

SUBULUS SALAAAM



THE PATHWAYS
OF
PEACE

By:

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INTRODUCTION

"Verily, there has come to you from Allah a Noor (Light) and a Clear Kitaab. With it Allah guides to the Pathways of Peace whoever follows (the Path of)His Pleasure, and He takes them out from the darkness (of kufr, fisq and fujoor) into the Noor (Light of Imaan and Taqwa) with His permission, and He guides them to Siraatul Mustaqeem (the Straight Path of Islam)."

(Al-Maaidah, Aayaat 15 and 16)

This kitaab, *Subulas Salaam (The Pathways of Peace)*, consists of anecdotes and advices of the Auliya. The Auliya of Allah Ta'ala – the embodiments of purity and piety, the epitome of the *Uswah Hasanah (Beautiful Moral Character)* of Rasulullah (sallallahu alayhi wasallam)-- traversed the *Pathways of Peace* in search of the Love and Pleasure of Allah Ta'ala.

These Pathways of the Auliya converge on *Siraatul Mustaqeem*. The method of *Siraatul Mustaqeem* is only one, namely, the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). Any path which diverges from *Siraatul Mustaqeem* is the crookedness and deception of satanism.

The anecdotes of the Auliya are, according to Hadhrat Junaid Baghdaadi (rahmatullah alayh), from among the "Armies of Allah", which fortify the hearts of the sincere Mu'mineen. Emphatically confirming this truth, the Qur'aan Majeed states:

"Whatever We narrate to you (O Muhammad!) of the anecdotes of the Rusul (Messengers) is that with which We fortify your heart."

The anecdotes and advices of the Auliya cultivate enthusiasm for *Taa-at (obedience)* and *Ibaadat (worship)*. They weaken worldly ties and solidify the relationship with Allah Ta'ala. It is therefore imperative for Muslims to regularly, on a daily basis, read the life stories of the Auliya. The Mashaaikh say that in the absence of *subhat (companionship) of the Saaliheen*, one should incumbently read the anecdotes and advices of the Saaliheen (the Auliya). Insha-Allah, one shall then attain moral reformation (*Islaah-e-Nafs*). Minus moral reformation, man does not remain *Insaan (Human)*. He descends to a sub-human bestial level which puts even the lowly beasts to shame.

In this age in close proximity to Qiyaamah, there no longer remain genuine *Khaanqahs* where Auliya used to attend to the moral reformation of the mureedeen. – where they used to produce *Insaaniyat (Humanity)* and *Insaan (human beings)*. The *Khaanqahs* of the age are desolate – morally and spiritually barren, devoid of *Noor* and *Roohaaniyat*. In this lamentable scenario, it becomes *Waajib* to cling to the anecdotes and advices of the Saaliheen.

The anecdotes of the Saaliheen instill life into our dead beliefs – beliefs which exist only the tongue – beliefs which lack the spirit and the power to restrain the expression of the bestial demands of the nafs. Insha-Allah, reading *Subulas Salaam* and other kitaabs dealing with the life stories and advices of the Auliya, will cultivate a *Noor* in the heart, which will strengthen the bond with Allah Ta'ala, and create in one the understanding of the *Maqsad (Goal)* of life.

Mujlisul Ulama of S.A.

THE GHAI RAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: *“A faasiqah may not touch my body.”*

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

TEN SURAHS

1. Surah Faatihah prevents the Wrath of Allah Ta'ala
2. Surah Yaaseen prevents the thirst of the Day of Qiyaamah
3. Surah Dukhaan prevents from the terrors of Qiyaamah
4. Surah Waaqiah prevents from poverty
5. Surah Mulk prevents from the punishment of the grave
6. Surah Kauthar prevents from the disputes of adversaries
7. Surah Kaafiroon prevents from kufr at the time of Maut
8. Surah Ikhlaas prevents from nifaaq (hypocrisy)
9. Surah Falaq prevents from the hasad (jealousy) on envious people
10. Surah Naas prevents from waswaas (the shaitaan who cast evil thoughts in the mind). (*Al-Kanzul Madfoon*) (Allaamah Suyuti)

THE SABR, FAQR AND FUTUWWAT OF MANSUR HALLAAJ

HADHRAT HUSAIN Bin Mansur Hallaaj (rahmatullah alayh) was imprisoned and was awaiting his execution for allegedly having uttered blasphemy (kufr). Ibn Khafeef went to visit him in prison. He asked Mansur Hallaaj permission to pose three questions. When Mansur Hallaaj consented, Ibn Khafeef said: *“What is the meaning of Sabr (Patience)?”* Hadhrat Mansur who was shackled in chains, said: *“If I gaze at these shackles, they will break and fall off.”* So saying, he cast an intense look at the shackles which promptly broke and fell off. However, despite having the ability to unshackle himself with such ease, he chose that his hands and feet to be in shackles night and day.

Then he cast a gaze at the wall of the prison. The wall split open, and miraculously both Mansur and Ibn Khafeef found themselves standing on the banks of the River Dajlah (Tigris River in Iraq). Despite possessing such miraculous powers, Mansur Hallaaj remained within the prison. He never attempted to escape. He demonstrated these miraculous acts to physically explain the meaning of Sabr – to bear hardships with patience and not to seek escape from hardships with miraculous powers.

Ibn Khafeef asked: *“What is Faqr (poverty)?”* Hadhrat Mansur cast a gaze at a stone which immediately turned into gold. Despite having the power to convert stones miraculously into gold, he did not have a dime (cent) to buy oil for his lamp at home. By this act, he explained the meaning of genuine poverty which is self-induced, and which is not the consequence of deprivation and inability.

Ibn Khafeef then asked: *“What is Futuwwat (courage)?”* Hadhrat Mansur said: *“Tomorrow you shall witness it.”* Ibn Khafeef narrates: “That night I dreamt I was on the plains of Qiyaamah. An announcer was proclaiming: *“Where is Husain Bin Mansur?”* He was located and ushered into the Presence of Allah Ta'ala. It was then said: *“Whoever loved you will enter Jannat, and whoever had hatred for you will enter Jahannum.”* Mansur responded (i.e. in Ibn Khafeef's dream): *“No! O My Rabb! Forgive them all.”* Then in his dream he turned to me and said: *“This is the meaning of futuwwat.”*

Despite being shackled in thirteen chains, handcuffs and leg irons, Mansur (rahmatullah alayh) performed 1000 raka'ts daily in prison.

A SLAVES' GENEROSITY

Once, the Sahaabi, Hadhrat Abdullah Bin Ja'far (radhiyallahu anhu) was walking towards the forest. Along the way he passed by an orchard where an African slave was engaging in his work. Someone brought some bread for the slave. At the same time a dog entered and stood near to the slave. The slave placed one of the bread rolls in front of the dog. After eating the bread, the dog remained standing. The slave cast another bread roll, and the dog ate it and waited for more. The slave gave the third bread roll which was the last one, also to the dog.

Hadhrat Abdullah Bin Ja'far (radhiyallahu anhu) in surprise asked the slave: "How many bread rolls do you receive daily?" The slave said: "Three". Hadhrat Abdullah Bin Ja'far: "Since you had only three bread rolls, why did you give all three to the dog?" Slave: "Here are no dogs in this locality. It seems that this dog came from some distant place and is hungry. I did not deem it proper to let him go without feeding him."

Hadhrat Abdullah Bin Ja'far (radhiyallahu anhu) said to himself: "People always say that I am very generous. But this slave is more generous than me." He went to the owner of the orchard and purchased the orchard and the slave. Then he emancipated the slave and made a gift of the orchard to him.

THE IMPORTANCE OF THE SUNNAH

What is the meaning of the Sunnah? The following episode will present a better understanding of the meaning of the Sunnah.

A Buzrug once came to Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) and said: "I was in a state of *Qabdh* (*spiritual depression*) pertaining to *Nisbat* with Allah Ta'ala for a number of years. I went to Hadhrat Khwaajah Baaqi Billah (rahmatullah alayh) and complained of my state of *Qabdh*. By the tawajjuh (spiritual focus) and dua of Hadhrat Baaqi Billah my state of *Qabdh* vanished and was replaced by the state of *Bast* (*spiritual exhilaration*). I implore you to also direct tawajjuh on me. Hadhrat Khwaajah (rahmatullah alayh) has entrusted all his khulafa and muredeen to you."

In response, Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said: "I have nothing besides *Ittibaa-e-Sunnah* (*following the Sunnah*)."
This statement exercised such a profound effect on the Buzrug that an extremely lofty spiritual *haal* (state) overcame him. The effect of his spiritual power and *Nisbat* caused the entire land to tremble. A tremor was felt throughout the land.

Hadhrat Mujaddid (rahmatullah alayh) instructed a mureed to bring his miswaak from the shelf. When the miswaak was brought, Hadhrat Mujaadid took it and fixed it into the ground. Immediately, the tremor ceased and along with it the spiritual state of the Buzrug terminated.

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) then commented: "By your karaamat (miracle) the land of Sarhind trembles. If this Faqeer (referring to himself) makes Dua, then Insha-Allah, all the dead in Sarhind will become alive. However, making miswaak during Wudhu according to the Sunnah is infinitely superior to both these acts of Karaamat."

This is the conception of the Sunnah according to the Sahaabah and the Auliya. Nothing is better and more meritorious than acting in accordance with the Sunnah, regardless of the Fiqhi classification of the Sunnah act, be it Mustahab or be it an Adab. The Sunnah of Rasulullah (sallallahu alayhi wasallam) in every detail is for practical implementation. The Sunnah is not for mere study and for relegation to the kitaabs

Since the Madaaris no longer impart the correct knowledge of the Sunnah, the Asaatizah themselves lacking in proper comprehension of the Sunnah, today we find even the Ulama frowning askance when forgotten and dead aspects of the Sunnah are revived. By Ulama in this context, is meant sincere Ulama. As far as the flotsam of ulama-e-soo' is concerned, they are beyond the scope of this naseehat. The Qur'aan Majeed says: "*None but the people of intelligence ponder (and derive lesson).*"

Mujaddid Alf-e-Thaani was the Mujaddid (Reviver of the Deen) of the second Islamic millennium. At the beginning of each century, Allah Ta'ala dispatches a Mujaddid whose function it is to combat and weed out the accretions of bid'ah and baatil which have become attached to the Deen like parasites.

IMAAM GHAZAALI'S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

“Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore regardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servants. Therefore, never despise any one regardless of him being a sinner. Perhaps Allah's Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person's death.

A DEEP OCEAN

Offering advice to his son, Hadhrat Luqmaan (alayhis salaam) said:

“O my son! This world is a deep ocean in which numerous people have drowned. In this ocean of the world make Taqwa your ship; fill it with Imaan and let its sail be Tawakkul (Trust) on Allah. Then, perhaps you may be saved from the disasters of the world. Without this, salvation is not possible.”

Allah Ta'ala has made this world a trial and a temptation, and He has commanded us to purify ourselves here in preparation for meeting Him on the Day of Qiyaamah. The one whose ship of life is not strong and sturdy will be buffeted in the stormy waves of this deep ocean of the world. His ship will toss violently and rudderless in the stormy waters and the depth of the ocean will ultimately claim him.

We are required to purify ourselves with Istighfaar and A'maal-e-Saalihah. The only way of achieving purification after departing from this world contaminated with earthly pollution is the Fire of Jahannum. Thus, Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is the one who makes preparation for the sojourn after Maut.

LUQMAAN'S NASEEHAT TO HIS SON

O my Son!

- * Allah Ta'ala protects the one who admonishes himself. Allah increases the honour of one who deals justly with people.
- * Disgrace in the wake of obedience to Allah, brings about proximity to Allah Ta'ala, and respect in the wake of disobedience distances one from Allah Ta'ala.
- * The punishment the father metes out to his son, is like fertilizer for the farm.
- * Beware of debt. Debt causes disgrace during the day, and worry during the night.
- * Lies eliminate (spiritual) glitter from the face. An evil character afflicts one with considerable worry.
- * It is easier to move rocks than to convince a moron.
- * I have lifted rocks, iron and many loads. No load is heavier than an evil neighbour.
- * Nothing is as bitter as dependence on others.
- * Participate much in Janaazah (funerals), and abstain from participating in weddings.
- * Do not eat to satiation (i.e. do not fill your stomach to capacity). At the time of satiation it is better to give your food to a dog than to eat it.
- * There is no goodness in acquiring further knowledge if you do not practically implement your existing knowledge.
- * Before befriending someone, observe his conduct in anger. If in anger he acquits himself with justice, then befriend him otherwise maintain your distance from him.

THE BARKAT OF SURAH YAASEEN

Once Imaam Naasiruddeen (rahmatullah alayh) during an illness lapsed into a deep coma. He was considered to have died, and was buried. During the night time he came out from the coma, and realized that he was buried in a grave. Extreme grief and fear overcame him, but he did not

panic. He remembered that during times of calamity Surah Yaaseen should be recited 40 times. Thus he began reciting Surah Yaaseen.

After he had completed the recitation 39 times, he heard digging above. A kafan-thief was busy digging with the intention of stealing the kafan of the newly buried 'deceased'. Imaam Naasiruddeen (rahmatullah alayh) realized that the digging is by a kafan thief. He thought that if the thief became aware that the person inside was alive, he would flee in shock and abandon the task of opening the grave. In order not to frighten him, the Imaam recited the 40th Yaseen silently so that the thief could not hear.

Spontaneously with the completion of the 40th Yaaseen, the grave was opened up. The thief had completed his digging. As Imaam Naasiruddeen emerged from the *Lahd* of the Qabr, shock and fear overwhelmed the thief. He collapsed and died on the spot. The Imaam was overwhelmed with grief at this development. Reproaching himself, he said: 'I should have waited and pretended to be dead until he had completed his task of stealing the kafan. Only then should I have climbed out.'

Then he thought: 'If I return home immediately, the people will be shocked and overwhelmed with fear.' People will think that he was a ghost or some unnatural apparition. He waited until nightfall. Then went into the town. Stopping outside each house, he proclaimed loudly: "I am Imaam Naasiruddeen. You buried me whilst I was in a coma. I am alive."

FOUR POISONS

1. The world is a fatal poison. Its antidote is Zuhd (abstinence from its adornments).
2. Wealth is a fatal poison. Its antidote is Sadqah.
3. Speech in abundance is a fatal poison. Its antidote is Thikrullaah.
4. Kingdom (political power) is a fatal poison. Its antidote is justice.

THE MERCY AND JUSTICE OF ISLAM

Once Hadhrat Umar (radhiyallahu anhu) during his khilaafate saw an old blind man begging. Hadhrat Umar (radhiyallahu anhu) asked: "Who are you?" The old man said: "I am a Yahudi (Jew)?" Hadhrat Umar: "What has constrained you to beg?" Yahudi: "Paying Jizyah, needs of life and old age."

Hadhrat Umar (radhiyallahu anhu) gently held the old man's hand and took him to his (Hadhrat Umar's) home where he gave the Yahudi whatever he had. Then, he issued the following instruction to the treasurer of the Baitul Maal:

"Investigate this old man and other poor and destitute persons like him. By Allah! We cannot be just if we take from them (Jizyah) during their youth and abandon them when they are old.."

Thereafter, Hadhrat Umar (radhiyallahu anhu) exempted all poor Zimmis (non-Muslim citizens) from payment of the Jizyah tax.

YOUR MOTHER'S RIGHT – NEVER CAN YOU FULFIL IT

A Buzrug saw a man carrying an aged woman and making Tawaaf of the Ka'bah. The Buzrug asked him about the old lady he was carrying. He explained that she was his mother and that for the past seven years he has been carrying her due to her extreme weakness. He asked the Buzrug: "Hadhrat, have I fulfilled the right of my mother?"

The Buzrug responded: "No, Never! If your age reaches even a thousand years and you carry her around in this manner, then too you will not be able to fulfil your mother's right of even a single night she sat up holding and breast-feeding you." The man cried profusely when he heard of the greatness and importance of the mother's rights.

Similar rights of the father extend over the children. Even an entire life's of service will not be able to fulfil the rights of the father. Almost all people miserably fail to honour the rights of their parents. This is one of the prime reasons for so many calamities settling on people. Nowadays, parents are treated like chattel. The relationship is generally the kind of ties which animals have with their parents.

A MUHADDITH

Hadhrat Imaam Abu Zur'ah Ubaidullah Raazi (rahmatullah alayh) was among the greatest Muhadditheen. He was the contemporary of Imaam Bukhaari (rahmatullah alayh) and the Ustaadh of Imaam Muslim, Imaam Tirmizi and Imaam Nasaai (rahmatullah alayhim). Imaam Ahmad Bin Hambal (rahmatullah alayh) commented about him:

"There are more than 700,000 Saheeh (Authentic) Ahaadith. This young man (Abu Zar'ah) had memorized 600,000 Ahaadith."

The Maut of this great Imaam of Hadith was wonderful. When he was in his final moments of life, a group of Ulama had gathered by his bedside. Among them were Abu Haatim, Muhammad Bin Muslim, Munthir Bin Shathaan. Since Imaam Abu Zur'ah (rahmatullah alayh) was in his final moments, the Ulama desired to make *talqeen* of the Kalimah. However, they could not muster up the courage, hence no one made *talqeen*.

Finally they decided to engage in a discussion on the Hadith pertaining to *Talqeen*. This was their strategy devised to remind Imaam Abu Zur'ah of the Kalimah. Muhammad Bin Muslim initiated the discussion and said to the others: "*Dhuhhaaq Bin Mukhlid narrated from Abdul Humaid Bin Ja'afar*" Then he stopped, simulating that he had forgotten the narration. All the others remained silent.

Whilst in his very last moments, Imaam Abu Zur'ah (rahmatullah alayh) began narrating the Hadith, saying: "*Bindaar narrated to us that Abu Aasim narrated that Abdul Humaid Bin Ja'far narrated that Saalih Bin Abi Areeb narrated that Katheer Bin Murrah Al-Khidhrami narrated from Muaaz Bin Jabal (radhiyallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said: 'He whose last words are Laa ilaha il lallaah....'*" As he mentioned *Laa ilaha il lallaahu*, his blessed Rooh took flight from this transitory abode. These were his last words.

The entire Hadith is: "*He whose last words are 'Laa ilaha il lallaah' will enter Jannat.*"

The mind-boggling memory coupled to the Taqwa of the Muhadditheen and Fuqaha of the *Khairul Quroon* era are evidence for the fact that Allah Ta'ala had created those illustrious personalities and luminaries specifically for systematizing and codifying the Shariah. *Ijtihad* in this sphere therefore terminated with the ending of *Khairul Quroon (the Three Noble Ages of Islam)*.

THE EVIL EFFECTS OF AN EVIL SEED

In Bani Israaeel there were two persons with the name of Musaa. Both were born during the time when Fir'oun was slaughtering all the male infants of Bani Israaeel. Both were hidden by their mothers. The one was Nabi Musaa (alayhis salaam).

The other one was an illegitimate child. Fearing that he would be put to death, his mother hid him in a cave and closed the mouth of the cave with rocks. Then she departed. Allah Ta'ala dispatched Jibraeel (alayhis salaam) to tend to the abandoned infant. Hadhrat Jibraeel (alayhis salaam) appeared in human form in the cave. From one finger the baby was nourished with milk; from the second finger with honey and from the third finger with butter.

Hadhrat Jibraeel (alayhis salaam) nourished and protected the baby until he was of age. Then he emerged from the cave. This child was Saamiri mentioned in the Qur'aan. He had constructed the golden calf and induced Bani Israaeel to worship it. This was the consequence of his illegitimacy. The fruit of an evil seed is likewise evil.

Since Saamiri was cared for by Jibraeel (alayhis salaam) during his childhood, he had acquired a spiritual attachment to Hadhrat Jibraeel (alayhis salaam). Therefore, he was able to recognize Hadhrat Jibraeel (alayhis salaam) when he had visited Nabi Musaa (alayhis salaam) in human form on horseback. When Saamiri saw that grass would instantaneously sprout out wherever the horse's hooves made contact with the earth, he understood that the 'person' on horseback was Jibraeel (alayhis salaam). He gathered some of the soil on which the horse had trampled.

After he had built the golden calf, he poured this sand into the calf and it started to make incomprehensible sounds. By this ruse Saamiri deceived Bani Israaeel into believing that the golden calf was a living god.

THE DUA OF THE MAZLOOM

“Beware of the curse of the mazloom (oppressed), for verily, there is no barrier between it and Allah Ta’ala.” (Hadith)

Regardless of whether the oppressed is a Muslim or a non-Muslim – a human being or an animal. The call/curse of the distressed reaches Allah Ta’ala swiftly.

A forest in Afghanistan was infested with a variety of wild animals which plundered the nearby orchards and farms. One day the inhabitants resolved to eliminate all the animals. They set fire to the forest on all sides. The animals were all hemmed in by the huge fire. When all the animals were engulfed by the fire, a pig managed to slip out from the net of the fire. Eyewitnesses saw the pig looking towards the sky and squealing loudly. Simultaneously, dark clouds gathered and rained poured in torrents. The entire fire was swiftly extinguished, and the besieged animals emerged safely.

In this episode is a solemn lesson. Even a pig’s cry is heeded.

TAQDEER – A WONDERFUL EPISODE

Qadhi Abu Bakr Bin Muhammad Bin Abdul Baaqi (rahmatullah alayh) who lived during the 5th Islamic century, narrated:

“Once I took up residence in Makkah Mukarramah. One day I was overwhelmed with extreme hunger. I had absolutely nothing with me to buy some food. Coincidentally, I found a lost silken purse. The string with which it was tied was also of silk. I picked it up and took it to my room. When I opened it, I beheld a wonderful necklace of pearls. I had never seen such pearls before..

Leaving the purse with its contents, I went out of my room. I found an old man announcing that he had lost a silken purse. Whoever returns it to him will be rewarded with 500 dinars (gold coins) which he was carrying in a cloth.

I asked him to accompany me to my room. I questioned him about the purse and asked him identify it and its contents. He identified it in the minutest detail. Satisfied that he was the owner, I gave him the purse, and he presented the gold coins to me, but I refused to accept it, explaining that it was merely by obligation to return the purse to him. Despite his persistence, I refused to accept the reward. Then he left.

After some time I departed from Makkah by sea. I was aboard a ship which was caught in a storm and wrecked. All the passengers drowned. I was the only survivor. I clung to a piece of timber from the ship and floated aimlessly for days on the water. Finally, I floated up against an island which was inhabited by people. When I found a Musjid, I went inside and remained there reciting the Qur’aan majeed. Soon the entire populace of the small island had assembled in the Musjid to listen to my recitation. The people lauded me with gifts of considerable money.

After a few days when the people learnt that I could write, they asked me to teach them. The young and old came to learn. In the process I accumulated substantial wealth which the people brought as gifts.

