

Rays of Radiance

INSPIRATIONAL INCIDENTS FROM
THE LIVES OF THE PIOUS



VOLUME ONE

Rays of Radiance

*Inspirational Incidents from
the Lives of the Pious*

Volume One

Permission is granted for reprinting this publication, provided it is without any alterations.

A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

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Introduction

From a primitive campfire to a simple paraffin lamp, and a halogen bulb to an LED headlight – *man has always sought ways to dispel the darkness which he so dreads.* Whether young or old, rich or poor, almost all people have an inherent fear of the dark.

In a period of load shedding, where blackouts are common, this has become more evident than ever before. A person can be comfortably reclining in his couch, yet when there is a power outage, his heart rate quickens and he perceives a sense of panic. He knows full well that he is in the safety of his home, but the blanket of darkness hugs him and stifles his senses, causing him to become disorientated and confused.

The reason is that darkness represents ignorance and the unknown. *In total darkness, a person finds himself without any guidance, unable to make an informed movement in any direction.* In this condition of blindness, it takes just a single misplaced step to send one plunging to his peril. *Conversely, it takes just a single candle to drive away the darkness.*

Accordingly, darkness has always been associated with ignorance and misguidance, while light has always symbolized guidance and understanding. Hence, keeping a person

uninformed is referred to as ‘keeping him in the dark’, with the opposite referred to as ‘enlightening’ him.

The period preceding the prophethood of Rasulullah (sallallahu ‘alaihi wasallam) was one of utter darkness and could aptly be referred to as a ‘dark age’. Allah Ta‘ala then deputed Rasulullah (sallallahu ‘alaihi wasallam) to drive away the darkness of misguidance and usher in an age of enlightenment.

It is in reference to this very same quality of driving away darkness that Allah Ta‘ala describes Rasulullah (sallallahu ‘alaihi wasallam) in the Quraan Majeed saying:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٢﴾

O Nabi (sallallahu ‘alaihi wasallam)! Indeed, We have sent you as a witness, a bearer of glad tidings and a warner, and as one who invites to Allah by His permission, and an illuminating lamp. (Surah Ahzaab v45-46)

Regarding the description of Rasulullah (sallallahu ‘alaihi wasallam) as an ‘illuminating lamp’, Qaadhi Thanaaullah (rahimahullah) has written that *it refers to the blessed noor (divine light) in the blessed heart of Rasulullah (sallallahu ‘alaihi wasallam)*. The Sahaabah (radhiyallahu ‘anhum) received this noor directly from the blessed heart of Rasulullah (sallallahu ‘alaihi wasallam) and thus became the greatest personalities of this Ummah. They then passed this noor to the Taabi‘een, who passed it on to those who came after them, and so on and so forth, until we also received this noor in turn. (*Ma‘aariful Quraan* vol. 7, pg. 177)

As we draw closer to Qiyaamah, it is evident that we are once again entering a ‘dark age’. The invitation to evil is

overwhelming and the temptation to sin is almost irresistible. It is for this reason that we study the lives of the Sahaabah (radhiyallahu ‘anhum), the Taabi’een and our other pious predecessors, **as reading the incidents of these saintly souls causes our hearts to become illuminated.**

When we view their resolve in the face of adversity, their aversion to vice, their perseverance in gaining the pleasure of Allah Ta’ala, their unrivalled generosity, proverbial piety and other similar qualities, we immediately feel inspired and motivated. Thus, Junaid Baghdaadi (rahimahullah), once said, **“Incidents (that motivate one towards piety and righteousness) are an ‘army’ from the armies of Allah Ta’ala through which He strengthens the hearts of His selected servants.”** (*Risaalatul Mustarshadeen pg. 12*)

Through the grace and help of Allah Ta’ala, Uswatul Muslimah has prepared this compilation, entitled ‘Rays of Radiance’, which consists of selected stories posted under the ‘Inspirational Incidents’ category on the Uswatul Muslimah website. **Each incident is like a ‘ray of radiance’ that has the potential to dispel the darkness from our hearts, leaving them illuminated and alive.**

We make du‘aa that Allah Ta’ala accept this effort and make it a means of all our hearts being illuminated, aameen.

The Key for Every Lock

A woman in distress once came to the renowned student of Imaam Ahmad bin Hambal (rahimahullah), Baqiyy bin Makhlad (rahimahullah), and begged him for help. She cried to him saying, “My beloved son has been taken prisoner by the Romans. My grief at his loss and yearning to meet him is such that I am unable to sleep for even a moment the entire night. All I possess is my small home, and I can find nobody to purchase it from me. Will you please find someone who will pay my son’s ransom? Days and nights have passed and I can find no solace, no peace and no happiness.”

Baqiyy (rahimahullah) replied, “You may return home. I will try to attend to your problem insha-Allah.” Saying this he lowered his head and began making earnest du‘aa to Allah Ta‘ala for the freedom of her son. Only a few days passed when the woman came back to Baqiyy (rahimahullah) – this time with her son! She made du‘aa for Baqiyy (rahimahullah) and said to him, “Listen to his story, may Allah Ta‘ala have mercy on you.”

Baqiyy (rahimahullah) asked the son, “What happened to you?” He replied, “I was taken prisoner by the soldiers of one of the Roman kings. I belonged to a group of prisoners who would be forced to labour in the desert every day. We would toil until sunset after which the guard supervising us would escort us back

in our chains. One day while returning, to my utter surprise, the shackles around my ankles fell off on their own!

The guards in charge of me immediately began shouting at me, demanding to know why I had taken the shackles off. I pleaded with them saying, ‘No! I didn’t! By Allah it fell off on its own without me even realizing it!’ Since I was now unfettered, they called the blacksmith who clad me in a new pair of shackles – but to no avail. I stood up and had only taken a few steps when the new shackles also miraculously fell off.

They were completely puzzled and perplexed, so they summoned their priests for advice. The priests asked me, ‘Do you have a mother?’ When I replied in the affirmative, they said, ‘It seems that she has made du‘aa for you and it has been accepted. It is better that you are set free.’ So they released me and even guarded me until I reached the border of the Islamic territories.”

When he heard this, Baqiyy (rahimahullah) enquired, “On which day and at what time did your shackles fall off?” When the boy replied, they realized that it was the exact moment that Baqiyy (rahimahullah) had raised his hands to Allah Ta‘ala in du‘aa.

(Al-Muntazam vol. 12, pg. 274)

Lesson:



Everybody has his own “shackles” – be it a problem in marriage, the desire for a child or a financial burden. Each and every person has the ability to raise his or her hands and beg

from Allah Ta'ala. When the power of sincere du'aa is unleashed, a person will be able to free himself from the fetters frustrating and binding him, sometimes for years. Du'aa is indeed the solution to our every sorrow.

Furthermore, a mother's du'aa for her child is extremely effective and readily accepted.



Cripple or Capable?

There was a Sahaabi by the name of Sayyiduna ‘Amr bin Jamooh (radhiyallahu ‘anhu). This Sahaabi, although severely crippled, did not allow his handicap to prevent his heartfelt desire to serve and strive in the path of Allah Ta‘ala.

When the announcement to enlist for the expedition of Badr was made, he too eagerly prepared to march out and fight for the cause of Islam. However, to his utter disappointment, his sons refused to allow him to join the expedition, as Rasulullah (sallallahu ‘alaihi wasallam) had excused him from participating, and they cared for him and were concerned over his physical disabilities. Sayyiduna ‘Amr (radhiyallahu ‘anhu) was patient and resolved that come what may, the next expedition would not leave without him.

He did not have long to wait for his wish to be fulfilled. The news soon arrived that the disbelievers of Makkah Mukarramah had prepared an army and were marching on Madeenah Munawwarah, seeking revenge for their defeat in Badr. When the news reached Sayyiduna ‘Amr (radhiyallahu ‘anhu), he immediately expressed his determination to enlist and fight but was again held back by his sons. Desperate not to be left behind a second time, he took his case to Rasulullah (sallallahu ‘alaihi wasallam) begging permission to join.

His sons addressed the Nabi of Allah (sallallahu ‘alaihi wasallam) saying that their father was severely crippled and so absolved from the obligation of fighting. Sayyiduna ‘Amr (radhiyallahu ‘anhu) presented his case, pleading the following, “My sons wish to hold me back from joining you on this campaign. By the oath of Allah! It is my hope to limp in Jannah in my crippled state.”

Rasulullah (sallallahu ‘alaihi wasallam) heard both sides and then addressed Sayyiduna ‘Amr (radhiyallahu ‘anhu) saying, “As for you, Allah Ta‘ala has excused you. Jihaad is not incumbent on you.” Rasulullah (sallallahu ‘alaihi wasallam) thereafter turned to the sons and said, “Why don’t you allow him to go? Perhaps Allah Ta‘ala will bless him with martyrdom.”

The sons relented and Sayyiduna ‘Amr (radhiyallahu ‘anhu) elatedly began preparations. As he was packing his armour, his wife heard him making the following du‘aa, “Oh Allah! Bless me with martyrdom and do not send me back to my family as a failure.”

During the battle, Sayyiduna ‘Umar (radhiyallahu ‘anhu) went in search of Sayyiduna ‘Amr (radhiyallahu ‘anhu) and found that not only was he present on the battlefield but he was bravely fighting in the first line! Sayyiduna ‘Amr and his son Sayyiduna Khallaad (radhiyallahu ‘anhuma) later launched an attack against a group of disbelievers and both were killed. Sayyiduna ‘Amr (radhiyallahu ‘anhu) was finally blessed with the martyrdom he so coveted. When Rasulullah (sallallahu ‘alaihi wasallam) passed by his body, he remarked, “I can see you walking in Jannah with your leg now completely cured.”

When the battle was over, his wife placed his body on a camel together with those of her son and brother and began proceeding to Madeenah Munawwarah to bury them. To her surprise, the camel would not budge. **It willingly walked in every direction – but the direction of Madeenah Munawwarah.** This was due to her husband's du'aa, "Oh Allah! Bless me with martyrdom and do not send me back to my family as a failure."

Allah Ta'ala had accepted his du'aa to the extent of not only granting him martyrdom, **but even preventing his body from leaving the battlefield.** He was thus buried at Uhud in a grave he shared with his brother-in-law, Sayyiduna 'Abdullah bin 'Amr bin Haraam (radhiyallahu 'anhu), the father of Jaabir (radhiyallahu 'anhu).

(Seerah Ibni Hishaam vol. 3 pg. 90, Siyaru Aa'laamin Nubalaa vol. 1 pg. 254, Usdul Ghaabah vol. 3 pg. 360, Musnad Ahmad #22553 and Subulul Huda war Rashaad vol. 4 pg. 214)

Lesson:

 Sayyiduna 'Amr (radhiyallahu 'anhu) did not allow his disability to hinder or hold him back in his effort to earn Jannah. He limped and fought – despite it not being compulsory on him – rather than lagging behind and being deprived of the rewards.

Let us not allow trifling, petty matters such as a small headache or even worse – laziness – to “cripple” us, rendering us so “handicapped” that we lie paralyzed when it's time to stand up to fulfil the commands of Allah Ta'ala. Remember! You are

only as handicapped as you think you are. If we pluck up the courage, give laziness the boot and build determination, there will be no limit to the degree of proximity to Allah Ta'ala that we can attain.



Better than Hajj

The great Imaam and Muhaddith, ‘Abdullah bin Mubaarak (rahimahullah), performed hajj regularly. He would travel in a caravan with a lot of luggage, with numerous servants and many others whom he would sponsor.

On one of his journeys for hajj, he was accompanied by a servant who had a partridge with him. One day, while packing up camp, the servant discovered that his partridge had died. Knowing that it was carrion and thus could not be eaten, the servant left it at a dump nearby.

‘Abdullah bin Mubaarak (rahimahullah) was already seated on his horse when he suddenly caught sight of a young girl continuously peeping from the door of a house close to the dump. Realizing that she was trying to avoid being spotted and was waiting for a chance to emerge unseen, he turned, pretending that he had not noticed her. She immediately came running to the dump wearing only a lower garment and as quickly as she could, grabbed the dead partridge and darted back home.

‘Abdullah (rahimahullah) instructed his servant to knock on the door of the small house. The servant did as instructed and the girl came to the door.

‘Abdullah (rahimahullah) asked her why she had taken the dead bird to which she replied, “I live here with my sister. We own nothing besides the lower garment I am wearing. Our father was a wealthy man but when he passed away, we were oppressed and our share of the inheritance was snatched from us. We have, since then, lived in such poverty and hunger that even carrion is permissible for us to consume. There is nothing in this home besides this lower garment. When I wear it, my sister has to go without anything to wear. This lower garment is our clothing, our bedding and even our blanket.”

‘Abdullah bin Mubaarak (rahimahullah) enquired, “Do the two of you have no guardian?” “By the oath of Allah! No” she replied. ‘Abdullah (rahimahullah) felt sympathy for their sorrowful plight and took pity on them. He sent a servant to bring back the luggage that he had sent ahead and thereafter turned to his treasurer and asked, “Where is the money we brought for our travelling expenses?” “Around my waist” he replied. ‘Abdullah (rahimahullah) had brought along a thousand gold coins. He instructed the treasurer, “Keep twenty gold coins which are sufficient for our return home and give the girl the remaining coins.”

On arriving back at the campsite, somebody asked him why he had cancelled his hajj to which he replied, “I was given the opportunity to earn a reward greater than that of nafl hajj.”

(Al-Muntazam vol. 9, pg. 62)

Lessons:



It is extremely important to determine our priorities and act accordingly. ‘Abdullah bin Mubaarak (rahimahullah) understood that although his plans for hajj had already been made and he had already covered some of the journey, **the need of the hour and the more virtuous act was to assist the girls in need.** In the same manner, if a person has outstanding debts and his creditors are requesting payment, **he must first pay off his debts before going for nafl ‘umrah, hajj, etc.** Similarly, it is incorrect for one to abandon his aged parents, who require his service, in order to perform ‘umrah.



While performing nafl hajj and ‘umrah carries great virtue and reward, we should not neglect spending on those in need – especially when they are family members.



If a person is not blessed to journey to the Holy Lands for hajj, it does not mean he has to be deprived of reward. By exerting himself in that ‘ibaadah which is most important at that time, he can sometimes gain greater reward.



A believer does not have the attitude of “each man for himself.” **If we see any fellow believer in difficulty, it should affect us to the point of making us restless.** With this concern at heart, we should then do whatever is in our ability to help him.



Dogged Devotion

There was once a Moghul leader who converted to Christianity due to which a group of prominent Christian and Moghul leaders came to visit him.

During the visit, one of the group began attacking the honour and speaking ill of Rasulullah (sallallahu ‘alaihi wasallam). He continued reviling Rasulullah (sallallahu ‘alaihi wasallam), *until a hunting dog which was tied nearby suddenly leaped on him, and began to scratch and claw at him until several men were eventually able to restrain it and free the man.*

On seeing this, one of the group said to him, “The dog attacked you because you were speaking ill of Rasulullah (sallallahu ‘alaihi wasallam).” “Never!” he exclaimed, “The dog is very noble. When I was gesturing with my hand, it thought I wanted to hit it. That is why it attacked me.” Saying this, he foolishly went on speaking ill of Rasulullah (sallallahu ‘alaihi wasallam).

As he did so, the dog immediately leaped up and attacked him once again, this time tearing out his throat and killing him instantly.

The devotion of this dog to the honour of Rasulullah (sallallahu ‘alaihi wasallam) had such an effect on their hearts

that on witnessing the scene, approximately forty thousand Moguls accepted Islam!

(Ad-Durarul Kaaminah vol. 3, pg. 128)

Lessons:

✍ When Allah Ta'ala loves a person, He instills the love of that person into the hearts of the entire creation. Similarly, when Allah Ta'ala dislikes a person, He instills the dislike and hatred of that person into the hearts of the entire creation. Speaking against Rasulullah (sallallahu 'alaihi wasallam), or even the pious who follow in his footsteps, is an action that greatly angers Allah Ta'ala. Thus, even the dog was unable to suppress its rage, and hence attacked the person reviling Rasulullah (sallallahu 'alaihi wasallam).

✍ If a dog could stand up for the honour of Rasulullah (sallallahu 'alaihi wasallam), can we not do the same? One of the most important ways in which we can honour him is to revive every one of his beloved sunnahs.

✍ True devotion to Rasulullah (sallallahu 'alaihi wasallam) is such that it draws people towards Islam, even if the devotion is displayed by a dog. Imagine the change that we can make if we become devoted to Rasulullah (sallallahu 'alaihi wasallam) and his sunnah!



An Uncle from the Unseen

Yazeed bin Haaroon (rahimahullah) narrates the following incident:

I once went to Asbagh bin Yazeed Al-Warraaq (rahimahullah) to learn the ahaadeeth of Nabi (sallallahu ‘alaihi wasallam). When I arrived, I found him extremely sorrowful and grief-stricken, so I enquired, “May Allah Ta‘ala have mercy on you! What has grieved you?” *Asbagh (rahimahullah), however, did not reply and instead said to me, “If you wish to record ahaadeeth then do so, otherwise return home.”* I therefore wrote the ahaadeeth that he taught me and left.

When I went to Asbagh (rahimahullah) on the second day, I found that his grief and sorrow had intensified. Concerned for his welfare, I again asked him what the matter was. *My enquiry was to no avail as he again brushed my question aside in the same manner.* Once again, I wrote the ahaadeeth that he taught me and proceeded home.

When I went to Asbagh (rahimahullah) on the third day, I found him happy and cheerful. I said to him, “I see that you are

happy today alhamdulillah, whereas you were sorrowful yesterday. What was the matter?”

Asbagh (rahimahullah) replied, “If you had not been asking me the same question for the past two days, I would never have revealed to you what had transpired. **I, together with my household, had spent three days without a morsel of food to eat.** Today, my little daughter came to me in desperation, complaining, ‘Father! Hunger!’ Not having any other recourse, I made wudhu and performed two rakaats of salaah. I thereafter raised my hands to make du‘aa, but found that I had suddenly forgotten the beautiful words of du‘aa which I would normally utter. **Completely at a loss, I begged Allah Ta‘ala saying, ‘O Allah! If you have deprived me of sustenance then do not deprive me of making du‘aa.’**”

As soon as I made this du‘aa, Allah Ta‘ala inspired me to beg Him in the following words:

اللَّهُمَّ خَشَعَتِ الْأَصْوَاتُ لَكَ ، وَضَلَّتِ الْأَحْلَامُ فِيكَ ، وَضَاقَتِ الْأَشْيَاءُ دُونَكَ ، وَهَرَبَ كُلُّ شَيْءٍ مِنْكَ إِلَيْكَ ، وَتَوَكَّلَ كُلُّ مُؤْمِنٍ عَلَيْكَ ، فَأَنْتَ الرَّفِيعُ فِي جَلَالِكَ ، وَأَنْتَ الْبَهِيُّ فِي جَمَالِكَ ، وَأَنْتَ الْعَلِيُّ فِي قُدْرَتِكَ ، يَا مَنْ هُوَ فِي عُلُوِّهِ دَانٍ ، وَفِي دُنُوِّهِ عَالٍ ، وَفِي سُلْطَانِهِ قَوِيٌّ ، صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، وَافْتَحْ عَلَيَّ مِنْكَ رِزْقًا لَا يَجْعَلُ لِأَحَدٍ عَلَيَّ فِيهِ مِنْهُ ، وَلَا لَكَ عَلَيَّ فِي الْآخِرَةِ تَبِعَةٌ ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

‘O Allah! All voices are lowered for You. All thoughts are lost in You. Everything is constrained besides You. Everything flees from You towards You. Every believer relies on You (with firm faith and conviction). You are the Most High in Your splendour, the Most Magnificent in Your beauty and the Most Supreme in Your power. O that Being Who even in His loftiness is near, yet in His proximity lofty,

and All Powerful in His kingdom, send salutations upon Muhammad (sallallahu ‘alaihi wasallam) and his family (radhiyallahu ‘anhum). O Allah! Bless me with sustenance from Yourself and neither make it such that I owe a person a favour for it, nor that I am made to account for it in the Hereafter. I beg You in Your mercy, O Most Merciful.’

When I had concluded this du‘aa, I returned home and found my elder daughter waiting for me. *She said to me, ‘Father! Uncle had just brought this purse of coins.* He also brought a camel with flour and a porter carrying an array of everything the market has to offer. Before he left, he instructed us saying, *‘Convey salaams to my brother and tell him to make the same du‘aa whenever he is in need, his du‘aa will be accepted.’*

Asbagh (rahimahullah) then went on to exclaim, “By the oath of Allah! Neither did I ever have a brother nor do I know who this person was. *He was from Allah Ta‘ala Who has power over everything.*”

(Kitaabul Mustagheetheena billahi Ta‘ala - Ibnu Bashkuwaal pg. 43)

Lessons:



For a believer, there is no such thing as not having any recourse. Wherever he may be and whatever situation he may be in, *he always has wudhu, two rakaats salaah and his begging bowl to draw from the treasures of Allah Ta‘ala.*



Allah Ta‘ala has instilled emotions and feelings in human beings. Due to circumstances, it is possible for a person to feel anxious and distressed due to which he may even speak in an

abrupt manner or treat us without the warmth and affection that we are used to receiving. A person behaving in this way should be given the benefit of the doubt as it may be that he is undergoing a crisis which we are unaware of. Instead of feeling upset and hurt, we should be understanding and supportive.



A person without luggage can comfortably sail through the “nothing to declare” section in the custom’s terminal. By ensuring that all our sustenance is earned in a 100% halaal manner, we will sail through the questioning in the Hereafter with nothing to declare. It’s far cheaper to pay for it here than in the Hereafter.



If a person is content to live with some difficulties but his family and those with him are unable to bear the same difficulties, he should be considerate and mindful of their state and try to arrange for their permissible comforts – even if he himself has no interest in these comforts.



The Iron Fortress

Muhammad bin Seereen (rahimahullah), a famous narrator of hadeeth and student of the Sahaabah (radhiyallahu ‘anhum), was once travelling with a group of people when they decided to encamp for the night at a riverbank. As they were setting up camp, the people of the area approached them and advised them saying, “Go further on. Every person who attempts to camp here gets robbed.”

On hearing this, the entire group packed up and departed to camp elsewhere with the exception of Muhammad bin Seereen (rahimahullah). He remained behind, alone and fearless, trusting in the security provided by the aayaat of protection that he recited.

Muhammad bin Seereen (rahimahullah) then narrates the events that ensued. He says,

“I had not yet fallen asleep when I actually saw the robbers. They were wielding drawn swords. They tried to approach me more than thirty times but were unable to do so. Knowing that I was safe, I slept soundly until the morning. I then packed my belongings and departed, continuing my journey.

As I travelled, I suddenly encountered one of the robbers who was carrying a bow and seated astride a horse with a huge, bushy

tail. He called out to me and asked, ‘Are you a human or jinn?’ ‘A human from the descendants of Aadam (‘alaihis salaam)’ I replied.

The robber was stunned to hear this and asked, ‘**But what’s your secret then? We tried to approach you more than 70 times but were blocked by an iron wall every time!**’

I replied, ‘The secret is a hadeeth which Ibnu ‘Umar (radhiyallahu ‘anhuma) narrated to me from Nabi (sallallahu ‘alaihi wasallam) who said, ‘Whoever recites thirty-three verses of the Quraan Majeed at night, he will not be harmed by a thief overcoming him or a predatory animal, **and together with his family and wealth, he will be in complete safety and ease until the morning.**’”

When I completed narrating the hadeeth, he was so affected that he descended from his horse and broke his bow, promising Allah Ta‘ala that he would never again return to a life of robbery.”

