (Muhammad Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) witnessed. So Allaah تَبَارَكَ وَتَعَالَى beamed the light of my eyes into my heart. So I was able to witness Him with my heart (as well)." (Durre-Manthoor vol. 14 page 21) With the aid of his absolute power, Allaah تَبَارَكَ وَتَعَالَى fused Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's noor (light) of his physical vision and the noor of his insight in such a manner that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was able to behold Allaah تَبَارَكَ وَتَعَالَى with both his eyes and his heart. There was no difference in the vision of his eye and the vision of his heart.

The poet says,

کلام سرمدی بے نقل بشنید خداوند جہاں را بے جہت دید
Rasulullaah ﷺ heard the eternal speech without transcription.
And he beheld Allaah ﷻ without any direction,

دراں دیدن کی حیرت صاصلش بود دلش در چشم و چشمش درد لش بود
Such beholding that is ultimately dumbfounding.
His (Rasulullaah ﷺ's) heart was in his eyes and
his eyes in his heart.

Nizaami رَحِمَهُ ٱللَّهُ states,

کلامیکہ بے آلہ آمد شنید لقائے کہ آن دیدني بود دید
Without any secondary medium he heard the divine word.
The Being whose meeting ought to be witnessed, he (Rasulullaah ﷺ) beheld Him.

چنانچہ دید کز حضرت ذوالجلال نہ زانوسو جہت بدنہ زیں سو خیال
He (Rasulullaah ﷺ) beheld Allaah ﷻ in such a manner that
there was neither direction nor comprehension. Don't ask
how he beheld Him.

Arif Jami رَحِمَهُ ٱللَّهُ said,

بدید انچه از دیدن برون بود مپرس از ماز کیفیت که چون بود
نه چندي و گنجد آنجاد نه چوني فرد بند از کمي لب و زفزوني
شنید انگه کلامے نه بآواز معاني در معاني راز باراز
نه آگاهي ازو کام و زباں را نه همراهي از و نطق و بیاں را
The manner in which he beheld Allaah ﷻ was neither like this nor like that.
Restrain your tongue about the manner and the method.
He heard this divine sound but without any sound.
Meanings in meanings and mystery shrouded in further mystery.

Haafiz Turibishti in Al-Mu'tamad-fil-Mu'taqad writes, "Beholding Allaah ﷻ with the heart does not refer to mere knowledge or recognition because Rasulullaah ﷺ had already acquired this previously. Here, beholding with the heart refers to Allaah ﷻ inserting the

ability to see with the heart just as he was able to see with the eyes of the head. Alternatively, it could mean that the heart, with the assistance of the eyes and the eyes, with the alliance of the heart was honoured with this majestic view together. During this viewing, the heart was with the eyes and the eyes were with the heart. They were not isolated from each other." And Allaah تَبَارَكَ وَتَعَالَى knows best.

Other narrations are also quoted from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, Abu Dharr Ghifaari رَضِيَ اللَّهُ عَنْهُ, and Ka'b Ahbaar رَضِيَ اللَّهُ عَنْهُ. For example, "Ibn Abbaas met Ka'b at Arafaat, so he asked him about something and he kept on saying the Takbeer until it reverberated off of the mountains. So Ibn Abbas (finally) said, "We are Banu Haashim." Then Ka'b said, "Indeed Allaah divided His being seen and His speaking between Muhammad and Moosa. He spoke to Moosa twice, and Muhammad saw Him twice." (Tirmidhi no. 3278)

Abdullah ibn Shaqiq reported, "I said to Abu Dharr, "Had I seen Rasulullaah, I would have asked him." He (Abu Dharr) enquired, "What is that thing that you wanted to inquire of him?" He replied, "I wanted to ask him whether he had seen his Lord." Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "I, in fact, inquired of him, and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'I saw Light.'" (Muslim no. 178)

On the other hand, Aaishah رَضِيَ اللَّهُ عَنْهُ and Ibn Masood رَضِيَ اللَّهُ عَنْهُ deny that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Allaah تَبَارَكَ وَتَعَالَى.

Some scholars give preference to the first view over the second, whilst others contend that it is better to reconcile the two views. Those who state that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Allaah تَبَارَكَ وَتَعَالَى mean that some of His qualities were manifest, whilst those who deny it are referring to beholding His Being in entirety, since this is impossible for the human mind.

Another explanation is the one tendered by Allaamah Shabbir Ahmad Uthmaani رَحِمَهُ اللَّهُ.

According to Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ and others, the question of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ seeing Allaah تَبَارَكَ وَتَعَالَى on the night of ascension is inferred from

the ambiguity in this verse. This is because Aaishah رَضِيَٱللَّهُعَنۡهَا clearly states that the previous verses do not refer to seeing Allaah تَبَارَكَوَتَعَالَىٰ. They merely refer to seeing Jibreel عَلَيۡهِٱلسَّلَامُ.

Ibn Katheer رَحِمَهُٱللَّهُ quotes the following opinion of Mujaahid رَحِمَهُٱللَّهُ who was one of the closest students of Ibn Abbaas,

كان أغصان السدرة لؤلؤا وياقوتا وزبرجدا فرآها محمد صلى الله عليه وسلم ورأى ربه بقلبه

The branches of the lote tree were pearls, sapphires and chrysolites. Muhammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saw this tree and he saw his Sustainer with his heart.

Since this seeing was not only with his heart but with his eyes as well – as is obvious from the words "the sight neither went astray" – according to some traditions of Tabaraani, Ibn Abbaas رَضِيَٱللَّهُعَنۡهُ says,

رأى مرتين مرة بقلبه ومرة ببصره

He [Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ] saw Him twice; once with his heart and once with his eyes.

In this context, seeing Allaah تَبَارَكَوَتَعَالَىٰ twice will mean that he saw Him in both ways [with the heart and eyes] at the same time. This is similar to the Tradition wherein it is stated that,

انشق القمر بمكة مرتين

The moon split two times while [Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was] in Makkah.

In other words, with his physical eyes and also with the eyes of the heart. However, it should be borne in mind that that seeing is not the one that is negated in the verse, "Eyes cannot perceive Him…" (An'aam, verse 103) because this verse negates encompassing. In other words, the eyes cannot encompass Allaah تَبَارَكَوَتَعَالَىٰ.

A reply to an objection as regards seeing Allaah تَبَارَكَوَتَعَالَىٰ: When Ibn Abbaas رَضِيَٱللَّهُعَنۡهُ was asked that the claim that Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ saw Allaah تَبَارَكَوَتَعَالَىٰ is negated by the verse "Eyes cannot perceive Him…", he replied,

ويحك ذاك إذا تجلى بنوره الذي هو نوره

[He cannot be perceived] when He appears with His light which is intrinsic to Him.

From this we learn that the illumination and manifestations of Allaah تَبَارَكَ وَتَعَالَى are of different types. Some of them subdue the eyes while others do not. Despite this, the question of seeing Allaah تَبَارَكَ وَتَعَالَى is applicable to both. We can therefore say that the level of seeing Allaah تَبَارَكَ وَتَعَالَى in the hereafter when the eyes will be sharpened to the extent that they can bear this sight – this level is not given to anyone in this world. Yes, according to the hadeeth of Ibn Abbaas, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was endowed with a special level of seeing Allaah تَبَارَكَ وَتَعَالَى on the night of ascension. No human is a partner or equal to him in this peculiarity.

Moreover, bearing in mind the differences in these very illuminations and manifestations, we can say that there is no contradiction in the opinions of Aaishah رَضِيَ اللهُ عَنْهَا and Ibn Abbaas رَضِيَ اللهُ عَنْهُ. She was probably negating this seeing of a certain level while he was affirming it with regard to another level. In like manner, it is possible for us to reconcile the traditions of Abu Dharr رَضِيَ اللهُ عَنْهُ when he says, "رأيتُ نورا" "I saw a light", and "نورٌ أنَّى أراه" "Allaah is light, how could I have seen Him?!" Allaah تَبَارَكَ وَتَعَالَى knows best. (Tafseer Uthmaani, Najm verse 16)

Note: Whatever difference of opinion is mentioned here is with regards to this world. As far as the Hereafter is concerned, it is the unanimous belief of the Ahlus Sunnah Wal-Jamaa'ah that the Muslims will be granted the ability to see Allaah تَبَارَكَ وَتَعَالَى.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَقَـدَّمَتْكَ جَمِيْعُ الأَنْبِيَـاءِ بِهَـــا وَالرُّسْـلِ تَقْدِيْمَ مَخْـدُوْمٍ عَلٰى خَـدَمِ

109/5. All the Ambiyaa and messengers placed you forward on that night (because of that status), just as a servant places his master forward.

Here reference is made to the Ambiyaa عَلَيْهِمُ السَّلَامُ who placed Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forward to lead them in salaah.

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When the time of salaah arrived, I led them." (Muslim no. 172)

Abdur Rahman ibn Abi Layla narrates, "Then they stood for salaah. They began shoving one another, until they placed Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forward." (Part of a lengthy narration in Al-Mu'jamul-Awsat no. 3879, Fathul-Baari vol. 7 page 200)

Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Then I entered Bait Al-Maqdis (Jerusalem) where the Ambiyaa were assembled for me, and Jibreel brought me forward to lead them in salaah." (Nasai no. 450)

Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Musjidul-Aqsaa and offered two Raka'ts (of Tahiyyatul-Musjid). (Muslim no. 162)
Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Both Jibreel and I entered the Musjid and both of us offered two Raka'ts of salaah." (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 391, Khasaaisul-Kubra vol. 1 page 277)

On this auspicious occasion of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's advent, the other Ambiyaa عَلَيْهِمُ السَّلَامُ were already awaiting his arrival in the Musjid. Ibraahim, Moosa and Isa were also amongst the luminaries awaiting Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (Mu'jam Abu Ya'la no. 10, Khasaaisul-Kubraa vol.1 page 294)

Soon a number of people assembled in Musjidul-Aqsaa. A Muadhin called out the Adhaan followed by the Iqaamah. Now the entire congregation was waiting to see who would lead the salaah? Jibreel عَلَيْهِ السَّلَامُ gripped Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the hand and led him forward. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says, "I led all of them in salaah. When I completed the salaah, Jibreel عَلَيْهِ السَّلَامُ asked me if I knew who I led in salaah. When I replied in

the negative, he said, “All the Ambiyaa who were sent before you offered their salaah behind you.” (Ibn Abi Haatim from Anas - Tafseer ibn Katheer Surah Israa verse 1 page 13 vol. 5)

According to another narration, even the angels descended from the skies upon this momentous advent of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then led all the Ambiyaa عَلَيْهِمُ السَّلَامُ and the angels in salaah.

On the termination of the salaah, the angels asked Jibreel عَلَيْهِ السَّلَامُ, “Who is your companion?” Jibreel عَلَيْهِ السَّلَامُ replied, “This is Muhammad.”

According to another narration, Jibreel عَلَيْهِ السَّلَامُ replied, “This is Muhammad, the seal of all divine messengers.” The angels asked, “Has he already been commissioned as a messenger?” When Jibreel عَلَيْهِ السَّلَامُ replied in the affirmative, the angels commented, “May Allaah keep him alive and well! He is a wonderful brother and vicegerent.” In other words, he is our brother and the vicegerent of Allaah تَبَارَكَ وَتَعَالَى.

Thereafter Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met the souls of the Ambiyaa عَلَيْهِمُ السَّلَامُ. All of them praised and glorified Allaah تَبَارَكَ وَتَعَالَى in their own special manner.

Ibraahim عَلَيْهِ السَّلَامُ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ للهِ الَّذِي اتَّخَذَنِي خَلِيلاً وَأَعْطَانِي مُلْكاً عَظِيماً، وَجَعَلَنِي أُمَّةً قَانِتاً، وَاصْطَفَانِي بِرِسَالاَتِهِ، وَأَنْقَذَنِي مِنَ النَّارِ، وَجَعَلَهَا عَلَيَّ بَرداً وَسَلاَمًا.

All praises are due to Allaah who has made me as His Khalil (Bosom friend) and granted me great authority, and who has made me an obedient leader, who has chosen me for His message and has saved me from the fire by making it cool and safe for me.

Moosa عَلَيْهِ السَّلَامُ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ للهِ الَّذِي كَلَّمَنِي تَكْلِيماً، وَاصْطَفَانِي وَأَنزَلَ عَلَيَّ التَّوْرَاةَ، وَجَعَلَ هَلاَكَ فِرْعَوْنَ عَلَى يَدَيَّ، وَنَجَاةَ بَنِي إِسْرَائِيلَ عَلَى يَدَيّ

All praises are due to Allaah who had spoken to me directly without intervention, who has chosen me and revealed the Tawraat to me, who had destroyed Fir‘awn and rescued the Bani Israaeel at my hands.

Dawood عَلَيْهِ السَّلَامُ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ للهِ الَّذِي جَعَلَ لِي مُلْكًا. وَأَنْزَلَ عَلَيَّ الزَّبُورَ، وَأَلاَنَ لِيَ الْحَدِيدَ، وَسَخَّرَ لِيَ الْجِبَالَ يُسَبِّحْنَ مَعِي وَالطَّيْرَ، وَآتَانِيَ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ.

All praises are due to Allaah who had granted me great authority, revealed to me the Zaboor (Psalms), made iron malleable for me, made the mountains and birds subservient to me in that they chant His praises with me, and had granted me wisdom and a sound faculty of Judgement.

Sulaimaan عَلَيْهِ السَّلَامُ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ للهِ الَّذِي سَخَّرَ لِيَ الرِّيَاحَ وَالْجِنَّ وَالإِنْسَ، وَسَخَّرَ لِي الشَّيَاطِينَ يَعْمَلُونَ مَا شِئْتُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِي ، وَقُدُورٍ رَاسِيَاتٍ، وَعَلَّمَنِي مَنْطِقَ الطَّيْرِ، وَأَسَالَ لِيَ عَيْنَ الْقِطْرِ، وَأَعْطَانِي مُلْكاً لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي.

All praises are due to Allaah who had rendered the winds, jinns and humans subservient to me, He made the Shayaateen submissive to my commandments; they did work as I wished by making high rooms, images, basins as large as reservoirs and cauldrons fixed (in their places), who has taught me the language of the birds, who has made the streams of copper flow for me, and who had granted me a grand supremacy, which is inappropriate for anyone after me.

Isa عَلَيْهِ السَّلَامُ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ للهِ الَّذِي عَلَّمَنِيَ الْتوْرَاةَ، وَالإِنْجِيلَ، وَجَعَلَنِي أُبْرِئُ الأَكْمَهَ، وَالأَبْرَصَ ، وَأُحْيِي الْمَوْتَى بِإِذْنِهِ، وَرَفَعَنِي وَطَهَّرَنِي مِنَ الَّذِينَ كفَرُوا، وَأَعَاذَنِي وَأُمِّيَ مِنَ الشَيْطَانِ الرَّجِيمِ، وَلَمْ يَجْعَلْ لِلشَّيْطَانِ عَلَينَا سَبِيلاً.

All praises are due to Allaah who taught me the Tawraah and Injil, who had also bestowed on me the miracle to heal the congenitally blind and the lepers, by whose permission, I give life to the dead, who raised me and purified me from the disbelievers, and who protected my mother and me from the accursed Shaytaan so that he (Shaytaan) has no hold over us.

Rasulullaah ﷺ praised Allaah تَبَارَكَ وَتَعَالَى in the following words,

الْحَمْدُ لِلّٰهِ الَّذِي أَرْسَلَنِي رَحْمَةً لِلْعَالَمِينَ، وَكَافَّةً لِلنَّاسِ، بَشِيرًا وَنَذِيرًا، وَأَنْزَلَ عَلَيَّ الْفُرْقَانَ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ، وَجَعَلَ أُمَّتِي خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَجَعَلَ أُمَّتِي وَسَطًا، وَجَعَلَ أُمَّتِي هُمُ الْأَوَّلُونَ وَهُمُ الْآخِرُونَ، وَشَرَحَ لِي صَدْرِي، وَوَضَعَ عَنِّي وِزْرِي، وَرَفَعَ لِي ذِكْرِي، وَجَعَلَنِي فَاتِحًا وَخَاتِمًا

All praises are due to Allaah who has sent me as a source of mercy to the world and to all the people as a warner and a heralder (of glad tidings), who has revealed upon me the Furqaan in which there is an explanation of everything, who has made my ummah the best of nations, taken out for the benefit of mankind, who has made my ummah a moderate nation, who has made my ummah the first (in status) and the last (chronologically), who has opened my chest and purged me of my burdens, who has elevated my status and who has made me an opener (by creating me spiritually before everyone else) and a seal (by making me the seal of all the messengers).

When Rasulullaah ﷺ completed his address on the glorification of Allaah تَبَارَكَ وَتَعَالَى, Ibrahim عَلَيْهِ السَّلَامُ rose and addressed the other Ambiyaa عَلَيْهِمُ السَّلَامُ saying,

بِهَذَا فَضَلَكُمْ مُحَمَّدٌ

Due to these virtues and merits, Muhammad has surpassed you. (Bazzar no 9518 from Abul-Aaliyah from Abu Hurayrah.)

MEETING WITH THE AMBIYAA عَلَيْهِ السَّلَامُ

From all the narrations, we learn that Rasulullaah ﷺ met with the Ambiyaa عَلَيْهِمُ السَّلَامُ thrice on the night of Mi'raaj.

1.) When reaching Masjidul-Aqsaa, Rasulullaah ﷺ led the other Ambiyaa عَلَيْهِمُ السَّلَامُ in salaah, before proceeding to the heavens.

2.) In the heavens, Rasulullaah ﷺ met specific Ambiyaa عَلَيْهِمُ السَّلَامُ on different levels.

3.) On his return, Rasulullaah ﷺ met the Ambiyaa عَلَيْهِمُ السَّلَامُ again. For a second time, he ﷺ led them in salaah.

According to the most famous view, the meeting of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the Ambiyaa عَلَيْهِمُ السَّلَامُ was with their souls. Only Isa عَلَيْهِ السَّلَامُ was present with his body, since he is still alive and has not tasted death. As for the remaining Ambiyaa عَلَيْهِمُ السَّلَامُ, their bodies in reality were not present there. Their souls however took on a bodily form and in this manner they presented themselves. This is because their bodies are alive in their graves, and these will emerge on the Day of Judgement. The souls are able to move around.

Another view is that the Ambiyaa عَلَيْهِمُ السَّلَامُ were granted permission to emerge from their graves with their actual bodies to meet Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was a speciality reserved for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as a means of honouring him.

Both groups base their views on narrations. And Allaah تَبَارَكَ وَتَعَالَى knows best.

The fact that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met a few selected Ambiyaa عَلَيْهِمُ السَّلَامُ in the heavens was an indication to the peculiar circumstances of these personalities that would also affect Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from time to time. The interpreters of dreams say that if a person sees a certain nabi in a dream, the conditions that affected that nabi would also affect this person as well.

In the first heaven, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came across Aadam عَلَيْهِ السَّلَامُ.

a.) Since Aadam عَلَيْهِ السَّلَامُ was the first nabi as well as the first man, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was made to encounter him first. This meeting between them was symbolic of Hijrah. Just as Aadam عَلَيْهِ السَّلَامُ migrated from Jannah to this earth because of his enemy, similarly Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would migrate from Makkah to Madinah.

b.) Like Aadam عَلَيْهِ السَّلَامُ, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would find it rather arduous to bid farewell to his cherished homeland.

c.) Aadam عَلَيْهِ السَّلَامُ taught his children matters of this worldly life, and caused them to populate the land. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught his children (followers) spiritual matters and sent them throughout the world to convey his message.

On the second heaven, he met Isa عَلَيْهِ السَّلَامُ and Yahyaa عَلَيْهِ السَّلَامُ.

a.) It appears in the hadeeth,

أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، وَالأَنْبِيَاءُ أَوْلاَدُ عَلَّاتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ

From all the Ambiyaa, I am closest to Isa ibn Maryam; the Ambiyaa are all paternal brothers, there is no nabi between him and me.
(Bukhaari no. 3442)

b.) Furthermore, towards the latter times, Isa عَلَيْهِ ٱلسَّلَامُ will descend from the skies to defeat Dajjaal. Within Ummate-Muhammadiyyah he will implement the Shari'ah of Muhammad Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as a revivalist.

c.) On the day of Judgement, Isa عَلَيْهِ ٱلسَّلَامُ will appear before Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ with the entire creation, from beginning to end before Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and he will request Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to initiate the process of intercession before Allaah تَبَارَكَ وَتَعَالَى. For this reason, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was made to meet Isa عَلَيْهِ ٱلسَّلَامُ.

d.) Just as the Jews belied Isa عَلَيْهِ ٱلسَّلَامُ and plotted to kill him, they tried the same with Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. However, just as Allaah تَبَارَكَ وَتَعَالَى saved Isa عَلَيْهِ ٱلسَّلَامُ, He تَبَارَكَ وَتَعَالَى would save Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Once, the Jews seated Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in a certain place and arranged to kill him by throwing a stone over him. However Allaah تَبَارَكَ وَتَعَالَى warned Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ by means of Jibreel عَلَيْهِ ٱلسَّلَامُ, thus saving him.

e.) Just as Isa عَلَيْهِ ٱلسَّلَامُ had prepared his hawaariyyeen (disciples) to assist him, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ prepared assistants and helpers.

The Jews had assassinated Yahyaa عَلَيْهِ ٱلسَّلَامُ. The Jews placed poison in the food of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The effect of this poison remained and spread in the body of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Due to this, the aorta of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ split open, causing the demise of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

On the third heaven he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ met Yusuf عَلَيْهِ ٱلسَّلَامُ.

a.) This meeting implied that like Yusuf عَلَيْهِ ٱلسَّلَامُ, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ will also suffer at the hands of his brothers but he will ultimately prevail over them and forgive them their wrongs. On the day of the conquest of Makkah, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ addressed the Quraysh in the same manner as Yusuf عَلَيْهِ ٱلسَّلَامُ addressed his brothers when he said,

لاَ تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ الله لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ اذهبوا فانتم الطلقاء اي العتقاء.

Today there is no blame upon you. May Allaah forgive you. He is the most affectionate of all the merciful. Go on! You are free. (Sunan Kubraa of Bayhaqi no. 18275)

b.) Furthermore, when the Ummah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will enter Jannah, they will all be as handsome as Yusuf عَلَيْهِ السَّلَامُ.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met with Idrees عَلَيْهِ السَّلَامُ on the fourth heaven.

a.) This signified that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will dispatch letters of invitation to Islaam to the rulers of the world because Idrees عَلَيْهِ السَّلَامُ was the pioneer of letter writing.
b.) Also, in regards to Idrees عَلَيْهِ السَّلَامُ, Allaah تَبَارَكَ وَتَعَالَى declares, "And We raised him up to an elevated rank." Meeting him was an indication that Allaah تَبَارَكَ وَتَعَالَى will also bestow Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with an elevated rank and majestic position. As a consequence, even the emperor of Rome was left awestruck when he received the epistle of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. As mentioned in Sahih Bukhaari, when Abu Sufyaan left the emperor's court, in amazement he remarked,

امر امر ابن ابي كبشة حتي يخاف ملك بني الاصفر

The affair of the son of Abu Kabshah[10] has reached such a level that even the king of the children of Asfar[11] is alarmed by him.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met with Haarun عَلَيْهِ السَّلَامُ in the fifth heaven.

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[10] A reference to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Abu Kabshah was a man from the Khuzaa'ah tribe who opposed the Quraysh in their idolatry, or Abu Kabshah was the appellation of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's maternal grandfather, or it could also be a reference to the appellation of Halimah S'adiyyah's husband, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's foster father. [Extracted from the footnotes of Bukhaari volume 1 page 5 (Tr.)]

[11] 'The children of Asfar' is a reference to the Romans. They are attributed to Asfar ibn Rum ibn 'Ays ibn Ishaaq ibn Ibraahim. [Ibid]

His meeting with Haarun عَلَيْهِ السَّلَام was an indication that just as Saamiri and the heifer-worshippers defied Haarun عَلَيْهِ السَّلَام and were subsequently executed due to this apostasy, in the same way, on the day of Badr, seventy Qurayshi leaders were slain and another seventy taken as prisoners. Also, some members of the 'Uraynah tribe were executed due to their apostasy.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم met with Moosa عَلَيْهِ السَّلَام in the sixth heaven.

a.) This meeting with Musaa عَلَيْهِ السَّلَام implied that just as Musaa عَلَيْهِ السَّلَام waged Jihad against the Jabaarin in Syria and Allaah تَبَارَكَ وَتَعَالَى granted him victory over them, similarly, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم will enter the regions of Syria to wage Jihaad. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم went towards Syria for the expedition to Tabuk. There the leader of Dawmatul-Jundul begged Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم for a truce on a promise of paying Jizyah (security tax levied on non-Muslims living under Muslim rule). Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم consented to the truce.
b.) Just as Syria was conquered after Musaa عَلَيْهِ السَّلَام at the hands of his successor Yush'a عَلَيْهِ السَّلَام, similarly, after the demise of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم, Syria fell into Muslims hands during the Caliphate of Umar رَضِيَ اللهُ عَنْهُ.
c.) Moosa عَلَيْهِ السَّلَام was the most virtuous nabi of the Bani Israaeel, and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم was the most virtuous of all the Ambiyaa عَلَيْهِمُ السَّلَام.

d.) Both migrated due to circumstances which forced them.
e.) Both were nabis who brought new regulations, a book and they engaged in jihad.

On the seventh heaven, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم met Ibrahim عَلَيْهِ السَّلَام. He saw him sitting with his back leaning on the Baitul-Ma'mur. The Baitul-Ma'mur is actually a Musjid on the seventh heaven directly parallel to the Ka'bah. Seventy thousand angels make Tawaaf of this structure every day (and they do not ever get a second chance to do so). Since Ibrahim عَلَيْهِ السَّلَام is the builder of the Ka'bah, he was honoured with this distinction.
This final meeting portended Hajjatul-Wad'aa (the farewell Hajj). It implied that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم would perform Hajj before his demise

from this world. According to the interpreters of dreams, a vision of Ibrahim عَلَيْهِ ٱلسَّلَامُ in one's dream is a glad tiding of an imminent Hajj.

The similarities between Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and Ibrahim عَلَيْهِ ٱلسَّلَامُ:

a.) Both of them were breakers and destroyers of idols.

b.) Both built the Ka'bah.

c.) Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ brought alive many of the sunnats of Ibrahim عَلَيْهِ ٱلسَّلَامُ. In fact, some ulama have stated that the way of Ibrahim عَلَيْهِ ٱلسَّلَامُ is the text and the deen of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is the explanation and commentary.

(These philosophical notes and subtleties were extracted from Fathul-Baari volume 7 page 162, Rawdul-Anf volume 1 page 250, Zarqaani Sharah Mawaahib volume 6 pages 67-72. Academics and scholars may refer to the primary sources.)

Ibn Muneer says, "Up to this point, seven Mi'raajs (ascensions) took place. The eighth ascension was up to Sidratul-Muntahaa. This ascension was symbolic of the forthcoming conquest of Makkah that occurred in the eighth year of Hijrah. The ninth ascension took place from Sidratul-Muntahaa to Sariful-Aqlaam (the site of the scratching of the pens). This ascension was a sign of the expedition of Tabuk that occurred in the ninth year of Hijrah. The tenth ascension was the ascension on the silken seat towards the location of the utmost divine proximity to Allaah تَبَارَكَ وَتَعَالَىٰ where Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ heard the words of Allaah تَبَارَكَ وَتَعَالَىٰ. Since Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ acquired Baqaa (spiritual immortality) in this tenth ascension, this was an indication that in the tenth year of Hijrah Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would leave this world for the Liqaa (reunion) with Allaah تَبَارَكَ وَتَعَالَىٰ. He would depart from this transient world to meet his Rafiqe-A'laa (the greatest of companions)." (Extracted from the Risaalah of Haafiz Suyuti under the chapter dealing with M'iraaj – Seerat Mustapha)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَأَنْتَ تَخْتَرِقُ السَّــبْعَ الطِّبَاقَ بِهِمْ فِيْ مَوْكِبٍ كُنْتَ فِيْـهِ صَاحِبَ الْعَـلَمِ

110/6. And passing by them (Ambiyaa عَلَيْهِمُ السَّلَامُ) you traversed the seven heavens which are layers one on top of another, in (such) a procession (of angels and Ambiyaa عَلَيْهِمُ السَّلَامُ) in which you were the leader (of them).

"Traversing" – This word refutes the view of the philosophers, who state that one cannot go through the earth, as this will cause a rupture in the solid structure of the earth. Nowadays, this view has been thoroughly refuted and is not accepted, as man has gone through the earth's atmosphere into space. And Allaah knows best!

"Seven heavens" – This is extracted from the following verse,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

The Being who has created the seven heavens in layers.
(Mulk verse 3)

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Do you not see how Allaah created the seven heavens in layers?
(Nooh verse 15)

Meaning: When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ proceeded to the heavens, he passed by a group of Ambiyaa عَلَيْهِمُ السَّلَامُ.

"Leader" – Saahibul-alam actually refers to the possessor of the flag.

1.) On one's spear, a flag is kept. The person who raises the flag is the centre of attraction. In this stanza, these words mean that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the centre of attraction. The hadith of mi'raaj affirms this subject matter, in which the following question was posed in every heaven, "Who are you?" "Jibreel" was the answer. "Who is with you?" was the next question, the reply to it being, "Muhammad." Then the following question was posed, "Is he specially invited?" The answer was given in the affirmative. In all seven heavens, these questions were posed, so that the high rank of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could become apparent.

2.) Saahibul-alam refers to a leader. This is *kinaayah* (a metaphor).

A FEW IMPORTANT POINTS REGARDING MI'RAAJ:

1.) Nowhere is it established that Jibreel عَلَيْهِ ٱلسَّلَامُ was with Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ when Allaah تَبَارَكَ وَتَعَالَىٰ spoke to him, or when five salaahs were declared compulsory. Similarly, the exact place where Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ spoke to Allaah تَبَارَكَ وَتَعَالَىٰ has not been narrated.

2.) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ proceeding further than Sidratul-Muntahaa is also not established. It seems that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ returned from there.

Maalik ibn Sa'saa رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ narrated to them the incident of Mi'raaj, "Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Madinah) and its leaves were as big as the ears of elephants. Jibreel عَلَيْهِ ٱلسَّلَامُ said, 'This is the Lote Tree of the utmost boundary). Behold! There ran four rivers, two were hidden and two were visible. I asked, "What are these two kinds of rivers, O Jibreel?" He replied, "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibreel عَلَيْهِ ٱلسَّلَامُ remarked, "This is the Islamic religion which you and your followers are following." Then salaah was enjoined on me: They were fifty salaahs a day. When I returned, I passed by Moosa who asked (me), "What have you been ordered to do?" I replied, "I have been ordered to perform fifty salaahs a day." Moosa عَلَيْهِ ٱلسَّلَامُ said, "Your followers cannot bear fifty salaahs a day, and by Allaah, I have had experience with people before you, and I have tried my level best with Bani Israael (in vain). Go back to your Sustainer and ask for reduction to lessen your followers' burden." So I went back, and Allaah تَبَارَكَ وَتَعَالَىٰ reduced ten salaahs for me. Then again I came to Moosa عَلَيْهِ ٱلسَّلَامُ, but he repeated what he had said before. Then again I went back to Allaah تَبَارَكَ وَتَعَالَىٰ and He reduced ten more salaahs. When I came back to Moosa عَلَيْهِ ٱلسَّلَامُ he said the same, I went back to Allaah تَبَارَكَ وَتَعَالَىٰ and He ordered me to observe ten salaahs a day. When I came back to Moosa, he repeated the same advice, so I went back to Allaah and was ordered

to observe five salaahs a day. When I came back to Moosa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israael, so go back to your Sustainer and ask for reduction to lessen your follower's burden." I said, 'I have requested so much of my Sustainer that I feel ashamed, but I am satisfied now and surrender to Allaah's Order." When I left, I heard a voice saying, "I have passed My Order and have lessened the burden of My Worshipers." (Bukhaari no. 3887)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Then I was taken to Sidrat-ul-Muntaha, the leaves of which were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allaah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allaah revealed to me a revelation and He made obligatory for me fifty salaahs every day and night. Then I went down to Moosa عَلَيْهِ السَّلَامُ." (The narration continues.) (Muslim no. 162)

According to the pious predecessors, Sidratul-Muntahaa is called so, because it is the place no Nabi or angel can go beyond. Ka'b رَضِيَ اللَّهُ عَنْهُ said, "Sidratul-Muntahaa is the place where the matter of every Nabi and angel ends." (Musannaf ibn Abi Shaibah no. 37736) Many others have also mentioned that none, without any exception, can pass this area.

Even though many commentators of hadith have written that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed this area, they have not brought forth sound evidence. The narration attributed to Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ is not soundly established, in which he mentions that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed Sidratul-Muntahaa. In fact, other explanations of Sidratul-Muntahaa as mentioned above, are narrated from him.

3.) Some books have mentioned that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat on a rafraf (chair), which took him to the Arsh. This too, has no sound basis. There is a lengthy narration in which mention of the rafraf is made, but great scholars like Ibn Hajar, Ibn Hibbaan, Allaamah Suyuti, and Allaamah Dhahabi رَحِمَهُمُ اللَّهُ have declared this narration to be fabricated.

4.) According to authentic narrations, it seems that Sariful-Qalam came first, and then Sidratul-Muntahaa.

Abu Dharr رَحِمَهُ ٱللَّهُ narrates, "Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ added, 'Then Jibreel عَلَيْهِ ٱلسَّلَامُ ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Then Allaah enjoined fifty salaahs on my followers. When I returned with this order of Allaah, I passed by Moosa." (Bukhaari no. 349)

Ibn Abbaas and Abd Habba al-Ansari used to say that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas mention that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moosa." (Muslim no. 163)

Some scholars mention that Sariful-Qalam was after Sidratul-Muntahaa. The first view seems more correct.

5.) It has not been established that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went to the Arsh. Similarly, there is no sound narration stating that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went for mi'raaj with his shoes, removed them and was told to keep them on, because he was excluded from this rule of etiquette. This is merely a fabrication of story-tellers.

Some scholars have mentioned that Allaah تَبَارَكَ وَتَعَالَىٰ will seat Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on the Arsh on the Day of Judgement. There is no solid proof for this. All narrations stating this are completely unreliable.

Approximately forty Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ have mentioned the incident of Mi'raaj, but not one has stated that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went to the Arsh. Uttering such words is disrespectful and a display of audaciousness.

6.) Some lecturers state, "Jibreel عَلَيْهِ ٱلسَّلَامُ said to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ after reaching Sidratul-Muntahaa, "This is my final limit. If I go one hair's breadth forward, my wings will burn (or I will be completely burnt.)" This too is not established soundly. Most books mention this incident with no sanad. As for the two narrations which have a chain of narrators, they are declared to be fabricated by the great scholars of hadith, like Allaamah

Dhahabi, Khateeb Baghdaadi, Ibnul-Jawzi, Allaamah Iraaqi, Kannaan, and others.

7.) When Rasulullaah ﷺ returned from Mi'raaj, his bed was still warm. This too is not established and proven anywhere.

(Refer to Ad Durratul Fardah for a more detailed explanation for the above mentioned points.)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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حَتّٰٓى إِذَا لَمْ تَدَعْ شَــأْوًا لِّمُسْــتَبِقٍ مِنَ الـــدُّنُوِّ وَلا مَرْقَىً لِّمُسْــتَنِمِ

111/7. (O Rasulullaah ! You continued your journey in the night of Mi'raaj) until you did not leave (any) place of closeness (for) any competitor (to strive for) and you did not leave any place of progress for the one who wished to advance.

This means that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ left behind him all others e.g. Ibrahim عَلَيْهِ السَّلَامُ was in the seventh heaven, and could not proceed further. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ continued proceeding further, until he reached Sariful-Qalam and then Sidratul-Muntahaa.

Dunu – This refers to closeness to Allaah تَبَارَكَ وَتَعَالَى, which is not physical, but spiritually. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ reached such a high rank of proximity to Allaah تَبَارَكَ وَتَعَالَى, which was and will be impossible for any person to ever reach.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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خَفَضْتَ كُــلَّ مَقَامٍ ٍ بِالإِضَـافَةِ إِذْ نُوْدِيْتَ بِالـرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَــلَمِ

112/8. (O Rasulullaah!)You made every position inferior (in comparison to your lofty status), when you were invited (by Allaah) to (His) Majestic and Unique position, just as a high-ranking and unique personality is invited.[12]

The ranks of all the Ambiyaa عَلَيْهِمُ السَّلَامُ are extremely lofty, however in comparison to the high status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their status is far lower.

Hereunder, a few places will be discussed in which mention is made by Allaah تَبَارَكَ وَتَعَالَى of the lofty status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1.) Allaah تَبَارَكَ وَتَعَالَى states in the Quraan,

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have raised your remembrance. (Inshiraah verse 4)

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jibreel عَلَيْهِ السَّلَامُ came to me and said, "Verily Your Sustainer and My Sustainer said, 'Do you know how I raised your remembrance.' I answered, 'Allaah تَبَارَكَ وَتَعَالَى knows best.' Allaah تَبَارَكَ وَتَعَالَى said,

إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي

When I am mentioned, you will be mentioned with Me.
(Ibn Hibbaan no. 3382, Musnad Abu Ya'la no. 1380)

SOME OF THE PLACES WHERE THE NAME OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ IS MENTIONED TOGETHER WITH THE NAME OF ALLAAH تَبَارَكَ وَتَعَالَى

a.) The name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is mentioned together with the name of Allaah تَبَارَكَ وَتَعَالَى in the declaration of faith. If the name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not taken, a person's belief will not be correct.

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12 ولما بلغت تلك المرتبة، تدنّت دون مقامك المقامات، وناداك الله تعالى نداء مخصوصا لرفع شأنك بين الأنبياء كما خصّ المفرد العلم بالرفع من دون أقسام المنادى.

b.) The name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is mentioned together with the name of Allaah تَبَارَكَ وَتَعَالَى in the adhaan and iqaamah five times a day throughout the length and breadth of the world. Have a look at a map of the world and you will find Indonesia (an Islamic country) right on the eastern side of the earth's central landmass. Indonesia consists of numerous small islands, the principle ones amongst them being Java, Sumatra, Borneo and Sulawesi, all of which are well known. It is one of the largest countries in the world, with over 180 million inhabitants. The number of non-muslims here is negligible.

As soon as dawn breaks on the eastern side of Sulawesi, at approximately 5:30 am local time, Fajr Azaan begins. Thousands of Mu'azzins in eastern Indonesia commence proclaiming the Tawheed (oneness) of Almighty Allaah and Risaalat (messengership) of our Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The process then continues and advances towards the Western Islands of Indonesia. The time difference between the eastern and western islands of Indonesia is one and a half hours. Hence, one and a half hours after the Azaan has been completed in Sulawesi, it echoes in Jakarta on Java island. Sumatra then follows suit and before this auspicious process of calling the Azaan ends in Indonesia, it has already begun in Malaysia. Burma is next in line, and within an hour of its commencement in Jakarta, it reaches Dacca, the capital city of Bangladesh. No sooner the calling of Azaan ends in Bangladesh, it has already prevailed in western India, from Calcutta to Srinagar. It then advances towards Bombay and the environment of entire India resounds with this august proclamation. Srinagar and Sialkot (a city in north Pakistan) have the same timing for Azaan. The time difference between Sialkot, Kota, Karachi and Gowadar (a city in Baluchistan, a province of Pakistan) is forty minutes, and within this time, Fajr Azaan is heard throughout Pakistan. Before it ends there, however, it has already begun in Afghanistan and Muscat. The time difference between Muscat and Baghdad is one hour. Azaan resounds during this one hour in the environments of Hijaaz-Muqaddas (the Holy cities of Makkah and Madinah), Yemen, United Arab Emirates, Kuwait and Iraq. The time difference between Baghdad and Alexandria in Egypt is again one hour. Azaan continues to resound in Syria, Egypt, Somalia and Sudan (as well as South Africa) during this hour. Alexandria and Istanbul are situated on the same geographical longitude.

The time difference between eastern and western Turkey is one and a half hours, and during this time, the azaan echoes throughout the country. Alexandria and Tripoli (capital of Libya) are located at an hour's difference from one another. The process of calling Azaan thus continues throughout the whole of Africa. Therefore, the proclamation of the Oneness of Allaah and the Messengership of our Nabi Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that had begun in the eastern islands of Indonesia reaches the Eastern Shore of the Atlantic ocean after nine and a half hours.

Prior to the Azaan reaching the shores of the Atlantic, the process of Zuhr Azaan has already commenced in eastern Indonesia, and before it reaches Dacca, Asr Azaan has started. This has hardly reached Jakarta one and half hours later, and the time of Maghrib becomes due, and no sooner has Maghrib time reached Sumatra, than the time for calling Isha Azaan has commenced in Sulawesi! When the Muazzins of Indonesia are calling out Fajr Azaan, the Muazzins in Africa are calling out the Azaan for Isha.

If we were to ponder over this phenomenon seriously and studiously, we would conclude the amazing fact that, 'There is not a single moment when thousands, if not hundreds of thousands, of Muazzins around the world are not proclaiming the Oneness of Almighty Allaah and the Messengership of our beloved Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the surface of this earth!' (Translated and condensed from Tameer-e-Hayaat)

c.) When a person performs salaah, his salaah is not complete without tashahhud in which the oneness of Allaah تَبَارَكَ وَتَعَالَى is proclaimed as well as salaam on Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, followed by salawaat on him.

d.) When going to Makkah Mukarramah to complete the rites of Hajj and Umrah, a person is unfortunate if he does not proceed to Madinah Munawwarah to meet Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he has the means.

e.) When a child is born, adhaan and iqaamah are sounded in his right and left ears respectively. When a person passes away, and he is placed in the grave, the following duaa is recited.

بِاسْمِ اللهِ، وَعَلَى مِلَّةِ رَسُولِ اللهِ

In the name of Allaah, and in the religion of the messenger of Allaah.
(Ibn Majah no. 1550, Musnad Abd ibn Humaid no. 816,
Ahmad no. 4812, 4990)

f.) In the grave, the angels ask about Allaah تَبَارَكَ وَتَعَالَىٰ as well as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

g.) The name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is written together with the name of Allaah تَبَارَكَ وَتَعَالَىٰ on the doors of Jannah as well as on the Arsh of Allaah تَبَارَكَ وَتَعَالَىٰ.

h.) In the khutbah of Jumuah, marriage, istisqaa, the oneness of Allaah تَبَارَكَ وَتَعَالَىٰ is sounded followed by the messengership of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

i.) When duaa is made, Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ mentions, "When one of you intends to ask Allaah for something, he should commence with His praises, then he should send salawaat upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and thereafter he should ask (Allaah تَبَارَكَ وَتَعَالَىٰ for whatever he requires) because (by him making duaa in this manner) it is more likely that he will be successful (in getting his request fulfilled)." (Al-Mu'jamul-Kabeer no. 8780)

j.) In the janaazah salaah, the praises of Allaah تَبَارَكَ وَتَعَالَىٰ are recited after the first takbeer. After the second takbeer, the name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is taken. This is followed by duaa for the deceased.

In short, from east to west, north to south, from morning till night, from birth till death, from past till future, from the heavens to the earth, the name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been raised and sounded with the name of Allaah تَبَارَكَ وَتَعَالَىٰ.

2.) Allaah تَبَارَكَ وَتَعَالَىٰ has taken an oath on Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in many places in the Quraan Kareem.

a.)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life, verily they are blinded in their stupor.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ has not created, formed and fashioned any being more honourable than Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have not heard Allaah تَبَارَكَ وَتَعَالَىٰ taking an oath on the life of anyone besides him." (Bughyatul-Baahith (Zawaaid of Musnadul-Haarith) no. 934 (not printed), Tafseer ibn Katheer vol. 4 page 542) Abul Jawzaa رَحِمَهُ اللَّهُ said,

"Allaah تَبَارَكَ وَتَعَالَىٰ has not taken an oath on the life of anyone besides Muhammad عَلَيْهِ السَّلَامُ, because he is the most honourable of creation in His sight." (Shifaa vol. 1 page 32)

b.)

يس وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ

Yaseen, by the oath of the Wise Quraan, verily you are from the messengers, on the straight path. (Yaseen verse 1-4)

According to one tafseer, Yaseen is a name of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Allaah تَبَارَكَ وَتَعَالَىٰ has taken an oath on his name. Thereafter an oath is taken on the Quraan. This is to make the rank of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ evident. Thereafter Allaah تَبَارَكَ وَتَعَالَىٰ announced that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is one of His messengers, and confirmed that he is on the straight path i.e. such a path in which there is no crookedness, neither is there any danger of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ moving away from it. Naqqaash رَحِمَهُ اللَّهُ said "Allaah تَبَارَكَ وَتَعَالَىٰ did not take an oath on the nubuwwah of any Nabi besides Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in His book." This is because Allaah تَبَارَكَ وَتَعَالَىٰ wanted to show the honour and high status of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (Shifaa vol. 1 page 33)

c.)

ق وَالْقُرْآنِ الْمَجِيدِ

Qaaf, by the oath of the Glorious Quraan. (Qaaf verse 1)

Ibn Ataa رَحِمَهُ اللَّهُ has explained that in this verse, Allaah تَبَارَكَ وَتَعَالَىٰ has taken an oath on the beloved heart of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because this was the blessed heart which was able to bear speaking to and beholding Allaah تَبَارَكَ وَتَعَالَىٰ. Furthermore, this had no effect on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, due to his high status. (Shifaa vol. 1 page 34)

d.)

وَالْفَجْرِ

By Fajr. (Fajr verse 1)

وَقَالَ ابْنُ عَطَاءٍ فِي قَوْلِهِ تعالى «وَالْفَجْرِ وَلَيالٍ عَشْرٍ» الْفَجْرُ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَنَّ منه تفجّر الإيمان.

Ibn Ataa states that Fajr (literal meaning is to gush out) refers to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, since imaan has gushed forth from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

e.)

لَا أُقْسِمُ بِهذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهذَا الْبَلَدِ وَوَالِدٍ وَمَا وَلَدَ

I take an oath by this city, whilst you are residing in this city, and I take an oath by the father and son. (Balad verse 1-3)

It is as though Allaah تَبَارَكَ وَتَعَالَى is honouring Makkah Mukarramah because Nabee صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is residing there. (Tafseer Kabeer)

3.) Coupled with mentioning the blessed name and titles of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allaah تَبَارَكَ وَتَعَالَى made mention of his body parts in the Quraan Majeed as well!

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّه نَزَّلَه عَلٰى قَلْبِكَ بِاِذْنِ اللهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَ هُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَ

Tell them (O Muhammad), "Whoever is an enemy of Jibreel (let him die in his anger because) by Allaah's Command, he has brought to <u>your heart</u> the Qur'aan which confirms what came before it and which is guidance and a bringer of good news for the Mu'mineen. (Baqarah no. 97)

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ ؛ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Verily We see you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) frequently lifting <u>your gaze</u> towards the sky… so turn <u>your face</u> towards Majid-ul-Haraam. (Baqarah no. 144)

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِىْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِه وَ ذِكْرٰى لِلْمُؤْمِنِيْنَ

This is a Book that has been revealed to you (O Muhammad), so let there be no difficulty (doubt) in <u>your heart</u> about it so that you may warn with it; and it is advice to the Mu'mineen. (A'raaf no.2)

وَ اَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا

… And (I have been commanded with the words) "Focus your attention towards the Deen in such a way that you turn away from all other religions." (Yunus no. 105)

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوْحى اِلَيْكَ وَ ضَائِقٌ بِه صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْلَا اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَاءَ مَعَه مَلَكٌ

It should not be that you ignore some of the Commands that have been revealed to you, nor that your heart grieves because they (the polytheists) object, "Why is a treasure not sent down to him or why does an angel not accompany him?"(Hood no. 12)

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِه فُؤَادَكَ

(O Muhammad ﷺ) We narrate to you all the narratives of the Rusul so that your heart may be strengthened (consoled) by them. (Hood no. 120)

لَا تَمُدَّنَّ عَيْنَيْكَ اِلى مَا مَتَّعْنَا بِه اَزْوَاجًا مِّنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ

Never focus your eyes on the enjoyment that We have granted to the various groups of disbelievers; do not grieve over them and lower your wing (of mercy) for the believers. (Hijr no.88)

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا

Do not keep your hand fastened to your neck (i.e. do not be stingy with your wealth); nor spread it wide open (i.e. do not spend so excessively that you are left in poverty), otherwise you will sit reproached and empty handed. (Bani Israeel no. 29)

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلى اثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهذَا الْحَدِيْثِ اَسَفًا

It should not be that you (O Muhammad ﷺ) destroy yourself in grief over them because they do not believe in this communication (i.e. the Quraan). (Kahf no.6)

كَذلِكَ لِنُثَبِّتَ بِه فُؤَادَكَ وَ رَتَّلْنَاهُ تَرْتِيْلًا

We have revealed the Quraan in this manner so that your heart may be strengthened by it. (Furqaan no.32)

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَنْ لَّا يَكُوْنُوْا مُؤْمِنِيْنَ

It seems like you will destroy yourself (with grief) because they (the disbelievers) are not becoming believers. (Shu'araa no. 3)

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ

Upon your (O Muhammad ﷺ) heart so that you become of those who warn. (Shu'araa no. 194)

وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ

And lower your wings (be humble, kind and forgiving) to those believers who follow you. (Shu'araa no. 215)

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا

So focus your attention only on this Deen as a Haneef. (Rum no. 30)

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَه مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ

Thus focus your attention on the upright Deen before a day comes when there will be no defense against (the punishment of) Allaah. On that day people will be separated. (Rum no. 43)

فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ

If Allaah desires, He could seal your heart. (Shura verse 24)

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ

We have made it (the Quraan) easy on your tongue in order that they may take heed. (Dukhaan no. 58)

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى

The heart (of Muhammad ﷺ) does not mistake what it sees. (Najm no. 11)

لَا تُحَرِّكْ بِه لِسَانَكَ لِتَعْجَلَ بِه

Do not move your tongue with the (words of) the Qur'aan to hasten it. (Qiyaamah no.16)

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَ وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِيْ اَنْقَضَ ظَهْرَكَ

Did We not expand your chest for you? And did We not relieve you of your burden that was breaking your back. (Alam Nashrah no. 1-3)

4.) Allaah تَبَارَكَ وَتَعَالَىٰ does not directly address His beloved nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by his name, "O Muhammad." In the Quraan, many other Ambiyaa are addressed by name, e.g. O Yahya! O Isa! O Ibraaheem! O Moosa! O Aadam! However Allaah تَبَارَكَ وَتَعَالَىٰ addresses Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in different ways, with different titles

a.) يَا أَيُّهَا الرَّسُوْلُ (O Messenger!)

b.) يَا أَيُّهَا النَّبِيُّ (O Nabee!)

c.) يَا أَيُّهَا الْمُزَّمِّلُ (O the one wrapped in sheets!)

d.) يَا أَيُّهَا الْمُدَّثِّرِ (O the one draped in a shawl!)

5.) Allaah تَبَارَكَ وَتَعَالَىٰ has coupled obedience to Himself with obedience to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ

He who obeys the Messenger has obeyed Allaah.
(Nisaa verse 80)

6.) When the enemies spoke ill of the Ambiyaa, Allaah تَبَارَكَ وَتَعَالَىٰ explains how they responded e.g. when Nooh عَلَيْهِ السَّلَامُ's people said,

إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ

Verily we see that you are in open misguidance

then he defended himself and said,

يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

O my people, there is no misguidance in me, however I am a messenger from the Sustainer of the Universe.
(A'raaf 60-61)

Similarly, when the people of Hood عَلَيْهِ السَّلَامُ stated that he was mad and a liar, he defended himself. (A'raaf 66-68) However, when the disbelievers claimed that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was mad, Allaah تَبَارَكَ وَتَعَالَىٰ answered on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ فَسَتُبْصِرُ وَيُبْصِرُونَ بِأَييِّكُمُ الْمَفْتُونُ

Noon, By the pen and what they write. You are not, by the grace of Your Sustainer, a mad-man. For you is an unlimited reward. You have been created on a sublime standard of character. You will see and they will also see which of you is afflicted with madness. (Noon verse 1-6)

6.) Allaah تَبَارَكَ وَتَعَالَى consoled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in many verses of the Quraan. A few examples are,

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

It should not be that you destroy yourself in grief after them (their rejection) because they do not believe in this speech. (Kahf verse 6)

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

It seems that you will destroy yourself (with grief) because they are not becoming believers. (Shu'araa verse 3)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللهِ إِلـهًا آخَرَ فَسَوْفَ يَعْلَمُونَ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

Clearly announce what you have been commanded with and ignore the polytheist. We will suffice you for those who ridicule – those who ascribe another deity with Allaah. Soon they will come to know (the error of their ways when Allaah's punishment strikes them.) We know very well that your bosom is tightened by what they say. (Hijr verse 94-97)

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ

(O Muhammad), Indeed the Messengers before you were also mocked, then those who mocked were surrounded by (the punishment for) that which they used to mock.(An'aam verse 10)

Makki رَحِمَهُ اللَّهُ has explained that in this verse, Allaah تَبَارَكَ وَتَعَالَى gave solace to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by mentioning the difficulties inflicted on the past Messengers, and made it easy to bear the difficulties which were placed on him. (Shifaa vol. 1 page 42)

A person should study the verses of Surah Duhaa, Surah Inshiraah, Surah Kawthar, the beginning verses of Surah Najm, the beginning verses of Surah Fath, etc. to see the great position of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the eyes of Allaah تَبَارَكَ وَتَعَالَى.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَيْمَا تَفُوْزَ بِوَصْــلٍ أيِّ مُسْــتَتِرِ عَنِ الْعُيُــوْنِ وَسِــرٍّ أيِّ مُكْتَتِمِ

113/9. (You were invited) so that you might succeed in reaching a rank (which is) the most concealed from all eyes; and (you might succeed in attaining the) secrets (which are) well concealed.

Reaching a rank- This can refer to seeing Allaah تَبَارَكَ وَتَعَالَى with the physical eyes, which was only granted to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and no other of Allaah's creation. This can also refer to a high rank which no other nabi or angel ever reached. All these stations of closeness are hidden from the rest of creation. Neither the close angels nor other messengers are aware of these conditions.

Secrets – The speech which transpired between Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a secret conversation completely hidden from all.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَحُزْتَ كُــلَّ فَخَارٍ غَيْرَ مُشْـتَرَكٍ وَجُزْتَ كُــلَّ مَقَــامٍ غَيْرَ مُزْدَحَمِ

114/10. So (O Rasulullaah) you have gathered every perfection worthy of honour, in which you have no partner; and you traversed every station with none to crowd you.

The meaning of this stanza is clear. Allaah تَبَارَكَ وَتَعَالَىٰ granted Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ such perfections and status not granted to anyone else.

Some specialities of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as mentioned by Allaamah Suyuti رَحِمَهُ اللَّهُ are mentioned hereunder: (extracted and abridged from Al-Khasaaisul-Kubra of Allaamah Jalaalud-Deen Suyuti)

1) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was created as the ultimate Mercy for the entire universe. (Ambiyaa verse 107)

2) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the seal of all the Messengers of Allaah تَبَارَكَ وَتَعَالَىٰ. (Ahzaab verse 40)

3) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent as a Messenger to all men and jinn till the Day of Qiyaamah. (A'raaf no 158, Furqaan verse 1, Bazzaar no. 4776)

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was made a nabi when Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was not created as yet. (Tirmidhi no. 3609)

4) A pact was taken from all the Ambiyaa عَلَيْهِمُ السَّلَامُ to believe in him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, obey and assist him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ be sent during their lifetimes after being appointed as Messengers of Allaah تَبَارَكَ وَتَعَالَىٰ. (Aal-Imraan verse 81)

5) None of his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forefathers and ancestors ever indulged in zina (adultery or fornication). All of them had contracted valid marriages. (Al-Mu'jamul-Kabeer no. 10812, Sunanul-Kubra of Bayhaqi 14076)

6) The Shayateen (devils) were barred from entering the heavens from the time of his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ birth. If they approached the heavens, they would be driven away by stern angels and would be pelted with fiery shooting stars. (Jinn verse 8-9)

7) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was born circumcised. (Dhiyaa Maqdisi no. 1864, Al-Mu'jamul-Awsat (6148) and As-Sagheer (936))

8) A shaytaan is born with every human, but the shaytaan born with him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became a Muslim. (Muslim no. 2814)

9) Sleep never broke his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Wudhu, since only his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ eyes would sleep, not his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heart. (Bukhari no. 1147 and Muslim no. 738, quoting Aaishah رَضِيَ اللهُ عَنْهَا)

10) When he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ smiled, rays of light beamed from his teeth. (Shamaail-Tirmidhi no. 15)

11) He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ always seemed outstanding in height amongst even the tallest of people in a crowd. However, when alone, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was of average height. (Dalaailun-Nubuwwah of Baihaqi quoting Aaishah رَضِيَ اللهُ عَنْهَا vol. 1 page 298)

12) His صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ perspiration always emitted a wonderful fragrance (Muslim no. 2331), exceeding even musk and amber. (Bazzaar no. 6688)

13) At times, both before Nubuwwah and after, stones and trees would greet him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by saying Assalaamu alaika Ya RasulAllaah. (Tirmidhi no. 3626, Mustadrak of Haakim no. 4238)

14) Allaah تَبَارَكَ وَتَعَالَى never addressed him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by his name in the Quraan. Allaah تَبَارَكَ وَتَعَالَى always addressed him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by titles. (Allamah Suyuti in Khasaaisul-Kubra vol. 2 page 324)

15) Allaah تَبَارَكَ وَتَعَالَى communicated with him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through every form of wahy (revelation). (Shaykh Izzuddeen ibn Abdis Salaam in Munyatus-Sool fi Tafdeelir-Rasool page 31) These are of three types: true dreams, direct speech and speech through the medium of Jibreel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ (Shuraa verse 51).

16) He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the only being on whose life Allaah تَبَارَكَ وَتَعَالَى took a qasm (an oath). That qasm is found in Surah Hijr verse 72, (Dalaailun-Nubuwwah of Baihaqi vol. 5 page 488, Dalaail of Abu Nuaym page 63 no. 21, quoting Ibn Abbaas)

17) His صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mention has been made very lofty by Allaah. Thus, when Allaah is remembered, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ too is remembered with Allaah تَبَارَكَ وَتَعَالَى. (Ibn Hibbaan no. 3382, Musnad Abu Ya'la no. 1380 quoting Abu Saeed Khudri)

18) He ﷺ is the only Messenger who was given complete and detailed knowledge of Dajjaal and his activities. (Musnad Ahmad no. 11752, quoting Abu Saeed Khudri)

19) He ﷺ was taken on a journey from al-Masjidul Haraam (in Makkah) to al-Masjidul Aqsaa (in Jerusalem), and from there through the seven heavens till Sidratul-Muntaha from where he ﷺ received the great gift of the five times daily salaah and then returned to Makkah on that very night. (Bukhari no. 7517 and Muslim no. 162, quoting Anas رضي الله عنه)

20) He ﷺ led all the Ambiyaa in salaah in al-Masjidul Aqsaa. (Nasaee no. 450, quoting Anas)

21) The number of his ﷺ miracles exceeds that of all other Ambiyaa عليهم السلام. (Allamah Suyuti)

22) His ﷺ miracle will remain till Qiyaamah, i.e. the Quraan.