One day the people said to me that on the island was a wealthy young woman whose parents had died. They requested that I marry her. Despite my refusal, they persisted and practically compelled me to marry her. After the Nikah when they brought the young lady to me, I stared intently at her. I was astonished, for I saw around her neck the very same pearl necklace which I had found in the silken purse. As I stood there transfixed staring at her necklace, the people said: “Hadhrat! You have hurt her heart. Instead of looking at her, you stare at the necklace.”

I then told them the story of the necklace. As I completed the story, the entire gathering in unison loudly exclaimed the Takbeer. They exclaimed the Takbeer so loudly that all the people on the Island heard it. In surprise, I asked: “What is the matter?” They said: “The old man who had retrieved the necklace from you is the father of this young lady. He frequently said that he had found only one true Muslim, the one who had returned his necklace. He used to make dua, imploring Allah Ta’ala to unite him with you as he wished his daughter to be married to you. Now that wish has been fulfilled in this wonderful way.”

I lived on the island with my wife for a considerable period of time. Two sons were born. Then she died. After a few days, both sons also died. I became the sole inheritor of the pearl necklace. I

sold it for 100,000 dinars (gold coins). All the wealth which I today have in my possession has been acquired from that necklace.”

THE RAHMAT OF ALLAH

While a jaahil (ignorant) woman was dying she was uttering some words. Her ignorant relatives did not understand what she was saying. They called a Molvi and asked him to listen to her ‘muttering’. The Molvi listened carefully and heard her saying in Arabic: *“These two men are saying: ‘Enter into Jannat.’”*

The Molvi Sahib informed her relatives that she had been given the glad tidings of Jannat. He was curious to know what her good deeds were to entitle her to this good fortune. They said that leave alone good deeds, she was in fact extremely irreligious. The Molvi Sahib urged them to ponder. Finally they said that the only good deed she had was to become very attentive whenever the Athaan was being proclaimed. She would not speak nor allow others in her presence to speak for the duration of the Athaan. She would listen attentively.

This respect which she showed for Allah’s Name had effaced all her evil deeds.

HADHRAT QARSHI MAJZOOM (THE LEPER)

Hadhrat Qarshi Majzoom was a great Wali who suffered from leprosy. Although he was a young man he abstained from marriage due to his condition. One day he said to his muredeen that he had now resolved to get married. He asked them to propose to someone on his behalf but on condition that they give a full explanation of his condition. They were to mention that he was a leper.

A mureed went home and informed his young daughter of the Shaikh’s desire for marriage. He explained the Shaikh’s condition. The girl said that she was prepared to marry Hadhrat Qarshi for the sake of gaining thawaab and for Allah’s Pleasure. He went and informed his Shaikh. Hadhrat Qarshi asked if he had fully explained to his daughter his condition. The mureed assured that he had, and that the girl had happily given her consent.

The Nikah was performed. Hadhrat Qarshi was a Wali who performed karamaat (miracles). He supplicated to Allah Ta’ala to transform him into a healthy, handsome man for the sake of the girl who had demonstrated such a lofty standard of morality and courage. Allah Ta’ala accepted his dua and he became a handsome healthy person.

When his wife came to him, she recoiled with fear when she saw the young, healthy handsome man. She asked: ‘Who are you?’ He said: ‘I am your husband, Qarshi.’ She said: ‘But he is a leper.’ When he informed her of what had transpired, she commented: Alas! You have ruined my intention and thawaab. I married you, not for worldly comfort and nafsani gratification. I married you thinking that you were a leper, hence I shall be rewarded for serving you. Now, if you are prepared to meet me in your original form, I shall be at your service otherwise give me Talaq. Thus, Hadhrat Qarshi returned to his original form and his wife lived with him in that state.

VENGEANCE IS SOMETIMES INSPIRED BY AFFECTION

A Buzrug was going somewhere with some of his mureeds. Along the way they passed by a well where people were drawing out water. An old woman began reviling and insulting the Buzrug. The Buzrug instructed a mureed to give the old woman a slap. The mureed was perplexed since this was completely abnormal for the Buzrug, hence he (the mureed) thought that he may not have understood the instruction. Whilst he hesitated to fulfil the Shaikh’s instruction the old woman dropped down dead. Extremely annoyed and grieved, the Buzrug reprimanded his mureed:

“Zaalim (oppressor)! You killed her. When she abused me, I saw the Wrath of Allah Ta’ala descending on her. The way of saving her from the Wrath was to extract a measure of vengeance. I therefore instructed you to slap her. You hesitated, hence the athaab overtook her.”

BEWARE OF MOCKING THE SUNNAH!

Every practice of Rasulallah (sallallahu alayhi wasallam), irrespective of its apparent superficiality, is a Sunnat worthy of emulation, and on which even a person's Najaat (Salvation) in the Aakhirah could be achieved. A person who suffers the misfortune of being deprived from Sunnat practices, should be remorseful and supplicate for taufeeq to observe the blessed Sunnat acts of Rasulallah (sallallahu alayhi wasallam). But never should one mock any Sunnat practice. The consequences for mockery of any Deeni tenet or act regardless of how insignificant it may appear, can be catastrophic, both spiritually and physically, in this world and in the Aakhirah.

Abu Salmah, a resident of Basrah (in Iraq) was a notoriously insolent person who derived pleasure mocking Sunnat practices. Regarding this most unfortunate, miserable man, Allaamah Qutbuddin Yooqeeni (rahmatullah alayh) narrating from Allaamah Ibn Khalqaan (rahmatullah alayh) said that Abu Salmah was extremely insolent. One day when the virtues of the Miswaak were being explained, Abu Salmah who was also present, derisively commented with extreme insolence and mockery: "I shall use the Miswaak on my anus." He promptly inserted a Miswaak inside his pants and for a few moments held it on his anus.

Subsequent to the perpetration of this extremely disrespectful vile act, Abu Salmah was overtaken with extreme pain in his stomach and anus. He suffered for nine months. His stomach became bloated resembling a pregnant woman. In the ninth month he gave 'birth' to a creature. A rat-like creature emerged from his anus. This creature had four legs and its mouth had the appearance of a fish. Four teeth protruded out of its mouth. Its tail was one cubit (about 9 inches/15 cm). The posterior of its body was like a rabbit.

On its emergence, this frightful creature let out a terrible piercing scream. Abu Salmah died three days after giving birth to this animal which was his punishment in this world for having insolently mocked the Sunnah of Rasulallah (sallallahu alayhi wasallam). Whilst perishing, he cried that the creature is killing him. Numerous people in the vicinity saw this frightful animal. Some saw it whilst it was alive while others saw it after its death. *"May Allah protect us from such vile insolence and evil mocking of the Sunnah. May Allah grant us a Maut on His Beloved Path (the Sunnah), and may He resurrect us (on the Day of Qiyaamah) with the pious Souls."*

(Al-Bidaayah Wan Nihaayah of Ibn Katheer) This awful episode happened in the year 668 Hijri.

Zindeeqs and modernists who's Imaan has been corrupted and deranged with the pollution of westernism and liberalism should take lesson and fear. The *Athaab* of Allah which will overwhelm them assumes a variety of forms, both exoteric and esoteric. The Divine Punishment consisting of Allah's Wrath and Curse, disfigures both the body and the soul. His Chastisement is commensurate to the crime.

NOT PAYING ZAKAAT! BEWARE OF THE ATHAAB!

The following episode was narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), and it happened in Thanabovan where Hadhrat was resident.

A Mullaji had hoarded a sum of money which he kept in an earthenware vessel underground. He would almost daily open up the jar and count the money. His extreme love for the money prevented him from paying the compulsory Zakaat. Some youngsters who were his students had observed the daily practice of the Mullaj. One day during the absence of the Mullaji, they stole the money. With some of the money they prepared a lavish meal, and also invited Mullaji. Whilst eating, the Mullaji enquired about the occasion for having prepared such a sumptuous feast. The youngsters said: "Hadhrat this is as a result of your blessings."

However, the Mullaji asked several times for the reason of the feast. But the youngsters each time responded with the same comment. When one boy sarcastically laughed, the Mullaji became apprehensive. It occurred to him that there was something sinister about the feast. He became so much disturbed that he discontinued eating and hastened to his room.

When he opened the jar, he was so terribly shocked to discover that his money was missing that he suffered a heart attack and died on the spot. The youngsters who had played the prank were remorseful. They informed the people of what had transpired. A pious Aalim, Maulana Sa'duddeen of the town told the people that the money which was the cause for the death of the

Mullaji was accursed and that they should bury it with him. Thus the remainder of the money was put in a bag and buried together with the Mullaji.

A robber being apprized of this episode thought the Aalim was a moron hence he advised that such a considerable sum of money be wasted. During the night time, the robber opened the grave to steal the money. When he opened the grave, to his surprise he saw all the silver coins neatly spread out on the kafan of Mullaji. The coins were all sparkling very brightly. As the robber touched a coin, he let out a terrible scream. The extreme heat of the coin was unbearable.

In fear the robber fled. The sizzling pain would not disappear. Nothing could cool his burning finger. He had to keep his finger immersed in a container of cold water permanently. This would give him some relief. Whenever he removed his hand to change the water, the sizzling pain would compel him to scream. The mayyit (Mullaji) was being tormented with the silver he had hoarded and whose Zakaat he had not paid. The Qur'aan warns those who do not pay Zakaat that their faces and bodies will be branded with the heated coins which they used to hoard on earth.

THE WONDERFUL LADY

Hadhrat Isa Ibn Muhammad Isa Tuhmaani Marozi (rahmatullah alayh), died 292 Hijri, narrated a wonderful story about a very pious lady who lived in a village in the district of the City of Khawaarzim. This pious lady had not eaten a morsel of food nor drunk a drop of water for 30 years. Her abstinence did not have the slightest detrimental affect on her health. Her name was Rahmat Binti Ibraaheem.

She was married to a blacksmith who was the sole breadwinner. Once a Turkish king invaded the land and massacred innumerable people. Her husband too was put to death. When her husband's body was brought to her, she collapsed with grief and sorrow. She cried and wailed uncontrollably.

Meanwhile her little orphaned children were overwhelmed by hunger. There was not a morsel of food to feed them nor did she have the means to buy even some bread for them. The Athaan for Maghrib Salaat was heard. After performing Maghrib Salaat, she fell into Sajdah shedding tears in profusion, supplicating to Allah Ta'ala for aid. Whilst sobbing in Sajdah, she fell asleep. In a dream she suddenly found herself in an extremely lush land of indescribable beauty. The land was studded with palaces of exceptional beauty. Wonderful orchards and rivers abounded. The place was a veritable paradise which no human being is capable of describing,

Whilst strolling in the lush and beautiful paradise of orchards and palaces, the wonderstruck lady saw a group of people adorned with golden garments. She intently examined each face in search of her husband. Suddenly she heard someone calling: "O Rahmat! O Rahmat!" When she turned in the direction of the voice, she could not contain her joy and happiness. It was her husband whose face outshone the brightness of the moon of the fourteenth night. He was seated with a group of Shuhada (Martyrs) partaking in sumptuous food spread in front of them.

He presented her with a piece of white bread. Its deliciousness is indescribable. From the group someone said: "Now go! By the grace and kindness of Allah Ta'ala you will henceforth never have any need for food and drink. After her eyes opened, she realized that the pangs of hunger she had felt had all disappeared. Until her death 30 years after the dream, she had not touched a morsel of food. Hunger and thirst became unknown to her.

Great Auliya and Ulama such as Allaamah Ibn Subki, Ibnul Ahwaal, Imaam Yaafae and Imaam Zahbi (rahmatullah alayhim) have all testified to the authenticity of this episode.

THE WELL OF THE LEAF – AN EARTHLY DOORWAY OF JANNAT

Qaadhi Mujeeruddin Hambali, states in *Taareekhul Quds wal Jaleel* that Atiyyah Ibn Qais narrated that Rasulullah (sallallahu alayhi wasallam) had said that there will be a person from his Ummah who will most certainly walk into Jannat whilst alive in this earthly life.

During the Khilaafate of Hadhrat Umar (radhiyallahu anhu) a group of people journeyed to Baitul Maqdis (in Jerusalem). This group consisted of Hadhrat Shareek Ibn Hibbaan and his mureeds. Inside Masjidul Aqsa on the left side there is (or was) a well. Hadhrat Shareek went to draw some water from the well. When he lowered the bucket, the rope snapped. He went down the steps into the well to retrieve the bucket.

He was astonished to find a doorway at the bottom of the well. The doorway entered into a wonderful paradise whose beauty is indescribable. He strolled around in this beautiful paradise for some time. When he decided to leave, he broke one of the beautiful leaves, taking it with him. After emerging from the well, he narrated the wonderful episode to his companions. Some of his mureeds went down into the well but failed to discover the doorway.

When this episode was narrated to Hadhrat Umar (radhiyallahu anhu), he said that it was the confirmation of the Hadith of Rasulullah (sallallahu alayhi wasallam) -- mentioned above. The leaf had always remained wonderfully lush and fresh. It never dried. It is not known what happened to the leaf.

THE IMPORTANCE AND BARKAT OF SALAAT

Hadhrat Muhammad Abu Nasr Al-Marozī (died 484 Hijri) was an Imaam of Qiraa't. Once while on a sea voyage, the boat was wrecked in a storm, and he was cast on to the stormy waters. The wild waves buffeted him mercilessly. He would disappear underwater and suddenly surface.

In this state of near despair and fear, he discerned that the sun was about to set. It occurred to him that he had not performed Asr Salaat. Immediately he made the intention of Wudhu. Simultaneously, the water sucked him into its depths. When he surfaced, he saw a broad piece of plank. He clambered on to it and performed Asr Salaat.

He drifted on this raft for sometime. Soon the plank drifted to the shore. By the barkat of the Salaat Allah Ta'ala saved him from drowning.

THE HALAALIZERS OF HARAAM ARE DEVILS

Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) narrated:

"Once while on a journey, I passed through a wilderness where I halted for a few days. Water was no where to be found. My condition became extremely precarious without water. Suddenly a cloud appeared and it began to rain. I quenched my thirst. Soon there appeared a very bright light and a radiant form who announced: 'O Abdul Qaadir! I am your Lord. All unlawful (haraam) things I have made lawful (halaal) for you.'

I immediately recited: '*Authu billaahi minash shaitaanir rajeem*' (I seek refuge with Allah from shaitaan the accursed one.). *Be gone, O accursed, rejected one!*' At that very moment the glittering light became a dark object and the radiant form changed into dark smoke. Then the voice said: 'O Abdul Qaadir! Your Ilm (Knowledge of the Deen) has saved you. I had deceived and deviated 70 Auliya with this very same stratagem.'

I retorted: 'No! It is not my Knowledge which have saved me. It is the grace and kindness of Allah Ta'ala which have saved me.'

Hadhrat Abdul Qaadir (rahmatullah alayh) then profusely expressed his gratitude to Allah Ta'ala. The people later asked him: 'How did you recognize that the apparition was shaitaan?' Hadhrat Jilaani (rahmatullah alayh) replied: "**When haraam was halaalized, I understood that it was shaitaan.**"

HADHRAT KHUZAAI'S KARAAMAT

The cruel tyrant, Khalifah Waathiq of the Abbaasi Dynasty had personally executed Hadhrat Ahmad Bin Nasr Khuzaai (rahmatullah alayh) for his resolute proclamation of the Haqq regarding the question of *Khalq-e-Qur'aan* (i.e. whether the Qur'aan is a created object or not). When the Ulama --e-Soo' (evil scholars) who were the lackeys of Waathiq, the Khalifah, had pronounced the decree of kufr, then Waathiq himself cut off the blessed head of Hadhrat Khuzaai (rahmatullah alayh).

The Khalifah ordered that his body be hung up for public display as a lesson to those who denied the official bid'ah version promoted by the Mu'tazili sect. The blessed head was sent to Baghdad and put up for display. It remained on public display for two years. The mubaarak head did not deteriorate. Instead, a wonderful karaamat (miracle) was manifested. From the moment his head was severed, the Tilaawat of the Qur'aan could be heard emanating from it. This Tilaawat continued as long as the head was up for public display.

The new Khalifah, Mutawakkil billaah who was a staunch follower of the Sunnah, ordered the body and the head to be buried with honour. He apprehended the Ulama-e-Soo' who were responsible for this perfidy and brutality, and had them executed.

AN EPISODE OF TAQWA

Once Hadhrat Meer Tufail Bilgraami (rahmatullah alayh) went to visit his Ustaadh, Hadhrat Sayyid Mubaarak (rahmatullah alayh). When he arrived, his Ustaadh had just gone to make wudhu. He collapsed unconscious at the place where he was about to make wudhu. Hadhrat Bilgraami rushed to assist his Ustaadh. After the Ustaadh regained consciousness, Hadhrat Bilgraami enquired the reason for his unconsciousness. Hadhrat Sayyid Mubaarak, however, refused to discuss the issue. After Hadhrat Bilgraami persisted much, Hadhrat Sayyid Mubaarak said: "I have not eaten a morsel of food since the last three days. My condition is due to extreme weakness."

Hadhrat Bilgraami, touched with grief, immediately left and after a short while returned with some delicious food. And presented it to his Ustaadh. Hadhrat Sayyid Mubaarak was delighted and made much dua for his student. However, he said: "In the terminology of the Fuqara (i.e. Auliya) this kind of food is called *Ishraaf*. (*When anything is received after expecting or hoping for it, it is termed Ishraaf*). Although according to the Fuqaha it is perfectly permissible to consume the food, and furthermore, my dire state of starvation emphasizes the permissibility, nevertheless, in the Path of the Fuqara it is not permissible to consume such food. When you had left, I was sure that you would return with food, hence it is not permissible for me to eat of it."

Hadhrat Bilgraami (rahmatullah alayh) was exceptionally intelligent. Without saying a word or trying to persuade his Ustaadh to eat the food, he simply took the food and left. After a few minutes he returned and presented the food to his Ustaadh, commenting: 'Hadhrat, now the issue of *Ishraaf* does not occur. Since you did not expect me to return with the food, it is now perfectly permissible to consume of it.'

Hadhrat Sayyid Mubaarak was immensely pleased with the intelligence of his student. He then happily ate the food.

THE BODIES OF TRUE ULAMA

When Qaadhi Muhammad Fanaazi (rahmatullah alayh) learnt of the narration in which it is mentioned that the earth does not devour the bodies of Ulama Ba Amal (Ulama who practise according to their Knowledge), he developed a strong urge to ascertain this fact.

He dug open the grave of his Ustaadh, Hadhrat Alaauddeen Aswad (rahmatullah alayh) who had died many years ago. He was astonished to find the body of his Ustaadh fresh and intact. Suddenly he heard a Voice proclaiming: "*You have now ascertained the fact. May Allah snatch away your vision.*" Thus he became blind. He remained blind for a considerable time. After making much dua, Allah Ta'ala restored his sight. In gratitude he undertook a journey for Hajj.

NABI DAANYAAL (ALAYHIS SALAAM)

During the Khilaafate of Hadhrat Umar (radhiyallahu anhu), when the Muslim army conquered Tatar, they found in a vault of the ruler, Harmuzaan, a human body on a table. By his headside was a kitaab. The Commander of the army sent the kitaab to Hadhrat Umar (radhiyallahu anhu). He called Hadhrat Ka'b Ahbaar to translate the kitaab in which many future events were predicted. The body was of Nabi Daanyaal (alayhis salaam). Even after many centuries had lapsed, the body was fresh and intact. Hadhrat Umar (radhiyallahu anhu) issued instructions to bury the body of Nabi Daanyaal (alayhis salaam). He also ordered that the Qabr be concealed.

During the daytime, the Sahaabah had dug thirteen graves, and during the night they buried Nabi Daanyaal (alayhis salaam) in one of the graves. All the graves were filled and flattened so that no one would know where Nabi Daanyaal (alayhis salaam) was buried. The reason for this measure was the custom of the people to make dua for rain by the body of Nabi Daanyaal (alayhis salaam).

MERCY INTEGRAL TO IMAAN

Hadhrat Amr Bin Aas (radhiyallahu anhu), the Conqueror of Egypt, had pitched a large tent in close proximity to enemy fortifications which he had besieged. The prolonged siege endured for six months. When it was time to depart, he decided to dismantle his huge tent. But before the work of dismantling the tent commenced, he observed that a bird had constructed its nest inside the tent, and was sitting on eggs. He commented: "This bird has taken refuge in our tent.." He issued instructions to leave the tent intact until the eggs were hatched and the chicks strong enough to fly away. This was the effect of the mercy which is integral to a perfect Imaan.

DIVINE ULTIMATUM OF WAR

The Abbaasi Khalifah Mansur harboured great enmity for Hadhrat Sufyaan Thauri (rahmatullah alayh) who was very strident in his duty of *Amr Bil Ma'roof Nahy Anil Munkar*. In proclaiming the Haqq, he did not spare the Khalifah. When the Khalifah had set off to Makkah for Hajj, he was informed that Hadhrat Sufyaan Thauri (rahmatullah alayh) was in Makkah. Khalifah Mansur ordered him to be arrested and hanged.

The gibbet was set up for the execution of Hadhrat Sufyaan Thauri. At that time, Hadhrat Sufyaan was in Musjidul Haraam in the company of Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) and Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh). Well-wishers urged him to go into concealment. Hadhrat Sufyaan Thauri (rahmatullah alayh) went to the Multazam. Standing at the Ka'bah, he exclaimed: "I take an oath by the Rabb of the Ka'bah? Mansur will not be able to enter Makkah Mukarramah." Mansur was in close proximity. He had already reached Jabal Hajoon on the outskirts.

As the Khalifah began to move ahead, his horse slipped. Mansur fell and died on the spot. Hadhrat Sufyaan Thauri (rahmatullah alayh) emerged from Musjidul Haraam. He performed Mansur's Janaazah Salaat.

In a Hadith Qudsi, Allah Ta'ala says: "*He who becomes the enemy of My Wali, I give him notice of war.*"

THE ROOHAANIYAT OF IMAAM MAALIK

During the era of Imaam Maalik (rahmatullah alayh), a very pious lady had died. The one who had come to give ghusl to the body was an evil woman. Whilst bathing the body of the pious lady, she placed her hand on the deceased lady's private part and slanderously said: "This *farj* (the female private organ) had committed numerous acts of fornication."

As the evil woman spoke, her hand became welded to the spot she was touching. All efforts to pry her hand loose were of no avail. Nothing could separate her from this disgraceful bondage. Advice and fatwas were sought from the senior Fuqaha, but no one could provide any solution. Everyone was dumbstruck and bewildered. No one could provide any plan to secure the release of the woman.

When the matter was presented to Imaam Maalik (rahmatullah alayh), he understood the mystery. He ordered the penalty of *Hadd-e-Qazf*. (In this punishment the slanderer of a chaste woman is flogged 80 lashes). Spontaneous with the 80th lash, her hand was released. This episode illustrated the lofty spiritual status of Imaam Maalik (rahmatullah alayh).