The verses mentioned in the hadeeth are:

1. Surah Baqarah (verses 1-5, 255-257, and 284-286)
2. Surah Aa’raaf (verses 54-56)
3. Surah Banu Israaeel (verses 110-111)
4. Surah Saaffaat (verses 1-11)
5. Surah Rahman (verses 33-35)
6. Surah Hashr (verses 21-24)
7. Surah Jinn (verses 3-4)

(Zailu Taarikhi Baghdaad – Ibnun Najjaar vol. 3, pg. 171)

Lessons:



These verses, together with other established verses of protection, are contained in the “Manzil” and by reciting these verses every night, **we too can ensure that we are completely protected and safeguarded together with our families and belongings.**



The level of Muhammad bin Seereen’s (rahimahullah) conviction in the protection afforded by these verses was such that he was prepared to spend the night alone in a place that was known to be frequented by robbers. **This level of conviction is what is required to make our du’aas and other actions produce the desired results.**



Actions Speak Louder than Words

Sayyiduna ‘Ali (radhiyallahu ‘anhu) once set off for a battle when he noticed that some of his armour was missing. After the battle was over, he returned to Kufah.

One day, he happened to see a Jew in possession of the same armour that he had lost! He immediately confronted the Jew saying, “The armour is mine! Neither did I sell it, nor did I give it away!” The Jew, however, denied this claim and said, “The armour belongs to me, and furthermore, it is in my possession.”

On hearing his denial, Sayyiduna ‘Ali (radhiyallahu ‘anhu) suggested that they go to the qaadhi (judge). The Jew agreed and they were soon in the presence of Qaadhi Shuraih (rahimahullah).

Qaadhi Shuraih (rahimahullah) asked Sayyiduna ‘Ali (radhiyallahu ‘anhu) to present his case first to which he stated, “This armour, which is in the hands of the Jew, belongs to me. Neither did I sell it, nor did I give it away.”

Qaadhi Shuraih (rahimahullah) then turned to the Jew and asked him, “What do you have to say, O Jew?” The Jew again

denied the claim saying, “The armour is mine, and furthermore, it is in my possession.”

Qaadi Shuraih (rahimahullah) thereafter turned to Sayyiduna ‘Ali (radhiyallahu ‘anhu) and enquired, “Do you have any proof, O Ameerul Mu-mineen?” Sayyiduna ‘Ali (radhiyallahu ‘anhu) replied, “Yes! Qumbur (my slave) and Hasan (radhiyallahu ‘anhu) will testify that the armour is mine.”

Qaadhi Shuraih (rahimahullah) rejected this evidence saying, “The testimony of a son is not accepted when in favour of the father (referring to the testimony of Sayyiduna Hasan [radhiyallahu ‘anhu]).”

When the Jew heard the decision of Qaadhi Shuraih (rahimahullah) in his favour, he immediately exclaimed, “The Leader of the Muslims took me to his own judge and his own judge passed judgement against him in my favour? This, really, is truth!” The Jew then recited the shahaadah and accepted Islam.

(Taareekhul Khulafaa pg. 184)

Lessons:



The Jew was so impressed at the justice of Islam that he instantly renounced Judaism and accepted Islam. If we, once again, live our lives according to the principles of Islam, we will become beacons of guidance and attract disbelievers around the world to Islam through our sublime character.



We, as Muslims, are all representatives of Islam. Unfortunately, when our behaviour is incorrect, we not only give the world at large a negative impression of Islam but we also give them the opportunity to mock and ridicule Islam due to our wrong actions.



Justice and fair treatment need to be exercised in every aspect of our lives. If we have workers, justice demands that we don't detain them for even a single minute overtime, that we are timeous in paying them, that we don't accuse them of stealing, etc. without having proof to substantiate our accusation, and that we don't extract work from them which is more than they can manage. Let us all ask ourselves, "Have I, through my conduct, attracted my workers to Islam or have I distanced them from Islam?"



Bathed by Angels

During the battle of Uhud, Sayyiduna Hanzalah bin Abi ‘Aamir (radhiyallahu ‘anhu) fought very bravely, but was eventually martyred by Shaddaad bin Aswad. *Innaa lillaahi wa innaa ilaihi raaji’oon!*

When the battle had ended, Nabi (sallallahu ‘alaihi wasallam) addressed the Sahaabah (radhiyallahu ‘anhum) saying, “*Verily I saw the angels bathing (giving ghusl to) the body of Hanzalah bin Abi ‘Aamir (radhiyallahu ‘anhu), between the heavens and the earth, with the water of the clouds in utensils of silver.*”

Sayyiduna Abu Usaid (radhiyallahu ‘anhu) mentions that he, together with a few other Sahaabah (radhiyallahu ‘anhum), then went in search of Sayyiduna Hanzalah’s (radhiyallahu ‘anhu) body. *When they found it, they saw that his head was dripping with water!* They returned to Nabi (sallallahu ‘alaihi wasallam) and informed him of what they had seen. Nabi (sallallahu ‘alaihi wasallam) then instructed them to enquire from his wife as to why the angels were giving him ghusl.

Shortly before the Battle of Uhud, Sayyiduna Hanzalah (radhiyallahu ‘anhu) had married Sayyidah Jameelah (radhiyallahu ‘anha), the sister of the infamous ‘Abdullah bin Ubayy bin Salool, the leader of the hypocrites, *and had only just consummated his marriage the previous night.*

While asleep that night, Sayyidah Jameelah (radhiyallahu ‘anha) had a dream in which she saw a door open in the sky into which Sayyiduna Hanzalah (radhiyallahu ‘anhu) was ushered. The door was then shut behind him. When she awoke, she instantly realized that her dream was an indication that her husband, Sayyiduna Hanzalah (radhiyallahu ‘anhu), was about to pass away.

She therefore called for four witnesses, and to avoid problems that could later arise, she informed them that her marriage had been consummated the previous night.

Sayyiduna Hanzalah (radhiyallahu ‘anhu) was still making ghusl when the call was made for people to arm and depart for Uhud. Although his wife, Sayyidah Jameelah (radhiyallahu ‘anha), had only completed washing half his head, **his eagerness to strive and fight in the path of Allah Ta‘ala was such that he immediately grabbed his weapons and left without completing his ghusl.**

When Nabi (sallallahu ‘alaihi wasallam) was informed of this he said, “That is why the angels gave him ghusl.”

(*Subulul Huda war Rashaad* vol. 4, pg. 213, *Ar-Rowdhul Unf* vol. 5, pg. 463, and *‘Umdatul Qaari* vol. 14, pg. 224)

Lessons:



We need to become so eager for, and committed to Deen that nothing – not even the joy and excitement of life as

newlyweds – will be able to deter us from striving and sacrificing in the path of Allah Ta‘ala.



Despite having received an indication that her husband would pass away and despite having spent only a single night with him, Sayyidah Jameelah (radhiyallahu ‘anha) was selfless and allowed Sayyiduna Hanzalah (radhiyallahu ‘anhu) to strive in the path of Allah Ta‘ala, understanding that no sacrifice is too great to make for Deen.



In matters of marriage, children, etc, it is crucial for us to maintain transparency so that complications do not arise. In this regard, “secret marriages” are to be totally avoided.



The Perfume of Piety

There was once a person whose body would always exude the fragrance of the most exotic musk and perfume.

A friend one day asked him, “What is this wonderful fragrance I always smell on you? You must be spending a lot of money on musk if you apply it so often!” The person replied, “By Allah! Never have I purchased musk nor have I ever applied it!”

His friend was astonished and asked, “Then where does your fragrance come from?” Not keen to answer, he said to his friend, “Why are you asking me?” His friend explained, “I hope that Allah Ta’ala will let me benefit in some way by what you tell me.” On his friend’s coaxing and urging, he eventually narrated the following:

In my youth, I was a very handsome lad. My father was a merchant and I would generally spend my time with him.

One day, an old woman came to him and purchased some cloth. As she did not have the money on her to pay for it, she asked my father if he would send me along to her home where I could collect the money. My father agreed and I proceeded with her until we finally stood before a grand and palatial home.

The old woman ushered me into a stunning courtyard and as I entered, my gaze fell upon a beautiful young girl seated atop a

raised seat on a silken cushion. The instant she saw me, she was dazzled by my beauty and immediately demanded that I join her on her seat. However, I staunchly refused.

Instead of my rejection bringing her to her senses, it incited her to climb down and come to me. Then, in a fit of infatuation, she began pulling and tugging me towards herself. I was now in a serious predicament.

In order to escape from her embrace, I asked her if I could use the toilet. Although impatient, she acceded and shouted for her slaves who guided me to the toilet. I entered the toilet where I relieved myself into my hands and smeared the filth over my clothing and face.”

As I exited the toilet, the eagerly awaiting girl was greeted by the sight and smell of not a handsome youth but a person literally covered in human waste! The flames of her passion were instantly doused and she screamed to her servants in horror and disgust, “This is a madman! Throw him out immediately!”

I happened to have a dirham with me. I purchased some soap and went to the river where I cleansed my body and clothing of the filth. When I was done, I returned to my father and did not tell him a word of what had transpired.

When I went to sleep that night, I saw a dream in which a handsome man emanating an exquisite fragrance came to me. I asked him who he was to which he replied that he was Jibreel (‘alaihis salaam).

He said to me, “Allah Ta‘ala has sent me to give you the glad tidings of Jannah and to reward you with some of its perfume because of the extent to which you went to avoid falling into sin.” He then passed his hands over my face, body and clothing and departed.

When I awoke the next morning, I smelt an exquisite fragrance which, to this day, still perpetually wafts from my body.

(At-Targheeb wat Tarheeb – Al-Yaafi‘ee pg. 165)

Lessons:

 The pious youngster was prepared to go to the extreme of covering himself with filth and mess in order to avoid falling into sin. We, on the other hand, make an all out effort to ensure that we fall into sin and filth – resulting in us making a mess of our lives.

 In order to avoid sin, a person will have to stay far from the places and environments of sin. This is especially vital during the holiday season in which places and environments of sin greatly increase.

 A person who leaves sin for the pleasure of Allah Ta‘ala will enjoy rewards in both this world as well as the Hereafter.

 A true Muslim detests sin even more than he detests filth and faeces.

 A Muslim is prepared to make any sacrifice necessary in order to keep his link of love with Allah Ta‘ala intact.

The Might of a Morsel

Imaam Abu Muhammad Al-Juwaini (rahimahullah) was a great scholar who possessed an extremely high level of caution and concern regarding the consumption of halaal and haraam. This prompted him to earn his own livelihood by working with his own hands, to ensure peace of mind that his income was pure and untainted by haraam.

When the time for Imaam Abu Muhammad Al-Juwaini's (rahimahullah) marriage arrived, he used the pure and halaal money which he had painstakingly earned, to pay for his mahr (dowry) and other marriage expenses.

The effect of this pure wealth was clearly manifest in the son that he was blessed with from this marriage. This son also grew up to become a great scholar and was later known by the title of "Imaamul Haramain" (Imaam of the two Harams). Understanding the crucial role consumption of halaal plays in the effort of a Muslim to live a life of piety, he ensured that he fed his child only that which was 100% pure and halaal.

Later in his life, when Imaamul Haramain (rahimahullah) was once engaged in a debate, to the absolute astonishment of all present, he was suddenly overcome by a short bout of stammering and stuttering! Somebody later asked him, "O

Imaam! What happened to you? We never once before heard you stammer or stutter!”

Imaamul Haramain (rahimahullah) replied, “It can only have been the ill effects of the traces which remained of the sip.” Having given such a vague answer, somebody asked him, “What incident are you referring to by mentioning ‘the sip’?”

Imaamul Haramain (rahimahullah) explained, “My mother was once busy preparing my father’s food when I began to cry. I was, at the time, a suckling infant. As my mother could not immediately attend to me, the neighbour’s slave girl, who happened to be present, clasped me to her chest to feed me. My father walked in at that moment and on seeing this, immediately exclaimed, ‘Neither does this slave girl belong to us nor does she have the right to feed our child her milk as her masters have not permitted it!’ Saying this, he grabbed me from her and turned me upside down; forcing me to vomit until I had emptied my belly of the few sips I had taken. The stammer and stutter you heard from me today is on account of the ill effects of those few sips I had taken.”

(*Tabaqaatush Shaafi’iyyah Al-Kubraa* vol. 5, pg. 168)

Lessons:



The effect of haraam is so detrimental that although the father of Imaamul Haramain (rahimahullah) had emptied his child’s stomach of all the milk, the effects of the traces of the

milk still remained and were adversely affecting him many years later.



Just as a petrol-fuelled car cannot reach its destination on diesel, similarly it is very difficult for a Muslim to reach Jannah when fuelled by haraam. Haraam nourishment creates the inclination towards haraam in the body and removes the inclination to worship and obey Allah Ta'ala. If we are so particular regarding filling our vehicles, which merely take us from A to B, with the correct fuel, we should be even more particular about filling our bodies, which need to carry us to Jannah, with halaal food.



Against All Odds

Muhammad bin Yazeed Ansaari relates the following:

When the khaleefah, Sulaimaan bin ‘Abdil Malik, passed away, his successor, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), sent me to the jail to free all the prisoners who had been incarcerated under the rule of Sulaimaan – with the exception of one prisoner, Yazeed bin Abi Muslim. *Yazeed bin Abi Muslim was upset over the fact that he alone was left to languish in prison and vowed that he would one day take my life in revenge.*

The day soon arrived when ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) passed away and Yazeed bin ‘Abdil Malik became the khaleefah in his stead. On becoming the khaleefah, he turned to Yazeed bin Abi Muslim and dispatched him to Africa, appointing him as governor of the region. Coincidentally, I was in Africa as governor (and hence he would be replacing me).

One night in the month of Ramadhaan, Yazeed ordered his men to seize me and bring me before him. When I was made to face him, I saw that he was holding a bunch of grapes. He asked me, “Muhammad bin Yazeed?” to which I replied in the affirmative, confirming that it was indeed me. He then exclaimed, “All praise is due to Allah Ta‘ala who placed you at my mercy without me needing to resort to elaborate efforts to

capture you! How often it was that I made du‘aa to Allah Ta‘ala to place you at my mercy!”

Hearing how gleeful he was at finally receiving the opportunity to kill me, I retorted, “How often it was that I made du‘aa to Allah Ta‘ala to save me from you!” Yazeed mocked my retort and boasted saying, “By the oath of Allah! Allah Ta‘ala will not save you from me! By the oath of Allah! I will not even allow the angel of death to take your life before I do! I will have you killed before I finish eating these grapes.”

The time for Maghrib Salaah set in just as he confidently completed his “declaration of doom”. Yazeed thus placed the grapes aside and went forward to perform the salaah. He had completed but a single rakaat when the soldiers revolted and killed him. The soldiers then turned to me and said, “You are free now. You may go wherever you wish.”

(Taareekh Khaleefah bin Khayyaat pg. 254, Siraajul Mulook pg. 282 and Al-Mukhtaar min Faraa-idin Nuqool wal Akhbaar pt. 3, pg. 83)

Lessons:



The best security to invest in is the security provided by Allah Ta‘ala. He can save the one who turns to Him even if all the odds are apparently stacked against him.



When there is an urge to commit a sin, ponder over the uncertainty of your lifespan. It is possible that the angel of death will strike while you are in the act or before you get the chance to repent and make amends.

A Selfless Sacrifice

Egypt was once struck by famine during the rule of the governor, ‘Abdul Hameed bin Sa’d (rahimahullah). As normally happens, the onset of famine caused the prices of food and other goods to escalate. Before long, the prices had skyrocketed to exorbitant rates.

On seeing the difficulty and plight of people who could no longer afford even basic commodities, ‘Abdul Hameed (rahimahullah) resolved to oppose Shaitaan, who urges a person to be miserly, and promised himself saying, “I am going to seize this opportunity to prove my animosity towards Shaitaan by spending generously on the poor!” He thereafter made it his personal responsibility to see to the needs of all the poor and needy people until conditions had improved and prices stabilised.

It so happened, however, that he was dismissed from his post as governor when the drought ended and thus had to leave Egypt. At the time of his departure, it was calculated that he owed a million silver coins to the local businessmen from whom he had borrowed to assist the destitute and underprivileged people suffering from the famine.

Realizing that he was unable to settle the debt, he collected the jewellery and other items of the women of his family and deposited them with his creditors as collateral for the money he

owed. The total value of the items he had pledged in security amounted to five hundred million silver coins!

‘Abdul Hameed (rahimahullah) later tried to pay off the debts and redeem the pledged valuables but could not raise the money. He therefore wrote to the businessmen and instructed them saying, “I authorize you to sell all the valuables lying in pledge with you and to use the proceeds to pay off all my debts. After my debts have been settled, spend the remaining money on the poor.” The money which remained equalled no less than 499 million silver coins!

(It-haafus Saadatil Muttaqeen vol. 8, pg. 184)

Lessons:



A true Muslim is one who is affected by the suffering and difficulties of those around him. A true Muslim does not lead a self-centred life in which “Me”, “Myself” and “I” are his only concerns.



True generosity and selflessness is where a person is prepared to sacrifice his own comfort and wealth for the comfort and ease of others. If we are unable to do this, let us at least share some of what we have with those less privileged than ourselves.



If we are unable to even share with others, at the very least, let us not flaunt what we have in front of the underprivileged thus causing pain to their hearts.



Appreciating our Elders

Imaam Ahmad bin Hambal (rahimahullah) mentions: “For the last 30 years, I have not slept without first supplicating and seeking forgiveness for Imaam Shaafi’ee (rahimahullah).”

‘Abdullah (rahimahullah), the son of Imaam Ahmad bin Hambal (rahimahullah) says:

I asked my father, “What type of person was Imaam Shaafi’ee (rahimahullah), for I often hear you supplicating for him?” Imaam Ahmad (rahimahullah) replied, “O son! Imaam Shaafi’ee (rahimahullah) was like the sun to this world and like health to the people. Tell me, is there anything that can possibly replace the sun and health?”

(Taareekh Baghdaad pgs. 400 and 406.)

Lessons:



Showing respect and honour to the ‘Ulama and our seniors is an important part of our Deen. Together with respecting and revering them, we should show appreciation and gratitude for the services and sacrifices they rendered for Deen. One way of doing this is to regularly make du‘aa for them.



If we cannot show adequate appreciation and respect to these eminent personalities, **we should, at the very least, avoid speaking against them.** After all, they are the people who paved the path for us to enjoy the Deen of Islam today.



Just as we respect and honour the ‘Ulama due to them being our spiritual Deeni parents, we also respect and honour the parents who are responsible for our physical existence. In fact, the right of the parents and the honour that should be afforded to them is even more than that of the ‘Ulama. **We should thus serve them with devotion and faithfulness and daily set aside time to make du‘aa for them.**



A Heart of Gold

The Sahaabi of Nabi (sallallahu ‘alaihi wasallam), Sayyiduna Qais bin Sa’d bin ‘Ubaadah (radhiyallahu ‘anhuma), once fell ill. While recovering from his illness, he realized that none of his friends had come to visit him. *On enquiry, he learned that they were reluctant to visit him as they all owed him money (and were thus embarrassed or afraid that he would ask them to repay the loan).*

When he heard this, Sayyiduna Qais bin Sa’d (radhiyallahu ‘anhuma) spontaneously said, “May Allah Ta’ala disgrace the wealth that deters my brothers from visiting me!” *He thereafter instructed a person to go out and announce that he had absolved all his debtors of the monies they owed him.*

After the announcement was made, so many visitors arrived to visit him that by nightfall, his doorstep had collapsed due the weight of the people climbing to his door!

(Siraajul Mulook pg. 155)

Lessons:



A Muslim should not allow money to spoil his relationship with his family or fellow Muslims (as is sometimes the case in winding up estates, dissolving business partnerships,

etc.). Money can always be recovered. A heart which is broken by an insensitive, hurtful remark or callous behaviour, however, seldom recovers completely.



The money owed to him was a small, short term investment. By forgiving it he transferred it “off-shore” into a permanent investment that earns several thousand percent more in returns.



While he sacrificed money, he “bought” immense and untold barakah (blessings). Barakah is not always perceived with the eye. It comes in innumerable ways and is the essence of all good in this world.



Salaah Comes First

‘Abdul ‘Azeez bin Marwaan had sent his young son, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), to the blessed city of Madeenah Munawwarah to acquire the knowledge of Deen and to learn etiquette from the great personalities residing there. One of these personalities was Saalih bin Kaisaan (rahimahullah), to whom ‘Abdul ‘Azeez wrote a letter, requesting him to pay special attention to the upbringing and development of his son, ‘Umar (rahimahullah).

Saalih bin Kaisaan (rahimahullah), as the person responsible for seeing to ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), would emphasize and insist that he perform all his salaah with the congregation in the masjid.

On one occasion, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) was delayed and missed the salaah in the masjid. When Saalih bin Kaisaan (rahimahullah) questioned him as to why he had missed the salaah, he replied, “My slave girl was neatening my hair.” Saalih bin Kaisaan (rahimahullah) was deeply disappointed on hearing his reply and remarked, “The importance that you attach to neatening your hair has caused you to prefer it to even your salaah!”

Saalih bin Kaisaan (rahimahullah) thereafter wrote to ‘Abdul ‘Azeez, who was the governor of Egypt at the time, informing

him of what had transpired. ‘Abdul ‘Azeez, on reading the letter, was so affected that he immediately dispatched a messenger to Madeenah Munawwarah. The messenger had strict instructions to shave the head of ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) before even speaking to him.

(Siyaru Aa’laamin Nubalaa vol. 5, pg. 116)

Lessons:



If our child has to lose a large sum of money or cause a loss to the business, we will immediately reprimand him and adopt measures to ensure that it does not happen again. Does it ever disturb us when our children miss their salaah?



The one who is responsible for the upbringing of the child has to ensure that the basics of Deen (salaah, etc.) are ingrained in the child.



Let alone making the salaah qadhaa, ‘Abdul ‘Azeez could not tolerate that his son missed the congregation in the masjid. Unfortunately, small children who create a disturbance in the masjid are nowadays brought to the masjid while the older sons are kept at home to complete homework and assignments. Are these trivial assignments more important than salaah in the masjid with the congregation?



For the sake of instilling correct values in the child, anything which deters him from his Deeni obligations must be removed. Hence ‘Abdul ‘Azeez had his son’s head shaved because

grooming his hair had caused him to miss the congregational salaah in the masjid. When our children are committing a whole host of evil due to the abuse of the cell-phone and social networks, does this not demand that we put a stop to it or at the very least, control its usage?



Muslims Lost but Islam Won

During the initial stages of the British rule in India, there arose a dispute between the Muslims and Hindus regarding a plot of land in Kaandhlah. The Muslims claimed that the plot belonged to the Muslims and was earmarked for a masjid whereas the Hindus claimed that it was theirs for a temple.

After giving both parties a chance to present their case, the English magistrate asked the Muslims, “Is there any Hindu person in whom you have such implicit trust and confidence that, based on his testimony, we will be able to resolve this matter?” The Muslims immediately replied in the negative.

When the Hindus were asked whether they trusted any Muslim enough to accept his testimony, they replied, “If the person testifying is either Muslim or Hindu, there will be the fear that he is biased. However, we know of one pious Muslim who has never been known to utter a lie. Perhaps he will refrain from lying on this occasion as well.” Saying this, they consented to accept the testimony of Mahmood Bakhsh (rahimahullah), who was the brother of Mufti Ilaahi Bakhsh (rahimahullah).

The magistrate dispatched a clerk to go to Mahmood Bakhsh (rahimahullah) and request him to come to the court. Mahmood Bakhsh (rahimahullah), however, refused to go to court and said, “I have taken an oath that I will never look at the face of a British person” (this was on account of the massacre, oppression and tyranny for which the British were responsible).

On hearing his response, the magistrate sent him a second message in which he pleaded, saying, “There is no need for you to look at my face. However, please come to court as without you we will be unable to resolve this matter.”

Mahmood Bakhsh (rahimahullah) agreed and went to court where he stood with his back to the magistrate. After hearing the case, the magistrate asked him whether, according to his knowledge, the land belonged to the Muslims or Hindus. At this crucial juncture, all eyes were trained on him, awaiting his statement with bated breath. Mahmood Bakhsh (rahimahullah) stated calmly, “The truth of the matter is that the land belongs to the Hindus. The Muslims have no claim to it.”

Judgment was accordingly passed in favour of the Hindus and they secured the possession of the land. On that day, the Muslims lost but Islam won. The Muslims may have lost a plot of land, but the honesty which Islam advocates was upheld.

The result of upholding Islam in this uncompromising manner was that many Hindus were overcome by the honesty

of Mahmood Bakhsh (rahimahullah) and came forward to accept Islam at his hands.