23) The moon split when he ﷺ made duaa. (Inshiqaaq verse 1, Bukhari no. 3869, Muslim no. 2800)

24) The sun rose immediately after setting for his ﷺ sake, so that Ali رضي الله عنه could perform Asr salaah which he had missed due to being in the service of Nabi ﷺ. (Al-Mu'jamul-Kabeer quoting Asmaa bint Umais vol. 24 page 144 (no. 382), 147 (no. 390), 152 (no. 391))

25) A tree cried on being separated from him ﷺ. (Bukhari no. 3583)

26) He ﷺ could see behind himself as he ﷺ could see ahead of himself. (Bukhari no. 418, Muslim no. 424, Ibn Hibbaan no. 6338)

27) He ﷺ could see in darkness as he ﷺ could see in light. (Dalaailun Nubuwwah Of Bayhaqi vol. 6 page 75 quoting Aaishah and Ibn Abbaas رضي الله عنهم)

28) He ﷺ will be the first person to be raised on the day of Judgement. (However Moosa عليه الصلاة والسلام will at that time be alive, clinging to the Arsh. (Bukhari no. 2411 and Muslim no. 2373)

29) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will hold Liwaa-ul-Hamd (the flag of praise) on the day of Judgement under which all the Ambiyaa عَلَيۡهِمُٱلسَّلَامُ will assemble. (Tirmidhi no. 3615)

30) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be the first person to be granted permission of intercession on the day of Judgement. (Bukhari no. 4476, Muslim no. 193)

31) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be given the position of Al-Maqaamal Mahmood (Israa v.79) (This will be when he صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will intercede on behalf of all creation for the reckoning to begin, thus earning praises from all the creation of Allaah تَبَارَكَوَتَعَالَىٰ. (Bukhari no. 1475)

32) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be the first person to make sajdah (prostrate) to Allaah تَبَارَكَوَتَعَالَىٰ and to see his صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ Sustainer on the day of Qiyaamah. (Haakim no. 82)

33) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be granted the fountain of Kauthar on the day of Qiyaamah (Kauthar verse 1). He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will grant his صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ Ummah water from it in goblets equal in number to the stars. (Bukhari no. 4965, Muslim no. 400) Its water is whiter than milk and its fragrance is better than musk. Whoever drinks from it will never become thirsty ever again. (Bukhari no. 6579)

34) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be the only person to be blessed on the day of Qiyaamah with the Buraaq as a mode of transport. (Mustadrak Haakim no. 4727, Al-Mu'jamus-Sagheer no. 1122, Al-Mu'jamul-Kabeer no. 2629 page 43 vol. 3 quoting Abu Hurairah)

35) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be the first person to cross the bridge of Siraat (which lies above Jahannam and leads to Jannah). (Bukhari no 6573, Muslim no. 182)

36) The keys of Jannah will be in his صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ hands. (Dalaailun-Nubuwwah of Abu Nuaim no. 25 page 65)

37) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be the first person to knock on the door of Jannah, for it to be opened. (Muslim no. 196)

38) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will then be the first to enter Jannah. (Muslim no. 197)

39) He صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ will be granted the position of Waseelah, which is the highest place and position in Jannah. (Muslim no. 384)

40) He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will have the most followers from amongst all the Ambiyaa عَلَيْهِمُ السَّلَامُ. (Muslim no. 196)

41) If the past Ummahs committed sins, they were punished even in this world. However, due to his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presence amongst us, we are saved from this humiliation. (Anfaal verse 33)

42) Many followers of his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be sent to Jannah without questioning on the day of Qiyaamah. (Tirmidhi no. 2437)

43) There are 120 sectors of Jannah, of which 80 will be reserved for this Ummah. (Tirmidhi no. 2546)

44) No ummah of the past Ambiyaa عَلَيْهِمُ السَّلَامُ accumulated the Sunnah, or even preserved the statements of their respective nabi as his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ummah did for him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (This was solely by the grace of Allaah تَبَارَكَ وَتَعَالَى)

45) There are angels roaming around the earth with the sole task of conveying to him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the salaat (durood) and salaam (greetings) of his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ummah as soon as they hear it. (Musnad Ahmad no. 4320, Nasaee no. 1282 and Mustadrak Haakim no. 3576)

46) Our actions are presented to him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sees good deeds, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praises Allaah تَبَارَكَ وَتَعَالَى for it. If he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sees evil actions, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ seeks Allaah's forgiveness on our behalf. (Bazzaar no. 1925)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَجَـلَّ مِقْـدَارُ مَـا وُلِّيْتَ مِنْ رُّتَبٍ وَعَزَّ إِدْرَاكُ مَــا أُوْلِيْتَ مِنْ نِّعَــمِ

115/11. And (O Rasulullaah) you are bestowed extremely excellent ranks (status); and the gifts which (are) granted to you, are not understandable.

In the previous stanza, it was mentioned that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted special favours. Here, the poet has mentioned the greatness of the favours. The ranks and status granted to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are undoubtedly very great, which has no equal e.g. Mi'raaj, the Great Intercession, Kauthar, Maqaam-Mahmood, the first to enter Jannah.

"are not understandable" –

1.) The bounties granted to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cannot be attained by any other human, since Allaah تَبَارَكَ وَتَعَالَى had specifically granted them to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2.) Our mind is deficient in even understanding the bounties granted to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No matter how much we try to express the bounties granted to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we can never encompass them.

Some have related that ranks refer to spiritual bounties, while gifts refer to physical and material bounties.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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بُشْـرٰى لَنَا مَعْشَـرَ الإِسْـلامِ إِنَّ لَنَا مِنَ الْعِنَايَـةِ رُكْنـاً غَيْرَ مُنْهَـدِمِ

116/12. (O) People of Islam! Glad tidings be to (all of) us for we have (been bestowed) by the Grace (of Allaah تَبَارَكَ وَتَعَالَى such a) pillar (which) will never be destroyed.

Here, Allaamah Buseeri رَحِمَهُ اللَّهُ mentions that the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have spread to his followers.

"Grace" refers to extra attention, care, honour and mercy.

"Pillar" – 1.) The teachings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the strong pillar which will never break.

2.) The favours of Allaah تَبَارَكَ وَتَعَالَى is the pillar which will never terminate. This especially refers to the Shariah (divine code of laws) which we have received. This is extremely strong and will remain till Qiyaamah.

3.) Some have stated that pillar refers to the great gift granted on the occasion of Mi'raaj, which is salaah.

A FEW SPECIALITIES OF THIS UMMAH

1.) Booty wealth was made permissible for this ummah.

2.) A person can perform salaah anywhere on the surface of the earth.

3.) If a person does not have water, there is permissibility to use sand.

4.) Due to the blessings of wudhu, the limbs will shine on the Day of Judgement.

5.) Five daily salaah

6.) Adhaan and iqaamah

7.) Bismillaahir Rahmaanir Raheem (which was granted to Sulaymaan عَلَيْهِ السَّلَامُ and none else)

8.) Saying aameen in salaah, and receiving forgiveness for this.

9.) The rows in salaah being like the rows of the angels (thus resembling the sinless creation of Allaah تَبَارَكَ وَتَعَالَىٰ).

10.) Greeting with 'Assalaamu Alaikum Wa Rahmatullahi Wa Barakaatuhu' (not only Assalaamu Alaikum)

11.) The special moment of acceptance on the Day of Jumuah

12.) Ramadhaan and its specialities – Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "My followers have been granted 5 specialities in Ramadhaan which was not granted to any other nation before. A.) The odour of the fasting person's mouth is more fragrant in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ than the smell of musk. B.) The angels seek forgiveness on their behalf until they break their fast. C.) Allaah تَبَارَكَ وَتَعَالَىٰ beautifies Jannah for them every day. D.) The rebellious Shayaateen are chained up. E.) They are forgiven on the last night. (Musnad Ahmad no. 7917)
Other specialities are sehri; Lailatul-Qadr; and permissibility of eating, drinking and fulfilling sexual desires till the time of Fajr.

13.) Reciting the duaa "Innaa lillaahi wa Innaa ilayhi Raajioon" and its virtues.

14.) Many difficult laws on past ummahs were removed from us.

Certain ulama have narrated upto 200 specialities this ummah has been granted.

"which will never be destroyed" :This can have one f the following meanings:
1.) This deen will never be destroyed. 2.) The followers of this deen will never come to an end, causing the termination of this deen.

The speciality of this ummah is so great that Moosa عَلَيْهِ السَّلَامُ desired to be a follower of this ummah.

قال موسى (عليه السلام) يا رب فاجعلني من امة أحمد
Moosa عَلَيْهِ السَّلَامُ said, "O my Sustainer, make me from the followers of Muhammad."
(Dalaailun-Nubuwwah of Abu Nuaym no. 31 page 68)

يا ليتني من اصحاب محمد

O if only I was from the followers of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Hilyatul-Awliyaa vol. 5 page 386)

Isa عَلَيْهِ السَّلَامُ will come in this world a second time to spread this code of law (shariah), and all his decisions will be in accordance with the Shariah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Similarly, Mahdi رَضِيَ اللَّهُ عَنْهُ will spread this way of life.

Note: Using alayhis-salaam after Hadrat Mahdi is a special characteristic of the Shias. One should avoid using alayhis-salaam after his name, but should rather use radiyAllaahu anhu. This is the fatwaa (religious edict) of Shah Abdul Azeez Dehlawi رَحِمَهُ اللَّهُ.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَمَّـا دَعَى اللهُ دَاعِيْنَـا لِطَـاعَتِهِ بِـأَكْرَمِ الرُّسْلِ كُنَّـا أَكْـرَمَ الأُمَـمِ

117/13. When Allaah تَبَارَكَ وَتَعَالَى referred to (Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who invited us to His obedience with the title of 'Akramur-Rusul' (the noblest of the messengers), we became the noblest of Ummats.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being the most honourable of messengers is completely apparent. This has passed before.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I will be the leader of people on the Day of Judgement." (Bukhaari no. 4712) In another narration, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every nabi will be under my flag on the Day of Judgement." (Tirmidhi no. 3148)

Since Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the most honourable of messengers, automatically this ummah will become the best of followers. Just as the driver of the president holds a higher status than other drivers, merely on account of being the followers of the minister, this ummah holds virtue merely on account of being the followers of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Some have translated *daaee* (caller) to mean heart. This is because after accepting the message, the heart calls and invites one to reform. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Behold! In the body is a piece of flesh. If the piece of flesh is correct, the whole body will be correct. And if the heart is corrupt, the whole body will be corrupt. Behold! It is the heart." (Bukhaari no. 52)

The meaning of the stanza then means: When Allaah تَبَارَكَ وَتَعَالَى granted our hearts the guidance to follow Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which in reality is following Allaah تَبَارَكَ وَتَعَالَى, then by the following him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (the most honourable of messengers), we became the most honourable of nations.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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الفصل الثامن في ذكر جهاد النبي صلى الله عليه و سلم

SECTION EIGHT REGARDING THE JIHAAD OF RASULULLAAH ﷺ

In this section, Allaamah Buseeri رَحِمَهُ ٱللَّهُ has described the jihaad of Rasulullaah ﷺ. After migrating from Makkah Mukarramah to Madinah Munawwarah, Rasulullaah ﷺ was given permission to wage war against the infidels. Allaamah Buseeri رَحِمَهُ ٱللَّهُ has explained that the bravery of Rasulullaah ﷺ was unparalleled. He رَحِمَهُ ٱللَّهُ also speaks about the spirit of fighting for Islaam.

رَاعَتْ قُلُوْبَ الْعِـدَا أَنْبَـــاءُ بِعْثَتِهِ كَنَبْـأَةٍ أَجْفَلَتْ غُفْــلاً مِّنَ الْغَنَـمِ

118/1. The hearts of his enemies were struck with (extreme) awe at the news of his deputation, just as the slightest sound frightens a heedless goat.

An example is mentioned here of the fear the enemies of Islaam were overcome with when they heard of the coming of Rasulullaah ﷺ. Just as sheep become extremely frightened and begin scattering on the slightest of sounds, and it becomes difficult to round them up again, similarly the enemies became perplexed when they heard that Rasulullaah ﷺ had arrived as the final messenger.
The kings and emperors had heard from their fortune-tellers, astrologers and priests that the final nabi would soon come and his religion would remain supreme over all other religions. Rasulullaah ﷺ said, “I have been assisted with awe the distance of one month.” (Bukhaari no.335)

Even the kings and emperors who did not accept Islaam realized the truthfulness of Islaam, and held awe and fear in their hearts for Rasulullaah ﷺ. This can be clearly seen in the following three incidents,

a.) Letter to the Emperor of Rome (leader of the Byzantium Empire)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

"من محمد عبدالله و رسول له الي هرقل عظيم الروم. سلام علي من اتبع الهدي اما بعد!
فاني ادعوك بدعاية الاسلام، اَسلِم تَسلَم يوتك الله اجرك مرتين فان توليت فان عليك اثم اليريسين. و يا اهل الكتاب تعالوا الي كلمة سواء بيننا و بينكم ان لا نعبد الا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا اربابا من دون الله فان تولوا فقولوا اشهدوا بانا مسلمون."

"Bismillaahir-Rahmaanir-Raheem

From Muhammad, the slave of Allaah, to Heraclius, the head of Rome.

Salaam upon those who adhere to divine guidance.

I invite you with the phrase that will bring you closer to Islaam (the phrase of Kalimah Tayyibah.) Embrace Islaam and you will be safe and Allaah will reward you twofold. (In the Noble Quraan, Allaah تَبَارَكَ وَتَعَالَىٰ assures the people of the book a twofold reward for embracing Islaam.) So if you turn down this invitation, the sin of the entire Roman populace will be on your shoulders. *"O people of the scripture! Come to such a word that, between us, is an acknowledged fact; that we do not worship anyone but Allaah and we do not ascribe partners unto Him and that none of us will take others as lords besides Allaah. Then if they turn away, say, "Bear witness that we are Muslims."*

Handing this epistle over to Dihyaa Kalbi رَضِيَ اللَّهُ عَنْهُ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him off to the emperor of Rome. At that instant, the emperor had just arrived in Baitul-Maqdis on foot from Hims (Homs) in demonstration of his gratitude over the defeat of the Persians. Dihyaa Kalbi رَضِيَ اللَّهُ عَنْهُ landed in Baitul-Maqdis in Muharram 7 A.H. and through the auspices of the governor of Busraa, he landed up in the royal court of the Roman emperor where he presented the letter. (Fathul-Baari volume 1 page 35)

Before handing over the letter, he delivered a short sermon, "O Roman emperor! The personage who appointed me as his emissary is far superior than you are, and the divine Being who elected him as His

messenger is the most superior and elevated. So I urge you to listen to whatever I have to say with humility and I entreat you to answer my questions with utmost sincerity. If you fail to listen with humility you will not be able to duly understand and if you lack sincerity in your answers, your response will not be impartial and just."

The emperor replied, "Okay, go on."

Dihyaa رَضِيَ اللَّهُ عَنْهُ continued, "You are well aware that Maseeh ibn Maryam عَلَيْهِ السَّلَامُ used to offer salaah?"

"Yes, without doubt he used to perform salaah," replied the emperor.

Dihyaa رَضِيَ اللَّهُ عَنْهُ said, "I invite you unto the Being to whom Maseeh offered his salaah, before whom he would bow his forehead, the Being who created Maseeh in the womb of his mother and the Being who created all the heavens and the earths. Thereafter, I invite you to the unlettered messenger about whom Moosa and Isa issued glad tidings. Besides, you are adequately acquainted with these facts. If you accept this invitation you will be successful in this world as well as the hereafter otherwise your hereafter will prove catastrophic for you and not only that, you will have partners in this world (challenging your kingship and laying claim to your throne). Be rest assured that you have only one Lord Who wields absolute power to crush the agnostics and bear in mind that He continues changing His fortunes."

Taking the epistle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Dihyaa رَضِيَ اللَّهُ عَنْهُ, the emperor placed it on his head and his eyes and reverentially kissed it. He then opened it and after perusing it, he remarked, "I will ponder over it and respond to it by tomorrow." (Rawdul-Unf vol.2 page 355)

He then bade his servants to summon to court anyone they come across locally who hailed from the same family as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as he wanted to make further enquiries from them. Coincidentally, Abu Sufyaan, with a group of other Qurayshis, was on a business expedition to Shaam. He was camped at Ghazzah. Abu Sufyaan had not as yet embraced Islaam. The emperor's messenger fetched him from Ghazzah

and presented him before the royal court. With grand pomp and splendour, the court was convened. All the Roman noblemen, clergy, monks and other leading figures were in attendance.

The emperor first addressed the Arabs saying, “Amongst you, who is the closest relative to this man who claims to be a Nabi?” Abu Sufyaan replied, “I am the closest to him.” The emperor directed, “You come and sit close to me.” He then charged the others to sit behind Abu Sufyaan. The emperor addressed the others and said, “I am going to ask him a few questions. If he speaks a lie, you should point it out.”

Abu Sufyaan says, “If I did not have the fear of these people falsifying me, I would have certainly perverted the truth.”

Thereafter the following conversation took place between Abu Sufyaan and the emperor,

Emperor: How is his family lineage amongst you?

Abu Sufyaan: He is a man of a noble lineage. Nobody else is favoured with such an illustrious ancestry.

Emperor: Were there any kings amongst his ancestors?

Abu Sufyaan: No.

Emperor: Did you ever find him speaking lies before he laid this claim to nubuwwah?

Abu Sufyaan: No.

Emperor: What class of people do his followers belong to; the rich and mighty or the poor and weak?

Abu Sufyaan: Most of them are poor and weak.

Emperor: Are his adherents increasing day-by-day or decreasing?

Abu Sufyaan: They are increasing day-by-day.

Emperor: Is there anyone who entered this Deen and renounced it out of aversion for it?

Abu Sufyaan: No.

Emperor: Does he ever go against his word?

Abu Sufyaan: Never! Up to this day he has not breached his word. However nowadays we have a truce enforced between us. I have no idea if he has breached the terms of this truce during the interim. (Abu Sufyaan later commented, "Besides this one sentence, I was unable to sneak in anything else."

According to Ibn Ishaaq's narration, Abu Sufyaan said, "By Allaah, the emperor did not take any heed of this statement of mine."

Emperor: Did you ever engage him in battle?

Abu Sufyaan: Yes.

Emperor: How was the fighting between you?

Abu Sufyaan: Sometimes he would be dominant and sometimes we would prevail.

Emperor: What does he instruct you to do?

Abu Sufyaan: He commands us to worship Allaah and to abstain from ascribing any partners unto Him. He charges us to summarily forsake all our ancestral customs of *shirk* and *kufr* perpetrated by our ancestors. He also instructs us to perform salaah and pay zakaah and to adhere to truthfulness, chastity and favourable family ties.

Addressing his interpreter, the emperor said, "Inform our guest that I first asked him about this messenger's family lineage and you replied that he is a man of a noble and illustrious lineage. Undoubtedly, all the messengers hail from families that are very noble and illustrious. I then asked you if there were any kings amongst his ancestors and you replied in the negative. If there were any kings amongst his ancestors, I would have assumed that this man is merely attempting to retrieve his family's lost kingship. I then asked you if he ever spoke a lie and you denied this. I inferred from this that how is it possible for a man who does not speak lies about people but, Allaah forbid, he attributes falsehood to Allaah? When I enquired from you who his followers are, you replied that the bulk of his adherents are weak and poor. I then asked you if his followers

are increasing or decreasing day by day. You replied that they are increasing. Without doubt, this is the true condition of imaan; its adherents increase day by day until it reaches a level of perfection. I then asked you if anyone who adopted this religion subsequently renounced it out of resentment or revulsion and you replied in the negative. This is the status of imaan; once its sweetness and delight penetrates the hearts, it cannot under any circumstances be extracted. I then asked if he ever breached his word and you said no. Indisputably, this is the condition of the true messengers; they do not ever go against their word. I then asked you about the hostilities between you and you replied that at times you are dominant and at times he is. Undoubtedly, in the initial stages, this is how the divine scheme of Allaah works. Sometimes He makes them victorious and at times they are bound to suffer defeat. This is to put his adherent's sincerity and devotion to the test. However, ultimately they are guaranteed victory and dominance. I then enquired from you about his instructions to you. You replied that he commands you to worship Allaah alone without ascribing any partner unto Him. He prevents you from idol-worship and he instructs you to observe salaah, pay zakaah and adhere to truthfulness, chastity etc.

If whatever you say is really true, then no doubt this man is the divine messenger. Soon he will govern this land under my feet. I knew that the emergence of a messenger was imminent but I had no idea that he would emerge from you (the Arabs). I cherish a profound desire to meet him. If I ever happen to be in his presence, I would wash his feet (in esteem)."

The emperor then read out the blessed letter to the entire gathering of people.

He barely managed to read the letter to the people when all hell broke loose. Riotous shouts of dissent were heard from every corner of the imperial court.

Abu Sufyaan relates, "At that instant we were all swiftly ushered out of court. Once we landed on the outside, I remarked (to my fellow countrymen), 'It is astonishing, even the emperor of the Roman Empire is terrified of him (Rasulullaah ﷺ).' On that day I was genuinely

led to believe that the Deen of Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ is set to prevail over all others, until Allaah تَبَارَكَوَتَعَالَىٰ bestowed me with divine guidance to embrace Islaam." (Bukhaari no.7, 2941 and 4553 Kitabut Tafseer, Surah Al-Imraan)

Imaam Zuhri says, "During the reign of Abdul Malik ibn Marwaan, a leading Christian priest by the name of Ibn Naatoor who was present in the imperial court at the time of this incident related, "Subsequent to this court episode, the Emperor wrote a letter to the high priest of Roomiyya enquiring about Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. The name of this priest was Daghaatir Roomi and he was well versed with the divine scriptures.

Once the Emperor dispatched his letter to the priest, he left Baitul-Muqaddas for Hims (Homs). The Emperor was still in Hims when he received a reply from the priest saying, "This is the very same Messenger we have been eagerly awaiting. This is the messenger about whom Isa عَلَيۡهِٱلسَّلَامُ issued glad tidings. I believe in him and I will abide by him. There is no doubt about him being a messenger. You should also believe in him and consent to adhere to him."

On receiving this advice, the Emperor convened a massive court in which he assembled all the patriarchs of Rome. He then sealed off the court by closing all the doors. Whilst seated in one of the upper galleries, the Emperor addressed the entire court thus,

يا معشَرَ الروم! إني قد جمعتكم لخير؛ إنه قد أتاني كتاب هذا الرّجل يدعوني إلى دينه؛ وإنَّه والله لَلنبيّ الذي كنَّا ننتظره ونجده في كتبنا؛ فهلمّوا فلنتَّبِعه ونصدِّقه، فتسلم لنا دنيانا وآخرتنا

"O Romans! I have assembled you here for a great good. I have received a letter from this man inviting me towards his religion. By Allaah! This is the Nabi whom we were enthusiastically awaiting and whom we find mentioned in our scriptures. So come, let us follow him and believe in him. In this manner, both our worldly life as well as our hereafter will be secured."

The moment the Roman Patriarchs heard this, they started bellowing in protest and scuttled to the doors only to find them locked. The emperor summoned them back to their seats and remarked, “I just wanted to put all of you to the test. I am exceptionally delighted over your sound religiousness and your staunchness in faith.”

On hearing this, all of them were gripped with ecstasy and they fell to their knees in prostration before the emperor.

A little later, the Emperor summoned Dihyaa Kalbi رَضِيَ اللَّهُ عَنْهُ in private and explained, “I swear by Allaah and declare that your friend is without doubt a divine messenger. However, I am terrified of my people assassinating me. If it were not for this anxiety, I would certainly adhere to him. Go to Daghaatir, the Archbishop of Rome. He is an exceptionally learned man. His knowledge of these affairs is far superior to mine. Furthermore, he commands more reverence and admiration amongst the Romans than I do. Go to him and give him account of this divine messenger.”

Dihyaa Kalbi رَضِيَ اللَّهُ عَنْهُ went to Daghaatir and gave him a detailed account of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Daghaatir responded by declaring, “By Allaah! He is a divine messenger. We have encountered his characteristics, conditions and attributes in our divine scriptures.”

Saying this, he withdrew into his quarters, removed the black robes he was wearing and changed into white robes. Wielding a staff, he then proceeded to the church where he addressed the people thus,

يا معشر الروم! انه قدجاء نا كتاب من احمد يدعونا فيه الي الله عزوجل واني اشهد ان لا اله الا الله وان احمد عبده و رسوله.

O Romans! A letter has come to us from Ahmad in which he invites us towards Allaah, the Almighty. I hereby declare and testify that there is none worthy of worship besides Allaah and Ahmad is His slave and messenger.

The instant the people heard this declaration they fell onto him and beat him to death. Dihyaa رَضِيَ اللَّهُ عَنْهُ returned to the Emperor and recounted whatever he witnessed. The Emperor responded, "I also harbour the same fear. I am terrified of them treating me in the same manner." (Taareekh Tabarri vol.3 page 87-88, Al-Bidaayah Wan-Nihaayah vol.4 page 262-268, Al-Jawaab As-Saheeh vol. 1 page 94, Fathul-Baari vol.1 page 40)

According to Al-M'ujamut-Tabaraani, the Roman Emperor told Dihyaa رَضِيَ اللَّهُ عَنْهُ, "I am well aware and do recognize him to be the true messenger, as pronounced by archbishop Daghaatir but if I were to publicly admit this, I will be dispossessed of my kingship and my people will assassinate me."

However, the Emperor failed to take heed of the statement of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned in the letter, "Embrace Islaam and you will be secure." Had he embraced Islaam, he would have secured this world as well as the hereafter.

With great reverence, the Emperor secreted this blessed letter of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a box made out of gold.

Ameer Saifud-Deen Mansoori narrates, "King Mansoor once sent me with certain instructions to King Maghrib. On account of some petition, he sent me to King *Faranj* who was a descendant of Caesar, the Roman Emperor. As I was about to return, he insisted that I hang on. He enticed me by revealing, "If you hold on I will show you something magnificent and rare." I waited until he called for a chest embellished with ingots of gold. He extracted a golden box from it and opened it. The box contained a letter wrapped in silk. Most of the words had faded away. The King pointed out, "This is the letter of your Messenger addressed to my grandfather, the Caesar. It is in my possession as part of his legacy. My grandfather made a bequest warning us, "As long as this letter remains safe, your empire will remain safe. This is why we take such great pains to protect, preserve and revere this letter and conceal it from the Christians." (Zarqaani vol. 3 page 342)

b.) Letter to Muqawqis, Governor of Egypt and Alexandria

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

''من محمد عبدالله و رسوله الي المقوقس عظيم القبط، سلام علي من اتبع الهدي اما بعد!
فاني ادعوك بدعاية الاسلام اسلم تسلم يوتك الله اجرك مرتين فان توليت فعليك اثم
القبط. يا اهل الكتاب تعالوا الي كلمة سواء بيننا و بينكم ان لا نعبد الا الله ولا نشرك به
شيئا ولا يتخد بعضنا بعضا اربابا من دون الله، فان تولوا فقولوا اشهدوا بانا مسلمون.''

"Bismillaahir-Rahmaanir-Raheem

From Muhammad, the slave and messenger of Allaah, to Muqawqis, the head of the Coptics. Salaam upon those who adhere to divine guidance.

I invite you with the invitation of Islaam. Embrace Islaam and you will be safe and Allaah will reward you twofold. (In the Quraan, Allaah تَبَارَكَ وَتَعَالَىٰ assures the people of the book a twofold reward for embracing Islaam.) So if you turn down this invitation, the sin of all the Copts will be on your shoulders. "O people of the scripture! Come to such a word that, between us, is an acknowledged fact; that we do not worship anyone but Allaah, we do not ascribe partners unto Him and that none of us will take others as lords besides Allaah. Then if they turn away, say, "Bear witness that we are Muslims."

Affixing his official seal to this letter, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ sent Haatib ibn Abi Balta'ah رَضِيَ اللّٰهُ عَنْهُ with it to the governor of Egypt. Taking this blessed letter with him, Haatib ibn Abi Balta'ah رَضِيَ اللّٰهُ عَنْهُ set off for Egypt. On reaching there he was informed that the governor was in Alexandria. He then set out for Alexandria, where he found the governor seated on a terrace overlooking the sea. From the bottom, Haatib رَضِيَ اللّٰهُ عَنْهُ pointed towards the letter. The governor bade him to join him at the top. Haatib رَضِيَ اللّٰهُ عَنْهُ went up and presented the blessed letter to him. He received the letter with great reverence and deferentially read through it. (Zarqaani vol. 3 page 347)

Haatib رَضِيَ اللَّهُ عَنْهُ narrates, “Thereafter the governor of Alexandria accommodated me as a special guest in one of the imperial quarters. One day, he convened all the patriarchs and leaders and sent for me. He said, “I wish to ask you a few questions. Deliberate before you respond.” Haatib رَضِيَ اللَّهُ عَنْهُ replied, “Fine.” Muqawqis, the governor, said, “Is the person from whom you brought this letter, not a divine messenger?”

Haatib رَضِيَ اللَّهُ عَنْهُ replied, “Of course! He is the messenger of Allaah.” Muqawqis said, “If he really is a divine messenger, then why did he not curse his people and supplicate for their destruction when they banished him from Makkah?”

Haatib رَضِيَ اللَّهُ عَنْهُ countered, “Do you bear witness that Isa, the son of Maryam was a divine messenger?” “No doubt,” replied Muqawqis, “he was a messenger of Allaah.”

Haatib رَضِيَ اللَّهُ عَنْهُ remarked, “Since he was the messenger of Allaah, then why did he not curse his enemies when they conspired to crucify him? Why did he not make duaa to Allaah to destroy them? In due course, Allaah raised him up close to him.”

To this Muqawqis commented, “You are wise and you have come before a wise person.” (Al-Khasaaisul-Kubraa vol. 2 page 12, Zarqaani vol.3 page 348)

On hearing this sensible response from Haatib رَضِيَ اللَّهُ عَنْهُ, the governor was unable to offer any further comment and remained silent. Thereafter, Haatib رَضِيَ اللَّهُ عَنْهُ addressed the governor and said, “You are well aware of a man who once passed through this very country of Egypt and professed that he is the highest lord. Allaah seized, punished and destroyed him. You should take a lesson from this. It should not be such that others take lesson from you (your punishment). There is a religion far superior to your religion and that is the religion of Islaam, which Allaah had promised to overshadow all other religions. All other religions will be rendered insignificant before this religion. Allaah has commissioned this messenger to invite the people to this religion. In this regard, the Quraysh proved to be most challenging, the Jews most hostile and the Christians the closest.

By Allaah! The glad tidings of Isa issued by Moosa are precisely the same as the glad tidings issued by Isa in favour of Muhammad Rasulullaah. There is no distinction between the two (cases of glad tidings). As for inviting you towards the Quraan, it is exactly the same as you inviting the people of the *Towraah* (Old Testamant) towards the *Injeel* (New Testament).

A nation who comes across a divine messenger, that nation becomes the *ummah* of this messenger. They are now compelled to adhere to this messenger. You, O governor, are also amongst those who have come across a divine messenger. We are not prohibiting you from Christianity but rather, we are commanding you to adhere to the directive of Maseeh (Isa). (This is because Isa عَلَيْهِ ٱلسَّلَامُ gave glad tidings of the advent of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, as the Quraan recounts, "And remember when Isa, the son of Maryam said, "O children of Israaeel! I am a divine messenger unto you, confirming the *Towraah* (which came) before me and (I am) a bearer of glad tidings of a messenger who will come after me and whose name shall be Ahmad." (Saff verse 6) Isa عَلَيْهِ ٱلسَّلَامُ charged them to follow Muhammad Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. So, adherence to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is in effect adherence to Isa عَلَيْهِ ٱلسَّلَامُ.)

Muqawqis, the governor replied, "I have pondered over this messenger at length and found that he commands righteousness and prohibits from evil. He does not enjoin detestable things and does not forbid goodness. He is neither a sorcerer nor is he astray. He is not a soothsayer nor is he a liar. I have come across distinct signs of nubuwwah in him. For example, his news of the unseen. Nonetheless, allow me to deliberate upon this further."

He thereafter placed this blessed letter into an ivory box and instructed his treasurer to keep it away safely.

Subsequent to this, he called for his scribe and bade him to write a reply to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ's letter in Arabic.

Muqawqis, Governor of Egypt's Reply to the Letter of Rasulullaah

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ط

لمحمّد بن عبد الله من المقوقس عظيم القبط سلام، أمّا بعد:فقد قرأت كتابك وفهمت ما ذكرت، وما تدعو إليه، وقد علمت أنّ نبيّا قد بقى، وقد كنت أظنّ أنّه يخرج من الشام (٤٤) وقد أكرمت رسولك، وبعثت إليك بجاريتين لهما مكان فى القبط عظيم، وبكسوة، وأهديت إليك بغلة لتركبها والسلام.

“Bismillaahir-Rahmaanir-Raheem

To Muhammad ibn Abdullaah. From Muqawqis the head of the Copts.

Salaam upon you. I have read your letter and understood what you mentioned therein in regards to your invitation (towards Islaam etc.). I am certain that a final messenger is yet to come but I was under the impression that he would hail from *Shaam* (the Levant). Nonetheless, I have received your emissary with great respect. As a gift to you, I am sending with him two slave girls who are of a high-status amongst the Copts, a few sets of clothing and a mule for your conveyance. Wassalaam.”

The name of one these slave girls was Maariyah Qibtiyyah (the Copt). She was included in the *Haram* (harem) of Rasulullaah ﷺ. Rasulullaah ﷺ’s son, Ibrahim رضي الله عنه was born from her. The name of the other slave girl was Sheereen and she was awarded to Hassaan ibn Thaabit رضي الله عنه. The name of the mule was Duldul.

Muqawqis received the ambassador of Rasulullaah ﷺ with profound reverence and displayed great esteem towards his blessed letter and although he acknowledged that Rasulullaah ﷺ was the final messenger about whom the previous messengers issued glad tidings, he did not embrace Islaam. He remained committed to Christianity.

When Haatib ibn Abi Balta‘ah رضي الله عنه returned to Rasulullaah ﷺ and related the whole incident, Rasulullaah ﷺ commented,

"Kingdom and kingship prevented him from embracing Islaam but his kingdom will not last forever."

As per this prophecy, the Muslims conquered Egypt in the Caliphate of Umar رَضِيَ اللَّهُ عَنْهُ. (Zarqaani volume 3 page 348, Rawdul-Anf)

Muqawqis had already gleaned quite a bit of information about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Mugheerah ibn Sh'ubah رَضِيَ اللَّهُ عَنْهُ. Before embracing Islaam, Mugheerah ibn Sh'ubah رَضِيَ اللَّهُ عَنْهُ, accompanied by a few members of the Banu Maalik clan, happened to appear before Muqawqis. This is when he managed to get a good deal of information about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his current circumstances.
Upon Muqawqis enquiring from them about the conditions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Mugheerah ibn Sh'ubah replied, "This man has come to us with an entirely new-fangled religion which is totally at odds with our ancestral doctrines and in conflict to the faith of the governor as well."

Muqawqis: What is the reaction of his people with him?

Mugheera: Most of the youth have adhered to him whilst the elderly have opposed him. A number of battles have been fought between the two rival armies. At times they triumph and at times their rivals are victorious.
Muqawqis: What does he invite you to?
Mugheerah: He instructs us to worship one Allaah Alone without ascribing any partners unto Him. He commands us to renounce the idols our ancestors were worshipping. He also bids us to perform salaah and pay zakaah.
Muqawqis: Is there any time set for salaah and any amount fixed for zakaah?
Mugheerah: They perform five salaahs during the day and night, and half a *Mithqaal* (app 4 grams) zakaah is levied upon twenty *Mithqaals* i.e. two and half percent zakaah is payable.
Muqawqis: What does he do with the zakaah he collects?

Mugheerah: He distributes it amongst the poor and destitute. Besides this, he enjoins the maintenance of favourable family ties and the honouring of one's word. He proscribes adultery, interest and alcohol,

and he does not consume animals slaughtered upon the name of anyone other than Allaah.

Muqawqis: Without doubt, this man is a divine messenger. He has been commissioned as a messenger to all the peoples of the world. Isa عَلَيْهِ ٱلسَّلَامُ also enjoined the same commandments. Before him, all the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ also prescribed the same teachings. Ultimately, he will prevail until there will be nobody to challenge him and the range of his religion will expand to the furthest corners of the globe.

Mugheerah: Even if the whole world were to put their faith in him, we would not embrace Islaam.

Muqawqis: You people are foolish and stupid. Okay, tell me, what is his lineage like?

Mugheerah: He is a man of outstanding impeccable lineage.

Muqawqis: The Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ always hail from the most pre-eminent and noble families. Okay, tell me about his truthfulness and honesty.

Mugheerah: It is due to his truthfulness and honesty that all of Arabia refers to him as *Al-Ameen* (the trustworthy).

Muqawqis: Ponder over this; how is it possible for a person to stick to the truth when he deals with his fellow humans but he attributes falsehood to Allaah? Also, tell me, what are his adherents like?

Mugheerah: His adherents are made up of the youth.

Muqawqis: Before him, most of the adherents of the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ were made up of the youth.

Muqawqis: What is the attitude of the Jews of Yathrib (Madinah) towards him? They are, after all, people of the *Tawraah*

Mugheerah: They opposed him. Consequently, he killed some of them, some of them he imprisoned and some of them he expelled from their homes.

To this, Muqawqis commented, “The Jews are a painfully jealous nation. They are resentful about him being chosen as the final messenger otherwise they, like ourselves, are well-aware of his status.”

Mugheerah relates, “Upon termination of our discussion with him, we came out of the palace and I thought to myself, ‘Even the non-Arab rulers of the world are attesting to his nubuwwah whereas they are far away from him. We, on the other hand, are his relatives and his neighbours and

yet we have not entered his religion even though he came right to our doors to invite us.' This really cast a profound impression upon my heart. I stayed over in Alexandria for some time and not a single church remained that I did not visit and not a single clergyman remained from whom I did not enquire about the attributes and circumstances of Rasulullaah ﷺ. I persisted with my enquiries until I visited their archbishop who was an eminent worshipper and celebrated ascetic. People would bring their ill to him to make duaa for them. I asked him, "Is there any divine messenger left to be commissioned?" He replied, "Yes. He (Rasulullaah ﷺ) is the final messenger. There is no messenger between him and Isa عليه السلام.) He is a divine messenger. Isa عليه السلام instructed us to comply with him. He is an unlettered Arabian nabi. His name is Ahmad. He is neither very tall nor short but in between, of a moderate height. He has a tinge of redness within his eyes. He is neither very fair nor very brown. He will have substantial hair (on his head and beard). He will wear coarse clothing. He will be content with whatever food is available to him. His sword will be over his neck and he will not be troubled by whoever opposes him. He will take active part in battle. With him will be his companions who will enthusiastically give their lives for him. They will cherish him more than their own children. He will appear in the Haram of Makkah and emigrate to a land of brackish water and abundant date-palms. He will adhere to the faith of Ibrahim عليه السلام."

Mugheerah relates, "I then asked him, 'Provide me with more details about him.' The archbishop replied, "He will wear an *Izaar* (lungi or lower garment). He will wash his limbs (make wudhu). All the divine messengers before him were commissioned exclusively for their own people but this messenger has been commissioned for every nation of the world. The entire earth is a Musjid and source of purity for him. Wherever salaah time finds him and water is not available, he will perform *Tayammum* and offer his salaah. He will not be restricted to a temple or church like the Bani Israaeel. Their salaah was not valid except in a specific place of worship."

Mugheerah says, "I listened attentively to whatever he said and committed it to memory. I subsequently returned to Madinah, appeared

before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islaam." (Al-Khasaaisul-Kubraa vol. 2 page 12)

c.) The delegation comprising the Christians of Najraan

Najraan was the name of a large city in Yemen. There were 73 districts and villages that were under it. Najraan ibn Zayd was the first person to come and settle in this place. The city was therefore named after him. Ukhdood, a place that is mentioned in Surah Burooj was a district that fell under Najraan. (Sharh Mawaahib vol.4 page 41)

In 9 A.H. a delegation of 60 delegates from the Christians of Najraan came to Madinah. Fourteen of these delegates were their noblemen and leaders. Abdul Maseeh was their leader while Ayham acted as their minister, consultant and organizer of the delegation. Their chief bishop was Abu Haarithah ibn Alqamah. He was originally from the Arab tribe of Bakr ibn Waa'il. He became a Christian. The kings of Rome respected him greatly because of his knowledge, virtue, religious capabilities and fortitude. They had given him many properties. He was also appointed as the head of the church.

This delegation came to Madinah with much pomp and show. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ settled them into the Musjid-e-Nabawi. The Asr salaah had just been performed. When the time for their prayer came, they wanted to perform it. The Sahaabah رَضِيَ اللهُ عَنْهُمْ stopped them, but Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to them that they may offer their salaah. They turned towards the east and did so.

In the course of their stay, various matters were discussed. First of all, a discussion concerning the "divinity" of Isa عَلَيْهِ السَّلَامُ and his being the "son of God" commenced.

The Christian delegation: If Isa is not the son of God, then who is his father?
Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : You know very well that the son looks like his father.
The Christian delegation: Of course. This is always the case.

We can thus conclude that if Isa is the son of God, he would have been similar to and looked like Allaah, whereas we know for a fact that there

is absolutely nothing that is similar to Him. Allaah تَبَارَكَ وَتَعَالَى says in the Quraan, “There is nothing similar to Him.” “There is no one equal to Him.”
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Do you not know that our Allaah is Forever living, He will never die? And that Isa is to die?
The Christian Delegation: Without doubt, this is correct.

Note: From this statement of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it becomes clear that Isa عَلَيْهِ السَّلَامُ is still alive. He will die at a later stage. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could have went on the offensive and asked them that according to your claim and belief, Isa عَلَيْهِ السَّلَامُ was killed and crucified. Therefore, how could he be God? Can God be killed and crucified? However, since the messengers of Allaah can only utter the truth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ therefore asked a question that was the absolute truth and totally in accordance with the facts – that is, Isa عَلَيْهِ السَّلَامُ will experience death in the future. He has not experienced death as yet, he is still alive.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Are you aware of the fact that our Allaah is the maintainer of everything, the protector and overseer of the entire universe, and the sustainer of all. Does Isa عَلَيْهِ السَّلَامُ possess any of these qualities?
The Christian Delegation: No.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Are you aware of the fact that nothing in the heavens and the earth is concealed from Allaah? Does Isa عَلَيْهِ السَّلَامُ know anything more than that which Allaah taught him?
The Christian Delegation : No.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: You know fully well that Allaah تَبَارَكَ وَتَعَالَى created Isa عَلَيْهِ السَّلَامُ in the womb of his mother as He willed. You also know for a fact that Allaah neither eats nor drinks, nor does He need to relieve Himself.
The Christian Delegation: Yes, without a doubt.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: You know very well that Maryam رَضِيَ اللَّهُ عَنْهَا fell pregnant with Isa عَلَيْهِ السَّلَامُ like normal women. She gave birth to him just like normal women do. She then fed him just as normal babies are fed. He used to eat and drink, and also relieve himself.”
The Christian Delegation: Without doubt, this is how it was.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Then how did he become a God?

In other words, he who was created and formed in the womb of a woman, who was in need of nourishment after birth, and who was in need of relieving himself – how can such a person be God?

The truth became obvious on the Christian delegation of Najraan. But they persisted in refusing to follow the truth. Allaah تَبَارَكَ وَتَعَالَى revealed the following verses,

الم اللهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالإِنجِيلَ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُواْ بِآيَاتِ اللهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللهُ عَزِيزٌ ذُو انتِقَامٍ إِنَّ اللهَ لاَ يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاء هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاء لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

"Alif Laam Meem. Allaah - there is no God other than Him, the Living, the Sustainer of all. He sent down to you the true Book. It confirms the previous books, and He sent down the Tauraah and the Injeel prior to this Book, for the guidance of people. And He sent down the criteria. Surely those who rejected the verses of Allaah, for them is a severe punishment. And Allaah is mighty, taker of revenge. Nothing is concealed from Allaah in the earth nor in the heaven. It is He who fashions you in the womb of the mother as He wills. There is no worship for anyone other than Him. He is mighty, wise." (Aal Imraan, verses 1-6)

This entire conversation is quoted in Tafseer Durr-ul-Manthoor, vol. 2, p. 3 on the authority of Ibn Jareer and Ibn Abi Haatim.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presented Islaam to the Christians of Najraan. They replied, "We are on Islaam since before." He asked them, "How can your Islaam be valid when you believe that Allaah has a son, you worship the cross, and you consume pork?" They said, "You claim that Isa is a servant of Allaah. Have you ever heard or seen anyone being born like him?" The following verse was revealed,

إِنَّ مَثَلَ عِيسَى عِندَ اللهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُن مِّن الْمُمْتَرِينَ فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللهِ عَلَى الْكَاذِبِينَ

Surely the similitude of Isa in the sight of Allaah is like that of Aadam - He created him from dust and then said to him, "Be!" and he became. The truth is that which your Sustainer says, so you do not be of the doubters. Thereafter, whoever disputes with you about this story (of Isa) after the true facts have come to you, then you should say, "Come! Let us call our sons and your sons, and our women and your women, and ourselves and yourselves; then let us all earnestly pray and invoke the curse of Allaah on those who are liars." (Aal Imraan, verses 59-61)

MUBAAHALAH

After the revelation of these verses, Rasulullaah ﷺ got ready for the mubaahalah. The following day he appeared with Hasan رَضِيَ اللَّهُ عَنْهُ, Husayn رَضِيَ اللَّهُ عَنْهُ, Faatimah رَضِيَ اللَّهُ عَنْهَا and Ali رَضِيَ اللَّهُ عَنْهُ. On seeing these illuminated and blessed faces, the Christians were over-awed and asked Rasulullaah ﷺ for a respite so that they could confer with each other. They would return to Rasulullaah ﷺ thereafter. They therefore went aside and began conferring with each other. Ayham said to the bishop, Abdul Maseeh, "By Allaah, you know very well that this person is a messenger sent by Allaah. If you were to engage in mubaahalah with him, you will be totally destroyed. By Allaah, I am seeing such blessed faces (referring to the family of Rasulullaah ﷺ) that if they were to ask the mountains to move, they will move from their places. By Allaah, you have clearly recognized his nubuwwah. Whatever he said about Isa عَلَيْهِ السَّلَامُ is the absolute truth. By Allaah, whoever engaged in a mubaahalah with a nabi never succeeded. Therefore, do not destroy yourself by engaging in a mubaahalah with him. If you really want to remain on your religion, make peace with him and return."

They eventually retracted from the mubaahalah and agreed to pay the jizyah (a tax placed on non-Muslim residents for protection) on an annual basis. Rasulullaah ﷺ said, "I take an oath in the name of that being in whose control is my life, the punishment (of Allaah) was already hovering over the people of Najraan. Had they engaged in the mubaahalah, they would have been transformed into monkeys and pigs. Their entire valley would have turned into a fire and rained upon them.

All the people of Najraan would have been destroyed. No birds would have even remained on the trees." (Sharhul-Mawaahib vol.4 page 43)
The following day, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered a peace treaty to be written. The essence of this treaty was,

(1) The people of Najraan will have to give 2000 garments annually. 1000 in the month of Rajab and 1000 in the month of Safar. The value of each one will have to be 40 dirhams.

(2) The envoy that is sent by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to them will have to be accommodated by them for one month.

(3) If there are any hostilities or uprisings in Yemen, the people of Najraan will have to lend 30 coats of armour, 30 horses, 30 camels. These will be returned to them later on. If any of these items are lost or destroyed, the Muslims will pay for them.

(4) Allaah and His Messenger are responsible for the protection of their lives and belongings. Their wealth, their possessions, their properties, their rights, their religion, their covenants, their priests, their families and those who follow them – nothing will be changed or altered. There will be no demands for blood money for what had passed. No army will enter their land.

(5) If anyone demands any right from them, justice will be meted out to both parties.

(6) The person who devours interest does not fall under this responsibility.

(7) If a person commits an act of transgression and oppression, someone else will not be taken to task. (Rather, the actual perpetrator will be taken to task).

This is the guarantee of Allaah تَبَارَكَ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as long as they remain steadfast on all this. This peace treaty was signed by Abu Sufyaan ibn Harb, Ghaylaan ibn Amr, Maalik ibn Auf, Aqra' ibn Haabis and Mugheerah ibn Shu'bah. (Zaadul-Ma'aad vol. 3 page 40)

This delegation then took this peace treaty and made preparations to return. When they were departing, they asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to send a trustworthy person with them so that he could take the goods that

were agreed upon in the treaty. Rasulullaah ﷺ said to them that he will send an extremely trustworthy person with them. He then ordered Abu Ubaydah ibn al-Jarraah رضي الله عنه with them. He was given the title of *Ameen haadhihil ummah* – the trustworthy person of this *ummah*. (Sharh Mawaahib vol.4 page 43)

These people then departed for Najraan. When they were on the last stage of their journey, the priests and noblemen of Najraan came out to welcome them. The delegation handed the treaty to their chief priest and he became engrossed in reading it. In the meantime, the donkey on which Abu Haarithah was sitting, slipped and fell. His cousin, Kurz ibn Alqamah, cursed and said, "May that wretched one be destroyed." He was actually cursing Rasulullaah ﷺ. Abu Haarithah said, "You are the wretched one. By Allaah, he is a Messenger of Allaah. He is the same person whose glad tidings are given in the Injeel and the Tauraah." Kurz asked, "Then why do you not bring imaan?" Abu Haarithah replied, "The kings will take back all the wealth that they gave us." Kurz said, "By Allaah, I am turning around and I will only free my camel in Madinah (i.e. I will not stop till I reach Madinah)." He then headed towards Madinah with much enthusiasm. He was repeating these lines while going towards Madinah,

إليك تعدو قلقا وضينها معتركا في بطنها جنينا

مخالفا دين النصارى دينها

This camel is hastening towards you (O Muhammad!). It's young (that is in its belly) is bridged. It is moving about in its womb (because my camel is moving so swiftly). Its religion is now opposed to the religion of the Christians.

He then presented himself before Rasulullaah ﷺ and embraced Islaam. He remained in his company and was martyred in a battle. A few days later, Ayham and Abdul Maseeh also came to Madinah and embraced Islaam. Rasulullaah ﷺ accommodated both of them in the house of Abu Ayyub Ansaari رضي الله عنه. (Sharh Mawaahib vol. 4 page 43)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَـا زَالَ يَلْقَــاهُمُ فِيْ كُـلِّ مُعْتَرَكٍ حَتىٰ حَكَوْا بِالْقَنَـا لَحْمًا عَلٰى وَضَـمِ

119/2. He kept on encountering them (infidels) in every battle until they looked – because of encountering wounds with the spears (of the Muslims) – like meat hung up on a butcher's counter (they were the lesson for those who were willing to encounter with the Muslims).

In this stanza, the bravery of Rasulullaah ﷺ as well as the Sahaabah رضي الله عنهم is depicted. The disbelievers were so badly defeated that their condition became like those pieces of meat which is cut by the butcher man and made to hang on steel hooks. Similarly, they were completely beaten up and disgraced. Another meaning could be that just as a butcher cuts up pieces of meat and places it on metal, the flesh of the disbelievers were left hanging on the spears of the Muslims.

In the battlefield, Rasulullaahﷺ's unparalleled bravery became manifest,

1.) Ali رضي الله عنه said, "When the fighting would become intense, and the two armies met, we used to take protection behind Rasulullaah ﷺ. There was none closer to the enemy than him." (As-Sunanul-Kubraa of Nasai no. 8585, Haakim no. 2633, Musnad Ahmad no. 1347)

2.) Ali رضي الله عنه said, "When the fighting commenced during the Battle of Badr, we took protection by Rasulullaah ﷺ. He was the most strongest of people. There was none closer to the polytheists than him ﷺ." (Musnad Ahmad no. 1042, Musnad Abu Ya'la no. 412)

3.) A person asked Baraa ibn Aazib رضي الله عنه, "Abu Umaarah, did you flee on the Day of Hunain?" He رضي الله عنه replied, "I bear witness that Rasulullaah ﷺ did not retreat. (What actually happened was that) some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to Rasulullaah ﷺ. Abu Sufyaan ibn Haarith was leading his mule. So he ﷺ got down, made duaa and sought Allaah's help. He ﷺ said, "I am the Nabi. This is no untruth.

I am the son of Abdul-Muttalib. O Allaah, send down Your assistance." Baraa رَضِيَ اللَّهُ عَنْهُ continued, "By Allaah, when the battle grew fierce, we would seek protection by his side, and the bravest among us was he who was by his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ side." (Muslim no. 1776)

4.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "I have not seen anyone more daring, more generous, more courageous and a better shooter of arrows than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." (Sunan Daarimi no. 60)

5.) Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ says, "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the first to attack." (Akhlaaqun Nabi wa Adaabihi vol. 1 page 327)

Allaamah ibn Taymiyah رَحِمَهُ اللَّهُ states, "In bravery, there are two aspects. One is strength of the heart and being steadfast in times of fear, whereas the other is physical strength, whereby a person can attack and kill many people. The first type is actual bravery, whilst the second type points to strength of body and action. Every person who has physical strength does not necessarily have strength of heart and vice versa. For this reason, you will find that a person can kill many of the enemies, and he can fight as long as he is with those who can grant him security. However, when fear overcomes him, he becomes cowardly and he loses heart completely. On the other hand, you will find a man whose heart is steadfast. He has not killed many people, but he is steadfast in fearful situations and he goes forward in unpleasant situations. This quality is needed more than the other especially for the leaders, commanders and the front row troops. If the person in the forefront is brave-hearted and steadfast, he will proceed forward, remain steadfast and not be defeated. His associates will fight with him. However, if the person in the forefront is weak-hearted and cowardly, he will be disgraced. He will not proceed forward and will not remain steadfast, even though he has great bodily strength. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was most perfect in this first form of bravery, which is desired in the leaders and commanders of war, even though only Ubayy ibn Khalf was killed on his hands." (Minhaajus-Sunnatun-Nabawiyyah vol. 8 page 77)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَذُّوْا الْفِرَارَ فَكَــادُوْا يَغْبِطُوْنَ بِـهِ أَشْـلاءَ شَـالَتْ مَعَ الْعُقْبَـانِ وَالرَّخَمِ

120/3. They (disbelievers) desired to flee, that they would envy corpses which were carried away by vultures and eagles (They would wish to be pieces of flesh in the claws of these wild birds, so that they could be saved from the attacks of the Muslims).

According to Arab tradition and custom, running away from the battlefield was regarded as the vilest of actions, it was worse than even death. However after facing the Muslims, the condition of the disbelievers had become so appalling that they were prepared to even carry out this humiliating and disgraceful action.

In Arab poetry, many poems depicting this subject matter is found that to die whilst facing the enemy is an act of honour, whilst turning one's back in the battlefield was regarded as very evil.

Here the disbelievers were so overawed by the Muslims that they rather desired to become pieces of flesh carried away and eaten by vultures and eagles, rather than being captured by the Muslims, despite the fact that the Muslims would never oppress them. This is similar to some people in today's times who commit suicide rather than being taken captive by the enemy forces.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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تَمْضِي اللَّيَـالِيْ وَلا يَدْرُوْنَ عِدَّتَهَـا مَا لَمْ تَكُنْ مِّنْ لَيَـالِي الأُشْهُرِ الْحُـرُمِ

121/4. The nights (and days) would pass and they (disbelievers) did not know (the) date until the nights of the sacred months had not commenced.

The disbelievers were unaware of the date and month, since they lived in a state of extreme fear and awe. When the Sacred Months would commence, they would breathe a sigh of relief. Since they would be relaxed, they could now work out the exact date.
In short, due to fear of being attacked or even killed, the disbelievers would lose their senses to such an extent that they would even fail to remember fundamental facts like the date and month, which is generally known by all. When this was the case with fundamental matters, then what to say of other important matters! At all times, they were only interested in saving their lives.
Here night is mentioned which is generally a time of comfort and safety. When this was their condition at night, then their condition in the day was to a greater extent much more uncomfortable and stressful.

Sacred Months: These are four months of the year, which were honoured even by the pagans in the Days of Ignorance. Three are in succession, Zul-Qadah, Zul-Hijjah and Muharram, and the fourth is Rajab. (Bukhaari no. 4662)

If the disbelievers attack Muslims in these months, then according to all scholars, it is permissible for the Muslims to defend themselves.
Can the Muslims initiate battle in these months? Many fuqahaa (jurists) and scholars of tafseer are of the view that initially there was no permission to fight in these months, and later the ruling was abrogated. However, many research scholars, including Qadhi Thanaaullah Paanipati رَحِمَهُ ٱللَّهُ states that there is no proof for abrogation. Therefore, the ruling remains as was. This means that one is prohibited from initiating attacks upon the disbelievers in these months.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّمَا الدِّيْنُ ضَيْفٌ حَلَّ سَـاحَتَهُمْ بِكُــلِّ قَرْمٍ اِلىٰ لَحْمِ الْعِــدَا قَـرِمِ

122/5. It is as though the religion of Islaam (or Rasulullaah ﷺ) was a guest that visited every courtyard (house) of (Muslims or disbelievers), together with a leader who was extremely desirous for the flesh of enemy.

What was this stanza mean?

Islaam descended as a guest from the side of Allaah تَبَارَكَ وَتَعَالَىٰ. It was necessary for the disbelievers to honour, embrace and accept this guest. However, the disbelievers did not fulfil the rights of this honourable guest. This guest was like a king, and every king has bodyguards. When disrespect is shown to the king, his bodyguards immediately rise to punish the disrespectful ones. Similarly, when the disbelievers were disrespectful to Islaam, the protectors of Islaam, the Sahaabah رَضِيَ اللهُ عَنْهُمْ, punished them by engaging in jihad with them.

The protectors of deen were forced to exterminate these enemies, as these enemies were creating impediments in honouring this great guest of Allaah تَبَارَكَ وَتَعَالَىٰ. Therefore, they had no right to remain on the surface of the earth.

Refer to Seerat Mustapha vol. 2 which explains the purpose and objective of jihaad in great detail.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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يَجُـرُّ بَحْـرَ خَمِيْسٍ فَوْقَ سَــابِحَةٍ يَـرْمِيْ بِمَوْجٍ مِّنَ الأَبْطَــالِ مُلْتَـطِمِ

123/6. (At the time of war) this religion (or Rasulullaah ﷺ) used to lead an ocean of an army (who were riding) on galloping horses. This ocean was throwing out waves of brave warriors (against the disbelievers.)

This deen as well as well as the army of Muslims reached the disbelievers. This army was like the ocean in its surging of the waves, in destroying people and in its fearfulness. Just as waves rise from the ocean floor, it seems that one is restless in trying to go ahead of the next wave, similarly the Muslim army on fast-moving horses tried to go forward. It seemed that waves were rising from a furious ocean, which was causing the disbelieving army to flow away.

These lines are explaining the great fervour the Sahaabah رضي الله عنهم had for jihaad. None could stand against them.

On galloping horses –The Sahaabah رضي الله عنهم were seated on fast-moving horses which seemed to be like ships sailing in the ocean.

Throwing out – Just as the advancing waves of the ocean flings out dirt, the huge Muslim army (which appeared to be like waves) flung out the disbelieving army (which was like the dirt and muck).
Wave can also refer to the Muslim weapons. The result of this was that the disbelievers and enemies were injured and killed. These weapons threw out and defeated the strong and brave disbelievers.
A third meaning is that waves refers to the disbelievers. The Muslim army was like the ocean and the strong disbelievers were like the waves. The Muslim army flung the disbelievers from side to side as the ocean flings the waves from side to side.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مِنْ كُـلِّ مُنْـتَدِبٍ للهِ مُحْتَسِـبٍ يَسْـطُوْ بِمُسْـتَأْصِلٍ لِّلْكُفْرِ مُصْطَـلِمِ

124/7. (Of course!) Every volunteer has hope of reward from Allaah (Almighty; and) fights to exterminate the roots of (infidels) and to demolish it (infidelity).

This army was composed of such people prepared to sacrifice, in which every one of them answered the call of Allaah تَبَارَكَ وَتَعَالَى and hoped for reward. They attacked with such weapons which totally exterminated and destroyed the roots of disbelief.

Every soldier in this blessed army was prepared to sacrifice his life for the demands of Islaam. They were sincere in their actions, fighting only for his pleasure. In matters of warfare, they were not behind in any way, but were experts and experienced. Their weapons were such that it would destroy the strength of the disbelievers. When together with spiritual means, one has physical means, the effect this will have on the enemy is obvious. It is as though this stanza is extending a proof of the previous stanza.

Muntadib – Without being affected by conditions, an outstanding feature of the Sahaabah رَضِيَ اللهُ عَنْهُمْ was their readiness to answer the call of deen. Many examples of this quality is found in the books of history.

1.) Before the Battle of Badr, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to see whether the Ansaar would fight the non-Muslims, even though they were not in any way prepared. Miqdaad ibn Aswad رَضِيَ اللهُ عَنْهُ submitted,

لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى, اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ، وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ، وَبَيْنَ يَدَيْكَ وَخَلْفَكَ

O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We will not say as the nation of Moosa عَلَيْهِمُ السَّلَامُ said, 'You and your Lord go to engage the enemy.' We will fight on your right, left, in front of you and behind you.