QUR'AAN –THE CONDITION FOR ADMISSION

When Imaam Muhammad Shaibaani (rahmatullah alayh) desired to be admitted to the Madrasah of Imaam Abu Hanifah (rahmatullah alayh), he (Imaam Abu Hanifah) instructed him to first make Hifz of the Qur'aan. This was Imaam Abu Hanifah's condition for admission. Imaam Muhammad who is the second highest ranking Mujtahid of the Hanafi Math-hab after Imaam Abu Hanifah, went away and commenced making hifz. He completed his hifz in seven days. On the eighth day, he was admitted to the Madrasah.

The condition stipulated by Imaam Abu Hanifah (rahmatullah alayh) for pursuing higher knowledge of the Deen was Hifzul Qur'aan. Every branch of Islamic knowledge rises from the Fountain of Ilm, viz., the Qur'aan Majeed. But today in this era of villainy, we find the ilk of the

NNB Jamiat of Fordsburg stipulating the kufr matric certificate as a precondition for admission to their 'madrasah' ostensibly imparting higher knowledge of the Deen.

The Knowledge of the Deen acquired by the illustrious Fuqaha of the early ages was in the shadow and spirit of the Qur'aan Majeed. The 'knowledge' which the NNB Jamiat's mock 'madrasah' imparts is in the shadow of kufr secular education. What type of *juhala* products will this 'madrasah' inspired by kufr produce?

LUQMAAN'S STATUS

Once someone asked Hadhrat Luqmaan (alayhis salaam) to explain how he had acquired such a lofty status in piety, knowledge and wisdom. He responded:

- Lower your gaze
- Control your tongue
- Eat only halaal food
- Abstain from sexual misdemeanours
- Speak the truth
- Fulfil your promises
- Honour the guest
- Protect your neighbour
- Abstain from futility.

EVIL ASSOCIATION

Allah Ta'ala abhors a person who associates with people of *bid'ah*, *dhalaal* and *ahwaa*. Rasulullah (sallallahu alayhi wasallam) said: "*Verily, Allah deprives every bid'ati from making Taubah.*" Association with people of baatil, corrodes one's Imaan and invites the *la'nat* (curse) of Allah Ta'ala.

* Abu Qilaabah said: "Do not sit with the people of *ahwaa* (lust, worldly-craving, those who pursue name and fame) nor dispute with them for I fear that they will plunge you into their deviation or confuse you about what you know."

* Amr Bin Qais Al-Malaaee said: "Do not associate with a man of deviation, for he will make your heart crooked."

* Ibraaheem Nakh'i said: "Do not sit with the people of *ahwaa*, for verily, association with them eliminates the Noor of Imaan from the heart, it despoils the beauty of the face and it generates malice in the hearts of the Mu'mineen.

* Ismaa'el Bin Ubaidullah said: "Do not sit with a man of bid'ah, for he will cause your heart to be diseased."

* Fudhail Bin Iyaadh said: "He who honours a man of bid'ah, verily he has aided in destroying the Deen. He who smiles with a bid'ati, verily he has considered Allah's revelation to Muhammad (sallallahu alayhi wasallam) to be insignificant. He who marries his daughter to a bid'ati, has severed his ties with her. He who follows the janaazah of a bid'ati, remains under the Wrath of Allah until his return."

"The sign of nifaaq (hypocrisy) of a man is that he sits with a man of bid'ah. He who associates with a man of bid'ah, is not granted *hikmah* (wisdom). Don't sit with a man of bid'ah, for I fear *la'nat* (Allah's Curse) settling on you. Allah obliterates the deeds of a person who loves a bid'ati, and Allah eliminates the Noor of Islam from his heart. It is better to eat with a Yahoood and a Nasraani than to eat with a man of bid'ah. It is not possible for a man of the Sunnah to incline to a bid'ati except if there is *nifaaq* in him."

THE TWO HONEST WIVES

Allaamah Ibn Jauzi (rahmatullah alayh) narrated the following very interesting story:

A trader in Baghdad had secretly married a second wife. The second wife said that she would be pleased if he visited her only twice a week. She waived her right to equal nights. The trader would visit his second wife every day after Zuhr. This pattern continued for eight months.

The first wife perceived a change in her husband's attitude. One day she instructed her maidservant to keep her husband under observation and to see where he was going. When the trader left home in the morning, the maid followed him discreetly at a distance. When he entered his shop, the maid concealed herself.

At Zuhr time he emerged from the shop. The maid again followed him until she saw him enter the house of his second wife. The maid made enquiries with neighbours about the house. She was informed that a trader had married the young woman who lived in that house.

The maid returned and informed her mistress of her discovery. The first wife was an intelligent lady. She did not breathe a word of this matter to her husband. She continued with life as normal without her husband realizing that she was aware of his second wife.

After a year, the trader died. He left 8,000 dinars (gold coins) and one son. According to the Shariah's law of inheritance, the first wife set aside 7000 dinars which were the share of the son. She divided the remaining 1000 dinars into two parts. Then she sent her maid with 500 dinars to the second wife with the message that her husband had died and her share of the inheritance was 500 dinars, and the other 500 was for herself (the 1st wife).

The second wife broke down crying. After a while she opened a trunk and brought out a letter. She told the maid to take the letter to her mistress and to convey her salaam, and to inform her that her husband had already divorced her (i.e. the second wife), hence she is not entitled to the money. Thus, she returned the money.

THE SADQAH OF PIOUS CHILDREN FOR THEIR DECEASED PARENTS

In a dream Hadhrat Qalaabah (rahmatullah alayh) found himself in a qabrustaan (cemetery) where all the graves were open. At the side of each grave sat its inmate. Everyone of these *amwaat* (deceased) had a glittering tray of *noor* in front of him/her. Hadhrat Qalaabah observed one of them sitting dejectedly without a tray.

When Hadhrat Qalaabah asked the inmate of the grave for an explanation of the mystery and why was he without a tray of *noor*, he said: "All of these people have children and friends who make Dua for them and give Sadqah in their names. The trays of *noor* are the good deeds sent by their children and friends. There is nothing for me. My son is a sinner and has forgotten me. Neither does he make Dua for me nor gives Sadqah in my name. I am therefore greatly embarrassed in the presence of all my neighbours."

In the morning Hadhrat Qalaabah went to the man's son and narrated to him his dream. The son was overwhelmed with grief and remorse. He pledged to reform himself and to remember his father.

Some time thereafter, Hadhrat Qalaabah (rahmatullah alayh) again saw in a dream the same qabrustaan and the same scene. However, this time he saw in front of that man a wonderful tray of *noor* the radiance of which was brighter than the rays of the sun. The man said: "O Aba Qalaabah! May Allah Ta'ala reward you. Your advice has saved my son from the Fire and it has freed me from embarrassment. Alhamdulillah."

Service to parents is not confined to this earthly life. Even after the demise of parents, it is the incumbent duty of children to remember them with Dua and acts of Sadqah. The *amwaat* eagerly wait in anticipation of receiving the benefits of good deeds performed by their children on their behalf.

REFORMATION OF THE ROBBERS

A band of robbers set out early during the night to waylay and rob a caravan. During the early hours of the morning after they had accomplished their banditry, the band came to a *ribaah* (an inn for travellers). They knocked at the door and said that they were a group of Mujahideen who desired to spend the night in the inn.

The owner of the *ribaah* happily opened the door, let them in and treated them with much hospitality. He made them feel at home, seeing to their needs. The owner, regarding them to be a

group of holy Mujahideen, supplicated to Allah Ta'ala to accept his duas by the 'virtue' of the 'holy' group. The owner had a son who was lame. He could not stand.

The owner took the left over water of the bandits, gave it to his wife and instructed her to rub it on the limbs of their son. He sincerely believed that they were holy Mujahideen in the Path of Allah Ta'ala, hence he believed that his son would be cured by the 'barkat' of the water from which the 'Mujahideen' had drunk.

In the morning the band of robbers left to perpetrate their nefarious acts of robbery. Towards the evening they returned to the ribaat. They were surprised to see the lame boy walking. He had been cured. They asked the owner whether he was the same lame boy they had seen last night. The owner said: "Yes. I took your left-over water and rubbed him with it. By virtue of your barkat, Allah Ta'ala cured him."

When the robbers heard this, they all cried, and said: "O man! We are not Mujaahideen. On the contrary, we are a band of robbers. Allah Ta'ala cured your son by virtue of your pure niyyat (intention). We are now repenting and ask Allah Ta'ala to forgive us." The whole group repented sincerely and joined the Mujahideen, and remained fighting in the Path of Allah until they all were martyred.

IBAADAT OF 700 YEARS

One day while Hadhrat Nabi Daawood (alayhis salaam) was reciting the Zaboor, it crossed his mind that no one on earth engages more in ibaadat than himself. Allah Ta'ala revealed to him: "O Dawood! Climb that mountain (which was indicated to him). You will see there a peasant who has been engrossed in ibaadat for seven hundred years seeking forgiveness for an act which was not sinful. Once while walking on the roof of his home, he thought that some sand from the roof had fallen on his mother who was underneath. He is a greater worshipper than you. Now go and give him the glad tidings of forgiveness from Me."

Nabi Dawood (alayhis salaam) climbed the mountain. He found a man as thin as a rake engrossed in Salaat. Nabi Dawood (alayhis salaam) made Salaam. The man responded with Salaam, and asked: "Who are you?" Nabi Dawood (alayhis salaam) said: "I am Dawood." The man said: "I had walked on the roof and some sand fell on my mother who was under the roof. I therefore, sought refuge on this mountain seeking forgiveness for my sin. I have been here for seven hundred years. I do not know if my mother is angry with me or pleased.. I therefore constantly seek forgiveness for perhaps she is displeased with me. I worship here hoping that my Rabb will be pleased with me and also my mother becomes pleased with me. I have devoted myself to achieve this goal for seven hundred years. I have neither time to eat or drink for the fear of Allah's punishment overtaking me.. Now leave me and go away."

Nabi Dawood (alayhis salaam) said: "Verily, Allah has sent me to inform you that He has forgiven you, and that your mother was not under the roof on that occasion nor did any sand fall on her. She departed from this world pleased with you." When he heard this, he exclaimed: "By Allah! Now I do not have any desire to live." He went into Sajdah, and supplicated: "O my Rabb! Take me unto You." As he supplicated, his soul departed that very moment from his earthly body.

TAWAKKUL OF THE SPRINGBUCKS

Once while travelling on foot through the desert, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) was overcome with intense thirst. Soon he saw a well in the distance. A few springbucks were drinking of the well's water which had reached the surface. When Hadhrat Maalik approached the well, the bucks scattered and fled.

When he reached the well, he saw that the water had receded to the bottom of the well. He drew water with the rope and bucket, and supplicated: "O my Rabb! The bucks neither make Ruku' nor Sajdah, yet You gave them water at the surface whilst I had to draw water which was a hundred meters below the surface." A Voice proclaimed: "O Maalik! The springbucks reposed *tawakkul* on Us whilst you reposed trust on the bucket and the rope."

RASULULLAH'S GENEROSITY

Hadhrat Jaabir Bin Abdullah (radhiyallahu anhu) narrated: "I was once with Rasulullah (sallallahu alayhi wasallam) on a journey. My camel was extremely lethargic and slow. I took it to Rasulullah (sallallahu alayhi wasallam) and explained its condition. Nabi (sallallahu alayhi wasallam) made dua for the camel. Then he instructed me: "Mount the camel." I mounted it and it moved swiftly well ahead of the other travellers.

After some time Rasulullah (sallallahu alayhi wasallam) asked: "How do you find your camel?" I said: "O Rasulullah, your barkat has reached it." Then he said: "Will you sell it to me?" Although I had no other mount, I was ashamed of refusing, hence I agreed. Rasulullah (sallallahu alayhi wasallam) offered a sum of gold, and each time increased it until the price reached one *Uqiyah* of gold, and he said to me: You may ride the camel until you reach Madinah."

When we reached Madinah, Rasulullah (sallallahu alayhi wasallam) instructed Bilaal (radhiyallahu anhu): "Pay him the price and increase it."

Then Nabi (sallallahu alayhi wasallam) gave the camel to me."

Thus Hadhrat Jaabir (radhiyallahu anhu) received an exorbitant amount of gold plus his camel. Such was the generosity of Rasulullah (sallallahu alayhi wasallam).

HE BECAME A MU'MIN AFTER DEATH AND SHE BECAME A KAAFIR AFTER DEATH

In bygone times during the era of Bani Israaeel there was a man whose wife was the most beautiful woman of her age. The husband was madly in love with her. Soon she died. The husband was beyond himself with grief. He passed the days at her graveside grieving and crying.

One day Hadhrat Nabi Isaa (alayhis salaam) passed by him. When he saw the man grieving, he asked: "What causes you to cry?" After the man narrated his story, Nabi Isaa (alayhis salaam) asked: "Would you love that I resurrect her with the permission of Allah?" The man excitedly said: "Yes."

Then Nabi Isaa (alayhis salaam) called on the inmate of the grave to come forth. Suddenly from out of the grave emerged a black man. Flames of fire were shooting from his nostrils, eyes and ears. The black man said: "*Laa ilaha il lallaahu Isaa Roohullaah.*" This was the Kalimah of Imaan during Nabi Isaa's time.

The husband cried: "O Nabi of Allah, that was not the grave of my wife." He pointed to another grave. Nabi Isaa (alayhis salaam) said to the blackman: "Return to your abode and to the state on which you are." The blackman dropped down dead and the soil miraculously covered him in the grave.

Then Nabi Isaa (alayhis salaam) turned to the other grave and ordered: "O inmate of the grave, stand with the permission of Allah." The grave split open, and out emerged the woman dusting the sand from her head. The man said: "This is my wife., O Roohullaah!" Nabi Isaa (alayhis salaam) said: "Take her." The husband took her and went away.

Having spent days at the graveside, he said to his wife: "Sleep is overwhelming me. I wish to take a rest. He placed his head on her lap and fell into a deep sleep. Whilst he was asleep, the prince (the son of the land's king) who was extremely handsome passed near to them. When he saw her, he fell in love with her and she fell in love with him. She gently placed her husband's head on the ground and went to the prince who lifted her on his horse and rode away.

Soon the husband's eyes opened. He was shocked and dismayed to find his wife missing. He picked up the hoof prints of the horse and followed. Ultimately he reached them, and said to the prince: "O prince! She is my wife. Leave her." However, his wife refuted him and said: "I am the slave-girl of the prince." The prince said to the husband: "Do you plan to abduct my slave-girl?" The husband said: "I take an oath by Allah that she is my wife and my Master Isaa (alayhis salaam) resurrected her after she had died."

Whilst the dispute was in progress, Nabi Isaa (alayhis salaam) appeared on the scene. The husband cried: "O Roohullaah! Is she not my wife whom you had brought back to life?" Nabi Isaa (alayhis salaam) said: "Yes." The woman interjected: "O Roohullaah! Verily, he (the husband) is a

great liar. I am the slave-girl of the prince. Nabi Isaa (alayhis salaam) said: "Are you not the one whom I had brought to life with Allah's permission?" She responded: No! Wallaah! O Roohullah!"

Nabi Isaa (alayhis salaam) said to her: "Return to us what we had given to you." Spontaneously, she dropped down dead. Nabi Isaa (alayhis salaam) commented: "Whoever desires to see a person who had died a kaafir, was resurrected, accepted Imaan and died a Mu'min, should look at that blackman. And, whoever desires to see a person who died as a Mu'min, then was given life by Allah, and died as a kaafir, should look at this woman."

Shocked and astonished, the husband took an oath that he will never again marry. This was permissible in the Deen of Nabi Isaa (alayhis salaam). He took to the wilderness and engrossed himself in Allah's ibaadat until Maut claimed him –*Rahimahullaah*.

SAVED FROM CARRION

A man bought a roasted lamb from his neighbor. When the family was about to eat, a faqeer appeared on the scene. The man invited the faqeer to join them. The faqeer took a piece of the meat and lifted it to his mouth. He quickly released it and stood up saying that something prevents him from eating. The man begged the faqeer to remain and participate in the meal, but he refused and left.

The man said to his family that they should not eat until the mystery is solved. He thought that his neighbour may throw some light on this episode. He went to the neighbour and prevailed upon him to reveal what he knew of the meat. Due to the insistence of the man, the neighbor relented and confessed that he had roasted a dead lamb since he needed the money. The man threw the meat away. Dogs ate it.

After some time he met the faqeer and begged him to explain why he had not eaten the meat. The Faqeer said: "Since the past few years my nafs never desired to eat meat. When I sat down to eat with you, my nafs became intensely gluttonous. I developed an inordinate desire to eat the meat. Thus, I understood that there was something amiss hence my nafs made the inordinate demand to eat, hence I refused to eat." Subhaanallah! How wonderfully did Allah Ta'ala save his servant from consuming carrion!

THE TREASURE TROVE

Shaikh Muhammad Ali Tirmizi (rahmatullah alayh) was among the very great Auliya. He was a Muhaddith, Faqeeh, Mufassir and a Mujtahid. He was the repository of great spiritual mysteries. He had compiled numerous kitaabs on different subjects of the Deen.

During the close of his earthly term of life he called a colleague, Hadhrat Abu Bakr Warraaq. Shaikh Tirmizi gave him a kitaab and instructed him to cast it into the river. Hadhrat Abu Warraaq departed with the kitaab. Along the way when he examined the contents he discovered that it was a treasure trove of spiritual mysteries. His heart was averse to destroy such a rare treasure trove. He hid the book at home and reported that he had cast it into the river.

Hadhrat Tirmizi asked: "When you cast it into the river, what did you see?" Abu Bakr Warraaq said: "I saw nothing. Only the disappearance of the kitaab." Hadhrat Tirmizi: "You did not cast the kitaab in the river. Now go this very moment and cast the kitaab into the river, and report to me what you have seen."

Filled with shame and remorse, he took the kitaab and fulfilled the obligation of casting it into the river. As the kitaab was about to strike the surface of the water, he observed a wondrous scene. A beautiful box with its lid open, miraculously appeared from under the surface of the water and the kitaab landed snugly into it. The lid closed and the box disappeared under water.

Astonished by this wonderful enactment, Hadhrat Warraaq hastened to report what he had observed. However, before he could explain, Hadhrat Tirmizi said: "Now you have cast it into the water."

Hadhrat Warraaq: "For Allah's Sake, explain the mystery."

Hadhrat Tirmizi: "I had compiled in that kitaab such wonderful spiritual mysteries of the Sufiya which all the wise men (Ulama and Fuqaha) of the world will fail to understand. Hadhrat Khidhr (alayhis salaam) instructed me to cast it into the river. Allah Ta'ala ordered a fish to deliver the box

to the spot where the kitaab will be assigned, and Allah Ta'ala ordered the water to deliver the box to Hadhrat Khidhr (alayhis salaam).

CONVERSION FOR ALLAH'S LOVE

Haarithah Bin Abi Aufaa (rahmatullah alayh) was the neighbor of a Nasraani (Christian). Haarithah visited the neighbor during his *maradhul maut* (last sickness). He said to the Nasraani: "Accept Islam and I guarantee you Jannat. Jannat has no likeness. Therein are damsels whose beauty is beyond description. There are palaces which are indescribable. The Nasraani said: "I desire something better than this."

Haarithah said: "Accept Islam. I guarantee Allah's Vision for you in Jannat." The Nasraani said: "Now I accept Islam. There is nothing superior to the Vision of Allah Ta'ala." Thus, he embraced Islam and died.

Haarithah saw the neighbor that night in a dream on a beautiful mount in Jannat. He asked the rider: "Are you my neighbour?" he said: 'Yes'. Haarithah asked: "What did Allah Ta'ala do to you?" He replied: "When my Rooh (soul) departed from my body, it was taken to the Arsh. Allah Azza Wa Jal said to me: "You believed in Me because of your yearning to meet Me. Therefore, there is for you My Pleasure, My Meeting and everlasting existence." Haarithah commented: "Alhamdulillah! Allah has been wonderfully merciful to you."

FEAR

Once a pious man took a reckoning of his life. He said to himself: "I am sixty years old. This equates to 21,600 days." Then he screamed in fear: "If I had committed one sin a day, how will I meet Allah Ta'ala with this load of (21,600) sins?"

This meditation generated in him such fear that he fell down unconscious. When he revived, he repeated his fear, and again fell unconscious. When the people examined him, they found him dead. May Allah Ta'ala have mercy on him.

THE EVIL OF ONE WHO REJECTS AN APOLOGY

Once Iblees visited Fir'oun and said: "Do you know who I am?"

Fir'oun: "Yes."

Iblees: "You have surpassed me in one attribute."

Fir'oun: "And what is that?"

Iblees: "You audaciously ascribed *ruboobiyat* (godhood / divinity) to yourself. I am older than you. I have greater knowledge than you, and I have more power than you, but I did not venture such a claim."

Fir'oun: "That is the truth, but I shall repent."

Iblees: "No! Never do that! The people of Egypt have accepted you as god. If you should now recant, they will rebel against you, align with your enemies, snatch your kingdom and humiliate you."

Fir'oun: "You have spoken the truth. But, do you know anyone on the earth who is more evil than us?"

Iblees: "Yes. A man who rejects an apology is worse than me and worse than you."

KHIDHR'S TRIALS

Once when Hadhrat Khidhr (alayhis salaam) was sitting on the shore of the sea, a beggar approached him and said: "For the Sake of Allah, give me something." Hadhrat Khidhr fell unconscious. When he revived, he said: "I have nothing but myself. You have asked me for something for Allah's Sake. I give to you myself. You may sell me and use the money for your needs."

The beggar took Hadhrat Khidhr to the market place and sold him to a man called Saahim Bin Arqam who took Hadhrat Khidhr to his home. Saahim gave Khidhr a pickaxe and ordered him to dig sand on the mountain and transport it to his orchard. Hadhrat Khidhr diligently occupied himself with the task imposed on him by his master.

In the evening when Saahim returned, he asked his family if they had fed the slave. They said that they had no knowledge of the slave. Saahim taking food went to Khidhr whom he found absorbed in Salaat. The task he had imposed was fully executed. He looked with astonishment on Khidhr, then said: "Tell me who are you?" Khidhr said: "I am Allah's slave and your slave."

Saahim said: "I am asking you for Allah's Sake to inform me who you are?" When Hadhrat Khidhr heard Allah Ta'ala being mentioned, he fell down unconscious. He revived after a few minutes and said: "I am Khidhr." Now Saahim fell down unconscious. When he regained consciousness, he repented, asking Allah Ta'ala to forgive him. He set Khidhr free. Then Saahim supplicated: "O Allah do not punish me for this. I did not know who he was."

Hadhrat Khidhr (alayhis salaam) went into Sajdah and supplicated: "O Allah! For Your Sake I became a slave and for Your Sake I was emancipated." Then he asked Saahim for permission to leave. Saahim happily granted permission.