(Maazaa Khasiral 'Aalam pg. 267, Jawaahir Paare vol. 2, pg. 17 and Insaani Dunya par Musalmano ke 'Urooj wa Zawaal ka Asar pg. 295)

Lesson:



Honesty, integrity and other such values belong to Islam. When a Muslim makes these qualities a part of his life, he portrays true Islam and becomes an ambassador of Deen. Wherever he goes in life, people interacting with him are attracted to Islam.

How sad it is that Muslims have lost these qualities and are thus viewed with suspicion by the kuffaar, whereas some kuffaar have adopted Islamic qualities and are thus admired by Muslims!



The Debt that can Never be Repaid

Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) was once performing tawaaf when he saw a man from Yemen **who was carrying his mother on his back in tawaaf**. While doing so, he was reciting the following words of poetry:

I am her subservient camel

*Although her conveyance may frighten and worry her, I will never
cause her concern*

*Though I am carrying her (on my back), the period for which she
carried me (in her womb) was longer*

The man thereafter turned to Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) and asked, **“Have I fulfilled the right of my mother (by carrying her in tawaaf)?”** Sayyiduna Ibnu ‘Umar (radhiyallahu ‘anhuma) replied, **“No! In fact, you have not even repaid her for one gasp she emitted (due to the pain of labor).”** (Shu‘abul Imaan #7550)

The son of Sayyiduna Husain (radhiyallahu ‘anhu), ‘Ali bin Husain (rahimahullah), who was also known as Zainul ‘Aabideen (rahimahullah), was once asked, **“You are a person who always**

ensures that he is obedient to his parents, so why is it that you refrain from eating out of one utensil with your mother?”

Zainul ‘Aabideen (rahimahullah) replied, “I fear that my hand will reach for a morsel of food whereas my mother’s gaze may have fallen on it and she may have wished it for herself. **If I have to take a morsel which my mother wished for herself, I will be regarded as a disobedient son.**” (*Uyoonul Akhbaar* vol. 3, pg. 97)

Lessons:



When the kindness and favour of the mother is such that it can never be repaid, then how shameless indeed is that person who causes his mother inconvenience!



Inconvenience to mothers can be caused in many ways – physical, mental, emotional, etc. The pious people of the past would exercise such caution in this regard, that they refrained from any action that could, even in the slightest manner, cause their parents disappointment.



When we are unable to repay our parents for their kindness, **we should never ever make them feel that our service to them in their old age is a burden and a favour to them.** Rather, always make them feel as if you are honoured to have the chance to serve them.



Fireproof!

Ibnul Jowzi (rahimahullah) narrates that a pious person mentioned the following:

I once entered Egypt where I found a blacksmith extracting iron from his furnace using nothing but his bare hands! He would then place the iron on his anvil and turn it with his hands without apparently experiencing any pain whatsoever.

On witnessing this extraordinary spectacle, I thought to myself, “This must definitely be a very pious man if the fire does not harm him!” With this in mind, I drew close to him and greeted him with salaam to which he replied.

I thereafter addressed him in the following words, “O my master! I beseech you in the name of that Being who favoured you with this miracle to please make du‘aa for me!” On hearing my request, the blacksmith began to cry and exclaimed, “My brother! By Allah! I am not the pious person that you think me to be!” To this exclamation, I replied, “O my brother! This miracle which I witnessed from you is something which only the pious people are able to carry out.” The blacksmith answered, “There is a strange incident behind the miracle you speak of.” At my request, the blacksmith thereafter recounted the following incident:

I was once sitting in this business of mine, in a state of intense preoccupation, when I suddenly realized that there was a woman before me. *On glancing at her, I beheld a face which possessed a beauty the like of which I had never seen before.*

The woman addressed me and pleaded, saying, “O my brother! Do you have anything to give us for the sake of Allah Ta’ala?” I was, by this point, captivated by her sight and infatuated by her beauty. I therefore replied, “Why don’t you accompany me to my home where I will give you something that will see to your needs?” *On hearing my suggestion, she looked at me in silence for some time and eventually turned and departed from my business.*

After some time had passed, however, she returned and submitted, “*Dire necessity has forced me to accept your offer.*” I therefore locked my business and proceeded home with her.

When we reached my residence, she begged me saying, “I have children whom I have left in extreme starvation. *Please give me something that I can take to them! I will return to you thereafter.*” After making her promise and vow that she would return, I gave her some dirhams (silver coins) and watched as she left to see to her children.

When she returned, I ushered her into my home and turned to lock the door. “Why are you locking the door?” she asked. “I fear the people,” I replied. “*And why do you not fear the Lord of all the people?*” *she enquired.* “He is Forgiving and Merciful,” I retorted.

I then advanced towards her and found tears streaming down her cheeks in torrents while she trembled like a palm leaf beneath the force of a gale. “Why are you trembling and crying?” I asked. “Out of the fear of Allah Ta‘ala,” she answered.

The woman then turned to me and pleaded saying, “If you leave me for the sake of Allah Ta‘ala, I will stand guarantee that Allah Ta‘ala will neither punish you with fire in this world nor in the next.” When I heard her say this, I was shaken and instantly stood up and gave her all that I owned saying, “I have left you out of the fear of Allah Ta‘ala!”

A while after she had left, I fell asleep and had a dream in which I saw a woman wearing a crown of red rubies who had the most beautiful face that I had ever seen. She said to me, “May Allah Ta‘ala reward you well on our behalf.” Who are you?” I asked. “I am the mother of the girl whom you left out of the fear of Allah Ta‘ala. May Allah Ta‘ala never punish you with fire, neither in this world nor the next.”

I next said to her, “Please tell me who she is and which family she comes from.” To this the woman replied, “She is from the family of Rasulullah (sallallahu ‘alaihi wasallam).”

It was then that I remembered the verse of the Quraan Majeed in which Allah Ta‘ala mentions: “Allah only intends to keep (all sorts of) filth away from you, O members of the family (of the Rasulullah [sallallahu ‘alaihi wasallam]), and to make you pure through a perfect purification.”

When I awoke from my sleep, I found that the fire of this world could not harm me, and I have hope that the fire of the Hereafter will not harm me either.

(Al-Mawaa'iz wal Majaalis – Ibnul Jowzi pg. 219)

Lessons:



The way to extinguish the fire of Jahannum is for us to extinguish the fire of our nafs and desires.



A person who wishes to commit a sin should fear the punishment of Allah Ta'ala as His forgiveness is for those who sincerely repent and wish to change their lives.



A believer should meditate, for a few minutes daily, over the reality that Allah Ta'ala is watching him at all times.



We do not know which action or which person's du'aa will be the means of drawing the special mercy of Allah Ta'ala. As such, we should never consider any good action to be insignificant or risk losing the du'aa of any person.



The family of Rasulullah (sallallahu 'alaihi wasallam) is the greatest of all Royal Families. **They should therefore be shown the highest level of respect and honour.**



The Prescription of Pleasure

‘Abdullah bin Marzooq (rahimahullah) was a person who lived during the rule of the Abbasid ruler, Al-Mahdi. He initially lived a life filled with entertainment and luxury but subsequently repented and reformed to live a life of piety and simplicity. Hereunder follows the story of his repentance:

One day, while ‘Abdullah bin Marzooq (rahimahullah) was occupied drinking wine and enjoying the entertainment of amusement and songs, he missed performing the Zuhr, ‘Asr and Maghrib Salaahs! Whenever the salaah time set in, one of his slave girls would unsuccessfully attempt to draw his attention and alert him to the salaah.

When even the time for the ‘Esha Salaah had elapsed, the slave girl finally seized a glowing ember from the fire and placed it on the leg of ‘Abdullah bin Marzooq (rahimahullah). As soon as the glowing ember burnt his skin, ‘Abdullah bin Marzooq (rahimahullah) yelled in pain and shouted, “What are you doing!” The slave girl calmly replied, “This is an ember from the fire of this world. Will you be able to tolerate an ember from the fire of Jahannum?”

When he heard the chastisement of the slave girl, he immediately began to weep profusely and stood to perform the salaahs which he had missed.

On completion of his salaah, he began to ponder over his slave girl's statement which had created a deep, indelible impression upon his heart. He eventually reached the conclusion that the only way to change his life and reform his condition would be for him to forgo his luxuries, entertainment and wealth. He therefore freed all his slaves, released all his employees and gave all his wealth in sadaqah. To support himself, he thereafter engaged in selling vegetables. It was only the slave girl who had inspired him to change his life who now remained with him.

One day, Sufyaan bin 'Uyainah (rahimahullah) and Fudhail bin 'Iyaadh (rahimahullah) came to visit 'Abdullah bin Marzooq (rahimahullah). They found him resting with his head on a brick instead of a pillow and without a mattress or blanket beneath him. Noticing this state of simplicity, Sufyaan (rahimahullah) asked, "Whenever someone abandons something for the sake of Allah Ta'ala, Allah Ta'ala gives him something far better in return. What has Allah Ta'ala granted you in exchange of all that you have abandoned?" 'Abdullah bin Marzooq (rahimahullah) replied, "Happiness and contentment."

(Kitaabut Tawwaabeen – Ibnu Qudaamah pg. 162)

Lessons:



We need to create such a bond with salaah that regardless of circumstances, whether we are attending a wedding or a funeral, or whether we feel motivated or lethargic, we will not be able to tolerate missing our salaah.



How fortunate is that person who inspires their fellow Muslim to change his life! For as long as that person remains on guidance thereafter, the one who was the means of reformation will continue to receive the reward.



If there is anything in our lives that is an obstacle between us and our Creator; it prevents us from fulfilling our obligations to Allah Ta'ala and causes us to fall into sin, then we should immediately remove it from our lives. **When this is done for the pleasure of Allah Ta'ala, He will most definitely grant us something far greater in exchange.**



The only true wealth is the wealth of the heart i.e. contentment. It is only when a person turns his gaze away from his own wealth and that of others and directs it to the infinite treasures of Allah Ta'ala that Allah Ta'ala grants him the invaluable wealth of contentment.



The Concern for Accountability

A freed slave of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) narrates the following:

I was once with Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) in ‘Aaliyah on a hot summer’s day, seeing to some of his affairs, when we caught sight of a man who was herding two young camels before him. *The heat on that day was so intense that it seemed to form a thick layer that blanketed the earth.* Seeing this man herding the camels in the extreme heat, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) exclaimed, “Why did he not remain in Madeenah Munawwarah until it became cooler? He could have emerged after the heat subsided!”

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) then instructed me to find out who the man was. When I looked at him, all I could see was a man whose head was covered with a shawl. As he drew nearer, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) repeated his instruction. *I therefore looked at the man again and informed Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) that it was none other than Ameerul Mu-mineen, Sayyiduna ‘Umar (radhiyallahu ‘anhu)!*

On hearing this, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was surprised and extended his head from the opening of his tent. As he did so, it was immediately enveloped by a gust of hot air, causing him to hastily withdraw into the shelter of the tent.

When Sayyiduna ‘Umar (radhiyallahu ‘anhu) finally came in line with Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu), he asked Sayyiduna ‘Umar (radhiyallahu ‘anhu), “Why have you come out at this hour?” Sayyiduna ‘Umar (radhiyallahu ‘anhu) replied, “Two young camels from the animals of zakaat lingered behind and became separated from the rest of the herd. I fear that they will be harmed due to which Allah Ta‘ala will question me and hold me responsible. I am therefore trying to get them to the pasture safely.”

Hearing this, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) said, “O Ameerul Mu-mineen! Come and drink some water and rest in the shade. My slave will see to the camels for you!” However, Sayyiduna ‘Umar (radhiyallahu ‘anhu) refused to accept the offer and replied, “Return to your shade!” When Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) offered for the second time, Sayyiduna ‘Umar (radhiyallahu ‘anhu) again refused and continued walking on in the heat, herding the camels before him.

On that occasion, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) remarked, “The one who wishes to see a person who is capable (of fulfilling the duty) and completely trustworthy should look no further than ‘Umar (radhiyallahu ‘anhu)!” (making reference to the verse of the Quraan Majeed which explains that the best employee is the one who possesses these two qualities).

(Usdul Ghaabah vol. 3, pg. 337)

Lessons:



It was only the concern of standing before Allah Ta‘ala and being held responsible for the affairs entrusted to him that urged Sayyiduna ‘Umar (radhiyallahu ‘anhu) to emerge into the intense summer heat of the desert when everyone else was resting in shade. **Similarly, we need to cultivate the concept of accountability in our own hearts so that we will be able to ignore the heat of our compelling nafs and passions and ensure that we please Allah Ta‘ala.**



When a person is entrusted with an item and is responsible for its safekeeping, then it is he alone who will be held accountable regarding the item. **Similarly, we alone will be answerable regarding the upbringing of our children on the Day of Qiyaamah.** We should thus make a concerted effort to play an active role in their upbringing and ensure that we are instilling Islamic values within them by displaying true Islam to them, both in and out of the home.



A Pillar of Patience

‘Urwah bin Zubair (rahimahullah) was the brother of Sayyiduna ‘Abdullah bin Zubair (radhiyallahu ‘anhuma) and among the leading Taabi‘een and scholars of Madeenah Munawwarah. He would recite one quarter of the entire Quraan Majeed every day while looking into the Quraan Majeed. He would then repeat that same quarter by reciting it in Tahajjud Salaah during the night.

‘Urwah bin Zubair (rahimahullah) was once on a journey to meet Waleed bin ‘Abdil Malik when a sore developed on his leg. After some time, it spread and his leg became infected.

When ‘Urwah (rahimahullah) eventually reached Waleed, he requested that his infected leg be amputated. Waleed thus summoned the doctor who instructed ‘Urwah (rahimahullah) to take a sedative so that he would be asleep during the procedure. ‘Urwah (rahimahullah), however, refused saying, “Go ahead and amputate. I cannot imagine how a person can ever consume something which will cause him to be negligent and unaware of Allah Ta‘ala.”

The doctor therefore placed the blade on his left knee and began the amputation. Such was the patience and tolerance of ‘Urwah (rahimahullah) that those who were around him, at the time, later mentioned that he did not utter even a single

complaint! Rather, the most they heard was an occasional hiss of pain.

During the course of the same journey, the son of ‘Urwah (rahimahullah), Muhammad, fell from the roof of a house and was trampled to death by animals.

After undergoing all this difficulty, ‘Urwah (rahimahullah) addressed Allah Ta‘ala and thanked Him saying, “O Allah! I had seven sons. You took only one and left me with six! O Allah! I had four limbs. You took only one and left me with three! I take an oath in Your name! If You take something away from a person, You also leave with him (that which will suffice him), and if You test a person, You also grant him comfort.”

Furthermore, some narrations have mentioned that ‘Urwah (rahimahullah), despite undergoing the amputation, did not leave out his recitation of one quarter of the entire Quraan Majeed in Tahajjud Salaah that night! However, other narrations have mentioned that on account of the pain, this was the first night in which he ever left out his recitation of the Quraan Majeed. Nevertheless, he ensured that he compensated for this by reciting that portion the following night.

(Tahzeebul Kamaal vol. 20, pgs. 19-21 and Taareekhul Islam vol. 4, pg. 427)

Lessons:



Every test, in reality, is a means of progressing closer to Allah Ta‘ala. However, in order to progress and gain the special

proximity of Allah Ta'ala, we have to first pass the test. To pass the test, we have to ensure that we have no complaint – neither in our hearts nor on our tongues – against the decision of Allah Ta'ala, and that we are completely happy with His divine decree. This can be easily achieved by constantly reflecting over the countless favours which Allah Ta'ala has blessed us with. If Allah Ta'ala tests us by taking one favour away, He has still left us with innumerable other favours which we continue to enjoy.



A sign of a person's commitment to Allah Ta'ala and Deen is that he is punctual and consistent in fulfilling his ma'moolaat (daily 'ibaadah practices). Missing the ma'moolaat on any particular day should make him feel as restless as if he had missed a meal. If the ma'moolaat are missed for some reason, one should ensure that he makes up for it the following day.



Loyalty to Him Comes First

Shaikh Shamsuddeen Muhammad bin Hamzah bin Muhammad Al-Fanaari (rahimahullah) was a great Mufti and Qaadhi during the reign of the Abbasid ruler, Baayazeed Khan. He was born in the year 751 A.H. and was the grand teacher of the great scholar, ‘Allaamah Jalaaluddeen Suyooti (rahimahullah).

On one occasion, the ruler, Baayazeed Khan, entered the court of Qaadhi Shamsuddeen (rahimahullah) in order to testify in a certain case. *When he tried to testify, Qaadhi Shamsuddeen (rahimahullah) rejected his testimony!*

Baayazeed Khan later asked the Qaadhi, “Why did you reject my testimony?” Qaadhi Shamsuddeen (rahimahullah) replied, *“You are not a credible witness because you do not perform salaah with jamaat in the masjid.”*

On hearing this, Baayazeed Khan acknowledged his error, and to rectify it, he constructed a masjid opposite his palace. *From that day on, he would perform every salaah with jamaat in that masjid and did not miss his salaah with jamaat.*

(Ash-Shaqaa-iqun Nu’maaniyyah, pg. 19)

Lessons:



When a person is sincere in his imaan, he will not look at who is correcting him. Rather, he will look at whether the correction is valid and applicable to him or not. **If it is, he will accept the correction with humility and consider it a means of his progress, not humiliation or disgrace.**



When a person is loyal to Allah Ta'ala, he will not compromise his Deeni standards for anyone. Hence Qaadhi Shamsuddeen (rahimahullah) rejected the testimony of the ruler of the time and did not make a special concession for him. Similarly, in our own lives, we may be faced with a situation where we have to choose between making Allah Ta'ala happy or making someone else happy. **We have to remember that our ties and loyalty to Allah Ta'ala come first and can under no circumstances be compromised.**



Securing the Assistance of Allah Ta'ala

The Sahaabah (radhiyallahu 'anhum) were supported with the divine assistance of Allah Ta'ala. Hence there were many occasions where they encountered the enemy who swiftly retreated and fled after being on the battlefield for just a short while.

On one occasion, the Sahaabah (radhiyallahu 'anhum) were victorious against the Roman army. When the defeated army returned to Hercules (the Roman leader who was in Antioch), he exclaimed, “Woe to you! Inform me of these people whom you encountered in battle. Are they not humans, the same as you?” The soldiers submitted, “Certainly, they are.” Hercules then asked, “Were you greater in number or did they outnumber you?” “No! We vastly outnumbered them at every instance!” admitted the soldiers. Hercules finally asked, “Then what is the matter with you? Why is it that you always suffer defeat when you encounter them?”

On hearing this question, one of their leaders, who was advanced in age, replied, “The reason is that they perform salaah the entire night and fast during the day, they fulfil their

promises, enjoin righteousness, forbid from evil and they exercise justice with one another. We, on the other hand, drink wine, fornicate, perpetrate all forms of forbidden actions, break our promises, wrongfully snatch the wealth of people, oppress others, enjoin that which draws the wrath of Allah Ta'ala and prohibit that which draws His pleasure, and we spread corruption and mischief in the earth.”

When Hercules heard this answer, he acknowledged that it was correct and said, “What you have told me is the truth.”

(Al-Bidaayah wan Nihaayah vol. 7, pg. 157)

Lessons:



Every single system, means and power in the world is under the control of Allah Ta'ala. If a person has the divine assistance and support of Allah Ta'ala, he will fear no enemy and every enemy will fear him. Such a person will be successful in every walk of life as he perpetually carries with him the assistance of Allah Ta'ala. On the contrary, when a person commits sins and distances himself from the mercy and help of Allah Ta'ala, then the effect of being deprived of Allah Ta'ala's divine assistance is immediately seen, as this person becomes fearful and cowardly and is easily overawed by a display of power and means.



Any adverse conditions which we undergo such as crime, natural and man-made disasters, etc., are all a result of us committing such sins that draw the wrath and anger of Allah

Ta'ala. Instead of treating the symptoms, let us treat the root cause and repent to Allah Ta'ala for all our sins and firmly resolve to bring about a change in our lives.



While the apparent means within the limits of sharee'ah will be adopted, these means will be of no avail and will not bring the desired outcome if they are not accompanied by the real means – the spirituality and obedience which draws divine assistance. **Therefore, the latter is of greater importance and should be given priority.**



The Pearl Necklace

Qaadhi Abu Bakr Muhammad bin ‘Abdil Baaqi bin Muhammad Al-Bazzaaz Al-Ansaari (rahimahullah) (d. 535 A.H.), gives the following account of his life:

One day, while I was in Makkah Mukarramah, I was hungry and could not find anything to stave off my hunger. On my way home, I found a small silken pouch neatly tied with a tassel of silk. I picked it up and returned home with it. *On opening it, I found a beautiful pearl necklace inside, the like of which I had never seen before.*

I later went out and saw an old man with five hundred dinars (gold coins) in a cloth, calling out loudly, “This is the reward for the one who returns to me a pouch containing a pearl necklace!” *I thought to myself, “I am in need and extremely hungry. I can benefit from this reward by returning the purse to the old man.”*

I thus approached him and said, “Come with me,” after which I led him to my home. After ascertaining that the pouch belonged to him through his complete and accurate description of the pouch and tassel, the pearls, the number of beads in the necklace and the cord with which they were strung, I handed the pouch to him. He promptly presented me with the reward of five hundred dinars which I refused saying, *“It was a necessary duty for me to return the pouch to you without any reward.”* The man

continued to insist that I take the reward but as much as he insisted, I continued to refuse.

After some time, I left Makkah Mukarramah and travelled by sea. Our vessel was shipwrecked and all the passengers drowned. I managed to hold onto a piece of floating wreckage and thus continued to float in the ocean, not knowing where I was destined to reach.

Eventually, I drifted to an island which was inhabited by Muslims. I went to one of their masjids and began to recite the Quraan Majeed. When the people of the island heard me recite, every single one of them came to me and requested that I teach them how to recite the Quraan Majeed correctly. I thus commenced teaching them and was well remunerated for my services.

One day, I noticed a few pages of a Quraan Majeed in the masjid and picked them up in order to recite. When the people saw this, they asked if I could write. I replied in the affirmative to which they requested that I teach them. Soon many of them brought their children along so that I could teach them as well. This occupation made me completely independent.

After some time had passed, they requested that I marry a wealthy orphan from among them. I initially refused but eventually, on their insistence, agreed to the marriage. After the nikaah was performed, the girl was brought to me. On seeing her, I began to stare at her necklace as it was the very same necklace that I had found many years ago! The people said to me,

“O Shaikh! You have broken the heart of this girl by staring at her necklace instead of looking at her!”

I therefore narrated the incident of the necklace to them and they all began to shout spontaneously, “Allahu Akbar! Laa ilaaha illallah!” I asked them what the matter was to which they replied, “The man who had taken the necklace from you was the father of this girl and used to say regarding you, ‘The only (true) Muslim that I met in the world was the person who had returned the necklace to me. May Allah Ta’ala bring him to us so that I may marry him to my daughter.’ This du’aa of his has now been fulfilled.”

I lived with my wife and was blessed with two sons from her. She finally passed away and I, together with my two sons, inherited her necklace. Later, my two sons also passed away and I became the sole owner of the necklace. I eventually sold it for one hundred thousand dinaars.

(Az-Zail ‘alaa Tabaqaatil Hanaabilah vol. 1, pg. 443)

Lessons:

 Although Qaadhi Abu Bakr (rahimahullah) was starving and in dire straits, he refused to take the reward offered by the man as he wished his action to be solely for the pleasure of Allah Ta’ala and not for the sake of acquiring a monetary reward. Similarly, before carrying out any good deed, we should examine our intention and ensure that our objective is solely that of pleasing Allah Ta’ala.



A person can only acquire that which Allah Ta‘ala has decreed for him – not more and not less. Furthermore, when Allah Ta‘ala decrees that a person receive something, he will most definitely obtain it at some point or the other. Hence, Qaadhi Abu Bakr (rahimahullah) was destined to become the owner of the necklace. Thus, although he had returned it to the old man in Makkah Mukarramah, Allah Ta‘ala had destined it for him many years later with honour and respect. We should therefore completely abstain from resorting to impermissible ways when earning a livelihood as we will still earn exactly the same amount that Allah Ta‘ala has decreed. However, in the case of haraam, we will also earn the anger and punishment of Allah Ta‘ala, whereas if we are patient and adhere to halaal, we will earn the same amount together with barakah and the pleasure of Allah Ta‘ala.