The narrator of this hadeeth, Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ relates, "(Upon this pledge) I noticed Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ blessed countenance glowing in delight." (Bukhaari no. 3952)

2.) When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again asked, "O people! What is your opinion? Give me your Mashwarah." The leader of the Ansaar, S'ad ibn Mu'aaz رَضِيَ اللهُ عَنْهُ promptly understood what Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the

most eloquent of the Arabs and non-Arabs, was trying to say. He instantly submitted, "O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Perhaps your speech is directed to the Ansaar?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative.
Upon this, S'ad ibn Mu'aaz رَضِيَ اللهُ عَنْهُ passionately declared, "O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We believe in you, we affirmed our faith in you, we bear testimony to the fact that whatever you came with is the truth and upon this we had wholeheartedly pledged to hear and obey. O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Proceed as you deem fit. We are with you. I swear by the Being Who has deputed you with the truth, if you direct us to leap into the ocean we would eagerly hurl ourselves into it and not one of us would be left behind. We do not detest confronting the enemy tomorrow. Yes, during the heat of battle we are tolerant and we are committed to meet the enemy head-on. We hope Allaah تَبَارَكَ وَتَعَالَى will exhibit something of ours that would bring about the coolness of your eyes. So, in the name of Allaah, take us along with you." (Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 34)

Another narration states that after Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ for their opinion, Sa'd رَضِيَ اللهُ عَنْهُ said, "Perhaps you want to know our opinion (the Ansaar). By the Being who has honoured you, and revealed the Book to you, I have not travelled on this road, and I have no knowledge of it. If you bid us to set off for Barkul-Ghamaad with you, we will eagerly accompany you. We will not be like those of the Bani-Israaeel who said to Moosa عَلَيْهِمُ السَّلَامُ, 'You and your Lord go to engage the enemy. We will sit here.' You and your Lord go to engage the enemy. We will follow you. Perhaps you had come out for a certain matter, and Allaah تَبَارَكَ وَتَعَالَى has decided something else. See what Allaah تَبَارَكَ وَتَعَالَى decides, and proceed forward. You may maintain ties with whom you wish and you may sever ties with whomsoever you wish. You may enter into a peace agreement with whom you wish and you may engage in hostilities with whom you wish. We are with you all the way. You may take from our wealth whatever you please and you may bestow upon us whatever you please. (Musannaf Ibn Abi Shaibah no. 37815)

Muhtasib – The sincerity of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and those who followed them was found in every action. Here, special mention is made of this quality in jihad. A few examples of their sincerity at such occasions will be mentioned here,

1.) Maslamah laid siege to a fort, so the occupants took refuge in a tunnel, which no one wanted to enter. A man appeared from the side of the army and entered it, upon which Allaah granted them victory, so Maslamah announced, 'Where is the person of the tunnel?' No one came forth. So he announced, 'I grant permission for him to come later and I resolve that he must come. Later a man came and said, 'I seek permission to see the Amir.' He was asked, 'Are you the Companion of Naqb (The tunnel man)'? He said, 'I will inform you with regards to him.' Maslamah was informed about this person that came, so permission was granted and the man said to him, 'The man of the tunnel (Naqb) wants three assurances from you under oath; a) His name must not be mentioned in the letter to the Caliph. b) Do not order any reward for me. c) Do not enquire further about my family. (He made these requests to avoid fame and publicity.) He said, 'Agreed.' The man said, 'I am him.' From then on Maslamah would make the following suplication after every salah, 'O Allaah keep me (in the hereafter) with the Companion of Naqb.' (Tareekh Dimishq of Ibn Asaakir no.7396 vol.58 page 36)

2.) A person narrates "I was with ibn al-Mubarak and Mu'tamir ibn Sulayman in Tarasus and suddenly people were called to arms (for war). When the two armies (the Muslim and the roman) took their positions, a roman fighter came forward and asked for a one-to-one fight. A Muslim fighter went forward to fight the roman but was killed. Another one volunteered but was killed as well. The roman fighter manged to kill six Muslim fighters and was walking betwen the lines arrogantly asking for a fight and no one dared approach him. Then, ibn al-Mubarak looked at me and said 'If I am killed do so and so.' He, then, approached the roman fighter with his horse and killed him after an hours skirmish and asked for a fight. He manged to kill six roman fighters; and when he asked for a fight, no one dared come forward, they were all afraid. Ibn al-Mubarak disappeared for a while in the rows and then came to his position near me and said to me 'O Abdullah, do not mention what you have just seen to anyone as long as I am alive'". (Taareekhul-Islaam vol. 4 page 882 no.189, Taareekh Dimishq vol. 32 page 448 no.6703)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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حَتىٰ غَدَتْ مِلَّةُ الإِسْلامِ وَهْيَ بِهِـمْ مِنْ بَعْــدِ غُرْبَتِهَا مَوْصُوْلَةَ الرَّحِـمِ

125/8. (The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ continued with jihad) until the religion of Islaam reunited with its family after its estrangement/until the religion of Islaam met them (became of them, and the nation of Islaam) reunited with her family after its estrangement (until the Muslims became so strong that even the strongest and heaviest attack of enemy could do nothing; this was the way how Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ united the Muslims).

There was no one to help the deen of Islaam. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ stood up and were even prepared to sacrifice their lives in jihad for the preservation and continuation of deen. Through their efforts, Islaam was granted great physical and moral support.

Islaam is given similarity with a travelling person. Just as a traveller has no friend, assistant or helper, there was no one to befriend, help or assist Islaam. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ then pledged to give their total support to Islaam, and fought against the enemies. The deen then became famous. Hundreds of thousands of defenders of Islaam were created.
There is an indication to a famous hadeeth, “Islaam started in a strange way, and it will return to as it was, in a strange manner. Glad tidings for the strangers!” (Muslim no.145) This deen thus started as a stranger and an overnight traveller. It will become like that eventually. For these travellers, there is a glad tiding for those who kept a place for deen in their lives.”

Joined family ties: This refers to meeting people with good character, visiting and assisting, especially one’s family member.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَكْفُوْلَـةً أَبَـداً مِّنْهُـمْ بِـخَيْرِ أَبٍ وَخَيْرِ بَعْـلٍ فَــلَمْ تَيْتَـمْ وَلَمْ تَئِـمِ

126/9. (The path of Islaam was) always taken care of (protected from changes) by an affectionate father and a loving husband, so she did not become (nor would become) an orphan nor a widow.

Allaah تَبَارَكَ وَتَعَالَى is the actual protector of His deen, as He states,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We have revealed the Quraan and We are its protectors.
(Hijr verse 9)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the ulamaa are the outward means for the protection of this deen. Therefore, no one will be able to effect changes in this pure and pristine way of life.

Father: The first father of the ummah was Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The father is responsible for the spiritual training and upbringing of his children, their expenses as well as their protection and safety. For this reason, when a divorce takes place, the son will remain by the mother till the age of seven, and the daughter will remain till the age of nine or maturity, since the children need to be taught how to physically nurture themselves. Thereafter these children will be placed in the custody of the father, who can morally and spiritually nurture them, provide for them their necessities and protect them.

Generally after a girl matures, she gets married. Now the responsibility of her nurturing, expenses and protection lies on her husband. It is his duty to spiritually and morally uplift her. He has to bear all her expenses and it is his duty to defend her honour, life and wealth.

Just as a father and husband are the moral and spiritual guides, the protector and the person responsible for one's expenses, to a greater extent Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has fulfilled this function for our spiritual and religious life. All the laws which he has given us are for our spiritual and moral upliftment. He has given us spiritual food in the form of tilaawah, dhikr, salaah, etc. He has clearly explained deen in such a

manner that till Qiyaamah, no person can ever fall into doubt if he is sincerely looking for the right path. Together with this, Rasulullaah ﷺ created such individuals who fulfilled these functions, and continued teaching others how to continue with this great mission. Till now, the ulamaa continue propagating this deen and protect it from the onslaughts of the enemies who try to effect changes in it.

Rasulullaah ﷺ said, "Trustworthy people of every generation will inherit this knowledge. They will expel from it the interpretations of the ignorant, the incorrect attribution of those on falsehood, and the amendments of those who exceed the bounds." (As-Sunanul-Kubra of Bayhaqi no. 20911)
Rasulullaah ﷺ has also mentioned that one group will remain till the end of time on the truth. Those who do not assist them will not cause any harm to them. (Bukhari no. 71, 3641, Muslim no. 1920)

Rasulullaah ﷺ said,

إِنَّما أنا لكم بمنزلةِ الوالدِ أُعلِّمُكُم

I am to you like a father. I teach you. (Abu Dawood no. 8)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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هُمُ الْجِبَـالُ فَسَـلْ عَنْهُمْ مُّصَادِمَهُمْ مَــاذَا لَقِيْ مِنْهُمْ فِيْ كُـلِّ مُصْطَدَمِ

127/10. They (the Muslims) were (like) mountains, so (if you do not testify or believe in what I say) ask about them from those (infidels) who fought with them (that) what was their (infidels) experience with them (the Muslims) in each contest, (then you would come to know the reality of the glory of the Muslims).

Mountains are known for their lofty tops, firmness and grandeur. The poet likens the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ to these mountains, since they too were very lofty in status, steadfast and firm, and possessed grandeur and awe. This is merely an example, otherwise, the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ were far greater than mountains in these aspects.
The people who would realize these qualities of the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ were those who had fought against them, as they had experience with them.

In the books of history, many amazing incidents are mentioned regarding the valour and military feats of the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ in great detail.

Hereunder, a few such incidents will be mentioned:

1.) Ali رَضِيَ اللّٰهُ عَنْهُ once asked, “O people! Who is the bravest person?” “You are, O Ameerul Mu'mineen,” the people submitted. Ali رَضِيَ اللّٰهُ عَنْهُ then said, “Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person.” “Who then?” the people said, “Who is the bravest person?” Ali رَضِيَ اللّٰهُ عَنْهُ replied, “He was Abu Bakr. We had constructed a shed for Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ during the Battle of Badr and then asked who would remain with Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ so that the idol-worshippers do not attack him. (Abu Bakr رَضِيَ اللّٰهُ عَنْهُ volunteered for the task when all others were unable to.) By Allaah! Whenever an idol-worshipper even drew close to us, Abu Bakr رَضِيَ اللّٰهُ عَنْهُ was there with his sword drawn near the head side of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. He attacked anyone who dared attack Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. He was certainly the bravest of people.” (Bazzaar no. 761)

2.) Ali ibn Abi Taalib رَضِيَ اللّٰهُ عَنْهُ says, “I know of no person who did not make Hijrah (migrate) secretly except for Umar ibn Khattaab رَضِيَ اللّٰهُ عَنْهُ. When he

decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two rakaats salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering individually saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out." (Tareekh Dimishq no. 9442, vol. 44 page 51)

3.) Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ says, "During the Battle of Khandaq, myself and Umar ibn Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Zubayr رَضِيَ اللَّهُ عَنْهُ) sometimes fighting here, sometimes there and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'" (Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 439)

4.) Urwa رَضِيَ اللَّهُ عَنْهُ says that during the Battle of Yarmook, the sahabaah رَضِيَ اللَّهُ عَنْهُمْ said to Zubayr رَضِيَ اللَّهُ عَنْهُ, "Will you not lead an attack so that we may join you?" Zubayr رَضِيَ اللَّهُ عَنْهُ said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Zubayr رَضِيَ اللَّهُ عَنْهُ then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound he sustained during the Battle of Badr. Urwa رَضِيَ اللَّهُ عَنْهُ says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Zubayr رَضِيَ اللَّهُ عَنْهُ on that day was his son Abdullaah who was only ten years of age. Zubayr رَضِيَ اللَّهُ عَنْهُ put Abdullaah رَضِيَ اللَّهُ عَنْهُ on a horse and left him in the care of one of the men. (Bukhari no. 3975)

5.) Ibn Shihaab narrates that Sa'd ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ killed three people with a single arrow during the Battle of Uhud. When the polytheists first shot the arrow at the Muslims, Sa'd رَضِيَٱللَّهُعَنْهُ shot it back at them (killing one of them). When the polytheists again fired the same arrow back, Sa'd رَضِيَٱللَّهُعَنْهُ shot it back at them a second time, killing another man. When the arrow came back, Sa'd رَضِيَٱللَّهُعَنْهُ fired it back at them a third time, taking the life of yet another polytheist. Everyone was astonished by what Sa'd رَضِيَٱللَّهُعَنْهُ had done. He said to them, "The arrow was handed to me by none other than Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said to him, "May my parents be sacrificed for you." (Tareekh Dimishq no. 4664, vol. 20 page 308)

6.) Abdur Ramaan ibn Auf رَضِيَٱللَّهُعَنْهُ says, "As I stood in file during the Battle of Badr, I looked to my right and left and saw two boys from the Ansaar who were very young in age. I was hoping that I had rather been between two stronger men, when one of them nudged me saying, 'Dear uncle! Do you know who Abu Jahal is?' 'Certainly,' I replied, 'What have you to do with him?' He replied, 'I have been told that he abuses Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. I swear by the Being Who controls my life that if I see him, I shall not leave him until the first of us dies.' I was very impressed with this. The other boy then nudged me and we had a similar conversation.

No sooner did I spot Abu Jahal doing his rounds amongst his people, when I said to the boys, 'Look over there! There is the man you were asking me about.' The two darted towards him with their swords and struck him until they had killed him. They then went to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and reported it to him. When Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked them which of them killed Abu Jahal, they both claimed to have done so. 'Have you wiped your swords yet?' Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked. 'No,' they replied. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then examined their swords and said, 'You have both killed him.' Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ however decided to award Abu Jahal's possessions to Mu'aadh ibn Amr ibn Jamooh رَضِيَٱللَّهُعَنْهُ. The two youngsters were Mu'aadh ibn Afraa رَضِيَٱللَّهُعَنْهُ and Madh ibn Amr ibn Jamooh رَضِيَٱللَّهُعَنْهُ (Bukhaari no. 3141, Muslim no. 1752)

Abdullaah ibn Abbaas رَضِيَٱللَّهُعَنْهُ and Abdullaah ibn Abu Bakr رَضِيَٱللَّهُعَنْهُ both narrate from Mu'aadh ibn Amr ibn Jamooh رَضِيَٱللَّهُعَنْهُ of the Banu Salma tribe

that he said, "(During the Battle of Badr) Abu Jahal seemed to be in a dense forest (because he was surrounded by soldiers on all sides). The people therefore said that it was impossible for anyone to reach him. No sooner had I heard this, then I resolved to get to him and went in his direction. I attacked him as soon as I got the opportunity and struck him with my sword, causing his foot to fly off from halfway down his calf. By Allaah! The only comparison I can draw of his foot flying off is like a date stone flies off a grindstone when it is thrown against it. Abu Jahal's son Ikrimah then struck me on the shoulder. The blow severed my arm and it hung by its skin to my side. The battle occupied me from feeling the pain and I fought most of the day with the arm trailing behind me. However, when it became too cumbersome, I placed my foot on the dangling arm and pulled hard until (the skin gave way and) I could cast the arm aside." (Tareekh Tabari vol. 2 page 36)

7.) Qataadah ibn Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until the string broke. I then remained standing where I was, shielding the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with my own. Whenever an arrow headed for the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I turned my head to protect the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi with his face so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision. (Al-Mu'jamul-Kabeer vol. 19 page 8 no. 12)

8.) Ibn Is'haaq states that the Muslims drove back the polytheists during the Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah, Musaylama. Baraa ibn Maalik رَضِيَ اللَّهُ عَنْهُ then said, "O Muslims! Throw me on to them." He was then lifted up and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for

the Muslims. The Muslims then stormed the orchard and Allaah had Musaylama killed. (Istee'aab of Ibn Abdul-Barr vol. 1 page 154)

Muhammad ibn Seereen reports that (during the Battle of Yamaamah), the Muslims reached the orchard in where the polytheists were and found the gate locked. Baraa ibn Maalik رَضِيَ اللَّهُ عَنْهُ sat on a shield and said to the others, "Lift me up with your spears and throw me on them." They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten polytheists. (As-Sunanul-Kubra of Bayhaqi no. 17921)

Muhammad ibn Seereen narrates that Umar رَضِيَ اللَّهُ عَنْهُ decreed that Baraa ibn Maalik رَضِيَ اللَّهُ عَنْهُ should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them). (Tabaqaat Ibn Sa'd vol. 4 page 331)

In each contest – This steadfastness and amazing feats was nothing co-incidental. It was a common trait of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, which had become second nature to them.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَسَـلْ حُنَيْناً وَسَـلْ بَدْراً وَسَلْ أُحُدًا فُصُـوْلُ حَتْفٍ لَّهُمْ أَدْهٰى مِنَ الْوَخَمِ

128/11. Ask (them who were defeated by the Muslims about the condition of battle of) Hunain, (battle of) Badr and (battle of) Uhud; (and) they (disbelievers) had (such) crops (of death which were) more severe than a fatal disease.

These three battles are mentioned here as they are the most famous. They will be mentioned hereunder in detail, as these battles clearly depict the sacrifice and devotion the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ possessed for Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and Islaam, as well as their bravery and valour. These battles were barometers to make apparent to people till Qiyaamah the true strength of imaan which the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ bore within their bosoms.

BATTLE OF BADR

During the early stages of the month of Ramadhaan, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ learnt that Abu Sufyaan was returning to Makkah with a trade caravan fully laden with commercial merchandise and other goods.

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ gathered the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ and addressed them, “This is a fully laden trade caravan of the Quraysh. Proceed towards this caravan. It would not surprise me if Allaah تَبَارَكَ وَتَعَالَى decides to award this caravan to you as ‘the spoils of war’.”

Since they entertained not a hint of engaging in hostilities, they had set out without any military preparations. Abu Sufyaan, who was also anxious of such an interception, continued soliciting every traveller on his journey for some news about Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ as he got closer to Hijaaz. On one of his enquiries, a traveller enlightened him about Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ instructing his companions to pursue his trade caravan. Without further ado, Abu Sufyaan paid Damdam Ghifaari a sum of money and sent him off to the Quraysh of Makkah with the message, “As quick as you can, protect your caravan and salvage your capital because Muhammad and his companions have already departed to intercept this caravan.”

This is the very same caravan against which Rasulullaah ﷺ set out with two hundred Muhaajireen in the expedition of Ushayrah. Now the caravan was returning from Syria. Since Rasulullaah ﷺ merely intended to intercept the caravan, in haste very few people were able to accompany him on this journey. Since this journey was not undertaken with the intention of fighting and Jihaad, those who failed to participate were neither rebuked nor criticised.

DEPARTURE

On the twelfth of Ramadhaan, Rasulullaah ﷺ set out from Madinah Munawwarah. Three hundred and thirteen Mujaahideen accompanied him on this lofty expedition. They were so ill equipped for this expedition that the entire group had just two horses and seventy camels. One horse belonged to Zubair ibn Awwaam رضي الله عنه and the other to Miqdaad رضي الله عنه. Each camel was allocated to a group of two or three people.

When they reached Bir Abi Inabah (approximately a mile out of Madinah), Rasulullaah ﷺ assembled all of them for a visual inspection. Youngsters, who were eager to participate in this expedition, were sent back home from this point. When he reached a place called Rawhaa, he appointed Abu Lubaabah ibn Abdul-Munzir as his deputy in Madinah and sent him on his way.

As they drew closer to a place called Safraa, Rasulullaah ﷺ despatched Basbas ibn Amr Juhani رضي الله عنه and Adi ibn Abi Zaghbaa Juhani رضي الله عنه as forward scouts to spy on Abu Sufyaan's trade caravan.

In the meantime, Damdam Ghifaari landed in Makkah with Abu Sufyaan's message warning the people of Makkah that their caravan was under imminent threat of attack. "Hurry", he urged the people of Makkah, "run and save your property."

The moment this news reached the people of Makkah, the entire city was thrown into a state of uncontrolled uproar because not a single man, woman and child remained in Makkah who did not inject capital into this

trade caravan. Threatened by the loss of their capital, the citizens of Makkah were gripped by a state of frantic enthusiasm. A thousand fully equipped men were rapidly deployed and they subsequently set out to engage this threat. Abu Jahal was the commander of this force.

Fully laden with appliances of fun and amusement and accompanied by singing women, drums, tambourines and other musical instruments, the Quraysh puffed up with arrogance, emerged from Makkah with all their splendour and glory, as Allaah تَبَارَكَ وَتَعَالَىٰ depicts,

وَلاَ تَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَارِهِم بَطَرًا وَرِئَاء النَّاسِ

Do not resemble those who emerged from their homes conceitedly and flaunting (their splendour) before people. (Anfaal verse 47)

Almost all the chieftains of the Quraysh participated in this campaign. Only Abu Lahab, for some reason, was unable to join the expedition. He sent Abu Jahal's brother, Aas ibn Hishaam in his place instead. Aas ibn Hishaam was in debt to Abu Lahab to the sum of four thousand dirhams. Due to his poverty-stricken circumstances, he was unable to repay this debt. Under pressure of this debt, he agreed to go to battle on behalf of Abu Lahab. Similarly, Umayyah ibn Khalaf declined to participate in Badr but with the insistence and intimidation of Abu Jahal, he ultimately relented and joined them.

MASHWARAH WITH THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ AND THEIR STAUNCHLY DEVOTED DISCOURSES

As Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left Rawhaa and reached Safraa, Basbas رَضِيَ اللَّهُ عَنْهُ and Adi رَضِيَ اللَّهُ عَنْهُ turned up with news that the Quraysh were on their way. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assembled all the Muhaajireen and Ansaar for a consultation. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ alerted them about the departure of the well-equipped army of the Quraysh. The moment Abu Bakr رَضِيَ اللَّهُ عَنْهُ heard this, he swiftly got to his feet and gracefully expressed his devoted allegiance to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He enthusiastically subscribed to the hints of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with all his heart and soul and pushed

himself to comply with the wishes of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thereafter, Umar رَضِيَ اللَّهُ عَنْهُ stood up and he too brilliantly expressed his enthusiasm to sacrifice his life for this cause.

Thereafter, Miqdaad ibn Aswad رَضِيَ اللَّهُ عَنْهُ got to his feet and submitted,

امض لما امرك الله (تعالى) فنحن معك والله لا نقول كما قالت بنو اسرائيل لموسى اذهب انت و ربك فقاتلا انا ههنا قاعدون ولكن اذهب انت و ربك فقاتلا انا معكما مقاتلون

O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Go ahead and accomplish what you have been divinely instructed to do. We are with you all the way. By Allaah! We will never be like the Jews who told Moosa عَلَيْهِ السَّلَامُ, 'You and your Lord go to engage the enemy whilst we take a seat here.' (We on the contrary pledge to you), 'You and your lord go and engage the enemy and we will fight side by side with you.'

The narrator of this Hadith, Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ relates, "(Upon this pledge) I noticed Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ blessed countenance glowing in delight." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a special duaa for the welfare of Miqdaad رَضِيَ اللَّهُ عَنْهُ.

Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ narrates, "We were in Madinah when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ notified us about the trade caravan of Abu Sufyaan and company, saying, 'If you advance towards this caravan, it would not be surprising if Allaah تَبَارَكَ وَتَعَالَى awards you with the spoils of war.' To this we commented, 'Very well,' and we set out. One or two days into our journey, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us about the departure of the Quraysh from Makkah. He also petitioned us to prepare ourselves for imminent battle. Some of us were a bit hesitant (because they did not leave home with the intention of engaging in hostilities). At that moment, Miqdaad رَضِيَ اللَّهُ عَنْهُ got to his feet and conveyed his selfless commitment to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If only all of us could express the same spirit of selflessness like Miqdaad رَضِيَ اللَّهُ عَنْهُ."

On this occasion, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ vowed,

لا نقول كما قالت بنو اسرائيل ولكن انطلقا انت وربك فقاتلا انا معكما مقاتلون

We will not say what the Jews said but go, you and your Lord and we will fight alongside you.

In spite of these adequate assurances, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once again, for a third time, asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ,

اشيروا عَلَيَّ ايها الناس

O people! What is your opinion? Give me your Mashwarah.

The leader of the Ansaar S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ promptly understood what Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the most eloquent of the Arabs and non-Arabs, was trying to say. He instantly submitted, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Perhaps your speech is directed to the Ansaar?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative.

THE VALIANT SPEECH OF S'AD IBN MU'AAZ رَضِيَ اللَّهُ عَنْهُ

Upon this, S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ declared, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We affirmed our faith in you, we believe in you, we bear testimony to the fact that whatever you came with is the truth and upon this we had wholeheartedly pledged our absolute submission. O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Perhaps you emerged from Madinah with a specific purpose but Allaah has brought about something else. So proceed as you deem fit. You may maintain ties with whom you wish and you may sever ties with whomsoever you wish. You may enter into a peace agreement with whom you wish and you may engage in hostilities with whom you wish. We are with you all the way. You may take from our wealth whatever you please and you may bestow upon us whatever you please. Whatever you take from our wealth would be dearer to us than what you would leave behind, and whatever you charge us to do we will unquestionably abide by it. If you bid us to set off for Barkul-Ghamaad with you, we will eagerly accompany you. I swear by the Being Who has deputed you with the truth, if you direct us to leap into the ocean we would eagerly hurl ourselves into it and not one of us would be left behind. We do not detest confronting the enemy. Yes, during the heat of battle we are tolerant and we are committed to meet the enemy head-on. We hope Allaah تَبَارَكَ وَتَعَالَى will exhibit something of ours that would bring about the coolness of your eyes. So, in the name of Allaah, take us along with you."

Listening to these selfless words of sacrifice of these Sahaabah رَضِيَ اللَّهُ عَنْهُمْ brought great joy to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He proclaimed, "Come on. Let us depart in the name of Allaah and many glad tidings for you. Allaah تَبَارَكَ وَتَعَالَى had promised me that He would grant me victory over one of the two parties; either the party of Abu Jahal or the party of Abu Sufyaan."

He revealed further, "I was also shown the location of where the disbelievers will fall in defeat. I was shown that this is where so and so will fall slain and this is where so and so will perish."

DREAM OF AATIKAH BINT ABDUL MUTTALIB

Whilst Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was busy informing the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ about the revelation regarding the locations of the disbelievers dropping in defeat, there in Makkah, even before Damdam Ghifaari could reach Makkah (forewarning the disbelievers about the impending doom), Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ aunty (father's sister) Aatikah bint Abdul-Muttalib saw a dream.

She dreamt that a person mounted on a camel appeared, made his camel sit in the valley of Bathaa and yelled, "O people of deception! Head off towards the locations in which you are doomed to fall in defeat within three days."

A number of people then gathered around this man. Holding onto his camel, this man then proceeded to the Masjidul-Haraam where he delivered the same proclamation. He then ascended the mountain of Abu Qubais from where he hurled a gigantic boulder. As the boulder landed at the foot of the mountain it shattered into smithereens and not a single house in Makkah was spared but a smidgen of this rock filtered through it. Aatikah narrated this dream to her brother Abbaas adding, "Brother! By Allaah, I have seen such a dream that I dread a horrendous calamity is to befall your people. Listen, I beg of you not to narrate this dream to anyone else." When Abbaas left home, he narrated this dream to his friend Waleed ibn Utbah and stressed upon him not to relate this dream to anyone else but Waleed related this dream word for word to his father

Utbah. In this manner, news of this dream spread to the whole city of Makkah.

A few days later, when Abbaas entered the Masjidul-Haraam, he caught sight of Abu Jahal sitting in the company of a group of people. The moment Abu Jahal noticed Abbaas entering the Masjid, he sneered, “Abul-Fadl (Abbaas)! All along your men were claiming prophethood. Now even your womenfolk are laying claim to it!”

“What do you mean?” asked Abbaas. Upon this Abu Jahal referred to the dream of Aatikah. Whilst these people were engaged in this conversation, Damdam Ghifaari reached Makkah with Abu Sufyaan’s message of the impending catastrophe. This messenger entered Makkah with torn clothing, with the nose of his camel severed and bellowing at the top of his voice, “O people of Quraysh! Salvage your caravan and with due haste, assist the caravan of Abu Sufyaan.”

The moment the Quraysh heard this message they rallied their equipment and men and headed out of Makkah. They reached Badr where they witnessed a true interpretation of this dream.

DREAM OF JUHAIM IBN SALAT

In all their ceremonial glory, the Quraysh headed out of Makkah serenading to the accompaniment of drums and musical instruments. When they reached a place called Juhfah, Juhaim ibn Salat saw a dream. He saw a person riding a horse and this person also had a camel with him. This rider drew closer and pronounced, “’Utbah ibn Rab’iah is slain, Shaybah ibn Rabi’ah is slain, Abul-Hakam (Abu Jahal) is slain, Umayyah ibn Khalaf is slain, so and so and so and so are also slain.” This man then struck a spear into the camel and set it loose within the army. Not a single tent in the army remained but blotches of blood spattered onto it.

When Abu Jahal heard of this dream, he was fuming with rage. He sarcastically exclaimed, “This is the second prophet born in the Banu Muttalib. Tomorrow when we confront the enemy then only will it be known which of us has been slain.”

When Basbas رَضِيَ اللَّهُ عَنْهُ and Adi رَضِيَ اللَّهُ عَنْهُ, the two Sahaabah رَضِيَ اللَّهُ عَنْهُمْ whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent to spy on Abu Sufyaan's caravan, reached Badr, they seated their camels at the foot of a hillock close to a water spring. In the interim, they spied two women in the vicinity chatting with one another. When one of them demanded payment of a debt from the other, the debtor replied, "Tomorrow or the day after that, when the trade caravan returns from Syria, I will toil and labour and pay you whatever is due to you."

Mujaddaa ibn Amr Juhani, who was also near this water spring, was busy listening to this intriguing exchange between these two women. When the indebted woman pledged to repay her creditor what was due to her after doing some manual labour for the trade caravan that was expected to arrive the next or the following day, Mujadda commented, "It appears that she is speaking the truth." Saying this, he promptly withdrew himself from the area and sneaked away.

The instant Basbas رَضِيَ اللَّهُ عَنْهُ and Adi رَضِيَ اللَّهُ عَنْهُ gathered this intelligence, they mounted their camels and rapidly made tracks back to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They appeared before him and apprised him of this incident.
After the departure of Basbas رَضِيَ اللَّهُ عَنْهُ and Adi رَضِيَ اللَّهُ عَنْهُ, Abu Sufyaan, who was attempting to get some intelligence about the whereabouts and movements of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also happened to come to this spring. He asked Mujjada ibn Amr, "Did you notice anyone coming or going in this area?" He replied, "Not really. I only saw two men mounted on camels passing this way. They halted at the foot of that hillock, rested and watered their camels and after filling their water skins they moved off. Abu Sufyaan immediately went to the spot where he noticed some animal droppings. He picked up one of the droppings and split it open. Upon closer scrutiny, he noticed a seed embedded within it and he exclaimed, "By Allaah! This is a Yathrib (Madinah) date-seed."
At once, he returned from this area and slightly altering the direction of the caravan, he proceeded towards the coastal road via which he safely reached Makkah undetected by the Muslims.

As he reached Makkah, he despatched a message to the Quraysh advising them, "You primarily set out with the express purpose of safeguarding

your property, wealth and the lives of the travellers. Allaah has saved your property and lives. So why do you not return to Makkah?"

To this Abu Jahal responded, "Until and unless we do not proceed to Badr to eat, drink and celebrate for three days, we will never return to Makkah."

Akhnas ibn Shariq, the chieftain of the Banu Zuhrah tribe counselled his people, "O people of Banu Zuhrah! You originally set out to protect your merchandise. So Allaah تَبَارَكَ وَتَعَالَىٰ has safeguarded your goods from ruin. Now there is no need to fight. There is no need for us to hurl ourselves into pointless jeopardy as this man (Abu Jahal) is beckoning us to do. So you might as well return home."

On the counsel of their leader Akhnas ibn Shariq, the entire Banu Zuhrah tribe returned home. Not one of them participated in the battle of Badr. A number of others also cautioned their people against fighting the enemy. They argued that since the caravan had returned safe and sound, there was absolutely no need to go into battle. However, Abu Jahal was adamant. He failed to listen to reason and he determinedly set out for Badr.

By the time Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ landed at Badr, the disbelievers had already seized control of the water springs. They also promptly took control of the better areas of Badr. On the contrary, the Muslims neither had any water nor were any suitable areas available to them. Their area was made up of rough terrain where it was a dreadful challenge to walk. Their feet would sink into the ground. Allaah تَبَارَكَ وَتَعَالَىٰ sent down rain. The soft yielding sand turned to hard ground and the Muslims dug up a few small ponds for Ghusal and Wudhu purposes.

Although this water rained down to meet the needs of the Muslims, out of His sheer mercy, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was a personification of compassion, keenly allowed his enemies also to drink from the water. The same evening, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ despatched Ali رَضِيَ اللَّهُ عَنْهُ, Zubair ibn Awwaam رَضِيَ اللَّهُ عَنْهُ, S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ and a few other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to gather some intelligence about the Quraysh.

Coincidentally they chanced upon two slaves whom they apprehended and returned to base camp with. Rasulullaah ﷺ was engaged in salaah whilst they started interrogating them. The slaves whined, “We are merely water bearers of the Quraysh. We simply came out to fetch some water for them.”

However, their statement failed to convince the Muslims and they started beating them in the hope that, under pressure of further aggression, they will reveal the whereabouts or conditions of Abu Sufyaan. They changed their statements forthwith and whimpered, “Yes, yes! We are members of Abu Sufyaan’s caravan.” The moment they said this, they left them alone.

When Rasulullaah ﷺ completed his salaah, he remarked, “When they were speaking the truth, you beat them and when they were telling lies, you left them alone. By Allaah! These slaves belong to the Quraysh (and not to Abu Sufyaan’s people).”

Rasulullaah ﷺ then went about questioning the slaves personally. He asked, “Where are the Quraysh?” “By Allaah”, they replied, “they are at the foot of Muqanqas mountain.” “What is the total number of people?” asked Rasulullaah ﷺ.

They replied, “They are quite a few in number.”

“How many in number are they?” he asked. The slaves replied that they had no idea what their numbers were. Rasulullaah ﷺ asked, “Okay, tell me, how many camels do they slaughter daily?” They replied, “One day nine and one day ten.” To this Rasulullaah ﷺ pointed out, “They are between nine hundred and a thousand.”
After this, Rasulullaah ﷺ asked them which of the Quraysh chieftains were in attendance. They replied, “Utbah ibn Rabi’ah, Shaybah ibn Rabi’ah, Abul-Bakhtari ibn Hishaam, Hakeem ibn Hizaam, Nawfal ibn Khuwaylid, Haaris ibn Aamir, T‘amiyyah ibn Adi, Nadr ibn Haaris, Zam‘ah ibn Aswad, Abu Jahal ibn Hishaam, Umayyah ibn Khalaf, Nubayh ibn Hajaaj, Munabbih ibn Hajaaj, Suhail ibn Amr and Amr ibn Abdud.”

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard of this 'impressive lineup' of the chieftains, he turned to his companions and commented, "Today Makkah has consigned all her treasured souls to you."

In short, this was how Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went about gaining information from these slaves.

PREPARATION FOR WAR

The next morning Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made preparation for the actual battle. As per the advice of S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ, a simple thatched hut was erected at the peak of the hillock for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ submitted, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! May we erect a thatched structure for you, in which you will be able to sit? We will have your mounts ready for you whilst we go and engage the enemy. If Allaah تَبَارَكَ وَتَعَالَى honours us and bestows us with victory over the enemy, this is precisely what we aspire for. On the contrary, Allaah forbid, something else happens, you will still be able to mount your conveyances and take off to join our other compatriots who have stayed behind (in Madinah). O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! We are not dearer to you than they are. If those people had only known that you are going to engage the enemy in battle, they would never have remained behind. Perhaps Allaah تَبَارَكَ وَتَعَالَى would shield you through them, and they would have engaged in Jihaad with absolute devotion and goodwill." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commended S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ on his devoted enthusiasm and made duaa for him. Thereafter a simple thatched hut was erected for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he took shelter. This structure was erected right on the summit of a hillock that afforded a bird's-eye-view of the entire battle ground.

Anas رَضِيَ اللَّهُ عَنْهُ narrates from Umar رَضِيَ اللَّهُ عَنْهُ that on the eve of the impending battle of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took us with him to the battlefield so that we may see for ourselves the locations of those who would be slain in battle. As we reached the battleground, he continued pointing out to us with his blessed hand, "This is the spot so and so would collapse and this is the spot so and so would fall, in the morning In-sha-Allaah."

Gesturing with his hand, he proceeded to reveal the exact location of where each person would be slain."

Anas رَضِيَ اللَّهُ عَنْهُ says, "I swear by the Being Who has sent Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the truth, not one of them had fallen beyond a hair's breadth than the location that was pointed out by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in the company of his most dear companion of the cave, the Siddeeq of the Muhaajireen, Abu Bakr رَضِيَ اللَّهُ عَنْهُ, entered his hut and offered two rakaats of salaah. Meanwhile, the Siddeeq of the Ansaar, S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ stood guard at the door, wielding a sword.

Ali رَضِيَ اللَّهُ عَنْهُ narrates, "On the night preceding the battle of Badr, there was not a single one of us who did not fall off to sleep except Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He passed the entire night in salaah and earnest duaa right until the morning."
At the onset of Fajr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced, "As-salaah! O people! The time for salaah has arrived." The instant the people heard this announcement, they rapidly gathered for salaah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led them in salaah whilst standing at the base of a tree. After salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spurred the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to engage the enemy with fearless valour and daring zeal.

Thereafter Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ straightened the files of the mujaahideen for battle whilst the ranks of the disbelievers had already been imposingly arrayed for conflict. It was a Friday the seventeenth of the holy month of Ramadhaan. On one side of the battlefield was the assembly of haqq (truth) whilst the other end of the battlefield was blustering with the forces of baatil (falsehood). Both parties advanced towards the arena of Furqaan (differentiation between truth and falsehood).

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laid eyes on the well-equipped Qurayshi army pressing ahead with all their swaggering glory, he submitted before Allaah تَبَارَكَ وَتَعَالَى,

اللّٰهُمَّ هذه قريش قد اقبلت بخيلائها وفخرها تحادك وتكذب رسولك اللّٰهُمَّ فنصرك الذي وعدتني اللّٰهُمَّ احنهم الغداة

O Allaah! Here are the Quraysh marching ahead in all their arrogance and pomp. They have come to challenge You and falsify Your Messenger. O Allaah! I beg of You Your victory and assistance over them as promised by You. O Allaah! Annihilate them (these forces of falsehood).

Thereafter, Rasulullaah ﷺ arranged the ranks of the Muslims in proper fighting formation. He held a small spear in his hand, which he used to straighten the ranks of the fighters

Once Rasulullaah ﷺ formed the lines of battle similar to that of the ranks of the Malaaikah (angels), he went into his hut. Only Abu Bakr رضي الله عنه went along with him into his hut whilst S'ad ibn Mu'aaz رضي الله عنه stood sentry at the door wielding a sword in his hand.

As the Quraysh settled down, before engaging in actual combat, they decided to send Umair ibn Wahab Jumahi to ascertain the numbers of the Muslims. After casting a fleeting glimpse at the Muslims, mounted on his horse, Umair returned and reported, "The Muslims merely number about three hundred but give me a chance and I will check if they have any backup forces lying in ambush for us."

Once again he mounted his horse and rode far and wide checking for backup forces. He returned to the Quraysh and said, "I've checked but I could not find any backup force. However, O People of the Quraysh! I see these Madani camels carrying red death (murder) on their backs. These people have no sanctuary or support besides their own swords. By Allaah! I foresee that as long as these people do not kill their opponents, they themselves will not be killed. So even if from our own ranks, an equal number of people are killed, what joy would the future hold (with over three hundred of our people dead)? Deliberate over what I am saying and let us decide on how to proceed further."

To this, Hakeem ibn Hizaam commented, "What you say is absolutely correct." Hakeem then went to Utbah and said, "Abul-Waleed! You are

one of the leaders of the Quraysh. Would you not be pleased to hear your name being remembered with goodness?"

Utbah asked, "What is the problem?" Hakeem said, "Take your people and return (to Makkah) and take the responsibility of the blood money of Amr ibn Hadrami onto your own shoulders."

To this Utbah promised, "I take full responsibility for the blood money of Amr ibn Hadrami but discuss the dilemma with Abu Jahal as well."

Saying this, he got to his feet and delivered the following speech,

BATTLEGROUND SPEECH OF UTBAH

"O people of Quraysh! I swear by Allaah, you will get absolutely no benefit from fighting with Muhammad (ﷺ) and his companions. These are all your blood relatives. If you are adamant on engaging them in battle, then you will counter members of your immediate family; your fathers, brothers, maternal and paternal cousins. I exhort you to leave Muhammad and the Arabs to their own devices. If the Arabs finish him off, then you have achieved your goal and if Allaah confers victory and dominance to him, then too this is an opportunity of honour for you because, after all, he is a member of your own clan. His supremacy is your supremacy. Do not shun my advice and do not pronounce me a fool."

Hakeem ibn Hizaam relates, "I then proceeded to Abu Jahal, who, at that moment, was busy donning his armour. I said, 'Utbah sent me with this message.' I then conveyed Utbah's message to him.

The moment he heard the message, he exploded with rage and huffed, '(This is not the only reason Utbah is shirking from war). Utbah is also reluctant to engage the Muslims because his son Abu Huzaifah is with the Muslims. No harm should come to him. I swear by Allaah! We will never retreat until Allaah makes a decisive decision between Muhammad and us.'

Abu Jahal then summoned Amr ibn Hadrami's brother, Aamir ibn Hadrami, and said to him, 'Your ally, Utbah, wishes to take everyone back with him without engaging the enemy whereas the blood of your brother is right before your eyes!' On hearing this, Aamir wailed in sorrow, 'O Amr! 'O Amr! How dreadful!' His distressing wails of sorrow stirred their flagging spirits and once again, they were incited to take on the Muslims."

INCEPTION OF THE WAR

Abu Jahal's reproach at his people had such a profound impression that even Utbah ardently donned his armour and geared himself for battle. In fact, from the disbelievers, Utbah, his brother Shaybah ibn Rabi'ah and his son Waleed were the first combatants to swagger out of the ranks of the disbelievers and emerging onto the battlefield they mockingly growled for their challengers to approach the field.

From the files of the Muslims, three contenders stepped forward; Awf ibn Haaris, Mu'awwiz ibn Haaris and Abdullah ibn Rawaahah.
"Who are you?" bellowed Utbah.

They countered, "We are a group of the Ansaar."

To this Utbah replied, "We have no need to engage you. We wish to fight with our own people." Saying this, he shrieked, "O Muhammad! Why don't you send us evenly-matched contenders from our own tribe!"

Rasulullaah ﷺ then bade the Ansaar to withdraw to their ranks and petitioned Ali رضي الله عنه, Hamzah رضي الله عنه and Ubaidah ibn Haaris رضي الله عنه. He called each of them by name and exhorted them to stride out and fight.

As per Rasulullaah's ﷺ directive, the three of them emerged from their ranks. Since their faces were concealed by protective masks, Utbah asked them to identify themselves. "I am Ubaidah," said Ubaidah ibn Haaris رضي الله عنه. Hamzah رضي الله عنه rejoined, "I am Hamzah." Ali رضي الله عنه replied, "I am Ali."

Utbah reacted by exclaiming, “Yes! Now these are equally-matched noble combatants.”

Rasulullaah ﷺ said, “Rise O children of Haashim, with the truth with which Allaah has sent your Nabi. Stand against this falsehood with which they have appeared in order to extinguish the light of Allaah.”

SLAYING OF UTBAH, SHAYBAH AND WALEED

Now the contestants confronted one another. Ubaidah رضي الله عنه clashed with Utbah. Hamzah رضي الله عنه challenged Shaybah and Ali رضي الله عنه was pitted against Waleed.

Ali رضي الله عنه and Hamzah رضي الله عنه laid their foes to rest with a single stroke of the sword. Meanwhile Ubaidah رضي الله عنه who was clanging swords with Utbah was seriously injured. Both combatants suffered injuries but continued fighting. Eventually, Utbah dealt such a severe blow with his sword that Ubaidah رضي الله عنه sustained a serious injury to his leg. In the interim, Hamzah رضي الله عنه and Ali رضي الله عنه, dismissing their rivals, swiftly went to the aid of Ubaidah رضي الله عنه. They then promptly despatched Utbah to his death. Thereafter, they carried Ubaidah رضي الله عنه and brought him to Rasulullaah ﷺ. He was bleeding profusely from his shin area. Ubaidah رضي الله عنه expectantly asked, “O Rasulullaah ﷺ! Am I a martyr?” When Rasulullaah ﷺ replied in the affirmative, Ubaidah رضي الله عنه said, “If only Abu Taalib was alive he would have utterly been convinced that indisputably, we are more deserving of his poem than he ever was,

“We will surrender Muhammad to the enemy only when all of us around him are slain and when we are absolutely oblivious of even our own wives and children.”

Ubaidah رضي الله عنه then recited the following stanzas, “If they (disbelievers) severed my leg, this is not a problem. In compensation of this injury, I anticipate a far more superior life from Allaah تبارك وتعالى. (In other words, although the severance of my leg foretells the end to my transitory life in

this world, I hope that in compensation I would get a far better life of eternal bliss.) And why not? Why should not I anticipate this? After all, Allaah تَبَارَكَ وَتَعَالَىٰ, out of His infinite compassion has adorned me with the religion of Islaam that has concealed all my defects."

Note: Initially, Utbah and Shaybah were awfully reluctant to go into battle. Firstly, because of Aatikah's ominous dream and this was closely followed by the foreboding dream of Juham ibn Salat, these people were agonizingly terrified. Secondly, on their departure from Makkah, Addaas رَضِيَ اللَّهُ عَنْهُ (the slave of Utbah and Shaybah who had renounced Christianity and embraced Islaam at the hands of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his return from Taaif) grasped his master's feet and pleaded, "May my parents be sacrificed for both of you! Please! He is the Messenger of Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. You are not being driven except to your deaths."

Saying this, he burst out crying. When Aas, the son of Shaybah noticed Addaas weeping, he asked what made him so upset. Addaas replied, "I am weeping for both my masters who are about to go into battle with the Prophet of Allaah." Aas enquired, "Really? Is he really the Prophet of Allaah?" Trembling in fear, Addaas replied, "Off course! He is unquestionably the Nabi of Allaah to all peoples of the world."

These solemn pleadings of Addaas رَضِيَ اللَّهُ عَنْهُ and his startling revelation of their impending doom had a profound effect on both Utbah and Shaybah. This is why both Utbah and Shaybah didn't want to take part in this battle. Only because of Abu Jahal's taunts did they march along. Time and time again, Abu Jahal would scornfully taunt Utbah and Shaybah with insulting comments of cowardice and unmanliness. So, in order to put an end to such vulgar criticism and to inhibit allegations of cowardice and effeminacy thrown at them, these two strode out into battle.

Abu Usaid رَضِيَ اللَّهُ عَنْهُ narrates, "On the day of the battle of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Reserve your arrows for the moment the disbelieving mob rushes upon you. Release your arrows only when they are close to you.'"

RASULULLAAH'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ DUA FOR VICTORY

Following the deaths of Utbah and Shaybah, the rage of the battle kicked off in earnest. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emerged from his hut and strategically laid out the ranks of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and then, in the company of Abu Bakr رَضِيَ اللهُ عَنْهُ, he returned to his hut. Wielding a sword, S'ad ibn Mu'aaz رَضِيَ اللهُ عَنْهُ stood sentry at the door.

When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ laid eyes on his companions' negligible numbers and their minimal equipment confronted by the vast and well-equipped legion of the disbelievers, he got to his feet and performed two Rakaats of salaah. He then absorbed himself in duaa. He implored Allaah تَبَارَكَ وَتَعَالَى thus, "O Allaah! I plead with you to honour Your word (of victory over the enemy). O Allaah! If You wish, You may not be worshipped (after this day)."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was overcome with an extraordinary condition of humility and submissiveness. Sometimes he would humbly bow down in Sajdah before Allaah تَبَارَكَ وَتَعَالَى and at times he would piteously spread his hands out in supplication and beg Allaah تَبَارَكَ وَتَعَالَى for His assistance and victory. He was so immersed in this state of humility that his upper garment repeatedly fell off his shoulders.

Ali رَضِيَ اللهُ عَنْهُ narrates, "On the day of Badr, I engaged the enemy for a little while and then I hurried to check on Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I found him prostrating before Allaah تَبَارَكَ وَتَعَالَى piteously begging Allaah تَبَارَكَ وَتَعَالَى repeatedly with the words 'Yaa Hayyu Yaa Qayyum!' I returned and busied myself with fighting. I went to check on him a second and then a third time but still found him prostrate. However, when I went to check on him the fourth time, by then Allaah تَبَارَكَ وَتَعَالَى had favoured him with victory."

Ibn Abbaas رَضِيَ اللهُ عَنْهُ says, "Umar رَضِيَ اللهُ عَنْهُ related to me that on the day of Badr, when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ noticed the thousand-strong force of the disbelievers of Makkah on one hand, confronted by his three hundred

odd ill-equipped companions on the other hand, he went into his hut, faced the Qiblah and spread his hands out in supplication,

اَللّٰهمَّ اَنجِز لي مَا وعدتني اَللّٰهمَّ ان تهلك هذه العصابة من اهل الاسلام لا تعبد في الارض

O Allaah! Fulfil Your promise You had made to me. O Allaah! If this small group of Muslims is eliminated, You will never again be worshipped on the earth.

In other words, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the seal of all the Ambiyaa عَلَيْهِمُ السَّلَامُ and his ummah is the final ummah. So if, Allaah forbid, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his ummah is wholly eliminated, not a single person will remain on this earth to worship Allaah تَبَارَكَ وَتَعَالَى. Furthermore, we learn from this that his duaa of victory and divine assistance was not only to safeguard the lives of the Muslims but also to consistently maintain the ibaadat of Allaah تَبَارَكَ وَتَعَالَى on the earth. It should not be such that the earth is entirely devoid of the ibaadat of Allaah تَبَارَكَ وَتَعَالَى.

For an incredibly long period of time, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued making this duaa about Allaah تَبَارَكَ وَتَعَالَى not being worshipped if this group of Muslims was destroyed. He was so engrossed with this duaa that his sheet fell of his blessed shoulders. Abu Bakr رَضِيَ اللهُ عَنْهُ picked the sheet up and replaced it on his blessed shoulders. Coming up from his rear, Abu Bakr رَضِيَ اللهُ عَنْهُ clasped Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hand and implored, "O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! This is enough for you. You have persistently implored your Lord."

Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gaze was concentrated upon the grandeur, greatness and absolute independence of Allaah تَبَارَكَ وَتَعَالَى. This is why the tears of humility gushed forth from his blessed eyes. However, judging from the fretful persistence and intense anguish of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr رَضِيَ اللهُ عَنْهُ was firmly convinced that Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ duaa would be accepted. In short, Abu Bakr رَضِيَ اللهُ عَنْهُ was overwhelmed by a condition of hope whilst Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was overcome by a condition of fear.

Upon this, Allaah تَبَارَكَ وَتَعَالَىٰ revealed the following verse,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ وَمَا جَعَلَهُ اللهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللهِ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ

Remember the time when you sought the aid of your Lord and He responded to you (saying), 'I will assist you with a thousand angels one behind the other in succession. Allaah made this (divine assistance) only as glad tidings and so that your hearts are comforted therewith. There is no assistance (of victory) except from Allaah. Verily Allaah is the All-Mighty, the All-Wise. (Anfaal verses 9-10)

At the revelation of this verse, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emerged from his shelter with the following verse on his tongue, "Their multitudes will be routed and they will turn their backs and flee." (Qamar verse 45)

Whilst Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was beseeching Allaah تَبَارَكَ وَتَعَالَىٰ in duaa, he dozed off. When he awakened, he addressed Abu Bakr رَضِيَ اللهُ عَنْهُ saying, "O Abu Bakr! Glad tidings to you. Allaah's aid has come. Here is Jibreel عَلَيْهِ السَّلَامُ clutching the reins of his horse and driving it along. It has dust on its teeth."

DESCENT OF THE ANGELS TO ASSIST THE MUSLIMS

Allaah تَبَارَكَ وَتَعَالَىٰ sent down a thousand angels, then three thousand and finally five thousand angels to lend a hand to the Muslims.

Note, Since Iblees (Shaytaan) and his cohorts were all set and primed to assist the disbelievers in this battle, Allaah تَبَارَكَ وَتَعَالَىٰ sent down a group of angels under the command of Jibreel عَلَيْهِ السَّلَامُ, Mikaa'eel عَلَيْهِ السَّلَامُ and Israafeel عَلَيْهِ السَّلَامُ to assist the Muslims. Since Shaytaan appeared in the disguise of Suraaqah ibn Maalik and his cohorts appeared in the form of the menfolk of the Banu Mudlij, the angels also appeared in the form of normal men as mentioned.

The angels who descended from the skies came to assist. They were such creations who ostensibly were human, but in reality were divine angels.

Abu Usaid Sa'idi رَضِيَ اللَّهُ عَنْهُ (who was also a Badri Sahaabi) relates, "On the day of the battle of Badr, the angels descended from the skies wearing yellow turbans. The tail ends of their turbans were suspended between their shoulders. Zubair رَضِيَ اللَّهُ عَنْهُ was himself wearing a yellow turban on the day of this battle."

According to some narrations, the colour of the turbans of the angels was black and according to other narrations, they had white turbans on their heads.

Rab'i ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates, "On the day of Badr, those slain by humans could easily be distinguished from those killed by the angels. Those slain by the angels had dark fire-scars on their necks and fingertips."

A Muslim would run behind a scuttling disbeliever when suddenly he heard the crack of a whip accompanied by a voice, 'Hayzum! Go on! Charge!' The moment he located the disbeliever, he found him lying flat on the ground. His face, especially his nose, was bruised green with the lash of a whip.

When this Ansaari reported this incident to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he commented, "You have spoken the truth. This is divine aid from the third heaven."

On the day of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "Here, this is Jibreel عَلَيْهِ السَّلَامُ clutching the reins of his horse, adorned with the weapons of war."

Suhail ibn Hunaif رَضِيَ اللَّهُ عَنْهُ narrates, "On the day of Badr, we observed that when any of us would merely gesture towards the polytheist and even before our swords made contact with him, his head would be chopped off and fall to the ground."

Sahl ibn S'ad رَضِيَ اللَّهُ عَنْهُ narrates, "Describing the battle of Badr, Abu Usaid رَضِيَ اللَّهُ عَنْهُ addressed me saying, 'O nephew! If you and I were on the battlefield of Badr, I would have pointed out to you the valley from which the angels appeared to offer us divine assistance. There is not an iota of doubt in this.'"

The attendance of the angels mounted on horses is also established from authentic Ahaadith. According to some narrations, they were mounted on piebald (spotted) horses.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emerged from his shelter and after motivating them to engage the enemy, declared, "I swear by the Being in whose absolute control lies Muhammad's life, today whosoever puts up a bold front and engages the enemy with forbearance and sincerity and he is subsequently martyred, Allaah تَبَارَكَ وَتَعَالَى will certainly admit him into Jannah."

Whilst Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was making this declaration, Umair ibn Hamaam رَضِيَ اللَّهُ عَنْهُ had a few dates in his hand, which he was busy eating. The moment he heard these enthralling words, he bounded up in delight and exclaimed, "Bakh! Bakh! (Hooray! Bravo!) The only intervention between me and my admittance into Jannah is my martyrdom at these people's hands." Saying this, he flung those dates aside and wielding a sword he hurled himself into the thick of battle and fought valiantly until he was martyred. May Allaah تَبَارَكَ وَتَعَالَى shower His boundless mercy upon him! Aameen.

Also on this occasion, Awf ibn Haaris رَضِيَ اللَّهُ عَنْهُ asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullaah! Which action of the servant makes the Lord laugh (pleases Him)?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "To confront the enemy without armour and to colour his hands with the blood of the enemy." The moment Awf رَضِيَ اللَّهُ عَنْهُ heard these words, he threw off his armour and clutching his sword, he went to fight the enemy until he was martyred. May Allaah تَبَارَكَ وَتَعَالَى shower him with His infinite mercy! Aameen.

ABU JAHAL'S DUA AND HIS INCITEMENT OF WAR

Subsequent to the slaying of Utbah, Shaybah and Waleed, Abu Jahal encouraged his troops to fight valiantly and in a frantic bid to spur them on, he addressed them saying, "O people! Do not be flustered over the deaths of Utbah, Shaybah and Waleed. They fell victim to the sword because of their imprudent haste. I swear by Laat and Uzza! We will never return until we truss them up in ropes."

He then beseeched Allaah تَبَارَكَ وَتَعَالَىٰ with the following duaa, "O Allaah! He who is guilty amongst us of severing family ties and of perpetrating strange actions, O Allaah, destroy him, and amongst us, he who is most dear and beloved to You, O Allaah, grant him victory."

Upon this Allaah تَبَارَكَ وَتَعَالَىٰ revealed the following Qur-aanic verse,

إِن تَسْتَفْتِحُواْ فَقَدْ جَاءكُمُ الْفَتْحُ وَإِن تَنتَهُواْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُواْ نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ

"(O disbelievers!) You were seeking victory. So, here victory has come unto you. And if you desist (from evil) it will be better for you. And if you return (to fight) so shall We return and your forces will be of no avail to you however numerous they may be. Verily Allaah is with the believers." (Anfaal verse 19)

As Abu Jahal made his duaa, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also raised his hands in supplication before Allaah تَبَارَكَ وَتَعَالَىٰ and implored, "O Allaah! If (Allaah forbid) this group of people is annihilated, you will never be worshipped again on the face of this earth."

Here on this side Abu Jahal was engaged in duaa whilst on the other end Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was also engaged in imploring Allaah تَبَارَكَ وَتَعَالَىٰ. After this, both parties started fighting in earnest. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emerged from his shelter and exhorting the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to fight, he promised, "Whoever is slain in the path of Allaah, Allaah will admit him into Jannah."

On the direction of Jibreel عَلَيْهِ السَّلَام, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then picked up a fistful of sand and hurled it towards the faces of the polytheists. He then bade the Muslims to launch an attack against them. Not a single polytheist remained but a particle of this sand penetrated his eyes, nose and mouth.

Only Allaah تَبَارَكَ وَتَعَالَى knows what impact this sand had on the disbelievers. The instant Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hurled this fistful of sand at them they took flight. In this regard, Allaah تَبَارَكَ وَتَعَالَى revealed,

وَمَا رَمَيْتَ إِذْ رَمَيْتَ

And you did not throw (the sand) when you threw it but Allaah threw it. (Anfaal verse 17)

In other words, although Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself tossed a fistful of sand particles that got into the eyes and noses of the thousand-strong army, this was no achievement on his part as such but this was a divine deed, a manifestation of the omnipotence of Allaah تَبَارَكَ وَتَعَالَى.

As the fighting intensified, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ uttered thrice, "Shaa-hatil-Wujooh (may the faces (of the enemy) become disfigured)." He then picked up a handful of pebbles and hurled them towards the Quraysh and charged the Sahaabah رَضِيَ اللهُ عَنْهُمْ to attack.
Barely a moment passed when the metaphorical dust of humiliation settled on the faces of the enemies of Allaah تَبَارَكَ وَتَعَالَى, then they started rubbing their eyes whilst the Muslims opportunely unleashed a quick attack against the confused enemy. Allaah تَبَارَكَ وَتَعَالَى cast a peculiar attribute within this handful of sand that left each and every one of them humbled and bewildered. In downright perplexity, they had no idea where to turn.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ barely hurled the fistful of sand when the entire army of disbelievers was left bewildered and thrown into turmoil. 'Eminent' heroes and 'noble warriors' were either getting captured or slain at the hands of the Muslims. During this time Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in his shelter with S'ad ibn Mu'aaz رَضِيَ اللهُ عَنْهُ clutching a sword and standing sentry at the door, protecting Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Whilst the Muslims were engaged in apprehending the disbelievers, Rasulullaah ﷺ noticed signs of disgust on the face of S'ad ibn Mu'aaz رضي الله عنه as though this revulsion was a tangible thing placed on his face. Rasulullaah ﷺ asked, "O S'ad! Perhaps you resent the Quraysh being captured?" S'ad رضي الله عنه submitted, "Yes, O Rasulullaah ﷺ! By Allaah! This is the first encounter in which Allaah تبارك وتعالى has inflicted (such loss) against the disbelievers. Personally, I feel it is far superior to put these disbelievers to the swords than allowing them to live."