When Hadhrat Khidhr reached his place on the sea shore, he saw a man standing on the surface of the water, saying: "O my Rabb! Khidhr has been freed from slavery. Forgive him." Hadhrat Khidhr said: "Who are you." The man said: "I am Shaadoon, and who are you?" Khidhr said: "I am Khidhr." Shaadoon said: "O Khidhr! You desired the dunya and you made it an abode of rest for your nafs."

Shaadoon was referring to a hut which Hadhrat Khidhr had made for himself on the shore of the sea. A tree had grown there and Hadhrat Khidhr would worship in the shade of the tree. One day He heard a Voice saying: "O Khidhr! When you make Sajdah in the shade of the tree, you give preference to the dunya over the Aakhirah. By My Splendour and My Power! I am not pleased with (your) love for it."

Hadhrat Khidhr (alayhis salaam) said: "O Shaadoon! Call unto Allah Ta'ala to accept my repentance." Shaadoon supplicated, and Allah Ta'ala accepted Khidhr's repentance by virtue of Shaadoon's Dua.

The relationship which Allah Ta'ala has with his Auliya is extremely variegated. Mortals like us, anchored to the *dunya* and drowned in *nafsaaniyat* can neither fathom the lofty ranks of the Auliya and their peculiar ranks of divine proximity, each status having its own set of rules and requisites. What we have to procure from these episodes of the Auliya, is to ensure strict observance of the Shariah and adoption of the Sunnah. We have to understand that life on earth is extremely brief. It is not the goal of the Mu'min. The dunya should not be allowed to divert our focus from Allah Ta'ala and the Aakhirah.

YA HAYYO - YA QAYYOOMO

After Hadhrat Nabi Nooh (alayhis salaam) and his small band of Muslims had embarked on the Ship, it began sailing. Mountainous waves began buffeting and tossing the ship. The water started boiling and the tar holding the timber began melting. As water began to rush into the Ship, Allah Azza Wa Jal revealed to Nabi Nooh (alayhis salaam) one of His Beautiful Name, and instructed him to recite it.

As soon as he had recited the *Ism* of Allah Ta'ala, the tar solidified by the barkat of the Name. In the language of Nabi Nooh (alayhis salaam), the *Ism* was **Ahyan-Ashrahiyan** which is the equivalent of **Ya Hayyo-Yaqayyoomo (O Thou The Eternal - The Self-Subsisting)**. This Name of Allah Ta'ala also appears in the Tauraah. A drowning person reciting this blessed Name will be saved.

When Hadhrat Nabi Ibraaheem (alayhis salaam) was cast into the fire, Allah Ta'ala revealed this Name to him. Thus the fire became cool and peaceful.

When Nabi Ibraaheem (alayhis salaam) left Haajirah (alayhas salaam) and the infant, Nabi Ismaaeel (alayhis salaam) alone in the barren desert of Makkah, he taught her this Name of Allah Ta'ala. When extreme thirst and hardship overtook the mother and the infant, she supplicated to Allah Ta'ala with this Name. Thus the Zam Zam water began gushing from the ground.

THE SHUHADA – THEY ARE NOT DEAD

Once Khalifah Haaron Ar-Rasheed asked Muhammad Battaal about any amazing event which had occurred to him in the land of the Romans. He narrated the following episode:

“One day while I was walking in the fields I heard the hooves of a horse behind me. When I turned I saw a fully armed horse-rider. He approached me and greeted. I responded. He asked if I had seen a man who is called Battaal. I said that I am Battaal. He alighted from his horse, embraced me and kissed my feet. I asked him: “Why are you doing this?” He said: “I have come to be at your service.” I made Dua for him.

Suddenly four armed horsemen approached us. My companion asked: “Do you permit that I engage them in battle?” I said: “Yes.” Then they clashed for an hour, and finally killed him. Then they advanced to attack me. I said to them: “If you desire to fight with me, then grant me respite to arm myself with the weapons of my slain companion and to mount his horse. They said: “You may do so.”

After I armed myself, I said to them: “You are four and I am one. This is unfair. Let one of you advance on me.” Thus one of them stepped forward. We fought and I killed him. The second one came forward. We fought and I killed him too. Then came the third one. I killed him as well.

O Ameerul Mu'mineen! The fourth one came and we fought fiercely until his spear and my spear broke. Then we dismounted from our horses. He took his sword and shield, and so did I. We fought fiercely. Then the hilts of my sword and his sword broke, and our swords fell to the ground. Then we wrestled. This continued until the evening, and the sun set. Neither did I defeat him nor did he defeat me. I said to him: “Today I have missed Salaat.” He said: “The same with me.” He was a bishop.

I said to him: “Do you agree that we halt to perform our missed worship and rest for the night? In the morning we can resume our combat.” He said: “So shall it be.” Thus, I engaged in Allah’s ibaadat while he also worshipped.

In the morning we resumed our combat. I overpowered him and sat on his chest ready to kill him with my dagger. He pleaded: “Give me another chance.” I agreed, and the fight resumed. My foot slipped and he overpowered me. He sat on my chest and intended to kill me. I said to him: “I had given you a chance. Will you not give me also a chance?” He said: “So it shall be.”

Then we wrestled for the third time. Again he overpowered me, and sat on my chest ready to kill me. I said to him: “One for one. Be magnanimous another time.” He said: “Let it be so.” We wrestled for the fourth time, and once again he overwhelmed me. Then he said: “Now I realize you are Battaal I shall most certainly bring peace to the land of the Romans by eliminating you.” I said: “Never! If my Rabb wills.” He said: “Tell your god to save you from me.”

O Ameerul Muomineen! As he lifted his dagger to slaughter me, I beheld a wondrous scene. My slain companion stood up, lifted his sword and severed the head of the one on top of me. Then he (my slain companion) recited the Qur’aanic aayat:

“Never think that those who are slain in the path of Allah are dead, infact they are alive; by their Rabb they are nourished.”

A SLAVE’S HAND

A slave who had committed theft was brought to Hadhrat Ali (radhiyallahu anhu). Hadhrat Ali asked: “Did you steal?” The slave said: “Yes.” Hadhrat Ali (radhiyallahu anhu) repeated his question thrice. Each time the slave replied in the affirmative. Then Hadhrat Ali ordered that his hand be cut off.

After receiving the punishment, the slave took his severed hand and left. Along the way, he met Hadhrat Salmaan Faarsi (radhiyallahu anhu) who asked: “Who severed your hand?” The slave said: “The Supporter of the Deen, the Son-in-Law of Rasulullah (sallallahu alayhi wasallam), the wife of Al-Batool (Hadhrat Faatimah – radhiyallahu anha), the son of Rasulullah’s uncle, Ameerul Mu’mineen Ali Ibn Abi Taalib.” Hadhrat Salmaan said: “He cut off your hand and you praise him!” The slave said: “Yes. By means of one hand, he saved me from the dreadful punishment (of Jahannam).”

Hadhrat Salmaan (radhiyallahu anhu) reported this incident to Hadhrat Ali (radhiyallah anhu) who sent for the slave. He bandaged the slave's hand on its place and made Dua to Allah Ta'ala. Miraculously, by the permission of Allah, the hand became attached and he was cured.

THE DAY OF AASHURA – THE QAADHI WAS THE LOSER

A Faqeer came to a Qaadhi on the Day of Aashura and pleaded: "May Allah honour the Qaadhi. I am a Faqeer with a large family I have come to you to ask by the virtue of this great Day to give me bread, meat and two dirhams (silver coins) so that I may feed my family lavishly on this Day. Allah will reward you."

The Qaadhi promised to fulfil his request at the time of Zuhr. When Zuhr came, the Qaadhi told the Faqeer to come at Asr. When it was Asr, the Qaadhi told him to come at Maghrib. When the Faqeer arrived at Maghrib, the Qaadhi said that he had nothing to offer. The Faqeer was profoundly grieved and left shedding tears.

Along the way he passed by a Nasraani (Christian) who was sitting at the doorway of his house. Seeing the Faqeer crying, the Nasraani asked; "Why are you crying?" The Faqeer said: "Don't bother to ask me." The Nasraani said: "I ask you in the Name of Allah. Inform me of your predicament." The Faqeer explained the episode with the Qaadhi.

The Nasraani said: "What is the status of this Day by your people (i.e. Muslims)?" The Faqeer said: "It is the Day of Aashura." He narrated some of the virtues and blessings of Aashura. The Nasraani was so impressed that he gave the Faqeer more than what he had requested from the Qaadhi. Instead of the two dirhams he had requested, the Nasraani gave him 20 dirhams. Then the Nasraani said: "Take this for your family, and every month come and take this amount from me for the sake of this great Day. May Allah honour this Day."

The Faqeer's poverty-stricken family was overwhelmed with joy, and in a loud voice they supplicated: "O Allah! Grant happiness swiftly to the one who has made us happy." That night whilst the Qaadhi was sleeping he heard in a dream a Voice: "Lift your head and look!" When the Qaadhi obeyed, he saw two palaces of indescribable beauty. The bricks were of gold and silver. He said: "O my Allah! Whose palaces are these?" The Voice said: "If you had fulfilled the request of the Faqeer, these would have been your palaces. Since you had buffeted him, the palaces now belong to the Nasraani (the Nasraani was indentified in the dream)."

The Qaadhi woke up in a state of grief, fear and shock, crying – Alas! Alas! Then he hastened to the Nasraani. He said to the Nasraani: "What good deed did you do yesterday?" The Nasraani said: "Why do you ask?" The Qaadhi informed him of his dream. The Qaadhi said: "Sell me the good deed you had done to the Faqeer for a hundred thousand dirhams."

The Nasraani said: "I shall not sell it for the world full of gold. Furthermore, O Qaadhi! I make you witness that I am declaring: *'Ashadu al-laa ilaaha ill al laah wa ash-hadu-anna Muhammadan Abduhu wa Rasuluhu.'* (I testify that there is no deity but Allah, and I testify that verily, Muhammad is His slave and His Messenger.)"

A LION HONOURS THE GUEST

Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) was walking across the wilderness and desert on his way to Makkah. One night, the severity of the cold drove him to seek shelter in a cave. Then suddenly a huge lion entered. When the lion saw him, it spoke: "Why did you enter into my abode without permission?" Ibraheem Bin Adham said: "I am forlorn and distraught. I have come to you as a guest for this night."

The lion went aside and slept away while Hadhrat Ibraaheem engaged in Tilaawat of the Qur'aan Shareef the entire night. In the morning when he intended to leave, the lion said: "O Ibraheem! Beware of *ujub* (self-esteem). Beware of saying: 'I slept by a lion and remained safe.' By Allah! I have not eaten for three days. If you were not my guest, I would have eaten you." Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) recited the praise of Allah Ta'ala and departed.

TURNED INTO A PIG

During the time of Nabi Musaa (alayhis salaam), a man would narrate to people ahaadith which he would attribute to Nabi Musaa (alayhis salaam). He would do so for worldly motives. This continued for a very long time.

One day a man leading a pig tied with a black rope came to Nabi Musaa (alayhis salaam) and said: "O Nabi of Allah! Do you know a certain man (mentioning his name)?" Nabi Musaa (alayhis salaam) said: "I hear about him." The man said: "This pig is him."

Nabi Musaa (alayhis salaam) supplicated to Allah Ta'ala to restore the man to his original form so that he (Nabi Musaa) could question him about the cause for his disfigurement. Allah Ta'ala responded: "I shall inform you why I have done this to him. He devoured the world by exchanging the Deen." In other words, he would use the Deen to for worldly gains.

CONSEQUENCES OF INGRATITUDE

A wealthy man was about to have his meal. His wife served roast fowl. As he was about to eat, a beggar knocked at the door asking for food in the name of Allah Ta'ala. The wealthy man buffeted the beggar. The beggar left without receiving anything.

After a few years the vicissitudes of life transformed the wealthy man into a pauper. Unable to support his wife, he divorced her. She married another wealthy man. One day she presented roast fowl to her new husband. As he was about to eat, a beggar appeared at the door begging for food. The husband instructed his wife to give the beggar the fowl which he had not even touched as yet. The wife obeyed. When she presented the fowl to the beggar, her eyes welled up with tears.

Her husband insisted for an explanation. Finally she narrated the episode of her former husband and the beggar who was chased away by her husband. Today, the beggar who had appeared at their door and to whom she gave the roasted fowl was in fact her former husband, hence she cried. Her husband said: "By Allah! I am that beggar whom your former husband had buffeted. Allah Ta'ala blessed me with wealth and snatched away His bounties because of his ingratitude."

"These are the days which We rotate in mankind." –Qur'aan

THEY CHOSE THE AAKHIRAH

In the Ummah of Bani Israaeel there was a very pious husband and wife. Both passed their days in ibaadat. Allah Ta'ala sent *Wahi (Revelation)* to the Nabi of the time to inform the couple that He has decreed for them wealth for half their lives and poverty for the other half. If they wish they may choose to be wealthy for the first half of their lives, then poverty will be their lot during the second half in their old age. Conversely, if they choose poverty for the first half of their lives, then wealth will be bestowed to them during their old age.

When the Nabi informed the husband of this Decree of Allah Ta'ala, he went to consult with his wife. She asked for his view: The husband said: "It is better that we choose poverty whilst we are still young. We shall be able to tolerate the rigours of poverty whilst we devote our time to the ibaadat of our Rabb. During old age we shall have ample wealth for our living, then we shall be able to devote ourselves to ibaadat in comfort."

His wife said: "If you choose poverty for your period of youth, you will be involved in earning. Then you will not be able to devote your time to ibaadat. We shall not be able to engage in acts of obedience and Sadqaat. If we choose wealth for our period of youth, we shall be able to devote our time to ibaadat."

In her opinion part of the wealth could be saved for old age. Thus, her choice will enable them to devote their entire lives to the ibaadat of Allah Ta'ala. The wife's view pleased the husband, and he accepted it. Then Allah Ta'ala revealed to His Nabi: "Inform them that since they had given preference to obedience and worship for Me, and since both are unanimous in their noble intentions, I have decreed wealth for their entire life. They should therefore devote their lives for My ibaadat, give Sadqah as much as they desire so that they be rewarded in this world and in the Akhirat."

WEALTH AND POVERTY ARE FROM ALLAH

Umm-e-Ja'far was well known for her kindness and generosity. Two blind men were sitting in the pathway. One had a large family while the other one was a bachelor. When she passed them, she heard the blind man who had a family, saying: "O Allah! Grant me Rizq from Your boundless Kindness." The other one said: "O Allah! Grant me Rizq from the generosity of Umm-e-Ja'far."

Umm-e-Ja'far sent two dirhams (silver coins) for the blindman who had a family. For the bachelor she sent two loaves of bread. In between the two loaves was a roasted fowl, and inside the fowl she placed ten dinars (gold coins) without him being informed. The bachelor was dis-satisfied with the gift sent to him. He exchanged it with his colleague for the two dirhams.

Umm-e-Ja'far continued sending her Sadqah in this manner to the two blind men daily for a whole month. After a month, she instructed her worker to ask the bachelor if he has not received sufficient wealth. When he was asked, he said: "I was given only bread and fowl, and this I sold to my colleague for the two dirhams which were daily sent for him." Umm-e-Ja'far sent a message: "I had sent for you three hundred dinars gold coins." Every day, the roasted fowl contained ten dinars. She commented: "If a person seeks from Allah, He will provide wealth from an unexpected source. The other one relied on our kindness, hence Allah Ta'ala deprived him so that people know that both wealth and poverty are from Allah Ta'ala."

THE BLESSINGS OF SERVICE TO ONE'S MOTHER

Shaikh Abu Muhammad Ali Hakeem Tirmizi (rahmatullah alayh) was among the renowned Auliya of Allah Ta'ala. He had seen Allah Ta'ala in his dreams one thousand and one times. During his early youth he and two friends decided to seek Ilm of the Deen in another land. He had a great thirst for Knowledge. However, he had an aged mother who was wholly dependent on him. Since he could not leave his aged infirm mother alone, he advised his friends to proceed. Thus they departed.

Meanwhile, Shaikh Tirmizi was overwhelmed with grief for being left behind and deprived of the opportunity to gain Knowledge. One day while sitting in the Qabrustaan shedding tears and grieving over his fate, there suddenly appeared a Buzrug whose countenance was radiant with *Noor*.

Buzrug: "Why are you grieving so much?"

Tirmizi: "My companions have left to pursue Knowledge of the Deen while I am here deprived."

Buzrug: "Don't grieve. I shall come here everyday and impart Knowledge to you. Insha-Allah, you will soon surpass your companions."

The Buzrug was Hadhrat Khidhr (alayhis salaam). He would appear daily to impart Ilm to Tirmizi." As predicted by Hadhrat Khidhr (alayhis salaam), Shaikh Turmizi became one of the greatest Ulama and Auliya of his era. Hadhrat Khidhr would meet once a week with him and engage in talks of Ilm and Hikmat.

This was the barkat which Shaikh Tirmizi had gained as a result of his obedience and service to his mother.

BURIED BY THE MALAAIKAH

Once Hadhrat Zunnun Misri (rahmatullah alayh) passed by an orchard. A young man was performing Salaat under a fruit tree. I made Salaam to him. After he completed his Salaat he responded and wrote with his finger in the sand in poetic form:

"The tongue has been forbidden from speech For its effect is futility and calamity.

When it is silent, be unto your Rabb a Thaakir Forget Him not and praise Him in all states.

After Hadhrat Zunnun read these verses, he wrote in the sand in response:

"Every writer shall be cast into trial Time will preserve what he has written.

"Write not with your hand anything except That which will delight you in Qiyaamah."

When the youth read this, he let out a mighty scream and dropped down dead. Just as he intended to arrange for the youth's burial, he heard a voice proclaiming: "The Malaaikeh will attend

to him.” Hadhrat Zunnun went to a nearby tree and engaged in Salaat, and awaited to see what would transpire. When he looked at the place where the youth was, his body had miraculously disappeared. He never discovered what had happened to him.

ALLAH’S PROTECTION EVEN FOR THE TRANSGRESSORS

Once Hadhrat Zunnun Misri (rahmatullah alayh) was at the river bank washing his clothes. Suddenly he saw a huge scorpion coming towards him. Fearing the scorpion, he supplicated to Allah Ta’ala for protection. However, the scorpion rushed to the edge of the water where a huge frog had emerged. It clambered on top of the frog which immediately began swimming towards the other bank.

Hadhrat Zunnun, taking Allah’s Name, stepped on to the water and floated after the frog and scorpion. When the frog reached the opposite side, the scorpion leapt off and hastily proceeded forward. Hadhrat Zunnun followed it until they reached a large tree. Under the tree a young man was asleep. A huge snake was about to strike the sleeping man. The scorpion attacked the snake, and ultimately killed it.

Therafter the scorpion returned to the river bank where the frog was still waiting. It jumped on to the frog which swam towards the opposite side to drop the scorpion. Meanwhile Hadhrat Zunnun went to inspect the sleeping man. He discovered that the man was intoxicated. Hadhrat Zunnun wondered in amazement how Allah Ta’ala had protected this person despite his gross transgression.

When the sleeping man opened his eyes, Hadhrat Zunnun showed him the dead serpent lying nearby, and he explained the wonderful manner in which Allah Ta’ala had protected him. The young man repented. He went to discard the garments of the fussaag which he was wearing and donned the simple attire of the pious ones. Then he devoted his life to obedience and ibaadat until Maut claimed him.

DIVINE MYSTERIES

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated that an Aabid of Bani Israaeel devoted himself to worshipping Allah Ta’ala in his *Sauma’ah* (a room/hut built for ibaadat) along the river bank. Nearby a *qassaar* (one who dyes and bleaches garments) was engaged in his work.

A horseman appeared, removed his clothes and a wallet, and went to bath in the water. After emerging, he dressed and left. He had forgotten his wallet. Meanwhile a fisherman appeared and cast his net. Seeing the wallet, he took it and quickly left the scene. Soon thereafter the horseman returned and searched for his wallet. When he found it missing, he asked the qassaar who said that he did not see it.

The horseman was convinced that the qassaar had taken the wallet which contained a large amount in the form of gold coins. He drew his sword and promptly killed the qassaar.

The Aabid observing this drama was perplexed with astonishment. He supplicated: “O Allah! The fisherman took the wallet and the qassaar was killed.” That night he went to sleep with trepidation. In his sleep Allah Ta’ala revealed to him: “O My pious servant! Do not cast yourself into trial and do not interfere in the Knowledge of your Rabb. Know that the horseman had killed the father of the fisherman and had robbed him of his money. The wallet contained the money of the fisherman’s father, hence it was returned to him. As for the qassaar, his book of deeds is filled with virtues besides one sin whereas the book of deeds of the horseman is filled with evil besides one good deed. When he killed the qassaar, his one sin was effaced while at the same time the one good deed of the horseman was also effaced. And your Rabb does as He wills and decrees what He wills.”

SHUKR EVEN IN CALAMITY

A pious man had a friend who was imprisoned on the orders of the Sultan. The pious man sent someone to enquire of his condition in jail. The prisoner replied: “I express shukr to Allah Ta’ala.” Soon a Majusi (Fire-Worshipper) was arrested and brought to the prison. He was chained together with the Muslim prisoner.

When the Majusi wanted to relieve himself, the chained Muslim had to necessarily go along since they were chained together. This caused great distress to the Muslim. His friend on the outside who had heard of this hardship, again send someone to enquire about his condition. The chained Muslim responded: "I express shukr to Allah Ta'ala." When the pious man heard this, he sent the message: "For what is your shukr? Is there a greater calamity than your present condition?"

The Muslim prisoner replied: "If the Majusi's *zunnaar* (a religious girdle worn by the fire-worshippers similar to the crucifix of the Christians) is tied around my waist, it will be a greater calamity than the hardship I am in presently. If Allah Ta'ala pardons me by afflicting on me only this inconvenience, should I then not be grateful to Him? Have you not heard that when a dish full of ash was thrown onto a Shaikh he fell into Sajdah and expressed his shukr to Allah Ta'ala? When someone criticized him for this, he responded: "I fear that a dish full of fire may be cast on to me. When it was only ash instead of fire, then why should I not express my gratitude to Allah Ta'ala?"

STONES BECOME DIAMONDS

Ya'qoob Bin Laith, the governor of Khurasaan was bedridden with a disease which all the physicians failed to cure. They gave up hope. Someone advised the governor to ask Hadhrat Sahl Bin Abdullah (rahmatullah alayh) to make dua for his cure. He sent for Hadhrat Sahl and pleaded with him to make dua for for him to be cured. Hadhrat Sahl said: "*How can I make dua when you are an oppressor?*" The governor repented and ordered that all the prisoners should be set free.

Hadhrat Sahl made dua and the governor was miraculously cured the very same time. In appreciation and gratitude the governor offered a considerable amount of gold to Hadhrat Sahl, but he refused to accept it. Along the way, his companion said that if he had accepted the gold, numerous Fuqara would have benefited from it. Hadhrat Sahl cast a glance at the ground, and instantly all the scattered stones had become glittering diamonds and emeralds. He said: "Take of these". What need do I have for the wealth of the governor?"