The du‘aa of a parent for the child gains acceptance very swiftly. However, although accepted, the du‘aa may not always materialize immediately. Nonetheless, we should continue to make du‘aa for our children and should never feel as if our du‘aas are rejected.



The Angelic Audience

The Ansaari Sahaabi of Rasulullah (sallallahu ‘alaihi wasallam), Sayyiduna Usaid bin Hudhair (radhiyallahu ‘anhu), was once reciting Surah Baqarah in Tahajjud Salaah. *During his recitation, his horse, which was tied nearby, began to move about.* Noticing this, Sayyiduna Usaid bin Hudhair (radhiyallahu ‘anhu) became silent, at which his horse also calmed down and ceased moving about.

Thereafter, as he recommenced his recitation, his horse also resumed moving about, and again when Sayyiduna Usaid (radhiyallahu ‘anhu) became silent, the horse once again also calmed down and stopped moving about.

When Sayyiduna Usaid (radhiyallahu ‘anhu) resumed his recitation for the third time, the horse began to move about again. The son of Sayyiduna Usaid (radhiyallahu ‘anhu), Sayyiduna Yahya (radhiyallahu ‘anhu), was lying within reach of the horse and Sayyiduna Usaid (radhiyallahu ‘anhu) feared that the horse would trample him as it moved about. He therefore pulled his son out of harm’s way and glanced up at the sky.

As he glanced up, he saw a cloud-like shape dotted with lights resembling lanterns, ascending towards the sky. As he watched, it ascended higher and higher until it eventually faded out of sight.

The next morning, Sayyiduna Usaid bin Hudhair (radhiyallahu ‘anhu) went to Rasulullah (sallallahu ‘alaihi wasallam) and informed him of his experience the previous night. On hearing his account, Rasulullah (sallallahu ‘alaihi wasallam) exclaimed, “If only you had continued to recite, O son of Hudhair! If only you had continued to recite, O son of Hudhair!”

On hearing this, Sayyiduna Usaid (radhiyallahu ‘anhu) explained the reason for terminating his recitation saying, “O Messenger of Allah (sallallahu ‘alaihi wasallam)! I feared that my horse would trample Yahya as he was close to it. Then, when I lifted my head to the sky, I suddenly saw a cloud-like shape which was dotted with lights resembling lanterns. It ascended into the sky until I could no longer see it.”

Rasulullah (sallallahu ‘alaihi wasallam) asked Sayyiduna Usaid (radhiyallahu ‘anhu), “Do you know what that was?” When Sayyiduna Usaid (radhiyallahu ‘anhu) replied in the negative, Rasulullah (sallallahu ‘alaihi wasallam) explained, “Those were angels who had approached to listen to your recitation. Had you continued reciting, the people would have seen the angels in the morning.”

(Saheeh Bukhaari #5018 & Fat-hul Baari vol. 9, pg. 77)

Lessons:



Engaging in the recitation of the Quraan Majeed and the zikr of Allah Ta‘ala is a means of attracting the angels of Allah

Ta'ala. When these angels flock to a person, they bring with them 'sakeenah' (peace and tranquility) and the mercy of Allah Ta'ala. Hence, the home in which Allah Ta'ala is remembered abundantly is a home in which there is immense peace, happiness, tranquility and blessing.



When the zikr of Allah Ta'ala is a means of attracting the angels, then the disobedience of Allah Ta'ala is a means of distancing the angels. When the angels leave a person and his home, they are generally replaced by shayaateen which strive to make the home a place of unhappiness, discontentment, quarrels and misery.



The Ultimate Immune Booster

‘Ataa Sulami (rahimahullah) narrates the following:

I was once passing through the alleys of Kufah when I saw ‘Alyaan (rahimahullah) laughing at a doctor. As it was well known that ‘Alyaan (rahimahullah) never laughed, I became intrigued and drew closer. As I approached, I asked him why he was laughing. He replied, “I am laughing at this doctor who is treating the illnesses of others, despite the fact that he himself is fatally ill.”

Hearing this, I asked ‘Alyaan (rahimahullah), “Do you know of any medication that can save him from his illness?” “Yes!” he replied, “I know of a medication which if administered to him, will hopefully help him recover.” “What is the formula of this medication?” I prompted. On my request, ‘Alyaan (rahimahullah) proceeded to prescribe the following:

1. A few leaves from the tree of poverty
2. The root of the tree of sabr (patience, forbearance and steadfastness)
3. Fruit from the tree of humility
4. Fruit from the tree of ma’rifat (recognition of Allah Ta‘ala)

5. The ingredient of pondering over one's condition

Using the mortar and pestle (or the grinding stone) of grief and regret over one's sins, crush the above ingredients into a fine paste.

Thereafter, place the paste into the pan of taqwa and pour some of the water of life into the mixture. [Using the firewood of Allah Ta'ala's love, light a fire beneath the pan and boil the mixture until it begins to froth.](#)

Once the mixture is prepared, empty it into the bottle of always remaining pleased over the decision of Allah Ta'ala. Thereafter, cool the mixture by fanning it with the fan of the praise of Allah Ta'ala.

Finally, take this medication consistently, by pouring a little into the cup of concern over one's state and condition, and by swallowing it using the spoon of repentance.

[If this medication is taken regularly, there is hope that the person will never again fall into the illness of disobeying Allah Ta'ala.](#)

(Taareekh Ibni 'Asaakir vol. 41, pg. 524)

Lessons:



Just as a person's body falls ill, their soul also falls ill by succumbing to spiritual illnesses. A physical illness has the potential to destroy a person's health, ultimately leading to his death. [A spiritual illness, on the other hand, has the potential to](#)

destroy a person's Deen, ultimately leading to the ruin of his Hereafter. Just as a qualified, experienced doctor is consulted when the body falls ill, similarly an experienced and expert spiritual doctor should be consulted when the soul falls ill. Thereafter, when the doctor of the soul prescribes some treatment and medication, it should be strictly adhered to for the patient to see the desired outcome. These spiritual doctors are none other than the Mashaayikh.



Just as the physical body requires a variety of ingredients to remain healthy e.g. vitamins, minerals, protein, carbohydrates, etc., a person's soul also requires a variety of 'ingredients' to remain healthy. These 'ingredients' are the qualities of sabr (patience and perseverance), shukr (gratitude), taqwa (consciousness and fear of Allah Ta'ala), hayaa (modesty and shame) and other similar praiseworthy qualities.



If the physical body is poisoned, it begins to die. Similarly, when the soul is poisoned, through a person committing excessive evil deeds and failing to repent and change his life, the soul begins to die. If the soul is not treated, the poison will overcome it until it will eventually die. The death of the soul occurs when the soul loses imaan and a person now leaves the fold of Islam. May Allah Ta'ala save us from the condition of the death of the soul, aameen.



The Test of Gratitude

Sayyiduna Abu Hurairah (radhiyallahu ‘anhu) narrates that he heard Rasulullah (sallallahu ‘alaihi wasallam) saying:

There were three people from the Banu Israaeel whom Allah Ta’ala decided to test; a leper, a bald man and a blind man. Allah Ta’ala therefore sent an angel to them.

The angel came to the leper first and asked him, “What is most beloved to you?” *The leper replied, “A good complexion and clear skin, as the people detest me due to this illness.”*

The angel thus passed his hand over the leper, removing his disease and resulting in him being blessed with a good complexion and clear skin.

The angel thereafter asked him, “Which wealth is most beloved to you?” He replied, “Camels” The angel therefore granted him a ten-month pregnant she-camel and said, “May you be blessed in this wealth.”

The angel thereafter went to the bald man and asked him, “What is most beloved to you?” *He replied, “Beautiful hair and for my baldness to be cured, as people dislike me due to it.”*

The angel therefore passed his hand over the bald man, curing his baldness and resulting in him being blessed with beautiful hair.

The angel thereafter asked him, “Which wealth is most beloved to you?” He replied, “Cows.” The angel therefore granted him a pregnant cow and said, “May you be blessed in this wealth.”

The angel finally went to the blind man and asked him, “What is most beloved to you?” The blind man replied, “That Allah Ta’ala restore my sight whereby I will be able to see the people.”

The angel therefore passed his hand over the blind man, restoring his sight. The angel then asked him, “Which wealth is most beloved to you?” He replied, “Goats.” The angel therefore granted him a pregnant goat.

Sometime later, all the animals had given birth. Hence one of them had a valley of camels, the other a valley of cows and the last a valley of goats (all were thus enjoying abundant wealth).

The angel thereafter assumed the form of a leper and went back to the man who was once a leper. The angel said to him, “I am a poor man. All my means and provisions have been exhausted on my journey. There is no way for me to reach my destination today except with the help of Allah Ta’ala and then with your help. I ask you by that Being who blessed you with a good complexion, clear skin and wealth, for a camel which I will use to complete my journey.”

Hearing his plea, the man tried to turn him away saying, “I have many rights to fulfil (and hence I cannot give you anything).” Hearing this refusal, the angel said, “I seem to recognize you. Are you not that poor leper whom people detested, and Allah Ta’ala thereafter blessed you?” The man

replied, “I inherited this wealth, as a man of honour, from my forefathers of honour.” The angel replied, “If you are lying, may Allah Ta’ala return you to your former condition.”

The angel next assumed the form of a bald man and went to the man who was previously bald. He made a similar request to him and received a similar answer. The angel therefore said to him, “If you are lying, may Allah Ta’ala return you to your former condition.”

The angel finally assumed the form of a blind man and went to the man who was previously blind. He said to the man, “I am a poor traveller whose means and provisions are exhausted on my journey. There is no way for me to reach my destination today except with the help of Allah Ta’ala and then with your help. I ask you by that Being who restored your vision to you for a goat which I will use to complete my journey.”

Hearing his plea, the man responded, “I used to be blind, after which Allah Ta’ala restored my vision. I was a pauper, after which Allah Ta’ala made me wealthy. Take what you wish, for by the oath of Allah, I will not begrudge you today for anything you take for the sake of Allah Ta’ala!”

The angel responded, “Keep your wealth as this was merely a test for you. Allah Ta’ala is happy with you (as you have passed the test) and Allah Ta’ala is displeased with your two companions (as they failed the test).”

(Saheeh Bukhaari #3464 & Fat-hul Baari vol. 6, pg. 620)

Lessons:



Every bounty which a person enjoys is a gift and blessing from Allah Ta'ala. If the servant of Allah Ta'ala shows gratitude, Allah Ta'ala will increase His favours on this person. However, if he is ungrateful, Allah Ta'ala will snatch the favours away. Showing gratitude is more than mere lip service. **To show gratitude, we should ensure that we only utilize the blessing in those avenues that are pleasing to Allah Ta'ala.**



When Allah Ta'ala gives favours and bounties to His servants, He does so entirely out of His generosity. **We should thus never feel that we are enjoying the favours of Allah Ta'ala because we are deserving, as none of us in reality are deserving of any favours of Allah Ta'ala.** Hence when we see a person less privileged than ourselves, we should remember that it is only out of the mercy of Allah Ta'ala that we are in comfort and are not in the position of that person. If we treat the person with arrogance, harshness and rudeness, it may happen that Allah Ta'ala will shower His favours on that person and deprive us of His blessings.



We do not know at which moment Allah Ta'ala may test us. It may be that we consider a certain action of ours to be insignificant and unimportant, whereas this same action was a test from Allah Ta'ala and is thus the criteria by which our salvation or destruction is decided. **Attaining piety and acquiring the awareness and fear of Allah Ta'ala is thus an effort which a person has to be engaged in at every moment of his life, as he does not know when the fateful test will transpire.**

Recreation within Limits

Sayyidah ‘Aaishah (radhiyallahu ‘anha) narrates:

I once accompanied Rasulullah (sallallahu ‘alaihi wasallam) on one of his journeys while I was still a young girl and light in weight. During the journey, Rasulullah (sallallahu ‘alaihi wasallam) instructed the Sahaabah (radhiyallahu ‘anhum) saying, “Proceed ahead.”

After the Sahaabah (radhiyallahu ‘anhum) had gone ahead (and we were now in seclusion), Rasulullah (sallallahu ‘alaihi wasallam) said to me, “Come! Let me race with you!” We therefore raced and I beat the Messenger of Allah (sallallahu ‘alaihi wasallam). On this occasion, Rasulullah (sallallahu ‘alaihi wasallam) did not say anything.

Some time later, when I had picked up some weight and had forgotten (the previous race), I again accompanied Rasulullah (sallallahu ‘alaihi wasallam) on one of his journeys. During the journey, Rasulullah (sallallahu ‘alaihi wasallam) instructed the Sahaabah (radhiyallahu ‘anhum) saying, “Proceed ahead.”

After they had gone ahead (and we were in seclusion), Rasulullah (sallallahu ‘alaihi wasallam) said to me, “Come! Let me race with you!” We again raced and this time, Rasulullah (sallallahu ‘alaihi wasallam) beat me. On beating me, Rasulullah

(sallallahu ‘alaihi wasallam) began to smile and said, “This is in return for that (i.e. I beat you on this occasion, whereas you beat me on the previous occasion).”

(Musnad Ahmad #26277)

Lessons:

 Rasulullah (sallallahu ‘alaihi wasallam) had no need for racing and other forms of recreation. One of the reasons for Rasulullah (sallallahu ‘alaihi wasallam) engaging in racing on this occasion was to show the Ummah that recreation, provided that it is in moderation and kept within the parameters of Deen, is allowed in Islam.

 When our respected mother, Sayyidah ‘Aaishah (radhiyallahu ‘anha), raced with Rasulullah (sallallahu ‘alaihi wasallam), it was done in complete privacy and seclusion, thereby maintaining the highest levels of hayaa (modesty) and hijab and not violating any command of Allah Ta‘ala in the process. It is thus clear that before engaging in recreation, be it in the form of exercising, cycling, swimming, etc., it is necessary for us to first ensure that no law of Allah Ta‘ala will be broken. If the activity will inevitably lead to the law of Allah Ta‘ala being broken then the activity will have to be abandoned. Similarly, when going on holiday, care and precaution has to be taken to ensure that we do not go to places which are not in keeping with the demands of hayaa.



Rasulullah (sallallahu ‘alaihi wasallam) bore a responsibility to which no other responsibility can possibly compare in importance and the dedication required – the responsibility of imparting Deen to the Ummah. Despite this grave responsibility, Rasulullah (sallallahu ‘alaihi wasallam) made time for his respected family, Sayyidah ‘Aaishah (radhiyallahu ‘anha), and ensured that he gave her attention and quality time. Unfortunately, there are many people who become so obsessed with recreation and entertainment that over and above neglecting the rights of Allah Ta‘ala, they neglect the rights of their wives and children and fail to give them adequate quality time.



The Sign of Sincerity

During the period in which Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) was the leader of the Muslim Ummah, the Muslims had negotiated a temporary peace treaty with the Romans. When the treaty was close to expiring, he prepared the Muslim army and began proceeding to the border of the Muslim and Roman lands. His intention was to cross the border and attack the moment the treaty terminated. The Romans, being unaware of this, would have been taken by utter surprise.

While Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) was advancing with the army, he suddenly saw a man on horseback shouting, "Allahu Akbar! Fulfil the pledge! Don't deceive!" When they looked closely, they saw that it was the Sahaabi, Sayyiduna 'Amr bin 'Abasah (radhiyallahu 'anhu).

Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) sent for him and when he arrived, he said to Sayyiduna Mu'aawiyah (radhiyallahu 'anhu), "I heard Rasulullah (sallallahu 'alaihi wasallam) saying, 'The one who has a treaty or pledge with a people should neither make any change to the pledge nor break it until it either terminates or he first informs them equally.'"

On hearing the blessed hadeeth of Nabi (sallallahu 'alaihi wasallam), Sayyiduna Mu'aawiyah (radhiyallahu 'anhu)

immediately accepted the correction and retreated with the entire army.

(Sunan Abi Dawood #2759 and Sunan Tirmizi #1580)

Lessons:

 Sayyiduna Mu'aawiyah's (radhiyallahu 'anhu) actions of mustering the army and marching to the border were for the pleasure of Allah Ta'ala. However, when Sayyiduna 'Amr bin 'Abasah (radhiyallahu 'anhu) corrected him, he understood that in this instance, the pleasure of Allah Ta'ala lay in him ordering the army to retreat, not in advancing. Hence, Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) immediately ordered the army to retreat, even though extensive preparations had been made and they were on the verge of gaining a victory. In doing so, he demonstrated to us that a true believer always strives to do what is most pleasing to Allah Ta'ala.

 When a person is corrected, he should not look at who is correcting him but should rather examine his weaknesses and determine whether or not it is applicable to him. If it is, he should realize that accepting correction is not below his dignity but will actually be a means of him gaining nearness to Allah Ta'ala.

 Islam is a Deen of such justice that it even advocates dealing with the enemies of Islam justly and fairly. Although Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) did not launch an attack during the period of the treaty, the actions of preparing

an army and marching to the border were “actions of war” and thus contravened the peace treaty. When the Sahaabah (radhiyallahu ‘anhum) treated the enemy fairly, is it conceivable that they would have ever treated their own family or even fellow Muslims in an oppressive and abusive manner?



When the Sahaabah (radhiyallahu ‘anhum) would hear the hadeeth of Rasulullah (sallallahu ‘alaihi wasallam), they would immediately express submission and honour the blessed words of Rasulullah (sallallahu ‘alaihi wasallam) without raising any objections and applying their own reasoning.



A Morsel for a Morsel

There was once a woman who had a son. One day, her son left home (on a journey) and apparently disappeared, as there was no information at all regarding him or his whereabouts. The woman was extremely anxious regarding the plight of her missing son and would thus exert herself in du'aa, begging Allah Ta'ala to return her son to her.

One day, as she sat down to her meal and was on the verge of placing a morsel of food into her mouth, she heard a beggar at the door. Taking pity on him, she gave him the entire loaf of bread from which she had been eating, including the morsel that she had been on the verge of consuming. Having given all of her food to the beggar, she had nothing left to eat and thus remained hungry.

Barely a few nights had passed after she had given the bread to the beggar when her son returned home! He then narrated to her all the hardships and difficulties that he had experienced while on his journey.

While recounting his experiences to his mother, he mentioned the following incident:

The strangest experience of all occurred as I was travelling through a certain jungle in such-and-such a land. While I was riding my donkey, a lion attacked me. My donkey fled and I was

left to face the lion all alone. It attacked me with its claws which became entangled in my clothing and thus failed to wound my body. It then dragged me deeper into the jungle where it set me down, ready to pounce and kill me.

At that instant, a huge, strong man, fair in complexion and dressed in white clothing, appeared before us. He lifted the lion by gripping its nape with his bare hands, and threw it to the ground saying, “Away, O dog! A morsel for a morsel!” The lion instantly turned on its heels and fled.

As I regained my composure and calmed down, I turned to search for the man who had saved me, but found that he had disappeared! I remained sitting, trying to regain my strength and gather myself. I thereafter examined my body and found that I was absolutely unharmed!

I then walked through the jungle until I found the caravan from which I had been separated. On seeing me safe and sound, they were utterly amazed as none had expected me to escape from the clutches of the lion. Nevertheless, after narrating my experience to them, I continued to ponder over the words uttered by the man, “a morsel for a morsel.” What could these words possibly mean?

As the youngster related his amazing experience to his mother, she asked him the time at which this had happened. When he calculated the time, she realized that it was at that exact moment that she had taken the morsel of food which was nearly in her mouth and had given it to the beggar, together with the rest of her food.

It is thus apparent that on account of her taking the morsel away from her mouth and giving it to the beggar, Allah Ta'ala took her son from the lion's mouth and gave him back to her.

(Nishwaarul Muhaadharah – At-Tannookhi vol. 2, pg. 42)

Lessons:

 Sadaqah and charity are such great acts that their reward is multiplied seven hundred times. Over and above this tremendous reward, there are many other profound benefits and effects that a person will enjoy through giving sadaqah. Sadaqah is a means of drawing the mercy of Allah Ta'ala and warding off calamities. Hence, in the above incident, it was just a few days after she gave her meal to the beggar that her son returned.

 When giving sadaqah, it is not the amount nor the value of the item that is important. Rather, what counts is the heart with which it was given. The woman in the above incident only gave the beggar a loaf of bread. However, she preferred his comfort to her own, choosing to remain hungry, and even gave him the morsel that was nearly in her mouth. It was thus the extent of her sincerity and sacrifice that gave value to her sadaqah and resulted in it being accepted in the court of Allah Ta'ala.

 Allah Ta'ala sometimes very clearly and openly shows a person the acceptance and reward of their good deeds in this very world.

The Salaah of Muslim bin Yasaar (rahimahullah)

Muslim bin Yasaar (rahimahullah) was an eminent Taabi'ee and the ustaaz of great scholars, the likes of Muhammad bin Seereen, Qataadah, Ayyoob Sakhtiyaani and Thaabit Bunaani (rahimahumullah).

The salaah of Muslim bin Yasaar (rahimahullah) was **proverbial**. Hence, 'Alaa bin Ziyaad (rahimahullah) once mentioned, "If I had to wish for anything, I would wish for the fiqh (Deeni understanding) of Hasan Basri (rahimahullah), the piety of Muhammad bin Seereen (rahimahullah), the accurate opinion of Mutarrif (rahimahullah) and the salaah of Muslim bin Yasaar (rahimahullah).

Below are a few glimpses of the salaah of Muslim bin Yasaar (rahimahullah):

'Abdullah, the son of Muslim bin Yasaar (rahimahullah), once mentioned, "When my father performed salaah, he was like a (motionless) pillar. He would neither move in this direction nor in that direction."

Muslim bin Yasaar (rahimahullah) would mention to his household before commencing salaah, “You may speak, as I do not hear anything that you say (when I am in salaah).”

Muslim bin Yasaar (rahimahullah) was once performing salaah in his home when a fire broke out beside him. Despite this, he did not break his salaah, but calmly continued, only completing his salaah after it was extinguished. When he thereafter noticed what had happened, he remarked, “I was unaware that a fire had broken out.”

On one occasion, Muslim bin Yasaar (rahimahullah) was performing salaah in the masjid when a wall of the masjid collapsed. Such was his engrossment in his salaah that he did not even realize that the wall had collapsed.

(Hilyatul Awliyaa vol. 2, pgs. 329-330, and Siyaru Aa’laamin Nubalaa vol. 4, pgs. 510-512)

Lessons:

 When a person is in love, he eagerly awaits any opportunity to communicate with his beloved. Even after the communication is concluded, he cherishes the words and sentiments that were expressed. Such is his absorption in this communication that he remains oblivious to all else, and he derives such rapture and bliss from this communication that he does not want it to end. This is how the true lovers of Allah Ta’ala view salaah. Their love for Allah Ta’ala is such that they treasure every moment spent in salaah and never tire of

performing salaah. Their engrossment in salaah is such that at times they are even oblivious and unaware of all else.



After imaan, salaah is the most important command in Islam. Hence, if a fundamental obligation such as salaah is not in order, it is not possible for a person to become the special friend of Allah Ta'ala.



Pining for Paradise

Sayyiduna Anas (radhiyallahu ‘anhu) narrates that before the Battle of Badr, Rasulullah (sallallahu ‘alaihi wasallam) had sent Sayyiduna Busaisah (radhiyallahu ‘anhu) as a spy to gather information on the caravan of Abu Sufyaan. After Sayyiduna Busaisah (radhiyallahu ‘anhu) returned and reported the whereabouts and activities of the caravan, Rasulullah (sallallahu ‘alaihi wasallam) emerged from his home and announced, “We have something to pursue. Whoever has his conveyance prepared should ride with us.”

Hearing this, some Sahaabah (radhiyallahu ‘anhum), in their eagerness to join the expedition, asked permission to fetch their conveyances from the upper portion of Madeenah Munawwarah. However, Rasulullah (sallallahu ‘alaihi wasallam) said, “No, only those whose conveyances are present (will ride with us).”

Rasulullah (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhum) thereafter proceeded to Badr, reaching there before the disbelievers. After the disbelievers arrived, Rasulullah (sallallahu ‘alaihi wasallam) said, “None of you should advance to do anything, unless I am ahead of him.”