Ibn Abbaas رضي الله عنه narrates, "Rasulullaah ﷺ had notified us beforehand, 'Some people like the Banu Haashim and other tribes simply turned up on the battlefield under pressure from the Quraysh. They have not come on their own free will. So they should not be harmed in any way. We have no need to kill them or to fight with them.' Rasulullaah ﷺ also advised, 'If any of you come across Abul-Bakhtari ibn Hishaam and Abbaas ibn Abdul Muttalib during the course of this campaign, do not kill any of them.'" This is why the Sahaabah رضي الله عنهم, instead of killing the enemy, were desirous of capturing them alive.

So when Mujazzar ibn Ziyaan Ansaari رضي الله عنه caught sight of Abul-Bakhtari on the battlefield, he said, "Rasulullaah ﷺ forbade us to put you to the sword."

Abul-Bakhtari was accompanied by one of his Makkan friends by the name of Junaadah ibn Malihah. Abul-Bakhtari, when enlightened about this prohibition, appealed, "My friend too should be spared." Mujazzar رضي الله عنه retorted, "Never! By Allaah! We will never spare the life of your friend. Rasulullaah's ﷺ amnesty extends to you only." To this Abul-Bakhtari replied, "By Allaah! It is foolish for me to abandon my friend in this hour of need. Tomorrow the womenfolk of Makkah would taunt me for deserting my friend merely to save my own life!"

Reciting the following stanza, he audaciously stepped out to fight, "A noble man will never forsake his companion in need until he dies or he detects a way out."

No sooner had Abul-Bakhtari stepped foot into the combat area than Mujazzar رَضِيَ اللَّهُ عَنْهُ finished him off with his sword. He then proceeded to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I swear by the Being Who has sent you with the truth! I certainly tried to capture Abul-Bakhtari alive and bring him before you but he refused and elected to fight. So I killed him."

SLAYING OF UMAYYAH IBN KHALAF AND HIS SON

Umayyah ibn Khalaf was one of the most bitter enemies of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He had already heard the warning of his assassination from the mouth of S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ in Makkah long before there was even a notion of the battle of Badr. This is why he was dreadfully reluctant to take part in this campaign.

Abu Jahal incited the people to participate in this campaign saying, "Save your trade caravan." (The caravan of Abu Sufyaan.) However, Umayyah tried his utmost to steer clear of this campaign. Abu Jahal continued persuading him saying, "Abu Safwaan! You are the chief of this valley. If you attempt to avoid this campaign, the masses are bound to follow suit and they too would try to find a way out." Abu Jahal persisted until Umayyah was forced to grudgingly agree. However, he added, "I will purchase a very fine, daring and fast camel. I will join you, but the moment I get a chance I will return." He then went home to his wife Umme Safwaan and asked her to make his travel arrangements. She asked, "Do you not recall the menacing words of your Yasribi brother (where he forewarned you about being assassinated at the hands of the companions of Muhammad)?" Umayyah replied, "Yes, I remember very well but I do not really intend to actively participate in this campaign. I will just tag along with them for a few leagues and I will return soon."

However, he somehow accompanied them through every stage of the journey until he reached the battlefield of Badr.

Umayyah was the same villain who subjected Bilal رَضِيَ اللَّهُ عَنْهُ to an array of brutal punishments. He would make Bilal رَضِيَ اللَّهُ عَنْهُ lie on the scorching

boulders of Makkah. When Ummayah appeared on the battlefield of Badr and Bilal's رَضِيَ اللَّهُ عَنْهُ gaze fell on him, he yelled out a shriek of challenge to the Ansaar.

Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ, who was a friend of Umayyah ibn Khalaf in times of pre-Islaamic ignorance, did not want Ummayah killed. He preferred that he rather be captured as a prisoner. (Perhaps, he reflected, Allaah تَبَارَكَ وَتَعَالَى would guide Umayyah somewhere along the line and save him from eternal hellfire.)

Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ, who was clutching a few coats of armour that he had seized from the non-believers, flung them aside and clasped the hands of Umayyah and his son. When Bilal رَضِيَ اللَّهُ عَنْهُ got a glimpse of this, he shouted, "Seize the head of the non-believer Umayyah! I am not safe if Umayyah is saved."

The instant the Ansaar heard this rallying cry they darted over. Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ thrust Umayyah's son in front of him and the Ansaar summarily finished him off. They then raced to Umayyah who was being shielded by Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ. When he saw them tearing towards Umayyah, he quickly lied down over him as a human shield but the Ansaar breached this human shield and driving their swords from his legs, they killed him. In the clash, Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ sustained a serious injury to his foot, the scar of which remained for a long time.

Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ used to remark, "May Allaah تَبَارَكَ وَتَعَالَى shower His mercy on Bilal رَضِيَ اللَّهُ عَنْهُ. On this occasion I lost my coats of armour (that I had seized from the enemy) and my captive too."

SLAYING OF ABU JAHAL – PHARAOH OF THIS UMMAH

Abdur-Rahmaan ibn Awf رَضِيَ اللَّهُ عَنْهُ narrates, "I was standing poised to attack on the battle lines of Badr when suddenly I caught sight of two youngsters to my left and right. I was a bit concerned (perhaps the enemy, spotting me between two youngsters, would try to rush me). I was reflecting over

this when one of them came up to me and murmured, 'Uncle! Would you point out Abu Jahal to me?'

"What would you want to do with Abu Jahal?" I asked in amazement.

This young man replied, "I have made a vow unto Allaah تَبَارَكَ وَتَعَالَى that when I lay eyes on Abu Jahal I will surely kill him or I will be killed in the process. I heard that he is guilty of verbally abusing Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. By Allaah in whose absolute control lies my life! The moment I lay eyes on Abu Jahal, I will ensure that my shadow does not break away from his shadow until one of us is killed.'

The moment I heard his zealous words, my expectation of being flanked by two men instead of two youngsters, rapidly dwindled away.

When I pointed out Abu Jahal to this young man, he dashed over to him and like a swooping raptor, he pounced on him and finished him off."

These two youngsters were Mu'aaz and Mu'awwiz, the sons of Afraa.

Mu'aaz ibn Amr ibn Jamooh رَضِيَ اللهُ عَنْهُ relates, "I was maintaining a vigilant lookout for Abu Jahal. The moment I was presented with an opportunity, I pounced on him with my sword and dealt him such a powerful blow that left his leg severed."

The narrator continues, "In defence of his father, Abu Jahal's son Ikrimah (who embraced Islaam at the conquest of Makkah), struck Mu'aaz ibn Amr ibn Jamooh with such force that left his arm hanging by its tendons. However, this handicap did not deter Mu'aaz and he continued fighting valiantly right until the evening. When fighting with this dangling hand became excruciatingly painful, he placed the hand beneath his foot and ripped off the hand completely. He lived until the Caliphate of Usmaan Ghani رَضِيَ اللهُ عَنْهُ." After finishing off with Abu Jahal, Mu'awwiz ibn Afraa, however, continued fighting until he drank from the nectar of martyrdom. We belong to Allaah and to Him shall we return.

SEARCHING FOR ABU JAHAL'S BODY AFTER THE VICTORY

Although Abu Jahal suffered extensive injuries, he still had some life left in him. Anas رَضِيَ اللَّهُ عَنْهُ relates, "On the day of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bade the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, 'Is there anyone who would provide some information about Abu Jahal?' Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ went in search of him amongst the corpses. When he located him, he realised that he still had a bit of life in him."

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ planted his foot on Abu Jahal's neck and remarked, "O enemy of Allaah! Allaah has humiliated and disgraced you."
Saying this, he severed his head from his body. He then carried the head and deposited it before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "This is the head of Abu Jahal, the enemy of Allaah."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "Really? By Allaah, besides whom there is no other deity! Is this really the head of Abu Jahal?"

He replied, "By Allaah besides whom there is no other deity! This is really the head of Abu Jahal."
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ expressed his profound gratitude before Allaah تَبَارَكَ وَتَعَالَى thrice and remarked, "All praise is due to Allaah who has honoured Islaam and its people." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ even prostrated in gratitude before Allaah تَبَارَكَ وَتَعَالَى. According to another narration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed two rakaats of salaah as an expression of his gratitude before Allaah تَبَارَكَ وَتَعَالَى.

Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ relates, "I climbed onto Abu Jahal's chest and sat astride him. Abu Jahal opened his eyes and said, "O sheep herder! You have parked yourself astride a very honourable place."

I replied, "All praise is due to Allaah who has awarded me the ability to do so."

He then asked me, "Who triumphed and who lost?" I replied, "Allaah and His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have prevailed."

"What is your intention now?" he asked. I replied, "I wish to behead you." He said, "Very well. Here, this is my sword. It is incredibly sharp. It would assist you in fulfilling your objective rather swiftly. But listen, be sure to sever my head closer to my shoulders as this would instil more awe within my onlookers. Furthermore, when you return to Muhammad, give him this message that I cherish more animosity and disgust for him today than I did yesterday."

Ibn Mas'ood رَضِيَٱللَّهُعَنْهُ further relates, "I then lopped his head off and brought it to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying, "O Rasulullaah! This is the head of the enemy of Allaah, Abu Jahal." I then relayed his message to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ glorified Allaah and pronounced, "This man was the Pharaoh to me and my ummah. His evil by far overshadowed the evil of the Pharaoh of Moosa عَلَيْهِٱلسَّلَامُ. At least the Pharaoh of Moosa عَلَيْهِٱلسَّلَامُ attempted to recite the Kalimah at his death but the Pharaoh of this ummah snapped out words of arrogance and disbelief even at the instant of his death." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then awarded Abu Jahal's sword to Abdullah ibn Mas'ood رَضِيَٱللَّهُعَنْهُ.

In other words, just as Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ surpassed all the Ambiyaa عَلَيْهِمُٱلسَّلَامُ in virtue and perfection, similarly, his ummah's Pharaoh eclipsed all the other Pharaohs in disbelief and immorality. Even at the time of death his eyes failed to open and the throes of death did not nudge him in the least from his disbelief and arrogance. In fact, his kufr (disbelief) and conceit mushroomed even further at the time of his death. (May Allaah تَبَارَكَوَتَعَالَى protect us from this. Aameen.)

Whilst waging an intense battle against the enemy, Ukkaashah ibn Mihsan's رَضِيَٱللَّهُعَنْهُ sword broke. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replaced it with a stick. The instant he got hold of the stick, it miraculously transformed itself into a sharp sword. He continued fighting valiantly with this sword until Allaah تَبَارَكَوَتَعَالَى awarded them victory. The name of this sword was Awn (assistance) and it accompanied him in every subsequent battle.

In the battle of Badr, Ubaidah ibn Sa'eed ibn Aas - one of the disbelievers – was entirely covered in body armour. Nothing but his eyes could be seen. Undeterred by this, Zubair رَضِيَٱللَّهُعَنْهُ aimed for this tiny chink in his

armour. He hurled a spear with such force and accuracy that it went all the way through his head. He died instantaneously. Zubair رَضِيَٱللَّهُعَنْهُ relates, "Only when I placed my foot on his head and pulled with all my strength was the spear released but its edges were slightly bent."

As a memento, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked Zubair رَضِيَٱللَّهُعَنْهُ to give the spear to him. After Rasulullaah's صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ demise, the spear went to Abu Bakr رَضِيَٱللَّهُعَنْهُ then to Umar رَضِيَٱللَّهُعَنْهُ then to Usmaan رَضِيَٱللَّهُعَنْهُ then to Ali رَضِيَٱللَّهُعَنْهُ and finally it came into the possession of Abdullah ibn Zubair رَضِيَٱللَّهُعَنْهُ (the son of the original owner).

In the battle of Badr, Zubair رَضِيَٱللَّهُعَنْهُ sustained a number of wounds to his body. One of the wounds to his shoulder was so deep that after it healed, his young son Urwah رَضِيَٱللَّهُعَنْهُ in his childhood days would insert his fingers within the folds of the healed skin and amuse himself.

THE PRISONERS OF BADR

Alhamdulillaah, after a sweeping defeat of the disbelievers, the battle came to an end. Seventy of the Quraysh were killed and seventy were taken as prisoners. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ directed that the bodies of the disbelievers be dumped into the well of Badr. However, the corpse of Umayyah ibn Khalaf was so badly bloated that when they tried to remove his armour, his body started disintegrating. This is why his remains were put into the ground there and then.

As Utbah ibn Rabi'ah's corpse was being cast into the well, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ noticed Utbah's son Abu Huzaifah رَضِيَٱللَّهُعَنْهُ, visibly distraught. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked him, "O Abu Huzaifah! Looking at your father in this pitiful condition perhaps causes your heart grave concern?" He replied, "O Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ! By Allaah, I am not distressed by this but the only thing that really concerns me is that my father was an intelligent, graceful and forbearing man. That is why I had expected his intellect and perception to guide him towards Islaam. However, when I realised that he died with kufr (disbelief), I was awfully disappointed." Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then made duaa in favour of Abu Huzaifah رَضِيَٱللَّهُعَنْهُ.

DISPOSING OF THE CORPSES IN THE WELL OF BADR

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates from Abu Talhah رَضِيَ اللَّهُ عَنْهُ that on the day of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed that twenty-four bodies of the slain Qurayshi chieftains be disposed off in a dreadfully dirty, filthy and polluted well. All those who were cast into the well were the leaders of the kuffaar. The remaining corpses were dumped elsewhere.

Whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would secure victory over any nation, it was his noble habit to spend an additional three days at that location. As was his noble tradition, on the third day, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered his mount to be saddled and he set out. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ followed guessing that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was perhaps going for some important work. They followed until Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached the edge of that well and he called out each occupant by name. He called out, “O Utbah! O Shaybah! O Umayyah! O Abu Jahal! You did not find submission to Allaah and His Rasool very appealing. Verily, whatever our Lord has promised us; we found it to be true. Did you also find the promise of your Lord to be true?”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then addressed them saying, “O dwellers of the pit! You were a dreadfully wretched tribe for your Prophet. You falsified me whilst others believed in me. You banished me whilst others offered sanctuary to me. You waged war against me whilst others assisted me. You declared a trustworthy person as dishonest. You pronounced a truthful person to be a liar. May Allaah severely punish you.”

Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, “O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! You are speaking to lifeless corpses?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes! I swear by Him in whose absolute control lays my soul! You are not more perceptive of my words than they are. The only difference is that they are unable to respond.”

DESPATCHING A MESSENGER TO MADINAH WITH NEWS OF VICTORY

Thereafter, to share the glad tidings of victory with the others, Rasulullaah ﷺ despatched his messengers to Madinah Munawwarah. He sent Abdullah ibn Rawaahah رضي الله عنه towards the upper regions and Zaid ibn Haarisah رضي الله عنه towards the lower regions of Madinah.

Usaamah ibn Zaid رضي الله عنه narrates, "The good news of victory reached us whilst we were engaged in burying Ruqayyah رضي الله عنها, the daughter of Rasulullaah ﷺ and the wife of Usmaan رضي الله عنه. Rasulullaah ﷺ left Usmaan رضي الله عنه to care for her in Madinah. This is why Usmaan رضي الله عنه was unable to participate in the battle of Badr. However, since his absence from the battle was on the instruction of Rasulullaah ﷺ, he was considered to have, in principle, attended the battle. I saw Zaid ibn Haarisah رضي الله عنه standing on the Musallaa with the people encircling him from all sides. Sharing the glad tidings of victory with the people, I heard him cheerfully saying, "A number of the chieftains have been slain including Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, Abu Jahal ibn Hishaam, Zam'ah ibn Aswad, Abul-Bakhtari ibn Hishaam, Umayyah ibn Khalaf, Nabihah ibn Hajaaj and Munabbihah ibn Hajaaj."

I excitedly enquired, "Father! Is this really true?" He replied, "Yes, by Allaah! This is true."

After despatching Zaid ibn Haarisah رضي الله عنه and Abdullah ibn Rawaahah رضي الله عنه to Madinah, Rasulullaah ﷺ, in due course, set out for Madinah Munawwarah. The pack of prisoners also tagged along with Rasulullaah ﷺ. The spoils of war was consigned to the custody of Abdullah ibn K'ab Ansaari رضي الله عنه.

When Rasulullaah ﷺ reached a place called Rawhaa, he was met by a few Muslims who congratulated him and the Sahaabah رضي الله عنهم on this triumphant campaign. Upon this Salamah ibn Salaamah رضي الله عنه remarked, "Why do you congratulate us? We confronted a few old hags resembling trussed-up camels. We slaughtered them and dumped them."

(In other words, we did not accomplish any great feat for which we deserve congratulations.)

On hearing this, Rasulullaah ﷺ smiled and said, “These were, after all, the chieftains and leaders of Makkah.”

DISTRIBUTION OF THE BOOTY

Following the conquest, Rasulullaah ﷺ stayed over in Badr for a further three days. Before setting out for Madinah, he consigned the war booty in the care of Abdullah ibn K‘ab Ansaari رضي الله عنه. When he reached a place called Safraa, he went about dividing the booty. Rasulullaah ﷺ barely started partitioning the booty when the participants of Badr started squabbling about its distribution. The younger Sahaabah رضي الله عنهم argued that since they had killed the enemy, they deserved the booty more than anyone else. On the contrary, the elder Sahaabah رضي الله عنهم, who did not take much part in the actual fighting, maintained that they should also be included in the booty. They said, “We won this battle because of our backup and support. If, Allaah forbid, you youngsters suffered defeat, you would have fallen back onto our strength.” Yet again, another group who was guarding Rasulullaah ﷺ reckoned that they were the most eligible for this wealth.

Upon this, the following verse was revealed, “They ask you (O Muhammad) about the spoils of war. Inform them that the spoils are for Allaah and the Messenger.” (Anfaal verse 1) In other words, the spoils of war belong to Allaah and His Rasul ﷺ is His representative. He may dispense it as he deems appropriate. Once Rasulullaah ﷺ reached Safraa, he distributed this booty equally amongst the Sahaabah رضي الله عنهم.

Furthermore, an additional eight people who, with the consent of Rasulullaah ﷺ, did not physically participate in this campaign were also allotted a share from the booty. They are, Usmaan ibn Affaan رضي الله عنه. (Rasulullaah ﷺ left him in Madinah to attend to his ill wife Ruqayyah رضي الله عنها, the daughter of Rasulullaah ﷺ.), Talhah ibn

Ubaidullah رَضِيَ اللَّهُ عَنْهُ, Sa'eed ibn Zaid رَضِيَ اللَّهُ عَنْهُ. (Both these Sahaabis were despatched from Madinah to gather information about Abu Sufyaan's trade caravan.), Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left him in Madinah to attend to the day-to-day administrative affairs.), Aasim ibn Adi رَضِيَ اللَّهُ عَنْهُ. (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left him (as his representative) in Aaliyah (upper regions of Madinah Munawwarah).), Haaris ibn Haatib رَضِيَ اللَّهُ عَنْهُ. (For some reason Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him back to Amr ibn Awf.), Haaris ibn Al-Sammah رَضِيَ اللَّهُ عَنْهُ. (He was sent back because he was injured.), Khuwaat ibn Jubair رَضِيَ اللَّهُ عَنْهُ. (He was sent back due to an injury to his calf.)

Although these Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not actively participate in the battle of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allotted them a standard share of the war booty and included them from amongst the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ of Badr.

Nadr ibn Haaris was executed by Ali رَضِيَ اللَّهُ عَنْهُ whilst Uqbah ibn Abi Mu'it was slain by Aasim ibn Saabit رَضِيَ اللَّهُ عَنْهُ. With the remaining prisoners in tow, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then set out to Madinah Munawwarah.

THE BATTLE OF UHUD - SHAWWAAL 3 A.H.

Allaah تَبَارَكَ وَتَعَالَى says,

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And remember when you (O Muhammad!) left your family in the morning organising the believers for battle.
(Aal-Imraan verse 121)

When the Quraysh returned woefully beaten back to Makkah, they discovered that the trade caravan which Abu Sufyaan managed to keep safe by slipping away onto the coastal route, its capital and profit was secure in Daarun-Nadwah. All of them suffered the anguish of the woeful defeat and humiliating thrashing of Badr but those who lost their fathers, brothers, nephews and other close relatives in Badr were particularly overwhelmed with a concentrated fervour. Their hearts were brimming with a raging passion for rapid revenge.

Eventually, Abu Sufyaan ibn Harb, Abdullah ibn Abi Rabi'ah, Ikrimah ibn Abi Jahal, Haaris ibn Hishaam, Huwaytib ibn Abdul-Uzza, Safwaan ibn Umayyah and other leading members of the Quraysh convened a special meeting in which they proposed that the capital amount of the trade caravan which is still held in trust be distributed to the respective shareholders and the entire profit be used in preparation for war against Muhammad (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). This, they advocated, would settle the score with the Muslims who killed our fathers, brothers, relatives and leaders in Badr. In one voice, all of the attendants of this meeting enthusiastically approved this proposal. Subsequently, the profits of this trade expedition, which amounted to about fifty thousand Dinaars (gold coins) were set aside for this purpose.

In this regard, Allaah تَبَارَكَوَتَعَالَىٰ revealed the following verse,

إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُواْ إِلَى جَهَنَّمَ يُحْشَرُونَ

Verily the disbelievers who spend their wealth to prevent from the path of Allaah, they will spend (more) of it and then it will be (a source) of despair against them. Then they will be vanquished. (Anfaal verse 36)

QURAYSH TAKING THE WOMENFOLK ALONG

The Quraysh made frantic preparations for this expedition. They also elected to take some women along to sing poems to rouse the courage of the warriors and to kindle the shame of the deserters. Furthermore, out of fear of the women being dishonoured, the warriors were prone to fight with more valour and they would not consider retreating as easily.

The Quraysh despatched messengers to the various tribes inviting them to display their bravery and valour. In this manner, they amassed a force of three thousand people including seven hundred well-armoured warriors. They had two hundred horses, three thousand camels and fifteen women with them. This imposing army set out from Makkah with great splendour and majestic grandeur under the command of Abu Sufyaan on the 5th of Shawwaal 3 A.H.

Abbaas رَضِيَ اللَّهُ عَنْهُ made a comprehensive note of these details and forwarded it to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a high-speed messenger. He also stressed upon him to make sure he gets this message to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ somehow or the other within three days.

The moment Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received this intelligence, he despatched Anas رَضِيَ اللَّهُ عَنْهُ and Munis رَضِيَ اللَّهُ عَنْهُ to acquire additional information about the Quraysh. They returned and informed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the Qurayshi army was almost upon Madinah. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Habbaab ibn Munzir رَضِيَ اللَّهُ عَنْهُ to determine the number of people in the army. He returned and provided an accurate estimate to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
All night long, S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ, Usaid ibn Hudhair رَضِيَ اللَّهُ عَنْهُ and S'ad ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ were on guard in Masjidun-Nabawi and sentinels were posted all around the town as well.

This occurred on Friday night. The next morning, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consulted the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and invited them to express their opinions. The senior muhaajireen and ansaar proposed that the Muslims engage the enemy whilst taking refuge within the boundaries of the city. However, the younger Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, who were unable to participate in Badr and were ardently enthusiastic to drink from the cup of martyrdom, suggested that they attack the enemy outside Madinah.

After giving them all a hearing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I saw a dream wherein I was dressed in a strong impregnable armour whilst a cow was being slaughtered nearby. I interpret this dream to mean that Madinah is this impregnable armour whilst the slaughter of the cow suggests that some of my Sahaabah رَضِيَ اللَّهُ عَنْهُمْ will soon die as martyrs. So, my suggestion is that we engage the enemy whilst taking refuge in Madinah."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continues, "I also saw in a dream that as I shook my sword, its tip broke and fell off. I then shook the sword once again and it transformed itself into a better sword than what it was previously. The interpretation of this dream is that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are like the sword, which would strike the enemy. Taking the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ into battle is like shaking the sword. When I shook it the first time i.e. in the

battle of Uhud, the tip of the sword broke off. In other words, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ will be killed as martyrs. Thereafter the sword was employed in another battle and it turned out to be far better and sharper and was used much more liberally on the enemy."

Since Abdullah ibn Ubayy, the chief of the hypocrites, was a talented and experienced man in such affairs, he was also consulted. He said, "Past experience will attest to the fact that whenever an enemy attacked Madinah and the residents of Madinah confronted the enemy within the boundaries of the city, the Madanis triumphed. On the contrary, whenever they challenged the enemy on the outside, they were defeated. O Rasulullaah! Do not step out of the boundaries of the city. By Allaah! Whenever we stepped out of Madinah we were subject to a great deal of suffering at the hands of the enemy and when the enemy launched an attack upon us whilst we took up a defensive position within the boundaries of Madinah, the enemy suffered a dreadful thrashing at our hands. Why don't you blockade and fortify the entire city and if, per chance, the enemy somehow manages to breach this blockade, the men will confront them with swords whilst the women and children will rain down volleys of stones upon them. And if the enemy retreats disappointed without penetrating the city, then the objective is fulfilled." Nonetheless, some of the senior Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also joined the ranks of the younger Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and insisted even further that the enemy be engaged out of the city of Madinah. They said, "O Rasulullaah! We were eagerly expecting such a day and we begged Allaah تَبَارَكَ وَتَعَالَى to show us this day soon. Now Allaah تَبَارَكَ وَتَعَالَى has given us the chance and the journey is also a short one."

Hamzah رَضِيَ اللَّهُ عَنْهُ, S'ad ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ and Nu'maan ibn Maalik رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! If we defend ourselves whilst holed up within the boundaries of the Madinah, our enemy will disdainfully regard us as weak cowards in the path of Allaah تَبَارَكَ وَتَعَالَى."

Hamzah رَضِيَ اللَّهُ عَنْهُ said, "I swear by the Being Who has revealed the book upon you! I will not eat until I have engaged the enemy with my sword out of Madinah."

Nu'maan ibn Maalik Ansaari رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah! We beg of you not to deprive us of this opportunity to enter Jannah. I swear by the Being Who has sent you with the truth! I will surely enter Jannah."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "On what grounds?" Nu'maan رَضِيَ اللَّهُ عَنْهُ replied, "Owing to the fact that I testify that there is none worthy of worship but Allaah and that you are His messenger and also due to the fact that I am not prone to flee from the battlefield."

According to another narration, he said, "Owing to the fact that I love Allaah and His Rasool."
To this Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "You have spoken the truth."

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ noticed the enthusiasm of the devotees of Jannah, i.e. the younger Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, to fight out of Madinah and when he detected a similar passion for martyrdom from some of the senior muhaajireen and ansaar like Hamzah رَضِيَ اللَّهُ عَنْهُ and S'ad ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ, then Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also elected to do the same.

This happened on Friday. After the Jumu'ah Salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a sermon in which he aroused their enthusiasm for jihaad and charged them to prepare for battle. The moment the sincere devotees, the dear lovers, the earnest worshippers and those who were keen to meet Allaah تَبَارَكَ وَتَعَالَى heard this, it was as though a new spark of life was infused within their souls and they deduced that now the time had finally arrived for their liberation from the 'jail' of this world.

RASULULLAAH'S صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ PREPARATION AND DONNING THE ARMOUR

Following the performance of Asr Salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went into his room accompanied by Saahibain (his two closest companions who would accompany him in this world, in the realm of Barzakh, on the field of resurrection, at the fountain of Kawthar and in Jannah – Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ.)

Rasulullaah ﷺ had not emerged from the room as yet when S'ad ibn Mu'aaz رضي الله عنه and Usaid ibn Hudhair رضي الله عنه addressed the people and said, "You compelled Rasulullaah ﷺ to go out of the city and engage the enemy whereas divine revelation of Allaah تبارك وتعالى continues to descend upon him. Perhaps it would be most appropriate to leave this decision solely up to him. "In the meantime, Rasulullaah ﷺ emerged clad in two suits of armour. Startled, the Sahaabah رضي الله عنهم said, "O Rasulullaah ﷺ! We slipped up by insisting on a proposal that was entirely against your blessed opinion. This was undeniably inappropriate and unseemly for us. Please do whatever you deem fit."

To this Rasulullaah ﷺ replied, "It is not permissible for a Nabi to arm himself in preparation for war and subsequently remove his armour without engaging the enemy of Allaah in war. Now I urge you to take the name of Allaah and set forth and do as I command you to do. And remember if you adopt resoluteness and patience, you will certainly enjoy divine assistance and victory."

RASULULLAAH'S ﷺ DEPARTURE AND INSPECTION OF HIS FORCES

On Friday, the eleventh of Shawwaal, after Asr Salaah, Rasulullaah ﷺ set out from Madinah in the company of one thousand men. Rasulullaah ﷺ was mounted on a horse with S'ad ibn Mu'aaz رضي الله عنه and S'ad ibn Ubaadah رضي الله عنه in full armour walking ahead of him whilst the rest of the Muslims were walking to his right and left.

As he reached the outskirts of Madinah at a place called Shaykhayn, Rasulullaah ﷺ made a careful inspection of the army. The very young amongst them were sent back home. Some of these boys who were sent back were, Usaamah ibn Zaid رضي الله عنه,Zaid ibn Thaabit رضي الله عنه,Abu Sa'eed Khudri رضي الله عنه, Abdullah ibn Umar رضي الله عنه, Usaid ibn Zuhair رضي الله عنه, Iraabah ibn Aws رضي الله عنه, Baraa ibn Aazib رضي الله عنه, Zaid ibn Arqam رضي الله عنه.

Imaam Shaafi'ee رَحِمَهُ ٱللَّهُ says, "Seventeen young Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ, all of whom were fourteen years of age, were presented to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ declared them to be immature and sent them back home. A year later, when they were fifteen, he permitted them to join the ranks of the warriors."

Raaf'i ibn Khadeej رَضِيَ ٱللَّهُ عَنْهُ was also amongst these youngsters who were presented to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He was smart enough to stand on the tips of his feet to appear far taller than his age. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ permitted him to join the army. It is also said that he was a well-skilled archer.

Samurah ibn Jundub رَضِيَ ٱللَّهُ عَنْهُ was one of the children who was refused by Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. With an expression of deep sorrow, he lamented before his stepfather, Muri ibn Sinaan رَضِيَ ٱللَّهُ عَنْهُ, "O father! Raaf'i (who is my contemporary) is permitted to join the army whilst I get left behind? I am far stronger than him and I am certain that I will overpower him in wrestling."

Muri ibn Sinaan رَضِيَ ٱللَّهُ عَنْهُ went up to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and submitted, "O Rasulullaah! You allowed Raaf'i to participate and sent my son Samurah back whereas Samurah will surely be able to wrestle him to the ground." Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then called on both the youngsters to match their capabilities in wrestling. When Samurah prevailed, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ permitted him as well.

Young and old, child or adult, every single one of them was intoxicated with the spirit of self-sacrifice. Well before they were actually martyred, they were martyred by the sword of submission.

DISENGAGEMENT AND RETURN OF THE HYPOCRITES

As Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ got closer to Uhud, the chief of the hypocrites, Abdullah ibn Ubayy ibn Salool, who came with a group of three hundred decided to turn back saying, "You disregarded my advice. Why should we

now throw ourselves into danger needlessly? This is certainly not a war. If we believed this to be war, we would have unquestionably joined you."

In regards to such people, the following verses were revealed,

وَلْيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ قَاتِلُواْ فِي سَبِيلِ اللّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ وَاللّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And that He may test the hypocrites, it was said to them, 'Come, fight in the path of Allaah or (at least) defend (yourselves)'. They replied, 'Had we known that fighting would take place, we would certainly have followed you.' They were that day, closer to disbelief than to faith, saying with their mouths that which was not in their hearts. And Allaah is most knowledgeable of that which they conceal.
(Aal-Imraan verse 167)

Subsequently only seven hundred Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were left with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, of which only one hundred were dressed in body armour. The whole army had just two horses; one for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the other belonged to Abu Burdah ibn Niyaar Haarisi رَضِيَ اللَّهُ عَنْهُ.

The Banu Salmah of the Khazraj tribe and the Banu Haarisah of the Aws tribe also got afraid and like Abdullah ibn Ubayy, were a bit reluctant to forge ahead in battle. They were almost on the point of deciding to turn back but divine guidance intervened and they did not return. Both these tribes were commanding the two outer flanks of the Muslim army.

In regards to these people, the following verse was revealed,

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللّهُ وَلِيُّهُمَا وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Remember when two groups from amongst you almost lost heart but Allaah is their Wali (protector and supporter) and upon Allaah should the believers place their trust. (Aal-Imraan verse 122)

Whilst Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Shaykhayn, the sun had set and Bilal رَضِيَ اللَّهُ عَنْهُ called out the Azaan. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed his Maghrib Salaah here and spent the night here as well. Muhammad ibn

Maslamah رَضِيَ اللَّهُ عَنْهُ kept guard all night long. Periodically he would go on a round of patrol and return to Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ tent where he would stand sentry.

Towards the latter part of the night, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set off and as he drew closer to Uhud, the time for Fajr Salaah set in. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Bilal رَضِيَ اللَّهُ عَنْهُ to call out the Azaan. Bilal رَضِيَ اللَّهُ عَنْهُ called out the Azaan followed by the Iqaamah. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in salaah.

DRAWING UP THE BATTLE LINES

Subsequent to the performance of his salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directed his attention towards the army. Facing Madinah with Uhud behind him, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drew up the battle lines. These columns of saintly souls who prior to this were standing humbly before Allaah تَبَارَكَ وَتَعَالَى were now standing to sacrifice their lives in His path of jihaad.

Baraa ibn Aazib رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ positioned a division of fifty archers at the back of Mount Uhud to prevent any attack by the Quraysh from this direction. He appointed Abdullah ibn Jubair رَضِيَ اللَّهُ عَنْهُ as their commander and sternly warned them, "Do not move from this point even if you notice us prevailing over the disbelievers and even if you catch sight of the disbelievers overpowering us, do not ever abandon your positions and do not come to assist us."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forewarned them, "Even if you catch sight of us being picked apart by birds, then too do not move from this position. Remain here and protect us from the rear and even if you witness us being massacred, do not leave your positions to assist us. If you happen to see us gathering the war booty, then too stay where you are and do not dare join us."

CONDITION OF THE QURAYSH ARMY

The Quraysh army had already reached the environs of Madinah on Wednesday and set up camp at the foot of Mount Uhud. They numbered a daunting force of three thousand strong including seven hundred armour-clad warriors. They had two hundred horses and three thousand camels. Accompanying them were the wives of the noblemen of Makkah, who roused the fighting spirit of the warriors with the recitation of provocative poetry. This is the behaviour expected of the hedonistic and Shaytaanic miscreants. Allaah تَبَارَكَ وَتَعَالَى forbid! Some of these women were: Hindah bint Utbah (wife of Abu Sufyaan and Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ's mother), Umme Hakeem bint Haaris ibn Hishaam (wife of Ikrimah ibn Abu Jahal), Faatimah bint Waleed (wife of Haaris ibn Hishaam), Barzah bint Mas'ood (wife of Safwaan ibn Umayyah), Raytah bint Shaybah (wife of Amr ibn Aas), Salafah bint S'ad (wife of Talhah ibn Abi Talhah Jumahi), Khannas bint Maalik (mother of Mus'ab ibn Umayr رَضِيَ اللَّهُ عَنْهُ), Amrah bint Alqamah. Allaamah Zarqaani says, "Besides Khannas and Amrah, the rest of these women later embraced Islaam."

The Quraysh appointed Khaalid ibn Waleed as a commander of the right flank, Ikrimah ibn Abi Jahal as commander of the left flank, Safwaan ibn Umayyah or Amr ibn Aas as commander of the infantry and Abdullah ibn Abi Rabi'ah as commander of the archers. All five officers later embraced Islaam.

RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ADDRESSING THE TROOPS

As the opposing parties drew their battle lines, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, grasping a sword in his hand, addressed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and asked, "Who will take this sword with its due right?"

On hearing this, a number of hands reached out to acquire this noble boon but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held back. In the meantime, Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ stepped ahead and asked, "What is the right of this sword, O Rasulullaah!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The right of this sword is that it be used to strike the enemies of Allaah until they are

overwhelmed." According to another narration, Rasulullaah ﷺ said, "The right of this sword is that it is not to be used to kill a Muslim and that a person does not take flight when engaging the disbelievers with this sword."

Abu Dujaanah رضي الله عنه said, "O Rasulullaah ﷺ! I will take this sword with its due right." In other words, "I will endeavour to fulfil its right." Rasulullaah ﷺ promptly handed over the sword to Abu Dujaanah رضي الله عنه.

In all probability, on the basis of divine revelation, Rasulullaah ﷺ ascertained that nobody but Abu Dujaanah رضي الله عنه would fulfil the right of this sword. This is why he surrendered it to Abu Dujaanah رضي الله عنه specifically. And Allaah تبارك وتعالى knows best. Abu Dujaanah رضي الله عنه was a gallant, dauntless and brave warrior. During the heat of battle, he would take on a distinctive parade and be overwhelmed with an extraordinary degree of arduous passion. Whilst engaging the enemy, he would don his red turban and stride with a charming grace. Perhaps this is why Rasulullaah ﷺ handed the sword over to him as evidenced by his future skills as a warrior.

THE LAUNCH OF THE BATTLE AND THE KILLING OF THE LEADING QURAYSHI CONTENDERS

From the side of the Quraysh, the first person to stride onto the battlefield was Abu Aamir who was the leader of the Aws tribe (of Madinah) during the pre-Islaamic times of ignorance and due to his devoutness and religiousness, was famously known as Raahib (the pope). When the glow of Islaam radiated in Madinah, he was unable to stomach this appealing sight and he left Madinah to settle down in Makkah. Instead of Raahib, Rasulullaah ﷺ named him Faasiq (criminal).

This Faasiq came to Makkah and inflamed the Quraysh to take up arms against Rasulullaah ﷺ and he himself joined the Quraysh in this campaign of Uhud. He led them to believe that when the people of Aws

catch sight of him, they would willingly desert Rasulullaah ﷺ and join forces with him.

The first contestant: In the frontline of Uhud, this same Abu Aamir, stepped out as the first challenger and as he swaggered onto the battlefield, he bellowed, "O people of Aws! I am Abu Aamir."

May Allaah تَبَارَكَ وَتَعَالَى cool the eyes of the Aws tribe, who promptly responded, "O Faasiq! May Allaah never cool your eyes!" On hearing this mortifying response, Abu Aamir rapidly retreated, unsuccessful in his endeavours and exclaimed, "After I left them, my people have turned for the worse."

The second contestant: He was followed onto the battlefield by the flag-bearer of the disbelievers, Talhah ibn Abi Talhah and with an air of arrogance, he challenged, "O companions of Muhammad! You believe that Allaah تَبَارَكَ وَتَعَالَى would promptly despatch us into hell with the aid of your swords whilst He would swiftly admit you with the aid of our swords into paradise. So, is there anyone from amongst you who would like to be swiftly admitted into paradise with my sword or whose sword would promptly despatch me to hell?"

On hearing this, Ali رَضِيَ اللَّهُ عَنْهُ strode forth and engaged him in a swordfight. Ali رَضِيَ اللَّهُ عَنْهُ delivered a slicing blow to his leg and he fell face down to the ground exposing his Satar (privates). Overcome with shame, Ali رَضِيَ اللَّهُ عَنْهُ stepped back. Rasulullaah ﷺ asked, "O Ali! What made you withdraw?" He replied, "At the uncovering of his Satar, I was overcome with shame."

Ali رَضِيَ اللَّهُ عَنْهُ then smote him on his head so severely that his head split into two. This delighted Rasulullaah ﷺ and he cheered by exclaiming, "Allaahu Akbar!" The Muslims also chanted exclamations of Allaahu Akbar!

The third contestant: Thereafter, Usmaan ibn Abi Talhah, grasping the flag of the disbelievers, stepped forth onto the battlefield, reciting the following inflammatory stanza, "It is an obligation upon the flag-bearer

to ensure that his spear is tinted with the blood of the enemy or it breaks into pieces." In response, Hamzah رَضِيَٱللَّهُعَنْهُ strode up and attacked him, severing both his arms at the shoulders. The flag fell and in an instant he was no more.

The fourth contestant: Thereafter, the flag was taken up by Abu S'ad ibn Abi Talhah. S'ad ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ discharged an arrow towards him. It pierced his neck with such force that his tongue was pushed out of his mouth. S'ad ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ then promptly finished him off.

The fifth contestant: Thereafter the flag was taken up by Musaf'i ibn Talhah ibn Abi Talhah. With just one blow, Aasim ibn Saabit رَضِيَٱللَّهُعَنْهُ put him to death.

The sixth contestant: The flag was then hoisted by Haaris ibn Talhah ibn Abi Talhah. He too was finished off with just one blow by Aasim ibn Saabit رَضِيَٱللَّهُعَنْهُ. Some historians say that he was killed by Zubair رَضِيَٱللَّهُعَنْهُ.

The seventh contestant: Kilaab ibn Talhah ibn Abi Talhah then stepped out with the flag. Zubair رَضِيَٱللَّهُعَنْهُ stepped ahead and did away with him.

The eighth contestant: Thereafter the flag was taken up by Julaas ibn Talhah ibn Abi Talhah. The moment he stepped out, Talhah رَضِيَٱللَّهُعَنْهُ finished him off.

The ninth contestant: The flag was then taken up by Artaat Shurahbil. Ali رَضِيَٱللَّهُعَنْهُ swiftly eliminated him.

The tenth contestant: Shuraih ibn Qaariz then took up the flag and strode out. He too was instantaneously finished off. The killer of Shuraih could not be ascertained.

The eleventh contestant: Therafter, their slave by the name of Suwaab stepped out holding the flag. Either S'ad ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ or Hamzah رَضِيَٱللَّهُعَنْهُ or Ali رَضِيَٱللَّهُعَنْهُ – according to conflicting narrations – finished him off too.

In this manner, twenty-two chieftains of the Quraysh were eliminated.

THE VALOUR OF ABU DUJAANAH رَضِيَ اللَّهُ عَنْهُ

Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ, to whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conferred his blessed sword, was a dauntless and gallant warrior. Tearing through the ranks of the enemy, whoever Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ came across would fall dead to the ground. He ploughed ahead until Hindah, the wife of Abu Sufyaan, confronted him. Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ raised his sword to strike her but restrained himself thinking that it was downright unbecoming of to him to use Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sword against a woman.

According to another narration, when Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ drew close to Hindah, she screeched for help but nobody came to her assistance. Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ says, "At that time I felt it rather indecent to test the sword of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a vulnerable and helpless woman."

VALOUR AND MARTYRDOM OF HAMZAH رَضِيَ اللَّهُ عَنْهُ

The dauntless array of attacks launched by Hamzah رَضِيَ اللَّهُ عَنْهُ subdued the disbelievers into a state of overwhelming panic. The instant he raised his sword upon anyone, the next instant his body would fall to the ground.

Wahshi ibn Harb was the slave of Jubair ibn Mut'im. During the battle of Badr, Jubair's uncle Tu'aymah ibn Adi was slain by Hamzah رَضِيَ اللَّهُ عَنْهُ. Jubair was heartbroken at the death of his uncle. Jubair promised Wahshi that if he killed Hamzah in revenge for his uncle, he would set him free. When the Quraysh set out for the battle of Uhud, Wahshi also accompanied them.

As the opposing parties formed their ranks at Uhud and the battle got underway, Sib'a ibn Abdul-Uzza swaggered onto the battlefield yelling, "Is there anyone who dares to challenge me?"

Heading up towards him, Hamzah رَضِيَٱللَّهُعَنْهُ replied, “O Sib‘a! O son of the woman who specialises in female circumcision! How dare you brazenly defy Allaah and His Rasool?” Saying this, Hamzah رَضِيَٱللَّهُعَنْهُ attacked him with his sword and in just a single thrust, he promptly despatched him to his death.

Meanwhile, Wahshi hid himself behind a boulder lying in ambush for Hamzah رَضِيَٱللَّهُعَنْهُ. The moment Hamzah رَضِيَٱللَّهُعَنْهُ passed by, he struck him on his back with such force that his spear penetrated through his abdomen emerging at his navel. Hamzah رَضِيَٱللَّهُعَنْهُ managed tottering a few steps but eventually succumbed to his injury and ‘drank from the cup of martyrdom’.

Wahshi relates, “When I reached Makkah, I was set free (as promised). I accompanied the Quraysh with the sole objective of assassinating Hamzah رَضِيَٱللَّهُعَنْهُ. I had absolutely no intention to take part in the actual battle.”

He further relates, “After I killed Hamzah, I detached myself from the army and sat down away from the fighting because I had no other intention. I joined them purely with the intention of securing my freedom by assassinating Hamzah رَضِيَٱللَّهُعَنْهُ.”

Note: Following the conquest of Makkah, Wahshi accompanied the delegation of Taaif to Madinah with the intention of embracing Islaam. When the people caught sight of him, they exclaimed, “O Rasulullaah! This is Wahshi.” In other words, this is the killer of your beloved uncle. To this, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, “Let him be because the Islaam of just one person is dearer to me than the elimination of a thousand disbelievers.”

Thereafter, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ requested Wahshi to give an account of the assassination of Hamzah رَضِيَٱللَّهُعَنْهُ. With extreme shame and intense embarrassment, in fulfillment of the command of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he narrated the incident of his assassination of Hamzah رَضِيَٱللَّهُعَنْهُ. Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then accepted his Islaam but added, “If possible,

avoid appearing before me because the death of my uncle is revived whenever I lay eyes on you."

Since Wahshi رَضِيَٱللَّهُعَنْهُ had no intention of harassing Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, he would sit behind him (or at the back). Wahshi رَضِيَٱللَّهُعَنْهُ was ceaselessly concerned about making amends. In compensation for his assassination of Hamzah رَضِيَٱللَّهُعَنْهُ, with the same spear he despatched to Jahannam Musaylamah Kazzaab (the impostor) who claimed prophethood after the death of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Just as he had martyred Hamzah رَضِيَٱللَّهُعَنْهُ by impaling his navel, similarly, he killed Musaylamah Kazzaab also by stabbing him through his navel. In this manner, for killing the best of people, he made amends by slaying the worst of people.

People would ask him, "Are you the one who killed Hamzah?" He would reply, "Yes, and praise be to Allaah who has honoured Hamzah with martyrdom at my hands without humiliating me at his hands." In other words, if Wahshi رَضِيَٱللَّهُعَنْهُ was killed by Hamzah رَضِيَٱللَّهُعَنْهُ, he would have died in a state of kufr (disbelief) and there is no humiliation worse than kufr. Wahshi رَضِيَٱللَّهُعَنْهُ further relates, "Thereafter Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, 'O Wahshi! Go! Proceed to fight in the path of Allaah just as you used to fight to hinder others from the path of Allaah.'"

MARTYRDOM OF HANZALAH, GHASEELUL-MALAA'IKAH رَضِيَٱللَّهُعَنْهُ

Hanzalah رَضِيَٱللَّهُعَنْهُ also accompanied Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on this campaign.

Abu Sufyaan and Hanzalah رَضِيَٱللَّهُعَنْهُ clashed with one another in a fierce swordfight. Hanzalah sprang forward to strike Abu Sufyaan but Shaddaad ibn Aws fatally attacked him from the rear rendering him a Shaheed.

On this occasion, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ remarked, "I witnessed the angels bathing Hanzalah رَضِيَٱللَّهُعَنْهُ with pure hail water from silver goblets."

Upon enquiry from his wife, it was learnt that he had set out for Jihaad in the state of Janaabat and he was martyred in this state.

The wife of Hanzalah رَضِيَ اللَّهُ عَنْهُ saw a dream the night preceding his martydom that a door had opened from the heavens and Hanzalah رَضِيَ اللَّهُ عَنْهُ had entered there. As soon as he entered, the door closed. His wife understood from this dream that Hanzalah رَضِيَ اللَّهُ عَنْهُ was about to leave this world. On the termination of the battle, water was seen dripping down from his body. This is why he was eminently known as Ghaseelul-Malaa'ikah (the one bathed by the angels).
Since Hanzalah's رَضِيَ اللَّهُ عَنْهُ father Abu Aamir was fighting against Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hanzalah رَضِيَ اللَّهُ عَنْهُ sought Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission to assassinate his own father but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited him.

These dauntless assaults and valiant attacks of the Muslims brought the Qurayshi resistance to their knees on the battlefield leaving them turning their backs and scurrying about for cover. Struck with chilling anxiety, the ladies also fled towards the mountains whilst the Muslims busied themselves in amassing the war-booty.

MUSLIMS ARCHERS ABANDONING POSITIONS AND THE REVERSAL OF THE WAR-SCALES

When the group of archers who were appointed to guard the rear mountain pass noticed the victory of the Muslims and their subsequent amassing of the war booty, they also decided to abandon their positions and dash forth. Their Ameer Abdullah ibn Jubair رَضِيَ اللَّهُ عَنْهُ repeatedly pleaded with them not to abandon their positions and reminded them about Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphatic order about not leaving their positions under any circumstances whatsoever. However, these people refused to take heed and they deserted their positions and proceeded to collect the booty.

Thus only Abdullah ibn Jubair رَضِيَ اللَّهُ عَنْهُ and ten companions were left at this tactical position. Since the Muslims refused to comply with the wishes of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the victory swiftly turned into defeat. When Khaalid ibn Waleed, who was with the right flank of the polytheists,

caught sight of the vulnerable pass, he attacked from the rear. This attack rendered Abdullah ibn Jubair رَضِيَ اللَّهُ عَنْهُ and ten of his companions as martyrs.

This surprisingly sudden and unexpected attack by the disbelievers left the ranks of the Muslims in bewilderment and the enemy managed to draw threateningly close to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The flag-bearer of the Muslims, Mus'ab ibn Umair رَضِيَ اللَّهُ عَنْهُ was standing close to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He valiantly tackled the disbelievers in the defence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until he himself was martyred. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consigned the flag to Ali رَضِيَ اللَّهُ عَنْهُ.

Since Mus'ab ibn Umair رَضِيَ اللَّهُ عَنْهُ closely resembled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a certain Shaytaan circulated a rumour that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the target of the disbelievers, was martyred. Immediately, a gloomy mood of bewilderment and apprehension spread throughout the Muslim ranks. The moment they heard this harrowing news, they lost their senses and fell into a state of panic. In this state of panic, they were unable to differentiate between friend and foe and they started attacking one another.

HUZAIFAH'S FATHER IS ERRONEOUSLY MARTYRED BY THE MUSLIMS

Huzaifah's رَضِيَ اللَّهُ عَنْهُ father Yamaan رَضِيَ اللَّهُ عَنْهُ was also caught up in this state of chaos. From a distance, Huzaifah رَضِيَ اللَّهُ عَنْهُ caught sight of his father coming under attack from the Muslims. He yelled at them, "O servants of Allaah! That is my father." But who could have heard him in this state of utter chaos and they eventually killed him. When the Muslims learnt that they erroneously killed Huzaifah's رَضِيَ اللَّهُ عَنْهُ father, they were dreadfully ashamed and in a tone of downright remorse said, "By Allaah, we failed to recognise him."

Huzaifah رَضِيَ اللَّهُ عَنْهُ remarked, "May Allaah forgive you. He is the most Merciful of the merciful."

Rasulullaah ﷺ offered to pay him the Diyat (blood money) in compensation but Huzaifah رضي الله عنه declined to accept it. This further enhanced Huzaifah's رضي الله عنه esteem in the eyes of Rasulullaah ﷺ.

THE UNEXPECTED ATTACK OF KHAALID IBN WALEED AND THE UNWAVERING STANCE OF RASULULLAAH ﷺ

Although a great many brave souls were left floundering on the battlefield following the unanticipated attack of Khaalid ibn Waleed, nothing could shake the steadfastness and perseverance of Rasulullaah ﷺ. How could anything agitate his steadfastness because the Nabi of Allaah can never be, Allaah forbid, a timid coward. The mountains may move but the messengers of Allaah تبارك وتعالى will surely stand their ground. The valour of a single messenger far outweighs the valour of the entire world of champions.

Describing this scene, Miqdaad رضي الله عنه says, "I swear by the celestial being who sent Rasulullaah ﷺ with the truth, Rasulullaah's ﷺ feet did not budge an inch in his resolute stance against the disbelievers. A group of the Sahaabah رضي الله عنهم would sometimes come to his assistance and sometimes they would disperse and quite often I witnessed Rasulullaah ﷺ discharging arrows and hurling stones at the disbelievers until the enemy melted away."

During this state of turmoil, fourteen Sahaabah رضي الله عنهم stood their ground with Rasulullaah ﷺ; seven from the muhaajireen and seven from the ansaar. They were, Abu Bakr رضي الله عنه, Umar ibn Khattaab رضي الله عنه, Abdur-Rahmaan ibn Awf رضي الله عنه, S'ad ibn Abi Waqqaas رضي الله عنه, Talhah رضي الله عنه, Zubair ibn Awwam رضي الله عنه, Abu Ubaidah رضي الله عنه from amongst the muhaajireen. Abu Dujaanah رضي الله عنه, Habbaab ibn Munzir رضي الله عنه, Aasim ibn Saabit رضي الله عنه, Haaris ibn Sammah رضي الله عنه, Suhail ibn Hunaif رضي الله عنه , S'ad ibn Mu'aaz رضي الله عنه, Usaid ibn Hudhair رضي الله عنه.

Ali's رضي الله عنه name was not mentioned in the muhaajireen because following the martyrdom of Mus'ab ibn Umair رضي الله عنه, Rasulullaah

ﷺ appointed him the flag bearer of the Muslim army. He was engaged in fighting the enemy. These fourteen gallant personalities were constantly with Rasulullaah ﷺ. Occasionally when the need arose some of them would go away but swiftly return. This is why Rasulullaah ﷺ was sometimes left with twelve people.

UNEXPECTED ATTACK OF THE QURAYSH AGAINST RASULULLAAH ﷺ AND THE VALIANT SACRIFICE OF THE SAHAABAH رضي الله عنهم

When the Quraysh launched an attack on Rasulullaah ﷺ, he invited, "Who will rid these people of me and render himself my companion in Jannah?" Anas رضي الله عنه says, "There were seven Ansaar with Rasulullaah ﷺ and every one of them fought valiantly until, one by one, they were all rendered Shaheed (martyrs)." According to the narration of Ibn Ishaaq, Rasulullaah ﷺ invited, "Is there any man who is prepared to sell his life for us?"

Immediately upon hearing this, Ziyaad ibn Sakan رضي الله عنه and five other Ansaar responded to this call. One after the other, each one of them demonstrated their mettle of sacrifice until they were rendered Shaheed. They bartered their lives in exchange for Jannah.

MARTYRDOM OF ZIYAAD IBN SAKAN رضي الله عنه

Ziyaad was blessed with an additional privilege. When he fell wounded to the ground, Rasulullaah ﷺ said, "Bring him closer to me." When his companions brought him to Rasulullaah ﷺ, Ziyaad placed his cheek on the blessed foot of Rasulullaah ﷺ and consigned his life over to Allaah تبارك وتعالى. إنا لله وإنا إليه راجعون.

ATTACK OF UTBAH IBN ABI WAQQAAS UPON RASULULLAAH ﷺ

Availing himself of an opportune moment, Utbah ibn Abi Waqqaas, the brother of S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ hurled a stone upon Rasulullaah ﷺ with such force that Rasulullaah ﷺ lost a lower tooth and his lower lip was injured. S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, "I was not as eager to kill anyone else as much as I was eager to kill my brother Utbah ibn Abi Waqqaas."

ATTACK OF ABDULLAH IBN QUMAYYAH UPON RASULULLAAH ﷺ

Abdullah ibn Qumayyah, a celebrated wrestler of the Quraysh, attacked Rasulullaah ﷺ with such force that two links of his armoured helmet pierced his cheek. Meanwhile, Abdullah ibn Shihaab Zuhri hurled a stone at Rasulullaah ﷺ injuring his blessed forehead. When his blessed face started bleeding, Abu Sa'eed Khudri's رَضِيَ اللَّهُ عَنْهُ father Maalik ibn Sinaan رَضِيَ اللَّهُ عَنْهُ sucked the blood and cleaned his blessed face. Rasulullaah ﷺ promised, "The fire of Jahannam will never strike you."

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ relates, "After inflicting this injury to Rasulullaah ﷺ, Ibn Qumayyah taunted,

خذها وانا ابن قميه

Here, take it! I am the son of Qumayyah.

Rasulullaah ﷺ replied,

اقماك الله

May Allaah disgrace and destroy you.

Barely a few days later, Allaah تَبَارَكَ وَتَعَالَى set a mountain goat over him that tore him to pieces with its horns.

SUPPORT OF ALI رَضِيَ اللَّهُ عَنْهُ AND TALHAH رَضِيَ اللَّهُ عَنْهُ TO RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Since Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was also donning a pair of heavy steel armour, he fell into a hole dug by Abu Aamir the Faasiq for the Muslims. Ali رَضِيَ اللَّهُ عَنْهُ held his hand and Talhah رَضِيَ اللَّهُ عَنْهُ supported his waist and only then did he manage to stand upright.

On this occasion, he remarked, “If you wish to see a living martyr walking the surface of this earth, take a look at Talhah.”

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates from her father Abu Bakr رَضِيَ اللَّهُ عَنْهُ that when two links of the armoured helmet embedded themselves into the cheeks of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Ubaidah ibn Jarrah رَضِيَ اللَّهُ عَنْهُ gripped them with his teeth and plucked them out. He lost two of his teeth in the process.

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attempted to ascend one of the peaks of the mountain, his fatigue and weakness compounded by the burden of his double armour left him helpless. Talhah رَضِيَ اللَّهُ عَنْهُ positioned himself in submission before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Placing his foot on Talhah رَضِيَ اللَّهُ عَنْهُ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ managed to climb up. Zubair رَضِيَ اللَّهُ عَنْهُ narrates, “On this occasion, I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring, ‘Talhah has made Jannah compulsory for himself.’”

Qays ibn Abi Haazim says, “I saw the hand of Talhah رَضِيَ اللَّهُ عَنْهُ that he used as a shield in defending of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day of Uhud. His hand was completely paralysed.” On that day Talhah رَضِيَ اللَّهُ عَنْهُ sustained thirty five or thirty nine wounds to his body. Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that whenever Abu Bakr رَضِيَ اللَّهُ عَنْهُ mentioned the battle of Uhud, he would say, “That day was exclusively for Talhah.”

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates, “Whilst deflecting the attacks of the enemy, Talhah’s رَضِيَ اللَّهُ عَنْهُ fingers were severed. Impulsively he cried out, ‘Hasan (good).’ Upon this Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, ‘If you uttered Bismillaah instead of Hasan, the angels would have raised you high up

where the people would have been able to catch sight of you until they enter the atmosphere of the sky with you.'"

Aiishah رَضِيَٱللَّهُعَنْهَا narrates from Abu Bakr رَضِيَٱللَّهُعَنْهُ who says, "On the day of Uhud, we counted more than seventy wounds on the body of Talhah رَضِيَٱللَّهُعَنْهُ."

Anas's رَضِيَٱللَّهُعَنْهُ stepfather, Abu Talhah رَضِيَٱللَّهُعَنْهُ was protecting Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with a shield. He was a master archer. On that day, he broke two or three bows. Whoever happened to pass by with a quiver of arrows, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would say, "Go and empty out your quiver before Abu Talhah."

Whenever Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ planned to stick his head out to check on the people, Abu Talhah رَضِيَٱللَّهُعَنْهُ would plead with him, "May my parents be sacrificed for you, O Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ! Do not stick your head out. An arrow of the enemy may strike you. Rather it strikes my chest instead of yours."

S'ad ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ too was a professional archer. On the day of Uhud, Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ fished out all his arrows from his quiver and placed them before S'ad رَضِيَٱللَّهُعَنْهُ and said, "Go on, shoot the arrows. May my parents be sacrificed for you." Ali رَضِيَٱللَّهُعَنْهُ narrates, "I have not heard Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying 'may my parents be sacrificed for you' for anyone other than S'ad ibn Abi Waqqaas رَضِيَٱللَّهُعَنْهُ." On the day of Uhud, S'ad رَضِيَٱللَّهُعَنْهُ discharged one thousand arrows.