THE REPENTANCE OF A PROSTITUTE

A prostitute came to Shaikh Isaa Al-Hitaan (rahmatullah alayh) and repented for her past life of sin. The Shaikh arranged for her to be married to a Faqeer. Some sweetmeats were served at the simple Walimah attended by a group of Fuqara.

The governor was the friend of this woman. He was annoyed when he heard of her reformation and marriage arranged by Shaikh Isaa Al-Hitaam. In order to mock the Shaikh he sent a messenger with two bottles of wine. The messenger was instructed to tell the Shaikh: "It has reached us what you have done, accept this gift and enjoy yourselves." Shaikh Hitaan said to the messenger: "You have delayed in coming to us." Then the Shaikh took one bottle and shook it. When he opened it, honey was pouring out. Then he took the second bottle and shook it. Ghee (melted butter) came from it.

The Shaikh said to the messenger: "Sit down and eat with us. He had never before tasted anything as delicious as this honey and ghee. He returned and informed the governor. The governor hastened to the Shaikh to ascertain the truth. He too ate from the honey and ghee and was astonished. He then profusely apologized and sincerely repented.

"NO ONE WIL BE ABLE TO HARM YOU"

Qais Bin Kharshah (radhiyallahu anhu) said to Rasulullah (sallallahu alayhi wasallam): "O Rasulullah, I pledge allegiance to you with regard to everything you have brought from Allah and that I shall speak nothing but the truth." Rasulullah (sallallahu alayhi wasallam) said: "Soon will there dawn an age over you after me when you will be embroiled in such a trial in which you will not be able to state the Haqq." Qais said: "By Allah! I shall not pledge allegiance to you on something which I shall not fulfil." Rasulullah (sallallahu alayhi wasallam) said: "Then no one will be able to harm you with evil."

Qais criticized Ziyaad and his son (who were rulers) for their violation of the Shariah and oppression, etc. Ibn Ziyaad, the governor had him apprehended and brought into his presence.

Ibn Ziyaad: "Are you the one who fabricates falsehood in the name of Allah and His Rasool?"

Qais: "No! But if you wish, I shall inform you who fabricates falsehood in the name of Allah and His Rasool."

Ibn Ziyaad: "Tell me."

Qais: "You, your father and those who had appointed you to rule over people."

Ibn Ziyaad: "You think that no one can harm you."

Qais: "Yes."

Ibn Ziyaad: "Most certainly you will today know that you are a liar."

Then Ibn Ziyaad ordered his men: "Bring the executioner to me."

When the men left to call the executioner, Qais said: "By Allah! There is no way in which you can harm me." Then Qais laid himself down on the earth. When they examined him, they discovered that he had died. Thus, was Rasulallah's prediction confirmed.

ZAID IN SEARCH OF THE TRUE DEEN

Zaid Bin Amr Bin Nufail Bin Abdil Uzza (radhiyallahu anhu) was the cousin of Hadhrat Umar Bin Khattaab (radhiyallahu anhu). Long before the Nubuwwat of Muhammad Rasulallah (sallallahu alayhi wasallam), Zaid was in search of the Deen of Hadhrat Nabi Ibraaheem (alayhis salaam). He did not slaughter any animal in the names of idols nor did he consume carrion. *(Alas! Today the Ummah's staple food is halaalized carrion – Mujlisul Ulama)*

One day he and Warqah Bin Naufal set out in search of the Deen of Nabi Ibraaheem (alayhis salaam). The Yahood presented their religion to them. Warqah Bin Naufal accepted the deen of the Yahood, but Zaid did not. Thereafter they met the Nasaara who presented their religion to them. Warqah Bin Naufal embraced the religion of the Nasaara, but Zaid did not.

Then Zaid commented: "These religions are just like the religion of our nation. They commit shirk. Thereafter Zaid met a Raahib (Monk) who said: "You are searching for the Deen which no longer exists on the surface of the earth." Zaid said: "And what is that?" Raahib: "It is the Deen of Ibraaheem." Zaid: "What is the Deen of Ibraaheem?" Raahib: "It is that you do not worship anything besides Allah; that you do not associate anything with Him, and that you perform Salaat facing the Ka'bah." Zaid remained steadfast on this Deen until his death.

One day he passed by Rasulallah (sallallahu alayhi wasallam) before Nubuwwat while he (Nabi – sallallahu alayhi wasallam) was sitting with Abu Sufyaan ready to participate in meals. Abu Sufyaan invited Zaid to join them for meals. Zaid said: "O my cousin, I do not eat anything which was slaughtered in the names of idols." When Nabi (sallallahu alayhi wasallam) heard this, he too refused to eat. This was prior to Nubuwwat.

Hadhrat Zaid was one of the Ashrah Mubash-sharah (the Ten Sahaabah who were given the glad tidings of Jannat). He was among the first of the Muhaajireen.

"FREEDOM FROM THE FIRE"

During the khilaafate of Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh), the land was gripped in a disastrous famine. A deputation from a village came to the Khalifah to seek aid. Addressing Hadhrat Umar Bin Abdul Azeez, the spokesman said: "O Ameerul Mun'mineen! We have come to you to present a dire need. Our skins have dried and shriveled for lack of food. Our succor is in the Baitul Maal. This wealth is of three kinds. It is either for Allah or for you or for the people. If it is for Allah, He is not in need of it. If it is for you, then give Sadqah to us, for verily Allah rewards those who give Sadqah. If it is for the people, then give them their right."

The eyes of Hadhrat Umar welled up with tears. He said: "O man! It is as you have said." The Khalifah ordered that their needs be fulfilled from the Baitul Maal. When the delegation intended to depart, Hadhrat Umar (rahmatullah alayh) said: "O man! Just as you have delivered to us the needs of Allah's servants, and just as you have delivered their message to us, deliver my need and my message to Allah Ta'ala."

The A'raabi (village-dweller) turned his face towards the heaven and supplicated: "O my Allah! By Your Splendour and Might! Do unto Umar as He does to Your servants." Even before he had completed his supplication, the rain began pouring in torrents. A huge tree nearby split open and

there emerged from it a document on which was inscribed: "This is a Document of Freedom from the Fire from Allah, The Majestic for Umar Bin Abdul Azeez."

A WALI OF ALLAH

Once Hadhrat Nabi Musaa (alayhis salaam) supplicated to Allah Ta'ala: "O Allah! Show me a Wali from among Your Auliya." Allah Ta'ala said to him: "O Musaa! Climb that mountain, then descend into the valley. You will see what you have requested." He followed the instruction and came to a spacious meadow. He soon discovered a cellar under the ground. When he entered the cellar he found a man afflicted with leprosy. Pieces of his flesh had fallen out.

Nabi Musaa (alayhis salaam) said: "Salaam on you, O Wali of Allah!" The leper responded: "And Salaam on you, O Kaleemullaah!" Nabi Musaa said: "How have you recognized me?" The leper said: "I am a man whom no one visits. I have been supplicating to Allah Ta'ala since the past few nights to meet you. Allah Ta'ala has accepted my dua."

Nabi Musaa (alayhis salaam) said: "Who tends to you? From whence come your food and drink? The leper replied: "I have a son who comes daily to this valley to tend to me." Nabi Musaa (alayhis salaam) said: "I love to meet your son." He informed Nabi Musaa (alayhis salaam) of his son's whereabouts. Nabi Musaa (alayhis salaam) left. He met the son who was extremely handsome – more handsome than the moon. Hadhrat Nabi Musaa (alayhis salaam) was astonished by the beauty and countenance of the son, and he spontaneously recited: "*Glory unto Allah, The Best of creators.*"

Suddenly a lion appeared. It attacked and killed the son. This cast Nabi Musaa (alayhis salaam) into bewilderment. He supplicated: "O my Allah! O my Master! A Wali is lying forlorn in his hardship. Now he has no one to tend to him. What is the mystery in killing this son?" Allah Ta'ala revealed to him: "Return to his father and observe his Sabr (Patience) and Ridha' (contentment with Allah's decree)."

Nabi Musaa (alayhis salaam) returned to the leper and informed him of the episode of his son. The Wali smiled and laughed happily. He was delighted. He raised his head towards the heaven and supplicated: "O my Allah! O my Master! You had bestowed to me this boy. I thought that he would live after me. You had granted me comfort with him. Since you have taken him, take me whilst I am in Sajdah." Then he went into Sajdah. After a few moments Nabi Musaa (alayhis salaam) examined him. He found that the Wali had died.

Nabi Musaa (alayhis salaam) supplicated: "O Allah! O my Master! This Wali is lying here whilst his son is lying in the valley!" He was wondering about their ghusl and dafan (burial). Jibraeel (alayhis salaam) appeared. He gave ghusl to both bodies and buried them.

SAVED IN A WONDERFUL MANNER

Hadhrat Abu Humzah Khuraasaani (rahmatullah alayh) narrated: "Once on my way for Hajj, I fell into a disused well. My nafs desired that I call for help. I said to myself: By Allah! I shall not call on anyone to help me." He reposed his *tawakkul* (trust) only on Allah Ta'ala. Continuing his narrative, he said:

"Soon two men appeared at the mouth of the well. The one said to the other: 'Let us close this well to prevent anyone falling in.' Then they closed the top with logs. I intended to call to them, but it dawned on me to call the One Who is closer to me than the two men. (That is Allah Ta'ala). I thus remained silent.

After about an hour, the top of the well opened up. In the semi-darkness I saw something being lowered. I grabbed hold of it, and I was pulled to the surface. Then I saw that it was a wild animal whose tail I had held. As I came to the surface, the animal disappeared. I heard a Voice saying: "O Aba Humzah! Have We not saved you in a wonderful manner?"

MAUT WILL APPREHEND YOU

In bygone ages Malakul Maut came to a king to capture his soul. The king said: 'Who are you?' Malakul Maut: I am the Angel of Death. I have come to capture your soul."

King: Please grant me respite of seven years so that I may prepare myself for death."

Allah Ta'ala instructed Malakul Maut to grant him the requested respite. Then he departed.

The king ordered that a powerful fort be constructed for him. The fort was surrounded by seven deep moats. Walls of rock were constructed all around. Huge gates of steel and copper were erected. Within the fort a huge palace was constructed. The king instructed the guards not to allow any person entry.

After the expiry of the respite of seven years, suddenly Malakul Maut appeared in front of the king. When the shocked king saw him, he queried: "From whence did you come? From where did you enter? Who allowed you admission?" Malakul Maut said: "The owner of this house allowed me to enter." The king summoned the guards, and said: "Why did you allow him to enter?" They said under oath that they had never seen him nor had they allowed him to enter.

Malakul Maut said: "The owner of the house is not concerned with walls, gates of steel, forts, moats and guards." The king said: "What do you intend doing?"

Malakul Maut: I shall take your soul."

King: "Must this happen?"

Malakul Maut: "Yes."

King: "Where will you take me to?"

Malakul Maut: "To the abode which you have built and prepared for yourself."

King: "I did not prepoare any abode for myself."

Malakul Maut: "Yes."

King: "Where is that abode?"

Malakul Maut: In the scorching fire."

Then he extracted the king's soul and departed.

WONDERS OF ALLAH

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated that Allah Ta'ala commanded Nabi Ibraaheem (alayhis salaam) to take some provisions and to set out on a journey to observe some wonders. Complying, Hadhrat Ibraaheem (alayhis salaam) commenced the journey until he reached the shores of a sea. There he saw a black shepherd with a flock of sheep. Nabi Ibraaheem (alayhis salaam) said: "Do you have water or milk?" The shepherd said: "Do you prefer water or milk?" Nabi Ibraaheem (alayhis salaam) said: "Give me some water."

The shepherd taking his staff went to a nearby rock. Addressing the rock he said: "O Rock! By virtue of Khaleelur Rahmaan (i.e. the Friend of Allah) gush out water." Then he struck the rock with his staff. Miraculously, by the Power of Allah water gushed forth. He presented the water to Nabi Ibraaheem (alayhis salaam).

After drinking the water, Nabi Ibraaheem (alayhis salaam) stared with astonishment at the shepherd who said: "Are you surprised at this?" Nabi Ibraaheem (alayhis salaam) said: "How can I not be surprised. I have never seen something like this." The shepherd said: "I shall narrate to you something more amazing than this. It has reached me that Allah Ta'ala has made a friend from among His Ambiya. Whenever I ask Allah Ta'ala for something by virtue of that Friend, my dua is accepted." Nabi Ibraaheem said: "O Boy! I am that Khaleel (Friend of Allah)."

The shepherd, full of surprise, queried: "Are you that Friend of Allah?" Nabi Ibraareem (alayhis salaam) said: "Yes." The shepherd let out a scream and dropped down dead. A Pillar of Noor (Celestial light) descended from the heaven and snatched the body of the shepherd. Nabi Ibraaheem (alayhis salaam) could not determine whether the shepherd's body was taken up to the heaven or whether it was buried underground.

Then, Nabi Ibraaheem (alayhis salaam) climbed the mountain. On top of the mountain he saw a house with two folding doors. When he entered, he found a dead man on a couch. At his headside was a board on which was written:

"I am Shaddaad Bin Aad. I lived for a thousand years, and I have defeated a thousand armies. I married a thousand women and I had a thousand sons. When I was near to my death, I assembled the best physicians in my dominion. But they were not able to save me from Maut. Therefore, whoever looks at me, he should not be deceived by the world. O people! Despise the world. You will not own more than what I had owned. You will not live longer than me. You will not accumulate (from the world) more than what I had accumulated. You will not have more children than the children bestowed to me. Know that the world is deception."

THE AABID – ALLAH’S FEAR SAVED HIM

In Bani Israaeel there was an Aabid who had devoted himself to the Ibaadat of Allah Ta’ala. He lived in a hut in the wilderness. The king would visit him daily to gain benediction (barkat). Many people developed envy for the Aabid. They plotted to bring him to disgrace. They schemed with a beautiful woman to seduce the Aabid.

One night she came to the Aabid’s hut and called on him to help her. She was on her way to another village and now she was stranded in the night. She wanted a place of safety for the night. She pleaded with him in the name of Allah Ta’ala and Nabi Musaa (alayhis salaam) to allow her to stay in his hut for the night. She cried that the night is dark and the village is still far away, and that she was fearful of the dangers of the night.

The Aabid taking pity on her opened the door. When she was inside, she undressed and stood naked in front of the Aabid. He closed his eyes and warned her of Allah’s Wrath. She told him to stop talking drivel and to derive pleasure from her. He said: “Be you cursed! Do you have patience regarding the Fire of Jahannam? Do you want to destroy my ibaadat of many years. Don’t you fear the Fire which will never be extinguished and the punishment which will never end?” But she was adamant with her seductive advances.

The Aabid said: “Let me present to you a little fire. He filled his lamp with oil, and raised the wick. While she was staring at him, he placed his thumb in the fire and held it there until it was burnt off. Then he placed his forefinger in the fire. In this manner all five fingers were consumed by the fire until the wrist. He said: ‘This is the fire of this world. How will be the fire of the Aakhirah?’

The shocked women let out a mighty scream and dropped down dead. He covered her body and engaged in Salaat. Meanwhile Iblees in human form proclaimed in the city that the Aabid had committed fornication with the woman and had killed her. This rumour spread like wildfire and it reached the king. The first thing in the morning, the king set off to the Aabid. From outside he demanded: “Where is she (mentioning her name)?” The Aabid said: “She is here.”

King: “Tell her to come to us.”

Aabid: “She is dead.”

The king was now convinced that the rumour was true. Overwhelmed with rage, the king said: “O Zaahid! You have destroyed your worship. Did you not fear The One Who sees you? How could you have been so audacious to kill His servant? Did you have no fear for your vile deed and its consequences.”

The Aabid was dumbstruck and did not respond. The king ordered his hut to be destroyed and chains be put on his neck. Then he was dragged in utter humiliation to the gallows. It was the law at that time to execute adulterers by sawing them from the head. The body of the woman was also brought and placed nearby.

When the saw was placed on his head, the Aabid called unto Allah Ta’ala with his heart and tongue without making any sound. He heard a Voice saying: “The inhabitants of My heaven are crying over you. Verily, I am looking at you in all conditions. Should you call a second time, the heavens will collapse.”

Allah Ta’ala returned the soul of the dead woman. She stood up. The people were aghast. In disbelief they stared at her. She screamed: “By Allah! The Aabid is the oppressed one. He did not fornicate with me.” She narrated the episode in detail. When they looked at the Aabid’s hand, it conformed the woman’s narration.

The king was smitten with remorse, and he said: “Indeed, this is of the greatest conspiracies.” The Aabid gave one cry and dropped down dead, and so did the woman. The people buried both together.

A LUSTFUL GAZE

Once the gaze of a pious man fell on a beautiful woman. He was overwhelmed with remorse for having committed this sin. He supplicated to Allah Ta’ala: “O Allah! You had made my vision a ni’mat (bounty) for me. I now fear that my vision will be a punishment for me. Therefore take away my vision.” Instantly he became blind.

His young nephew would daily lead him to the Masjid. After reaching the Masjid, the little boy would go and play with other children. When the pious man required the boy's assistance, he would call him. The boy would then come.

One day, he perceived something was encircling him. He became fearful and called his nephew. But the child did not respond. He raised his head towards the heaven and supplicated: "O Allah! O my Master! O my Protector! You had bestowed to me vision. When I feared that it would become a calamity for me, I asked you to take it from me. You thus took it from me. Now I am in need of the vision. O Allah! Return my vision" Instantaneously Allah Ta'ala once again bestowed vision to him. Allah has power over everything.

HAJJ OF HIM WHO DID NOT PERFORM HAJJ

On his way to Makkah to perform Hajj, Hadhrat Abdullah Ibn Mubaarak (radhiyallah anhu) passed through Kufa. Passing by a dump he saw a woman defeathering a dead duck. It occurred to him that perhaps it was a dead duck. So he asked the woman: "Is this duck carrion or is it slaughtered?" She said: "It is carrion." He said: "Allah Ta'ala has made carrion haraam and you in this city consume carrion." She said: "Don't worry about me."

However, Hadhrat Abdullah Ibn Mubaarak, persisted to admonish her. Then she said: "I have little children. We have not ate a morsel for the past three days." Greatly grieved, he went with his mule to the market place and purchased food and some clothes and delivered it to the home of the woman. He knocked at the door. The woman opened. Then he said: "This is food and clothes. Take it as well as the mule. It is for you."

The Hajj caravan had left him. He remained in Kufa and missed Hajj. He waited for the return of the Hujjaaj. He returned to his hometown with the caravan. When the Hujjaaj reached their hometown, a large crowd had come to welcome them. They asked Hadhrat Ibn Mubaarak about the Hajj. He said: "I did not perform Hajj this year." One of his companions said: "Subhaanallaah! Did I not leave my money with you (in Makkah), then I took it from you afterwards?" Another Hajee said: "Did you not give me water at a certain place (while performing Hajj)? A third one said: "Did you not purchase for me certain things?" (i.e. while at Makkah). Hadhrat Ibn Mubaarak said: "I don't know what you are talking. I tell you that I did not perform Hajj this year."

That night in a dream someone said to him: "O Abdallaah! Verily, Allah Ta'ala has accepted your Sadqah. Allah Ta'ala sent an Angel in your form to perform Hajj on your behalf."

An Angel in the form of Ibn Mubaarak had accompanied the Hujjaaj, hence they believed that he had performed Hajj with them.

WONDERS OF ALLAH

A Wali once asked Hadhrat Khidr (alayhis salaam): "What is the most astonishing scene you have observed in your life?" Hadhrat Khidr said: "Once I passed by a barren wasteland which was waterless and arid. After five centuries when I passed by that same land, it had developed into a large, populous, wonderful city. Trees had grown all over and rivers were flowing. I asked some people: "Since when had this city developed?" They said: "Subhaanallaah! We, our fathers and grandfathers have always known this city as it is presently." Continuing his narrative, Hadhrat Khidr said: "Then I stayed away for another five centuries.

When I again passed by that land, I was surprised to see that it had become a huge ocean. I observed many fishermen on the water. I asked them: "Since when is this sea here? What has happened to the city which was here?" They said in surprise: "Subhaanallaah! Was there ever a city here? Neither we nor our fathers nor our grandfathers ever heard of a city having been here."

"Then again I stayed away for five centuries. When I again passed by that place, the sea had disappeared. It was again a developed city like the first one. Subhaanallaah!

"ONLY APES AND PIGS"

Once Nabi Isaa (alayhis salaam) told some children of the kinds of food their fathers had eaten. The children went and asked their fathers to give them also of the delicacies which they had eaten. They asked: "Who informed you of this?" The children said: "Isaa (alayhis salaam) told us." The

fathers then prohibited their children from meeting Nabi Isaa (alayhis salaam). They detained the children in a large house to prevent them from meeting Nabi Isaa (alayhis salaam).

One day, Nabi Isaa (alayhis salaam) asked a parent about the whereabouts of the children. He asked: "Are your children in this house?" The father said: "There are no children in this house. There are only apes and pigs." Nabi isaa (alayhis salaam) said: "If Allah wills, there will be only apes and pigs." When the man went inside, he found that the children had been transformed into apes and pigs."

HE GAINED 1000% PROFIT

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that once there was a severe drought and famine in Madinah Munawwarah. A caravan of camels laded with wheat was imported by Hadhrat Uthmaan (radhiyallahu anhu) from Syria. When the caravan entered Madinah, the traders hastened to Hadhrat Uthmaan (radhiyallahu anhu) to purchase the wheat.

Hadhrat Uthmaan (radhiyallahu anhu) asked them to make an offer. When they made an offer, he said that he wanted more. They doubled the price. But he refused, saying that he wanted a profit of tenfold (1000%). The traders were shocked. They asked: "Who will ever pay such an exorbitant price?" He said: "Verily, Allah Ta'ala increases the price. For every one dirham he gives ten dirhams. Hence, all this wheat is Sadqah for the Fuqara of Madinah." Thus, he gave all the wheat to the Fuqara.

Hadhrat Ibn Abbaas (radhiyallahu anhu) said: "That night I saw Rasulullah (sallallahu alayhi wasallam) in a dream. He was riding a beautiful horse, and dressed in exquisite silken garments. He seemed to be in a hurry. I said: "O Rasulullah! I yearn to meet you." Rasulullah (sallallahu alayhi wasallam) said: "O Ibn Abbaas! Verily, Allah has accepted the Sadqah of Uthmaan, and has married him to a damsel of Jannat. I have been invited to his wedding feast."

THE TWO CARPETS

A very prominent Shaikh visited a wealthy merchant in Iskandria (Alexandria in Egypt). The host treated the Shaikh with great hospitality. Whilst the Shaikh was seated in the guest room (or lounge) of the merchant, his (the Shaikh's) eyes fell on two beautiful expensive carpets which had been imported from Rome. The Shaikh expressed his desire for the two carpets.