When the disbelievers drew close, Rasulullah (sallallahu ‘alaihi wasallam) encouraged the Sahaabah (radhiyallahu ‘anhum) to sacrifice their lives in the path of Allah Ta‘ala saying,

“Stand up for a Paradise which is as wide as the heavens and the earth!”

Hearing this, Sayyiduna ‘Umair bin Humaam Ansaari (radhiyallahu ‘anhu) asked, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! Paradise as wide as the heavens and the earth?” When Rasulullah (sallallahu ‘alaihi wasallam) affirmed this, he exclaimed, “Excellent! Excellent!”

When Rasulullah (sallallahu ‘alaihi wasallam) heard this exclamation, he asked, “What caused you to say, ‘Excellent! Excellent!’?” Sayyiduna ‘Umair bin Humaam (radhiyallahu ‘anhu) replied, “By the oath of Allah! Nothing, O Rasul of Allah (sallallahu ‘alaihi wasallam), besides the hope that I will be from the people of this Paradise.” To this, Rasulullah (sallallahu ‘alaihi wasallam) said, “You are indeed from its people.”

Sayyiduna ‘Umair bin Humaam (radhiyallahu ‘anhu) thereafter drew out a few dates from his quiver and began to eat them. After a few moments, however, he exclaimed, “If I live until I finish eating these dates of mine, that will be a long life (i.e. I cannot wait so long to achieve martyrdom and earn paradise).” Saying this, he cast his dates aside and plunged into the disbelievers, fighting until he was martyred.

(Saheeh Muslim #4915)

Lessons:



The imaan of the Sahaabah (radhiyallahu ‘anhum) was such that they had total conviction in the words of Rasulullah

(sallallahu ‘alaihi wasallam). Hence, when Rasulullah (sallallahu ‘alaihi wasallam) promised them Jannah, it was not a distant dream nor a concept that was merely in their minds. Rather, to them, it was an absolute, concrete certainty, as they trusted the blessed words of Rasulullah (sallallahu ‘alaihi wasallam) even more than what they perceived with their senses. This level of conviction is only obtained through making an effort on one’s imaan. However, once it is obtained, practicing on complete Deen becomes effortless, until such a person will find no difficulty in even sacrificing his life for the sake of Deen.



When any occasion for serving Deen arose, the Sahaabah (radhiyallahu ‘anhum) were always eager to volunteer and participate. They never wished to be left behind and would even cry in grief and disappointment if they were unable to join the expeditions of Rasulullah (sallallahu ‘alaihi wasallam). Hence, if there is ever an opportunity to serve Deen, we should volunteer and participate, as we do not know if Allah Ta‘ala will ever afford us another opportunity.



When departing for Badr, Rasulullah (sallallahu ‘alaihi wasallam) did not inform the Sahaabah (radhiyallahu ‘anhum) of the destination. Instead, he merely said, “We have something to pursue.” Despite not knowing the destination, the Sahaabah (radhiyallahu ‘anhum) expressed complete submission before the command of Rasulullah (sallallahu ‘alaihi wasallam) and unquestioningly obeyed. Similarly, we have to realize that our salvation lies in fulfilling the injunctions of Deen and following the sunnah of Rasulullah (sallallahu ‘alaihi wasallam), whether we understand the reason or wisdom behind each action or not.

Outstanding Honesty

‘Abdullah, the nephew of Muslim bin Sa’d (rahimahullah), narrates the following incident:

I once intended to perform hajj. On learning of my intention, my mother’s brother, Muslim (rahimahullah), handed me ten thousand dirhams (silver coins) and said, “Seek the poorest household from the people of Madeenah Munawwarah and give these dirhams to them.”

When I entered Madeenah Munawwarah, I asked the people to show me the poorest household among them. They directed me to a certain home which I then proceeded to. On reaching the home, I knocked on the door and it was answered by a woman who asked me who I was. I replied, “I am a man from Baghdad who has been entrusted with ten thousand dirhams and instructed to give them to the poorest household from the people of Madeenah Munawwarah. Please take this wealth, as your household has been described as the poorest household in Madeenah Munawwarah.”

The woman replied, “O ‘Abdullah! The person who entrusted you with this wealth specified that you should give it to the poorest household. The household that is next to us is more in need than we are.”

I thus left the first home and made my way to the second home. On arriving at the door, I knocked, and my knock was soon answered by a woman. I informed her of the wealth that had been entrusted to me and similarly told her of the condition that the owner of the wealth had stipulated. When I had explained my errand to her, the woman said, “O ‘Abdullah! We and our neighbours are equal in poverty. Thus, divide the wealth between us equally.”

(Sifatus Safwah vol. 1, pg. 411)

Lessons:

 Although the first household was in a state of great need and want, as they were one of the two poorest homes in Madeenah Munawwarah, they valued honesty to the extent that they were prepared to forego the wealth rather than acquire it in exchange of their honesty.

 The second household could have taken all the wealth for themselves and appeased their conscience by thinking, “We are technically the ‘poorest household’ (as there were two poorest households in this situation).” However, they were also unwilling to sell their honesty.

 Both households displayed a remarkable quality – the quality of wishing well for others. Rasulullah (sallallahu ‘alaihi wasallam) has explained that wishing well for others. and hoping for their progress and success is an integral part of imaan.



The pious people of the past would endeavor to spend on the poor people of Madeenah Munawwarah, as these are the neighbours of Rasulullah (sallallahu ‘alaihi wasallam). Hence, when travelling for ‘umrah or hajj, just as money is allocated for our various expenses, **we should also set aside a portion of our wealth (whatever amount we can manage) for spending on the people of Madeenah Munawwarah.**



Pardon for the Pleasure of Allah Ta‘ala

On the occasion of Uhud, Rasulullah (sallallahu ‘alaihi wasallam) deputed Sayyiduna Husail bin Jaabir (radhiyallahu ‘anhu), who was also known as Yamaan and was the father of Sayyiduna Huzaifah bin Yamaan (radhiyallahu ‘anhuma), together with Sayyiduna Thaabit bin Waqsh (radhiyallahu ‘anhu) to remain with the women and children in the fort. This was due to the advanced age of both these Sahaabah (radhiyallahu ‘anhuma).

At some point, one of them said to the other, “What is the matter with you? What are you waiting for? By Allah! Neither of us has much of his life remaining. We will either die today or tomorrow. Why do we not seize our swords and join Rasulullah (sallallahu ‘alaihi wasallam)? Perhaps Allah Ta‘ala will bless us with martyrdom in the company of Rasulullah (sallallahu ‘alaihi wasallam).”

In this manner, they both left the fort and joined the army of Rasulullah (sallallahu ‘alaihi wasallam). However, the Sahaabah (radhiyallahu ‘anhum) did not recognize them and were unaware that they had joined the army.

During the course of the battle, the disbelievers killed Sayyiduna Thaabit bin Waqsh (radhiyallahu ‘anhu). As for Sayyiduna Husail bin Jaabir (radhiyallahu ‘anhu), **the Muslims mistook him to be one of the enemy and thus attacked him with their swords, killing him.**

When Sayyiduna Huzaifah (radhiyallahu ‘anhu) saw this, he immediately shouted, “My father! My father!” Hearing this, the Muslims replied by stating the truth, **“By Allah! We did not know that he was one of the Muslims!”** Sayyiduna Huzaifah (radhiyallahu ‘anhu) responded saying, **“May Allah Ta‘ala forgive you! He is the Most Merciful of those who show mercy.”**

When Rasulullah (sallallahu ‘alaihi wasallam) learnt of the incident, he arranged for the blood money to be paid to Sayyiduna Huzaifah (radhiyallahu ‘anhu). However, Sayyiduna Huzaifah (radhiyallahu ‘anhu) immediately took the money and spent it on the Muslims. **This gesture of his resulted in Rasulullah (sallallahu ‘alaihi wasallam) having even greater regard for him.**

In the narration of Saheeh Bukhaari, ‘Urwah (rahimahullah) further mentioned, “By Allah! Sayyiduna Huzaifah (radhiyallahu ‘anhu) continued to enjoy goodness (barakah) until he met Allah Ta‘ala (due to forgiving those who had killed his father).”

(Saheeh Bukhaari #3824, Usdul Ghaabah vol. 2, pg. 19 and Sharhu Saheehil Bukhaari – Ibnu Battaal vol. 8, pg. 518)

Lessons:



The main purpose behind our creation is for us to worship and obey Allah Ta'ala. Sadly, many of us spend the prime portion of our lives in building a fortune and securing financial security. **Even sadder than this is when a person reaches the final stages of his life and still fails to attend to his primary purpose, instead remaining engrossed in amassing the dunya.** If we cannot achieve the ideal, which is to spend our entire life for Deen, then we should at least strive to retire at some point so that we can dedicate the remaining portion of our lives to Deen and worshipping Allah Ta'ala.



One can well imagine the extent of the grief experienced by Sayyiduna Huzaifah (radhiyallahu 'anhu) over the death of his father – especially as his father did not die a natural death but was killed. **Despite the emotion and grief that he felt, he was still prepared to forgive the Sahaabah (radhiyallahu 'anhum) who were responsible, as their killing his father was a mistake and not intentional.** In fact, his clean heartedness was such that he even made du'aa for their forgiveness. On account of him forgiving them and spending the blood money on the Sahaabah (radhiyallahu 'anhum), instead of keeping it for himself, he not only gained the special love and attention of Rasulullah (sallallahu 'alaihi wasallam) but also earned lifelong barakah (blessings). In comparison to Sayyiduna Huzaifah (radhiyallahu 'anhu), who forgave those who killed his father, many of us sever relations with family and continue to fight over money and estate problems and other petty issues. **Let us realize that by**

foregoing our right and forgiving those who hurt us, for the sake of Allah Ta‘ala and maintaining family ties, we will not only win the happiness of Allah Ta‘ala but also barakah – a prize which is priceless.



“Even if I Die Trying”

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) owned a slave who would work and earn an income for Sayyiduna Abu Bakr (radhiyallahu ‘anhu).

One night, the slave presented Sayyiduna Abu Bakr (radhiyallahu ‘anhu) with some food that he had earned. As soon as the food was placed before him, Sayyiduna Abu Bakr (radhiyallahu ‘anhu) picked up a morsel and began to eat. Seeing this, the slave was surprised and asked, “What is the matter? You normally ask me every night (as to how I earned the wealth). Why have you not asked me tonight?”

Sayyiduna Abu Bakr (radhiyallahu ‘anhu) replied, “I was overcome by extreme hunger. From where did you get this food?” The slave answered, “During the Days of Jaahiliyyah (the Days of Ignorance, before the advent of Islam), I once passed by a certain tribe and recited some words and blew, as a form of treatment for them. On account of my service, they had promised to compensate me later. It so happened that I passed by this same tribe today while they were engaged in wedding festivities. As they still owed me for my service, they gave me some food from the wedding as payment.”

When Sayyiduna Abu Bakr (radhiyallahu ‘anhu) heard this, he exclaimed, “You almost destroyed me (by feeding me haraam)! ”

He then stuck his hand down his throat, hoping to spew out the **haraam morsel**. Although he retched and gagged, the morsel could not be expelled (as his stomach was too empty). Seeing this, somebody remarked, “The morsel will not be expelled from your stomach unless you drink water.” Sayyiduna Abu Bakr (radhiyallahu ‘anhu) thus asked for a large bowl of water and began to drink. **After he had filled his stomach with water, he again stuck his hand into his throat, forcing himself to vomit, until the haraam morsel was finally expelled.**

A person who had witnessed the scene said to Sayyiduna Abu Bakr (radhiyallahu ‘anhu), “May Allah Ta‘ala have mercy on you! You underwent all this difficulty for just one morsel?” Sayyiduna Abu Bakr (radhiyallahu ‘anhu) responded, **“Even if I had to lose my life to remove the morsel, I would have done so!** I heard Rasulullah (sallallahu ‘alaihi wasallam) mention, ‘Every body which is nourished by haraam, the fire (of Jahannum) is more worthy of it.’ I was thus afraid that some part of my body would be nourished by this haraam morsel.”

(Saheeh Bukhaari #3842 and Hilyatul Awliyaa vol. 1, pg. 65)

Lessons:



When the slave of Sayyiduna Abu Bakr (radhiyallahu ‘anhu) recited and blew for the tribe, he would have recited words that were used by the people of the era of Jaahiliyyah (as this was before the advent of Islam). **Due to the possibility that those words contained elements of kufr (disbelief), Sayyiduna Abu Bakr (radhiyallahu ‘anhu) refused to allow his body to be**

nourished by the morsel earned through that service. This clearly highlights the high level of caution that was exercised by Sayyiduna Abu Bakr (radhiyallahu ‘anhu).

 It is every Muslim’s responsibility to ensure that he consumes only that which is completely halaal. We cannot be lax and complacent in this regard, but should remain vigilant by making the relevant enquiries when necessary. When purchasing a house or a car, we ensure that everything is above board and meets our expectations. Similarly, when nourishing our bodies, which house our imaan and are our vehicles to Jannah, we should never settle for anything besides that which is completely halaal.

 ‘Halaal’ entails more than slaughtering correctly and avoiding haraam e-codes, etc. Rather, we have to ensure that our wealth, which is what we use to acquire all our food, clothing, etc., is totally halaal as well. If our wealth is haraam, then everything that subsequently results from it will also be tainted with the effects of haraam and will thus be void of barakah (blessings).



From the Horse's Mouth

Sayyiduna ‘Amr bin ‘Aas (radhiyallahu ‘anhu) narrates the following:

An army of the Muslims, over whom I was appointed as a leader, once set out to fight in the path of Allah Ta‘ala. We continued to travel until we came to the city of Alexandria. On reaching Alexandria, the leader of the city announced to us, “Send someone from your army to me so that I may converse with him.” When I heard this request, I immediately said, “Nobody but I will go to him.” I thus emerged from the camp and went to meet him. The city leader and I had translators assisting us. Two pulpits were placed for us and we thus sat. The leader then asked: “Who are you people?”

I replied: “We are Arabs. We are the people of thorns and Acacia trees. We are the people of the Ka’bah. We are the people who had the smallest land and the most difficult lives. We would consume carrion and some of us would attack and wage war with others. We were living the most despicable lives that people could possibly live. This continued to be our plight until a man emerged from among us, who was neither the most influential at that time nor the wealthiest. He said, ‘I am the Messenger of Allah (sallallahu ‘alaihi wasallam).’ He then began to prohibit us from the acts that we were perpetrating and those which we had

found our forefathers perpetrating. Hence, we resented him, belied him and rejected his message, until another group of people, besides us, came to him. They said to him, ‘We believe in you, we will follow you and we will fight whoever fights against you.’ He thus left Makkah Mukarramah and migrated to them, and we went after him. We thereafter fought against him, resulting in him killing us, defeating us and overpowering us. The other Arabs in the nearby areas also rose against him, so he fought against them until he conquered them.”

When the leader of Alexandria heard this, he began to laugh. He thereafter said: “Indeed, your messenger spoke the truth. Our messengers also came to us with messages similar to that which your messenger brought to you. We adhered firmly to their message and their teachings, until kings emerged among us. These kings did as they pleased and abandoned the teachings of the messengers. If you hold fast to the teachings of your Nabi, nobody will wage war against you except that you will defeat him, and nobody will rise against you except that you will overpower him. However, as soon as you do as we did, by abandoning the teachings of your Nabi, and you behave as we did by obeying your desires, then we will be left to each other (i.e. you will not enjoy the divine assistance of Allah Ta‘ala). In that case, you will neither be greater than us in number nor stronger or more powerful than we are.”

Sayyiduna ‘Amr bin ‘Aas (radhiyallahu ‘anhu) later remarked, “I never spoke to a man (from the disbelievers) as intelligent as him.”

(Tabraani – Majma‘uz Zawaaid #10437)

Lessons:



When the leader requested to engage in discussion with a Muslim, Sayyiduna ‘Amr bin ‘Aas (radhiyallahu ‘anhu) ensured that he went to him personally. The most probable reason behind this was that the person who met and conversed with the leader would, in reality, be representing Islam. His conduct, speech and the mindset that he portrayed would be construed as being the values and way of Islam. *In a similar manner, each and every one of us is a flag bearer of Islam and a representative of Muslims at large. If we behave poorly, dishonestly, greedily, mercilessly, etc., then those who interact with us will inevitably reach the conclusion that ‘Muslims’ have these evil qualities.* On the other hand, if we embrace the character of Islam, those around us will definitely be attracted to Islam and many of them will even embrace Islam.



The Muslim Ummah constantly faces tests and challenges of varying natures. Whether the challenge is in the form of a natural disaster, a war, xenophobia, financial troubles, political instability or civil unrest, the natural response of people is to try and find a solution to the problem. In this regard, some people feel that the solution is for the Muslims to have a strong political presence, others feel that the solution lies in empowering the youth with education, while yet others feel that the solution is for the Muslims to have military muscle and financial pull. However, the true solution can only be found when the root cause is correctly identified. In this incident, the disbelieving leader himself told the Muslims the solution – *so long as they*

hold firmly to Islam and the sunnah of Rasulullah (sallallahu ‘alaihi wasallam), they will enjoy the divine assistance of Allah Ta‘ala and will be undefeated. However, if they abandon the teachings of Islam and Rasulullah (sallallahu ‘alaihi wasallam), remaining Muslims in name alone, they will lose the divine aid of Allah Ta‘ala. The Sahaabah (radhiyallahu ‘anhum) enjoyed Allah Ta‘ala’s aid and achieved victory and success, even though they did not always have the apparent means. Without this vital ingredient of Allah Ta‘ala’s aid, even if we have the apparent means, it will be wishful thinking for us to hope that the Ummah can once again enjoy its former glory.



Respect for Ramadhaan

There was once a fire worshipper who saw his son eating in the presence of Muslims during the month of Ramadhaan. He immediately hit him and reprimanded him saying, “Why do you show disregard for the sanctity and respect of the Muslims during the month of Ramadhaan?”

It so happened that the fire worshipper passed away that very week. Soon after, the ‘Aalim of that locality had a dream in which he saw the fire worshipper in Jannah! In the dream, he asked him, “Were you not a fire worshipper?” The man replied, “I was a fire worshipper. However, shortly before I passed away, Allah Ta’ala honoured me, by inspiring me to accept Islam, due to the respect that I had shown for the month of Ramadhaan.”

(Nuzhatul Majaalis pg. 201)

Lessons:



The salient symbols of Islam, such as the month of Ramadhaan, the masaaqid, the Quraan Majeed, the azaan, etc., stand for and represent Islam. Hence, to respect these symbols is to respect Islam itself, and to show disregard to them is to show disregard to Islam itself. A few examples of showing respect for

these symbols are: fasting, performing the complete Taraaweesh Salaah, abstaining from sin during the month of Ramadhaan, dressing and behaving appropriately within the masjid, regularly reciting the Quraan Majeed and holding it with reverence and wudhu, and remaining silent during the azaan so that one may listen to it attentively and verbally reply, as well as by physically responding thereafter by proceeding to salaah.



On account of a fire worshipper respecting the month of Ramadhaan, Allah Ta'ala blessed him with Islam and Jannah. **If the Muslims afford this blessed month the respect and honour that it deserves, how much more will Allah Ta'ala bless them, in this world and the next!** Conversely, if Muslims disregard this month, by failing to repent, fulfil the commands of Allah Ta'ala and while away the precious moments, what a loss they will incur!



The Deep Desire for Good Deeds

Sayyiduna Sa'd bin Abi Waqqaas (radhiyallahu 'anhu) narrates the following:

I noticed my brother, Sayyiduna 'Umar bin Abi Waqqaas (radhiyallahu 'anhu), attempting to remain hidden in anticipation of Rasulullah (sallallahu 'alaihi wasallam) inspecting us before our departure to Badr. I asked him, "What is the matter, O my brother?" He replied, "I fear that Rasulullah (sallallahu 'alaihi wasallam) will see me and regard me as being too small. Rasulullah (sallallahu 'alaihi wasallam) will thus send me away, whereas I deeply desire to join the expedition as it is possible that Allah Ta'ala will bless me with martyrdom."

My brother, thereafter, appeared before Rasulullah (sallallahu 'alaihi wasallam), and Rasulullah (sallallahu 'alaihi wasallam) did consider him too small to join the expedition to Badr. Rasulullah (sallallahu 'alaihi wasallam) thus sent him away saying, "Go back." Sayyiduna 'Umar (radhiyallahu 'anhu), however, began crying (out of disappointment as he wished to join the expedition and be blessed with martyrdom). Observing this,

Rasulullah (sallallahu ‘alaihi wasallam) allowed him to join the expedition.

On account of his tender age, I had to tie knots in the strap of his sword (as the sword was too big for him). He was thereafter martyred in the Battle of Badr. His age, at the time, was sixteen, and the disbeliever who killed him was ‘Amr bin ‘Abdi Wudd.

(*Tabaqaat Ibni Sa’d* vol. 3, pg. 149)

Lesson:

 If a person is on the verge of gaining a billion rand, but the deal somehow slips through his fingers, he will be devastated and distraught. In fact, there are some people who even contemplate suicide after falling into depression! This is due to the love of money having permeated deep into their hearts. On the contrary, the love of good deeds had possessed the hearts of the Sahaabah (radhiyallahu ‘anhum) to such an extent that being deprived of a chance to join an expedition in the path of Allah Ta’ala was devastating and would cause them to cry in grief. This is indeed the sign of true imaan and love for Allah Ta’ala.



The Lifeline of Kindness

There were once two brothers from the Banu Israaeel who were both kings, ruling over separate cities. One of the brothers treated his relatives and family members kindly and was just and fair to his subjects, while the other brother ill-treated his relatives and family members and oppressed his subjects.

During the era of these two kings, there was a Nabi to whom Allah Ta'ala sent revelation saying, "Only three years remain from the life of the king who is kind and treats his family and subjects kindly, and thirty years remain from the life of the king who treats his family and subjects oppressively."

The Nabi ('alaihis salaam) informed the subjects of each king of the revelation that he had received. When they heard that the evil king would remain for thirty more years and the righteous king would pass away after three years, they were extremely grieved and worried. They thus separated between mothers and their children, abandoned food and drink and all emerged to the desert (to create a scene of helplessness and despair) where they began to implore Allah Ta'ala in du'aa, begging Him to allow the righteous king to remain over them and to remove the evil king from their midst.

After imploring Allah Ta'ala in this manner for three days, Allah Ta'ala sent revelation to the Nabi ('alaihis salaam) saying,

“Inform my servants that I have shown them mercy and accepted their du‘aa. I have thus swopped the periods of life that remain of the righteous king and the evil king.”

Hence, the evil king passed away after the three years elapsed and the righteous king remained and ruled over the people for thirty years.

(Kitaabul Birri was Silah - Ibnul Jowzi pg. 56)

Lessons:

 When a person treats people kindly and justly, he earns their love and respect. Hence, they will make du‘aa for him and will always wish him well. However, if he oppresses people and ill-treats them, they will curse him, rejoice over his misfortune and will always wish for him to be destroyed.

 The power of du‘aa should never be underestimated or forgotten. No matter what one’s predicament is, and no matter how small or big it may be, if one turns to Allah Ta‘ala in du‘aa, his du‘aa will not be wasted nor be without any benefit.

 When making du‘aa to Allah Ta‘ala, one should adopt as much humility as possible. Hence, one should raise his hands like a beggar, cry like a person in utter desperation and express his need to Allah Ta‘ala with the urgency of a person who has no one else to turn to. The greater the humility in the du‘aa, the greater the chance of the du‘aa gaining acceptance.



Maintaining good family ties and treating relatives kindly is an action that causes a person to enjoy a long life, either through living for many years or by him being able to achieve a lot in his lifetime.



The Eye of Gratitude

During the year 296 A.H. Ibnul Mu'tazz attempted a coup to overthrow the khaleefah, Al-Muqtadir. However, the coup failed, and Ibnul Mu'tazz fled, seeking sanctuary in the home of the merchant, Ibnul Jassaas Al-Jowhari. One of the servants of Ibnul Jassaas informed Al-Muqtadir that Ibnul Mu'tazz was in the home of Ibnul Jassaas, due to which Ibnul Mu'tazz was arrested and executed for treason.