THE GALLANT SACRIFICE OF ABU DUJAANAH رَضِيَٱللَّهُعَنْهُ

Abu Dujaanah رَضِيَٱللَّهُعَنْهُ positioned himself before Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ as a human shield with his back facing the enemy. Scores of arrows landed on his back but for fear of an arrow wounding Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Abu Dujaanah رَضِيَٱللَّهُعَنْهُ did not budge an inch.

RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ LAMENTING OVER THE DISBELIEVERS

Anas رَضِيَ اللهُ عَنْهُ narrates, "On the day of Uhud, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would continue wiping the blood off his blessed face and lament in the following words, 'How can a people who stained the face of their Nabi with blood ever be successful whilst the Nabi is merely inviting them towards their Lord?'"

RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ CURSING SOME OF THE QURAYSHI CHIEFTAINS

Saalim رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed Safwaan ibn Umayyah, Suhail ibn Amr and Haaris ibn Hishaam. Upon this, Allaah تَبَارَكَ وَتَعَالَى revealed the following verse,

لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

The decision is not for you to make (O Muhammad, but for Allaah alone). He may pardon them or He may punish them because they are sinners. (Aal-Imraan verse 128)

Hafiz Asqalaani رَحِمَهُ اللهُ says, "All three of them embraced Islaam at the conquest of Makkah. Perhaps this is why Allaah تَبَارَكَ وَتَعَالَى forbade Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursing them and revealed the aforementioned verse."

Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ says, "I can still distinctly visualise the scene where Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was busy wiping the blood off his face and pleading with Allaah, "O my Lord! Forgive my people because they do not know." Spurred by his extreme affection and compassion, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used the words 'they do not know' in his duaa. In other words, 'my people are unaware and naïve'. He didn't say 'my people are ignorant'. Although ignorance is no excuse especially after witnessing clear proofs, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was an embodiment of compassion and mercy, apologised before the most Merciful on their behalf, citing their ignorance. Perhaps, he thought, Allaah تَبَارَكَ وَتَعَالَى would

free them from the web of kufr and disbelief and admit them into the circle of Islaam and peace. Perhaps Allaah تَبَارَكَ وَتَعَالَى would make them drink the 'wine' of Ikhlaas (sincerity and devotion) and intoxicate them with His celestial love to such an extent that the despicable nature of this world and the honour of the hereafter becomes visible to them. Perhaps they will be set free from the prison of kufr and transgression and released forever into the sheltered splendour of Imaan, Ikhlaas and Ihsaan never to depart from there again.

QATAADAH IBN NU'MAAN رَضِيَ اللَّهُ عَنْهُ LOSES AN EYE DURING THE BATTLE

Qataadah ibn Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates, "On the day of Uhud, I positioned myself right in front of Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ face and directed my face towards the enemy so that my face may bear the brunt of the arrows instead of the blessed face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One of the last arrows of the enemy landed with such force on my face that my eyeball popped out. Holding it in my hand, I turned towards Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he caught sight of my eye, his eyes welled up with tears and he made duaa for me, 'O Allaah! Just as Qataadah protected the face of your Nabi, protect his face and restore his eye to a condition better and sharper than what it was.' Saying this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the eyeball and replaced it into its socket. Instantaneously, my eyesight was restored. In fact, my eyesight turned out to be better and sharper than what it originally was."

According to another narration, Qataadah رَضِيَ اللَّهُ عَنْهُ held the eyeball in his hand and appeared before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who said, "If you exercise patience, you will be rewarded with Jannah and if you wish I will replace your eyeball in its original position and make duaa for you." Qataadah رَضِيَ اللَّهُ عَنْهُ replied, "O Rasulullaah! I have a wife whom I love dearly. I fear that if I am left with one eye she may find it revolting and she may develop feelings of dislike and hatred towards me."

Taking hold of the eye, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replaced it into its socket and made the following duaa, "O Allaah! Grant him beauty and handsomeness."

RUMOUR OF RASULULLAAH'S ﷺ MARTYRDOM

When a false rumour of Rasulullaah's ﷺ assassination started making its rounds, some Muslims lost courage. Despondently they said, "Since Rasulullaah ﷺ is martyred, what is the need for fighting now?"

To this, Anas's رضي الله عنه paternal uncle countered, "O people! Muhammad ﷺ may have been killed but the Lord of Muhammad ﷺ has not been killed. Continue fighting for whatever cause you had been fighting previously and sacrifice your lives for the same. What would you stay alive and do after the demise of Rasulullaah ﷺ?" Saying this, he pitched himself in the ranks of the enemy and fought them until he was martyred.

MARTYRDOM OF ANAS IBN NADR رضي الله عنه

Anas رضي الله عنه narrates, "My paternal uncle Anas ibn Nadr رضي الله عنه was profoundly distressed for failing to take part in the battle of Badr. Once, he mentioned to Rasulullaah ﷺ, 'O Rasulullaah! How lamentable that I could not participate in the foremost battle of Islaam against the disbelievers. If Allaah تبارك وتعالى grants me the ability to participate in another Jihaad in the future, Allaah will witness my gallant efforts and my heroic spirit of sacrifice.'"

During the battle of Uhud, when some people fled in defeat, Anas ibn Nadr رضي الله عنه submitted before Allaah, "O Allaah! I beg your forgiveness from what some of the Muslims have done – fleeing from the battlefield - and I disassociate myself from what the disbelievers have done."

Saying this, he advanced towards the enemy with a sword in his hand. When he caught sight of S'ad ibn Mu'aaz رضي الله عنه before him, he said, "Where to O S'ad?! I perceive the fragrance of Jannah beyond Uhud."

"Ah! I can smell the fragrance of Jannah emanating from the mountain of Uhud." Anas رضي الله عنه strode forth and engaged the enemy until he was

martyred. More than eighty wounds inflicted by swords and arrows were found on his body. In his regard, the following verse was revealed,

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ

Amongst the believers are men who have been true to their covenant with Allaah. (Ahzaab verse 23)

The chief reason for the anguish facing the Muslims on this occasion was that they were unable to catch sight of Rasulullaah ﷺ. The first person to recognise Rasulullaah ﷺ during this upheaval was K'ab ibn Maalik رضي الله عنه. Rasulullaah ﷺ was wearing a helmet that was concealing his blessed face. K'ab رضي الله عنه says, "I recognised Rasulullaah ﷺ from his radiant eyes. The moment I caught sight of him, I yelled, 'O Muslims! Glad tidings for you. There is Rasulullaah ﷺ over there.'" Raising his hand to his face, Rasulullaah ﷺ signalled him to maintain silence. Although Rasulullaah ﷺ forbade him to mention this a second time, their hearts and minds were focused in that direction. This is why, following the single cheerful announcement of K'ab رضي الله عنه, a few Muslims dashed off towards Rasulullaah ﷺ like moths to a flame. K'ab رضي الله عنه says, "Thereafter Rasulullaah ﷺ gave me his armour to wear whilst he wore my armour. Thinking that I am Rasulullaah ﷺ, the enemy started letting loose a torrent of arrows upon me. I sustained more than twenty wounds on this occasion."

As a few Muslims gathered around Rasulullaah ﷺ, he set off for the mountain pass. Amongst others, accompanying him were Abu Bakr, Umar, Ali, Talhah and Haaris ibn Simmah رضي الله عنهم. Rasulullaah ﷺ attempted to climb the mountain but due to weakness, exhaustion and the weight of the double armour, he was unable to climb up. This is why Talhah رضي الله عنه sat down before him. Placing his foot on Talhah رضي الله عنه, Rasulullaah ﷺ clambered over.

KILLING OF UBAYY IBN KHALAF

In the meantime, Ubayy ibn Khalaf came galloping on his horse, a horse that he fed and fattened with the sole intention of sitting astride it and killing Rasulullaah ﷺ.

When Rasulullaah ﷺ got wind of his intentions, he at once said, "In-sha-Allaah, I will kill him."

As he drew closer to the Muslims, the Sahaabah رضي الله عنهم sought Rasulullaah's ﷺ permission to finish him off. Rasulullaah ﷺ said, "Leave him. Allow him to get closer."
As he came up to them, Rasulullaah ﷺ took a spear from Haaris ibn Simmah رضي الله عنه and inflicted a slight spear-jab to his neck. He started shrieking at the top of his voice and returned to his people bellowing, "By Allaah! Muhammad has killed me."

His people attempted to console him saying, "It is nothing but a slight prick. It is not such a serious wound that you have to scream like this." Ubayy retorted, "Don't you know? Muhammad himself told me in Makkah, 'I will kill you'. Only my heart understands the severity of this 'prick'. By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction." Ubayy continued bellowing like this until he reached a place called Sarif where he died.

ALI رضي الله عنه AND FAATIMAH رضي الله عنها BATHE THE WOUNDS OF RASULULLAAH ﷺ

When Rasulullaah ﷺ reached the valley, the battle had ended. He sat down whilst Ali رضي الله عنه brought some water and cleaned the blood off his blessed face. He also poured some water over his head. Rasulullaah ﷺ then performed wudhu and led the salaah whilst seated. The Sahaabah رضي الله عنهم also performed their salaah whilst seated behind Rasulullaah ﷺ.

MUTILATING THE CORPSES OF THE MUSLIMS

During the battle, the disbelievers started mutilating the bodies of the Muslims. They severed the noses and ears. They ripped open their bellies and lopped off their private parts. Even the womenfolk joined the men in this gruesome task. Hindah, whose father was killed at the hands of

Hamzah رَضِيَ اللَّهُ عَنْهُ in the battle of Badr, mutilated the body of Hamzah رَضِيَ اللَّهُ عَنْهُ. She cut his stomach open and hacked off a piece of his liver. She then tried to swallow it but since it refused to go down her throat, she spat it out. Elated by this satisfying moment, she removed all her jewellery and handed it over to Wahshi. She also made a necklace out of the severed ears and noses of the Muslims and hung it around her neck.

ABU SUFYAAN'S TAUNTS AND UMAR 'S رَضِيَ اللَّهُ عَنْهُ REPLY

When the Quraysh decided to leave the battlefield, Abu Sufyaan ascended the mountain and yelled, "Is Muhammad alive amongst you?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked his companions to refrain from responding to his provoking taunts. Abu Sufyaan yelled out thrice but each time he was greeted with absolute silence. He then called out, "Is the son of Abu Quhaafah (Abu Bakr رَضِيَ اللَّهُ عَنْهُ) alive amongst you?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to remain silent. Repeating this question three times, he kept quiet. A little while later, he asked, "Is Umar ibn Khattaab alive?" He repeated this thrice but this statement also failed to evoke a response. He gleefully shrieked out to his cohorts, "As for that lot, they have been killed. If they were alive they would have surely responded."

However, Umar رَضِيَ اللَّهُ عَنْهُ was unable to maintain his patience any longer and he screamed, "By Allaah! You are lying, O enemy of Allaah! Allaah has set aside something for you that would bring grief and anguish to you."

Thereafter, taking the name of a national deity, Abu Sufyaan yelled, "Rise, O Hubal! May your religion thrive, O Hubal!"

In response, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Umar رَضِيَ اللَّهُ عَنْهُ to say, "Allaah is the most exalted and elevated."

Abu Sufyaan retorted, "We have Uzza (name of a deity) whilst you have no Uzza." (In other words you have no Izzah i.e. honour.)

Rasulullaah ﷺ instructed Umar رضي الله عنه to reply, “Allaah is our Mawlaa (Lord, master) whilst you have no Mawlaa.” In other words, honour lies only in one’s association with Allaah. Association with Uzza has no honour but dishonour.

Abu Sufyaan said, “This day is in lieu of the day of Badr. War has its ups and downs.”
Umar رضي الله عنه responded, “We can never be the same because our casualties are in Jannah whilst your victims are in Jahannam.”

Since Abu Sufyaan’s statement ‘war has its ups and downs’ was true, this statement was not responded to. Allaah تبارك وتعالى’s declaration in the Quraan ‘those are the days we rotate around people’ confirms this fact.
Thereafter, Abu Sufyaan summoned Umar رضي الله عنه saying, “O Umar ! Come towards me.”

Rasulullaah ﷺ asked Umar رضي الله عنه to go and see what he wants. When Umar رضي الله عنه drew closer to him, Abu Sufyaan asked, “I beg you to pledge in the name of Allaah, O Umar ! Did we manage to kill Muhammad?”

Umar رضي الله عنه replied, “By Allaah! Certainly not! He is alive and listening to you as we speak.”

Abu Sufyaan commented, “According to me, you are more truthful than Ibn Qumayyah (the celebrated wrestler of the Quraysh who was killed by a mountain goat, as explained earlier) and you are more pious than him”

Abu Sufyaan also added, “A number of your victims were subjected to physical mutilation by our people. By Allaah I swear that I am not delighted with this. I did not prevent this nor did I decree it.”

As he was heading off, Abu Sufyaan cried out, “Our rendezvous is Badr in the forthcoming year.”

To this Rasulullaah ﷺ asked a Sahaabi to reply, “Yes, this is a pledge between you and us, In-sha-Allaah.”

On the departure of the disbelievers from the battlefield, the womenfolk of the Muslims left Madinah to ascertain the conditions of the Muslims. Faatimah رَضِيَ اللَّهُ عَنْهَا noticed blood running down the blessed face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ali رَضِيَ اللَّهُ عَنْهُ fetched some water in his shield and Faatimah رَضِيَ اللَّهُ عَنْهَا bathed his wound. However the more she cleansed the wound, the more the blood trickled out. They then burnt a piece of a grass-mat and filled its ash into the wound. This helped in stopping the blood.

MARTYRDOM OF S'AD IBN RAB'I رَضِيَ اللَّهُ عَنْهُ

Following the departure of the Quraysh, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Zaid ibn Saabit رَضِيَ اللَّهُ عَنْهُ to search for the whereabouts of S'ad ibn Rab'i رَضِيَ اللَّهُ عَنْهُ. He instructed him thus, "If you manage locating him, pass on my salaam to him and inform him that the Nabi of Allaah asks, 'What condition do you find yourself in now'?"

Zaid ibn Saabit رَضِيَ اللَّهُ عَنْهُ narrates, "I went out in search of him and located him whilst he still had some life left in him. He had sustained seventy sword and arrow wounds to his body. When I delivered Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ message to him, S'ad رَضِيَ اللَّهُ عَنْهُ replied, "Salaam upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and salaam upon you as well. Inform Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that at this moment I am able to perceive the fragrance of Jannah and inform my people, the Ansaar, that if Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is inconvenienced in any way and they have one eye left (i.e. even if there is just one person left amongst them), none of their excuses will be accepted in the court of Allaah."

Saying this, he breathed his last and bade farewell to this world.

According to another narration, S'ad ibn Rab'i رَضِيَ اللَّهُ عَنْهُ addressed Zaid ibn Saabit رَضِيَ اللَّهُ عَنْهُ thus, "Inform Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that at this time I am about to pass on. After conveying my salaam to him, inform him that S'ad says, 'May Allaah reward you with the best of rewards on our behalf and on behalf of the entire ummah'." According to the narration of Ibn Abdul-Barr رَحِمَهُ اللَّهُ, Ubayy ibn K'ab رَضِيَ اللَّهُ عَنْهُ says, "I returned to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and notified him of S'ad's message. He commented, 'May

Allaah shower His mercy upon him. In life and in death, he was loyal and he wished well for Allaah and His Rasool.'"

THE SEARCH FOR THE BODY OF HAMZAH رَضِيَ اللَّهُ عَنْهُ

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out in search for his uncle, Hamzah رَضِيَ اللَّهُ عَنْهُ. He found his mutilated body in the depth of the valley. His nose and ears were lobbed off. His stomach and chest were ripped apart. On catching sight of this heartrending and agonising scene, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was spontaneously moved to tears. He mournfully commented, "May Allaah shower you with His mercy. As far as I am aware, you were exceedingly charitable and you maintained favourable family ties. If it was not for the anguish and heartache of Safiyyah (sister of Hamzah رَضِيَ اللَّهُ عَنْهَا), I would have left you like this for the vultures and beasts. They would have devoured you and on the day of judgement you would have been resurrected from their bellies."

Also standing at the same spot, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ vowed, "By Allaah I swear! If Allaah grants me victory over the disbelievers, I would mutilate seventy of them in retaliation for what they have done to you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ barely moved from this spot when the following verses were revealed, "And if you retaliate then retaliate in a manner corresponding to the adversity you were afflicted with. And if you exercise patience, it is best for the patient ones. And exercise patience, your patience is only with the divine guidance of Allaah, do not be grieved over them (disbelievers) and do not be distressed by what they plot. Verily, Allaah is with those who have Taqwa (Allaah-consciousness) and with those who perform good deeds."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then exercised patience, paid kaffaarah (expiation) for breaking his oath and abandoned this idea (of retaliation).

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ glimpsed at the body of Hamzah رَضِيَ اللَّهُ عَنْهُ, he burst out crying and in a sobbing voice he declared, "On the day of Qiyaamah, Hamzah would be the leader of all

the martyrs in the sight of Allaah." This is why he was distinguished with the title of Sayyidus-Shuhadaa.

MARTYRDOM OF ABDULLAH IBN JAHSH رَضِيَ اللَّهُ عَنْهُ

Abdullah ibn Jahsh رَضِيَ اللَّهُ عَنْهُ was also martyred in this battle. On the day of Uhud, prior to the actual battle erupting, Abdullah ibn Jahsh رَضِيَ اللَّهُ عَنْهُ called S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ aside and very discreetly said, "Come let us sit in one corner and make duaa and we will say aameen to one another's duaa.

S'ad رَضِيَ اللَّهُ عَنْهُ continues, "Both of us went to a secluded corner of the field and seated ourselves. I made a duaa first in the following words, "O Allaah! Let today's confrontation be with such an enemy who is valiant, dauntless and plump with fury so that I may challenge him for some time and he may contend with me. Thereafter, O Allaah, grant me victory over him so that I may slay him and seize his possessions."

To this, Abdullah ibn Jahsh رَضِيَ اللَّهُ عَنْهُ said, "Aameen." He then made the following duaa, "O Allaah! Today let me encounter an adversary who is brave, strong and furious. May I challenge him solely for Your pleasure and may he in turn fight me and subsequently kill me. May he cut off my nose and ears and when I ultimately appear before You, you can ask me, "O Abdullah! Where did you lose your nose and ears?" I will then submit, "In Your path and the path of Your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." And to this You will reply, "You have spoken the truth."

S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ states, "His duaa was far superior to mine. In the evening we found that his nose and ears had been cut off."
S'ad ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ continues, "Allaah also accepted my duaa. I also killed an exceptionally powerful disbeliever and took hold of his possessions."

Sa'eed ibn Musayyib رَحِمَهُ اللَّهُ says that Abdullah ibn Jahsh رَضِيَ اللَّهُ عَنْهُ made the following duaa, 'O Allaah! I make a pledge unto you that I confront the enemy and they kill me and cleave my stomach apart and cut off my ears

and then You would ask me why this happened and I would reply, “Solely for You.”

Sa’eed ibn Musayyib رَحِمَهُ ٱللَّهُ says, “Just as Allaah تَبَارَكَ وَتَعَالَىٰ accepted his duaa of martyrdom in this extraordinary manner, in the same vein, I confidently expect Allaah to accept the second part of his duaa as well, i.e. Allaah’s question of why this happened and his response.” This is why Abdullah ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ was distinguished with the title of Mujadd‘a fillah (one whose nose and ears are cut off in the path of Allaah).

MARTYRDOM OF ABDULLAH IBN AMR IBN HARAAM رَضِيَ ٱللَّهُ عَنْهُ

Jaabir’s رَضِيَ ٱللَّهُ عَنْهُ father, Abdullah ibn Amr ibn Haraam رَضِيَ ٱللَّهُ عَنْهُ also passed away as a martyr in this battle.

Jaabir رَضِيَ ٱللَّهُ عَنْهُ narrates, “My father was martyred in the battle of Uhud and the disbelievers subjected his body to dreadful mutilation. When his body was placed before Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, I attempted to lift the cloth covering his face to take a peek but the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ prevented me from doing so. When I attempted to raise the cloth a second time, they again prevented me, but Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ allowed me to take a look.

“When my aunt (my father’s sister), Faatimah bint Amr رَضِيَ ٱللَّهُ عَنْهَا burst out weeping, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “Why do you weep? The angels are constantly casting shade over him.” This continued until his janaazah (bier) was lifted.” In other words, this is not an occasion of solemn grief but an occasion of profound joy in the sense that the angels are casting shade over your brother.

Jaabir رَضِيَ ٱللَّهُ عَنْهُ narrates, “Once when Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ caught sight of me, he asked in concern, ‘O Jaabir! What is the matter? I notice that you are looking somewhat depressed?’ I replied, ‘O Rasulullaah! My father was martyred in the battle of Uhud and he left behind a burden of young children and debts.’

Rasulullaah ﷺ replied, 'Should I not convey a glad tiding to you?'

'Surely', I replied. 'Why not? Please do tell me.'

Rasulullaah ﷺ said, 'Allaah has not spoken to anyone but through a veil. However, in the case of your father, Allaah resuscitated him and spoke to him directly and said, 'O My servant! What do you desire? Present whatever wish you have before Me.' To this your father replied, 'I wish to be resuscitated and killed once more in Your path.' Allaah تَبَارَكَ وَتَعَالَىٰ responded, 'No, this cannot happen because it has been decisively decreed that there is no return (to earth) after death.'"

Abdullah ibn Amr ibn Haraam رَضِيَ اللَّهُ عَنْهُ says, "A few days before the battle of Badr I saw Mubashhir ibn Munzir in a dream addressing me thus, 'O Abdullah! Soon you will be joining us.' I asked, 'Where are you?' He replied, 'In Jannah where we move about and wander as we please.' I asked, 'Were you not killed in the battle of Badr?' Mubashhir replied, 'Yes but I was resuscitated.'"

Abdullah رَضِيَ اللَّهُ عَنْهُ says, "I narrated this dream to Rasulullaah ﷺ who remarked, 'O Abu Jaabir! The interpretation of this dream is martyrdom.'"

MARTYRDOM OF AMR IBN JAMOOH رَضِيَ اللَّهُ عَنْهُ

In the same battle, Abdullah ibn Amr ibn Haraam's رَضِيَ اللَّهُ عَنْهُ brother-in-law (sister's husband) Amr ibn Jamooh رَضِيَ اللَّهُ عَنْهُ was martyred. The account of his martyrdom is also rather astounding. Amr ibn Jamooh رَضِيَ اللَّهُ عَنْهُ was lame and this lameness on his leg was not mild but incredibly severe. He had four sons, all of whom accompanied Rasulullaah ﷺ in every one of his battles. Before their departure for Uhud, he apprised them, "I am also coming with you in Jihaad." They responded, "You are excused. Allaah has offered you respite. It is better if you stay here."

But where would these enthusiasts of determination ever submit to the proposals of respite? He became so restless with the enthusiasm for martyrdom that limping heavily he appeared before Rasulullaah ﷺ and submitted, "O Rasulullaah! (My sons forbid me from

joining you.) By Allaah! I hope to trample the (soil of) Jannah with this lameness of mine."

Rasulullaah ﷺ responded, "You have been pardoned by Allaah. Jihaad is not compulsory upon you." Rasulullaah ﷺ then addressed his sons saying, "What harm is there if you abstain from preventing him? Perhaps Allaah تَبَارَكَ وَتَعَالَى will bless him with martyrdom." He then set out for Jihaad where he was martyred.

Whilst setting out from Madinah, he faced the Qiblah and made the following duaa, "O Allaah! Bless me with martyrdom and do not return me to my family."

In the same battle, his son Khallaad ibn Amr ibn Jamooh رَضِيَ اللَّهُ عَنْهُ was also martyred.

Amr ibn Jamooh's wife, Hindah bint Amr ibn Haraam رَضِيَ اللَّهُ عَنْهَا (sister of Abdullah ibn Amr ibn Haraam and the aunt of Jaabir رَضِيَ اللَّهُ عَنْهُ) decided to load all three bodies (the body of her brother Abdullah ibn Amr ibn Haraam, the body of her son Khallaad ibn Amr ibn Jamooh and the body of her husband Amr ibn Jamooh) onto one camel and transport them to Madinah for burial there. However, the camel would sit down whenever it was directed towards Madinah but it would quicken its pace when directed towards Uhud.

When Hindah appeared before Rasulullaah ﷺ to apprise him of this strange phenomenon, he asked, "Did Amr ibn Jamooh make any duaa whilst departing from Madinah?" "Yes", she replied and then went on to mention the aforementioned duaa. Rasulullaah ﷺ commented, "This is why the camel refuses to return towards Madinah."

Rasulullaah ﷺ then remarked, "I swear by the Being in whose absolute control lies my life, verily there are some amongst you who, if they take an oath in the name of Allaah تَبَارَكَ وَتَعَالَى, He would ensure that the oath is fulfilled. One of such people is Amr ibn Jamooh. I beheld him strolling in Jannah with the same limp." Abdullah ibn Amr ibn Haraam رَضِيَ اللَّهُ عَنْهُ and Amr ibn Jamooh رَضِيَ اللَّهُ عَنْهُ were both buried in one grave close to the mountain of Uhud.

MARTYRDOM OF KHAYSAMAH رَضِيَ اللَّهُ عَنْهُ

Khaysamah رَضِيَ اللَّهُ عَنْهُ (whose son S'ad was martyred whilst fighting alongside Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the battle of Badr) appeared before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! It is a pity I missed the battle of Badr. I was extremely eager to participate in that battle. In fact, I was so keen that my son S'ad and I drew lots to determine who would be blessed with this good fortune. However, this fortune was decreed for my son S'ad. His name came up in the lot and he was blessed with martyrdom whilst I was left behind.

Last night I saw my son in a dream. He was looking extremely handsome and exceptionally attractive. I saw him strolling about in the gardens and streams of Jannah. He said to me, 'O father! Why don't you join me? Both of us will live together in Jannah. Whatever promises my Lord made unto me, I found them to be absolutely true.'

"O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!" Khaysamah رَضِيَ اللَّهُ عَنْهُ said, "I look forward to my son's company in Jannah. I am now an old man and my bones are gone weak but my heartfelt desire is to meet my Lord. Make duaa that Allaah تَبَارَكَ وَتَعَالَى blesses me with martyrdom and grants me the company of S'ad in Jannah." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then made duaa for Khaysamah رَضِيَ اللَّهُ عَنْهُ. Allaah تَبَارَكَ وَتَعَالَى accepted this duaa and he was martyred in the battle of Uhud. In-sha-Allaah and In-sha-Allaah again, there is a strong hope Khaysamah رَضِيَ اللَّهُ عَنْهُ joined his son S'ad رَضِيَ اللَّهُ عَنْهُ in Jannah.

MARTYRDOM OF USAYRIM رَضِيَ اللَّهُ عَنْهُ

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ would often ask, "Tell me, who was admitted into Jannah without performing a single salaah?" It was none other than the following Sahaabi, Usayrim رَضِيَ اللَّهُ عَنْهُ.

Amr ibn Saabit who was commonly known by his title Usayrim always remained aloof from Islaam. He was initially indisposed to embracing Islaam. On the day of Uhud, Islaam penetrated his heart and clutching a sword in his hand, he strode onto the battlefield and valiantly fought the disbelievers until he fell down wounded. When the people discovered

that it was Usayrim, they were stunned and asked, “O Amr! What prompted you of all people to engage in this battle? Were you prompted by an earnest desire for Islaam or was it due to fanatical patriotism and nationalistic zeal?”

Usayrim replied, “In fact my participation in this battle was prompted solely by my earnest desire for Islaam. So I embraced Islaam and put my faith in Allaah and His Rasool and clutching a sword I fought on the side of Rasulullaah ﷺ until I was afflicted with these wounds.” He barely finished uttering these words when he left this world.

PEOPLE OF MADINAH SCURRY TO ASCERTAIN THE WELL-BEING OF RASULULLAAH ﷺ

Since some horrific stories about the war had reached Madinah, the men, women, children and the elderly were eager to see Rasulullaah ﷺ safe and sound, more than they were for their own relatives.

S‘ad ibn Abi Waqqaas رضي الله عنه narrates, “On his return from this battle, Rasulullaah ﷺ passed by an Ansaari woman who lost her husband, brother and father in this battle. When she was informed of the martyrdom of her husband, brother and father, she said, ‘No, tell me how is Rasulullaah ﷺ?’ The people replied, ‘*Alhamdulillah*! He is well.’ The lady replied, ‘Show me his blessed face. I will be at ease once I set eyes on him.’ When the people pointed out Rasulullaah ﷺ to her, she exclaimed, ‘Every calamity after you is trivial and insignificant.’”

A SPECIAL FAVOUR UPON THE SINCERE SAHAABAH رضي الله عنهم DURING THE ANXIETY OF BATTLE

When a certain Shaytaan circulated a rumour of Rasulullaah’s ﷺ martyrdom, some Muslims, due to their basic human temperament, were thrown into a state of mental turmoil. In this state of anguish and

bewilderment, their feet staggered away from the battlefield for a little while. During this period, those who were destined for martyrdom were martyred and those who were destined to break away from the field moved off. As for those who were left on the battlefield, the devout, sincere and divinely reliant amongst them were overcome with drowsiness. These people dozed off whilst standing. One of them was Abu Talhah رَضِيَ اللَّهُ عَنْهُ.

Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates, "A number of times my sword fell off my hands onto the ground. Each time my sword fell down I would retrieve it."

This was actually the feeling of inner tranquillity that Allaah تَبَارَكَ وَتَعَالَى had bestowed upon the people of faith and this inner calm instantly dispelled the fear of the disbelievers from the hearts of the Muslims. As for the hypocrites who were ostensibly taking active part in the battle, they were in absolute fear. Their sole concern centered on saving their own lives. These unfortunate ones were not overcome with tranquility. In this regard the following verses were revealed,

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

Then after the distress, He sent down peace (and security) for you. Slumber overtook a party of you, while another party was concerned (solely) about themselves and they indulged in thinking wrongly of Allaah, thoughts of ignorance.
(Aal-Imraan verse 154)

Hafiz Ibn Katheer رَحِمَهُ اللَّهُ says, "The group that was overcome with slumber was made up of the believers who were accredited with unwavering faith, steadfastness and true reliance upon Allaah تَبَارَكَ وَتَعَالَى. They had firm conviction that Allaah تَبَارَكَ وَتَعَالَى would certainly assist His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and He would definitely fulfill the promise He made to His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The second group who were merely concerned about saving themselves and they were fretful to be overcome with sleep comprised of the

hypocrites. Their only concern was their own personal safety. They were deprived of the slumber of peace and tranquillity."

SHROUDING AND BURIAL OF THE MARTYRS

In this battle seventy Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were martyred, most of them were from the Ansaar. They were so destitute that they did not even possess sufficient cloth to shroud their dead. When Mus'ab ibn Umair رَضِيَ اللَّهُ عَنْهُ was martyred, the sheet for his burial shroud was so short that when his head was covered, his feet would be exposed and when his feet were covered his face would be exposed. Eventually, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised them to cover his head with the sheet and his feet with izkhir leaves.

A similar incident is recorded about Sayyidush-Shuhadaa Hamzah رَضِيَ اللَّهُ عَنْهُ.

Some of the martyrs were not favoured even with a single sheet of cloth. Some of them were shrouded in pairs with a single sheet of cloth between the two of them, and then in sets of two's and three's, they were buried in a single grave. At the time of burial, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would ask, "Who knows more of the Quraan from amongst them?" He would then place whoever was pointed out to him towards the front of the grave facing the Qiblah. The others would then be placed behind him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then remark, "I will bear witness in their favour on the day of Qiyaamah."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also instructed them to bury these martyrs without ghusl in their same blood-spattered clothing. Some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ expressed a desire to take the bodies of their loved ones back to Madinah for burial but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned them down and bade them to bury their dead where they were martyred.

A SYNOPSIS OF THE WISDOM BEHIND THE DEFEAT AT UHUD

As per the divine assurance of Allaah تَبَارَكَ وَتَعَالَى, the Muslims prevailed over the disbelievers at the beginning of the battle but when they abandoned

their positions, which Rasulullaah ﷺ had assigned to them and they descended down the mountain in quest of the war booty, the tide of the war rapidly altered and the imminent victory was turned into humiliating defeat. In the divine court of Allaah تَبَارَكَ وَتَعَالَى, the devoted servants and the sincere lovers are taken to task for even the most apparently 'trivial' violation. In this case, Allaah تَبَارَكَ وَتَعَالَى did not like His sincere and devoted servants (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) to infringe, even modestly, the commandments of Rasulullaah ﷺ even though this infringement was induced by misunderstanding or oversight. Furthermore, for a true beloved, his eminence of love does not warrant him abandoning his commitment and scampering after the pittance of this dunya and something as pitiful as the war booty. The war booty for which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ abandoned their positions and rushed down the mountain was absolutely halaal and pure for them as Allaah تَبَارَكَ وَتَعَالَى declares in another verse, "So eat from what you have acquired as war booty halaal (lawful) and tayyib (pure)." (Anfaal verse 69) However, it was inappropriate for lovers of the Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ calibre to chase after something without the permission of Allaah تَبَارَكَ وَتَعَالَى even though it may be halaal and tayyib.

As a form of admonishment, Allaah تَبَارَكَ وَتَعَالَى transformed the imminent victory of His devoted servants into a temporary defeat to warn them of pinning their hopes on anyone other than Allaah تَبَارَكَ وَتَعَالَى. Although this short-lived defeat was already preordained in the knowledge of Allaah تَبَارَكَ وَتَعَالَى, but amends for this defeat would be made at the conquest of Makkah and in the future, the treasures of Caesar and Chosroe would be granted to them. In short, the hearts of the devoted lovers should be cleansed of even the inclination towards the permissible things of this world. In this regard, Allaah تَبَارَكَ وَتَعَالَى revealed the following verses,

وَلَقَدْ صَدَقَكُمُ اللهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنكُمْ وَاللهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And Allaah fulfilled His promise (of victory) to you when you were slaying them (the enemy) with His permission (and you managed to kill seven or nine disbelievers who were the flag bearers of the army) until

you lost your courage and you plunged into dispute about the commandment and you disobeyed after He showed you from that (booty or victory) which you desire. Amongst you are some who desire the world and some who desire the hereafter. Then He turned you away from them (by making you flee and bringing about your defeat) so that He may test you. (In short, He changed this victory to defeat to test you and to clearly establish who is genuine and who is fake) and Allaah has forgiven you (this error. Hence, to criticise any of them or even to pass judgement on any of them is impermissible.) And Allaah is most gracious to the believers. (Aal-Imraan verse 152)

In these verses, Allaah تَبَارَكَ وَتَعَالَى explains that the tables have suddenly turned. The army of the disbelievers who were getting a thrashing at the hands of the Muslims were now absorbed in killing the Muslims. One of the reasons for this rapid change was that some of the Sahaabah did not comply with the instructions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The result of this negligence was that due to the shortcomings of a few, the whole army had to suffer the consequences of defeat. *Inna Lillaahi wa Inna Ilayhi Raajioon*.

However, the infinite benevolence and immeasurable compassion of Allaah تَبَارَكَ وَتَعَالَى was not interrupted. In spite of the Muslims being affectionately reprimanded, Allaah تَبَارَكَ وَتَعَالَى consoled them repeatedly and encouraged them not to lose hope. He has forgiven them their indiscretions. Allaah تَبَارَكَ وَتَعَالَى proclaims His forgiveness in this verse, "And Allaah has forgiven you and Allaah is most gracious to the believers" and at the end of the Ruku, as an additional consolatory measure, Allaah تَبَارَكَ وَتَعَالَى once again announces His forgiveness when He declares,

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا اللّهُ عَنْهُمْ إِنَّ اللّهَ غَفُورٌ حَلِيمٌ

Verily those who fled on the day both the armies confronted one another, the only reason for this was that Shaytaan caused them to stumble. Verily, Allaah has forgiven them. Indisputably, He is all-Forgiving, most Tolerant. (Aal-Imraan verse 155)

MYSTERY AND WISDOM BEHIND THE DEFEAT OF UHUD

Allaah تَبَارَكَ وَتَعَالَى revealed sixty verses about the battle of Uhud starting from the verse, “And remember when you left your family in the early morning straightening the ranks of the believers for battle….” In some of these verses, Allaah تَبَارَكَ وَتَعَالَى sheds light on the wisdom, mystery and reasons for the defeat of the Muslims in the battle of Uhud. A brief account of this is presented here to the reader.

(1) One of the reasons of this temporary defeat is to demonstrate the consequences of disobeying Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and theconsequences of losing courage and internal dissension.

(2) Another reason for this defeat was to make a distinction between the spurious and genuine, between the sincere and hypocritical and between the true and false, and to expose the distinction between sincerity and hypocrisy and between truth and falsehood in such a manner that not an iota of doubt remains.

Although the distinction between the sincere and the hypocritical was already in the knowledge of Allaah, the *sunnah* (divine trend) of Allaah تَبَارَكَ وَتَعَالَى is that recompense and punishment is not based solely upon the knowledge of Allaah. That which is veiled in the knowledge of Allaah, as long as it is not perceptible and apparent, recompense and punishment would not apply.

(3) Another reason for this defeat was that Allaah تَبَارَكَ وَتَعَالَى wished to bless His sincere devotees and those who looked forward to meeting Him with the magnificent gift of martyrdom in His path, which they were exceedingly eager to acquire. Furthermore, ransom was accepted from the captives of Badr on the hope that seventy of them would be martyred in the path of Allaah تَبَارَكَ وَتَعَالَى in the forthcoming year, as mentioned previously. Allaah تَبَارَكَ وَتَعَالَى blesses only His sincere and devoted friends with this exalted fortune. Sinners and evildoers are not bestowed with this boon, as Allaah تَبَارَكَ وَتَعَالَى declares, “So that Allaah may set apart the devoted believers amongst you and render some of you as martyrs. And

Allaah does not like the Zaalimin (evildoers, polytheists)." *(Aal-Imraan verse 140)*

(4) Another reason for this defeat and preponderance of martyrs was to spiritually cleanse the Muslims of sins and to forgive their shortcomings with the blessing of this martyrdom.

(5) Furthermore, so that Allaah تَبَارَكَ وَتَعَالَىٰ can annihilate His enemies because when the devoted servants and faithful friends of Allaah are slain, the *Ghayrat* (possessive nature) of Allaah comes to the fore and the assassination of the friends of Allaah triggers a strange phenomenon, the result of which is that the enemies responsible for this transgression are devastated in a rather peculiar way. Allaah تَبَارَكَ وَتَعَالَىٰ declares, "So that Allaah may purify the believers and annihilate the disbelievers." *(Aal-Imraan verse 141)*

(6) Furthermore, so that the people become conscious of the *sunnah* (divine trend) of Allaah تَبَارَكَ وَتَعَالَىٰ in that Allaah تَبَارَكَ وَتَعَالَىٰ continues to bring about a fluctuation in conditions; sometimes He blesses His friends with victory and divine assistance and sometimes affords His enemies an opportunity of dominance. But the ultimate outcome is always in favour of His friends, as He declares, "and the final outcome is (in favour) of the *Muttaqin* (Allaah-conscious)." If the believers always had the upper hand of dominance without any losses, a number of hypocrites will also join the ranks of the Muslims. In this case, there would not remain any distinction between a believer and hypocrite. It would be difficult to ascertain who the sincere servant of Allaah is and who the devoted servant of dirhams and dinaars is. Conversely, if the Muslims were to suffer eternal defeat, the objective of nubuwwah (i.e. raising the word of Allaah) would not have been accomplished.

Therefore, the divine wisdom of Allaah demands that sometimes the Muslims enjoy victory and sometimes they suffer defeat and loss, to test the 'genuine' from the 'counterfeit'. And ultimately, the outcome will favour the people of truth.

(7) Furthermore, if His friends always enjoyed victory and in every battle they were riding the waves of triumphant success, there would have been a fear of these spiritually pure souls being contaminated with pride and arrogance. This is why there is sometimes comfort and sometimes discomfort, sometimes ease and sometimes difficulty, and sometimes constriction and sometimes relief.

(8) When they suffer defeat, these disheartened and depressed souls will turn to Allaah تَبَارَكَ وَتَعَالَى in humility, dejection and despondency. Subsequently, Allaah تَبَارَكَ وَتَعَالَى will bless them with true honour and respect because honour and divine assistance only comes about after being attired in robes of humility and dejection, as Allaah تَبَارَكَ وَتَعَالَى indicates, "And verily Allaah had assisted you in (the battle of) Badr whilst you were meek (without any means)."

In another verse, Allaah تَبَارَكَ وَتَعَالَى declares, "And on the day (of the battle of) Hunain, when your huge numbers enthralled you (into conceit) but (these numbers) did not benefit you in the least." *(Tawbah verse 25)*

When Allaah تَبَارَكَ وَتَعَالَى wishes to bestow divine assistance and victory upon His special servants, He initially afflicts them with abasement, humility and helplessness in order to spiritually cleanse them and to summarily eliminate the repulsive core of arrogance and vanity. In this manner, Allaah تَبَارَكَ وَتَعَالَى blesses them with honour after degradation, victory after defeat and immortality after annihilation.

(9) To demonstrate that without relentless sacrifice and absolute devotion, it is inappropriate to harbour high hopes of acquiring eminent status, as Allaah تَبَارَكَ وَتَعَالَى says, "Do you think you will enter Jannah whereas Allaah hasn't tested the mujaahidin (those who strive in His path) and the patient ones." (Aal-Imraan verse 142)

(10) To ensure that your spiritually clean hearts are absolutely untainted by their inclination towards the *dunyaa* and to ensure that in the future not even the thought of halaal worldly earnings (war booty etc.) ever seeps into the hearts. Why did you disobey Our Rasul and descend the

mountain scurrying towards the war booty? At that moment in time, We transformed your virtual victory into apparent defeat so that in future your hearts are totally devoid of any partiality towards the Halaal of the *dunyaa* (war booty etc.) and to ensure that whether you acquire these worldly goods or you are deprived of them, it is one and the same thing in your eyes.

Allaah تَبَارَكَوَتَعَالَى says, "(In requital of you abandoning your posts and dashing towards the war booty), Allaah تَبَارَكَوَتَعَالَى inflicted upon you one distress after another so that (in future your condition becomes such) that you do not lament over what escapes you nor over what befalls you. And Allaah is well-aware of what you do." *(Aal-Imraan verse 153)*
In other words, one of the reasons for this temporary defeat is to enable you, through the medium of patience and abstinence, to reach those lofty stages wherein the accumulation or the loss of worldly goods is the same. Whether you acquire the goods or fail to do so, it does not make an iota of difference to you.

Allaah تَبَارَكَوَتَعَالَى explains this in another verse, "Whatever calamity befalls in the earth or upon you is not but inscribed in the book (of decrees in Lawhul-Mahfooz) before We bring it into existence. Verily, that is easy for Allaah. In order that you may not grieve at what escaped you and you do not rejoice over what He bestows upon you. And Allaah does not like the haughty and boasters." *(Hadeed verses 22-23)*

A lack of delight on acquiring some worldly possession and the absence of sorrow on losing some worldly possession, this is really the highest stage of *Zuhd* (abstinence) and patience. In these verses, Allaah تَبَارَكَوَتَعَالَى alludes to the wisdom behind the depressing defeat the Sahaabah suffered in Uhud. One of the reasons behind this defeat was to ensure that the Sahaabah do not get distressed if they have to suffer any worldly loss in the future. Whether they acquire any worldly possessions or not, both conditions should be the same in their eyes. The Sahaabah are content with the predestination of Allaah تَبَارَكَوَتَعَالَى and they are not like the hypocrites and ignorant who harbour evil thoughts of Allaah تَبَارَكَوَتَعَالَى and question why Allaah تَبَارَكَوَتَعَالَى failed to provide the necessary divine assistance to them.

(11) Furthermore, this incident was a precursor to the demise of Rasulullaah ﷺ. Some of you, driven by instinctive human disposition, lost their nerve in panic when they heard that Rasulullaah ﷺ is slain but this was not brought about by cowardice and hypocrisy but by their absolute faith, devotion and love for him. Their hearts were unable to withstand this terrifying news and they were thrown into such a state of trepidation that they lost their nerve on the battlefield but they were forgiven for this oversight, as Allaah تَبَارَكَ وَتَعَالَى says, "And Allaah has forgiven you and Allaah is most gracious upon the believers." *(Aal-Imraan verse 152)*

The aim of this exercise was to so that you, be on your guard in the future. Let it not be such that you turn away from his religion, shun his *Sunnah* and relinquish his spirit of steadfastness after his demise.

Following the demise of Rasulullaah ﷺ, some people would renounce their deen. So this verse also alludes to the trial of *irtidaad* (apostasy) that would afflict this ummah after his demise. The objective was to caution them to adhere to the *sunnah* of Rasulullaah ﷺ and ensure that they die upon it. If Muhammad ﷺ passes away or is killed, his Lord is still living. Allaah is eternal.

Allaah تَبَارَكَ وَتَعَالَى then revealed the following verse, "Muhammad is no more than a messenger and indeed (a number of) messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And he who turns back on his heels will surely do no harm unto Allaah. And Allaah will reward those who are grateful." *(Aal-Imraan verse 144)*

Upon the demise of Rasulullaah ﷺ, when the tribe of Hamdaan was on the verge of apostasy, Abdullaah ibn Maalik Arhabi gathered the people of Hamdaan and addressed them thus,"O people of Hamdaan! You were definitely not devotees of Muhammad ﷺ. You were devotees of the Lord of Muhammad ﷺ and He is eternal, He does not die. Yes, you obeyed His Rasul because obedience to the Rasul is tantamount to obedience to Allaah. Remember, Allaah saved you from the fire through the medium of His Rasul and Allaah would never allow

his (Rasulullaah ﷺ's) companions to unanimously accede to deviation."

CAMPAIGN OF HAMRAA UL-ASAD - SUNDAY 16TH SHAWWAAL 3 A.H.

As the Quraysh returned from Madinah after the battle of Uhud and they camped at a place called Rawhaa, they reckoned that their mission was still unaccomplished. They reflected that since they had already killed so many of Muhammad's companions and injured so many more, they should rather return to Madinah and once and for all launch a decisive attack on them. The Muslims, they thought, were fatigued and wounded. They would not be able to weather another attack. However, Safwaan ibn Umayyah suggested, "It would be best if we returned to Makkah. Muhammad's companions are currently fired by an arduous zeal and courage. Perhaps you would be unsuccessful in your next attack."

On Saturday evening, the 15th of Shawwaal, the Quraysh landed in Rawhaa. The aforementioned discussion took place the same night. The night barely passed when at the time of true dawn, the informer of Rasulullaah ﷺ alerted him to this discussion. Without delay, Rasulullaah ﷺ despatched Bilal رضي الله عنه to enjoin the people of Madinah to make preparations to depart for battle. Further, it was announced that only those who participated in the battle of Uhud may accompany them on this expedition. Following this announcement, Jaabir ibn Abdullah رضي الله عنه appeared before Rasulullaah ﷺ and submitted, "O Rasulullaah! My father was martyred in the battle of Uhud and since I was caught up in taking care of my young sisters, I was unable to participate in the battle of Uhud. I beg you to allow me to accompany you on this expedition." Rasulullaah ﷺ thus allowed him to join in.

The objective of this advance was to demonstrate to the enemy that the spirit of the Muslims was not broken. The Muslims were not weak and vulnerable. Although the Sahaabah رضي الله عنهم were seriously wounded and exhausted and they barely managed to get a single nights sleep, they promptly heeded to the call of Rasulullaah ﷺ and set out for war.

On Sunday the sixteenth of Shawwaal, Rasulullaah ﷺ set out from Madinah and halted at a place called Hamraa ul-Asad, which is about eight to ten miles from Madinah. Whilst Rasulullaah ﷺ was encamped at Hamraa ul-Asad, the leader of the Khuzaa'ah tribe, Ma'bad Khuzaa'i, appeared before Rasulullaah ﷺ to offer his condolences on the defeat of the Muslims in the battle of Uhud. He also commiserated with Rasulullaah ﷺ on the martyrdom of his companions at Uhud.

When Ma'bad left Rasulullaah ﷺ, he proceeded to Abu Sufyaan who expressed a keen desire to launch a fresh attack on Madinah. Ma'bad remarked, "Muhammad has set out with an enormous force to fight and hound you." The moment Abu Sufyaan heard this he promptly left for Makkah.

Rasulullaah ﷺ stayed for three days at Hamraa ul-Asad and left for Madinah on Friday. In this regard, the following verse was revealed,

الَّذِينَ اسْتَجَابُواْ لِلّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

Those who responded to the call of Allaah and His messenger after being wounded; for such people who perform good deeds and cherish Allaah-consciousness there is a great reward.
(Aal-Imraan verse 172)

THE BATTLE OF HUNAYN - SHAWWAAL 8 A.H.

Hunayn is the name of a place between Makkah and Taa'if where the Hawaazin and Saqeef tribes lived. These tribes were very warlike by nature and very good archers. After the conquest of Makkah, it crossed the minds of these tribes that Rasulullaah ﷺ might attack them. They therefore conferred with each other and decided to attack the Muslims before they could attack them. Their leader, Maalik ibn Auf Nasri left with an army of 20 000 in order to attack the Muslims.

Darid ibn Sammah, although being unable to move about because of his extreme old age, was still taken with because of his experience, expertise,

and military skills. Moreover, they could consult with him on various matters.

Maalik ibn Auf emphasised upon all the soldiers that each one should bring his wife and children with so that he would fight with zeal and no one would leave his wife and children behind and flee from the battlefield. When they reached the valley of Autaas, Darid asked about the identity of this place. The people replied that it was the valley of Autaas. Darid replied that this place was extremely suitable and appropriate for battle. The ground is neither too hard, nor too soft whereby the feet would sink in. He then asked, "What is this that I hear the sounds of the camels, the braying of asses, the bleating of sheep and the crying of children?"

The people replied that Maalik ibn Auf had instructed them to bring their wives, children, animals, etc. so that the people would not flee from the battlefields. On hearing this, Darid said, "This is a serious mistake. Do those who are defeated ever take back anything? Nothing but spears and swords are of use in battle. If you are defeated, it would be a cause of disgrace and humiliation for all your families. It would be better to keep all the families behind the actual army. If we are victorious, we would all meet again. If we are defeated, our families will be safe from the attacks of the enemy."

However, due to his youthful enthusiasm, Maalik ibn Auf did not give due regard to this advice. Instead, he said, "I swear by Allaah that I will not change my decision. This person has lost his mind due to old age. If the Hawaazin and Saqeef follow my decision, well and good. If not, I will commit suicide right now." All the people replied that they were with him.

When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard of these conditions and circumstances, he sent Abdullah ibn Abi Hadr to establish and investigate the true situation. Abdullah learnt all the conditions from a distant place and returned to inform Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of all their military preparations. After establishing all the facts, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also made preparations for war. He borrowed 100 coats of armour from Safwaan ibn Umayyah.

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ left Makkah on the 8th of Shawwaal 8 A.H. with 12000 men and headed towards Hunayn. Ten thousand were those devoted followers who joined him from Madinah. Some non Muslims also joined him.

When this fully equipped army of 12000 advanced towards Hunayn, a person remarked, "Today we will not be defeated because of small numbers."

This remark, filled with pride and ostentation, was disliked by Allaahتَبَارَكَوَتَعَالَى. In this world of means, small numbers are also a cause of defeat. Therefore, on seeing this large number, some Sahaabah رَضِيَٱللَّهُعَنْهُمْ made this statement that they will not be defeated because of small numbers. In other words, if they are defeated on this occasion, it will not be because of small numbers. Rather it will be through the decision of Allaah تَبَارَكَوَتَعَالَى. Victory and help is from Him alone. However, Allaah تَبَارَكَوَتَعَالَى did not like this statement of theirs. And instead of victory, they first had to see the face of defeat. Allaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ states in the Noble Quraan,

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ثُمَّ أَنزَلَ اللهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَاء الْكَافِرِينَ

And on the day of Hunayn when you prided yourselves on your large numbers, but they availed you nothing. The earth closed in upon you despite its vastness. You then turned about retreating. Allaah then sent down His assurance to His Messenger and to the believers, and He sent down armies which you did not see, and He punished the disbelievers. Such is the punishment of the rejecters. (Taubah verses 25-26)

The Muslim army reached the valley of Hunayn on Tuesday evening. The Hawaazin and Saqeef tribes were lying in ambush. Maalik ibn Auf had, at the beginning, ordered them to break the sheaths of their swords and that when the Muslim army approaches, the entire army of 20 000 should attack the Muslims at once. When the Muslim army started to cross that area in the darkness of the morning, 20 000 swords suddenly attacked them. This completely scattered the Muslim army. Only 10-12 loyal and devoted companions remained next to Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Abu Bakr,

Umar, Ali, Abbaas, Fadl ibn Abbaas, Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُمْ and a few others remained at his side. Abbaas رَضِيَ اللَّهُ عَنْهُ was holding on to the reins of Rasulullaah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ donkey while Abu Sufyaan ibn Haaris رَضِيَ اللَّهُ عَنْهُ was holding on to the stirrup.

Shaybah ibn Usmaan ibn Abi Talhah said, "Today I will avenge my father from Muhammad." His father was killed in the battle of Uhud. When he advanced towards Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he immediately fell unconscious and was unable to reach him. He realised that he was prevented by Allaah from reaching Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He embraced Islaam later on.

In short, when the Hawaazin and Saqeef tribes attacked from their places of ambush and began raining down arrows on the Muslims from all sides, the Muslims lost their footing. Only the special companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained with him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced three times, "O people! Come towards me. I am the Messenger of Allaah. I am Muhammad ibn Abdillah."

أنا النبي لا كذب أنا ابن عبد المطلب

I am the true Nabi. (The promises of help, victory, my protection and defence that have been made to me are certainly true. There is no possibility of going back on all this.) I am the son of Abdul Muttalib.

Abbaas رَضِيَ اللَّهُ عَنْهُ had a very loud voice. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered him to call out to the Muhaajireen and the Ansaar. He announced, "O group of Ansaar! O those who had pledged their allegiance beneath the acacia tree."

No sooner they heard this call, they all turned and rushed towards Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and within a few minutes they all rallied around him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered them to attack the disbelievers. When the heavy battle commenced and heated up, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a handful of soil and threw it towards the disbelievers and said, "May these faces be disfigured."

It is stated in another narration of Muslim that after throwing the handful of soil, he said, "By the oath of the Sustainer of Muhammad, they are defeated."

There was no one to whom some of this soil did not reach. Within a moment, the enemy faltered. Many fled the battlefield while many others were captured.

On the one hand, Rasulullaah ﷺ threw the handful of soil while on the other hand, the brave soldiers of Islaam placed their trust solely on the help and assistance of Allaah تَبَارَكَ وَتَعَالَى and attacked the enemy. Within a few moments the tables turned. Despite their strength and power, the soldiers of the Hawaazin tottered and the Muslims began capturing them. Seventy of them were killed and numerous others were captured. A huge amount of booty came into Muslim hands.

Jubayr ibn Mut'im رَضِيَ اللهُ عَنْهُ narrates, "Even before the defeat and subjugation of the Hawaazin, I saw a black sheet descending from the sky and falling between us and our enemies. Black ants immediately came out from that sheet and spread throughout the valley. I had no doubt that they were angels. No sooner they descended, the enemy was defeated.

After the defeat, the commander of the Hawaazin and Saqeef, Maalik ibn Auf, fled with a group of followers and sought refuge in Taa'if. Durayd ibn Summah and others fled to Autaas and sought refuge there. Others fled to Nakhlah. Rasulullaah ﷺ sent Abu Aamir Ash'ari رَضِيَ اللهُ عَنْهُ, the uncle of Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ, with a small battalion to Autaas. When the battle ensued, Durayd was killed at the hands of Rabi'ah ibn Rufay' رَضِيَ اللهُ عَنْهُ.

Salamah ibn Durayd struck Abu Aamir Ash'ari رَضِيَ اللهُ عَنْهُ with an arrow in his knee. He was consequently martyred. Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ went forward and took up the flag of Islaam. He fought with much courage and valour and killed the one who killed his uncle. Allaah تَبَارَكَ وَتَعَالَى eventually gave victory to the Muslims.

At the time when Abu Aamir رَضِيَ اللهُ عَنْهُ was dying, he said to his nephew, "O my nephew! Convey my salaams to Rasulullaah ﷺ and ask him to seek forgiveness for me." Abu Moosa رَضِيَ اللهُ عَنْهُ says, "I went to Rasulullaah ﷺ, narrated the entire incident to him and conveyed my uncle's greeting and message. Rasulullaah ﷺ immediately asked for water for wudhu, he made wudhu, raised his hands and made the

following duaa, “O Allaah! Forgive Ubayd Abi Aamir. O Allaah! Make him above many of Your creation on the Day of Resurrection.”

Abu Moosa رَضِيَ اللَّهُ عَنْهُ says, “I said, O Messenger of Allaah! Make duaa in my favour as well.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Allaah! Forgive Abdullah ibn Qays his sins and admit him into a noble place on the Day of Resurrection.”

THE SIEGE OF TAA’IF

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ issued the order that the captives and booty of Hunayn should be gathered at Ji‘irraanah. He then headed towards Taa’if. Before leaving for Taa’if, he sent Tufayl ibn Amr Dausi and a few others to go and burn down an idol by the name of Zul Kaffayn. Tufayl ibn Amr joined him four days later in Taa’if. He brought a type of tank and a catapult with him.

Maalik ibn Auf, the commander of the Hawaazin, had reached Taa’if before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and locked himself in the fort that was situated there. He had stocks of grain and other edibles that would be sufficient for several years. On reaching Taa’if, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laid siege to this town and rained rocks onto it by using the catapult. The disbelievers placed archers on the fort who shot at the Muslims with such ferocity that many of them were wounded and 12 of them were martyred. Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ challenged them to come forward for a hand combat but they replied that they had no need to get down from the fort because they had grain for several years. Only when all this food was used up, will they come down and fight with their swords. The Muslims sat in the tanks trying to penetrate the fort. The enemy began throwing hot steel from above. This forced the Muslims to retreat. On seeing this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered that the orchards be chopped down. The people in the fort asked him in the name of Allaah تَبَارَكَ وَتَعَالَى and their family ties that he should leave the orchards. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I am leaving them for the sake of Allaah تَبَارَكَ وَتَعَالَى and your family ties.” An announcement was then made near the wall of the fort that whichever slave comes down, he will be freed. Consequently, 12-13 slaves came down. During this time, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw in a dream that a cup of milk was given to him. A fowl came and pecked at it,

causing the cup to break. Rasulullaah ﷺ related this dream to Abu Bakr رضي الله عنه. He replied, "It is most likely that this fort will not be conquered at present." Rasulullaah ﷺ called for Naufal ibn Mu'aawiyah Daylami رضي الله عنه and asked him for his opinion in this regard. He replied, "O Messenger of Allaah! The fox is in its den. If we remain, we will catch it. If we leave it, it will not cause any harm to you."

Umar رضي الله عنه came and said, "O Nabi of Allaah! You should make duaa against them." Rasulullaah ﷺ replied, "Allaah تبارك وتعالى did not permit me to do this." Umar رضي الله عنه asked, "Then what is the need for us to fight them? You ordered us to depart (for war) and while you were moving, you said, 'O Allaah! Guide the Saqeef and bring them as Muslims to me.'"

Consequently, this fort was automatically conquered later on. All those present embraced Islaam. Their commander, Maalik ibn Auf himself came before Rasulullaah ﷺ and embraced Islaam.

THE BOOTY OF HUNAYN IS DISTRIBUTED

After leaving Taa'if, Rasulullaah ﷺ reached Ji'irraanah on the 5th of Zul Qa'dah. It was at this place that all the booty was gathered. The booty comprised the following, 6 000 prisoners of war, 24 000 camels, 40 000 goats and 4 000 ounces of silver. Rasulullaah ﷺ remained there for more than 10 days waiting for the Hawaazin in the hope that they would come to free their relatives, children and women. However, when no one came even after 10-12 days, he began distributing the booty among the rightful recipients.