This request was very distressful for the merchant. These carpets were no where available in the land, so he said to the Shaikh to take anything else or the value in cash. But, the Shaikh refused and said that he wanted nothing besides the carpets. The merchant said: "If you so much want the carpets, take one and leave one." The Shaikh accepted one carpet and left with it.

Meanwhile the merchant's two sons were on a voyage to India to purchase merchandise. The sons were on two different ships. After some months, news reached the father that both ships set sail from India to return to Egypt and were caught in a ferocious storm. The one ship with the one son and all its possessions sank, while the other ship was saved.

Finally when the one son reached Iskandria, the father went to meet him on the outskirts of the city. The father was astonished to see one of the workers carrying the very same carpet which he has given to the Shaikh. When he asked his son for an explanation about the carpet, he (the son) said: "The story of the carpet is indeed wonderful and a great sign. O my father, my brother and I began the voyage together in beautiful weather. We left the shores of Hindustan with a pleasant breeze. When we were in mid-ocean, a ferocious storm overtook us. Our ships were tossed and buffeted by the roaring wind and mountainous waves. The one ship broke up and sank with all its occupants and wares.

A huge gaping hole had developed in the ship in which I was and water was furiously gushing in. Suddenly from no where appeared a Shaikh with this carpet which he placed on the hole. The carpet miraculously sealed the hole and we began to sail safely until we reached a place to dock. After docking, we transferred our cargo to another ship."

The father asked: "O my son! Will you recognize that Shaikh?" The son said: "Yes." The father taking his son went to the Shaikh who happened to be in the city. When the son set eyes on the Shaikh, he (the son) was shocked and screamed: "O my father! Wallaah! He is the Shaikh." Then

he (the son) fell down unconscious. The Shaikh placed his hand on the son, recited something and the son revived.

The merchant said: "O Shaikh! Why did you not inform me of the reality." Now the father realized why the Shaikh was so insistent on taking both carpets. If he had given both carpets, the other son too would have been saved. Th Shaikh responded: "That is Allah's decree."

GIFTS FOR THE DEAD

One Friday night, long before Fajr time, Hadhrat Saalih Al-Mursi (rahmatullah alayh) set out from his home to perform Fajr in the Jaami' Masjid. On the way when he passed through the Qabrustaan he decided to perform some Nafil Salaat until Fajr. After performing two raka'ts he felt drowsy and sat between sleep and awakefulness.

In a vision he saw the inmates of the quboor (graves) emerging from their graves. They were clad in white garments. They sat in groups discussing among themselves. Sitting alone, away from the crowd, was a young lad clad in dirty garb. He appeared forlorn and sad.

Soon there arrived many trays covered with cloths. Each one of the inmates of the graves took one tray and returned to his/her grave. There was no tray for the lad. He stood up and as he was about to enter his grave, Hadhrat Saalih called to him: "O Servant of Allah! I see you grieving. What is this scene I am observing?" He responded: "O Saalih! Did you see the trays? Hadhrat Saalih said: "Yes." The lad said: "Those trays are sent by the living for their dead. The Sadqah and Dua they offer for their deceased are delivered to them every Friday night. I am a poor person. I came from India with my mother to perform Hajj, and I died here. After my mother married, she forgot about me. Neither does she give Sadqah on my behalf nor does she make Dua for me. The world has made her forgetful. Therefore I am sad. There is no one remembering me."

Hadhrat Saalih asked him about the whereabouts of his mother. The lad informed him of his mother's address. After Fajr Salaat, Hadhrat Saalih went in search of the house of the lady. When he finally found the house, he knocked at the door. After he was granted permission to enter, he explained to the lady the episode of the Qabrustaan. The lady was overwhelmed with grief and cried. Then she presented a thousand dirhams to Hadhrat Saalih to distribute to the Fuqara for the sake of her son. She pledged to never again forget him.

Hadhrat Saalih distributed the money. The following Friday night, he again passed through the Qabrustaan before Fajr. He performed two raka'ts in the same spot where he had performed Salaat the previous Friday. Then he fell asleep. In his dream the very same scene was enacted. This time he saw the lad clad in beautiful white garments. He was extremely happy. He came close to Hadhrat Saalih and said: "O Saalih! May Allah Ta'ala reward you. The gift has reached me." Hadhrat Saalih said: "Do you inmates of the graves recognize Friday?" He said: "Yes. Even the birds know when it is Friday, and they exclaim: "Salaam! Salaam! They fear that this Friday may be Qiyaamah."

SADQAH OF WATER, SALT AND FIRE

Hadhrat Aishah (radhiyallahu anha) said to Rasulallah (sallallahu alayhi wasallam): "O Rasulallah! What is not permissible to refuse (i.e. to refuse one who asks for it)?" Rasulallah (sallallahu alayhi wasallam) said: "Water, salt and fire. (i.e. a burning wood or coal to enable someone to light his fire)."

Hadhrat Aishah (radhiyallahu anha) said: "O Rasulallah! Water is understandable. But why salt and fire?" Rasulallah (sallallahu alayhi wasallam) said: "Whoever gives Sadqah with salt, it is as if he has given Sadqah with everything to which that salt is added. Whoever, gives Sadqah with fire, it is as if he gives Sadqah with whatever is prepared by that fire. Whoever gives someone water to drink where water is available, it is like setting free a slave. And, whoever gives someone water to drink where water is scarce, it is as if he has brought to life a dead person. Allah Ta'ala has sent from the Heaven four blessings: water, salt, fire and steel."

PRICE OF THE WORLD

Every day when Iblees presents the world to the people, he proclaims: "Who wishes to buy something which will harm him; which will not benefit him; which will cause him grief, and not make him happy?" The people and lovers of the world respond: "We want to purchase it." Iblees replies: "Its price is neither dirhams (silver coins) nor dinars (gold coins). Its price is your share of Jannat. Verily, I have purchased it (the world) by exchanging Jannat for it, and I have gained from it the Curse of Allah, His Wrath and His Punishment." The lovers of the world say: "We are pleased with it. Iblees says: "I wish to bestow profit from it (from the Curse, Wrath and Punishment) to you. The people say: "Yes, we agree." Iblees sells to them from his evil wares, then he says: "Indeed evil are the traders."

THE REWARD OF JUSTICE

It was mentioned to Khalifah Ma'moon that Kisra, the Persian emperor was famed for his justice. Ma'moon commented: "It has reached me that the earth does not devour the bodies of just kings. It is my intention to ascertain the veracity of this narration regarding Kisra.

The Khalifah Ma'moon then went to Persia (which was at that time under Islamic domination). He had the tomb of Kisra opened. He descended into the tomb. When he reached Kisra's body, he (Ma'moon) opened the face. He was astonished to see an extremely handsome face. The garments on him were intact. Nothing had changed. He saw on his finger a ring of such a precious red stone which no king had in his treasury. On the ring was a Faarsi inscription.

Ma'moon was extremely surprised and flabbergasted, and he commented: "This man is a Majusi who worshipped the fire, yet Allah Ta'ala did not destroy his acts of justice which he meted out to his people." Then he ordered that the body be covered with a silken cloth embroidered with gold.

On this occasion there was a slave with Ma'moon. When Ma'moon was not looking at the body, the slave managed to snatch the ring. Later when Ma'moon was informed of the theft, he ordered the slave to be whipped. The ring was returned and replaced on Kisra's finger. Ma'moon said: "This slave intended to humiliate us in the ranks of the non-Muslim kings. They would comment that Ma'moon is a thief who steals from graves." Then the Khalifah instructed that molten lead be poured over the tomb so that it may never again be opened.

DON'T SELL THE DEEN

A man brought his son to Imaam Abu Hanifah (rahmatullah alayh) for pursuing Ilm of the Deen. One day when a person had died, the relatives requested Imaam Abu Hanifah to lead the Janaazah Salaat. It was an extremely hot day. The heat was scorching. Besides one house there was no place to seek shade. The people told Imaam Abu Hanifah to wait in the shade of the house. When he asked who the owner of the house was, he learnt that it belonged to the man whose son he was teaching. Imaam Abu Hanifah then refused to take benefit from the shade of the house, and he commented: "Perhaps people may think that I am teaching the man's son to gain benefit (and the shade of his father's house is also a benefit)."

Those who have made the Madaaris the sources of their earning and impart Deeni Knowledge for the sake of monetary gain should reflect on this attitude of Imaam Abu Hanifah (rahmatullah alayh), and on the following Hadith of Rasulullah (sallallahu alayhi wasallam): "*Recite the Qur'aan. Don't make it a medium for eating.*"

BARKAT OF AASHURA

A Muslim prisoner escaped from the kuffaar on the Day of Aashura. A search party was pursuing him. The searchers reached his location during the night time. From his concealed position, the Muslim supplicated: "O Allah! By the barkat of this Day save me from the kuffaar." Allah Ta'ala blinded the searchers until he had made good his escape.

That Day he was fasting, but he did not find anything for Iftaar. He went to sleep hungry. In a dream an Angel appeared and gave him some water to drink. Thereafter he lived another twenty years without having the need for food or drink.

100 DUROOD

Hadhrat Anas (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) said: "Whoever recites on me Durood one hundred times on Jum'ah day, Allah Ta'ala will fulfil one hundred of his needs. Of these, seventy pertain to the Akhirah, and thirty to his worldly needs. Allah Ta'ala appoints an Angel to deliver the Durood to me just as someone would present to you a gift. It is then recorded by me in a white sheet, and I shall suffice for him on the Day of Qiyaamah."

HONOUR FOR THE AALIM OF HAQQ

On the Day of Qiyaamah, an Aalim from the Ulama of the Ummah of Rasulallah (sallallahu alayhi wasallam) will be ushered into the Presence of Allah Ta'ala. Allah Ta'ala will say to Jibraeel (alayhis salaam): "O Jibraeel! Take his hand and present him to Muhammad (sallallahu alayhi wasallam)."

Jibraeel (alayhis salaam) will take the Aalim to Rasulallah (sallallahu alayhi wasallam) who at that time will be at Haudh-e-Kauthar giving water to members of his Ummah. Nabi (sallallahu alayhi wasallam) will be serving water to them in utensils.

Rasulallah (sallallahu alayhi wasallam) will stand up and give the Aalim water to drink from his hand. The Aalim will not be given water in a mug/cup, but will drink from the mubaarak hand of Rasulallah (sallallahu alayhi wasallam).

The people will enviously ask: "O Rasulallah! You give the people water in utensils, but you give him to drink from your hand." Rasulallah (sallallahu alayhi wasallam) will respond: "Yes. Verily, the people were engrossed in the world with trade while he was involved with Ilm (of the Deen)."

Then will come the command to cross the Siraat (the Bridge over Jahannum). Someone trapped far below the Aalim, will cry out: "Help me!" The Aalim will ask: "Who are you?" The suffering person will say: "I was one of your friends." The Aalim will supplicate to Allah Ta'ala: "O my Rabb! He is one of my friends." Allah Ta'ala will accept the Aalim's intercession, and the man will be saved.

THE FOUR ANGELS

When the Janaazah is carried, Allah Ta'ala sends four Malaikah (Angels).

The one Angel proclaims: "*The time of life (on earth) has reached its appointed time, and deeds have ended.*"

The second Angel proclaims: "*Wealth has disappeared, and deeds have remained.*"

The third Angel says: "*Occupations have terminated and calamities have remained.*"

The fourth Angel says: "*Glad tidings for him whose food was halaal and who was involved in the service of Allah, The One of Splendour.*"

HUMAN BEINGS

According to the Hadith, there are three kinds of human being created by Allah Ta'ala:

- (1) Like animals. They have hearts which cannot understand; ears which cannot hear, and eyes which cannot see.
- (2) They have human bodies with souls of shayaateen (devils).
- (3) Like Angels who will be in the Shade of Allah on the Day when there will be no shade.

SHAITAAN'S BALL

Once Iblees met Nabi Yahya (alayhis salaam) and said: "Should I offer you some advice?" Nabi Yahya (alayhis salaam) said: "I do not want any advice. However, tell me how you (shayaateen) regard human beings." Shaitaan said: "By us they are classified into three groups.

(1) One group is extremely difficult for us. We confront them to cast them into mischief regarding their Deen, and we overwhelm them (i.e. involve them in sin and transgression). Then they resort to Istighfaar. We then lose hope and have no power over them. But we lie in ambush for them."

(2) "The second group are people like you (i.e. Nabi Yahya – alayhis salaam). They are Ma'soom (protected by Allah Ta'ala). We have no power whatsoever over them."

(3) "The third group is totally in our hands. We play with them like playing with a ball as we desire."

COMPENSATION FOR EVERY ATOM OF GOOD OR EVIL

Once two Angels met in the fourth *Sama'* (Heaven). The one said to the other: "Where are you off to?" The second Angel said: "The errand is wonderful. In a certain city there is a Yahudi (Jew) whose death is imminent. He has developed a desire to eat fish, but fish is not available where he is. My Rabb has commanded me to drive shoals of fish towards the sea where he is to enable the fishermen to catch the fish. In this manner will the Yahudi's yearning be fulfilled.

The reason for this is that Allah Ta'ala had compensated him in this world for every good deed he had rendered except for one good act which has as yet not been compensated for. Allah Ta'ala has willed that his desire be satisfied so that he leaves this dunya without a single good deed."

The second Angel said: "My Rabb has also sent me to accomplish a wonderful act. In a certain city is a pious man who had been compensated (punished) in this world for every sin he had committed except for one sin. Maut is now imminent for him. He is craving at this time for olive oil. My Rabb has commanded me to spill the olive oil (thus denying him the fulfillment of his desire). This will compensate (be adequate punishment) for the one uncompensated sin so that he meets Allah purified of all sins."

Hadhrat Muhammad Bin Ka'b (rahmatullah alayh) said: "This is the meaning of the Qur'aanic ayat: *"Thus, whoever does an atom's of good, he will see it, and whoever does an atom's of evil, will see it."* That is: A kaafir who practices even an atom of good will be compensated for it here on earth, and conversely, A Mu'min who commits even an atom of evil will be compensated (punished) for it here on earth so that he leaves this dunya purified of all sins.

NASEEHAT OF THE ANT

When Nabi Sulaimaan (alayhis salaam) entered the Valley of the Ants with his army, he heard the queen of the ants commanding her legions: *"Enter into your homes, lest Sulaimaan and his army crush you whilst they do not know"* Nabi Sulaimaan (alayhis salaam) then made Salaam to her.

The Ant responded: "And Salaam on you, O perishable one! You who are engrossed with your kingdom! Know that I am a weak ant who has 40,000 officers under my domination. Under every officer there are 40 ranks.

Nabi Sulaimaan: "Why are you black?"

Ant: "Because this world is the abode of hardship, and black is the colour of those of hardship."

Nabi Sulaimaan: "What is this incision in the waist of you ants?"

Ant: "It is the girdle of service for ibaadat."

Nabi Sulaimaan: "Why do you dissociate from creation?"

Ant: "Because they are in ghaflat (oblivious of their Creator), hence it is best to be far from them"

Nabi Sulaimaan: "Why are you naked?"

Ant: "because we came to earth in this manner and so shall we depart from this world."

Nabi Sulaimaan: "How much do you eat?"

Ant: "A grain or two."

Nabi Sulaimaan: "Why so little?"

Ant: "Because we are on a journey. Being light makes the journey easy."

Nabi Sulaimaan: "Do you need anything?"

Ant: "You are a weakling. It is not permissible to ask a weakling for needs."

Nabi Sulaimaan: "Do ask me for something."

Ant: "Increase my rizq and my lifespan."

Nabi Sulaimaan: "Ask me for something which I possess."

Ant: Needs are fulfilled by only Allah.

Nabi Sulaimaan: "What is your name?"

Ant: "Munthirah" (i.e. the one who warns). I warn my companions to beware of this bewitching world. O Sulaimaan! Do not be proud of your kingdom and what has been bestowed to you."

Nabi Sulaimaan: "I have been given the ring from Jannat."

Ant: "Do you know its meaning?"

Nabi Sulaimaan: "No."

Ant: "It means that the kingdom of the world you have been given is the size of the stone on the ring. What else have you been given?"

Nabi Sulaimaan: "A platform from Jannat spread on the wind."

Ant: "This is in fact the sign to indicate that whatever you possess is today with you. Tomorrow it will be by someone else."

Nabi Sulaimaan: "Verily, a morning's journey on this platform is the equivalent of a month's journey, and the same applies to an evening's journey."

Ant: "This indicates that your lifespan is short whilst you make haste with the journey."

Nabi Sulaimaan: "I have been taught the language of the birds."

Ant: "Engross yourself communing with Allah instead of communing with others."

Nabi Sulaimaan: "Jinn and man serve me."

Ant: "In this in the sign of Allah's proclamation that you have involved creation to serve you. Now you should serve Allah."

Nabi Sulaimaan: "I derive solace from the ring because on it is inscribed the Name of Allah."

Ant: "Derive solace from the Being, not from the Name."

ZUNNUN'S REFORMATION

Someone asked Hadhrat Zunnun Misri (rahmatullah alayh) to explain what had caused his reformation. He said: "Once I was on a journey through the desert. I halted at a place for resting. I saw on the tree above a blind bird. Suddenly it dropped to the ground and with its beak pecked the ground. Out of the ground there emerged miraculously two small containers. The one with seeds was of silver, and the other one with water was of gold.

The bird ate of the seeds, then drank of the water. Thereafter, it returned to its nest and the containers disappeared."

In this miraculous way Allah Ta'ala provided the rizq of the bird. Rasulullah (sallallahu alayhi wasallam) said: *"If you have tawakkul (trust) on Allah as you should have, He will feed you like he feeds the birds. In the morning they leave their nests hungry, and by the evening they return fully satiated."*

UNACCEPTED DUAS

Once Nabi Musaaa (alayhis salaam) heard a man making dua fervently. He (Nabi Musa) said: "O my Rabb! If I had the power. I would have fulfilled his need." Allah Ta'ala revealed to Musaa (alayhis salaam): "O Musaa! He has sheep, and his heart is with his sheep. I do not accept the dua of a servant who calls Me whilst his heart is elsewhere with others besides Me."

Nabi Musaa (alayhis salaam) informed the man of this revelation. He then applied his heart fully to Allah Ta'ala, and his need was fulfilled.

CLASSES OF PEOPLE

A man came to Hadhrat Sufyaan Thauri (rahmatullah alayh) and asked: "Who are people?"

Sufyaan: "The Fuqaha."

Man: "Who are kings?"

Sufyaan: The Zuhhaad (i.e, those who have renounced the world for the Sake of Allah Ta'ala).

Man: "Who are the noble ones?"

Sufyaan: "The Atqiya (the Pious Ones)."

Man: Who is a rubbish?"

Sufyaan: "He who writes Hadith (i.e. Knowledge of the Deen) and with it he devours the wealth of the people."

Man: "Who are the contemptible ones?"

Sufyaan: They are the oppressors. They are the dogs of the Fire."

ALLAH'S MERCY

A villager came to Rasulallah (sallallahu alayhi wasallam) and said: "O Rasulallah! On my way to you I passed through a field where I heard the chirping of baby birds. I took them and placed them in my basket. As I was walking away, the mother bird appeared and followed me, hovering above my head. I opened the basket and the mother bird entered and settled down with her chicks."

Rasulallah (sallallahu alayhi wasallam) told him to put the basket down. The lid was opened and it was seen that the mother was feeding her chicks. Rasulallah (sallallahu alayhi wasallam) said to the Sahaabah: "Are you surprised? I take oath by Him Who has sent me with the truth as the Nabi that Allah is more merciful to His servants than this mother bird is to her chicks." Then Rasulallah (sallallahu alayhi wasallam) instructed the man to return the birds to the place where he had found them.

PROCLAIMING THE TRUTH

The ruler of Egypt, Ahmad Bin Tuloon was notorious for his brutality and oppression. Hadhrat Abul Hasan Bunaan Bin Ahmad (rahmatullah alayh), in the light of Rasulallah's Hadith: "*The noblest Jihad is to proclaim the truth in the presence of a tyrannical sultan.*" went to Bin Tuloon and admonished him for his oppression.

Ibn Tuloon was furious. He ordered that Hadhrat Abul Hasan be cast into prison. A lion was held hungry in captivity for a few days. A public announcement was made for the people to assemble on a certain day to observe the punishment which would be meted out to Hadhrat Abul Hasan for his audacity – i.e. for his Amr Bil Ma'roof.

On the appointed day, a huge crowd had assembled to spectate the scene which was about to unfold. In the arena, Hadhrat Abul Hasan was ushered with his hands tied. The cage was opened and the lion stormed out wildly and headed for Hadhrat Abul Hasan. As the lion approached in proximity of Hadhrat Abul Hasan, a wonderful scene astonished the crowd. The lion went limp, sniffed Hadhrat Abul Hasan, walked obediently around him, then went and sat at a distance.

From the crowd burst out the cry of "*La ilaha ill al laahu! Allaahu Akbar!*" Ibn Tuloon lowered his head in humiliation. He then ordered that Shaikh Abul Hasan (rahmatullah alayh) be set free with honour.

CLASSES OF MANKIND

A Wali said that Allah Ta'ala has classified mankind into several categories:

- (1) One class for Amr Bil Ma'roof Nahy Anil Munkar (To admonish and advise people).
- (2) One class devoted to Ibaadat.
- (3) One class for Jihad.
- (4) One class for involvement in earnings (traders, workers, etc.).
- (5) One class for leadership.
- (6) All people besides these classes are flotsam and jetsam like scum and waste which pollute water. They create mischief and anarchy. They are the scum of mankind.

RENUNCIATION

In Bani Israaeel there were two Aabids who had devoted themselves to ibaadat. They could miraculously walk on the surface of water. One day while they were walking on water, they saw a man walking in the air. They asked: "O Servant of Allah! How did you attain this stage?"

He said: By renouncing the world, I prevented my nafs from desires. I restrained by tongue from futile talk. I engaged in whatever Allah has called me to. I made silence incumbent on myself. Therefore, if I take an oath by Allah, He will fulfil it, and if I ask anything from Him, He awards it to me."

ALLAH'S DECREE

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) bought a sweetmelon for his wife. When she tasted it, it was extremely bitter. She displayed her annoyance. Hadhrat Shaqeeq said: "To whom is your

anger directed? Are you angry for the seller or the buyer or the farmer or the Creator of the melon?"

"If the seller had knowledge about the taste, he would have sold only what is better. If the buyer was aware, he would have bought something better. If the farmer knew, he would have planted something better. Now remains your anger for the Creator. Fear Allah and be pleased with His decree."

The lady was also pious. She immediately understood her error. She cried, repented and became pleased with the decree of Allah Ta'ala.