As for Ibnul Jassaas, due to his role in granting refuge to Ibnul Mu'tazz, the khaleefah ordered that his wealth be confiscated as punishment. Thus, assets worth approximately sixty million dinaars (gold coins) were seized!

Ja'far bin Warqaa narrates the following:

I came across Ibnul Jassaas a few days after his wealth was confiscated. We were good friends and were also related through marriage. I found him on the balcony of his home overlooking the Tigris River. The heat was intense, as it was a scorching day, and he was bare-headed and bare-footed. In anguish, he was running from one end of the balcony to the other end like a madman. Seeing him in this state, I boarded a small boat and sailed across to him. As soon as I disembarked, he noticed me, and feeling embarrassed over his behaviour, regained some of his composure and sat down.

I asked him, “What is the matter with you? What has happened to you?” Before answering, he asked for a bowl of water and washed his face and feet. He then lay for some time as if he was unconscious. Eventually, he said, “**First of all, I should be insane by now, considering the fact that I lost this wealth, and that wealth,**” and saying so, he began to recount all the assets that had been confiscated from him. He concluded, “When can I ever hope to recover this wealth? Why should I not lose my mind in grief over this loss?”

I then addressed him saying, “My friend! There is no limit to the wealth that a person can earn. **What you need to realize is that a person’s life, Deen and sanity can never be replaced. Hence, so long as your life, Deen and sanity are safe and sound, there is actually a lot that you are enjoying.** The only reason that people become grieved, when losing wealth, is that they fear the onset of poverty and becoming dependent on other people, or they fear the standard of their lifestyle dropping, due to which they will be deprived of the food, clothing and other luxuries to which they are accustomed, or they fear their reputation and social standing being affected. Therefore, be patient and allow me to show you that even though a great amount of your wealth has been confiscated, there are only few people in Baghdad whose wealth can compare to yours.”

I thereafter began to draw his attention to the various properties that he still possessed, **until we had counted properties to the value of seven hundred thousand dinaars!** I then said to him, “Tell me the value of the jewels, valuables, fabric and textiles, perfumes, slaves, animals and homes that you

still possess.” He began to calculate, until we found that the value of these items totaled a further three hundred thousand dinars, besides the seven hundred thousand dinars that he possessed in properties!

I said to him, “My friend! Who in Baghdad can today claim that their assets equal one million dinars? Furthermore, your reputation and standing among people is just as it was before! In fact, the people are under the impression that your wealth is worth far more than this!”

Hearing these words, Ibnul Jassaas fell into sajdah, praising Allah Ta’ala and crying in gratitude. He then said to me, “By Allah! I was so grieved and concerned over what I had lost, that I disregarded and overlooked all that I still possessed and had not eaten for three days! In fact, I considered this wealth insignificant as I was comparing it to the amount confiscated. If you had not come to me, I would have lost my mind in grief. Allah Ta’ala saved me by sending you. People consoling me over the loss of my wealth did not benefit me as much as your consolation did.”

(Nishwaarul Muhaadharah - At-Tannookhi, vol. 1, pg. 25)

Lessons:



Deen teaches us to always look at those that are less fortunate than ourselves. If a person loses an arm, there are many people who have lost both arms! Similarly, if a person’s car is stolen, there are people who cannot even walk! If we train

ourselves to view everything with the eye of gratitude, then we will never fall into depression, especially over losing wealth. Unfortunately, our hearts sometimes become so corrupted with the love for wealth, that on failing to secure a lucrative business deal, a person begins to complain over the wealth that he 'lost' (how can one lose something that one did not own in the first place?). Sadly, this causes one to fall into the sin of showing ingratitude to Allah Ta'ala for the invaluable bounties that he still enjoys at every second.



A true friend is one who, in all circumstances, will turn a person's attention to Allah Ta'ala.



Powerful Protection

Sayyiduna Buraidah (radhiyallahu ‘anhu) reports: “I heard that Sayyiduna Mu‘aaz bin Jabal (radhiyallahu ‘anhu) had captured a jinn during the lifetime of Rasulullah (sallallahu ‘alaihi wasallam). I thus went to Sayyiduna Mu‘aaz (radhiyallahu ‘anhu) and asked him regarding this incident. Sayyiduna Mu‘aaz (radhiyallahu ‘anhu) narrated the following to me:

Rasulullah (sallallahu ‘alaihi wasallam) had entrusted the dates of sadaqah to me for safekeeping. Thus, I placed these dates in one of my rooms. However, daily, I would find that the dates had decreased. So I went to Rasulullah (sallallahu ‘alaihi wasallam) and complained to him about this. Rasulullah (sallallahu ‘alaihi wasallam) said, “It is the work of a Shaitaan. Wait for him in ambush.”

I waited, as advised, and after some time had elapsed, this Shaitaan appeared in the form of an elephant. When he reached the door, he altered his form and entered through a crack in the door. He then approached the dates and began to swallow them.

I first checked that my clothing was tightly secured and then confronted and apprehended him saying, “I testify that there is no deity besides Allah and that Muhammad (sallallahu ‘alaihi wasallam) is His servant and messenger! O enemy of Allah! You have rushed to take the dates of sadaqah whereas the poor are

more deserving of it than you! I am definitely going to take you to Rasulullah (sallallahu ‘alaihi wasallam), and he will disgrace you!” When he heard this, he began to plead with me and promised that he would not return (and I thus released him).

The following morning, I went to Rasulullah (sallallahu ‘alaihi wasallam) who asked me, “What happened to the one you captured?” I replied, “He promised me that he would not return,” Rasulullah (sallallahu ‘alaihi wasallam) said, “He will return, so wait for him in ambush.”

I waited for him on the second night and again captured him. He again pleaded and promised that he would not return, and so I again released him. In the morning, I proceeded to Rasulullah (sallallahu ‘alaihi wasallam) to inform him of what had transpired. However, before I could reach Rasulullah (sallallahu ‘alaihi wasallam), I heard someone calling out, “Where is Mu‘aaz?” When I reached Rasulullah (sallallahu ‘alaihi wasallam), he asked me, “What happened to your prisoner?” I told Rasulullah (sallallahu ‘alaihi wasallam) what had happened, to which he replied, “He will return, so wait for him in ambush.”

I waited for him for a third night. On this occasion, when I apprehended him, I addressed him saying, “O enemy of Allah! You have already promised me twice that you will not return! I will now definitely take you to Rasulullah (sallallahu ‘alaihi wasallam) and he will disgrace you!”

The shaitaan pleaded, “I am a shaitaan who has dependents and I have come from Naseeben! If I was able to find some food closer to Naseeben, I would not have come here! We used to live

in this city of yours (Madeenah Munawwarah). However, after your Nabi (sallallahu ‘alaihi wasallam) was deputed, two verses of your Quraan were revealed which have driven us away. We thus fled to Naseeben. If these two verses are recited in any home, no Shaitaan will enter that home for three days. If you release me, I will teach you these two verses.” I agreed to release him, after which he said, “The two verses are Aayatul Kursi and the concluding verses of Surah Baqarah, commencing from ‘Aamanar Rasulu’ until the end of the surah.”

The following morning, I set out to inform Rasulullah (sallallahu ‘alaihi wasallam) of what had occurred, when I heard someone announce, “Where is Mu‘aaz bin Jabal?” I approached Rasulullah (sallallahu ‘alaihi wasallam) who enquired, “What happened to your captive?” I replied, “He promised me that he would not return,” and I also informed Rasulullah (sallallahu ‘alaihi wasallam) of the two verses that he had taught me. When he heard this, Rasulullah (sallallahu ‘alaihi wasallam) remarked, “The wretch has spoken the truth, whereas he is a habitual liar.”

I would thereafter recite these verses on the dates of sadaqah and would no longer find any decrease in their quantity.

(Tabraani - Majma‘uz Zawaaid #10920 and Fat-hul Baari vol. 4, pgs. 614 & 615)

Lessons:

 The Quraan Majeed is a powerful means of protection from Shaitaan, black magic, etc. Hence, regularly reciting the Quraan Majeed in the home is a very effective means of protecting the home from evil forces. Furthermore, there are certain verses in the Quraan Majeed that are especially powerful in gaining protection. Most of these verses have been gathered in a compilation known as the 'Manzil' which can be recited daily or more frequently if required.

 When reciting the verses and du'aas of protection, it is important for a person to have strong 'yaqeen' (conviction and faith) in the power of these verses and their effectiveness. Hence, they should be read with presence of mind and not in an absent-minded manner, as if one is merely fulfilling a routine.

 The shayaateen and jinn are notorious liars, as explained by Rasulullah (sallallahu 'alaihi wasallam) himself. Hence, any information given by jinn, even if it is through the medium of an 'aamil, cannot be trusted or relied on – especially if this information accuses any person of being responsible for black magic, etc. Sadly, people often accept this information, despite not having any proof, and as a result, commit the major sins of breaking family ties and levelling false allegations against people.



An Enviably End

Imaam Abul Waqt As-Sijzi (rahimahullah) was born in the year 458 A.H. and commenced studying hadeeth at the tender age of seven! Allah Ta'ala had accepted him to serve the blessed ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam), and he was thus honoured to teach hadeeth in Khuraasaan, Asbahaan, Kirmaan, Hamazaan and Baghdad. Students would flock to him from every land and he was renowned as a great Muhaddith.

Among his notable students were the likes of Ibnu 'Asaakir, Sam'aani, Ibnul Jowzi and Ibnu Mandah (rahimahumullah).

His student, Ibnul Jowzi (rahimahullah), described him in the following words, “He was very pious and would exert himself in reciting the Quraan Majeed, making abundant zikr, performing excessive Tahajjud Salaah and crying before Allah Ta'ala. He possessed the qualities of the pious predecessors.”

Another of his students, Yusuf bin Ahmad Sheeraazi (rahimahullah), narrates the following:

When I set out to study under our Shaikh, Abul Waqt (rahimahullah), Allah Ta'ala made it such that I met him near the border of the lands of Kirmaan. On meeting him, I made salaam, kissed him and sat before him. He then asked me, “What has brought you to these lands?” I replied, “You are the sole reason

for which I have come. After depending on Allah Ta'ala, I am dependent on you (to acquire the knowledge of hadeeth). I have written, with my pen, all of your ahaadeeth that have reached me. Now, I have come to you on foot so that I may acquire the blessing of your company and the good fortune of studying under you, receiving your high chain of hadeeth.”

The Shaikh replied (out of deep humility), “May Allah Ta'ala enable us all to do that which pleases Him, and may He make our efforts and intentions be solely for Him. If you truly knew me for what I am, you would have neither made salaam to me nor would you have sat before me.”

The Shaikh then began to cry and continued to weep for a lengthy period, due to which those who were present also began to weep. He then made du'aa saying, “O Allah! Conceal us (our faults and sins) with your beautiful concealment, and make it such that even beneath the concealment and cover, we are pleasing to You.”

The Shaikh then said to me, “My son! You should know that I also travelled on foot with my father, to study hadeeth, all the way from Herat to Shaikh Dawoodi (rahimahullah) who was in Booshanj (approximately 55km away). At the time, I was not yet ten years old. (While travelling on foot, in order to develop my strength and build my determination,) my father would place two rocks in my hands and instruct me to carry them while observing me.

When he noticed me tiring, he would instruct me to discard one of the rocks to lighten the load. I would then continue

walking, and again, after some time, he would notice me tiring. Once more, he would ask if I was tired, and out of fear for him, I would reply in the negative. My father would then ask, “Why are you lagging behind?” In response, I would hastily increase my pace before him, but would only manage to do this for a short period of time. When I would again tire, he would drop even the second rock, allowing me to walk without any burden. When I grew exhausted and could walk no more, he would pick me up and carry me.

While walking, we often encountered farmers and other people who would offer my father, “O Shaikh ‘Isa! Allow us to give you and this child a ride to Booshanj!” However, my father would refuse and say, “Allah forbid! How can we ride a conveyance while on a journey to acquire the blessed ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam)? We will rather walk and when this child is tired, I will place him on my head. I do this out of respect for the ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam) and with the hope of reward.”

On account of my father’s efforts and his desire that I acquire the hadeeth of Rasulullah (sallallahu ‘alaihi wasallam), I was blessed to study the ahaadeeth. Today, all my contemporaries have passed on, and so it is to me alone that students from various countries travel to acquire the knowledge of hadeeth.”

Yusuf bin Ahmad Sheeraazi (rahimahullah) describes the final moments of Shaikh Abul Waqt (rahimahullah) in the following words:

When he was in his final moments, I made him lie against my chest. During these moments, he was completely absorbed in making the zikr of Allah Ta'ala. Muhammad bin Qaasim As-Soofi (rahimahullah) entered and (in order to encourage him to recite the kalimah) said to the Shaikh, "My master! Rasulullah (sallallahu 'alaihi wasallam) has said, 'The person whose final words are *La ilaaha illallah* will enter Jannah.'" **The Shaikh raised his gaze to Muhammed bin Qaasim (rahimahullah) and recited the following verse of the Quraan Majeed:**

يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرْتُ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

If only my people knew, how my Lord has forgiven me and made me among the honoured ones. (Surah Yaseen v26 & v27)

When they heard this, Muhammad bin Qaasim (rahimahullah) and those present were astonished and amazed. The Shaikh continued to recite the verses that followed (from Surah Yaseen) until he terminated the Surah. **He then said, "Allah! Allah! Allah!" and passed away while seated on his musalla.**

(Siyaru Aa'laamin Nubalaa vol. 20, pgs. 303-309)

Lessons:



Every parent has aspirations for their children. Some parents urge their children to excel in their studies, hoping that they will secure a lucrative career on the basis of their academics. Other parents urge their children to excel on the sports field, hoping that they will forge a career in professional sports. However, all these careers are short lived as they will end

with the death of the individual. How many of us show concern for the Deeni 'career' of our children that will secure their 'future' after they pass away?



The true 'Ulama were always easily identified and recognized by their love for and adherence to zikr, Tahajjud Salaah, du'aa and other 'ibaadaat. Humility was their hallmark and respect and honour for the knowledge of Deen was something which they would never compromise on.



'As you live, so you will die'. Shaikh Abul Waqt (rahimahullah) was blessed with an enviable end. However, he lived his life reciting the Quraan Majeed and making zikr, and thus passed away in the same manner.



Sincerity of the Seniors

Moulana Muhammad Ilyaas (rahimahullah), the reviver of the effort of tableegh, was once invited to a tableeghi gathering in Muzaffarnagar.

On arrival in Muzaffarnagar, he observed that the people who invited him had brought elephants to the station as they wished to form a ‘procession’ to escort him to the gathering. Moulana Ilyaas (rahimahullah) objected and explained that traveling in this manner was against the fundamental principles of the effort of tableegh. Hence, Moulana (rahimahullah) sat in an ordinary horse carriage and reached his residence.

As planned, the tableeghi gathering commenced, only for Moulana Ilyaas (rahimahullah) to learn, shortly thereafter, that Moulana Sayyid Husain Ahmad Madani (rahimahullah) was delivering a lecture in another gathering nearby. Moulana Ilyaas (rahimahullah) immediately cancelled his lecture and instructed those present saying, “Moulana Madani (rahimahullah) has arrived. Everybody should attend that gathering and listen to his lecture.”

On the other hand, as soon as Moulana Husain Ahmad Madani (rahimahullah) learnt that Moulana Ilyaas (rahimahullah) had arrived and was going to deliver a bayaan at a tableeghi gathering, he too cancelled his lecture and instructed the

audience to proceed to the tableeghi gathering to listen to the lecture of Moulana Ilyaas (rahimahullah).

Hence, neither Moulana Ilyaas (rahimahullah) nor Moulana Madani (rahimahullah) delivered their respective lectures. However, they both left behind an amazing example of sincerity for generations to come.

(Hazrat Madani [r.a] Waaqi'aat aur Karaamaat ki Roshni me, pg. 104)

Lessons:

 Sincerity is the hallmark of a true believer. A person void of sincerity will feel hurt in such a situation and think, “Why did they plan a gathering at the same time? Why are they stealing the show from me?” The sincerity of our pious elders was such that in the above situation, they cancelled their own speeches and instructed the audience to attend the lecture of the other personality.

 When a person is sincere, his only priority and concern is for the work of Deen to prosper. Hence, whether he receives any recognition or not for his efforts is irrelevant and does not concern him. In fact, he will prefer to avoid publicity and the limelight, preferring to remain anonymous and unknown.

 Every department of Deen is important and necessary. Our pious elders were such that even if they were attached to one department of Deen, they continued supporting the other departments of Deen in whichever way possible.

True to His Word

Sayyiduna ‘Abdullah bin Abil Hamsaa (radhiyallahu ‘anhu) mentions:

I once conducted a business transaction with Rasulullah (sallallahu ‘alaihi wasallam) before he was blessed with nubuwwah (prophethood) by Allah Ta‘ala. On concluding the transaction, there was an outstanding amount that I owed Rasulullah (sallallahu ‘alaihi wasallam). **I promised to fetch the money and return with it immediately to that very place.**

After leaving, I completely forgot my promise, and only remembered three days later. **I returned to the place where I met him and found him still waiting for me!** Rasulullah (sallallahu ‘alaihi wasallam) said, “O youngster! You have put me through difficulty. **I have been here for three days, awaiting your return.**”

(Sunan Abi Dawood #4996)

Lesson:



By agreeing to wait for Sayyiduna ‘Abdullah bin Abil Hamsaa (radhiyallahu ‘anhu) to return with the money, Rasulullah (sallallahu ‘alaihi wasallam) had given his word that

he would be there when Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) returned. Although Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) did not return as promised, **due to Rasulullah (sallallahu ‘alaihi wasallam) possessing the highest level of truthfulness and character, he remained true to his word by continuing to wait in that very place for three days!**

This clearly highlights the spirit of truthfulness that is advocated by Islam. Often, we give people our word, yet have no intention of fulfilling our promise. Alternatively, we make a promise intending to fulfil it, but thereafter change our minds and casually decide to ‘forget’ about it. Whether we are workmen such as plumbers, carpenters, electricians, or professionals such as doctors and lawyers, or ordinary people in the business place or home, regardless of who we are, we should always adhere to our word. **If we give someone an appointment or promise to meet them or go to their home at a certain time, we should uphold our promise.**

If, due to unforeseen circumstances we are unable to fulfil our promise, we should, at the very least, contact the person to apologize and inform them that we will be late or will not make it at the appointed time. **Failing to do so causes one to incur the sin of putting people through difficulty and inconvenience.**



The Courage to Accept Correction

Zaazaan (rahimahullah) was a great Taabi'ee (rahimahullah) and scholar of hadeeth. He had met Sayyiduna 'Umar (radhiyallahu 'anhu), Sayyiduna 'Ali (radhiyallahu 'anhu) and many other Sahaabah (radhiyallahu 'anhum), and was counted among the special students of Sayyiduna 'Abdullah bin Mas'ood (radhiyallahu 'anhu).

Prior to becoming a great saint and Muhaddith of this Ummah, Zaazaan (rahimahullah) was involved in sin. However, Allah Ta'ala blessed him to repent and change his life at the hands of Sayyiduna 'Abdullah bin Mas'ood (radhiyallahu 'anhu).

The following is the personal account of Zaazaan (rahimahullah), describing the manner in which Allah Ta'ala guided and inspired him to repent at the hands of Sayyiduna 'Abdullah bin Mas'ood (radhiyallahu 'anhu), which lead to him becoming the renowned personality that we know. He says:

I was a youngster who possessed a melodious voice and considerable skill in playing the drum. Once, a friend and I were with a few other people. I was entertaining our small group by singing songs, when Sayyiduna 'Abdullah bin Mas'ood

(radhiyallahu ‘anhu) passed by. Hearing the sound of song and merrymaking, he came toward us and on reaching us, kicked the vessels of wine, causing them to spill their contents. He then snatched the drum from me and cast it to the ground, breaking it. Finally, he turned to me and said, “O youngster! If you used the melodious voice which I heard to recite the Quraan Majeed, you would really become something!” Saying that, he left.

I turned to my friend and asked him, “Who was this person?” He replied, “That was Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu).” At that moment, Allah Ta‘ala inspired me to repent. I thus ran after Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) with tears streaming down my face. He had just arrived at the door of his home and was about to enter when I reached him and held onto his clothing. He turned to me and asked, “Who are you?” I replied, “I am the person who was playing the drum.”

Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) realized that I had come to repent and change my life, and so he hugged me and cried out of happiness. He then said, “Welcome to the one whom Allah Ta‘ala loves (and thus inspired to repent). Sit here!”

Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) thereafter entered his home and brought some dates for me to eat saying, “Eat from these dates. If I possessed any food besides this, I would have presented that to you as well.”

(Taareekh Ibni ‘Asaakir vol. 18, pg. 283)

Lessons:

 Each and every believer should do whatever is in his control to bring people closer to Allah Ta'ala and stop them from committing sin. **However, the approach adopted will vary according to different persons and situations.** For example, a father should physically stop his household from committing sin, as he is the head of the home and wields the authority. However, if one tries to physically stop a person not under his authority, there is the fear that instead of bringing the person closer to Deen, he may take exception and react badly, straying further from Deen. **Hence, it would be more appropriate to speak to this person, rather than physically restraining him.**

 When a person tries to stop us from committing sin, we should be appreciative and accept his correction. Instead of viewing this person as an enemy, we should regard him as our well wisher. Adopting this attitude and mindset will open the door for our progress.

 No person is a 'write-off'. No matter how far we may be from Deen or how serious our sins may be, if we turn to Allah Ta'ala in sincere repentance, He will forgive our sins and bless us.

 Once a person accepts correction, we should not continuously remind him of the sin that he was involved in. **Rather, we should be supportive and make him happy.** Hence, Sayyiduna 'Abdullah bin Mas'ood (radhiyallahu 'anhu) hugged Zaazaan (rahimahullah) and fed him whatever he had, out of happiness that Zaazaan (rahimahullah) had repented.

The Simple Solution

Sayyiduna ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) narrates the following incident:

A certain Sahaabi (radhiyallahu ‘anhu) of Rasulullah (sallallahu ‘alaihi wasallam) once encountered a male jinn. On meeting the jinn, the Sahaabi (radhiyallahu ‘anhu) engaged him in a wrestling match and beat him!

After beating the jinn, the Sahaabi (radhiyallahu ‘anhu) remarked, “I find you to be small and thin. Your small forearms seem to be the forearms of a dog! Are all the jinn like you (i.e. weak and thin) or are only you like this?” The jinn replied, “By Allah! I am actually one of the strong jinn! Let us wrestle a second time. If you beat me again, I will teach you something that will benefit you.”

The Sahaabi (radhiyallahu ‘anhu) agreed and beat the jinn once again. As the jinn had promised to teach the Sahaabi (radhiyallahu ‘anhu) something that would benefit him, he asked the Sahaabi (radhiyallahu ‘anhu), “Do you recite Aayatul Kursi?” When the Sahaabi (radhiyallahu ‘anhu) replied in the affirmative, the jinn responded, “You will not recite Aayatul Kursi in any home except that Shaitaan will leave that home while expelling wind (in fright) as a donkey expels wind.

Thereafter, Shaitaan will not be able to enter that home until the morning.” (Sunan Daarimi #33381)

It has similarly been narrated that Sayyiduna ‘Umar (radhiyallahu ‘anhu) once wrestled a jinn and beat him. The jinn begged Sayyiduna ‘Umar (radhiyallahu ‘anhu) to release him saying, “Free me, and I will teach you something through which you will gain protection from us (the jinn).” When Sayyiduna ‘Umar (radhiyallahu ‘anhu) released the jinn, he said, “You will gain protection from us through reciting Aayatul Kursi.” (Tafseerul Qurtubi vol. 4, pg. 263)

Lesson:

 When the topic of troublesome jinn is broached, many people feel that the solution or remedy will only be effective if it is complicated and exotic. They think that something as simple as reciting Aayatul Kursi is exactly that – too simple to have effect. This could not be further from the truth. After all, it takes only one small and simple bullet to bring down even the strongest of lions. Similarly, the power and effectiveness of Aayatul Kursi should not be underestimated on account of it being short and easy to recite. On the contrary, this actually contributes to the benefit that a person will derive from Aayatul Kursi, as it can be recited easily multiple times daily, at home, at work, or in any other place.