After the booty was distributed, a delegation comprising of nine people from the Hawaazin came to Rasulullaah ﷺ. They embraced Islaam and pledged their allegiance at the hands of Rasulullaah ﷺ. They then requested that their wealth, wives and children be returned to them. Rasulullaah's ﷺ foster mother, Halimah Sa'diyyah رضي الله عنها was also from this tribe. The spokesman of this tribe, Zuhayr, stood up and said, "O Messenger of Allaah! Your maternal aunts, paternal aunts and those who fed you in your infancy are among these prisoners. If we had such relationships with some king or ruler, he would

have been extremely kind to us. Your status is far higher than all of them. The calamity that has afflicted us is not concealed from you. Be kind to us and Allaah will be kind to you." He then said the following lines, "Shower us, O Messenger of Allaah, with your kindness. Surely you are a person from whom we hope and expect this kindness."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "I waited for you (but you did not come). The booty has now been distributed. You may choose one of the two, the prisoners or the wealth." They replied, "You have given us a choice with regard to our wealth and progeny. We choose our progeny. We will not ask you anything further regarding the camels and goats."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whatever has come to my family and to the Banu Haashim and Banu Muttalib, is all yours. However, whatever has gone into the share of the other Muslims, you should stand up after the Zuhr Salaah and speak to the people. I will intercede on your behalf." Consequently, the orators from the Hawaazin delegation delivered very eloquent speeches after the Zuhr Salaah and requested the Muslims to set free their prisoners. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then stood up to deliver a speech. He first praised and glorified Allaah تَبَارَكَ وَتَعَالَى and then said, "These brothers of yours from the Hawaazin have embraced Islaam. I have given the share that came to me and my family to them. I consider it appropriate that other Muslims also return their prisoners to them. Whoever does this voluntarily and willingly, it will be better. If not, I am prepared to pay the recompense thereof later on." They all replied that they would return them voluntarily and willingly. In so doing, 6 000 prisoners were immediately freed.

From among these prisoners of war was Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ foster sister by the name of Shima. When the people captured her, she informed them that she was the sister of the Messenger of Allaah. The people brought her before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in order to verify this claim. She said, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I am your sister." She then showed him the proof thereof that when he was young, he had bitten her. She then showed him the mark. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recognised it and welcomed her. He offered her a shawl on which to sit. Rasulullaah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ eyes were filled with tears out of extreme happiness. He said to her, "If you wish, you may live with me with respect and honour. If you

wish, you may return to your tribe." She replied that she would like to return to her tribe. She embraced Islaam. When she was departing, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave her some camels, goats, three male slaves and one female slave.

The senior Quraysh who embraced Islaam on the conquest of Makkah were still weak in their faith. Imaan was not firmly embedded in their hearts as yet. In the Quraan they are referred to as, "those whose hearts are to be reconciled". Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave them a large share during the distribution of the booty. Some received 100 camels, others 200, while yet others received 300.

In short, whatever was given, was given to the noblemen from the Quraysh. The Ansaar were not given anything. It is for this reason that some youngsters from the Ansaar said, "The Messenger of Allaah gave the Quraysh while he did not give anything to us, whereas it is our swords that are still dripping with their blood." Others said, "We are called to help during times of difficulties, but the booty is distributed amongst other people." When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this, he gathered the Ansaar and addressed them saying,

"O Ansaar! What is this that I am hearing?" The Ansaar replied, "O Messenger of Allaah! None of our leading and senior people said this. Rather, it was some youngsters." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O group of Ansaar! Were you not astray when Allaah تَبَارَكَ وَتَعَالَى guided you through me? You were enemies to each other and Allaah تَبَارَكَ وَتَعَالَى united you through me. You were poor and destitute, and Allaah تَبَارَكَ وَتَعَالَى gave you prosperity through me." The Ansaar replied, "Whatever you said is absolutely true and correct. Without doubt, Allaah تَبَارَكَ وَتَعَالَى and His Messenger have been extremely kind to us." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "You can reply to my statements by saying, 'O Muhammad! When people rejected you, it was we who believed in you. When you were without any helpers, it was we who came to your assistance. When you were without any support and base, it was we who gave you refuge. When you were poor, it was we who saw to your needs.' O group of Ansaar! Are you grieving over the fact that I gave a little wealth and a few dirhams of this world which have no real value (compared to the treasures of the hereafter) to a few people merely to reconcile their hearts towards

Islaam, and that I left you out because I have full confidence on your Islaam, Imaan, conviction and dedication?"

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then said, "The Quraysh have been afflicted by the difficulties and hardships of imprisonment (in other words, in comparison to the Muslims, they were afflicted by numerous physical and monetary hardships). I therefore wish to make up for this loss by giving them something, and I wish to reconcile their hearts to Islaam. In the different battles, their families and close relatives were killed or imprisoned, and they had to face various types of hardships and humiliations. Allaah تَبَارَكَوَتَعَالَىٰ safeguarded you from all this. It is therefore appropriate to give such people from the booty in order to reconcile their hearts. On the other hand, you are believers. You are blessed with the unique and eternal wealth of Imaan and conviction. What! Are you not pleased that people take camels and goats and return to their homes while you take the Messenger of Allaah with you? I take an oath by that being (Allaah) in whose control is my life, that had the emigration not been something that was destined by Allaah تَبَارَكَوَتَعَالَىٰ, I would have also been from the Ansaar. If the people follow a particular mountain pass and the Ansaar follow a different mountain pass, I will follow the mountain pass that is followed by the Ansaar. O Allaah! Show Your mercy and kindness to the Ansaar and their progenies."

No sooner had Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said this, the Ansaar began screaming out and crying to such an extent that their beards became wet. They said, "We are completely happy with this distribution that Allaah تَبَارَكَوَتَعَالَىٰ and His Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ fall into our lot." The people dispersed thereafter.

Note: All the above has been taken and abridged from Seerate-Mustapha of Ml. Idrees Kandhelwi رَحِمَهُٱللَّهُ.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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اَلْمُصْدِرِي الْبِيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ مِنَ الْعِــدَا كُلَّ مُسْوَدٍّ مِّنَ اللِّمَـمِ

129/12. (I praise those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) who brought back white shining swords red (with the blood of infidels) after they were plunged into every black head of the enemy due to their long black hair.

Whilst mentioning the achievements of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in the battlefield, Allaamah Buseeri رَحِمَهُ اللَّهُ states that when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ struck at the heads of the enemies, their swords returned red with blood.

Long black hair shows that majority of the enemies they faced were youngsters, which is a proof of the bravery of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالْكَاتِبِيْنَ بِسُــمْرِ الْخَطِّ مَا تَرَكَتْ أَقْــلامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمِ

130/13. And (I praise those Sahaabah رَضِيَ اللهُ عَنْهُمْ who were) writing with their arrows from Khatt (and swords which were red with the blood of enemies) in calligraphic writing (on the bodies of enemies and) their pen (swords and laces) did not leave any part of their bodies untouched.

Khatt – This is the name of a place close to the sea shore in Bahrain, made up of many small towns. Arrows were not made there, but used to come from India, and was sold as this place. Therefore, these arrows are attributed to this place.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ wounded the enemies with their spears. Just as a person places dots on letters whilst writing, the stagnant blood on the body of the disbelievers, made by the spears, seemed to be dots.

From this stanza, we learn the following points,

1.) Just as a pen moves in the hand without any difficulty, the spears in the hands of the Sahaabah رَضِيَ اللهُ عَنْهُمْ moved with great ease. This showed their expertise in the usage of their spears.

2.) Dots are not placed anywhere, but on their correct places. Similarly, the spears of the Sahaabah رَضِيَ اللهُ عَنْهُمْ fell on exactly the right places on the bodies of the disbelievers.

3.) Just as a letter becomes clearer and distinguished by dots, with no confusion remaining, similarly, the bodies of the disbelievers were completely distinguished from the bodies of Muslims after they were attacked by the Muslim spears.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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شَـاكِي السِّــلاحِ لَهُمْ سِيْماَ تُمَيِّزُهُمْ وَالْوَرْدُ يَمْتَـازُ بِالسِّيْماَ عَنِ السَّــلَمِ

131/13. (The Muslims were completely) armed with weapons (and) they had (such) characteristic signs (which) made them different (from) them (infidels), like, a rose (that) is distinguished by (its special) signs from the thorn tree.

The Muslims as well as the non-Muslims were armed. However the Muslims were blessed with characteristics like their beautiful character, and a special light on their faces which shone due to performing salaah at night. This caused the enemies to be affected.

The Muslim weapons were like roses which has thorns, as well as beautiful flowers, whereas the weapons of the disbelievers were like the cactus tree, in which there are only thorns and nothing of benefit. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ possessed awesome qualities as well as qualities of beauty. Together with their ferocious anger, they exhibited compassion and kindness. Together with harshness, they showed softness of heart. Together with punishing, they displayed forgiveness and tolerance.

Lifting of weapons against another should be done with correct objectives and motives. No other army in the world has utilized their weapons correctly, as has been done by the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. This correct usage became their outstanding quality. For this reason, their military achievements stand out in the pages of history, just as a rose stands out before other plants.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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تُهْدِي إِلَيْـكَ رِيَاحُ النَّصْرِ نَشْـرَهُمُ فتَحْسِبُ الزَّهْرَ فِي الأَكْمَامِ كُلَّ كَمِيْ

132/14. The wind of success (the help of Allaah تَبَارَكَ وَتَعَالَى) sends you their (the Muslims') fragrance, so you think every brave man (armed with weapons) to be a flower (which is) in the bud.

The wind of success – in many ahaadith, this subject matter is mentioned that winds were the cause of assisting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I was assisted by the Sabaa wind, and the nation of Aad were destroyed by the Daboor wind." (Bukhaari no.1035, 4105)

2.) In the Battle of the Trench, one cause of the victory and success of the Muslim army was that Allaah تَبَارَكَ وَتَعَالَى sent heavy winds over the disbelievers, due to which all their tents and goods were thrown into disarray. Allaah تَبَارَكَ وَتَعَالَى mentions these winds as a favour to the believers in the following verses,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ جَاءتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا

O those who believe! Remember the favour of Allaah upon you when armies came against you, then We sent upon them a wind and armies which you cannot see. (Ahzaab verse 9)

3.) Nu'maan ibn Muqarrin رَضِيَ اللَّهُ عَنْهُ says, "I participated in a battle with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ…….Then he stopped until he performed Asr salaah and then he fought. It was said at that time, "The winds of help are blowing, and the believers are making duaa for their armies in their salaah." (Tirmidhi no. 1612)

Scholars state that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted different types of miracles, land miracles, sea miracles, miracles of the atmosphere. The winds blowing in his favour was a miracle of the atmosphere.

This stanza can have one of three meanings,

a.)

تُرْسِلُ إِلَيْـكَ الرِيَاحُ أَخْبَارَهُمُ الطَّيِّبَة فتَظُنُّ كُلَّ مُسَلحٍ كَأَنَّهُ وَرْدٌ فِي الأَكْمَامِ

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had fought in many battles, and were dominant in every place, so much so that the winds of assistance and those who explain their condition will relay the incidents of their conquests. On hearing of these incidents and conditions, the thought which will form in your mind is that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ donning their weapons appear very beautiful, just as a rose appears in its bud.

b.) If **الزَّهْرَ فِي الأَكْمَامِ** is regarded as the first *mafool* and **كُلَّ كَمِيْ** is regarded as the second *mafool*, then the meaning will be, "If you had heard of the incidents of the jihad and conditions of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, then whenever you see a rose in a bud, you will remember the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ; because just as a rose is in a bud and emits a great amount of fragrance, similarly the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were in their armour, and emitted beautiful fragrances by their righteous deeds i.e. the flowers are likened to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. In this, there is more *mubaalagahah* (emphasis.)

'in the bud' – This has especially been mentioned because the flower in the bud appears much more beautiful and stunning compared to when it is outside the bud.

The rose has been especially mentioned since it is the king of flowers, just as the king of animals is the lion, and the king of birds is the eagle.

c.) The outward meaning of the stanza is that during the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when their swords struck the necks of the enemy, then without any telecommunications, the sweet-smelling winds which passed by the warriors conveyed the glad tidings of success and victory to the remaining Muslims. The news of victory spread to every place, just as the rose emerges from a closed covering and its wonderful smell makes the whole environment sweet-smelling.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـأَنَّهُمْ فِيْ ظُهُوْرِ الْخَيْلِ نَبْتُ رُبـاً مِنْ شَـدَّةِ الْحَزْمِ لا مِنْ شِـدَّةِ الْحُزُمِ

133/15. As though they (the Muslims) were on their horse back, like the plants on hills due to (their) strength (and bravery) not due to (the) tightness of their saddles.

In the previous peom, the expertise of the Sahaabah رَضِيَ اللهُ عَنْهُمْ with regards to their weapons was discussed. Here, their perfection in horse riding is being described.

'Plants on hills' – Plants which grow on hills are very firmly embedded in the ground and strong winds too cannot uproot them, contrary to the plants found in the desert sand. The Sahaabah رَضِيَ اللهُ عَنْهُمْ are likened to these plants. Just as these plants are so strong and firm, so too the Sahaabah رَضِيَ اللهُ عَنْهُمْ were firmly established on the backs of their horses. The reason for this was due to their expertise and perfection in horse riding, and not due to them being tied firmly to their horses by belts. In fact, on many occasions, the Sahaabah رَضِيَ اللهُ عَنْهُمْ fought without any saddle.

The word *fee* (in) has been used by the poet, and not *alaa* (on top of.) If a person sits on top of something, there is a possibility he will fall off. However, if he sits in that thing, there is no possibility of falling. The Sahaabah رَضِيَ اللهُ عَنْهُمْ were so firmly placed on their horses as though they were inside, and it seemed that they would never fall.

Plants on hills have two qualities, 1.) These plants are extremely firm and strong. The reason for this is that its roots run deep in the ground. Another reason is that the ground around it is firm, since water does not settle on hills, but flows down. Water gathers around other plants, making the ground soft, thus making it easy to uproot it.

2.) Since water does not remain on the mountains, these plants are nurtured by wind and sunlight. Therefore, they appear more beautiful than other plants. Due to falling of water on other plants, they become weak and at times yellowish in colour.

The word plant also points to the fact that if the Sahaabah رَضِيَ اللهُ عَنْهُمْ, on their horsebacks, had to move due to fighting and attacking, then too they would not fall, just as the plants on hills are not uprooted due to strong winds, but merely sway from side to side; since their roots are strong and there is no stem which can be destroyed by the wind. Similarly the hearts of the Sahaabah رَضِيَ اللهُ عَنْهُمْ were extremely strong.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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طَارَتْ قُلُوْبُ الْعِدَا مِنْ بَأْسِـهِمْ فَرَقاً فَمَـا تُـفَرِّقُ بَيْنَ الْبَهْـمِ وَالْبُهَـمِ

134/17. The hearts of the enemies (in the war) flew into extreme fear due to their (Muslims') attacks, so they (the hearts of enemies) could not identify (any) difference between a lamb and a mighty warrior.

This poem explains the awe which was found in the hearts of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ's enemies.

Different meanings of this stanza have been tendered:

1.) The enemies were extremely worried and shocked. They lost their senses to such an extent that they could not differentiate between human beings and animals. Here two opposites have been mentioned. The possessor of the weakest heart is the lamb, and the possessor of the strongest heart is man. The disbelievers were so overawed that they could make no differentiation between these two extreme opposites, just like a person cannot differentiate between day and night, or light and darkness, due to shock or extreme fear.

2.) Some have explained the stanza in the following manner that the enemies were so awe-stricken that just by hearing the sounds of lambs, they would become afraid, thinking that the Muslim warriors were about to launch an attack on them. When a person is extremely frightened, even a leaf falling from a tree causes one to fear.

3.) The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are being addressed, and their bravery is being described. Lamb here refers to the cowardly enemy. Thus the translation is,

"The hearts of the enemies (in the war) flew into extreme fear due to their (Muslims') attacks. They (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) did not make out (any) difference between the cowardly and the brave warriors.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَمَنْ تَـكُنْ ۢ بِرَسُـوْلِ اللهِ نُصْرَتُـه إِنْ تَلْقَهُ الأُسْـدُ فِيْ آجَـامِهَا تَجِمِ

135/18. And the person whose assistance is attained by the blessings of Rasulullaah ﷺ, even if the lions meet him in their dens; they become submissive.

We do not say that blessings are from those besides Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى grants blessings, at times due to the honour of some-one or by the blessings of some-one.

Help and assistance only comes from Allaah تَبَارَكَ وَتَعَالَى. Therefore the poet did not say, min Rasulillah nusratuhu' (and the person whose assistance is received from Rasulullaah ﷺ), as Allaah تَبَارَكَ وَتَعَالَى attributes it to Himself in the Quraan,

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللهِ وَفَتْحٌ قَرِيبٌ

Help from Allaah and a close victory. (Saff verse 13)

وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

If help comes to you from Your Sustainer, they will definitely say, "Verily we are with you." (Ankabut verse 10)

The word birasulillaah is used, showing that help comes from Allaah تَبَارَكَ وَتَعَالَى, by the wasilah (intermediary) of Rasulullaah ﷺ, by the blessings of Rasulullaah ﷺ, or by holding firmly onto the way of Rasulullaah ﷺ.

بوسيلة رسول الله او بواسطته او ببركته او بالتمسك بدينه

Question: Is it permissible to attribute blessings to Rasulullaah ﷺ?
Answer: Yes, it is permissible, as mentioned in the ahaadeeth. For example,

1.) Jabir ibn Abdillah رَضِيَ اللهُ عَنْهُ narrates, "I participated in a battle along with Rasulullaah ﷺ. Rasulullaah ﷺ met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. Rasulullaah ﷺ asked me, "What is wrong with the camel?" I replied, "It is tired." So Rasulullaah ﷺ came from behind it, pushed it forward it and made duaa for it so it started surpassing the other camels and going ahead of them. Then he asked me,

"How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your barakah (blessings)." He asked, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I replied in the affirmative. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Madinah Munawwarah. …. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived in Madinah Munawwarah, I took the camel to him the next morning and he gave me its price and returned the camel to me as well." (Bukhaari no. 2967, similar narration in Nasai no. 4638)

Barakah is even attributed to the family of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2.) Aaishah رَضِيَ اللَّهُ عَنْهَا (the wife of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) narrates, "We set out with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, where a necklace of mine was broken (and lost). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ and said, "Don't you see what Aaishah has done? She has made Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the people stay where there is no water and they have no water with them." Abu Bakr came while Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sleeping with his head on my thigh. He said to me, "You have detained Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the people where there is no water and they have no water with them." So he admonished me and said what Allaah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain), but the position of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on my thigh. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got up when dawn broke and there was no water. So Allaah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid ibn Hudair رَضِيَ اللَّهُ عَنْهُ said, "O the family of Abu Bakr! This is not the first barakah (blessing) of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. (Bukhaari no. 334)

In the books of seerah (life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), there are independent chapters in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his hands on sick people and animals, due to which they were cured. Blessings were found in food and drink. Certain people never suffered pain or distress after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had placed his blessed hand on that portion of the body. Countless incidents of this nature have been mentioned by

the different scholars of ahaadeeth. Here, only two will be mentioned by way of example:

Abu Haazim رَضِيَ اللَّهُ عَنْهُ narrates, “Sahl ibn Sa`d said that a woman brought a Burda (sheet) to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sahl asked the people, “Do you know what is a Burda?” The people replied, “It is a ‘Shamla’ (a sheet with a fringe).” That woman said, “O Rasulullaah! I have brought it so that you may wear it.” So Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, “O Allaah's Nabi! Please give it to me to wear.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded positively (and gave him that sheet). When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left, the man was censured by his companions who said, “It was not nice on your part to ask Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for it while you know that he took it because he was in need of it, and you also know that he (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never turns down anybody's request that he might be asked for.” That man said, “I just wanted to have its barakah (blessings) as Rasulullaah had put it on, so l hoped that I might be shrouded in it.” (Bukhaari no. 6036)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to the house of Umm Sulaim رَضِيَ اللَّهُ عَنْهَا and slept in her bed while she was away from her house. On another day too, he slept in her bed. She came and it was said to her, “It is Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who is having siesta in your house, lying in your bed.” She came and found him perspiring and his perspiration falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was startled and woke up and said, “Umm Sulaim, what are you doing?” She replied, “O Allaah's Messenger, we seek barakah (blessings) for our children through it.” Thereupon, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “You have done right.” (Muslim no. 2331)

By the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allaah تَبَارَكَ وَتَعَالَى assisted the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Besides Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, blessings by others are also established.

a.) Mus`ab ibn Sa`d narrated that once Sa’d (ibn Abi Waqqas) رَضِيَ اللَّهُ عَنْهُ thought that he was superior to those who were below him in rank. On that, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You gain no victory or

livelihood except through (the blessings and invocations of) the poor amongst you." (Bukhaari no. 2896)

b.) Umayyah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to make duaa of victory through the tawassul and blessings of the extremely poor muhaajirin." (Al-Mu'jamul-Kabeer no. 857, Sharhus-Sunnah no. 4062, Al-Mukhtaarah no. 1507) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate in the following way, "O Allaah! Assist us against our enemies by the blessings of the poor muhaajirin."

c.) Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Seek me amongst the poor on the Day of Judgement, because (the poor are so virtuous that) you are granted sustenance and aided due to the blessings of your weak ones." (Abu Dawood no. 2594, Tirmidhi no. 1702)

d.) Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A time will come upon the people, when a group of people will wage jihaad and it will be asked, 'Is there amongst you anyone who has accompanied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' They will reply in the affirmative and so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage jihaad, and it will be asked, 'Is there amongst you anyone who has accompanied the companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' They will reply in the affirmative and so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage jihaad, and it will be asked, 'Is there amongst you anyone who has been in the company of the companions of the companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' They will again reply in the affirmative and victory will be bestowed on them." (Bukhari no. 3649)

The crux of this hadeeth is that victory will be granted through the blessings of the Sahaabah, Taabieen and Tabi-taabieen.

In the above hadith, the words **فَيُفْتَحُ لَهُمْ** (victory will be bestowed on them) is mentioned. This can have one of three meanings,

1.) Due to their presence, there will be victory 2.) Due to their duaas, success would be attained 3.) Due to their blessings, victory will be attained. The first meaning cannot be taken, as they were already present. The second meaning is unlikely, as the Sahaabah used to make duaa at all times. The victory does not seem to be the effect of their

duaas. The third meaning seems to be correct, that due to these people's blessings, Allaah تَبَارَكَ وَتَعَالَى granted victory, as they were the best of people.

The meaning of the stanza is apparent. Whoever is assisted by the wasilah and blessings of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even the lion fears him. Even though it is in its den, then too it keeps quiet due to fear. The den is specifically mentioned, because a lion is generally braver in its den and causes more harm. However, even this lion, on seeing the Sahaabah رَضِيَ اللهُ عَنْهُمْ, lowers its head due to fear.

Even if the lion meets him in its den, it becomes submissive.

1.) Here, the actual meaning of lion is intended. When lions would see the Sahaabah رَضِيَ اللهُ عَنْهُمْ, they would lower their heads and become subservient. A few incidents of this nature has been recorded,

1.1) Safinah رَضِيَ اللهُ عَنْهُ states, "I was travelling by ship, when the ship was wrecked. I then sat on a piece of plank which took me to a place inhabited by lions. One lion came forward. I said, "O Abul-Haarith! I am the servant of Rasulullaah." It lowered its head, came forward and bade me with his shoulder, taking me out of the jungle, and onto the main road. It then made a soft sound, by which I realized that it was bidding me farewell." (Haakim no. 6550, Saheeh according to the condition of Imaam Muslim, which Allamah Dhahabi concurs with, Majmauz Zawaaid vol. 9 page 366, Bazzar no. 3838, Al-Mu'jamul-Kabeer no. 6432)

In Bazzaar, it appears as if there were others also with Safinah رَضِيَ اللهُ عَنْهُ. In the narration of Bayhaqi in Dalaail, Safinah رَضِيَ اللهُ عَنْهُ states that he was either captured by the Romans or lost direction of his army. He was trying to escape, looking for the army, when he came across the lion, who then assisted him.

1.2) The incident of Ibn Umar رَضِيَ اللهُ عَنْهُ: Wahb ibn Abaan Qurashi رَضِيَ اللهُ عَنْهُ mentions that once Ibn Umar رَضِيَ اللهُ عَنْهُ was on a journey. While proceeding, he met a group of people standing on the road. He enquired, "What has happened? Why are these people standing together at one place?"

People informed him that there was a lion ahead of which they were afraid. Ibn Umar رَضِيَ اللهُ عَنْهُ dismounted from his conveyance and proceeded to the lion. He caught its ear, twisted it, gave it one blow and removed it

from the road. (On returning) he commented, "Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give you any incorrect information. I have heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying,

إِنَّمَا يُسَلِّطُ عَلَى ابْنِ اٰدَمَ مَاخَافَهُ ابْنُ اٰدَمَ، وَلَوْ اَنَّ ابْنَ اٰدَمَ لَمْ يَخَفْ إِلاَّ الله لَمْ يُسَلِّطْ عَلَيْهِ غَيْرَه ، وَ إِنَّمَا وُكِّلَ ابْنُ اٰدَمَ لِمَنْ رَجَا ابْنُ اٰدَمَ، وَلَوْ اَنَّ ابْنَ اٰدَمَ لَمْ يَرْجُ إِلاَّ الله لَمْ يَكِلْهُ إِلٰى غَيْرِه

"Only that thing will overcome the son of Adam (man) which he fears. If the son of Adam does not fear anything besides Allaah, then besides Allaah, no other thing can overpower him. The son of Adam is handed to such a thing in which he has conviction that he will attain benefit or harm from. If the son of Adam does not have conviction of getting benefit or harm from anything besides Allaah, then Allaah will not hand him over to anything." (Kanzul-Ummaal vol.3 page 139 no. 5864, Nawaadirul-Usool no. 182 and 1509, Taareekh Madinah Dimishq vol. 31 page 171)

3.) Auf ibn Maalik رَضِيَ اللهُ عَنْهُ states, "I was resting in a church in Areeha. It has now become a masjid. When I woke up, I saw a lion walking towards me. I stood up and rushed to my weapons. The lion said to me, "Wait! I have been sent with a message to you, which you must convey. I asked, "Who sent you?" It replied, "Allaah sent me to you, to inform Muaawiyah that he is from the inhabitants of Jannah." I asked, "Which Muaawiyah?" It replied, "the son of Abu Sufyaan." (Al-Mu'jamul-Kabeer vol. 19 page 307 no. 686)

4.) Ibraahim ibn Adham – Once he passed a certain place with some companions. There was a lion on the pathway. Ibraahim ibn Adham رَحِمَهُ اللهُ walked forward and said to the lion, "O Qaswarah (lion)! If you have been commanded to do something to us, do it, otherwise go back to where you have come from." The lion turned away wagging its tail. Ibraahim then turned to his companions and said to them, "Say,

اللهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ اللهُمَّ واكْنُفْنَا بِكَنَفِكَ الَّذِي لَا يُرَامُ اللهُمَّ وَارْحَمْنَا بِقُدْرَتِكَ عَلَيْنَا وَلَا تُهْلِك وَأَنْتَ الرَّجَاءُ

O Allaah! Look after us with Your eye which never sleeps. O Allaah! Protect us with Your security which can never be breached. O Allaah!

Have mercy on us by means of Your power over us. Do not destroy us. You are our only source of hope.

Khalf the narrator states, “For more than fifty years, I have been reciting this duaa. No thief has ever come before me, and I have seen nothing but goodness.” (Hilyatul-Awliyaa vol. 8 page 4, Taareekh Dimishq vol. 6 page 319)

5.) Bunaan ibn Muhammad ibn Hamdaan رَحِمَهُ ٱللَّهُ grew up in Baghdaad, where he studied hadeeth, and later settled in Egypt. Here he encouraged the leader Ibn Tooloon towards good deeds. Ibn Tooloon ordered that he be thrown into a den of wild beasts. Instead of harming him, the beasts smelt him and left him alone. When he was removed from the den, he was questioned, “What were you thinking of when these wild beasts were smelling you?”

He replied, “I was pondering over the question of the leftover water and saliva of wild beasts being pure or not?” (Sifatus Safwah page 536)

b.) Lion here does not refer to its outward meaning. A metaphorical meaning is intended here, which is extremely brave people. When such people came before the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ, then due to the awe of imaan found within the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ, they were forced to keep quiet. Many such incidents are found in Islaam in history. Here just one example will be cited,

Sayf narrates from his teachers that when the two armies (Muslim and Persian) faced each other, Rustam sent a message to Sa’d ibn Abi Waqqaas رَضِيَ ٱللَّهُ عَنْهُ requesting him to send someone intelligent and possessing the knowledge to answer his questions. Sa’d رَضِيَ ٱللَّهُ عَنْهُ sent Mughiera ibn Shu’bah رَضِيَ ٱللَّهُ عَنْهُ. When Mughiera رَضِيَ ٱللَّهُ عَنْهُ came to meet him, Rustam said to him, “You are our neighbours. We have always been good to you and have never caused you any harm. Why do you rather not return to your land and we will not prevent you from trading with us in our land.”

Mughiera رَضِيَ ٱللَّهُ عَنْهُ said to him, “We have no desire for this world. Our concern and our sole objective is the Aakhirah. Allaah has sent a nabi to us and said to him, ‘I shall give this group (Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ) control over those who do not adopt My Deen. Thus shall I use them to exact revenge

from those who reject the Deen. I shall allow them to dominate as long as they adhere to the Deen. It is the true Deen and whoever turns away from it shall be disgraced. On the other hand, whoever holds fast to it shall have great honour.'"

Rustam asked, "What is this Deen?" Mughiera رَضِيَ اللَّهُ عَنْهُ said, "Its pillars without which no part of it can be correct are testification that there is none worthy of worship but Allaah, that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Allaah's messenger and accepting everything that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has brought from Allaah تَبَارَكَ وَتَعَالَى." Rustam exclaimed, "How excellent! And what else?" Mughiera رَضِيَ اللَّهُ عَنْهُ said, "To remove people from being slaves of people and to take them towards being the slaves of Allaah." Rustam remarked, "This is also excellent. What else?" Mughiera رَضِيَ اللَّهُ عَنْهُ added, "All of mankind are the children of Aadam عَلَيْهِ السَّلَامُ and have a single father and mother."

Rustam said, "This is also excellent. Tell me. If we were to enter your religion, would you then leave our land?" "Certainly," replied Mughiera رَضِيَ اللَّهُ عَنْهُ, "By Allaah! In that case, we shall not draw close to your land except for trade or some other necessity." Rustam said, "This is also excellent." The narrators says, "When Mughiera رَضِيَ اللَّهُ عَنْهُ left Rustam, he spoke to his commanders about Islaam but they were unhappy and refused to accept Islaam. May Allaah destroy and disgrace them! In fact, Allaah did just that."

The narrators state further that at the request of Rustam, Sa'd رَضِيَ اللَّهُ عَنْهُ sent another envoy who happened to be Rib'ee ibn Aamir رَضِيَ اللَّهُ عَنْهُ. When Rib'ee رَضِيَ اللَّهُ عَنْهُ arrived, the court of Rustam had been decorated. There were cushions decorated with gold, rugs of silk, gleaming emeralds, priceless pearls and other elaborate decorations. Rustam wore his crown and other expensive garments and accessories as he sat on a throne of gold. Wearing old clothing, Rib'ee رَضِيَ اللَّهُ عَنْهُ entered with his sword, his shield and undersized horse. He continued riding the horse, even trampling on the edges of the rugs. He then dismounted and tied his horse on one of the couches. He then walked along with his weapons and armour still wearing his helmet.

When the courtiers asked him to remove his weapons, he said, "I have not come of my own accord but have come on your request. Either leave

me as I am or grant me leave." Rustam instructed them to grant him entry and he came with his spear, which tore most of the rug as he walked while leaning on it. The courtiers asked, "What brings you here?" Rib'ee رَضِيَ اللَّهُ عَنْهُ replied, "(We have not come on our own accord but) Allaah has sent us to remove those whom He wills from the slavery of man to take them to the slavery of Allaah, to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam. Giving us His Deen, Allaah has sent us to call His creation towards it. Whoever accepts it, we shall acknowledge it and leave him alone. As for those who refuse, we shall fight them forever until we reach Allaah's promised place."

They asked, "What is Allaah's promised place?" He replied, "It is Jannah, which shall be the lot of people who die fighting those who reject (Islaam). Victory shall be the lot of those who survive." Rustam asked, "I have heard what you have to say. Will you allow us grace so that you and us may look into the matter?" "Certainly," Rib'ee رَضِيَ اللَّهُ عَنْهُ responded, "How much time do you require? One day? Two days?" "No," said Rustam, "We need time to write to our consultative assembly and our leaders." Rib'ee رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has not set such a precedent that allows enemies more than three days respite at the time of battle. Look into the matter for your benefit and for the benefit of your people and then choose one of the three options before the expiry of the (three day) term." Rustam asked, "Are you the leader of your people?" "No," replied Rib'ee رَضِيَ اللَّهُ عَنْهُ, "but all Muslims are like a single body. The lowest of them may grant amnesty (to an enemy) which is binding on the highest of them."

Rustam gathered the leaders of his people and asked, "Have you ever heard words more powerful yet as gentle as those of that man?" They said, "Allaah forbid that you should have taken a liking to anything that he said and forsake your religion for that dog! Did you not see his clothing?" Rustam said to them, "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage."

The next day, the Persians asked for another person and Sa'd رَضِيَ اللَّهُ عَنْهُ sent Hudhayfa ibn Mihsan رَضِيَ اللَّهُ عَنْهُ who addressed them in the manner that Rib'ee رَضِيَ اللَّهُ عَنْهُ did. On the third day, Mughiera ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ was sent and he spoke to them in a very pleasant manner and in great detail. In their discussion, Rustam said to Mughiera رَضِيَ اللَّهُ عَنْهُ, "Your coming to our land is like a fly that saw some honey and announced, 'Whoever takes me to the honey shall receive two Dirhams.' However, when the fly fell into the honey, it started drowning and could find no escape despite all its efforts. It then announced, 'Whoever removes me from the honey shall receive four Dirhams.' Your example is also like a weak fox that entered a vineyard through a hole in the wall. Seeing that it was so weak and frail, the owner of the vineyard took pity on it and left it alone. However, when the fox became fat, it started causing great damage to the vineyard so that owner came with a stick and sought help from two of his slaves. When the fox tried to escape through the hole, it was unable to do so because it had grown so fat and the owner of the vineyard hit it until it died. This is how you people will leave our land." Rustam then filled with rage and took an oath by the sun saying, "I shall kill you all tomorrow!"

Mughiera ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ calmly said, "You will soon find out." Rustam then said to Mughiera رَضِيَ اللَّهُ عَنْهُ, "I have issued the command that each of you should receive a set of clothing and that your commander should receive a thousand Dinaars together with a set of clothing and a conveyance. You should then leave us." Mughiera رَضِيَ اللَّهُ عَنْهُ said, "You wish to do this after we have weakened your kingdom and diminished your respect? We have been a while in your kingdom and shall take the Jizya from you, which you shall pay by hand as subjects submitting to our authority. Regardless of what you think, you will soon become our slaves." When Mughiera رَضِيَ اللَّهُ عَنْهُ said this, Rustam flew into a towering rage. (Al Bidaaya wan Nihaaya vol.7 page 38, Tabari vol.2 page 400 has also narrated it and mentioned the detailed invitation that Zuhra, Mughiera, Rib'ee and Hudhayfa رَضِيَ اللَّهُ عَنْهُمْ gave.)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلَنْ تَــرٰى مِنْ وَّلِيٍّ غَيْرَ مُنْتَصِـرٍ بِــهٖ وَلا مِنْ عَــدُوٍّ غَيْرَ مُنْقَصِمِ

136/19. And you will never see any friend (of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who is) not assisted by him (his blessings or by holding firm onto his path), nor will you find any enemy (of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who is not turned into pieces (defeated).

Allaah تَبَارَكَ وَتَعَالَى's assistance is with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those who have imaan. Allaah تَبَارَكَ وَتَعَالَى states,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

Verily We assist Our Messenger and those who believe in the worldly life. (Ghafir verse 51)

إِن تَنصُرُوا اللهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

If you help Allaah, He will help you and strengthen your feet. (Muhammad verse 7)

For one to receive divine assistance, imaan, righteous actions and following of the sunnah are prerequisites. One should also be engaged in the effort of establishing Islaam. 1400 years of Islaamic history bears testimony to the fact that the true lovers of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were always finally successful, they never faced defeat.

On the other hand, those who went against Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and opposed him in any way, they were eventually reduced into oblivion. Despite possessing all material possessions, their name was obliterated from the annals of history. The subject matter of this stanza is the explanation of the verse

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Verily it is your enemy who will be unknown. (Kawthar verse 3)

DOMINANCE OF ISLAAM

There are four types of dominance. One type will always be found.

1.) Dominance with regards to ruler-ship – This means that the ruler-ship of Muslims will be dominant in the world. This dominance was found

during the era of the rightly guided khulafaa and the beginning of the Umayyad empire, when Islaam reached most areas. During the Abbasid khilaafat, there was some increase. Thereafter the Ottoman Empire was formed, whereby Islaam reached many new countries. Places like Chechnya, Bosnia, and Russia were conquered.
2.) Dominance with regards to proof – This means that Muslims will always have such proof to prove the truthfulness of Islaam. This happened in the past and will remain till the end of time. All other religions compared to Islaam are very weak in presenting proofs, even for their basic beliefs. For example, the Christian concept of Trinity is not even understood clearly by their own leaders.
3.) Dominance with regards to inviting to Islaam – Inviting to Islaam and people entering Islaam has been found in every era. Even in today's times, when Muslims are very weak and with lack of resources, Islaam is the fastest growing religion in the world.
4.) Dominance with regards to the other religions being annihilated – This dominance will take place in the era of Isa عَلَيْهِ ٱلسَّلَامُ. When he will descend, Islaam will spread in the whole world.

If Allaah تَبَارَكَ وَتَعَالَى has promised assistance to the believers, then why are the believers going through such difficult times today? The answer is quiet simple. The quality of imaan is so weak in the Muslims. They have adopted the ways of the non-Muslims, and have gone against the teachings of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, the Muslims have become defeated. It is not sufficient to attribute oneself to Islaam.

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Soon the enemies will invite one another against you just like how people invite one another to partake of food." (The present condition of the ummah). Somebody asked, "Will it be due to our lack of numbers?" Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "No, infact you will be many in number but you will be like the foam of the ocean (absolutely hopeless and insignificant) and Allaah will remove your awe from the hearts of your enemies and He will cast in your hearts Al-Wahn." Somebody asked, "O Messenger of Allaah, What is Al-Wahn?" Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Love for this world and a hatred for death" (Abu Dawud no. 4297).

Allaah تَبَارَكَ وَتَعَالَى has created means for success, since this world is a place of cause and effect. These causes are of two types:

1.) physical means like weapons, unity, assisting one another

2.) spiritual means.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ despite having less physical means, had great spiritual strength. For this reason, they always remained successful. The Muslims of this era possess nothing. Let alone spiritual strength, they are completely controlled by the disbelievers even in physical means.

The oil of the Muslims are in the control of the disbelievers.The wealth of the Muslims are in the control of the disbelievers (in their banks).The weapons of the Muslims are in the control of the disbelievers.

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ

O those who believe, adopt forbearance, be patient (at the time of attack), protect the Muslim borders, and fear Allaah so that you may be successful. (Aal-Imraan verse 200)

Four conditions for the success of the believers:

1.) Adopt forebearance: Remain firm on your way if you are ruled by the disbelievers.

2.) Be patient: This is on the battlefield.

3.) Protect: Make full effort to protect the Islaamic capital and borders.

4.) Fear Allaah, Perform righteous deeds and abstain from sin.

When these four conditions are found, then the Muslims will be successful.

The disbelievers are dominant today, not because of piety, but because of their unity and abundance of means. The Muslims need to spiritually and physically prepare themselves. Then only will Allaah's help come.

Allaah تَبَارَكَ وَتَعَالَى states,

إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ

Verily Allaah will not change the condition of a people until they change what is within themselves. (Ra'd verse 11)

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ

Prepare for them as much as you can. (Anfaal verse 60)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَحَــلَّ أُمَّتَــهُ فِيْ حِـرْزِ مِلَّتِــهِ كَاللَّيْثِ حَلَّ مَعَ الأشْـبَالِ فِيْ أَجَمِ

137/20. He صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ lodged his ummah in the fort of his religion, like a lion which lodges with its cubs in its den.

This stanza is the *ta'lil* (cause) of the preceding stanza.

The meaning of this stanza is clear. Just as a cub is protected in its den, and none will enter there, so too, those Muslims who remain in the fort of the Divine laws of Allaah تَبَارَكَوَتَعَالَى (the Shariah), are saved from many calamities in this world and the punishment of the hereafter. Since the Muslims have emerged from this protected fort, they have landed themselves in great problems. Allaah تَبَارَكَوَتَعَالَى states,

وَمَن يَتَعَدَّ حُدُودَ اللهِ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ

And the one who exceeds the bounds of Allaah, then he has oppressed himself. (Baqarah verse 229)

Righteous actions cause the descent of Allaah تَبَارَكَوَتَعَالَى's mercy, whilst sin causes problems and difficulties for man.

Study the following ahaadeeth,

1.) Lack of blessings in wealth – Thaubaan رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "A person is deprived of sustenance due to a sin he perpetrates." (Ibn Majah no. 90, Ibn Hibban no. 872, Musnad Ahmad no.22386)

2.) Love is removed – Anas رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "No two people love one another for Allaah's pleasure or in Islaam, then they separate, except due to a sin committed by one of them." (Adabul-Mufrad no. 401, Musnad Ahmed no. 5357 from Ibn Umar رَضِيَٱللَّهُعَنْهُ)

3.) Black dot formed on the heart – Abu Hurayrah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "When a believer sins, a black dot forms on his heart. If he seeks forgiveness, the black mark is removed and his heart is purified. If he increases in sin, the black mark increases. This is the

corrosion of the heart spoken of by Allaah تَبَارَكَ وَتَعَالَى (in the Quraan)." (Tirmidhi no. 3334, Ibn Majah no. 4244, Ibn Hibbaan no. 2787)

4.) Wrath of Allaah تَبَارَكَ وَتَعَالَى - Muaaz رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللهِ عَزَّ وَجَلَّ

Guard yourselves against sin because the Wrath of Allaah descends in the wake of sin. (Ahmad no. 22075)

5.) Spiritual sickness - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not show you your sickness and its remedy? Your sickness is sinning and your remedy is to seek forgiveness (istighfaar)." (Shuabul-Imaan no. 6746)

6.) Corrosion of the heart - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The hearts too become corroded (by means of sin.) Its polish is to seek forgiveness (istighfaar)." (Shuabul-Imaan no. 640, Dua of Tabaraani no. 1791)

7.) Major calamities - Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that once ten of them were in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he said, "I seek protection of Allaah تَبَارَكَ وَتَعَالَى from five things which may overtake you. When immorality becomes rampant in people, they will be overtaken by epidemics and such diseases which never existed before. When people are involved in giving short-weight and measure, they will be overtaken by famine, hardship and oppression of the authorities. When people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah تَبَارَكَ وَتَعَالَى will overwhelm them with their enemies from other nations. Thus the enemy will take by force their wealth." (Ibn Majah no. 4019, Shuabul-Imaan no. 3042) Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Whenever stealing from the spoils appear in a people, terror is cast into their hearts. When fornication spreads in people, there is much death among them. Whenever people lessen their measures and weight, provisions are cut off from them. When people judge without right, killing spreads among them. When

people betray the pledge, then Allaah gives their enemies power over them." (Muatta Imaam Maalik no. 1670)

8.) Harsh rulers - Maalik ibn Mighwal رَحِمَهُ ٱللَّهُ states, "The following was found in the Zaboor of Dawood عَلَيْهِ ٱلسَّلَامُ,

إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا , مَلِكُ الْمُلُوكِ , قُلُوبُ الْمُلُوكِ بِيَدِي , فَأَيُّمَا قَوْمٍ كَانُوا عَلَى طَاعَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ رَحْمَةً , وَأَيُّمَا قَوْمٍ كَانُوا عَلَى مَعْصِيَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً , لَا تَشْغَلُوا أَنْفُسَكُمْ بِسَبِّ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيْهِمْ , تُوبُوا إِلَيَّ أَعْطِفْ قُلُوبَ الْمُلُوكِ عَلَيْكُمْ»

I am Allaah, there is no deity besides Me. I am the King of kings, The hearts of kings are in my control. When My servants obey me, then I fill their kings' hearts with leniency and mercy. When My servants disobey Me, then I fill their kings' hearts with vengeance and hatred towards them, so then the kings harm and punish them. Do not busy yourself in cursing them, rather remember Allaah and make yourselves humble, I will suffice you against these kings.

(Musannaf Ibn Abi Shaybah no. 35401)

9.) Loss of goodness in one's progeny - Wahab رَحِمَهُ ٱللَّهُ narrates that Allaah تَبَارَكَ وَتَعَالَىٰ said to the Bani Israaeel, "When I am obeyed, I become pleased; when I become pleased, I bestow limitless blessings. When I am disobeyed, I become wrathful and I curse (the disobedient ones.) The effect of My curse extends to seven generations." (Hilyatul-Awliya vol. 4 page 41, Wahb ibn Munabbih)

Moulana Thaanwi رَحِمَهُ ٱللَّهُ explains the above narration, "This does not mean that the curse which descended on the wrongdoers settles on the future generations as well. However, the future generations are deprived of the goodness and blessings which would have come their way if their forbears were pious. The beneficial effects of the piety of parents are transmitted to offspring. But if the parents are evil, there will be no goodness and benefits which could be transmitted to their offspring." (Hayaatul-Muslimeen rooh 20)

10.) Abdullah ibn Masood رَضِيَ ٱللَّهُ عَنْهُ states,

إِنِّي لَأَحْسِبُ الرَّجُلَ يَنْسَى الْعِلْمَ كُلَّمَا يَعْلَمُهُ الْخَطِيئَةَ يَعْمَلُهَا

Committing sins causes a person to forget.
(Al-Mu'jamul-Kabeer no. 8930)

These are merely some of the worldly harms. The harms in the grave and in the Hereafter are far more severe.

However, one should never despair. He should resort to seeking forgiveness and repentance. These will not allow the darkness flowing from sin to engulf and permanently settle on the heart. Tawbah secures forgiveness for all sins of violation of Allaah's rights. However, if the sin involves the rights of others as well, a requisite for obtaining forgiveness is to rectify the rights of those whose rights were violated. This is to be done by either discharging the actual object if the right is in a tangible form e.g. money, etc. or by obtaining pardon if the right is intangible e.g. slander, abuse, violence against the person.

Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A sincere repenter of sins is like one who has not committed sins." (As-Sunanul-Kubra of Baihaqi no.20561, Ibn Majah no. 4250)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Discharge the rights of the brother today whether such rights pertain to his honour or wealth, before there comes the time when there will be neither gold nor silver." (Bukhaari no. 2449)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَـمْ جَدَّلَتْ كَـلِمَاتُ اللهِ مِنْ جَدَلٍ فِيْهِ وَكَـمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصِمِ

138/21. How many times the verses of Allaah ﷺ dropped to the ground those who argue regarding the Quraan; and how many times clear proofs overpowered those who were stubborn.

The meaning of this stanza is that many times, those who came to challenge the Quraan were overpowered; and many times those who fought with Rasulullaah ﷺ in matters of deen were given clear answers and proofs by Rasulullaah ﷺ, who always remained dominant.

An example of this is the Christians of Najraan as has been mentioned before.

In this stanza, mention is made that Islaam has always and will always remain dominant with regards to proofs. In other matters, they may remain dominant at times, and not at other times.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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كَفَــاكَ بِـالْعِلْمِ فِيْ الأُمِّيِّ مُعْجِزَةً فِيْ الْجَاهِـلِيَّةِ وَالتَّــأْدِيْبَ فِي الْيُتُمِ

139/22. It is sufficient for you as a miracle that an Ummi (unlettered person) has (so vast) knowledge in the period of ignorance and has such noble etiquettes (even) in orphanage.

The miracles of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are many. However, to prove his truthfulness, there is no need for so many miracles to be presented. An extremely great and apparent miracle is that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, despite being unlettered, had such knowledge, which was never found before and will never be found again.

If any person with a fair mind ponders, he will be forced to admit that the knowledge which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presented is nothing short of a miracle. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never sat before any teacher, however he clearly explained the realities of deen, secrets of the universe, beliefs, character, government and the manner of living a happy life in this world.

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never held a pen, but he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made people writers. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never authored any book, but commenced the era of writing. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ never studied in any madrasah, but laid the foundations for makaatib, madrasahs and places of learning.

Question: Why did Allamah Buseeri رَحِمَهُ اللهُ end of this chapter with this stanza?

After seing all the amazing feats of the Sahaabah رَضِيَ اللهُ عَنْهُمْ in this chapter of jihad, an average person may be duped into believing that Islaam spread by the sword. The poet has mentioned this stanza to remove this doubt. The actual cause of Islaam spreading was the miraculousness of the Quraan and the beautiful character which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught his followers. War was a temporary means, which was used at times of necessity.

The following article explains the underlying reason for jihad taking place: A doctor is not regarded as competent if he knows how to dress a wound, but does not separate the diseased and ulcerating organ. When the poisonous germs of polytheism and disbelief crept in the system of the

world, and society became like a sick body, Allaah تَبَارَكَ وَتَعَالَى sent through His mercy a reformer and compassionate surgeon in the form of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commenced treatment of every single fibre, organ and vein for thirteen years continuously, curing the diseased organs. However, some organs had completely rotted leaving no chance of cure and could poison the whole body. Compassion and reason therefore demanded that these parts be removed. This is the reality of jihaad, and the objective of all offensive and defensive wars.

That is why during battles, Islaam allowed only those persons to be killed from amongst the enemy, who were affected with the infectious disease, those who schemed to destroy Islaam, and were active on the battle front. However, their kith and kin, women, children, old people and religious leaders who did not participate were safe from the Muslims even at that time. Even those who were forced to fight were immune from Muslim hands. During the battle of Badr, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded that if anyone came across any person from the Banu Haashim, he was to be spared as they were forced to participate. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also ordered that those who were known for their good morals and decent way of life be spared at other occasions. In brief, the object of jihad, whether offensive or defensive, was solely for the purpose of spreading good morals, and for the removal of hindrances in the path of the propagation and preservation of Islaam.

In comparison to the Islaamic jihaad, the world wars of the European nations were fought to satisfy their lust and greed. In the process, men, women, children and other innocents were killed indiscriminately. Entire localities were mercilessly wiped out. In World War 1, more than 37 million people were wounded with 8, 5 million being killed. In World War 2, more than 50 million were injured. In the 23 battles in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ participated, there was only fighting in nine. Altogether, only 1018 lives were taken.

Islaam being spread by the sword is one of the many false allegations biased European historians have levelled against Islaam. For the first thirteen years of Islaam, thousands entered into the fold of Islaam, despite the fact that they were most bitterly persecuted. Who forced Abu

Bakr, Umar, Uthmaan, Ali, Abu Dharr, the Christians of Najraan, Tufail ibn Amar Dausi, the Ansaar of Madinah Munawwarah and Najashi, the king of Abyssinia to accept Islaam? Islaam never compelled any disbeliever to accept Islaam. The pay in return of protection of life and property called jizyah, clearly shows that Islaam did not spread by the sword. Jihad was instituted for purposes of protection, establishment of peace and harmony in the world and delivering the oppressed from oppression.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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الفصل التاسع في طلب مغفرة من الله تعالى و شفاعته من رسول الله صلى الله عليه و سلم

SECTION NINE REGARDING THE FORGIVENESS OF ALLAAH تَبَارَكَ وَتَعَالَىٰ AND SEEKING INTERCESSION FROM RASULULLAAH صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

In this section, Allamah Buseeri رَحِمَهُ ٱللَّهُ seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَىٰ through the waseelah (means) of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He says that his life has passed in sins and disobedience. Therefore, he regrets and seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَىٰ.

خَدَمْتُهُ بِمَدِيْــحٍ أَسْــتَقِيلُ بِـهِ ذُنُوْبَ عُمْرٍ مَّضٰى فِي الشِّعْرِ وَالْخِدَمِ

140/1. I served him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ with these poems of praise, by means of which I ask (Allaah تَبَارَكَ وَتَعَالَىٰ) to forgive (all) sins of (my) life (which has) passed in poetry and serving (other people).

As was mentioned in the preface, the poet, in the beginning portion of his life, lived amongst the kings and rulers. Due to being a poet, he would utter many poems in their praises as well as poems disparaging their opponents and enemies. A lot of time was wasted in this futile action. Many a times, false praises would emerge. Therefore, in this stanza he says that he has spent a portion of his life in reciting poetry for kings, rulers and the wealthy for worldly purposes. He now desires to make amends for this sin. Therefore, he has written this poem in the praises of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, so that this poem can be an expiator for the past poems he had written. Allaah تَبَارَكَ وَتَعَالَىٰ states,

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ

Verily good actions remove evil actions. (Hood verse 114)

In the ahaadeeth, we see many examples of this. A person committed a sin. He is then commanded to do some noble action of that type to compensate for the wrong he has done. Here are a few examples:

1.) A person who takes an oath and says, “By Laat and Uzza!” then he should say, “Laa ilaaha illallaah.” Whoever says, “Come, I will gamble with you,” then he should give charity. (Bukhari no. 6650)

2.) Wahshi رَضِيَ اللَّهُ عَنْهُ had killed Hamzah رَضِيَ اللَّهُ عَنْهُ before accepting Islam. After accepting Islaam, when the false prophet, Musailamah appeared, he said, “I will definitely go to Musailamah to kill him, thereby recompensing for what I had done to Hamzah.”(Bukhari no.4072)
3.) Muaawiyah ibn Hakam Sulami slapped one of his slave-girls. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Free her, because she is a believer.” (Muslim no. 537)

The poet has sung inaccurate poetry for worldly rulers to attain the world. He now desires to compensate for this evil by reciting accurate poetry in praises of the spiritual ruler of the world, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, with the aim of attaining salvation in the hereafter.

It is undesirable to praise a person in his presence if it could cause him to become proud and haughty. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard a person praising another person and exceeding the bounds in praising him. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘You have destroyed or broken the man’s back.’” (Bukhari no. 2663)

Abu Bakrah رَضِيَ اللَّهُ عَنْهُ narrates, “Someone spoke of another person in the presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and praised him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Destruction to you! You have chopped off your friend’s neck.’ He said this several times and added, ‘If there is no alternative to your praising someone, say, ‘I think he is like this and like that’, if he thinks him to be like that. Otherwise, Allaah تَبَارَكَ وَتَعَالَى will take him to account because none can testify to the purity of anyone against Allaah.’” (Bukhaari no. 2662, 6162, Muslim no. 3000)

Hammaam ibn Haarith narrates from al-Miqdaam رَضِيَ اللَّهُ عَنْهُ that a man began praising Uthmaan رَضِيَ اللَّهُ عَنْهُ in the latter’s presence. So al-Miqdaam رَضِيَ اللَّهُ عَنْهُ went forward, sat up on his knees and began sprinkling pebbles on this man. Uthmaan رَضِيَ اللَّهُ عَنْهُ asked him, “What is the reason for this?” He replied, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘When you see people praising

(others in their presence), sprinkle pebbles on their faces.'" (Muslim no. 3002, Ibn Hibbaan no. 5770, Ahmad no. 5684/23823)

The above ahaadeeth are with regard to prohibition. There are many other authentic ahaadeeth which state permissibility.

The ulamaa say that the manner of reconciling these apparently contradicting ahaadeeth is to say, if the person who is praised has perfect imaan and conviction, exercising his soul (to pure traits and attributes), and complete cognition whereby he is neither tempted nor deceived by the praise, and his soul does not play around with him, then to praise such a person is neither unlawful nor undesirable. But if it is feared that he will be overcome by any of the above, it is extremely undesirable to praise him in his face. The contradictory ahaadeeth in this regard will be approached in this way.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The people of Jannah are those whom Allaah تَبَارَكَ وَتَعَالَى fills their ears with praises of people which they hear. The people of the Fire are those whom Allaah تَبَارَكَ وَتَعَالَى fills their ears with dispraises, which they hear." (Ibn Majah no. 4224)

In many ahaadeeth, we find that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and mentioned their rank and status. Certain books of ahaadeeth have complete chapters on the manaaqib (virtues and status) of different Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Among those ahaadeeth, is the hadeeth in which the Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abu Bakr رَضِيَ اللَّهُ عَنْهُ, "I hope that you will be from among them." (Bukhari no. 1897, Muslim no. 1027) In other words, among those who will be called to enter from all the doors of Paradise. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Umar رَضِيَ اللَّهُ عَنْهُ, "Whenever Satan sees you treading a particular path, he most certainly treads a different path." (Bukhari no. 3294, Muslim no. 2396) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Ashajj Abdul Qais, "There are in you two qualities which Allaah تَبَارَكَ وَتَعَالَى loves: forbearance and deliberateness." (Muslim no. 17, 18)

Anas ibn Maalik رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The most merciful of my nation to my nation is Abu Bakr, and the most severe of them concerning the order of Allaah is Umar, and the most truly modest of them is Uthmaan ibn Affaan. The best reciter (of the Qur'an) among them is Ubayy ibn Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid ibn Thaabit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'adh ibn Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abu Ubaidah ibn Al-Jarraah." (Tirmidhi 3791)

Abu Hurairah رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “What an excellent man is Abu Bakr, what an excellent man is Umar, what an excellent man is Abu Ubaidah ibn Al-Jarraah, what an excellent man is Usaid ibn Hudair, what an excellent man is Thaabit ibn Qais ibn Shammas, what an excellent man is Mua'dh ibn Jabal, and what an excellent man is Mu'adh ibn Amr ibn Al-Jamuh." (Tirmidhi 3795)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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إِذْ قَـلَّدَانِيَ مَا تُخْشٰـى عَـواقِبُـهُ كَــأَنَّنِيْ بِهِــمَا هَدْيٌ مِّنَ النَّعَمِ

141/2. As these two (poetry and serving other people) have tied (such a belt of sin around) my neck that (now) I fear the consequences of them. As though, I am, due to these, a sacrificial animal.

Meaning: The poet seeks forgiveness and repents, as he feels that the result of his service to the kings and singing poems has caused him to commit many sins. He now fears their consequences. He feels like a sacrificial animal being led to the slaughter-house, which is not aware of its impending doom. In like manner, due to his poetry and serving the rulers, he is heading towards destruction unknowingly. Now, that he has awoken from his unmindfulness, he wants to remove the effects of his wrong doings by this poem dedicated to the praises of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Some commentators have stated that the similarity to sacrificial animals is that just as these animals are recognized by the necklace around their necks and no one interferes with them, the poet states that his condition is such that he is immediately recognized as an evil doer and sinner as soon as he is seen.

Moulana Thaanwi رَحِمَهُ اللّٰهُ has written, "It is of vital importance for a Muslim to abstain from all sin. This is essential for developing one's imaan. Sin darkens imaan and creates weakness in it. On the assumption that there will be no punishment for sins, then too, it is necessary for a believer to abstain from sin, for sin is disobedience which is the cause of Allaah's displeasure. No man wishes to even displease a worldly benefactor. The favours of Allaah تَبَارَكَ وَتَعَالَى on man are innumerable. Allaah تَبَارَكَ وَتَعَالَى is man's greatest and true Benefactor. How can the believer then displease Allaah تَبَارَكَ وَتَعَالَى? Besides this consideration, there is also the danger of punishment for the commission of sins. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that man given up to sin engrosses himself fully, body and heart, in the world to such a degree that he becomes fearful of the Hereafter and thus detests it. He loses firmness of heart and imaan. The believer should therefore not venture near to sin, no matter what type of sin it may be, whether the sin pertains to the rights of Allaah تَبَارَكَ وَتَعَالَى or rights of creation." (Hayaatul-Muslimeen, Rooh 22)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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أَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَـا حَصَلْتُ إِلا عَلَى الآثَـامِ وَالنَّـدَمِ

142/3. I obeyed the misleading passions of youth in both conditions (poetry and serving others) and I did not gain (anything) but sins and remorse.

Meaning: The poet states that he had done two acts: Reciting poetry and serving the kings. In place of these two, two conditions have overcome him. One is sin and the other is sorrow. A few worldly bounties were attained, but the harms were far greater.