FIVE CATEGORIES OF MEN

Someone asked Hadhrat Ibn Abbaas (radhiyallahu anhu): "Who is the most generous; the most tolerant; the most miserly; the worst thief, and the weakest of men? Hadhrat Ibn Abbaas (radhiyallahu anhu) replied: "The most generous person is he who gives to one who denies him (i.e. never gives him). The most tolerant is he who forgives his oppressor. The most miserly is one who is miserly in reciting Durood on Nabi (sallallahu alayhi wasallam). The worst thief is he who steals from his Salaat (i.e. he performs it haphazardly). The weakest man is he who refrains from pleasing Allah for the sake of the world."

IN WHICH CATEGORY DO YOU FIT?

Hadhrat Hasan Basri (rahmatullah alayh) who was among the greatest Taabi-een, said: "People resemble (morally/spiritually) six kinds of animals: lion, wolf, pig, dog, fox and goat/sheep.

Asad (lion): The kings are lions, for they oppress the people while no one oppresses them.

Thi'b (wolf): The traders are wolves. When they buy, they criticize and censure in their endeavour to reduce the price, but when they sell, they exaggerate in praising their wares. Their objective is to only accumulate wealth which will be left for inheritance. They yearn to combine night and day to gratify their greed for the dunya.

Khinzeer (pig): They are men who emulate women. They answer every call of women.

Kalb (dog): They are the fujjaar (the immoral ones) who are swift in pursuing the dunya. They do not adhere to the Haqq (Truth).

Tha'lab (fox): They are the impostors masquerading as men of the Deen to deceive people. They deceive people in order to fleece them of the dunya (wealth).

Shaa't (goat): This is the true Mu'min whose wool is sheared (by the people of the dunya); who is milked; whose flesh is consumed; whose skin is removed and whose bones are broken. How is it possible for him (the Mu'min) to coexist among these wicked tormentors?"

Every Mu'min should make *muraaqabah (meditate)*. Do some earnest and sincere soul searching, and fit yourself into one of the aforementioned six categories. "And only the people of intelligence take lesson." (Qur'aan).

A REMEDY

Rasulullah (sallallahu alayhi wasallam) said: "A Nabi had supplicated to Allah Ta'ala about weakness and pain in his body. Allah Ta'ala revealed to him: "Cook meat and wheat, and eat it. Verily, I have instilled strength in it."

FIVE KISSES

In Islamic culture there are five kinds of kisses:

- (1) *Kiss of Rahmat (Mercy)*: This is a kiss for one's children.
- (2) *Kiss of Takrimah (Honour)*: This is to kiss one's father on the forehead.
- (3) *Kiss of Ijlaal (Respect)*: This is to kiss the hand of the Sultan.
- (4) *Kiss of Ta'abbud (Worship)*: This is to kiss Hajr Aswad.
- (5) *Kiss of Shahwat (Desire)*: This is to kiss the wife.

THE FIVE INTOXICATIONS

There are five kinds of intoxication (drunkenness):

- (1) The intoxication of liquor
- (2) The intoxication of youthhood
- (3) The intoxication of wealth
- (4) The intoxication of lust
- (5) The intoxication of kings.

“WE ACCEPT YOU”

In Bani Israaeel there was a man who had devoted twenty years to Ibaadat and Taa-at (obedience). Then he transgressed for twenty years. One day when he looked into the mirror he saw some of the hairs in his beard had become grey. Feeling distressed, he supplicated: “O my Allah! If I return to You, will you accept me?”

In response he heard a Voice from a corner of his house saying: “If you come to Us, We come to you. If you abandon Us, We abandon you. If you sin against Us, We grant you respite. If you return to us, We accept you.”

Allah Ta’ala says in the Qur’aan Majeed: *“Say (O Muhammad!) to My servants who have committed excesses (sins) on themselves: “Do not despair of the Mercy of Allah, for verily, Allah forgives all sins. Undoubtedly, He is Most Forgiving, Most Merciful.”*

“BE ONLY FOR ME!”

One day Nabi Musaa (alayhis salaam) entered a valley with his flock of sheep. Numerous wolves lived in this valley. Tiredness had overwhelmed him. He turned his face to the Heaven and supplicated to Allah ta’ala to protect the sheep. Unable to keep his eyes open, he fell asleep. After some time when his eyes opened, he was astonished to see a wolf with his *asaa* (staff) balanced on its neck. It was caring for the sheep and protecting them from other wolves.

Allah Ta’ala revealed to Nabi Musaa (alayhis salaam): “O Musaa! Be only for Me as I intend, then I shall become for you as you desire.”

ZULM IS PUNISHED

Hadhrat Mujaahid (rahmatullah alayh) narrated that once Nabi Nooh (alayhis salaam) passed by a lion. He kicked the lion. The lion lifted its head and with its paw struck the leg of Nabi Nooh (alayhis salaam). The wound pained severely. Nabi Nooh (alayhis salaam) could not sleep a wink that night due to the pain. Then he supplicated: “O Allah! Your dog has wounded me.” Allah Ta’ala revealed to him: *“Verily, Allah is not pleased with zulm (injustice/cruelty) You had initiated it.”*

THE ANGEL MIKAAEEL

Five hundred years after Israafeel (alayhis salaam), Allah Ta’ala created Mikaaeel (alayhis salaam). Allah Ta’ala created for him numerous faces and wings from head to feet. In every wing there are a thousand eyes. Each eye cries as a result of his affection for the sinners of the Ummat of Muhammad (sallallahu alayhi wasallam).

From every eye rolls seventy tear drops. From every drop Allah Ta’ala creates an Angel. These multitudes of Angels are called *Al-Karoobiyoan*.

When Rasulullah (sallallahu alayhi wasallam) reached the fifth Heaven on the Night of Mi’raaj, he saw these massive Malaaiakah crying for the fear of Allah Ta’ala. Hadhrat Jibraeel (alayhis salaam) said that they are called *Al-Karoobiyoan*.

“Verily, Allah has power over all things.” (Qur’aan)

“When He intends something, He says: “Be! And it comes into existence.” (Qur’aan)

A WISE LADY

A stunningly beautiful woman in Basrah was married to an exceptionally ugly man. In addition to his facial ugliness, he was very old. When someone asked her: "How can you tolerate living with him?", she responded: "My husband makes shukr for having been bestowed with the likes of me, and I make sabr for being bestowed with the likes of him. Both the Shaakir (the grateful one) and the Saabir (the tolerant/patient one) are of the People of Jannat. Should I not be contented with the decree of Allah?"

THEIR TEARS

When Hadhrat Aadam (alayhis salaam) was lowered to earth, he cried profusely on the land and on the ocean. His tears on land were converted to pink carnations and on the ocean into turtles. He had exited from Jannat from the Portal of Taubah. Hadhrat Hawwaa (alayhas salaam) cried on the land and ocean. Her tears on land became henna', and in the ocean it became pearls. She had left Jannat from the Portal of Rahmat.

The snake cried on the land and ocean. Its tears on land became scorpions and in the ocean it became crabs. It had left Jannat via the Portal of Rage.

The peacock cried on land and the ocean. On land its tears became wasps and in the ocean it became leches. It had exited Jannat via the Portal Wrath.

Iblees also cried in the land and ocean. His tears on land became thorns, and in the ocean it became crocodiles. He had left Jannat through the Portal of La'nat (Curse).

A MURTAD FOR LUST

Once a buzrug visited a Christian country. There he saw a beautiful woman. He fell in love with her and asked to marry her. She said that she would marry him only if he became a Christian. The unfortunate man accepted Christianity. After he accepted her religion at the hands of priests, she spat in the face of this new 'reverend' (the buzrug who became a murtad), and taunted him: "You are ruined. You abandoned the Deen of Haqq for your lust. Now why should I not abandon the religion of baatil (falsehood) to gain everlasting felicity?" So saying, she declared her Imaan and recited: "*Ash-hadullaa ilaha ill al laahu wa anna Muhammadar Rasulullaah.*"

THE FALL OF IBLEES

When Iblees was expelled and cast down from Jannat to where Basrah is, there were ten consequences for him:

- (1) His *wilaayat* (saintliness) was eliminated.
- (2) Jannat was decreed forbidden for him forever.
- (3) He was disfigured and transformed into shaitaan (devil).
- (4) His name was changed from Azaazeel to Iblees.
- (5) He was made the leader of the evil ones.
- (6) He became accursed for all time.
- (7) His *ma'rifat* was snatched away. Thus he lacks even an atom of honour and respect for Allah Azza Wa Jal.
- (8) The Door of Taubah has been closed for him.
- (9) He is deprived of every virtue.
- (10) He will be the lecturer for the people of the Fire in Jahannam. In the Heavens he was the khateeb (lecturer) for the Malaaiakah.

THE WONDERFULLY BENEFICIAL SURAH

Rasulullah (sallallahu alayhi wasallam) said: "Verily, I find in the Kitaab of Allah (the Qur'aan Majeed) a Surah of 30 verses. Whoever recites it at the time of going to sleep, Allah Ta'ala will record for him (or her) 30 deeds of virtue, efface 30 of his sins and elevate him by 30 ranks. Allah will send for him an Angel who will cover him (the reciter of the Surah) with his wings, and protect

him from every (evil/harmful) thing until he wakes up (in the morning). This Surah will fight on his behalf in the Qabr (protecting him from the torments of the grave). This is Surah Mulk.”

RETENTION OF THE QUR'AAN

Narrating a Hadith, Hadhrat Ali (radhiyallahu anhu) said: “Whoever recites on his bed at the time of going to sleep following:

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ إِنَّ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

Will be saved from the Qur'aan slipping out of his breast (i.e. from forgetting it) by the *fadhl* of Allah.”

THE MOST WONDERFUL REMEDY

Rasulullah (sallallahu alayhi wasallam) said:

“Jibraeel taught me a medicine which obviates the need for any other medicine or for a physician.”

Hadhrot Abu Bakr, Hadhrot Umar, Hadhrot Uthmaan and Hadhrot Ali (radhiyallahu anhum) eagerly asked: “And, what is that medicine? We are in need of it.” Rasulullah (sallallahu alayhi wasallam) said:

“Take some rainwater and recite on it Surah Faatihah, Surah Ikhlāas, Surah Falaq, Surah Naas and Aayatul Kursi. Each one seventy times (and blow on the water). Then drink of this water morning and evening for seven days.

I take oath by That Being Who has sent me as the Nabi with the Haqq! Jibraeel said to me: ‘Verily, whoever drinks from this water Allah will eliminate from his body every disease and protect him against all sicknesses and pains. Whoever gives it to his wife to drink, then sleeps with her, she will become pregnant by the permission of Allah. It cures the eyes, eliminates *sihr* (magic), cures chest pains, toothache and urine stoppage, etc., etc.....” (End of Hadith)

COMMENT

There can be absolutely no doubt in the efficacy of this wonderful remedy prescribed by Jibraeel (alayhis salaam) by the Command of Allah Azza Wa Jal. It has been handed to the Ummah by As-Sadiq (The Truthful), Muhammad Rasulullah (sallallahu alayhi wasallam).

Its efficacy is dependent on two conditions just as the efficacy of all kinds of remedies is reliant on certain conditions, e.g. diet, dosage, etc.

The two essential conditions for its efficacy is:

(1) Taa-at (Obedience). Abstention from sin –fisq and fujoor, and cleansing the heart from malice, etc.

(2) Yaqeen – firm faith.

The ultimate result is the decree of Allah Ta’ala with which every Mu’min has to incumbently be pleased. Allah does as He wills.

CONTENTED WITH ALLAH’S DECREE

Two Angels descended to earth to execute their respective duties commanded by Allah Ta’ala. The one had gone to the west and the other to the east. On their return, they met in the heaven. The one said to the other: “Where have you been?” He replied: “I was in the east. My Rabb ordered me to cause the treasure of a man to sink and disappear into the earth. I thus caused it to sink and disappear.

The second Angel said: "My Rabb sent me to remove that treasure and to place it in the house of a Faqeer (poor man) in the west. He did not have a single dirham or dinar.

When Ridhwaan, the Caretaker of Jannat heard this conversation, he said to them: "My story is more wonderful than your story. My Rabb ordered me to go to the house of that Faqeer and to count how many dirhams and dinars are in that treasure. I did as commanded. Then my Rabb ordered me to construct palaces in Jannat equal to the number of dirhams and dinars for the original owner of the treasure and for the Faqeer."

Astonished, the two Angels said: "Inform us of the mystery underlying this honour which has been conferred on the owner of the treasure and the Faqeer." Ridhwaan said: "Subhaanallaah Wa Ta'ala! When the treasure was sunk into the earth, its owner said: "Al-hamdulillaah! All praise is due to Allah Who has made me pleased with His decree." The Faqeer was not delighted to receive the treasure. He said: "Alhamdulillaah! All praise is due to Allah Who has not caused the treasure to divert my attention to that which is besides Him."

Thus, both were rewarded for their contentment with the decree of Allah Ta'ala.

THE REWARD OF HONESTY

The wife of a faqeer was a very pious woman. She informed him that there was no food in the house. The faqeer went to the Haram in Makkah. In the Haram he found a purse with a thousand dinars (gold coins). The faqeer was over-joyed. He took the purse and presented it to his wife. He informed her that he had found it in the Haram.

The pious lady advised him to return to the Haram and search for the owner. As he approached the Haram he heard a man proclaiming: "Has anyone found a purse with a thousand dinars." The faqeer responded: "Yes, I have found it." The man said: "It is for you. You may have it, plus another nine thousand dinars." The faqeer said: "Are you jesting with me?"

The man said: "Wallah! No, I am not jesting. A man in Iraq gave me ten thousand dinars and instructed me to place one thousand in a purse and to leave it in the Haram. Then he said I should proclaim the loss. Whoever comes forward with the purse, should be given the balance of nine thousand dinars, for verily, he will be an honest man. An honest man eats and gives Sadqah."

THE LOVE AND MERCY OF NABI MUSAA

Once Hadhrat Musaa (alayhis salaam) supplicated to Allah Ta'ala: "O my Rabb! Give me naseehat (advice)." Allah Ta'ala said: "Be merciful to My creation." Nabi Musaa (alayhis salaam) responded: "Yes, my Rabb."

When Allah Ta'ala intended to display to the Malaaiqah the mercy of Nabi Musaa, He (Allah Ta'ala) sent Meekaaeel (alayhis salaam) in the form of a sparrow, and Jibraeel (alayhis salaam) in the form of a falcon. The falcon pursued the sparrow which sought refuge by Nabi Musaa (alayhis salaam). The sparrow cried: "Save me from the falcon." Nabi Musaa (alayhis salaam) took the sparrow into his protection.

Soon the falcon arrived and said: "O Musaa! A bird fled from me. I am hungry." It demanded that the sparrow be handed over. Nabi Musaa (alayhis salaam) said: "I shall satisfy your hunger with my flesh."

The falcon said: "I shall eat only from your thigh."

Nabi Musaa (alayhis salaam): "Yes."

Falcon: "No, I shall eat only from you arm."

Nabi Musaa (alayhis salaam): "Yes."

Falcon: "No, I shall eat only your two eyes."

Nabi Musaa (alayhis salaam): "Yes."

Falcon: "Excellent! Congratulations! I am Jibraeel, and the bird is Meekaaeel. Allah sent us to you to make manifest your mercy to the Malaaiqah to refute their statement: "*Will You (O Allah!) create in it (earth) one who will spread mischief therein and spill blood.....?*"

The love and mercy for Allah's creation were so intense in Nabi Musaa (alayhis salaam) that he was prepared to sacrifice his body to be consumed rather than sacrificing the sparrow whom he had granted safety.

THE VIRTUE OF TOLERATION

Shaikh Muhammad Ali Hakeem Tirmizi (rahmatullah alayh) had acquired his profound Knowledge of the Deen from Hadhrat Khidhr (alayhis salaam). Hadhrat Khidhr (alayhis salaam) would visit him regularly to impart the Knowledge of the Deen to him.

Once, contrary to his normal practice, Hadhrat Khidhr (alayhis salaam) had stayed away for a considerable time. Hadhrat Hakeem Tirmizi was yearning to meet Hadhrat Khidhr and was eagerly waiting for his arrival.

One Friday Shaikh Hakeem Tirmizi, dressed in his best garments in fulfillment of the Sunnah, was about to leave for the Jaami' Musjid. The maid had washed the impure napkins and soiled clothes of the children. The *najis* (impure) water was still in the bucket. Inexplicably, in anger, she threw all the filthy water on to the head and face of Shaikh Tirmizi. He was drenched with filth. But, he did not utter a word of abuse nor displayed the slightest annoyance. He exercised superb tolerance.

Almost immediately Hadhrat Khidhr (alayhis salaam) appeared and commented: "Today my visit was prompted by your forbearance and toleration."

Rasulullah (sallallahu alayhi wasallam) said:

"A powerful man is not one who defeats another (in a fight). A powerful man is he who restrains his nafs at the time of anger."

A TRUE AALIM

The home of Hadhrat Hammaad Bin Salmah (rahmatullah alayh) was extremely frugal. He flourished during the first century of Islam. In his home were the barest essentials necessary for survival. Once there was a knock at the door. Hadhrat Hammaad instructed his little daughter to see who it was. The little girl, after opening the door, said that the person was the messenger of the Khalifah, Muhammad Bin Sulaimaan Bin Abdul Malik. Hadhrat Hammaad instructed the little girl to allow him in, but to tell him to enter alone, not with a retinue.

On entering, the messenger presented a letter of the Khalifah to Hadhrat Hammaad Bin Salmah. The letter read: *"From Muhammad Bin Sulaimaan to Hammaad Bin Salmah. May Allah Ta'ala keep you with goodness and safety as He cares for His pious servants. We are confronted with a question for which we require a fatwa from you.....Was-salaam."*

Hadhrat Hammaad instructed Muqaatil Bin Saalih Khurasani (who was present at the time) to write on the reverse side of the letter: *"May Allah Ta'ala keep you also with goodness and safety as He cares for His pious servants."*

Verily we have seen Ulama who do not go to anyone. If you have any question then come to us and ask us. If you come to me, come alone. Do not come with your retinue and camp followers, for then I shall not be able to proffer naseehat (advice and admonition) to you nor will I find it appropriate. Was-salaam."

The messenger departed with the letter. Soon thereafter, there was a knock at the door. Again Hadhrat Hammaad sent the little girl to the door. The girl announced that the Khalifah, Muhammad Bin Sulaimaan was at the door. He had come walking alone. As he entered, he made Salaam and said: *"What is the matter with me? When I look at you, I am filled with awe and fear."* Hadhrat Hammaad said: *"I have heard from Thaabit Bunaani the following Hadith of Anas Bin Maalik (radhiyallahu anhu) which he narrated from Rasulullah (sallallahu alauhi wasallam):*

"When an Aalim desires the Pleasure of Allah with his knowledge, then everything fears him. And, when he intends to accumulate wealth by means of his knowledge, then he fears everything."

The Khalifah then posed his question: *"A man has two sons. He loves the one more than the other one, He therefore wishes to bequeath the two thirds of his estate to the son whom he loves more."* Hadhrat Hammaad said: *"May Allah have mercy on him. I have heard Anas (radhiyallaahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam): 'When Allah intends to punish a man with his wealth, then, He (Allah) gives him the inclination to make an unjust bequest.'"*

Muhammad Bin Sulaimaan (the Khalifah) then presented 40,000 dirhams (silver coins) to Hadhrat Hammaad, but he declined the gift.

ALLAH'S GLORIOUS NAME

Six years after the proclamation of Nubuwwat, the Mushrikeen of Makkah had assembled to formulate a plot, the objective of which was to once and for all eliminate Rasulallah (sallallahu alayhi wasallam) and the nascent Islam which he was preaching. The Mushrikeen had prepared a document in which they had compiled the terms of a general and total boycott of the two tribes of Banu Haashim and Banu Muttalib. The boycott would continue as long as these two tribes refused to hand over Rasulallah (sallallahu alayhi wasallam) for execution.

This document was hung up inside the Ka'bah. All members of the two tribes, besides Abu Lahab, who fully supported the boycott, were cordoned off in a valley. The boycott continued for three years. There was great suffering due to starvation since the entry of food into the valley was blocked. A total embargo was imposed on the valley. The cries of the suffering women and children could be heard outside the valley.

The episode of cruelty and oppression is long and heart-rending. After three years, it was discovered that the document which hung in the Ka'bah had been eaten by worms. However, wherever the word Allah was written remained intact. The worms had not interfered with the Name of Allah Ta'ala. Allah Ta'ala had revealed this fact to Rasulallah (sallallahu alayhi wasallam) who in turn informed his uncle, Abu Talib.

When Abu Talib informed the chiefs of the Quraish of this miracle, they went to examine the document and discovered that everything in the document had been devoured except the Name of Allah Ta'ala. The embargo was then lifted and the boycott ended.

BISHR HAAFI AND ALLAH'S NAME

Before his reformation, Hadhrat Bishr Haafi (rahmatullah alayh) was a drunkard. His daily routine was to go to a liquor store and consume liquor. The whole day he would remain intoxicated. One day on his way to buy liquor, he saw a paper lying in the dirt in the street gutter. He picked up the paper and saw Allah's Name written on it. This grieved him much. He returned home with the paper, washed it with rose water and placed it on a high place in his home. Then he returned to buy his liquor.

The consequence of his respect and love for Allah's Name was that Allah Ta'ala bestowed to him the *taufeeq* to reform. He abandoned liquor and devoted his life to ibaadat. He became among the greatest Auliya of Islam. This was as a result of the barkat of Allah's Name.

ISTIGHNA (INDEPENDENCE) OF AN AALIM

The Khalifah, Hishaam Bin Abdul Malik Bin Marwaan, while making tawaaf of the Ka'bah, saw Hadhrat Saalim Bin Abdullah Bin Umar (radhiyallahu anhu) also engaged in tawaaf. The Khalifah said to him: "Ask me for your needs." Hadhrat Saalim responded: "It embarrasses me to ask anyone besides Allah in His House (i.e. the Ka'bah)." The Khalifah was annoyed as he considered this an insult.

When Hadhrat Saalim left, the Khalifah followed him. Outside the Musjid, the Khalifah said: "Now, you have emerged from Baitullaah, therefore you may ask me for your needs."

Hadhrat Saalim: "Of the needs of the dunya or the needs of the Aakhirah?"

Khalifah: "It is not within my power to fulfil any needs pertaining to the Aakhirah. Ask me for your worldly needs."

Hadhrat Saalim: "I don't ask the dunya from even the One Who owns it (i.e. Allah Ta'ala). How can I ask it from someone who does not even own it?"

He then departed leaving the Khalifah feeling affronted.

CULTIVATE TAQWA

In his inaugural khutbah when he was appointed the Ameerul Mu'mineen, Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh), known as Umar The Second, said:

"I command you to adopt taqwa. There is nothing superior than taqwa. Engage in virtuous deeds to adorn your Aakhirat. Allah suffices for the worldly needs of the one who searches and

prepares himself for the Akhirat. Reform your moral and spiritual life, Allah will reform your worldly life. He who is proud about his ancestry, will be trapped in the torments of Maut.