Cleansed from Kufr through the Character of Islam

Sahal bin ‘Abdillah Tustari (rahimahullah) had a neighbour living above him who was a fire worshipper. Once, a hole developed in his toilet floor through which the filth and mess would leak into one of the rooms in the home of Sahal (rahimahullah).

Noticing this, Sahal (rahimahullah) would place a container beneath the leak to catch the filth that dripped down daily. Sahal (rahimahullah) would then take the full container and empty it at night where nobody could observe or see what he was doing.

This continued for a long time, until the day arrived when Sahal (rahimahullah) neared his final moments. Realizing that he would soon leave this world, he called for his neighbour. When the fire worshipper arrived, Sahal (rahimahullah) said to him, “Enter that room and look inside.” On entering, the fire worshipper noticed the hole with the filth falling through into the container below. He asked Sahal (rahimahullah), “What is this?”

Sahal (rahimahullah) replied, “This has been happening for a while. Waste falls from your toilet into this room. I allow it to

accumulate in the container during the day, and thereafter dispose of it at night. If it was not for the fact that I am about to leave this world, and I fear that those after me will not be as tolerant nor show you good character, I would not have shown you this nor informed you about it. Now that you are aware of the problem with your toilet, you may fix it as you see fit.”

The fire worshipper was absolutely amazed and exclaimed, “O Shaikh! You have been treating me with kindness and showing me this level of good character for such a long time despite the fact that I am a disbeliever! Stretch forth your hand – I testify that there is none worthy of worship besides Allah Ta‘ala, and Muhammad (sallallahu ‘alaihi wasallam) is the Rasul of Allah Ta‘ala.” Shortly after the fire worshipper accepted Islam, Sahal (rahimahullah) passed away.

(Al-Kabaa-ir - Zahabi pg. 208)

Lessons:

 Rasulullah (sallallahu ‘alaihi wasallam) greatly stressed and emphasized the importance of fulfilling the neighbour’s rights and warned that the imaan of a person who causes any harm or inconvenience to his neighbour is incomplete. On account of showing good character to neighbours being such an emphasized and integral part of Deen, Sahal (rahimahullah) was even prepared to tolerate the inconvenience of his neighbour’s toilet dripping filth into his home.



Disposing of the waste in secret indicates to the humility of Sahal (rahimahullah), as he did not want people to learn of his tolerance and praise him.



When a Muslim adopts the true character of Islam, his interaction and behaviour will shine with the radiance of Islam and will thus be an invitation to Deen. It was this very same character that ‘melted’ the heart of the fire worshipper and let him see the beauty of Islam.



Sahal (rahimahullah) was so concerned that no dispute should arise with his neighbour after his demise, that shortly before passing away, he called him to show the leaking toilet. He was being so cautious, that let alone in his lifetime, he did not even wish for a dispute to arise with his neighbour after he passed away. We too should try our best to arrange our affairs in such a manner that after our demise, there will be no opportunity for people to become embroiled in arguments or fights.



The Pertinence of Priorities

Juraij (rahimahullah) was a man from the Banu Israaeel who would exert himself in the 'ibaadah (worship) of Allah Ta'ala. He built himself a monastery in which he resided and devoted himself to the worship of Allah Ta'ala.

One day, while performing nafl salaah his mother called out to him, "O Juraij!" *As he was engaged in performing salaah, Juraij thought to himself, "O Allah! My mother or my salaah! (i.e. which should I give preference to?)"* Juraij (rahimahullah) decided to continue performing his salaah. Hence, not receiving a response from him, his mother turned and left.

The following day, his mother again came to him while he was engaged in salaah and called out, "O Juraij!" Juraij (rahimahullah) again thought to himself, "O Allah! My mother or my salaah! (i.e. which should I give preference to?)" Juraij (rahimahullah) once again decided to continue with his salaah. *Again, not receiving a response from him, his mother turned and left.*

On the third day, the mother of Juraij (rahimahullah) again came and called out to him while he was engaged in salaah, and

yet again he gave preference to his salaah and did not respond to her. Disappointed and upset that he had failed to respond to her thrice, she made the following du'aa, "O Allah! Do not allow Juraij to pass away until he looks at the faces of loose women."

Some time thereafter, the Banu Israaeel were discussing Juraij (rahimahullah) and his devotion to 'ibaadah. It so happened that a loose woman, renowned for her proverbial beauty, was present. When she heard them praising Juraij (rahimahullah), she said, "If you wish, I will seduce him for you (i.e. I will test him to prove that even a man of his piety cannot resist me)."

The people agreed, and hence she approached Juraij (rahimahullah) in an attempt to seduce him. However, she completely failed, as Juraij (rahimahullah) did not even turn towards her nor pay any attention to her! Having failed, she found a shepherd who would frequent the monastery and seduced him instead. As a result of their encounter, she conceived.

When the baby was born, she presented it to the people claiming that it was the baby of Juraij (rahimahullah), thus accusing him of having an illicit relationship with her. The people believed her and set out for the monastery of Juraij (rahimahullah). When they reached the monastery, they asked Juraij (rahimahullah) to come out, after which they razed the monastery to the ground and proceeded to beat him. Juraij (rahimahullah) was perplexed and asked in confusion, "What is the matter?" The people replied, "You committed zina (fornication) with this loose woman and she has borne your

child!” Juraij (rahimahullah) asked, “Where is the child?” In response, they brought the child before him.

Juraij (rahimahullah) then said to them, “Allow me to perform salaah.” Thereafter, he approached the child, prodded him in the belly, and said, “O child! Who is your father?” *Miraculously, the new-born child spoke and said, “So-and-so shepherd is my father.”* Witnessing this miraculous feat, the people began to kiss Juraij (rahimahullah) and pass their hands over him. They then said to him, “We will rebuild your monastery from gold!” Juraij (rahimahullah) replied, “No! Rebuild it from clay, as it was previously.” Hence, the people complied and rebuilt it from clay.

(Saheeh Muslim #6509)

Lesson:



The essence of Islam is for one to completely submit and surrender before the command of Allah Ta’ala. *Hence, when one is at a crossroads in life, instead of behaving according to the dictates of his limited intelligence, he must conform to the dictates of Allah Ta’ala.*

Responding to the call of one’s mother is obligatory while performing nafl salaah is voluntary. Hence, Juraij (rahimahullah) should have immediately shortened his salaah and answered his mother’s call, as in this situation, responding to his mother was the priority. (*Sharhun Nawawi – Saheeh Muslim vol. 2, pg. 313*) Rasulullah (sallallahu ‘alaihi wasallam) has himself explained this mentioning, “If Juraij had been blessed with fiqh (thorough

understanding of Deen) and the knowledge of Deen, he would have realized that responding to his mother was more rewarding (and important) than engaging in nafl worship.” (*Shu‘abul Imaan* #7496)

Similarly, we should strive to determine the priorities in our lives so that we can remain in the obedience and pleasure of Allah Ta‘ala. For example, a person wishes to travel for ‘umrah, but at the same time, his parents need his service and assistance at home, and there is nobody else to take care of them. For such a person, remaining at home to serve his parents is the priority.

In this regard, it is necessary for each and every person to continuously refer to the rightly-guided ‘Ulama so that they can guide him and assist him to determine exactly what Allah Ta‘ala wants from him at that moment.



Saved through Sadaqah

Ibnul Furaat was a minister in the fourth century of Islam during the reign of the 'Abbaasi ruler, Al-Muqtadir Billah. (*Siyaru Aa'laamin Nubalaa* vol. 14, pg. 474)

On one occasion, Ibnul Furaat summoned a certain scribe and said to him:

Woe to you! I had sinister intentions in your regard and always wanted to arrest you and confiscate your wealth. However, for a few nights, I have been seeing a strange dream wherein I issued an order for your arrest which you somehow resisted. So I next ordered my soldiers to attack you, but whenever they fired an arrow at you or attempted to strike you with a weapon, you successfully defended yourself with a loaf of bread that you held in your hand. As a result, none of our attacks could reach you. Tell me, what is the secret behind this bread?

The scribe replied, "O minister! Since I was a small child, my mother would place a loaf of bread beside my pillow when I went to sleep at night. The following morning, she would give it in sadaqah (charity) on my behalf. My mother continued to do this until she passed away. After her demise, I continued with this practice, and I thus place a loaf of bread beside my pillow every night, giving it in charity the following morning."

When the minister, Ibnul Furaat heard this, he was astonished and said, “By Allah! I will never be able to harm you! In fact, (having learnt of your excellent practice,) I now wish well for you and my heart has been filled with love for you.”

(*Al-Bidaayah wan Nihaayah* vol. 11, pg. 224)

Lessons:

 The profound power of sadaqah should never be underestimated. Sadaqah draws the mercy of Allah Ta‘ala and often protects us from calamities and difficulties. Hence, every person should make it a habit to give some sadaqah on a daily basis, even if it is just a few rands, a few biscuits, a fruit, etc. We should never think that it is ‘too small’ to give, as something is better than nothing. At the same time, when sadaqah is given for the sake of Allah Ta‘ala, then we should not wait for things to become rotten, spoilt and unusable before we give them in sadaqah.

 The habit of giving sadaqah on a daily basis was instilled in the scribe from a tender age by his mother, and thus remained with him his entire life. As parents, we have to take out the time and make a concerted effort to instill these qualities and practices into the lives of our children.

 The hearts of all people are in the complete control of Allah Ta‘ala. In the blink of an eye, Allah Ta‘ala can transform the enmity in a person’s heart to love and affection. Hence, if our hearts are always turned towards Allah Ta‘ala, He will safeguard us from that which is in people’s hearts.

Simplicity is Served

Maslamah bin ‘Abdil Malik was the brother-in-law of ‘Umar bin ‘Abdil ‘Azeez (rahimahullah). He was among the members of the Banu Umayyah family who enjoyed the most luxurious and comfortable lifestyle.

Once, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) learnt that Maslamah was spending one thousand dirhams (silver coins) daily on food alone! Concerned over this extravagance, he instructed Maslamah to come and see him early the next morning. He also instructed that a dish of simple lentils and a few different meat-dishes be prepared.

The next morning, Maslamah arrived and remained with ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) until a significant portion of the morning had passed. At that point, feeling the pangs of hunger, Maslamah arose and attempted to leave. However, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) did not allow him to leave. Unable to disobey ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), Maslamah remained seated. When midday arrived, Maslamah again attempted to leave, but ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) again instructed him to remain seated and prevented him from leaving.

Eventually, when ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) perceived that Maslamah could no longer bear the pangs of

hunger, he instructed that the food be served. As previously arranged, the simple lentils were served first. Maslamah had not eaten the entire day, and thus ‘attacked’ the food, eating like a man who was dying from hunger.

After having eaten to his fill, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) instructed that the dish of simple lentils be taken away and for the next dish to be served. When the dishes of meat were now served, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) turned to Maslamah and invited him to eat. However, Maslamah responded, “I have already eaten to my fill! I cannot eat any more!”

‘Umar bin ‘Abdil ‘Azeez (rahimahullah) then said to him, “When a dish that costs one third of a dirham can suffice you, then why do you spend a thousand dirhams on food every day? How can you be extravagant in your food?”

The unique manner in which ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) corrected Maslamah had a profound effect on him. Hence, he realized his mistake and thereafter desisted from extravagance.

(Seerah ‘Umar bin ‘Abdil ‘Azeez – Ibnu ‘Abdil Hakam pg. 49 and Muhaadharatul Abraar vol. 2, pg. 406)

Lessons:



We should all strive to attain simplicity, as it is part of imaan. A person who adopts simplicity will easily be contented. If simplicity is abandoned, one will become part of the rat-race

striving for “even more” and “even better” all the time. This rat-race destroys the peace and enjoyment of life. One is left with all the luxuries and amenities of life – but without a real life.



There are different methods of advising people. Sometimes, speaking to a person will prove beneficial, while at other times, a practical lesson may be beneficial. Each person should assess his situation and ponder over the method that he should adopt in order to bring about a positive change.



Maslamah did not become angry. Instead, he acknowledged his error and accepted the correction. If a person sincerely wishes to improve himself, he will always be prepared to accept correction.



The Hallmark of Humility

Jubair bin Nufair (rahimahullah) narrates:

On one occasion, a group of people praised Sayyiduna ‘Umar (radhiyallahu ‘anhu) saying, “By Allah! We never saw a man who dispenses justice, speaks the truth and is more severe upon the hypocrites than you, O Ameerul Mu-mineen! You are the best of people (from the Sahaabah) after Rasulullah (sallallahu ‘alaihi wasallam)!”

Hearing this, Sayyiduna ‘Auf bin Maalik (radhiyallahu ‘anhu) objected, “You have not spoken the truth! By Allah, I have seen another man who is actually the greatest (from the Sahaabah) after Rasulullah (sallallahu ‘alaihi wasallam)!” When the people asked Sayyiduna ‘Auf (radhiyallahu ‘anhu) who this person was, he replied, “Sayyiduna Abu Bakr (radhiyallahu ‘anhu).”

Sayyiduna ‘Umar (radhiyallahu ‘anhu) then said, “By Allah! Sayyiduna ‘Auf (radhiyallahu ‘anhu) has spoken the truth and you have lied! Sayyiduna Abu Bakr (radhiyallahu ‘anhu) was more fragrant than musk (i.e. he already possessed imaan and excelled in Deen) while I was still astray and more misguided than my family’s camel (as Sayyiduna Abu Bakr [radhiyallahu

‘anhu] had accepted Islam a few years before Sayyiduna ‘Umar [radhiyallahu ‘anhu].”

*(Manaaqibu ‘Umar bin Khattaab [radhiyallahu ‘anhu] -
Ibnul Jowzi [rahimahullah] pg. 141)*

Lessons:

 Rasulullah (sallallahu ‘alaihi wasallam) is the best of all the Ambiyaa (‘alaihimus salaam), and the best person after the Ambiyaa (‘alaihimus salaam) is Sayyiduna Abu Bakr (radhiyallahu ‘anhu), followed by Sayyiduna ‘Umar (radhiyallahu ‘anhu).

 No matter how great a person may become and what heights he may reach, he should never attribute any greatness or virtue to himself. **Rather, he should follow the example of Sayyiduna ‘Umar (radhiyallahu ‘anhu) by always thinking nothing of himself and everything of his seniors.**



The Ultimate ‘Contact’

Saalim bin ‘Abdillah (rahimahullah) was the son of the illustrious Sahaabi, Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma). He was born during the khilaafah of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) and was a great Muhaddith and Mufti of Madeenah Munawwarah.

On one occasion, the ruler, Hishaam bin ‘Abdil Malik, entered the Ka’bah and met Saalim bin ‘Abdillah (rahimahullah). Seeing this eminent personality, he immediately offered, “Do you have any need that you wish to ask of me?” Saalim (rahimahullah) replied, “I am embarrassed to stand in the house of Allah Ta’ala and place my needs before someone besides Him.”

Thereafter, when they had exited the Ka’bah, Hishaam said to Saalim (rahimahullah), “You may now place your needs before me (as we are no longer in the house of Allah Ta’ala).” In reply, Saalim (rahimahullah) asked, “Which needs should I place before you? My needs of this world or my needs of the Hereafter?” Hishaam replied, “Your needs of this world.”

Saalim (rahimahullah) responded, “By Allah! I have not placed my needs of this world before the One who owns this world, so how can I place my needs of this world before one who does not own this world?”

(Siyaru Aa’laamin Nubalaa vol. 4, pg. 466)

NB: Perhaps it was due to Saalim (rahimahullah) being overcome by his aversion to the world and wealth that he did not present his needs of this world to Allah Ta'ala.

Lesson:

 In today's world, the phrase "it's not what you know but who you know" is often repeated. In this regard, great emphasis is placed on making the right 'contacts'. However, we tend to forget that the only true 'contact' is Allah Ta'ala. He can be reached through merely raising our hands in du'aa. Also, contrary to other 'contacts', He responds to calls more quickly when they are made in the dead of night (at the time of Tahajjud). There is no request too big or too small for Allah Ta'ala, and He is the only 'contact' who becomes happier with you when you call Him repeatedly. Hence, we should place all our needs, those relating to this world and the next, before Allah Ta'ala, and should turn to Him before anyone else.



Overcome by Concern

Muhammad bin ‘Ali bin ‘Abdillah Haddaad narrates the following incident from a person whom he knew:

I was once present in the Jaami’ Masjid, in the city of Mansoor, on the Day of Jumu‘ah. I noticed a man in the saff (row) in front of me who had an outward appearance of dignity and humility. He was so engrossed in performing nafl salaah that he remained engaged in salaah from the moment he entered the masjid until the time drew near for the Jumu‘ah Salaah to be performed, and only at that time did he end his salaah and remain seated. Seeing the apparent piety of this man, I became overawed by him and my heart was filled with love for him.

However, as the salaah commenced, I noticed that he did not join the jamaat and perform salaah with the people! This surprised, worried and even angered me, as he was neglecting the fardh by not performing the Jumu‘ah Salaah.

As soon as the salaah terminated, I went up to him and said, “O my brother, I have never before seen someone behave as strangely as you! You performed lengthy rakaats of nafl salaah in a beautiful manner, yet failed to perform the fardh salaah and abandoned it!”

The man replied, “My friend! It is on account of an enemy and an excuse that I did not join the salaah.” I asked him, “What do you mean?” He explained, “I owe a certain person a sum of money. I have been hiding in my home for some time as I cannot pay him. Today, I left my home and came to the masjid for salaah. However, just before the salaah could commence, I turned and saw the very person who is my creditor. Furthermore, he saw me as well. *This caused me such fear that my wudhu broke and my clothing became soiled. This is the reason why I was unable to perform the salaah.* I beseech you, in the name of Allah Ta’ala, to keep my secret and refrain from telling anyone of my matter.” I asked him, “Who is your creditor?” He replied, “Da’laj bin Ahmad.”

Coincidentally, a friend of Da’laj, whom this person had not recognized, had performed salaah nearby and had overheard the conversation. He immediately proceeded to Da’laj and informed him of what had transpired. After hearing the incident, Da’laj instructed, *“Return to this person, take him to the baths and dress him in my own clothing. Thereafter, seat him in my home until I return from the Jaami’ Masjid.”* The friend did as instructed.

When Da’laj returned home, he requested that food be served which he shared with the person who was his debtor. After the meal, Da’laj produced his register and perused it until he located this person’s debt which equaled five thousand dirhams (silver coins). Showing him the register, he said, “Look and see that there is no mistake in this record and that no amount has been omitted!” The man examined the register and submitted that the

record was indeed correct and that no amount had been overlooked.

Da'laj placed his stamp on the debt in the register and wrote beneath it 'Paid'. He, thereafter, asked for a scale and measured out five thousand dirhams. Addressing the man, he said, "I have absolved you of the amount that you owed me, and I ask you to please accept this amount of five thousand dirhams as compensation for the fear and fright that entered your heart when you saw me in the Jaami' Masjid."

(Al-Muntazam vol. 14, pg. 144 and Taareekh Baghdaad vol. 9, pg. 368)

Lessons:

 In the above incident, the man was so affected by his debt that as soon as he saw his creditor, he was overcome by fright. On the contrary, in today's times, people tend to be casual and lackadaisical regarding their debts. Even when they have the means to pay, they procrastinate and use the money to go on holiday, upgrade their car, etc., despite the complaint of their creditor. If we truly understood the severity of debt and that we are accountable for it before Allah Ta'ala, we would not take our debts casually.

 The pious people of the past were such that their hearts were not consumed by the love for wealth. Hence, they regarded not causing inconvenience and pain to their Muslim brother as more important than recovering the debts that were owed to them. Unfortunately, there are many people who are so

infatuated and intoxicated by wealth that they are prepared to cheat people and steal from them or abuse their staff and subordinates in order to gain wealth. In some cases, they are even prepared to sever family ties and take their own siblings to court for the sake of money.



“Be True to Allah Ta‘ala, He will be True to You”

On one occasion, a Bedouin came to Rasulullah (sallallahu ‘alaihi wasallam) and accepted Islam. He then expressed his desire to remain with Rasulullah (sallallahu ‘alaihi wasallam), due to which Rasulullah (sallallahu ‘alaihi wasallam) instructed some of the Sahaabah (radhiyallahu ‘anhum) to look after him and make arrangements for him.

After some time had passed, the Muslims fought a battle against the disbelievers and were victorious, gaining booty in the process. When Rasulullah (sallallahu ‘alaihi wasallam) distributed the booty among the Sahaabah (radhiyallahu ‘anhum), he also set aside a share for this Bedouin Sahaabi (radhiyallahu ‘anhu). As this Bedouin Sahaabi (radhiyallahu ‘anhu) was away at the time of the distribution attending to the animals of the other Sahaabah (radhiyallahu ‘anhum), the Sahaabah (radhiyallahu ‘anhum) gave him his allotted share on his return.

On seeing his share of the booty, he asked, “What is this?” The Sahaabah (radhiyallahu ‘anhum) replied, “A share (of the booty) which Rasulullah (sallallahu ‘alaihi wasallam) allotted for you.”

Hearing this, he took the share and proceeded to Rasulullah (sallallahu ‘alaihi wasallam). When he came before Rasulullah (sallallahu ‘alaihi wasallam), he asked, “What is this?” Rasulullah (sallallahu ‘alaihi wasallam) replied, “I allotted this share for you.” The Bedouin Sahaabi (radhiyallahu ‘anhu) responded, “I did not follow you and accept Islam for this wealth.” He then gestured towards his throat and said, “*I followed you so that I could be struck here by an arrow and pass away (as a martyr), gaining entry into Paradise.*” When Rasulullah (sallallahu ‘alaihi wasallam) heard this, he said, “If you are true to Allah Ta‘ala, Allah Ta‘ala will be true to you (in fulfilling your desire and rewarding you).”

Not too long thereafter, the Sahaabah (radhiyallahu ‘anhum) again engaged the disbelievers in battle. After the battle, the body of the Bedouin Sahaabi (radhiyallahu ‘anhu) was carried to Rasulullah (sallallahu ‘alaihi wasallam). *Seeing that an arrow had struck his throat on the exact area to which he had gestured, thereby causing his martyrdom,* Rasulullah (sallallahu ‘alaihi wasallam) asked, “Is this the same Sahaabi (radhiyallahu ‘anhu)?” When the Sahaabah (radhiyallahu ‘anhum) confirmed this, Rasulullah (sallallahu ‘alaihi wasallam) said, “*He was true to Allah Ta‘ala, and so Allah Ta‘ala was true to him (by blessing him with the martyrdom which he desired).*”

Rasulullah (sallallahu ‘alaihi wasallam) then covered him in his own blessed jubbah (coat) and performed his Janaazah Salaah. While making du‘aa for this Sahaabi (radhiyallahu ‘anhu), Rasulullah (sallallahu ‘alaihi wasallam) said the following, “O Allah! This is your slave who performed hijrah in

Your path and was then killed as a martyr. I bear witness to this!”

(Sunan Nasai #1955)

Lesson:

 Every Muslim claims to love Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam). However, how true are we in our claim? If we truly mean what we say, we will follow the commands of Allah Ta‘ala and adhere to the blessed sunnah of Rasulullah (sallallahu ‘alaihi wasallam). When we do so, Allah Ta‘ala will answer our du‘aas and bless us with the rewards that He has promised us. On the contrary, if we fail to be true to Allah Ta‘ala by neglecting Deen and the blessed sunnah, how can we expect to receive the divine assistance of Allah Ta‘ala?



Honouring the Knowledge of Deen

Haaroon Rasheed was an 'Abbaasi Khaleefah who ruled over the Muslim empire from the year 170 A.H. until his demise in the year 193 A.H. at the age of forty-five.

On one occasion, when Haaroon Rasheed came to Madeenah Munawwarah, he sent a messenger to Imaam Maalik (rahimahullah) with the following message: "Come to me and bring the hadeeth book (Al-Muwatta) which you have compiled so that I may hear the ahaadeeth from you."