Misleading passions of youth: In the frenzy of a person's youth, a person does many actions which are sinful and a cause for sorrow later on in life. It is for this reason that on the Day of Judgement, one of the five questions asked will be about one's youth. Ibn Masood رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The feet of the son of Adam shall not move from before his Sustainer on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it, and what he did with what he knew." (Tirmidhi no. 2417, Musnad Bazzaar no. 1435, Al-Mu'jamus-Sagheer no. 760)

The youngster who looks after this time of his life will be granted great gifts by Allaah تَبَارَكَ وَتَعَالَى.

1.) Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said,

إِنَّ اللهَ لَيَعْجَبُ مِنَ الشَّابِّ لَيْسَتْ لَهُ صَبْوَةٌ

Verily Allaah تَبَارَكَ وَتَعَالَى becomes pleased with a youngster who isn't inclined towards sin (i.e. one who grows up in the obedience of Allaah تَبَارَكَ وَتَعَالَى) (Musnad Ahmad no. 17371, Musnad Abi Ya'la no. 1743 and Al-Mu'jamul-Kabeer vol. 17page 309 no. 853)

إن الله تعالى يباهى بالشاب العابد الملائكة يقول انظروا إلى عبدي ترك شهوته من أجلي) أي قهر نفسه بكفها عن شهواتها ابتغاء لرضاءى (ابن السنى (فر) عن طلحة بن عبيد الله بإسناد ضعيف

2.) One will be under the Throne of Allaah تَبَارَكَ وَتَعَالَى on the Day of Judgement. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are seven people to whom Allaah تَبَارَكَ وَتَعَالَى will provide shade beneath His shade on a day when there will be no shade except the shade provided by Him. They are: (1) a just leader, (2) a youngster who grew up in the worship of Allaah, (3) a person whose heart is attached to the musjids, (4) two people who love each other for the sake of Allaah تَبَارَكَ وَتَعَالَى, they meet for the love of Allaah تَبَارَكَ وَتَعَالَى and part ways for the love of Allaah تَبَارَكَ وَتَعَالَى, (5) a person whom a woman of nobility and beauty tries to seduce, but he says, 'I certainly fear Allaah', (6) a person who gives in charity and conceals this charity of his to such an extent that even his left hand does not know what his right hand spent, (7) a person who engages in the remembrance of Allaah تَبَارَكَ وَتَعَالَى in solitude, and so his eyes shed tears." (Bukhaari no.1423. Muslim no. 1031)

3.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Quraish youth! Do not engage in fornication. The person whose youth Allaah تَبَارَكَ وَتَعَالَى protects, Allaah تَبَارَكَ وَتَعَالَى will enter him into Jannah." (Shuabul-Imaan no. 5043)

A few inspiring stories are mentioned hereunder regarding youngsters who sacrificed for Allaah تَبَارَكَ وَتَعَالَى:

1.) Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There was a king from the previous nations who had a personal magician. When the latter became old, he said to the king, 'I have become old. Send me a young man to whom I could teach this magic.' The king thus sent a young man to him so that he could teach him. There was a monk who lived on the path which this young boy had to pass (on his way to the magician). This young boy sat in the monk's assembly, heard his speech and was attracted to it. Whenever he would go to the magician, he would first sit in the company of the monk (and then continue). When he would go to the magician, the latter would beat him (for sitting in the monk's company). He complained to the monk. The monk said, 'When you fear that the magician is going to beat you, tell him, 'My family delayed me.' And if you fear that your family will complain, tell them, 'The magician delayed me.'"

"He continued in this way. One day, he came across a massive animal that was obstructing the people's path. He said to himself, 'Today I will come to know who is more superior, the magician or the monk.' He picked up a rock and said, 'O Allaah! If the monk's ways are more beloved to you than the magician's ways, then kill this animal so that the people could continue on their path.' He then threw the rock at the animal and killed it. The people were thus able to continue on their path. He then went to the monk and informed him of what happened. The monk said to him, 'O my son! Today, you are superior to me. I have seen the level which you have reached. You will certainly be put through trials and tribulations. When that happens, don't disclose my identity.'"

"Thus, this young boy used to cure the blind, the leper, and treat the people of all ailments. A dignitary of the king became blind and heard about this youngster. He came to him with many gifts and said to him, 'You can have all these gifts if you cure me.' This young boy replied, 'I do not cure anyone. It is Allaah who cures. If you believe in Allaah, I will supplicate to Allaah to cure you.' The man brought faith in Allaah and Allaah تَبَارَكَ وَتَعَالَى cured him. He then went to the king and sat near him as was his norm. The king asked him, 'Who gave you back your eyesight?' He replied, "My Lord." The king asked, "Do you have any lord apart from me?' He replied, "My Lord and your Lord is Allaah." This king seized him and continued torturing him till he informed him of the young boy. The young boy was presented before the king. The king asked him, 'O my son! You have reached such a level of magic that you are able to cure the blind, the leper, and you do such and such things!' The young boy said, 'I do not cure anyone. It is Allaah who cures.' The king seized him and continued torturing him till he informed him of the monk."

"The monk was presented before the king and ordered thus, 'Renounce your religion.' He refused. The king asked for a saw which was placed at the centre of his head. He sawed him till both halves of his body fell down. The king's dignitary was then summoned. He was also ordered, 'Renounce your religion.' He refused. A saw was placed at the centre of his head and he sawed him till both halves of his body fell down. The young boy was then summoned. He was also ordered, 'Renounce your religion.' He refused. The king handed him over to some of his dignitaries

and said, 'Take him to such and such mountain. Climb the mountain with him. When you reach the peak, give him the choice of renouncing his religion. If he refuses, fling him from the top.' They took him and climbed the mountain with him. He supplicated thus, 'O Allaah! Save me from them in any way You like.' The mountain trembled and they all fell. The young boy came back walking to the king. The king asked, 'What happened to your companions?' He replied, 'Allaah saved me from them.'"

"The king handed him over to some other dignitaries and said, 'Take him and carry him onto a ship. Go to the centre of the ocean and give him the choice of renouncing his religion. If he refuses, cast him into the ocean.' They took him. He supplicated thus, 'O Allaah! Save me from them in any way You like.' The ship capsized with them and they drowned. The young boy came back walking to the king. The king asked, 'What happened to your companions?' He replied, 'Allaah saved me from them.'"

"The young boy then said to the king, 'You will never be able to kill me unless you do what I ask you to do.' The king asked, 'What should I do?' He replied, 'You must assemble all the people on a single plain. You must suspend me on a tree. You must then take an arrow from my quiver, place it in the centre of the bow and say, 'In the name of Allaah, the Lord of the young boy.' You should then shoot me. If you do that, you will kill me.'"

"The king assembled all the people on a single plain, suspended the young boy on a tree, took an arrow from his quiver, placed it in the centre of the bow and said, 'In the name of Allaah, the Lord of the young boy.' He then shot the arrow and it struck the young boy's temple. The young boy placed his hand on his temple and passed away."

"(On seeing all this), the people said, 'We believe in the Lord of the young boy.' The king was informed thus, 'You know what you had been fearing? By Allaah, your fear has been realized. All the people have believed.' The king ordered trenches to be dug on the roads. Once the trenches were dug, fires were ignited therein. He then announced, 'Whoever does not renounce his religion must be forcefully cast into the fire.' – or he must be ordered, 'Jump into the fire'. They obeyed this order. A woman with

an infant came forward. She hesitated to jump into the fire. The infant said to her, 'O my mother! Remain patient for you are on the truth.'" (Muslim no. 3005)

2.) Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Umar رَضِيَٱللَّهُعَنْهُ who was extremely devoted to worship and was always in the Masjid. Umar رَضِيَٱللَّهُعَنْهُ was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue,

إِنَّ الَّذِينَ اتَّقَواْ إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ

Indeed when the temptation (to do evil) from Shaytaan reaches those who fear Allaah, they remember (Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin) and their eyes instantly open (they realise Shaytaan's plot and ignore the temptation). (A'raaf, verse 201)

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had

passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Umar رَضِيَ اللَّهُ عَنْهُ about it. Umar رَضِيَ اللَّهُ عَنْهُ immediately went to console the father. “Why did you not inform me (of the funeral)?” Umar رَضِيَ اللَّهُ عَنْهُ enquired. “O Ameerul Mu'mineen!” the father replied, “It happened during the night (and we did not wish to disturb you).” Umar رَضِيَ اللَّهُ عَنْهُ then told them to accompany him to the grave and when they arrived there, Umar رَضِيَ اللَّهُ عَنْهُ addressed the youngster by his name and recited the verse,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

The one who fears standing in the presence of his Rabb (on the Day of Qiyaamah) shall have two gardens (of Jannah). (Rahmaan, verse 46)

The youngster responded twice from within the grave saying, “O Umar! My Rabb has already given me both these gardens in Jannah.” (Tareekh Dimishq of Ibn Asaakir vol.45 page 450, no.5319)

Another narration states that the youngster said, “Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb.” The end of this narration states that Umar رَضِيَ اللَّهُ عَنْهُ went to the youngster's grave and said, "You shall have two gardens of Jannah. You shall have two gardens of Jannah.” (Shuabul-Imaan no. 722)

3.) A pious student was once studying in Delhi and would sleep in a nearby Masjid. One night, a young woman was on her way to visit some of her relatives who resided in the area, when a riot broke out. She could not manage to escape the commotion and violence in time and quickly ran into the Masjid in fear of her life. When the student noticed her, he was alarmed and explained that the Masjid was not an appropriate place for her to hide. “People may notice us here and my honour will be tarnished. They will then evict me from the Masjid, to the detriment of my studies,” he pleaded. She explained, “If I leave the safety of this Masjid, I fear that my honour and dignity may be blemished by the rioting mobs out in the streets.”

Her explanation silenced him as he realised the gravity of the situation. He directed her to a corner of the Masjid, where she could remain seated, and returned to continue with his studies. He was immersed in his books for the duration of the night, but occasionally he would place his finger in the flame of a lamp that he was using as a source of light. The young woman too remained awake and intently watched the young man. Close to dawn, he said to her, "The rioters have dispersed and the streets appear to be safe. I am prepared to accompany you to ensure that you reach your home safely."

"But," she remarked, "I will not leave this Masjid until you explain to me why you kept placing your finger in the flame throughout the night."

He replied, "That is a private matter and I would request you not to question me further about it." But the young woman would not give in. When he realised that he could not convince her otherwise, he explained, "Shaytaan was continuously enticing me to fulfil my desires with you. Hence, I kept placing my finger in the flame to remind myself of the unbearable intensity of the fire of Jahannam. If I could not bear the negligible burns from a worldly flame, how would I ever bear the torment of the fire of Jahannam? I am grateful to Allaah تَبَارَكَ وَتَعَالَى that He saved me from sin throughout the night." The young woman left and reached her home safely. She was from a wealthy family and was soon to be married to a family relative. She immediately declined the offer to marry him and said to her parents, "My desire is to marry the student from the Masjid." Her parents and family tried their utmost to convince her. Others began harbouring suspicions regarding her. When she heard their remarks, she explained what had transpired on that fateful night and concluded, "The student has the fear of Allaah within his heart, and such a man will never harm or inconvenience others. My desire is to marry him." Eventually, her family consented and the marriage was performed. The student who had lived in a Masjid now became the owner of his very own home, due to his fear of Allaah تَبَارَكَ وَتَعَالَى. (Aadabul Mutaʿallimeen pg. 23)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَيـَا خَسَـــارَةَ نَفْسٍ فِيْ تِجَارَتِهَـا لَمْ تَشْتَرِ الدِّيْنَ بِـالدُّنْيَا وَلَمْ تَسُـمِ

143/4. (O People! take a lesson from what I did). My soul got loss in its trade (that) it did not purchase Deen with the world, nor did it bargain for it.

From this stanza we learn that the person who engages in the engagements and enjoyments of the world, leaving aside obedience to Allaah تَبَارَكَ وَتَعَالَى and his deen, then he has perpertrated a very evil action. The similarity given here is of a person engaged in business. Due to his evil practices, he suffers loss in his business. He loses his capital, not making any profit thereby. Never mind earning a profit, he does not even endeavour to do so. Similarly, a person has been granted capital in the form of life in this world. If a person does not use this capital to earn the profits of the hereafter, then he is in great loss. Allaah تَبَارَكَ وَتَعَالَى, in Surah Asr, explains this reality very clearly,

وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By the oath of time. Man is certainly in loss, except those who believe, perform righteous deeds, enjoin each other with the truth and enjoin each other with patience." (Asr verse 1-3)

Imaam Shaafi'i رَضِيَ اللَّهُ عَنْهُ said, "People, or the vast majority of them, are negligent of contemplating over this surah."

Herender is the explanation of this Surah by Allamah Shabbir Ahmad Uthmaani رَحِمَهُ اللَّهُ,

The word عصر refers to time. In other words, by the oath of time which also includes the life of man. This time should be considered to be a valuable asset for the acquisition of excellence and happiness. Alternatively, this could mean: by the oath of the time of the asr salaah. This time is one of special worldly engagements and transactions and also a very meritorious time according to the Shari'ah. This time is so meritorious that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that a person who misses the Asr Salaah is like one whose entire house has been robbed and taken away. Another meaning of this could be: by the oath of the blessed time

of Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in which the greatest form of messengership and the most illustrious form of deputyship glittered with its magnificent beauty and splendour.

"Man is certainly in loss" Can there be a greater loss than this that a person gradually loses his capital wealth, i.e. his valuable life, with every breath that he takes. He is similar to a person who sells ice – the more the ice melts, the more losses he incurs. If in this haste of his, man does not do any work whereby this life of his could be considered to be useful, and does not become an eternal and everlasting possession which could be of eternal use, then there is no end to his loss and destruction. Study the history of time and ponder over the very incidents of your own life. Even by a little pondering and contemplating you will come to the conclusion that those who did not take advantage of immediate opportunities, who did not bother about the future and thereby squandered their time in empty pleasures, were absolute failures and totally unsuccessful. In fact, they were utterly destroyed and ruined. It is the duty of man to realize the value of time and not to squander the moments of his valuable life in heedlessness, mischief, play and amusement. The valuable time of acquiring honour, respect, virtue and excellence – especially those extremely precious times when the sun of nubuwwah was illuminating the world with its radiant light – if those times were spent in heedlessness and negligence, you should understand that there cannot be anything more destructive than this for a person. The fortunate and proactive person is he who endeavours and tries to eternalise this fleeting world and change this worthless life into a valuable one. Who considers the best times and excellent occasions as wonderful opportunities and therefore remains engrossed in acquiring happiness and excellence. These are the people who are mentioned in the next verse.

Man is in need of four factors in order to save himself from loss: (1) Belief in Allaah تَبَارَكَوَتَعَالَىٰ and His Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Having full conviction in their teachings and promises, be they with regard to this world or the hereafter. (2) This conviction should not be restricted to their hearts and minds. Rather, they should express them with their limbs. Their practical lives should be a reflection of the faith and conviction that is in their hearts. (3) They should not be content with their personal reformation

and personal achievements. Rather, they should be cognisant of the improvement and enhancement of society at large. When two Muslims meet, they should enjoin – with their words and actions - each other the true religion and truth in every matter. (4) Each person should advise the other and enjoin upon the other that whatever difficulties and hardships they face either on an individual basis or in the process of reformation of society, and whatever unpleasant matters they have to bear – they should do so with full patience and steadfastness. They should never permit their feet to slip from the path of righteousness. The fortunate people who have all these four qualities in them, and, who after perfecting these qualities, enable others to perfect them as well, their names shall remain immortal on the pages of time. The achievements that they leave behind in this world shall increase their rewards forever in the form of *al-baaqiyaatus saalihaat.*

The fact of the matter is that this short surah is the essence of the entire religion and wisdom. Imaam Shaafiee رَحِمَهُ ٱللَّهُ was correct when he said that if only this one surah from the entire Quraan was revealed, it would have been sufficient for the guidance of people of intelligence. When the pious people of the past used to meet each other, they would recite this surah to each other before parting. (Tafseer Uthmaani Surah Asr)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَمَنْ يَّبِــعْ آجِـلاً مِّنْهُ بِـعَاجِلِـهِ يَبِنْ لَّـهُ الْغَبْنُ فِيْ بَيْـعٍ وَّفِيْ سَـلَمِ

144/5. The person who sells his Hereafter in recompense of his world (he attains the benefits of this world, leaving out the benefits of the Hereafter), great loss becomes apparent to him in his business transaction and his bayus-salam (advance payment).

Aajil refers to that thing which will come later on. The Hereafter is referred to as *aajil* since it will occur after this worldly life. *A'ajil* is the opposite of *aajil*. *A'jlat* means to hasten. The world is referred to as *a'ajil* since it will terminate very quickly.

Meaning: A person who sacrifices his religious life for his worldly pursuits, will very soon recognize his folly. The benefit of this world is temporary, whereas the bounties of the Hereafter are everlasting and enduring. Those who wish to attain the temporary life of this world at the expense of their religious life will suffer a great deal of loss. This is the height of foolishness.

There are two types of transactions. One is a straight forward transaction which is called *bay'*. In this, the person who purchases an item is entitled to the commodity first before he pays. The other is *bay'us salam*, wherein the purchaser pays for the item in advance and the commodity is credit. A person's life and time is his capital. Here, a person is using his capital for an extremely inferior commodity –the enjoyments of this world. Sometimes, he attains these enjoyments immediately. On other occasions, he hopes to attain some worldly benefits later on in his life with the sacrifices he makes.

(Many a times, these worldly benefits are not even acquired. Allaah تَبَارَكَ وَتَعَالَىٰ states, "Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected." (Isra verse 18))

In the hereafter, he will realize the loss he has made when he will see the great bounties he could have acquired by utilizing his life for acquiring the great treasures of the hereafter.

Business transaction – Allaah تَبَارَكَ‌وَتَعَالَىٰ refers to preparing for the hereafter as a business.

Allaah تَبَارَكَ‌وَتَعَالَىٰ states,

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

O you who believe! Should I show you a business which will save you from a painful punishment? (The trade is that you) believe in Allaah and His Messenger, and strive in the path of Allaah with your wealth and lives. This is best for you if you but knew. (If you do this,) Allaah shall forgive your sins and enter you into Jannah beneath which rivers flow and into wonderful mansions in the eternal Jannah. That is the supreme success (Saff verse 10-12)

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ

Verily Allaah has bought from the believers their lives and their wealth in exchange of Jannah. (Tawbah verse 111)

If a person uses his life and wealth solely to acquire this world, then he will regret in the hereafter when he will see what others had acquired in their quest for the Hereafter. He will then realize the business which he had done led him to complete loss as none of the money he earned will accompany him to the hereafter, whereas those who had prepared righteous actions will see their profits on the Day of Judgement.

Sulaiman عَلَيْهِ‌ٱلسَّلَامُ passed by a worshipper of the Bani Israaeel with a convoy. The birds shaded him, and humans and jinn were on both his sides. The worshipper remarked, “By Allaah! O son of Dawood! Allaah تَبَارَكَ‌وَتَعَالَىٰ has bestowed you with a great kingdom.” Sulaiman عَلَيْهِ‌ٱلسَّلَامُ heard

his words and remarked, “One tasbeeh in a person’s book of deeds is far superior to whatever (worldly possessions) the son of Dawood has been bestowed with, since all of these things will perish, whilst the tasbeeh will remain forever.” (Hiyatul-Awliya vol. 2 page 313)

Abu Hurayrah رَضِيَ اللّٰهُ عَنْهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “The one who fears the attack of the enemy departs in the first part of the night. The one who leaves in the first part of the night reaches his destination. Listen! The commodity of Allaah is expensive. Listen! The commodity of Allaah is Paradise.” (Tirmidhi no.2450) Departing in the first part of the night refers to hastening towards doing good deeds. Allaah تَبَارَكَ وَتَعَالَى knows best.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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إِنْ آتِ ذَنْبـاً فَمَــا عَهْدِي بِمُنْتَقِضٍ مِنَ النَّبِيِّ وَلا حَبْـلِي بِمُنْصَـــرِمِ

145/6. Even though I have committed sins (there is no need to lose hope because) my covenant (belief) and relation with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is not broken.

Meaning: The poet states that even though he has passed a huge portion of his life in sinful activities, there is no need to lose hope. Allaah تَبَارَكَ وَتَعَالَى states,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, 'O My servants who have exceeded the bounds causing harm to themselves! Do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins.' (Zumar verse 53)

This hope is intact because he has not broken his covenant and relationship with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Covenant – This can have one of two meanings:

1.) Covenant refers to belief (imaan) in Allaah and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Whoever does so, will eventually be saved from the Fire of Jahannum.

Anas ibn Maalik رَضِيَ اللهُ عَنْهُ narrates one day Mu'aadh رَضِيَ اللهُ عَنْهُ was sitting behind Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the same saddle when the latter said to him, "O Mu'aadh ibn Jabal!" He replied, "O Messenger of Allaah! I am here and I am fortunate to be with you." He said, "O Mu'aadh!" He replied, "O Messenger of Allaah! I am here and I am fortunate to be with you." He said this three times. He then said, "Whoever testifies with all his heart that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, then Allaah most certainly makes the Hell-fire unlawful to him." He said, "O Messenger of Allaah! Should I not convey this to the people so that they may rejoice?" He replied, "(If you convey this to them) they will place their reliance on it (in other words, they will abandon doing good deeds)." Anas رَضِيَ اللهُ عَنْهُ said, "Mu'aadh

narrated this hadith at the time of his death for fear of bearing the sin of concealing a hadith." (Bukhaari no. 128. Muslim no. 32)

2.) Covenant refers to having the same name as Rasulullaah ﷺ i.e. Muhammad. The poet says that due to having the same name as Rasulullaah ﷺ, his covenant is intact, as will be mentioned in the next stanza.

Relation can also have one of two meanings:

1.) Relation can refer to the fact that Rasulullaah ﷺ is our messenger and we are his followers. Due to sins, this relationship cannot be broken. Merely being a follower of Rasulullaah ﷺ will entitle a person to receive his intercession on the Day of Judgement, as Rasulullaah ﷺ has stated,

شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

My intercession is for those who commit major sins from my ummah.
(Abu Dawood no. 4739, Tirmidhi no. 2435)

2.) Relation refers to having the same name as Rasulullaah ﷺ i.e. Muhammad. Thus, covenant and relation have the same meaning.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَـــإِنَّ لِيْ ذِمَّةً مِّنْـــهُ بِتَسْـمِيَتِيْ مُحَمَّداً وَّهُوَ أَوْفَى الْخَلْقِ بِـــالذِّمَمِ

146/7. For verily, I have a security from him due to my name being Muhammad; and undoubtedly he is the most faithful of mankind in fulfilling his promise.

Meaning: The poet says that he will be forgiven by Allaah تَبَارَكَ وَتَعَالَى due to the blessings of having his name Muhammad. This is because (according to Allaamah Buseeri) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has promised Jannah in the ahaadith for the person who keeps his name as Muhammad. Since he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has made this promise, he will definitely fulfil his promise, and intercede on my behalf for my entry into Jannah.

In this stanza, there is an indication to those ahaadeeth found in many books, which show the virtue of keeping the name Muhammad.
A few of them are:

1.) Whoever has named his son Muhammad, then both father and son will enter Jannah.

2.) It is My (Allaah's) promise that I will not punish a person by the name Muhammad.

3.) Two men will be sent to Jannah. They will say, "We had not done any actions. Allaah تَبَارَكَ وَتَعَالَى will say, "I have made it compulsory upon Myself that the person with the name Ahmad or Muhammad will not enter the Fire."

4.) On the Day of Qiyaamah, there will be an announcement, "O Muhammad! Enter Jannah." Every person with the name Muhammad will stand up. All will be sent to Jannah. Due to honour of the great name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, none will be prevented.

On the basis of such narrations, the poet has stated that he has been promised forgiveness. Great scholars like Allamah Suyooti رَحِمَهُ اللهُ accepted these types of narrations. The poet most likely was of this view. However, many other great scholars of ahaadeeth have denounced these narrations as fabrications. Some have stated that these narrations also go against the basic principle of Islaam which is that salvation has no

connection with names and titles, but is based on a person's imaan and righteous deeds.

However, there is no doubt that to keep the names of the Ambiyaa عَلَيْهِمُ السَّلَامُ is a very noble and righteous deed. We have been encouraged to do so.

Jaabir رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Name yourselves after me, but do not call yourselves by my kuniyah (agnomen)." (Bukhari no. 3537)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A child was born to me last night and I named him after the name of my father Ibrahim." (Muslim no. 2315)

The meaning of the name Muhammad and Ahmad has been mentioned in great detail in chapter 3.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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إِنْ لَّمْ يَكُـنْ فِيْ مَعَـادِي آخِذاً بِيَدِيْ فَضْلاً وَّإِلاَّ فَقُــلْ يَــا زَلَّةَ الْقَدَمِ

147/8. If at my resurrection he does not take me by my hand (intercede on my behalf) due to his kindness and keeping in mind his pact, then say, "O the slipping of foot!"

Meaning: The poet states that if, on the plains of Resurrection, Rasulullaah ﷺ does not intercede on his behalf, then this is a matter of great sorrow and failure.

This does not in any way mean that the poet is seeking forgiveness from Rasulullaah ﷺ or seeking his help from the unseen. The word 'at my resurrection' clearly points to this. The assistance of Rasulullaah ﷺ on that day refers to his intercession, as is mentioned in many ahaadeeth. There will be different types of intercession which will be done by Rasulullaah ﷺ. Some forms of intercession will be only done by him, whilst other forms will be done by others as well.

'Due to his kindness' - Rasulullaah ﷺ will intercede on my behalf, due to his kindness; and not because of some actions which I had performed.
'O the slipping of the foot' – 1.) This refers to destruction. (kinaayah) If he does not intercede on my behalf, I will be destroyed. 2.) This can refer to falling from the bridge of Siraat when crossing over.

Pact refers to the pact which was mentioned in the previous stanza.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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حَاشَــاهُ أَنْ يَّحْرِمَ الرَّاجِي مَكَارِمَهُ أَوْ يَرْجِعَ الْجَــارُ مِنْهُ غَيْرَ مُحْـتَرَمِ

148/9. Rasulullaah ﷺ is far above depriving one who is hopeful of his favours; or that his neighbour returns from him dishonoured.

This stanza refers to seeking intercession. A person who proceeds to the resting place of Rasulullaah ﷺ and requests for duaas and intercession, then Rasulullaah ﷺ will make duaa and intercede for such a person.

Seeking intercession and duaa by the resting place of Rasulullaah ﷺ is an action established from the best of eras (khairul-quroon.) Majority of ulama have accepted this practise.

There are great virtues for visiting Rasulullaah ﷺ. Hereunder a few will be mentioned:

1.) Whoever comes to visit me at my grave, my intercession is binding for him. (Narration of Ibn Umar رضي الله عنه - Shuabul-Imaan no. 3862, Kaamil of Ibn Adi vol. 9 page 555 no. 16107; Sunan-Daaraqutni no. 2695)

2.) Whoever visits me after my death, it is as though he has visited me in my life. He who passes away in one of the Harams, will be resurrected on the Day of Judgement with those who are safe. (Narration of Haatib رضي الله عنه - Sunan Daaraqutni no.2694, Shuabul-Imaan no. 3855)

3.) Whoever performs Hajj and does not come to visit me has been unfaithful to me. (Narration of Umar رضي الله عنه - Kaamil of Ibn Adi vol. 10 page 137 no. 16982)

4.) Whoever comes to visit me in Madinah Munawwarah with the intention of reward, I will be a witness for him and intercede on his behalf. (Narration of Anas Ibn Maalik رضي الله عنه - Shuabul-Imaan no. 3860)

Many other ahaadith of this nature have been mentioned by Ibn Masood, Abu Hurayrah, Ibn Abbaas, Ali ibn Ali Taalib رضي الله عنهم and others. In the books of all four madhabs, it is clearly stated that this is an action of worship. Some have stated that it is sunnah, others have stated that it is mustahab, whilst some have gone to the extent that it is close to waajib.

SEEKING INTERCESSION AND DUAA AT THE RAWDAH

وَ لَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ فَاسْتَغْفَرُواْ اللّهَ وَاسْتَغْفَرَلَهُمُ الرَّسُولُ لَوَجَدُواْ اللّهَ تَوَّابًا رَّحِيمًا

(Allaah تَبَارَكَ وَتَعَالَى states regarding the hypocrites) "And if they come to you after they had oppressed themselves (sinned), then they seek Allaah's forgiveness, and the Rasul seeks forgiveness for them, then they will find Allaah to be Most Forgiving, Most Merciful." (Nisaa verse 64)

This verse clearly shows that during the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to seek his intercession was correct. However the generality of the verse shows that after the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, if a person presents himself at the Raudah, seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَى for his sins and requests Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to seek forgiveness on his behalf, then this is completely permissible.

1.) Under this verse, Ibn Katheer رَحِمَهُ اللَّهُ has narrated the narration of Utbi who states, "I was at the Raudah when a village dweller presented himself at the blessed grave, recited the above-mentioned verse, and then began saying whilst crying, "O Rasulullaah, I acknowledge my sins. I seek Allaah's forgiveness. Now I come to you. In the court of Allaah, make duaa for my forgiveness." After saying this, this village-dweller walked away.

Utbi states, "I was overcome by sleep at this very place. I was blessed with a vision of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who commanded me to run behind the village-dweller and convey to him the glad tidings that Allaah تَبَارَكَ وَتَعَالَى had forgiven his sins. According to one narration, this Bedouin then recited the following poetry whilst crying and departed,

يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع و الاكم نفسي الفداء لقبر انت ساكنه فيه العفاف و فيه الجود و الكرم

Allamah Suyuti has also quoted the incident in Ad-Durrul-Manthoor (vol. 2 page 474) and Bayhaqi has quoted it in Shuabul-Imaan (vol. 6 page 60 no. 3880).

Great ulama have mentioned this incident in their books and have accepted it like Ibn Jawzi, Ibn Katheer, Imam Nawawi, Allamah Sakhaawi, Imam Bayhaqi, Ibn Asaakir, Allamah Suyuti, Allamah Nasafi, Allamah Subki, Allamah Qastallaani, Allamah Zarqaani رَحِمَهُمُ ٱللَّهُ, etc….This incident has been mentioned in tafseer books, fiqh books, history books and books specially prepared on Hajj.

2.) A similar incident is mentioned by Ali رَضِيَ ٱللَّهُ عَنْهُ who states, "Three days after burying Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, a Bedouin came to the Raudah Sharif and fell down there. Crying abundantly, he recited the above verse, acknowledged his sins and then submitted, "O Rasulullaah! I have presented myself before you so that you can supplicate for forgiveness on my behalf." According to the statements of those who were in the masjid at that time, they state that a voice emerged from inside the Raudah stating, "You have been forgiven."

This incident has been mentioned by great personalities such as Allamah ibn Hayyan Andalusi, Allamah Tha'labi, Allamah Muttaqi Hindi, Allamah Suyuti, Allamah Samhoodi, Allamah Sam'aani, Mufti Muhammad Shafi' Saheb, etc رَحِمَهُمُ ٱللَّهُ.

There are many differences between the two narrations, showing that they were two completely different incidents. Even though there is weakness in the sanad, they corroborate one another, giving strength to each other.

Note: Any Muslim performing any action or uttering any statement in the presence of great Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ, without being reproached or reprimanded is a proof of the permissibility of the action. If such an action was of *shirk*, no Sahaabi would have ever tolerated it more-so before the blessed presence of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) The famous Taabiee, Abul Jawzaa, Aus ibn Abdillah رَحِمَهُ ٱللَّهُ states that once during a period of severe drought in Madinah Munawwarah, they mentioned their difficulties and worries to Ummul-mu'minin, Aaishah رَضِيَ ٱللَّهُ عَنْهَا (so that she could supplicate for rain and mention some plan of action). She رَضِيَ ٱللَّهُ عَنْهَا said to them, "Turn to the grave of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ (and by the tawassul of the inhabitant of the Raudah ask for rain. Added to this) open a portion of the roof of the Hujrah towards the heavens so

that there is no barrier between the blessed grave and the heavens." The people did accordingly. So much rain came down (that not only did the drought come to an end, the gardens and plantations became lush and green.) So much of fodder grew that the animals ate to their fill, that their stomachs were actually bloated." (Daarimi no. 93 (Its narrators are reliable.))

Mullaa Ali Qari writes, "During the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, during droughts people used to seek rain by the wasilah of the Being of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ departed from this world, Aaishah رَضِيَ اللَّهُ عَنْهَا commanded them to open a portion of the roof above the grave of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so that the mercy of Allaah تَبَارَكَ وَتَعَالَى may come in torrents and send down rain. The object of making this hole above the roof of the grave was to make this request more effective."

4.) Another incident is mentioned of a Sahaabi who made tawassul at the grave of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The treasurer of Umar رَضِيَ اللَّهُ عَنْهُ, Maalik ibn Iyaadh (also known as Maalikud Daar), narrates that during the khilaafah of Umar رَضِيَ اللَّهُ عَنْهُ, there was such severe famine, which shook the hearts of people. Its harmful effects remained for nine months. During this lengthy period, the people as well as animals became a mass of bones. Hunger and thirst had snatched away strength from their bodies. In this condition, a Sahaabi Bilaal ibn Haarith Muzani رَضِيَ اللَّهُ عَنْهُ presented himself before the Raudah and said, "O Rasulullaah! Seek rain from Allaah, since people are being destroyed due to the harsh famine." Whilst in a state of slumber at the Raudah, this Sahaabi saw Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream saying to him, "Go, convey my salaams to Umar, and inform him that soon the rains of mercy will fall, and there will be fertility all over." This soon came to pass. (Musannaf ibn Abi Shaibah no. 32665, Al-Isaabah vol. 6 page 216, Dalaailun-Nubuwwah of Bayhaqi vol. 7 page 47, Fathul Baari vol. 2 page 495, Al Bidayah wan Nihaayah vol. 7 page 91 Hafiz Ibn Katheer has stated that the chain of narrators is good and strong' (Musnad al-Faruq vol.1 pg.223). Hafiz Ibn Hajar has also indicated to its authenticity in Fathul-Baari.)

Allaamah Kawthari رَحِمَهُ اللَّهُ, after narrating this incident states, "From this hadith, we learn that this Sahaabi used Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a means (tawassul) for seeking rain. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard this request in his barzakhi life (life of

the grave), and made duaa. No other Sahaabi objected to this Sahaabi. Umar رَضِيَ اللَّهُ عَنْهُ was informed of this incident, and he too did not dispute this action. This incident therefore is a clear proof of making tawassul of a person after his demise. Imaam Bukhaari has also mentioned this incident of tawassul in Taarikhe-Bukhaari." (Muhiqqut Taqawwul page 12)

These different incidents point to the fact that even after the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is commendable to make duaa, using the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and this has a greater effect for the acceptance of duaas.

5.) Once when the Khalifah Abu Ja'far had performed Hajj, and had then proceeded to Madinah Munawwarah to convey salaat and salaam at the Raudah, Imaam Maalik رَحِمَهُ اللَّهُ was present in Masjide-Nabawi at that time. The Khalifah asked him, "O Abu Abdullaah, should I face the qiblah and make duaa, or should I turn towards the Raudah and make duaa?" Imaam Maalik رَحِمَهُ اللَّهُ said, "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a wasilah for you, and he was a wasilah for the acceptance of the duaa of your great grandfather, the father of the Ambiyaa, Adam عَلَيْهِ السَّلَامُ. How can you dare face your back towards such a blessed and great personality? Remember! At the time of duaa, face towards the Raudah, and let your back face the Qiblah, so that there is no disrespect shown. At the time of duaa, turn to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and beg him to intercede because Allaah تَبَارَكَ وَتَعَالَى accepts his intercession."[13]

Jurists of all four madhabs have mentioned in Kitaabul-Hajj the permissibility of requesting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for duaas at his blessed grave, and seeking his intercession.

[13] Qadhi Iyaad has mentioned this narration in Shifaa with a saheeh (sound) sanad. Other great ulama like Allamah Subki, Allamah Samhoodi, Allamah Ibn Hajr, Allamah Qastallani, Allamah Zurqaani, Allamah Diyaa Hanafi and Allamah Muhammad ibn Yusuf Salihi Shaami رَحِمَهُمُ اللَّهُ have also mentioned this incident and many of them have stated that the sanad is saheeh (sound). Since this narration was contrary to the temperament of Ibn Taymiyyah رَحِمَهُ اللَّهُ, he attempted to establish it as unreliable. Other ulama have answered all his objections stating that without reason he has tried to show the narration to be unfounded, whereas all the narrators are of high ranking.

A BRIEF DISCUSSION ON TAWASSUL

THE DIFFERENT TYPES OF WASILAH

There are 4 wasilahs by means of which it is desirable to supplicate:
1) Asmaaul Husnaa 2) Good actions 3) Special servants of Allaah تَبَارَكَ وَتَعَالَىٰ
4) Blessed things mentioned in the Quraan and sunnah

1.) ASMAAUL –HUSNAA:

Allaah تَبَارَكَ وَتَعَالَىٰ states, "And the most beautiful names belong to Allaah, therefore supplicate to Him by means of them." (A'raaf verse 180)

A person should therefore call out to Allaah تَبَارَكَ وَتَعَالَىٰ utilizing His blessed names or qualities.

The supplication of Sulaimaan عَلَيْهِ السَّلَامُ is mentioned in Surah Naml, "O my Sustainer! Inspire and bestow upon me the ability that I may be grateful for Your favours which You have bestowed upon me and upon my parents, that I may do righteous deeds which will please You, and admit me by Your mercy among Your righteous slaves." (Naml verse 19)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this duaa before salaam in salaah, "O Allaah, by Your knowledge of the hidden and unseen, and Your power over the creation, grant me life for as long as You know that life is good for me, and grant me death when death is good for me." (Nasai no. 1820, Tirmidhi no. 970, Ibn Majah no. 4265)

When any matter grieved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would supplicate, "O Ever-Living, O Sustainer and Protector of all that exists, by Your Mercy, I beg for Your help." (Tirmidhi no. 3524, Mustadrak of Haakim no. 1875, Bazzaar no. 6368)

These are just a few examples of the many found in the ahaadeeth.

2.) TAWASSUL OF GOOD ACTIONS:

Using righteous and goods actions as a wasilah whilst making duaa is accepted according to all the scholars of the Ahlus-Sunnah Wal-Jamaa'ah. The clear texts of the Quraan make clear that belief in Allaah تَبَارَكَ وَتَعَالَىٰ and obedience to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is one of the best and most virtuous wasilah.

a.) “O our Sustainer, we have heard a caller calling to imaan, “Believe in Your Sustainer,” so we believed. O our Sustainer, therefore forgive for us our sins and remove our wrongdoings, and grant us death with the pious.” (Aal-Imraan verse 193)

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُواْ بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْلَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الأَبْرَار

b.)“O our Sustainer, we have believed in that which You have revealed and we have followed the messenger, therefore include us amongst those who testify.” (Aal-Imraan verse 53)

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

c.)“One group amongst My servants used to supplicate, ‘O our Sustainer, we have believed, therefore forgive us and shower mercy upon us, and You are the best of those who show mercy.” (Mu’minoon verse 109)

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْلَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ

d.) The famous hadith of Bukhaari and Muslim Sharif wherein three travellers were forced to take refuge in a cave during a storm also shows the permissibility of utilizing one’s acts of worship as a wasilah. A boulder blocked the mouth of the cave. Due to its heavy weight, it could not be moved. Finally, the three decided to make duaa using some good action as a wasilah. Each of their duaas was accepted, and the boulder eventually moved, allowing them to emerge safely. (This incident is famously known as ‘hadithul ghaar’).

Imaam Nawawi writes in the commentary of this hadith, “From this hadith, our companions have deduced that it is mustahab (preferable) for a person to make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ by the blessings and means of his righteous actions at the time of distress, whilst making duaa for rain, etc, since these people had done so, and their duaa was accepted. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned this incident in a way which showed that he was praising them and mentioning it as an attribute of their beautiful conduct.” (Sharh Muslim vol.2, page 353) This hadith has been mentioned 4 times in Saheeh Bukhaari. Allaamah Hafiz ibn Hajar Asqalaani has in great detail commentated on this hadeeth. From this

hadeeth, he has stated that to utilize one's righteous actions in duaa as a means to be accepted is mustahab. (Fathul Baari vol. 6, page 507-511)

3.) TAWASSUL OF THE SPECIAL SERVANTS OF ALLAAH تَبَارَكَ وَتَعَالَىٰ:

This can be done in one of three ways. Some are permitted and some are prohibited. Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ in Bawaadirun Nawaadir (vol. 2, page 706) writes,

ان التوسل بالمخلوق له تفاسير ثلاثة الاول دعائه و استغاثته كديدن المشركين و هو حرام اجماعا الثاني طلب الدعاء منه – الى قوله – و لم يثبت فالميت بدليل فيختص هذا المعنى بالحي و الثالث دعاء الله ببركة هذا المخلوق و هذا قد جوزه الجمهور

"Tawassul by means of the creation is of three types:

1) To supplicate to some-one and seek his help and assistance as was the practise of the polytheists – this is prohibited by ijmaa (the consensus).

2) Requesting one to make duaa on his behalf…. Since this is not proven for the dead, this form is restricted to the living.

3) To make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ by the blessings of an accepted servant – this has been regarded as permissible by the jumhur (majority of scholars)."

EXPLANATION OF THE THREE TYPES

1) Asking from those besides Allaah is open shirk – This form is when one asks directly from the pious to fulfil their needs, thinking that this pious person will fulfil his needs, since Allaah تَبَارَكَ وَتَعَالَىٰ has granted him some power. The object is not to ask Allaah تَبَارَكَ وَتَعَالَىٰ. This is open shirk and ignorance, which is not permissible according to any scholar.

2) Requesting the pious servants of Allaah تَبَارَكَ وَتَعَالَىٰ for duaas – This refers to requesting the pious and accepted servants of Allaah تَبَارَكَ وَتَعَالَىٰ to make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ for the fulfilment of one's needs. This is not only permissible and commendable, but in fact sunnah. Every person has been given the right to ask from Allaah تَبَارَكَ وَتَعَالَىٰ. In fact, man has been commanded to make duaa, to make apparent his servitude. However the internal and external purity of a person as well as possessing a strong connection with Allaah تَبَارَكَ وَتَعَالَىٰ has been regarded as effective for the

acceptance of duaas. Promise has been mentioned for the acceptance of such people's duaas.

In a hadeethe-qudsi, Allaah تَبَارَكَ وَتَعَالَى states, "(Whoever proves his truthfulness by obedience and righteous actions becomes My beloved…) If he asks Me, I will grant him. If he seeks protection from Me, I will grant it to him." (Mishkaat vol.1, page 198)

REQUESTING THE DECEASED TO MAKE DUAA

This is based on a famous difference of opinion amongst the Sahaabah رَضِيَ اللهُ عَنْهُمْ referred to as samaae-mautaa i.e. whether the deceased (besides the Ambiyaa عَلَيْهِمُ السَّلَامُ) can hear or not. As for those who state that the deceased can hear, it will be permissible according to them to request the deceased to make duaa on their behalf. As for those who opine that the deceased cannot hear, then it will be futile according to them to request the deceased. Since this mas'alah has been a subject of contention from the era of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, and it will not be possible to form a definite opinion, it is best that one abstains from requesting the deceased (besides the Ambiyaa عَلَيْهِمُ السَّلَامُ) when visiting their graves. There has never been the practise of the pious predecessors of requesting the deceased to make duaa from them. Thus abstaining from doing so is better.

As for presenting oneself before the blessed graves of the Ambiyaa عَلَيْهِمُ السَّلَامُ, more-so that of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is preferable to recite salaat and salaam, and request duaa and intercession. According to the ijmaa of the ummah, the Ambiyaa عَلَيْهِمُ السَّلَامُ are alive in their blessed graves (just like their worldly and real life). Thus, the Ambiyaa عَلَيْهِمُ السَّلَامُ being able to hear is proven without any difference. Therefore, to request them to make duaa and seek intercession is definitely allowed. There is no doubt in its permissibility.

3.) Making duaa to Allaah تَبَارَكَ وَتَعَالَى by the wasilah of an accepted servant

This means to make duaa to Allaah تَبَارَكَ وَتَعَالَى by the wasilah (means) of the Ambiyaa عَلَيْهِمُ السَّلَامُ or the awliyaa and pious servants of Allaah تَبَارَكَ وَتَعَالَى e.g. O Allaah, fulfil his work of mine by the wasilah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, by the tufail of Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, by the barkat (blessings) of Imaam Abu

Hanifah رَحِمَهُ ٱللَّهُ, or by the hurmat of Shaikh Abdul Qaadir Jilaani رَحِمَهُ ٱللَّهُ, etc. This action is permissible, and in fact meritorious and better since it is a means for the acceptance of duaas. This is referred to as tawassul bidh-dhaat. By using these accepted and beloved servants as a means, the possibility of one's duaa being accepted increases.

Thus if a person making duaa utilizes the honourable beings of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ and the pious servants of Allaah as a wasilah (means), then according to the majority of scholars, this is a correct practise. The manner of doing so is, "O Allaah, the Being who possesses complete power, through the blessings of so-and-so beloved one, accept my duaa." Here the object is that one is using the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ which is pouring on this accepted servant, as a means for the acceptance of his duaas.

Mufti Abdur Rahim رَحِمَهُ ٱللَّهُ writes, "Tawassul actually refers to the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ which is granted to an accepted servant of Allaah (nabi or wali). To make duaa using the wasilah of any nabi or wali means to utilize this special mercy which is descending on this servant as a means (for acceptance of one's actions)." (Fataawaa Rahimiyyah vol. 3, page 6)

Moulana Thaanwi رَحِمَهُ ٱللَّهُ states regarding the reality of permissible tawassul, "According to the status of a person in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ, so much of mercy descends upon him. Tawassul means "O Allaah, through the blessings of the mercy directed towards him, and the closeness which he has with You, grant me such-and-such thing, since this person has a connection with me. Similarly, tawassul of good actions have been mentioned in the ahaadith. The meaning of this is the same – "O Allaah, send down Your mercy through the blessings of the status of that action in Your sight, which we had done." *(Anfaase –Isaa page 18)*

In Nashrut Tib (page 248), Moulana writes, "The meaning of tawassul in duaa is, "O Allaah, so-and-so servant is a recipient of Your mercy. Possessing love and respect for the recipients of Your mercy is also a cause of drawing Divine mercy. We have love and respect for him. Thus shower Your mercy upon us also."

In Shifaaus-Siqaam (page 122), Allaamah Subki رَحِمَهُ ٱللَّهُ has mentioned a similar meaning.

Hereunder are a few incidents which support this practise:

1.) Adam عَلَيْهِ السَّلَامُ used Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a wasilah, due to which his repentance was accepted.

2.) The Jews used to attain victory over their disbelieving enemies, by the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) During the era of droughts in Makkah Mukarramah, Abdul Muttalib made duaa for rain, with the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was only two years old), and the duaa was accepted.

4.) A blind Sahaabi made duaa, using the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - a duaa which was taught to him by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His vision was thus restored.

5.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made duaa for the expansion of the grave of Ali رَضِيَ اللَّهُ عَنْهُ's mother, using the wasilah of himself and the previous Ambiyaa عَلَيْهِمُ السَّلَامُ.

6.) During a drought, Umar رَضِيَ اللَّهُ عَنْهُ made duaa for rain, using the wasilah of Abbaas رَضِيَ اللَّهُ عَنْهُ. Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted this duaa.

The proofs and detailed discussions of tawassul can be found in many places. Refer to the book "Tawassul in the light of the Quraan and sunnah."

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَمُنْذُ أَلْزَمْتُ أَفْكَـــارِيْ مَدَائِحَهُ وَجَدْتُّـهُ لِخَلاصِيْ خَــيْرَ مُلْتَـزَمِ

149/10. Since I have devoted my thoughts to his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praises, I have found in his praises the best sanctuary for my liberation and freedom.

Meaning: Allamah Buseeri states that when he started praising Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he found that this was the best medication he could take, as through the blessings of this poem, he was cured by Allaah تَبَارَكَ وَتَعَالَى.

Since: In this word, there is an indication that as soon as these praises were sung, its blessings immediately began reaching me.

Liberation:

1.) This can refer to liberation from sicknesses and problems. This is the apparent meaning.

2.) It can also refer to liberation from incorrect poetry, service to kings and the resultant sins thereof; as well as the effects of the shame which overcame him as a result of doing those actions.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلَنْ يَّفُوْتَ الْغِنٰى مِنْهُ يَـــداً تَرِبَتْ إِنَّ الْحَيَـا يُنْبِتُ الأَزْهَارَ فِي الأَكَـمِ

150/11. The hand that is soiled (void of righteous actions) will never lose richness (intercession) of Rasulullaah ﷺ because rain causes flowers to grow (even) on the mountain top.

Meaning: Allamah Buseeri states that he is hard-hearted and sinful, and void of any righteous actions. However, he hopes to attain the intercession of Rasulullaah ﷺ even though he has done no actions by which he is deserving of this bounty.

Allamah Buseeri رَحِمَهُ ٱللَّهُ then states that rain causes flowers to grow on the mountain tops. Mountain tops are not places wherein things normally grow. However, due to the blessings of rain, flowers grow on these places. Just as the rain falls on barren ground and gives life to flowers, Rasulullaah ﷺ will intercede on behalf of those spiritually barren, and grant them everlasting and eternal life.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ يَــدَا زُهَيْرٍ بِمَـا أَثْنَى عَلَى هَـرِمِ

151/12. And I do not want the flowers (temporary luxuries and desires) of the world which were plucked by the hands of Zuhair through his praises of Haram.

The beauties of this world are referred to as flowers. In this there is an indication that:

1.) Just as the beauty of flowers causes people to incline towards them, the beauty of this world causes people to incline towards it.

2.) Just as the beauty of flowers last for a few days, the beauty of this world is temporary.

Haram ibn Sinaan was a generous Arab king, whose generosity was proverbial. He and his cousin joined together to form a truce between the tribes of Abs and Dhibyaan. He passed away before the era of Islaam. Due to forming this truce and his generosity, Zuhair uttered many poems in his praise.

Zuhair ibn Abu Salma was the father of Ka'b ibn Zuhair, a famous Sahaabi and the one who composed the poem famously known as Baanat Suaad. Ka'b رَحِمَهُ ٱللَّهُ was a poet, as well as Zuhair (his father), Abu Salma (his grandfather), his son (Aqabah) and his grandson (Awaam). Poetry ran in his family's blood. (Commentary of Sab'a-Muallaqaat by Zuzni page 121 to 122). Zuhair was one of seven poets whose poetry was hung on the Ka'bah. In the famous diwan, Sab'-Muallaqaat, his poetry is mentioned.

Each of the famous poets of the Days of Ignorance had a certain special quality. The speciality of Zuhair was that when he praised anyone, he would praise in the best manner. Another speciality was that he would take a lot of time to correct and refine his poetry after composing it, before presenting it to the people.

Zuhair would praise Haram in great abundance, who would in turn bestow him with many gifts. Once, Umar رَضِيَ ٱللَّهُ عَنْهُ asked a person from the family of

Haram to utter some of the praises which Zuhair had conferred on Haram. After doing so, Umar رَضِيَ اللَّهُ عَنْهُ remarked, “Zuhair had really praised you people,” to which he replied, “We had bestowed upon him many gifts.” Umar رَضِيَ اللَّهُ عَنْهُ then remarked, “What you had granted him has terminated, whereas that which he uttered is still existent.” (Khazaanatul-Adab Wa Lubbu Lubaabi Lisaanil Arab vol. 2 page 335)

Haram took an oath that he would give Zuhair some gift if he praised him, asked him for anything or even made salaam to him. Zuhair felt ashamed of taking gifts continuously. Whenever Zuhair would thereafter see Haram in a gathering, he would greet all and exclude Haram –

انعموا صباحا غير هرم

Here, Allamah Buseeri رَحِمَهُ اللَّهُ states that Zuhair had attained the wealth of this world by praising Haram. However, his intention of composing this blessed poem was not to acquire the temporary bounties of this world, but to gain the pleasure of Allaah تَبَارَكَ وَتَعَالَى, gain forgiveness from his sins, and to expose his love and respect for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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الفصل العاشر في ذكر المناجات و عرض الحاجات

SECTION TEN REGARDING SUPPLICATION AND ENTREATY

In this section, Allamah Buseeri رَحِمَهُ ٱللَّهُ seeks refuge through the means of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He رَحِمَهُ ٱللَّهُ has hope for forgiveness of his sins through the means and intercession of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He recites Salawaat upon Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, his family, the four rightly-guided khulafaa and the remaining Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ.

يَـا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوْذُ بِه سِـوَاكَ عِنْـدَ حُلُوْلِ الْحَادِثِ الْعَمَمِ

152/1. O the most generous of mankind, I do not have anyone to take shelter in except you at the time of the general calamity (the Day of Qiyaamah).

The meaning of this stanza is clear. When the difficulties and calamities of Qiyaamah encompass all, they will all proceed to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to intercede on their behalf. No one else will have the courage to intercede. On the intercession of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ the reckoning will commence. Besides this intercession – known as Shafaa'ate-Kubraa – there will be many other types of intercession which Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ will perform. Martyrs, ulamaa and pious will also be allowed to intercede in some types of intercession.

The poet states that at this time, there will be none else who he can take support from besides Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The hadeeth of Shafaa'ate-Kubraa will be mentioned under the next stanza.

'O the most generous of mankind' – This is a call of love in the heart of a person.

Generally, when a person of sound beliefs calls out to some-one not present, then he is actually referring to the thoughts in his mind. For example, a sick person calls out, "O mummy!" He is not calling her for help, but thinking of her at that moment. Normally, a person in love or in sorrow calls out in such a manner.

When Khubaib رَضِيَ اللَّهُ عَنْهُ was about to be hung, he uttered, "O Muhammad."[14] This does not mean that he was calling out for assistance to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or that his belief was that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could hear his voice. Since he was about to depart from this world, and he was far away from his beloved Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was expressing his emotions and calling out to the figure embedded in his heart.

As long as a person does not have the belief that the person he is calling out to is present or he can hear him, but he is merely expressing his love for a certain individual, then this is correct. It has nothing to do with calling out to those besides Allaah تَبَارَكَ وَتَعَالَى.

The impermissible and forbidden form of calling out is when one calls out to those besides Allaah تَبَارَكَ وَتَعَالَى who are not present and asks him to fulfil his needs e.g. A person calls out from one place, "O pious person (who is in another place), fulfil this work of mine." Similarly, one cannot ask a pious person present for needs which are not within man's control e.g. a person goes to a pious person and says, "Give me a son."

This discussion has been discussed in length before. Refer to stanza 106.

Doubt: From some narrations, it seems that to call out to those besides Allaah تَبَارَكَ وَتَعَالَى from far-off places at the time of necessity is correct.

1.) A person's leg became swollen in the gathering of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ, who said to him, "Think of the person most beloved to you." The man said, "Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ," and immediately his swelling went away. (Amalul Yaum wal Lailah of Ibnus Sunni no. 169)

Answer: If we accept this narration to be correct, then this has nothing to do with calling out for help from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The word *udhkur* (remember) is an indication that this call was out of love. This word *udu'*

[14] Allaamah Ibnul Jawzi, Allaamah Abu Nuaym Asfahaani, Allaamah ibn Asaakir رَحِمَهُمُ اللَّهُ and others have mentioned in their narrations the calling of "O Muhammad" by Khubaib رَضِيَ اللَّهُ عَنْهُ.

(call out to) was not used. The most that can be proven from this narration is the permissibility of making duaa to Allaah تَبَارَكَ وَتَعَالَىٰ with the waseelah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2.) Once the foot of Ibn Umar رَضِيَ اللَّهُ عَنْهُ became swollen. A person said to him, "Think of the most beloved person to you." He immediately uttered, "Yaa Muhammadah!" He then stood up and walked away. One narration states, "It was as though he had been freed from a rope." (Amalul Yaum wal Lailah of Ibn Sunni no. 170, Adabul-Mufrad no. 964)

Answer: Whilst some of the narration have the word *udu'* (call out), others have the words *udhkur* (remember, think of), which shows that the meaning intended by *udu*' is *udhkur*, as *da'aa* has many meanings. One of its meanings is to remember.

Note: Many of the nuskhas (prints) of Al-Adabul-Mufrad does not have the word "Yaa".

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا انْفَلَتَتْ دَابَّةُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ أَحَدِكُمْ بِأَرْضٍ فَلَاةٍ فَلْيُنَادِ يَا عِبَادَ اللهِ، احْبِسُوا عَلَيَّ، يَا عِبَادَ اللهِ احْبِسُوا عَلَيَّ؛ فَإِنَّ لِلهِ فِي الْأَرْضِ حَاضِرًا سَيَحْبِسُهُ عَلَيْكُمْ "

3.) Abdullah ibn Masud رَضِيَ اللَّهُ عَنْهُ narrates from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "When the conveyance of one of you escapes in a barren land, then he should call out, "O servants of Allaah, catch it for me. "O servants of Allaah, catch it for me," since Allaah تَبَارَكَ وَتَعَالَىٰ has kept in the land those present who will catch it (and bring it back) for you." (Al-Mu'jamul-Kabeer of Tabaraani no. 10518, Musnad Abu Ya'la no. 5269, Amalul Yaum wal Lailah of Ibnus Sunni 508)

Utbah ibn Ghazwaan رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When any of you loses something, or needs assistance, and he is in a land in which he has no acquaintance, then he should say, "O servants of Allaah, assist me! O servants of Allaah, assist me!" since Allaah تَبَارَكَ وَتَعَالَىٰ has such servants which we cannot see." (Al-Mu'jamul-Kabeer vol. 17 page 117 no. 290)

Answer: In these narrations, one is not calling out to someone absent, but rather to angels who are present to help people by the command of Allaah تَبَارَكَ وَتَعَالَىٰ, as can be seen by the last lines of the above narrations. Giving credence to this is the following narration of Ibn Abbaas in which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَىٰ has certain angels in the earth, besides those which write down one's actions/protect one. They note down whichever leaves of the trees fall. When a difficulty afflicts one of you in a barren land, then he should call out, "Help me, O servants of Allaah." (Bazzaar no. 4922, Shuabul Imaan with slightly different wording no.165 and 7297)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَلَنْ يَّضِيْقَ رَسُـوْلَ اللهِ جَاهُكَ بِيْ إِذَا الْكَرِيْمُ تَجَلَّى بِـاسْمِ مُنْتَقِـمِ

153/2. And O Rasulullaah ﷺ! Because of (interceding for) me, your high-ranking position will not diminish, when the Most Generous (Allaah تَبَارَكَ وَتَعَالَى) will manifest Himself by the name of the Punisher.

On the Day of Judgement, in the beginning, Allaah تَبَارَكَ وَتَعَالَى's quality of anger will be dominant. The poet says out of love in his heart, "O Rasulullaah ﷺ! I love you. Please intercede on my behalf on the Day of Judgement."

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, "Some (cooked) meat was brought to Rasulullaah ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allaah تَبَارَكَ وَتَعَالَى will gather all the human beings of early generations as well as latter generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Sustainer.'

Some people will say to some others, 'Go to Adam.' So they will go to Adam عَلَيْهِ السَّلَامُ and say to him. 'You are the father of mankind; Allaah created you with His Own Hand, and breathed into you His Spirit (meaning the spirit which He created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Sustainer. Don't you see in what state we are? Don't you see what condition we have reached?' Adam عَلَيْهِ السَّلَامُ will say, 'Today my Sustainer has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Nuh عَلَيْهِ السَّلَامُ.'

So they will go to Nuh عَلَيْهِ السَّلَامُ and say (to him), 'O Nuh! You are the first (of Allaah's Messengers) to the people of the earth, and Allaah has named

you a thankful slave; please intercede for us by your Sustainer. Don't you see in what state we are?' He will say.' Today my Sustainer has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrahim.'

They will go to Ibrahim عَلَيْهِ ٱلسَّلَامُ and say, 'O Ibrahim! You are Allaah's Messenger and His Khalil (friend) from among the people of the earth; so please intercede for us with your Sustainer. Don't you see in what state we are?' He will say to them, 'My Sustainer has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyaan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moosa.'