There is no obedience to anyone in anything which entails disobedience to Allah Ta'ala. Obey me as long as I obey Allah. If I disobey Allah, your obedience will no longer be incumbent for me."

IMAAM MAALIK'S RESPECT

Whenever Imaam Maalik (rahmatullah alayh) intended to give a discourse on Hadith, he would renew his Wudhu, then proceed to the front of Masjid-e-Nabawi. He would sit, comb his beard, then proceed with his discourse.

He detested to narrate Hadith standing in the road or in haste. Even in his old age, he would not ride on an animal in the streets of Madinah. He commented: "I do not ride (on horse or camel) in Madinah where the blessed Body of Rasulullah (sallallahu alayhi wasallam) lies buried."

This attitude was due to his love and honour for Nabi (sallallahu alayhi wasallam).

HADHRAT IBN MAS'OOD

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) was in his *Maradhul Maut (Last Sickness)*. Hadhrat Uthmaan (radhiyallahu anhu) went to visit him and asked: "What is your complaint?"

Hadhrat Ibn Mas'ood: "My sins!"

Hadhrat Uthmaan: "Do you have a desire for anything?"

Ibn Mas'ood: "For the mercy of Allah."

Hadhrat Uthmaan: "Have you any fear?"

Ibn Mas'ood: "For the punishment of Allah."

Hadhrat Uthmaan: "Should I call a physician for you?"

Ibn Mas'ood: "In fact the Physician (i.e. Allah Ta'ala) has caused me to be ill." (Then he recited the Qur'aanic aayats): "Everything on it (on earth) will perish."

"Never will anything befall us except that which Allah has ordained for us."

Hadhrat Uthmaan: "I wish to present a gift to you."

Ibn Mas'ood: "You want to give when I am not in need of it."

Hadhrat Uthmaan: "The gift will benefit your daughters after your departure."

Ibn Mas'ood: "My daughters are not in need of the gift. I have entrusted them to Allah Ta'ala. He will care for them."

In another narration it is mentioned that Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) told Hadhrat Uthmaan (radhiyallahu anhu) that he had taught his daughters to recite Surah Waaqiah, hence it will suffice for them.

UMAR BIN ABUL AZIZ AND HIS SONS

The Khalifah, Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh), known as Umar, The Second, was in his *Maradhul Maut*. His brother-in-law, Muslimah Bin Abdul Malik who came to visit him, said: "O Ameerul Mu'mineen! You have deprived your children from this wealth (i.e. the wealth in the Baitul Maal). You are leaving them as paupers and departing."

Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) said: "Sit down, and assist me to sit. Call all my children."

He had twelve sons. All were called. When they were in his presence, he looked at them for a while, then tears rolled down his cheeks, and he said: "I take oath by my Creator! I am leaving my beloved children without any worldly wealth. O my sons! I have left you goodness and virtue from Allah Ta'ala. No one has any claim over you. O my sons! There are two paths for me. Either you choose worldly poverty and adversity or worldly luxury and prosperity thereby making your father fuel for Jahannam." My sons! You may now take leave. Allah is your Protector."

A WITTY RESPONSE

A modernist enamoured by westernism said to a *Taalib-e-Ilm (a Madrasah Student)*: "People have already reached the moon while you are still studying Bukhaari." The Student responded: "Neither have you studied Bukhaari nor have you reached the moon. Who is now the better of us?"

FEAR OF QIYAAMAH

Hadhrat Mus'ab Bin Zubair (radhiyallahu anhu), the Governor of Iraq ordered a man to be executed. The man said: "Picture the scene on the Day of Qiyaamah when I shall be looking at your handsome face and ask my Rabb to ask you: 'Why did you kill him?'" Hearing this, Hadhrat Mus'ab lowered his head in meditation. Then said: "Set him free."

After he was set free, the man said: "O Ameer! Now that you have freed me, make an arrangement for my livelihood." Hadhrat Mus'ab ordered that a hundred thousand dirhams be presented to him.

FOUR TREASURES

Hadhrat Ali (radhiyallahu anhu) said: "Whoever has obtained four treasures, he has acquired the virtues of this world and the Aakhirat:

- (1) Taqwa which prevents him from the prohibitions of Allah.
- (2) A virtuous moral character to deal with people.
- (3) Tolerance with which to ward off the jahl (ignorance) of a jaahil (moron).
- (4) A pious wife who aids him in his affairs of this world and the Aakhirat.

HADHRAT ALI'S SADQAH

A villager requested Sadqah from hadhrat Ali (radhiyallahu anhu). He said: "I take oath by Allah! "I don't have even any food left from last night's meal." As he departed, the villager said: "I take oath by Allah! On the Day of Qiyaamah Allah will question you about me."

Hearing this comment, Hadhrat Ali (radhiyallahu anhu) began to shed tears in profusion. He ordered that the villager be recalled. When he came back, Hadhrat Ali instructed his servant to bring his (Hadhrat Ali's) armour. He then presented the armour to the villager and said: "Don't let anyone deceive you regarding its price. I have several times protected the mubaarak face of Rasulullah (sallallahu alayhi wasallam) with this armour."

The servant said: "O Ameerul Mu'mineen! Twenty dirhams will suffice for this villager." In other words, there is no need to give him the expensive and prized armour. Hadhrat Ali (radhiyallahu anhu) said: "O Qambar! (This was the name of the slave) "By Allah! I am not pleased to have any stock of worldly wealth which I do not spend in Sadqah. I fear being questioned on the Day of Qiyaamah about this A'raabi (villager)."

THE WISDOM OF THE HAKEEM

Yahya Bin Ishaq was an expert physician (Hakeem). Once when a janaazah passed by him, he exclaimed loudly: "Your man is still alive. It is not permissible to bury him." The people with the janaazah were surprised. The procession stopped and the Hakeem was questioned.

The Hakeem instructed them to return the janaazah to his home. After reaching his home, the kafan was removed, water was heated and the Hakeem added some powder to the water. When the water was poured on the 'mayyit', some movement was detected. Soon the 'mayyit' revived.

When the Hakeem was asked to explain how he had recognized that the person was not dead, he said that he observed the legs of the 'mayyit' in an upright position, hence he inferred that he was alive. *(Note: The janaazah in most places is unlike the type of janaazah we use. It is usually a light bed with a bamboo frame with a sheet covering the mayyit. Hence the body was easily observed by the Hakeem.)*

PROCLAIMING THE HAQQ

Addressing the cruel, blood thirsty tyrannical ruler, Hajjaaj Bin Yusuf, Hadhrat Hasan Basri (rahmatullah alayh) said:

"O enemy of Allah! We have seen whatever you have fabricated. O you who fans the flames of fisq and fujoor (evil and immorality)! O you devotee of sin and transgression! Of what use will all these (worldly luxuries) be for you? The inhabitants of the Heaven curse you. The wrath of the inhabitants of the earth has reached its limits tolerating your cruelty, satanism and oppression.

Verily, Allah has taken a pledge from the Ulama that they will proclaim the truth to the people, and will not conceal it.”

THE IMPORTANCE OF THE QUR’AAN

A man from the tribe of Bani Makhzoom came to Ameerul Mu’mineen Hadhrat Uthmaan Bin Affaan (radhiyallahu anhu) and said that he was heavily in debt and required assistance to pay the debt.

Hadhrat Uthmaan: “If you are genuinely deserving, we shall settle your debt.”

Makhzoomi: “O Ameerul Mu’mineen! Why would I not be deserving when you are aware of my home and my family relationship?”

Hadhrat Uthmaan: “Can you recite the Qur’aan?”

Makhzoomi: “No.”

Hadhrat Uthmaan: “Come close to me.”

When the Makhzoomi was close by, Hadhrat Uthmaan removed his (the Makhzoomi’s) turban from his head and had it cut up. Then he said to his companions: “Take this moron with you and do not permit him to leave until he has not learnt how to recite the Qur’aan.”

After some time another man came, also requesting aid to pay his debt. Hadhrat Uthmaan (radhiyallahu anhu) asked if he could recite the Qur’aan. When he said: “Yes.”, he was asked to recite ten aayats from Surah Anfaal and ten aayats from Surah Baraa-ah. After he had recited, Hadhrat Uthmaan (radhiyallahu anhu) commented: “Yes, we shall settle your debt. You are deserving of it.”

BILAAAL’S LAST ATTEMPTED ATHAAN

After the demise of Rasulullah (sallallahu alayhi wasallam), Hadhrat Bilaal (radhiyallahu anhu) had completely abandoned the duty of proclaiming the Athaan. He simply could not muster up the courage to proclaim the Athaan in the absence of Rasulullah (sallallahu alayhi wasallam). Understanding Hadhrat Bilaal’s emotional feelings, Hadhrat Abu Bakr (radhiyallahu anhu) accepted his resignation.

Meanwhile Hadhrat Bilaal (radhiyallahu anhu) participated in a number of battles. After several years, Baitil Maqdis (Jerusalem) was conquered by the Sahaabah. To take possession of the prized city, Ameerul Mu’mineen Hadhrat Umar (radhiyallahu anhu) had journeyed from Madinah to Jerusalem.

On that memorable occasion many senior Sahaabah had assembled in Masjidul Aqsa. Hadhrat Bilaal (radhiyallahu anhu) was also present. It was Zuhr time. Hadhrat Umar (radhiyallahu anhu) turning to Hadhrat Bilaal (radhiyallahu anhu) said: “I request you, for the Sake of Allah to proclaim the Athaan.”

Hadhrat Bilaal: “I ask you not to remind me of bygone times.”

Hadhrat Umar: “O Bilaal! Fear Allah! Ameerul Mu’mineen is requesting you.”

Understanding the significance of the command, Hadhrat Bilaal (radhiyallahu anhu) stood up. It was an aged and weak Bilaal (radhiyallahu anhu). “**Allaahu Akbar! Allaahu Akbar!**” After so many years, the Sahaabah heard the familiar voice which they used to hear during the lifetime of Rasulullah (sallallahu alayhi wasallam). Memories of bygone times rushed through their minds and their emotions overwhelmed them. Spontaneous with Bilaal’s proclamation there loudly erupted the sobbing of Hadhrat Umar (radhiyallahu anhu). So loud was Ameerul Mu’mineen’s sobbing that he drowned the voice of the aged Bilaal (radhiyallahu anhu).

Then followed the sobbing of all the Sahaabah and of the entire army. The very walls of Masjidul Aqsa echoed with the loud sobbing of the stalwarts of Islam who had raised the Flag of Allah Ta’ala over the hilltops of the world. They were sobbing uncontrollably like babies. The memories of Rasulullah (sallallahu alayhi wasallam) were unbearable.

RESPECT FOR THE HADITH

Hadhrat Saeed Bin Musayyab (rahmatullah alayh) was one of the greatest and most senior among the Taabieen. He never missed a single Salaat with Jamaat in forty years. During his last

illness, someone asked him about a Hadith. At that time he was unable to lift himself due to weakness. He said to the person: "Sit down, and put me too in the sitting position."

Those present objected, saying that due to his illness he should remain lying down. He said: "Let me sit. I have been asked about the speech of my beloved (i.e. Rasulallah – sallallahu alayhi wasallam). How can I be lying down?"

THE LOFTY PEDESTAL OF ILM

Once there was a severe dispute on a mas'alah of Hajj between the Khalifah Sulaimaan Bin Abdul Maalik and his sons. The Khalifah asked for the whereabouts of Hadhrat Ataa' Bin Abi Rabaah who was a very senior Taabi-ee famed for his knowledge and piety. The Khalifah was informed that he would be found in Musjidul Haraam.

On arrival in Musjidul Haraam, the Khalifah saw a large crowd around Hadhrat Ataa' who was giving a discourse. The Khalifah began piercing through the crowd to reach the front. Hadhrat Ataa' exclaimed: "O Ameerul Mu'mineen! Halt where you are. Do not step in front of the people, for verily, they were here before you."

The Khalifah sat down among the people. When he was given the opportunity, he (the Khalifah) posed his question and Hadhrat Ataa' replied. On his return, the Khalifah said to his sons: "O my sons! Cultivate Taqwa and become reliable in the Deen. By Allah! In my life no one had ever humiliated me like this slave." Hadhrat Ataa' (rahmatullah alayh) was an emancipated slave. Ilm and Taqwa had elevated him to the lofty pedestal he occupied.

HAYAA – MODESTY/SHAME

Rasulullah (sallallahu alayhi wasallam) said: "Every deen (religion) has its special attribute. The special attribute of this Deen (of Islam) is Hayaa (modesty/shame)."

THE HONOUR OF MUSLIMS

On the occasion of the Conquest of Baitil Maqdis (Jerusalem) by the Sahaabah, Ameerul Mu'mineen, Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) arrived to take possession of the prized city. On this memorable occasion he made the following memorable observation:

"Most certainly, we (the Arabs) were the most contemptible nation. Then Allah honoured us (gave us respect) with Islam. Whenever we shall search for honour with anything other than the Object by which Allah gave us honour (i.e. Islam), verily, Allah will then disgrace us."

THE RIGHTS OF ANIMALS

For those who are cruel to animals, there is the following advice of Rasulallah (sallallahu alayhi wasallam): "Do you not fear Allah regarding these animals whom Allah has given into your ownership?"

TEENUL KHABAAL

Rasulullah (sallallahu alayhi wasallam) said: "Every intoxicant is haraam. Verily, Allah Azza Wa Jal has pledged that He will cause the consumer of liquor to drink from *Teenul Khabaal*." The Sahaabah asked: "O Rasulallah! "What is Teenul Khabaal?" Rasulallah (sallallahu alayhi wasallam) said: "The pus of the inmates of Jahannam."

The halaalizers of alcohol should take particular note.

THE VALUE OF SADQAH

Rasulullah (sallallahu alayhi wasallam) said:

"Every person (on the Day of Qiyaamah) will be under the shade of his Sadqah until the completion of judgement."

"Verily, Sadqah extinguishes the Wrath of Allah, and wards off an evil death."

ZAM ZAM

Rasulullah (sallallahu alayhi wasallam) said: "The water of Zam is for whatever intention it is consumed." When drinking Zam Zam water, it is beneficial to make a dua for one's need.

GENEROSITY OF THE SAHAABAH

Hadhrat Abdullah Bin Ja'far, Hadhrat Hasan, Hadhrat Husain (radhiyallahu anhum) and one Ansaari companion were travelling from Makkah to Madinah. Along the journey they were caught in a storm. They sought refuge in the tent of a Bedouin. After cessation of the rain, the A'raabi (Bedouin) slaughtered a goat for them. They stayed three days with their host who treated them very hospitably.

As they departed they told the A'raabi that when he comes to Madinah, he should visit them. After several years, the A'raabi's poverty constrained him to go to Madinah. In Madinah he first met Hadhrat Hasan (radhiyallahu) who presented him 100 camels. Then he went to Hadhrat Husain (radhiyallahu anhu) and received a gift of 100 goats. Then he went to Hadhrat Ja'far who gave him a thousand dirhams.

Thereafter, the A'raabi visited the Ansaari companion. The Ansaari companion loaded all the camels with fruit. Thus, the A'raabi returned as a wealthy man.

HIS WORD AND HIS GENEROSITY

A man was in debt for 700 dirhams (silver coins). He came to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) for assistance. Hadhrat Ibn Mubaarak wrote a letter instructing his manager to give the bearer of the letter seven thousand dirhams. Instead of seven hundred dirhams, he mistakenly wrote seven thousand.

When the person who was not aware of the contents, presented the letter to the manager, the manager suspected that Hadhrat Ibn Mubaarak had made an error. He asked the man what his need was. He replied 700 dirhams. The manager told him to wait. Meanwhile he wrote to Ibn Mubaarak informing him that the man's need was only 700 dirhams, hence he sought clarification.

Hadhrat Ibn Mubaarak (rahmatullah alayh) wrote back: "On receipt of my letter, give the man fourteen thousand dirhams." Although he realized the error, he did not retract the amount. Instead, his generosity dictated that the amount to be given should be doubled.

THE TAQWA OF UMAR BIN ABDUL AZEEZ

The governor of Urdun had sent a gift of two baskets of fresh dates for the Khalifah, Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh). The Khalifah asked: "How were these dates delivered?" He was informed that the horses used for postal deliveries were used. He said: "I don't have a greater right than the general public to these horses. Sell both baskets of dates and use the money to buy feed for the horses.

When the price was ascertained in the market place for the dates, the Khalifah's nephew purchased both baskets. He presented one basket to the Khalifah while he retained one for himself. Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) commented: "Now it is halaal for me to eat of the dates."

100 MURDERS AND FORGIVENESS

A man had committed 99 murders. One day he reflected and wondered if there would ever be forgiveness for him. He went to a great Aalim and asked if there was still scope of Taubah for him. The Aalim said that after having committed 99 murders there was no hope of Taubah. The murderer drew his sword and killed the Aalim thus completing a century.

Sometime thereafter he again wondered if Taubah was still available for him. He went to another great Aalim and asked him. The Aalim informed him that there was nothing to prevent him from repenting. The Aalim advised him to go to a certain village where the inhabitants were very pious. He should go there and spend his days in ibaadat. So he set off in the direction of the village of piety.

Along the route to the village, his Maut arrived. Two sets of Angels had appeared. The angels of mercy and the angels of punishment. Both groups wanted to take possession of his soul. A dispute developed between the two groups of angels.

The angels of punishment said that he had never done any virtuous deed. He had only sinned, hence they are entitled to take his soul. The angels of mercy responded that he was on his way to the village of piety, hence they had a greater right to his soul.

Allah Ta'ala sent an angel to arbitrate the dispute. The arbitrator ruled that the distance from the body be measured to both villages – the village of piety and the village from whence he had set out. When the distances were measured it was discovered that he was just one hand closer to the village of piety. Thus the angels of mercy took his soul.

AISHAH SIDDIQAH

The generosity and poverty of Hadhrat Aishah Siddiqah (radhiyallahu anha) are for Muslims proverbial. Rasulallah (sallallahu alayhi wasallam) had said that she would be entering Jannat five hundred years before many of the senior Sahaabah due to her extreme poverty and generosity. Her days with Rasulallah (sallallahu alayhi wasallam) were spent in poverty and near-starvation. For days there was no fire in her house. For days there was no food to eat in the home.

Basically her subsistence was on some dates and water. It was her practice to immediately distribute to the Fuqara whatever wealth was presented to her. Once Hadhrat Muaawiyah (radhiyallahu anhu), the then Ameerul Mu'mineen, sent her a gift of a hundred thousand dirhams. By the evening every dirham had been distributed. She had forgotten to retain even one dirham to buy some food for Iftaar.

Once Rasulallah (sallallahu alayhi wasallam) said to her:

“O Aishah! If you intend to link up with me (i.e. in Jannat), then content yourself with a little worldly provision sufficient for a horserider on a journey; beware of sitting in the company of the wealthy, and never consider a garment old (to be discarded) as long as you can patch it.”

CONTROL YOUR TONGUE

Imaam Kisaaee and Imaam Yazeedi were two famous Qaaris during the time of Khalifah Haroon Rashid. Once when it was time for Maghrib, Imaam Kisaaee became the Imaam. It so happened that this expert Qaari made several errors while reciting Surah Kaafiroon. After the Salaat, Imaam Yazeedi commented: “You are the Imaam and Qaari of the people of Kufa yet you commit so many errors (in such a short Surah)!”

That very same night, Imaam Yazeedi was the Imaam for Isha Salaat. Surprisingly, this Imaam of Qiraa't made several errors in Surah Faatihah. After the Salaat, Imaam Kisaaee commented: “Control your tongue, and speak not something which could be a cause of trial for you. Most trials are the consequences of man's (reckless) speech.”

THE IMPORTANCE OF JAMAAT SALAAT IN THE MUSJID

Hadhrat Abdullah Ibn Umm-e-Maktoom (radhiyallahu anhu) was an aged blind Sahaabi. Once he said to Rasulallah (sallallahu alayhi wasallam): “O Rasulallah! I am a blind man. The way to the Musjid is uneven and strewn with impediments. My home is at a distance from the Musjid. I do not have any one to lead me to the Musjid. Is there any concession for me to perform Salaat at my home?”

Rasulallah (sallallahu alayhi wasallam) permitted him to perform Salaat at home. Hadhrat Abdullah then left. While he was still on the way home, Rasulallah (sallallahu alayhi wasallam) sent another Sahaabi to call him. When he came back, Nabi (sallallahu alayhi wasallam) asked: “Are you able to hear the Athaan?” Hadhrat Abdullah (radhiyallahu anhu) said: “Yes, I can hear the Athaan.” Rasulallah (sallallahu alayhi wasallam) said: “Then respond to the Athaan. I find no concession for you.” Thus he was instructed to perform Salaat with Jamaat in the Musjid.

MAS'ALAH

It is permissible for a blind person who has no guide or who is unable to go to the Musjid alone, to perform Salaat at his home. This ruling is based on another Hadith. Rasulullah (sallallahu alayhi wasallam) had granted permission to another blind Sahaabah to perform Salaat at home. As far as Hadhrat Abdullah Ibn Umm-e-Maktoom (radhiyallahu anhu) was concerned, despite the inconvenience, he was able to attend the Musjid, and he was doing so prior to asking for the ruling, hence Rasulullah (sallallahu alayhi wasallam) instructed him to attend the Musjid.

LOVE FOR ALLAH AND HIS RASOOL

A boy of about 12 years old was sitting in Musjid Nabawi listening to a discourse (bayaan) by Rasulullah (sallallahu alayhi wasallam). The bayaan had a profound effect on the heart of the boy. He went to his uncle, Jullaas Bin Suwaid who was a munaafiq who performed Salaat with the Sahaabah and conducted himself like a Muslim. The boy came and said to his uncle: "O my uncle! I heard Rasulullah (sallallahu alayhi wasallam) informing us about the Impending Hour (of Qiyaamah). It is as if I am seeing Qiyaamah with my eyes."

The munaafiq Jullaas replied: "Child! By Allah! If Muhammad is true, then we all are worse than donkeys." In other words, Muhammad (sallallahu alayhi wasallam) is false.

The colour of the boy changed. He was shocked to hear such abuse and denial of Rasulullah (sallallahu alayhi wasallam) by his uncle whom he thought was a sincere Muslim. In consternation, rebuking his uncle, the boy said: "O uncle! By Allah! You were the most beloved to me. By Allah! Now you are the most-hated to me. O uncle! I am between two options. Either I betray Allah and His Rasool by not informing him of what you have said, or I inform him, and let things take their course."

The boy informed Rasulullah (sallallahu alayhi wasallam) of the nifaaq of his uncle, but he (the uncle) denied the claim of his nephew. Allah Ta'ala sent Wahi to confirm the veracity of the boy's claim. Love for Allah and His Rasool and obedience do not tolerate that family ties be sustained with the enemies of Allah and those who abuse Rasulullah (sallallahu alayhi wasallam).

This boy is Umair Bin Sa'd (radhiyallahu anhu). Hadhrat Umar (radhiyallahu anhu) had appointed him the governor of Hims.