The people will then go to Moosa عَلَيْهِ ٱلسَّلَامُ and say, 'O Moosa! You are Allaah's Messenger and Allaah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us by your Sustainer! Don't you see in what state we are?' Moosa عَلَيْهِ ٱلسَّلَامُ will say, 'My Sustainer has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Isa.'

So they will go to Isa عَلَيْهِ ٱلسَّلَامُ and say, 'O Isa! You are Allaah's Messenger and His Word which He sent to Maryam, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Sustainer. Don't you see in what state we are?' Isa عَلَيْهِ ٱلسَّلَامُ will say. 'My Sustainer has today become angry as He has never become before nor will ever become thereafter. Isa عَلَيْهِ ٱلسَّلَامُ will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.'

So they will come to me and say, 'O Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ! You are Allaah's Messenger and the last of the Ambiyaa, and Allaah forgave your past and future sins. (Please) intercede for us by your Sustainer. Don't you see in what state we are?"

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ added, "Then I will go beneath Allaah's Throne and fall in prostration before my Sustainer. And then Allaah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad! Raise your head. Ask, and it will be granted. Intercede and it (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Jannah as lies on the right; and they will share the other gates with the people." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah Mukarramah and Busra (in Sham). (Bukhaari no. 4712)

On the Day of Judgement, every person will demand his rights and will want revenge. Even a hornless animal will seek revenge from a horned animal.

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.” (Muslim no. 2582)

On this day, the quality of intiqaam (punishment) will become apparent. One of the names of Allaah تَبَارَكَ وَتَعَالَى is Al-Muntaqim تَبَارَكَ وَتَعَالَى. (Tirmidhi no.3507)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَإِنَّ مِنْ جُوْدِكَ الدُّنْيَا وَضَرَّتَهَا وَمِنْ عُلُوْمِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

154/3. For verily, this world and the Hereafter is the place of your generosity; and the people's knowledge regarding the Preserved Tablet (Lauh) and the Pen has been derived from your knowledge.

The word *darrah* has been utilized here, referring to the hereafter. In actual fact, the word *darrah* refers to a co-wife. Here it has been used, in contrast to this world, to show that to attain both is difficult. By making effort for one, some outward harm is definitely going to come to one. This is just as one pleases one co-wife, the other becomes upset. Abu Moosa Ashari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَآثِرُوا مَا يَبْقَى عَلَى مَا يَفْنَى

Whoever loves this world causes harm to his hereafter. Whoever loves his life of the hereafter causes harm to his worldly life. Therefore, give preference to that which remains over that which will perish.
(Musnad Ahmad no.19697)

The outward translation reads, "This world and the hereafter is the result of your generosity."

However, this translation is contrary to accepted and basic principles of the Quraan and ahaadeeth. The only Master of good and evil, wealth and poverty, honour and disgrace, wealth and children is Allaah تَبَارَكَ وَتَعَالَى. The Quraan is replete with the lesson of tawheed. This world and the next cannot be the result of the generosity of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but is a result of Allaah تَبَارَكَ وَتَعَالَى's generosity. Therefore, here *haal* is mentioned, but *mahal* is intended, as is seen in the following verses,

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ

Your wives are a <u>place of</u> tillage for you. (Baqarah verse 223)

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللهِ

As for those whose faces will be bright, they will be in the place of the mercy of Allaah. (Aal-Imraan verse 107)

يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

(The sperm) emerges from the <u>place</u> between the loins and the chest. (Taariq verse 7)

Here too, مِنْ جُوْدِكَ refers to مِنْ مَحَلِّ جُوْدِكَ . Thus the correct meaning is, "The manifestation of your generosity is in this world and in the hereafter. This is completely in accordance to reality. The word مِنْ in this instance is زائد (extra) for emphasis.

In this world, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was generous with regards to physical and spiritual wealth.
With regards to physical wealth, this has passed in great detail under stanza 4, 55, etc.
As with regards to spiritual wealth, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was always concerned to guide people, grant them correct knowledge and to benefit others.

In the hereafter, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will make manifest his generosity on the plains of Judgement, when he will intercede for all of mankind (Shaafaa't-Kubraa) as well as many other forms of intercession.

The outward translation of the next stanza reads, "And the knowledge of the Lawh and the Pen is part of your knowledge." This too is contrary to reality, since matters which will take place till Qiyaamah has been recorded in the Preserved Tablet. (Bukhaari no.3191)

The knowledge of everything till Qiyaamah is not in the knowledge of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In fact, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unaware of many things in his own lifetime. A few examples are:

1.) The worker in the masjid passed away and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not know this the next morning. (Bukhaari no. 458)

2.) The necklace of Aaishah رَضِيَ اللهُ عَنْهَا went missing, and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not know where it was. Eventually it was found under the camel of Aaishah (Bukhari no. 334)

3.) Aaishah رَضِيَ اللَّهُ عَنْهَا was falsely accused, but Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not aware of the details until the verses of the Quraan had to be revealed to him. (Bukhaari no. 4141)

4.) In the Quraan, Allaah تَبَارَكَ وَتَعَالَى says regarding the two wives of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who questioned him, "Who informed you of this?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The All-Knowledgeable and All Learned has informed me." (Tahreem verse 3)

5.) No person knows what he will earn tomorrow. (Luqmaan verse 34)

6.) When some small girls read poetry stating the following, "Amongst us is a nabi who knows what is going to happen tomorrow." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No one knows what is going to happen tomorrow except Allaah تَبَارَكَ وَتَعَالَى." (Bukhaari no. 4001, Abu Dawood no. 4922)

This shows that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not have complete knowledge of the unseen. He was definitely granted a huge portion of knowledge, but not all-encompassing knowledge, which is an attribute of Allaah تَبَارَكَ وَتَعَالَى solely.

7.) In Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's last illness, he asked the people around him, "Have the people performed salaah?" He was given the reply in the negative. (Bukhaari no. 687, Muslim no. 418)

8.) On the Day of Judgement, Allaah تَبَارَكَ وَتَعَالَى will tell Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the people who will be chased away from the Haudhe-Kawthar, "You do not know what they did after you." (Bukhaari no.6576 as well as four other places)

In this stanza, the *masdar* is *mudhaaf* to the *maf'ool*. Thus the meaning is,

علم الناس باللوح والقلم ظهر من علومك

The knowledge the people have regarding the Lawh and Qalam has become apparent from your knowledge.

Lawhul-Mahfooz – Imaam Bukhaari رَحِمَهُ اللَّهُ has mentioned the following narration under the tafseer of the verse 'fi lawhim mahfooz.' – Verily

Allaah تَبَارَكَ وَتَعَالَى wrote a book before creating the creation, “Undoubtedly My mercy surpasses My anger.” This is written by Him (in the knowledge of Allaah تَبَارَكَ وَتَعَالَى) above the Arsh.” (Bukhaari no. 7554)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Allaah تَبَارَكَ وَتَعَالَى has made the Lawh-Mahfooz from a white pearl. Its pages are made of red sapphire (yaaqut), its pen and writing are of light, and its width is equal to the distance between the heavens and earth.” (Mustadrak Haakim no. 3917)

In Tafseer Baghawi, the following description is given, “The beginning text of the Lawh-Mahfooz is laa ilaaha illallaah deenuhu al-Islaam wa Muhammadan abduhu wa rasuluhu……..Its length is equal to the space between the heavens and earth, and its breadth is equal to the distance between the east and west. Both sides are made of pearls and sapphire. The two covers are made from red sapphire.” (vol. 8 page 3189)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily the first of what Allaah created was the Pen. He said to it, “Write.” So it wrote what will be in future.” (Tirmidhi no. 3319)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ has stated, “The Pen which has written down predestination is made of light. Its length is equal to the distance between the heavens and earth.” (Tafseer Baghawi vol. 8 page 187, Tafseer Raazi vol. 30 page 599, Tafseer Qurtubi vol. 18 page 225)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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يَا نَفْـسُ لا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ إِنَّ الْكَبَـائِرَ فِي الْغُفْرَانِ كَـاللَّمَـمِ

155/4. O my soul! Do not become despondent due to your major sins. Verily, major sins before Your forgiveness are like minor sins.

Allaah تَبَارَكَ وَتَعَالَى states in the Quraan Kareem,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"Say, 'O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah تَبَارَكَ وَتَعَالَى forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful." (Zumur verse 53)

Abdullah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed to Wahshi رَضِيَ اللَّهُ عَنْهُ (the killer of Hamzaa رَضِيَ اللَّهُ عَنْهُ) a message to accept Islaam. He answered, "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is calling me to his religion, whereas I have killed, committed adultery and I have made shirk, and in the Quraan, it is stated (regarding those people)

وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Whoever has perpetrated (these sins) has done a felony. (On the Day of Qiyaamah) his punishment will be doubled, and he will live therein forever, disgraced. (Furqaan verse 68)

I have committed all of those sins."

Allaah تَبَارَكَ وَتَعَالَى revealed this verse

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللهُ غَفُورًا رَّحِيمًا

"Except he who repents, believes, and does good actions, then Allaah will change his evil actions into righteous actions (i.e. he will be forgiven.) (Furqaan verse 70)

Wahshi said, "These are very tough conditions. It is possible that I do not fulfil these conditions (i.e. repentance, imaan, and good actions)."

Thereafter, Allaah تَبَارَكَ وَتَعَالَى revealed this verse,

إِنَّ اللهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

"Verily Allaah does not forgive shirk (polytheism) and He forgives whatever is besides that for whomsoever He wishes." (Nisaa verse 48)

Wahshi said, "I still have doubt. I do not know whether my forgiveness will take place or not, since this is mentioned in the verse لِمَن يَشَاء (for whomsoever He wishes, He will forgive)."

Thereafter this verse was revealed,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"Say, 'O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful." (Zumar verse 53)

To this Wahshi رَضِيَ اللَّهُ عَنْهُ replied, "Yes, this is it." (i.e. now I have hope in attaining salvation). He then presented himself before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepted Islam. The Muslims asked, "Is this solely for him or for all Muslims?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "This is for all Muslims." (Al-Mu'jamul-Kabeer vol. 11 page 197 no. 11480)

Hasan Basri رَحِمَهُ اللَّهُ has mentioned, "Is there any limit to His vast grace and kindness that He invites those people to repentance and forgiveness who have soiled their hands with the blood of His friends." (Ibn Katheer vol. 6 page 94)

Never lose hope - A believer must always remain between hope and fear. One who loses hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى loses his imaan. Allaah تَبَارَكَ وَتَعَالَى states,

وَلاَ تَيْأَسُواْ مِن رَّوْحِ اللهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ

Never lose hope in the mercy of Allaah. None but the disbelievers lose hope in the mercy of Allaah. (Yusuf verse 87)

Some-one saw Abu Nuwaas after his demise and asked him how he fared. He replied that in his sickness leading to his demise, he recited the following poems, due to which Allaah تَبَارَكَ وَتَعَالَى forgave him. He told them that the poems were under his pillow. The person proceeded there and found these poems,

يا ربِّ إن عظمت ذنوبي كثيرة فلقد علمت بان عفوك اعظم

إن كان لا يرجوك الا محسن فبمن يلوذ و يستجير المجرم

O my Sustainer, if my sins are much, then I definitely know that your forgiveness is greater
If only the righteous can have hope in you, then to whom will the sinner seek refuge and protection?

تعاظمني ذنبي فلما قرنته بعفوك ربي كان عفوك اعظما

و ما زلت ذا عفو عن ذنب لم تزل تجود و تعفو منة و تكرما

My sins appeared huge in my sight, however when I compared it to Your forgiveness, I found Your forgiveness to be far greater
As long as I continue seeking forgiveness from sins, You will continue to be generous and forgive, due to Your favour and kindness. (Siyar A'laamun Nubalaa vol. 10 page 76, Taarikh Dimishq vol. 51 page 430, Tabaqaatush Shaafi'yyah of Subki vol. 1 page 296)

A poem similar in meaning is,

أنا مذنب أنا مخطئ أنا عاصي ... هو غافر هو راحم هو عافي

قابلتهن ثلاثة بثلاثة ... وستغلبن أوصافه أوصافي

I am a criminal, a sinner and disobedient. He is Forgiving, Merciful and Pardons
My three qualities are drawn against His three. His qualities will definitely overpower mine. (Ruhul-Ma'aani vol. 5 page 67)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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لَعَـلَّ رَحْمَةَ رَبِّيْ حِيْنَ يَقْسِـــمُهَا تَأْتِيْ عَلى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ

156/5. (I) hope, the mercy of my Sustainer, when distributed, would be distributed in proportion (according) to the sins.

In this stanza, the vastness of Allaah تَبَارَكَ وَتَعَالَى's mercy has been mentioned. The poet has hope that Allaah تَبَارَكَ وَتَعَالَى will send down His mercy in accordance to his sins.

Allaah تَبَارَكَ وَتَعَالَى's mercy is very vast. A few ahaadeeth will be mentioned hereunder to merely gain a glimpse of His mercy.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah تَبَارَكَ وَتَعَالَى divided mercy into 100 parts. He withheld 99 parts and sent one part to earth. It is through this one part that all the creations show mercy to each other to the extent that an animal moves its hoof out of fear that it might hurt its young one." Another narration states, "Allaah تَبَارَكَ وَتَعَالَى has 100 mercies. He sent down one mercy to be shared among jinn, humans, animals and insects. It is through this one mercy that they show affection to each other, mercy to each other, and it is through this one mercy that a wild animal shows affection to its young one. Allaah تَبَارَكَ وَتَعَالَى withheld 99 mercies. It is through these 99 that He will show mercy to His servants on the day of Resurrection." (Bukhaari no. 6000. Muslim no. 2752)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "On the day of Resurrection, a believer will be brought close to his Sustainer so that He may take him under His mercy and protection. He will then make him confess to his sins by asking him, 'Do you recognize such and such sin? Do you recognize such and such sin?' He will reply, 'O my Sustainer! I admit (committing it).' Allaah تَبَارَكَ وَتَعَالَى will say, 'I had concealed these sins for you in the world, and today I forgive you for having committed them.' He will then be given his book of good deeds." (Bukhaari no. 6070/ 7514, Muslim no. 2768)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى said, 'I treat My servant according to his expectations of Me. I am

with him wherever he remembers Me.' I take an oath by Allaah that Allaah تَبَارَكَ وَتَعَالَىٰ is more pleased with the repentance of His servant than what you are when any of you finds his lost possessions in a barren place.' 'Whoever comes close to Me by one span, I go closer to him by one hand's length. Whoever comes close to Me by one hand's length, I go closer to him by two hand's length. When he comes to Me walking, I go to him running." (Bukhaari no. 7405. Muslim no. 2675)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah تَبَارَكَ وَتَعَالَىٰ said, 'O man! As long as you continue supplicating to Me and having hope in Me, I will forgive you no matter what evils are in you, and I will not bother (i.e. no matter how big a sinner you are, it will not be a serious issue for Me to forgive you). O man! Even if your sins reach the height of the skies and then you seek forgiveness from Me, I will forgive you. O man! If you come to Me with the earth filled with sins, and then you meet Me without having ascribed any partner with Me, I will come to you with the earth filled with forgiveness.'" (Tirmidhi no. 3540)

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I know the last person to leave the Hell-fire and the last person to enter Paradise. He is a person who will come out from the Hell-fire dragging himself on the ground. Allaah تَبَارَكَ وَتَعَالَىٰ will say to him, 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say, 'O my Sustainer! I found it full.' Allaah تَبَارَكَ وَتَعَالَىٰ will say, 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say, 'O my Sustainer! I found it full.' Allaah تَبَارَكَ وَتَعَالَىٰ will say, 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say, 'O my Sustainer! I found it full.' Allaah تَبَارَكَ وَتَعَالَىٰ will say, 'Go and enter Paradise. Surely you shall get a place equal to the size of earth multiplied by ten times – or for you is a place that is ten times larger than earth.' He will say, 'Are You mocking at me – or are You joking with me – while You are the Sovereign?' Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughing to such an extent that his molar teeth were visible. And he was saying, 'That will be the lowest category of the inhabitants of Paradise.'" (Bukhaari no. 6571. Muslim no. 186, Ibn Majah no. 4339)

This stanza can have one of two meanings:

1.) Allaamah Buseeri رَحِمَهُ ٱللَّهُ has repented in many places in this poem. Here he hopes in Allaah تَبَارَكَ وَتَعَالَىٰ's mercy that his sins must be converted to righteous deeds as is mentioned in this verse of the Quraan,

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

except the one who repents, believes and does righteous actions, then Allaah will change their evil deeds into good deeds. (Furqaan verse70)

He is hoping to be amongst those people whose evil deeds are converted into righteous actions, as is mentioned in the following narration,

Abu Dharr رَضِيَ ٱللَّهُ عَنْهُ reported that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said, 'Present his minor sins to him, and withhold from him his serious sins.' Then the minor sins would be placed before him, and it would be said, 'On a certain day you did certain actions, and on another day you did certain actions.' He would say, 'Yes.' It will not be possible for him to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him, 'In place of every evil deed you will have a good deed.' He will say, 'My Lord! I have done things I do not see here.' I indeed saw Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ laugh till his front teeth were exposed." (Muslim no. 190)

2.) He is hoping for Allaah تَبَارَكَ وَتَعَالَىٰ's special mercy as is mentioned in the following narration.

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the Day of Judgement, some people will desire that they had committed more sins." The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ asked, "For what reason, O Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?" Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Because Allaah تَبَارَكَ وَتَعَالَىٰ will convert the sins of those people into good actions." (Mustadrak of Haakim no. 7643 - Saheeh and affirmed by Allamah Dhahabi)

Remember that this ruling is not general for every person, but will be found for many as the word aqwaam (nations) are found in the narration of Haakim.

Allaamah ibn Miqlaash رَحِمَهُ ٱللَّهُ and Hirraani رَحِمَهُ ٱللَّهُ have given an example of this. A king gives people soap to cleanse themselves from dirt. Those who have less dirt will need less soap. Those with a greater degree of dirt will require more soap. Similarly, before sending the sinners to Jannah, Allaah تَبَارَكَ وَتَعَالَىٰ will shower His mercy on the sinners so that they can be purified. The one who has more sin will be more in need of Allaah تَبَارَكَ وَتَعَالَىٰ's mercy so that his sins can be forgiven.

In short, the poet harbours hope in the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ, since there is no limit to the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ.

The poet is not making mention of the sunnah and system of Allaah تَبَارَكَ وَتَعَالَىٰ, in which sinners will be punished, nor is he encouraging people to sin. He is encouraging us to look at the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ. This is similar to the following hadith,

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "I take an oath in the name of that Being in whose control is my life, if you do not commit sins, Allaah تَبَارَكَ وَتَعَالَىٰ will put an end to you and replace you with a people who will commit sins, seek forgiveness from Allaah تَبَارَكَ وَتَعَالَىٰ, and He will forgive them." (Muslim no. 2748)

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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يَا رَبِّ وَاجْعَلْ رَجَائِيْ غَيْرَ مُنْعَكِسٍ لَدَيْـكَ وَاجْعَلْ حِسَابِيْ غَيْرَ مُنْخَرِمِ

157/6. O my Lord! Do not change the hopes I have in You around and make not my desire of being forgiven destroyed.

Allaamah Buseeri رَحِمَهُ ٱللَّهُ says that he has hope that Allaah تَبَارَكَ وَتَعَالَىٰ will forgive him and send down His mercy by changing his evil deeds into righteous deeds. He requests Allaah تَبَارَكَ وَتَعَالَىٰ not to change this hope of forgiveness into despair.

The second part can have one of two meanings. *Hisaab* can either refer to thoughts. In this case the meaning will be, "O Allaah, I have good thoughts in You that You will cover me in Your mercy. Fulfil these thoughts of mine. Do not make me unsuccessful. These noble thoughts are a result of Your words related to us by Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, which are,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

I am in accordance to My servants expectations of Me.
(Bukhaari no. 7405, Muslim no. 2675)

Even though my noble thoughts are weak, You forgive them.

Hisaab can also refer to calculation. The meaning will then be, "O Allaah, never terminate sending of favours upon me. Continue granting me, so that I can continue calculating. Let my calculation of Your favours never cease."

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَـهُ صَبْراً مَّتٰى تَـدْعُهُ الأَهْـوَالُ يَنْهَزِمِ

158/7. And (O my Lord)! Be kind to Your Servant in both the worlds; for verily, he has such patience (that) when (it is) called upon by hardship (it) runs away.

To persevere and adopt patience in difficulties and hardships is a very lofty action. Allaamah Buseeri رَحِمَهُ ٱللَّهُ states that he does not possess this quality and he is weak. Therefore, he is imploring Allaah تَبَارَكَ وَتَعَالَىٰ to send upon him His special mercy.

Your servant: Allaamah Buseeri رَحِمَهُ ٱللَّهُ did not say, "Be kind to me," but he refers to himself as the servant of Allaah تَبَارَكَ وَتَعَالَىٰ. In this manner, he asks Allaah تَبَارَكَ وَتَعَالَىٰ for His special favours, since abdiyyat (servitude) is a very lofty status, and Allaah تَبَارَكَ وَتَعَالَىٰ has mentioned His great favours together with the word *abd* in the Noble Quraan.

When mentioning mi'raaj, Allaah تَبَارَكَ وَتَعَالَىٰ states,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى

Pure is that Being who took His servant in a portion of the night from Masjid-Haraam to Masjid-Aqsa. (Israa verse 1)

The Quraan is the greatest gift to the ummah of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَىٰ states,

الْحَمْدُ لِلّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ

All praises are due to Allaah, the Being who revealed upon His servant the Book. (Kahf verse 1)

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

Then He revealed to His servant that which He revealed. (Najm verse 10)

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

This is mention of the mercy of Your Sustainer on His servant Zakariyya. (Maryam verse 2)

Ibraahim ibn Adham رَحِمَهُ ٱللَّهُ used the word "Your servant" instead of I in the following poem, seeking the mercy of Allaah تَبَارَكَ وَتَعَالَى,

إلهي عبدك العاصي أتاكا ... مقرا بالذنوب وقد دعاكا

فإن تغفر فأنت لذاك أهل ... وإن تطرد فمن يرحم سواكا

O my Deity, Your sinful servant has come to You, acknowledging his sins and he has called out to You,
If You forgive, then You are worthy of doing so, and if You reject me, then who will shower His mercy besides You.

Abu Abdullah Muhammad ibn Ismaaeel Al-Maghribi Az Zahid (demise 299 AH) said,

لا تدعني إلا بيا عبديا فانه أشرف أسمائيا

Do not refer to me except as O servant! Because this is the most honourable of names.

Sabr literally refers to control oneself (**حبس النفس على شئ**). It is of two types:

1.) An evil type wherein a person holds firmly onto a wrong path as is mentioned in the Quraan,

وَاصْبِرُوا عَلَى آلِهَتِكُمْ

Hold firmly onto your deities (Saad verse 6)

إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا

Had we not remained steadfast on our deities, he would have turned us away from them. (Furqaan verse 42)

فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ

They were very firm on those actions which made Hell-Fire compulsory on them. (Baqarah verse 175)

2.) A praiseworthy type wherein a person controls himself remaining in the obedience of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى has mentioned many rewards for such patience. Allaah تَبَارَكَ وَتَعَالَى states,

إِنَّ اللهَ مَعَ الصَّابِرِينَ

Verily Allaah is with those who are patient. (Baqarah verse 153)

وَبَشِّرِ الصَّابِرِينَ

Give glad tidings to those who are patient. (Baqarah verse 155)

وَاللهُ يُحِبُّ الصَّابِرِينَ

And Allaah loves those who are patient. (Aal-Imraan verse 146)

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ

Those who are patient will be granted their rewards without any limit. (Zumar verse 10)

The praiseworthy forms of sabr are of many types:

1.) Patience at the time of calamity

2.) Controlling oneself from committing of sin

3.) Compelling oneself to follow the commands of Allaah تَبَارَكَ وَتَعَالَى

4.) Being patient when one is caused difficulty in matters of deen

5.) Controlling oneself from fulfilling every desire, even halaal on some occasions

6.) Controlling oneself from doubtful items.

Imam Ahmad ibn Hambal رَحِمَهُ ٱللَّهُ has stated that sabr has been mentioned in 90 places in the Noble Quraan. Sabr is half of imaan, since imaan is of two types: sabr and shukr.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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وَائْذَنْ لِّسُحْبِ صَلاةٍ مِّنْكَ دَائِمَةٍ عَـلَى النَّبِيِّ بِمُنْهَــلٍّ وَّمُنْسَـجِمِ

159/8. (O my Allaah)! So order clouds of salutations (and blessings which) perpetually (send salutation) from You upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (to send down their rains of salutations upon him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) abundantly and gently.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيْحُ صَبَـا وَأَطْرَبَ الْعِيْسَ حَادِي الْعِيْسِ بِالنَّغَمِ

160/9. (O my Lord)! As long as the easterly breezing makes the branches of the cypress rustle (means as long as this world is existent, shower Your blessings on Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and (as long as) the camel rider make (his) camels march with (his) enchanting (and charming) songs.

The meaning of the above two stanzas is that Allaah's special mercy should continue to shower on Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ till the end of time. The poet has, in a beautiful manner, endeavoured to convey this meaning.

MEANING OF SENDING SALAWAAT AND SALAAM UPON RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

THE MEANING OF SENDING SALAAT (DUROOD) UPON RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Salaat actually refers to special mercies of Allaah تَبَارَكَ وَتَعَالَى (rahmah khaassah) which are personal and individual, not general. When Allaah تَبَارَكَ وَتَعَالَى sends salaat upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it comprises of the following aspects;

1.) Continuously showering down His mercy, blessings and favours upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ till he is engulfed in it.

2.) Praising Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (before the angels).

3.) Raf'uz zikr-raising the remembrance of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and spreading his honour amongst the creation. As a result of this, when Allaah تَبَارَكَ وَتَعَالَى is remembered in any facet of our life from birth to death, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is remembered immediately thereafter. Another result of this is that as the name of Allaah تَبَارَكَ وَتَعَالَى is raised and called out at every moment of the day throughout the world via the medium of adhaan, so too is the name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ raised and called out throughout the world via the medium of adhaan.

4.) Continuously elevating the status and rank of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (till he will finally attain the rank of Waseelah and Al-Maqaamal Mahmood- he will intercede on behalf of all creation for the reckoning to begin, thus earning praises from all the creation of Allaah تَبَارَكَ وَتَعَالَى).

5.) Continuously showing more love and affection to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (which is a lover's translation of salaat- given by Moulana Fadhlur Rahman Ganj Muraadabaadi رَحِمَهُ اللهُ)
The salaat of the angels, jinn and humans is to make duaa to Allaah, asking Him to increase in showering the above-mentioned salaat (special mercies) upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Thus, sending one salaat will include making duaa for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the special mercies mentioned above, praising Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and raising his remembrance and honour, and will also be a form of appreciation and gratitude for the great favours of his upon us.

THE MEANING OF SENDING SALAAM UPON RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Salaam is actually a greeting or salutation. However, it is actually a form of duaa for the one who it is addressed to. By sending or conveying salaam to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we are actually making the following duaa for him: May you be kept by Allaah in salaamah-safe from all defects, harms, difficulties and calamities. Thus, sending salaam upon

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will entail sending greetings and salutations to him, in which one makes the above duaa for him.

Shaikhul-Hadeeth Maulana Muhammad Zakariyya Kaandehlawi رَحِمَهُ اللهُ has written the following regarding the rewards and benefits of conveying salaat and salaam upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "There are so many favours of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon this Ummah which cannot be enumerated, and whose rights can never be fulfilled. Based on this, irrespective of how much a person engages in salawaat, it will always be insufficient. Despite this, Allaah تَبَارَكَ وَتَعَالَى through His infinite grace and favour, bestows great rewards and favours upon this person." Allaamah Sakhaawi رَحِمَهُ اللهُ has briefly enumerated the benefits and rewards of conveying salawaat as follows:-

Allaah تَبَارَكَ وَتَعَالَى blesses the reciter of salawaat with His special mercy.

The angels also make duaa on behalf of the reciter of salawaat.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself conveys salawaat upon the reciter.

It is a means of acquiring forgiveness for one's sins.

Salawaat purifies one's actions.

It elevates one's rank in the hereafter.

The reciter will receive the reward of one qeeraat, which is equivalent to that of Mount Uhud.

His actions will be weighed on a huge scale.

One who makes his entire duaa comprise of salawaat, such a duaa will suffice for all his needs in this world and the hereafter.

A person is saved from harms and dangers.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be a witness for him on the Day of Qiyaamah.

The intercession of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will become incumbent on him.

He will acquire the pleasure of Allaah تَبَارَكَ وَتَعَالَى.

He will be saved from the wrath and anger of Allaah تَبَارَكَ وَتَعَالَى.

On the Day of Qiyaamah, he will be under the shade of the throne of Allaah تَبَارَكَ وَتَعَالَى.

At the time of weighing of actions, his scale of good actions will tilt (in his favour).

He will be granted the opportunity of being present at Haudhe-Kauthar.

He will be saved from thirst on the Day of Qiyaamah.

He will be granted freedom from Jahannum.

He will cross the bridge of Siraat with ease.

He will be blessed with many wives in Jannah.

Salawaat serves as a substitute for charity for a poor person (who cannot afford to give charity).

It serves as a purifier and cleanser, due to which blessings in one's wealth is created.

It is a great form of ibaadah.

It is a beloved action in the sight of Allaah تَبَارَكَ وَتَعَالَى.

It brings beauty to any gathering.

It removes poverty and financial distress.

It attracts goodness (in one's life).

On the Day of Qiyaamah, the reciter of salawaat will be closest to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Due to its blessings, one's children and grandchildren will benefit, as well as those people to whom the reward of salawaat is conveyed.

He will acquire closeness in the court of Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Salawaat is a source of noor (light).

It is a means of acquiring victory over one's enemies.

It removes hypocrisy and rust from the heart.

It creates love for one in the hearts of people.

It is a means of acquiring a vision of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in one's dreams.

It is amongst the most blessed and virtuous of actions.

It is the most beneficial action for one's worldly and religious matters.

Besides the aforementioned virtues, it also creates the urge and desire for further acts of virtue for people of intelligence, such people who are desirous of gathering treasures of good actions, and who aspire to acquire the fruits of these actions.

After mentioning the benefits of salawaat in brief, Allaamah Sakhaawi رَحِمَهُٱللَّهُ mentions the narrations of these virtues in detail. Thereafter he writes, "In these ahadeeth, there is clear evidence of the nobility of this form of ibaadah, that Allaah تَبَارَكَوَتَعَالَىٰ blesses the reciter of salawaat manifold, (through which) his virtues are increased, his sins are wiped away, and his status in the hereafter is elevated. Thus, as much as possible, convey salawaat in abundance upon the leader of leaders, for it is a means of acquiring happiness and an abundance of favours, as well a means of being saved from calamities and harms. For every salaat recited, the one reciting salaat will be acquiring ten special mercies from the Master of the Heavens and the Earth, as well as duaa from the angels etc."

In another place he quotes the statement of Uqleeshi رَحِمَهُٱللَّهُ, "What means is more effective in acquiring intercession in the (hereafter), and which action can benefit one more than sending salawaat upon that pure being (Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) upon whom not only Allaah تَبَارَكَوَتَعَالَىٰ himself conveys salawaat, but also the angels, that being (Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) whom Allaah تَبَارَكَوَتَعَالَىٰ has granted such close proximity in this world and the hereafter. This is a source of great noor (light), and such a trade in which no loss can be suffered. The recitation of salawaat remained the special practice of the awliyaa (pious servants of Allaah تَبَارَكَوَتَعَالَىٰ) morning and evening. Thus, as much as possible, endeavour to remain in the constant recitation of salawaat. By means of salawaat, you will come out of misguidance, your actions will become pure and clean, your hopes and aspirations will be fulfilled, your heart will become illuminated, you will attain the pleasure of

Allaah تَبَارَكَ وَتَعَالَى and you will be granted safety on the most terrifying and fearful day i.e. the Day of Qiyaamah." *(Fadhaail Durud Shareef, Pg. 51-55)*

The great rewards one acquires by reciting salawaat upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

1.) The Bestowal of the Special Mercy and Salutations of Allaah تَبَارَكَ وَتَعَالَى Upon the Reciter of Salawaat, Forgiveness of Sins, and Elevation of One's Rank in the Hereafter

a.) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites salaat upon me once, Allaah تَبَارَكَ وَتَعَالَى shall bless him with ten measures of mercy." (Muslim no. 408, Nasai no. 1296, Abu Dawood no. 1530)

b.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever recites salaat upon me once, Allaah تَبَارَكَ وَتَعَالَى shall bestow ten measures of mercy upon him, ten of his sins will be forgiven, and his status in the hereafter will be elevated by ten ranks." (Nasai no. 1297)

c.) Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out one day, his blessed face radiating with happiness. We remarked, "We see happiness radiating from your face!" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jibreel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ has come to me and said, " Verily Your Sustainer has said, 'Does this not please you, O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that whoever from amongst your followers conveys one salaat unto you, I will shower him with ten mercies, and whoever conveys one salaam upon you, I will confer ten salaams upon him.' " (Nasai no. 1283, Daarimi no. 2815 with slightly different wording)

d.) Abdur-Rahmaan Ibn Auf رَضِيَ اللَّهُ عَنْهُ narrates, that once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out (of our company), whereupon he entered a date orchard and fell into prostration (sajdah) before Allaah تَبَارَكَ وَتَعَالَى. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prolonged the sajdah to such an extent, that I feared that perhaps Allaah تَبَارَكَ وَتَعَالَى had taken the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ away. I went forward to see what the matter was. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ raised his blessed head and said, "What is the matter?" I mentioned to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the frightening thought that had just crossed my mind. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Jibreel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ has just said to me, 'Should I not convey to you the glad

tidings which Allaah تَبَارَكَ وَتَعَالَى has sent to you, that the one who conveys one salaat unto you, I (Allaah تَبَارَكَ وَتَعَالَى) will bless him with my special mercy and the one who conveys salaam to you, I will confer salutations upon him.' " (Ahmad no. 1662)

e.) Umair Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever from my ummat conveys one salaat unto me, with the sincerity of his heart, Allaah تَبَارَكَ وَتَعَالَى will bless him with ten mercies, elevate his status in the hereafter by ten ranks, record ten righteous deeds in his favour and obliterate ten of his sins." (Sunan Kubraa of Nasai no. 9809, Amalul-Yaun Wal Laylah of Nasai no. 63)

f.) Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates, "One morning, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us in a very pleasant and cheerful mood, (so much so that) the happiness beaming from the blessed face of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was clearly apparent. Some people enquired, "O Rasulullaah! You seem very pleased today. Happiness can be witnessed on your blessed face." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes indeed! A messenger came to me from My Lord conveying the following message, 'Whoever from amongst your ummah will recite salaat upon you once, Allaah تَبَارَكَ وَتَعَالَى will record for him ten righteous deeds, wipe out and pardon ten faults, raise his rank in the hereafter by ten stages, and will reply to him in a like manner." (Ahmad no. 16352) Another narration states, "I once went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and found him in the condition that his blessed face was shining." I said, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ I have not seen you more joyous, nor have I seen more pleasure on your face than today." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Why should I not be joyous and why should my face not exhibit such pleasure, whereas Jibra'eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ has just left me, having said to me, 'O Muhammad, whoever of your ummah recites one salaat upon you, Allaah تَبَارَكَ وَتَعَالَى shall record for him the reward of ten righteous deeds, forgive ten sins, and raise his status in the hereafter by ten ranks, and an Angel will convey to him the like of which he has conveyed to you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued, "I said, 'O Jibreel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, who is this Angel?" He replied, "Verily Allaah تَبَارَكَ وَتَعَالَى has appointed an Angel, who from the time Allaah تَبَارَكَ وَتَعَالَى created you until the day Allaah تَبَارَكَ وَتَعَالَى resurrects you (on the Day of Qiyaamah), says to those people of your ummah who confer salawaat upon you وَ اَنْتَ صَلَّى اللهُ عَلَيْكَ "And may Allaah

تَبَارَكَ وَتَعَالَىٰ bestow his choicest blessings upon you too."(Al-Mu'jamul-Kabeer no. 4720)

2.) The Duaas of the angels - Abdullaah Ibn Amr Ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates, "The one who conveys salaat upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once, Allaah تَبَارَكَ وَتَعَالَىٰ blesses him with seventy mercies and the angels make duaa for him seventy times." (Ahmad no. 6754)

Aamir Ibn Rabee'ah narrates from his father رَضِيَ اللَّهُ عَنْهُ who mentions, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ giving a khutbah in which he mentioned, 'Whoever sends salaat upon me, the angels continue to send salaat (make duaa) for him as long as he is engaged in salaat. Therefore, the choice is up to one whether to recite a little or a lot.' " (Ahmad no. 15680, Ibn Majah no. 907)

3.) Freedom from Hypocrisy, Emancipation from the Fire of Jahannam, and Resurrection with the Martyrs on the Day of Qiyaamah - Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Whoever conveys one salaat unto me, Allaah تَبَارَكَ وَتَعَالَىٰ will bless him with ten mercies, whoever conveys ten salawaat unto me, Allaah تَبَارَكَ وَتَعَالَىٰ will bless him with one hundred mercies, and whoever conveys one hundred salawaat unto me, Allaah تَبَارَكَ وَتَعَالَىٰ will write between his eyes 'Freedom from nifaq (hypocrisy)' and 'Freedom from the fire (of Jahannam)' and Allaah تَبَارَكَ وَتَعَالَىٰ will make him reside amongst the martyrs on the Day of Qiyaamah." (Al-Mu'jamul-Awsat no. 7235, Al-Mu'jamus-Sagheer no. 899)

4.) Proximity to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Qiyaamah - Abdullaah Ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily the closest of people to me on the Day of Qiyaamah will be those who recited the greatest amount of salawaat on me." (Tirmidhi no. 484)

5.) Removal of Worries in this World and the Hereafter - Ubay Ibn K'ab رَضِيَ اللَّهُ عَنْهُ reports that, "I once asked, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I convey salaat unto you in abundance. To what extent should I adopt this practice?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "As much as you desire." I said, "One quarter" (i.e. ¼ of the time he had set aside for nafl ibaadat?) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "As much as you desire, and if you increase it, it will be better for you." I asked, "One half?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "As much as you wish. If you increase it, it will be better for you." I

asked once again, “Two-thirds.” Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “As much as you wish. If you increase it, it will be better for you.” I finally said, “Then I shall devote all my (free) time to conveying salawaat upon you.” Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ consequently said, “Then it will suffice for all your worries and your sins will also be forgiven.” In a narration of Imaam Ahmad, a man once enquired, “O Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ! What do you think if I were to devote all my time for the recitation of salaah upon you?” Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ replied, “In that case, Allaah تَبَارَكَوَتَعَالَىٰ shall alleviate all your worries in this world and the hereafter.” (Tirmidhi no. 2457, Ahmad no. 21242)

6.) Seeing Ones Place in Jannah- Anas رَضِيَٱللَّهُعَنْهُ mentions that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ once said, “The one who conveys salawaat unto me one thousand (1000) times in a day, he will not pass away until he sees his place in Jannah.” (At-Targheeb fi Fadhaailil-A’maal wa Thawaabi dhaalika of Ibn Shaheen page 14)

Abul Hasan al Baghdadi ad Darimi saw Abdullah bin Hamid a number of times after his demise. He asked him, “How did Allaah تَبَارَكَوَتَعَالَىٰ deal with you?” Abdullah replied, “He forgave me and had mercy upon me.” He then asked him what action should he do to enter Jannah.” Abdullah replied, “Recite one thousand rakats and in every rakat recite Surah Ikhlas one thousand times.” Darimi remarked, “I do not have the strength to do so.” Abdullah then said, “Recite salawaat on Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ one thousand times every night.” Darimi states that thereafter he used to recite one thousand salawaat every night.”*(Alqowlul Badi page 254)*

7.) A Substitute for Charity If One Does Not Have the Means - Abu Sa’eed Khudri رَضِيَٱللَّهُعَنْهُ reports that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Whenever a Muslim has no charity to give, let him recite in his duaa;

اَللّٰهُمَّ صَلِّ على مُحَمَّدٍ عَبْدِكَ و رَسُوْلِكَ و صَلِّ عَلَى الْـمُؤْمِنِيْنَ و الْـمُؤْمِنَاتِ وَ الْـمُسْلِمِيْنَ و الْـمُسْلِمَاتِ

for verily this duaa will suffice in place of charity. A true believer is never content with his righteous deeds until he enters Jannah (i.e. he continuously strives to excel in performing good deeds, and is never satisfied with what he has already achieved.) (Ibn Hibbaan no. 903, Mustadrak of Haakim no. 7175)

8.) Fulfilment of One Hundred (100) Needs – Jaabir رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Whoever sends salawaat upon me one hundred times daily, Allaah تَبَارَكَوَتَعَالَىٰ will fulfil one hundred of his needs, seventy of which will suffice for the hereafter and thirty for this world.” (Ibn Mandah page 82 quoted in Qawlul-Badee page 277) Anas Ibn Maalik رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Verily, the one closest to me on the Day of Qiyaamah at every place, will be the one who conveyed the most amount of salawaat unto me (during his life) in this world. Whoever recites salawaat upon me during the day and night of Jumu’ah (Friday), Allaah تَبَارَكَوَتَعَالَىٰ will fulfil one hundred (100) of his needs, seventy (70) pertaining to the hereafter and thirty (30) pertaining to this world. Thereafter, Allaah تَبَارَكَوَتَعَالَىٰ appoints an angel to convey this salaat to my grave just as how gifts are brought to you. He informs me of those who have sent salaat unto me mentioning both his name as well as his lineage. I record this in a white register which I keep with me.” (Shuabul-Imaan no. 2773)

9.) A Source of Light on the Day of Qiyaamah - Ibn Umar رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Beautify your gatherings by conveying salawaat upon me because your salawaat upon me will be a source of light on the Day of Qiyaamah. (Musnadul-Firdaws no. 3330)

Ali رَضِيَٱللَّهُعَنْهُ said, “Whoever recites 100 salawaat upon Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on the Day of Jumuah, will appear on the Day of Judgement, with a special light on his face. The people will ask, “What action did this person do?” (Shuabul-Imaan no. 2774)

10.) Acceptance of Duaas – Ali رَضِيَٱللَّهُعَنْهُ narrates, “All duaas remain in suspension until salawaat has been recited on Muhammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the family of Muhammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.” (Tabaraani in Awsat no. 721) Umar Farooq رَضِيَٱللَّهُعَنْهُ narrates, “Duaas remain suspended between the heavens and the earth. It does not proceed towards the heavens as long as salaat on your Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has not been recited.” (Tirmidhi no. 486)

11.) Reward equal to Mount Uhud – Ali رَضِيَٱللَّهُعَنْهُ narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “Whoever sends one salaat upon me, Allaah تَبَارَكَوَتَعَالَىٰ will write for him the reward of one Qirat, and a Qirat is equal to Mount Uhud.” (Musannaf Abdur Razzaaq no. 153)

SOME OF THE BENEFITS AND WISDOMS OF SALAWAAT UPON RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Allaah تَبَارَكَ وَتَعَالَى alone, in His all-encompassing knowledge and infinite wisdom, knows best the true wisdom of conveying salawaat upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, we will endeavour to mention a few possible wisdoms below.

1.) The Roots of Shirk (Polytheism) are Destroyed - After Allaah تَبَارَكَ وَتَعَالَى, the most honourable personalities are the Ambiyaa' عَلَيْهِمُ السَّلَامُ. From amongst them, the most honourable and virtuous is Khaatamun-Nabiyeen (The Seal of all the Messengers), Rahmatul-lil-Aalameen (A Mercy to all the Worlds), Sayyidunaa-wa-Habeebunaa Muhammad Mustaphaa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When we are commanded to convey salaat and salaam upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we are in actual fact invoking the special mercy and protection of Allaah تَبَارَكَ وَتَعَالَى upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. From this we can deduce that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ too is dependent on the mercy and special favours of Allaah تَبَارَكَ وَتَعَالَى. Now, when a person sends salaat and salaam upon the Ambiyaa' عَلَيْهِمُ السَّلَامُ, more especially Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, beseeching Allaah تَبَارَكَ وَتَعَالَى to grant him the loftiest of ranks in the hereafter, how then can this person ever become a worshipper of any Nabi, let alone any other creation. In this manner, shirk is destroyed at root level.

2.) Showing Gratitude to Allaah تَبَارَكَ وَتَعَالَى - By conveying salaat and salaam upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we are in actual fact expressing our gratitude to Allaah تَبَارَكَ وَتَعَالَى for blessing us with the Deen of Islaam, the Quraan and Sunnah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is proof that we, as servants of Allaah تَبَارَكَ وَتَعَالَى are pleased with the Deen of Islaam, and we are actually acknowledging these favours of Allaah تَبَارَكَ وَتَعَالَى. All these bounties were acquired via the means of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hence we show appreciation by making duaa on his behalf.

3.) Proof of Loyalty to Allaah تَبَارَكَ وَتَعَالَى - The recitation of salawaat is a proof of loyalty to Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One who is offering salaat and salaam is, by virtue of his action, making it quite apparent the he is loyal to Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is obvious that loyalty to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is in fact loyalty to Allaah تَبَارَكَ وَتَعَالَى, and this is proof of true servitude to Allaah تَبَارَكَ وَتَعَالَى.

4.) The Special Attention of Nabi ﷺ is Acquired - By reciting salaat and salaam, the attention of Nabi ﷺ increases towards the one who is reciting salaat and salaam. As it has been proven in the aforementioned ahaadeeth, when salaat and salaam of the ummatis are presented to Nabi ﷺ, then Nabi ﷺ, with the permission of Allaah تَبَارَكَ وَتَعَالَى directs his attention towards those reciting salaat and salaam and makes duaa for them. Let us ponder for a second, if Nabi ﷺ comes to know that so-and-so is making duaa for him all the time, and this is his beloved preoccupation, then one can well imagine how much love and value will be created in the heart of Nabi ﷺ for that person. Therefore, that person who recites salawaat in abundance, with firm belief in Allaah, and with utmost sincerity, one can well imagine what will be the status of that person in front of Nabi ﷺ on the Day of Qiyaamah. The virtue of such a person has been mentioned clearly in the following hadeeth of Nabi ﷺ ,

اِنّ اَوْلَى الناسِ بِى يَوم القيامةِ اَكْثَرُهُمْ عَلَيَّ صلوةً

Verily the person closest to me on the Day of Qiyaamah, will be the one who conveyed the most salaat upon me.

(Tirmidhi no. 484)

5.) Love for Nabi ﷺincreases through the Recitation of Salawaat - By reciting salawaat, one's relationship with Nabi ﷺ is strengthened and one's love for Nabi ﷺ increases. It has been proven by experience and human nature, that when you make duaa for a person, the intensity of love for that person increases and the relationship with that person becomes stronger. In the light of the sharee'ah, to have intense love for Nabi ﷺ is preferred.

6.) Through the Excessive Recitation of Salawaat, Noble and Praiseworthy Character is Acquired - The more intense one's love for Nabi ﷺ is, the more one will be influenced by the sublime and noble character of Nabi ﷺ, through which one will acquire immense benefit. It is a well-known fact that every lover will eventually acquire the traits of his beloved.

7.) By Means of Salawaat, True Obedience is Attained - As one's love for Nabi ﷺ increases through the excessive recitation of salawaat, a person will accordingly receive the *taufeeq* (divine ability bestowed by

Allaahتَبَارَكَوَتَعَالَىupon His servants) to truly and sincerely follow the commands of Nabiصَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, both externally (through one's outward actions) as well as internally (with one's heart). Allaah تَبَارَكَوَتَعَالَىwill also grant that person the divine ability to adopt and follow the noble character of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, who was the embodiment of mercy and sincerity. True obedience is in essence the key to success in this world and the hereafter.

8.) Through Salawaat, the Seeds of Hypocrisy are Destroyed - Conveying excessive salawaat upon Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ uproots and destroys the seeds of hypocrisy, because a hypocrite will never send salawaat upon Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ with sincerity. Thus that person who is particular in conveying an abundance of salaat and salaam, will be free from hypocrisy.

9.) Through the Excessive Recitation of Salawaat, Spiritual Development and Advancement in One's Level of imaan Takes Place - One acquires spiritual development and advancement in one's level of imaan through the recitation of salawaat in abundance. This is due to the fact that salawaat is one of the highest forms of zikr. In salawaat, a slave turns to his Supreme Master, Allaah تَبَارَكَوَتَعَالَىٰ, and makes duaa for Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, who is the most beloved of Allaah تَبَارَكَوَتَعَالَىٰ, thereby fulfilling the command of Allaah تَبَارَكَوَتَعَالَىٰ. He will also be engaging in that act of worship which the angels, the close servants of Allaah تَبَارَكَوَتَعَالَىٰ are also engaged. By doing this, one will gain great spiritual benefit, which will aid the progress and development of the level of one's imaan, thereby acquiring close proximity to Allaah تَبَارَكَوَتَعَالَىٰ.

10.) By Means of Salawaat, one will acquire the Companionship of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on the Day of Qiyaamah - It is an established fact that due to excessive recitation of salawaat, love for Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is created within the heart. It is also an established fact from the teachings of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, that on the Day of Qiyaamah, a person will be with that person whom he loved in this world. (Bukhari no. 6171, Muslim no.2639)

What can be a greater bounty than acquiring the closeness and companionship of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ on the Day of Qiyaamah? May Allaah تَبَارَكَوَتَعَالَىٰ grant us the companionship of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in the hereafter, as well as gather us all in Jannatul-Firdous with Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Aameen.

SOME ESTABLISHED SALAWAAT TO BE RECITED WITH GREAT REWARDS

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْـمُؤْمِنِيْنَ والْـمُؤْمِنَاتِ والْـمُسْلِمِيْنَ والْـمُسْلِمَاتِ

O Allaah, shower Your special mercies upon Muhammad, Your servant and Your messenger, and shower Your special mercies upon the believing (Mu'min) males and females, as well as the subservient (Muslim) males and females.

Virtue: Whenever a Muslim has no charity to give reciting the above will earn him the reward of giving charity. (Sahih Ibn Hibbaan no. 903, Al-Adabul Mufrad of Bukhari no. 640)

جَزَى اللهُ عَنَّا مُحَمَّدًا بِمَا هُوَ اَهْلُهُ

May Allaah reward Muhammad ﷺ on our behalf, such a reward that he is deserving of.

Virtue: Seventy angels will tire themselves for one thousand days (writing down the reward) (in the book of deeds of the reciter). (Al-Mu'jamul-Kabeer no. 11509 and Al-Mu'jamul-Awsat no. 235)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْـمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allaah, shower Your special mercies upon Nabi Muhammad, upon his wives- the mothers of the believers, upon his offspring, and upon his household, as You have showered Your special mercies upon Ibraahim. Verily You are the Most Praiseworthy and Most Glorious.

Virtue: Whoever desires that his deeds be weighed in enormous scales (on the Day of Qiyaamah), should recite the above salaat on the Ahlul-Bayt (the household members of Rasulullaah ﷺ. (Abu Dawood no. 982) Note: It is clear that only enormous deeds would require enormous scales.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وّ اَنْزِلْهُ الْـمَقْعَدَ الْـمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allaah, shower Your special mercies upon Muhammad and grant him a position of nearness to You on the Day of Qiyaamah.

Virtue: The intercession of Rasulullaah ﷺ becomes definite and certain for the reciter. (Al-Mu'jamul Kabeer no. 4480, Musnad Ahmad no. 16991, Bazzaar no. 2315, and Al-Mu'jamul-Awsat no. 3285 {بعض اسانيده حسن})

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ

O Allaah, shower Your special mercies upon Muhammad and the family of Muhammad, as You had showered Your special mercy upon Ibrahim and the family of Ibrahim. And shower blessings on Muhammad and the family of Muhammad as You had showered blessings upon Ibrahim. And shower Your general mercies upon Muhammad and the family of Muhammad as You had showered Your general mercies upon Ibrahim and the family of Ibrahim.

Virtue: Rasulullaah ﷺ will bear testimony for the reciter (testifying to his imaan) on the Day of Qiyaamah, as well as intercede on his behalf. (Al-Adabul Mufrad no. 641)

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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Here the 160 stanzas of Qaseedah Burdah have come to a completion.
In front are a few stanzas which have been added on later by others (الحاقی اشعار)

ثُمَّ الرِّضَـا عَنْ أَبِيْ بَكْـرٍ وَّعَنْ عُمَرَ وَعَنْ عَلِيٍّ وَّعَنْ عُثْمَـانَ ذِي الْكَرَمِ

10. (O my Lord)! Then be pleased with Abu Bakr, `Umar, `Ali and `Uthman رَضِيَ اللّٰهُ عَنْهُمْ who are the people of nobility.

Here a brief summary will be written on each of these four great personalities referred to as the khulafe-raashideen (rightly-guided caliphs.)

First caliph: Abu Bakr Siddeeq رَضِيَ اللّٰهُ عَنْهُ: His name was Abdullah, the son of Uthmaan (Abu Quhaafah). He was the first male to accept Islaam, and remained side by side with Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ at all times. He was granted the great fortune of migrating with Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ to Madinah Munawwarah. Amongst his titles were Siddeeq (the extremely truthful) and Atiq (freed from Hell-Fire.) Abu Bakr رَضِيَ اللّٰهُ عَنْهُ, his father, son and grandson were all Sahaabah. This is a speciality enjoyed by none else.

142 ahaadith are narrated from him. He رَضِيَ اللّٰهُ عَنْهُ passed away on 22 Jumadal Ukhraa 13th year of Hijri, at the age of 63. Umar رَضِيَ اللّٰهُ عَنْهُ lead the janaazah salaah. His period of rule was 2 years and four months.

Second caliph: Umar Faarooq رَضِيَ اللّٰهُ عَنْهُ: His name was Umar, the son of Khattaab, and his agnomen was Abu Hafs (father of a lion/ father of Hafsah.) He accepted Islam in the 6th year of nubuwwah. The title of Faarooq was awarded to him as truth and falsehood was differentiated on his acceptance of Islam. He said to the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ, "We are on the truth. Let us perform salaah in the masjid." Before, the Muslims would perform salaah quietly. On his acceptance of Islaam, they began performing salaah openly. Narrations state that he made two rows, and they all entered Baitullah to perform salaah. The polytheists looked on, and could not do anything. When he accepted Islam, Jibreel عَلَيْهِ السَّلَامُ descended and gave the glad tidings that even the angels in the heavens are rejoicing on the Islam of Umar رَضِيَ اللّٰهُ عَنْهُ.
He was the first person to be awarded the title of Ameerul Mu'mineen. Abu Bakr رَضِيَ اللّٰهُ عَنْهُ appointed him as his successor, just before his demise.

During his era of caliphate, many conquests took place, and great systems were put into place, which would require volumes to explain. 537 ahaadeeth are narrated from him. He remained the Caliph for ten years and six months. The slave of Mugheerah ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ, Abu Lu'lu attacked and martyred him. He passed away at the age of 63 in 23 Hijri.

Fourth Caliph: Ali رَضِيَ اللَّهُ عَنْهُ : His name was Ali, the son of Abu Taalib (the paternal uncle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). His agnomen was Abul-Hasan (the father of Hasan) and Abu Turaab. He was the first child to accept Islaam. Together with being the cousin of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was also his son-in-law, married to the youngest daughter of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Faatimah رَضِيَ اللَّهُ عَنْهَا. He participated in all the battles, with the exception of Tabuk, when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed him to be his vicegerent in Madinah Munawwarah.

Abdur Rahman ibn Muljim attacked him on 17 Ramadhaan 40 A.H. at the time of Fajr and martyred him. According to the most correct view, he was buried in Darul-Imaarah in Kufa. He was not buried in the general graveyard, for fear that the Khawaarij would unearth his body and remove it. He ruled for 4 years and passed away at the age of 63.

Third Caliph: Uthmaan Dhun Noorayn رَضِيَ اللَّهُ عَنْهُ: His name was Uthmaan, the son of Affaan. He was granted the title of Dhun-Noorayn (the possessor of two lights), as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him two of his daughters in marriage, one after the demise of the other. He accepted Islam on the hands of Abu Bakr. He emigrated twice, once to Abyssinia and thereafter to Madinah Munawwarah. Besides Badr, when he was commanded to remain in Madinah Munawwarah to look after his ailing wife, he participated in all the battles. In Hudaybiyyah, he was sent by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to speak on his behalf to the disbelievers. When he did not return, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pledged allegiance from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to avenge his death, and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarded his hand to be the hand of Uthmaan رَضِيَ اللَّهُ عَنْهُ. 146 ahaadith are narrated from him. An Egyptian, by the name of Aswad, assassinated him on 10 Zul Hijjah in 235 A.H. at the age of 82. His caliphate lasted for 12 years and four months.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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وَالآلِ وَالصَّحْبِ ثُمَّ التَّابِعِيْنَ فَهُـمْ أَهْلُ التُّقٰى وَالنُّقٰى وَالْحِلْمِ وَالْكَـرَمِ

11. And upon his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ family and his Companions رَضِيَ اللهُ عَنْهُمْ, then upon those who follow them, (undoubtedly, they all are) the people of piety, knowledge, mercy and generosity.

'Aal' (family) – This can refer to:

1.) the wives of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

2.) the close family members of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

3.) the followers of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Here, it refers to all the above meanings.

Sahb refers to the companions of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The definition of a Sahaabi: A person or jinn, before or after maturity, who had met Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even for one moment in the condition of imaan and passed away on imaan.

مَوْلَايَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

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فَاغْفِرْ لِنَاشِدِها وَاغْفِرْ لِقَارِئِهَا سَاَلْتُكَ الْخَيْرَ يَا ذَا الْجُوْدِ وَالْكَرَمِ

12. (O my Lord)! Forgive its writer and its reader I ask all goodness of You. O (my Lord!) You are the Most Generous and the Most Bountiful.

يَا رَبِّ بِالْمُصْطَفى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْلَنَا مَامَضى يَا وَاسِعَ الْكَرَمِ

13. O (Our) Sustainer! Fulfil (all of) our (good) objects and forgive us what has passed (in committing sins), by the blessings of Mustafa (the chosen one), O the Most bountiful (and the most generous).

This stanza is not found in the Arab scripts, only in the Indian and Pakistani scripts.

The word 'naashid' is incorrect, since a writer is called a 'munshi', not a 'naashid', and the reciter of the poem is called 'munshid'.

The object of the person who *made* these poems is, "O Allaah! Forgive the author of this poem (Allaamah Buseeri رَحِمَهُ ٱللَّهُ) and the reciter of this poem, since You are So Generous and Bountiful.

مَوْلَایَ صَلِّ وَ سَلِّمْ دَائِمًا أَبَداً عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

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CONCLUSION

Every person should endeavour to gain the recognition and love of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and continuously build on it. A few methods of achieving this are:

1.) Sitting in the company of the Ahlullaah (friends of Allaah تَبَارَكَ وَتَعَالَى)

2.) Read a book on the life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) Recite an abundance of Salawaat on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4.) Speaking, hearing, reading and thinking about Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

5.) Making duaa for this great bounty

May Allaah تَبَارَكَ وَتَعَالَى forgive us for this endeavour, and make it a means of our guidance and the whole of mankind till the Day of Judgement! A humble request to remember the author, his teachers, spiritual guide and family members in one's duaas.

(مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَدِيحَتِي ... بَلْ إِنْ مَدَحْتُ مَدِيحَتِي بِمُحَمَّدٍ)

(أَرَى كُلَّ مَدْحٍ فِي النَّبِيِّ مُقَصِّرًا ... وَإِنْ بَالَغَ الْمُثْنِي عَلَيْهِ وَأَكْثَرَا)

(إِذَا اللهُ أَثْنَى بِالَّذِي هُوَ أَهْلُهُ ... عَلَيْهِ فَمَا مِقْدَارُ مَا يَمْدَحُ الْوَرَى) (قَوْل ابْنِ الْفَارِضِ)

جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ

سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

الْحَمْدُ للهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

مَا شَاء اللهُ لَا قُوَّةَ إِلَّا بِاللهِ

جَزَى اللهُ عَنَّا مُحَمَّدًا مَّا هُوَ اَهْلُهُ

سُبْحَانَ اللهِ وَبِحَمْدِهِ،سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