On receiving this message, Imaam Maalik (rahimahullah) was upset and disappointed. He said to the messenger, "Convey my salaam to him, and tell him that people should travel to the knowledge of Deen, the knowledge of Deen should not travel to people. People should come to obtain the knowledge of Deen, it should not have to come to them."

When the reply of Imaam Maalik (rahimahullah) reached Haaroon Rasheed, he became angry. His messenger fuelled his anger further saying, "It will reach the people of Iraq that you summoned Imaam Maalik (rahimahullah), yet he defied you! Force him to come to you!"

In the interim, many students of Imaam Maalik (rahimahullah) suggested that he go to Haaroon Rasheed to explain to him the correct manner of acquiring the knowledge of Deen. Hence, Imaam Maalik (rahimahullah) proceeded to Haaroon Rasheed and entered with salaam. However, he did not bring his book of hadeeth with him. When Haaroon Rasheed asked him why he had come without the book, Imaam Maalik (rahimahullah) replied:

“O Ameerul Mu-mineen! Allah Ta‘ala sent Nabi Muhammad (sallallahu ‘alaihi wasallam) to us and commanded us to obey him, follow his blessed sunnah **and show him utmost respect and honour, during and after his lifetime.** Allah Ta‘ala has perhaps granted you the position of khaleefah on account of you having some knowledge of Deen. **Hence, when you have been blessed with this knowledge, then you should not disrespect it and fail to honour it, as doing so will cause Allah Ta‘ala to strip you of your respect and honour.** Fear Allah! Fear Allah! I have seen people who were not of your standing and lineage, some were freed slaves and there were others as well, yet they all showed the highest level of respect to the knowledge of Deen and honoured the ‘Ulama who bore this knowledge. **When these people had shown respect to the knowledge of Deen, then surely you are more worthy of honouring the knowledge of Deen!”**

Imaam Maalik (rahimahullah) continued to advise Haaroon Rasheed in this manner until he eventually began to weep. Haaroon Rasheed then relented and said, “Let us proceed to your home.” On arriving, Imaam Maalik (rahimahullah) entered,

performed ghusl, donned new clothing, applied 'itr and burned some fragrant 'oud (to honour the blessed ahaadeeth).

Thereafter, as they sat, Imaam Maalik (rahimahullah) said to Haaron Rasheed, "Commence reciting." Haaron Rasheed responded, "You should recite to me." However, when Imaam Maalik (rahimahullah) excused himself from reciting, Haaron Rasheed was left with no choice but to recite, and thus said, "Tell all the people to leave so that I can recite to you in privacy." Imaam Maalik (rahimahullah) responded, "When the knowledge of Deen is withheld from the general people for the sake of influential people who wish to be exclusive, then these influential people will never benefit from the knowledge."

Imaam Maalik (rahimahullah) then instructed one of his students to recite the ahaadeeth. When the student commenced reciting, Haaron Rasheed was at the side of Imaam Maalik (rahimahullah) and was seated in a reclining position. Imaam Maalik (rahimahullah) said to him, "O Ameerul Mu-mineen! The one who lowers and humbles himself for Allah Ta'ala, Allah Ta'ala will elevate and honour him." Haaron Rasheed immediately awoke and sat before Imaam Maalik (rahimahullah), only returning to his side after the ahaadeeth were recited.

Sometime later, Haaron Rasheed said to Imaam Maalik (rahimahullah), "We lowered ourselves and expressed humility. before the knowledge of Deen which you possessed, and hence Allah Ta'ala blessed us to benefit from the knowledge."

(Tarteebul Madaarik vol. 2, pg. 21)

Lesson:



We all wish and desire to acquire the knowledge of Deen and benefit from the blessed ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam). However, there are many people who fail to show the knowledge of Deen due respect and honour.

Instead of expressing humility before the knowledge of nubuwwah, they want to acquire knowledge on ‘their own terms’. Instead of sitting with respect, they lie on their beds and surf the net. Instead of dressing with respect and performing wudhu, they acquire the knowledge of Deen in a casual manner, dressed as they please, sometimes in an environment of free-intermingling between males and females!

The outcome is that they acquire mere ‘information’, not the knowledge of Deen. The knowledge of Deen creates a noor (light) in the heart and guides a person to Allah Ta‘ala.



Total Transformation

Ja'far As-Saa-igh (rahimahullah) narrates the following:

Among the neighbours of Imaam Ahmad bin Hambal (rahimahullah) was a man who was involved in many sins, evils and shameless deeds. One day, this man came to the gathering of Imaam Ahmad bin Hambal (rahimahullah) and greeted him with salaam. Imaam Ahmad (rahimahullah) replied to his salaam but did not show him attention nor receive him with warmth. Rather, he seemed uncomfortable in the presence of this man (as this man was well known to have evil ways and sinful habits).

The man immediately perceived the discomfort of Imaam Ahmad (rahimahullah) and thus said, "O Abu 'Abdillah (rahimahullah)! Why are you uncomfortable in my presence? On account of a dream that I saw, I have completely changed and I am no longer the person that you knew me to be." Imaam Ahmad (rahimahullah) asked, "What dream did you see?"

The man replied, "I saw Rasulullah (sallallahu 'alaihi wasallam) in my dream. It seemed as though he was on an elevated area while many people were seated below him. One by one, the people stood and asked Rasulullah (sallallahu 'alaihi wasallam) to make du'aa for them. As they stood and made their request, Rasulullah (sallallahu 'alaihi wasallam) made du'aa for them, until only I remained. I also wanted to stand and ask

Rasulullah (sallallahu ‘alaihi wasallam) to make du‘aa for me, but I felt embarrassed and ashamed to do so on account of my evil actions and ways. Rasulullah (sallallahu ‘alaihi wasallam) then addressed me and asked, ‘O so-and-so! Why do you not stand and ask me to make du‘aa for you?’ I replied, ‘O Rasul of Allah (sallallahu ‘alaihi wasallam)! It is my shame and embarrassment over my evil deeds that prevents me from doing so.’ Rasulullah (sallallahu ‘alaihi wasallam) responded, ‘If it is shame and embarrassment that prevents you, then stand and ask me for du‘aa. I will still make du‘aa for you, as you do not speak ill of my Sahaabah (radhiyallahu ‘anhum).’ I thus stood and Rasulullah (sallallahu ‘alaihi wasallam) made du‘aa for me. When I awoke, I found that Allah Ta‘ala had instilled within me complete hatred and disgust for all the sins that I was involved in.”

When Imaam Ahmad (rahimahullah) heard this incident, he addressed us saying, “O Ja’far! O so-and-so! Tell people of this incident and do not forget it, as it is beneficial and inspiring.”

(Kitaabut Tawwaabeen - Ibnu Qudaamah [rahimahullah] pg. 275)

Lessons:



As long as a person is filled with remorse and regret over his sins and evil ways, there is hope for him to repent and gain the proximity of Allah Ta‘ala. However, when a person becomes happy and proud of his sins, and even begins to publicize them on social media, then since the element of remorse is lacking, he will not repent to Allah Ta‘ala.



Every person wishes to earn the blessed du'aa of Rasulullah (sallallahu 'alaihi wasallam). One easy method through which we can all attain this blessing is for us to abundantly recite durood upon Rasulullah (sallallahu 'alaihi wasallam).



We do not know which action of ours will gain the acceptance of Allah Ta'ala and become the means of our salvation. Hence, we should never consider any action too small, nor should we ever take it for granted that our actions are accepted. Rather, we should continuously beg Allah Ta'ala to accept our broken efforts.



Speaking ill of the Sahaabah (radhiyallahu 'anhum) is a tremendous crime and sin. Similarly, revering and loving them is a means of gaining the proximity and love of Rasulullah (sallallahu 'alaihi wasallam).



Only Allah Ta'ala can inspire a person to change his life and can instil the aversion and repulsion for vice and evil within him. We should thus make du'aa to Allah Ta'ala to grant us the love for righteous deeds and disgust for sinful actions.



Stories of people changing their lives and the incidents of the pious are lesson-filled and greatly inspiring. Hence, we should all conduct ta'leem in our homes on a daily basis so that these stories may inspire us all.



Set Aside for Sadaqah

Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) was a Sahaabi who loved to give charity. He would even make a point of setting aside wealth to give in charity. His love for charity was such that he would never turn a beggar away empty handed, even if it meant giving the beggar an onion, date or something else that he could eat.

One day, a beggar came to Sayyiduna Abu Umaamah (radhiyallahu ‘anhu). However, at that time, Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) had already given away everything that he had set aside in charity, and all that he had left were three dinaars (gold coins). Not wishing to turn the beggar away empty handed, he gave him one of the dinaars. Not long thereafter, another beggar came, so he gave him a dinar as well. Finally, when a third beggar arrived, Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) gave him the third dinar, thus spending all the wealth that he possessed.

When his slave girl, who was not a Muslim, saw that he had given all the wealth in charity, she became upset and exclaimed, “You did not leave anything for us!” However, Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) was unaffected and calmly lay down to rest before the Zuhr Salaah.

When the Zuhr azaan was called out, the slave girl woke Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) for salaah. He performed wudhu and proceeded to the masjid for the Zuhr Salaah. After he had departed, the slave girl lamented and felt pity for him as he was fasting. She thus took a loan and used the money to buy food for his supper and oil to light the lamp. Before his return, she went to prepare his bedding for the night. **However, to her utter surprise, she found three hundred gold coins in the bedding!** She thought to herself, “He only gave the three dinaars in charity as he knew that he had left three hundred dinaars in his bedding.”

Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) eventually returned home after the ‘Esha Salaah. On entering the home, he saw the food laid out for him and the lamp burning, and thus began to smile in happiness saying, **“This is goodness which has come to us from the side of Allah Ta‘ala.”** After he had eaten, the slave girl said to him, “May Allah Ta‘ala have mercy on you! You had kept some money in reserve for difficulties, yet you did not inform me of it so that I could use it?” **Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) was surprised and asked, “What money? I did not keep any money in reserve.”**

The slave girls thus went to his bedding and opened it, showing him the dinaars. When Sayyiduna Abu Umaamah (radhiyallahu ‘anhu) saw the dinaars, he became happy, (as he realized that it had come from Allah Ta‘ala) and greatly amazed. **On her part, the slave girl was so affected that she immediately accepted Islam.**

(Hilyatul Awliyaa vol. 10, pg. 134)

Lessons:



When a person gives charity with the sincere intention of pleasing Allah Ta'ala, he will definitely be rewarded. Sometimes, he is even rewarded in this world as well as the next. **Often, a person does not realize that many of the favours of Allah Ta'ala that he is enjoying are a result of the charity that he has given.** Similarly, Allah Ta'ala averts calamities from his servants when they give charity.



The generosity of the Sahaabah (radhiyallahu 'anhum) was such that they never turned a person away empty handed, even if it meant giving their own food or money away and going hungry.



Just as we set money aside and save for holidays, upgrading the home or car, etc., **we should set money aside for sadaqah, even if it be a small amount.** This amount, in reality, is our investment for Jannah.



Driven by Devotion

The ‘Abbaasi Khaleefah, Ma-moon, once mentioned, “I never saw a person who was more obedient to his father and treated him in a more excellent manner than Fadhal bin Yahya Barmaki.”

The following incident highlights the extreme lengths which Fadhal went to in order to see to his father’s comfort:

Yahya Barmaki would only make wudhu with warm water. On a particularly cold night, during the period when he and his son, Fadhal, were unjustly imprisoned together, the warden did not allow them to bring any wood into their cell. Hence, they were unable to make a fire to warm the water.

This filled Fadhal with concern, as he could not bear that his father undergo the difficulty of making wudhu with cold water. Hence, he waited for his father to fall asleep, after which he took the vessel of water and stood with it, holding it near the lamp so that the heat of the lamp would warm it. In this manner, he remained standing with the water in his hand until dawn.

The warden, learning of what had transpired, prevented them from using the lamp the following night. Undeterred, Fadhal went to bed that night holding the vessel of water against his body! As a result, the water had become warm by dawn.

(Birrul Waalidayn - Ibnul Jowzi pg. 55)

Lessons:



The importance of treating one's parents with love and affection, and ensuring that they are completely comfortable, has been greatly stressed in Islam. Hence, Fadhil Barmaki was prepared to forego his own comfort and undergo great difficulty so that his father would not be inconvenienced through performing wudhu with cold water.



We should all strive to please our parents and see to their comfort. Doing so will please Allah Ta'ala and cause the du'aa to flow from their hearts. As the parents' du'aa for their child is never rejected, we should make it our goal to win their du'aa through serving them with a smile and obeying them in all permissible matters.

On the contrary, there is a great fear that displeasing them could cause curses to flow from their hearts. Hence, we should beware of causing any hurt or harm to them, whether physical, emotional, verbal or even mental.



Steadfast on Salaah

Hasan bin Saalih (rahimahullah) was a pious person who was born in the year 100 A.H. and passed away in the year 169 A.H.

Hasan (rahimahullah), his twin brother, 'Ali (rahimahullah), and their mother, would divide the night into three portions amongst them. They would then take turns to perform salaah, thus ensuring that throughout the night there was always one person standing in salaah in their home. After their mother passed away, Hasan (rahimahullah) and his brother divided the night into two portions between them, taking turns to stand in salaah. Finally, when his brother 'Ali (rahimahullah) passed away, Hasan (rahimahullah) stood by himself for the entire night performing salaah.

Hasan bin Saalih (rahimahullah) once sold his slave girl to a certain household. That night, while the entire household was asleep, the slave girl awoke them calling out, "O household! Salaah! Salaah!"

The members of the household awoke in a state of confusion asking, "Has the time of fajr already dawned?" The slave girl asked them, "Do you people only perform the fardh salaahs?" When they replied in the affirmative, and confirmed that they did not perform nafl salaah such as Tahajjud Salaah, she returned to Hasan bin Saalih (rahimahullah) and pleaded with

him, “O master! You sold me to a household who only perform the fardh salaah! Please take me back from them!” Understanding her distress and pitying her, Hasan bin Saalih (rahimahullah) repurchased her.

(Siyaru Aa’laamin Nubalaa vol. 7, pgs. 361, 369 & 371 and Lataa-iful Ma’aarif pg. 278)

Lessons:

✍ The very first effort in a person’s life, after bringing imaan, is to establish the five daily fardh salaah. After being punctual on this, the next effort is to perform the qadhaa for all the salaahs that one has missed. When the fardh salaah are correctly established and the qadhaa salaahs are completed, we should not become complacent. Rather, we should strive to also perform the various nafl salaah through which Allah Ta’ala will bless us and make us His beloved servants.

✍ When a person keeps the company of pious and saintly people, his Deen and imaan benefit accordingly, as their company motivates him towards righteousness. Hence, even the slave girl in the above incident understood the value of remaining in the company of pious people. As a result, she did not wish to remain in a house which was void of nafl salaah.



The Fruit of Taqwa

Shaikh Ebrahim bin Muhammad Hilaali (rahimahullah) was a great scholar who was born in 1155 A.H. (1742 A.C.) in a small village on the outskirts of Halab (Aleppo).

He departed from Halab in 1178 A.H. (at the age of twenty-three) and travelled to Egypt to acquire the knowledge of Deen from the great luminaries who were teaching in Al-Azhar at the time. He remained there for twenty years, only returning to Halab in 1198 A.H. He eventually passed away in the year 1238 AH (1823 A.C.) at the age of 83 (some reports suggest that he passed away in 1248 A.H.). *Together with being a great ‘Aalim, he was a renowned Shaikh of tasawwuf (spiritual guide) at whose hands many people gained guidance and spiritual reformation.*

While Shaikh Ebrahim (rahimahullah) was studying in Egypt, he once experienced a period of dire poverty. *During this trying time, two days passed in which the Shaikh was unable to find anything to eat.* In a state of hunger and desperation, he left Al-Azhar and began to wander through the streets, hoping that Allah Ta‘ala would perhaps make some means for him to acquire food.

While doing so, he entered an alley and saw a double-story house with a huge door. Seeing the size of the house and the door, he understood that the owner was a wealthy person and

thus entered the home. He did not encounter anyone on the ground floor, and so proceeded directly to the kitchen where he found a pantry fully stocked with all types of delicious foods! The sight and smell of the food assaulted his senses and the pangs of hunger urged him to help himself to the food. However, his sense of taqwa and the fear of Allah Ta'ala did not allow him to eat from that which did not belong to him. For close to an hour, he remained in this predicament, torn between the desperation to eat and the fear of Allah Ta'ala, until eventually, he closed the pantry and departed without eating anything.

Unbeknownst to Shaikh Ebrahim (rahimahullah), the owner of the house had seen him enter, from the upper story, and had been observing him all along! The owner, however, was quite perplexed at the behaviour of Shaikh Ebrahim (rahimahullah). Why did he enter the kitchen and remain there for so long, yet depart without taking anything? With this question in mind, he instructed his servant to bring Shaikh Ebrahim (rahimahullah) to him. When Shaikh Ebrahim (rahimahullah) arrived, he asked him to explain his confusing conduct. Shaikh Ebrahim (rahimahullah) explained that he had not eaten for two days and had thus entered the home out of desperation. However, the fear of Allah Ta'ala prevented him from eating that which did not belong to him. When the man heard the story, he was impressed by the taqwa of Shaikh Ebrahim (rahimahullah) and the fact that he was studying the knowledge of Deen in Al-Azhar. Without delay, he requested the principal of Al-Azhar as well as some of his friends to come to his

home. As soon as they arrived, he promptly married his daughter to Shaikh Ebrahim (rahimahullah).

(I'laamun Nubalaa bi Taareekhi Halabish Shahbaa vol. 7, pgs. 221 - 223)

Lessons:

✍ Allah Ta'ala alone is the Sustainer of the entire creation, and it is His divine promise that if a person has taqwa (consciousness and fear of Allah Ta'ala), He will bless him with sustenance from avenues which He never imagined. Shaikh Ebrahim (rahimahullah), due to his taqwa, did not eat the food that did not belong to him. Allah Ta'ala then gave him the very same food in a halaal manner and with honour. Furthermore, Allah Ta'ala gave him a wife and made him a member of that very household. Hence, if we abstain from haraam, Allah Ta'ala will compensate us with something that is far better than the haraam with which we were tempted.

✍ When looking for a spouse, there are many factors that a person will consider. However, our Deen teaches us that a successful and happy marriage is based on the foundation of piety. Hence, the instant the man in the above incident noticed the piety and taqwa of Shaikh Ebrahim (rahimahullah), he wasted not a moment and got his daughter married to him despite knowing that the person he was choosing as a son-in-law was a pauper.



Bearing the Burdens of Others

One of the greatest privileges and favours which Sayyiduna ‘Ali (radhiyallahu ‘anhu) enjoyed from Allah Ta‘ala was that [he was raised in the care of none other than Rasulullah \(sallallahu ‘alaihi wasallam\)](#). The circumstances which led to this was as follows:

Before Rasulullah (sallallahu ‘alaihi wasallam) was blessed with prophethood, there was a period during which the Quraish and the other inhabitants of Makkah Mukarramah suffered a severe drought. During this difficult period, Rasulullah (sallallahu ‘alaihi wasallam) noticed that his uncle, Abu Taalib, found it difficult to provide for his many dependents. Rasulullah (sallallahu ‘alaihi wasallam) thus approached his other uncle, Sayyiduna ‘Abbaas (radhiyallahu ‘anhu), who was very wealthy, and said, “O ‘Abbaas, my uncle! Your brother, Abu Taalib, has many dependents, and as you can see, people have been afflicted by the drought. [Let us offer to lessen his burden by each of us taking one of his dependents into our care.](#)”

Sayyiduna ‘Abbaas (radhiyallahu ‘anhu) agreed and they proceeded to Abu Taalib with their proposal. They said to

him, “We wish to lighten your burden of providing for your dependents until the drought subsides.” Abu Taalib agreed and replied, “Leave ‘Aqeel with me. You may then take any of my other children into your care.”

Thus, Rasulullah (sallallahu ‘alaihi wasallam) took Sayyiduna ‘Ali (radhiyallahu ‘anhu) to live with him, while Sayyiduna ‘Abbaas (radhiyallahu ‘anhu) took Sayyiduna Ja’far (radhiyallahu ‘anhu) into his care. Sayyiduna ‘Ali (radhiyallahu ‘anhu) was thus blessed to remain in the care of Rasulullah (sallallahu ‘alaihi wasallam) until Rasulullah (sallallahu ‘alaihi wasallam) was blessed with prophethood. Sayyiduna ‘Ali (radhiyallahu ‘anhu) then accepted Islam when he was only ten years of age.

(Seerah Ibni Hishaam vol. 1, pg. 246)

Lessons:



The Ummah of Rasulullah (sallallahu ‘alaihi wasallam) is like one body. If our brothers and sisters are in difficulty, we should all be affected and should wish to assist them. To stand by idly, completely unaffected by the plight of those around us, is not the spirit of a believer. Hence, when Rasulullah (sallallahu ‘alaihi wasallam) noticed that his uncle, Abu Taalib, was in difficulty, he thought of a plan through which he could ease his burden and lighten his load. In a similar manner, each and every one of us, within our means and capacity, should assist others in some way. Be it helping a struggling family to pay their rent or assisting with medical bills, the reward is extremely great and

also secures the heartfelt du'aas of people which will help us in this world and the next.



One of the most rewarding avenues of charity is that of assisting one's family members who are in need. **At times, we will be shocked to learn that some of our close relatives are struggling to make ends meet, while others cannot even afford basic necessities such as health care, etc.** The hadeeth mentions that the person who gives charity to his family members gains double the reward, as he is rewarded for his action of charity as well as his action of joining family ties. (*Sunan Tirmizi #658*) Hence, when assisting others, we should begin by helping and caring for our own relatives who require assistance.

However, when doing so, we should try to maintain their honour and respect and avoid embarrassing them. In this regard, it is not necessary to inform them that we are giving them zakaat or sadaqah. Instead, we can assist them in the guise of a gift.



A Golden Heart

‘Isa bin ‘Umailah Fazaari (rahimahullah) mentions that a certain person told him the following:

I noticed that when Sayyiduna Abu Zar (radhiyallahu ‘anhu) would milk his goats, he would give his neighbours and guests to drink before he drank himself.

One night, I saw him milk his goats to the point where absolutely nothing remained in their udders. After presenting the milk to his guests, he placed a small amount of dates before them. He thereafter apologized to them saying, “If we had anything better than this, we would have definitely presented it before you.”

I thereafter observed that Sayyiduna Abu Zar (radhiyallahu ‘anhu) himself did not eat a single morsel that night as he had offered all that he possessed to his guests.

(Tabaqaat Ibni Sa’d vol. 4, pg. 178)

Lessons:



Islam teaches us to honour both the guest and the neighbour. Hence, Sayyiduna Abu Zar (radhiyallahu ‘anhu) went out of his way in honouring his guests and neighbours, to the

extent that he spent the night in hunger and fed his guests all that he possessed. We should also try to honour our neighbours and guests, and should take special care to ensure that we do not cause them any inconvenience or hurt them in any way.



Preferring others over themselves was a salient quality among the Sahaabah (radhiyallahu ‘anhum) and was thus highlighted by Allah Ta‘ala Himself in the Quraan Majeed. Indeed, they were blessed with ‘hearts of gold’. Regrettably, this quality is lacking today, as most people are primarily concerned with their own comfort and are not prepared to make even a small sacrifice to bring comfort to others. We should make du‘aa to Allah Ta‘ala that He bless us with big hearts and the spirit of compassion so that we will not be self-centred, but will wish to bring comfort and happiness to others as well.



An easy way to maintain a good relationship with our neighbours is to send them a small gift occasionally such as baking or food. Although it may only be a plate of biscuits, the gesture is one of love and will thus bring happiness to the heart.



The Pearl of Peace

There was once a man in a state of want and poverty. One day, he left home with some yarn and sold it for one dirham (silver coin), hoping to purchase flour. Coincidentally, he thereafter passed by two men who were shouting and fighting with each other. On enquiring, he learnt that the reason for their quarrel was one dirham. *To end their dispute and create peace between them, he gave them his only dirham even though it was the only money that he possessed.*

The man thereafter returned home and informed his wife of what had transpired. As their situation was dire and they required food, she gathered some of their household items and handed them to her husband to sell in order to raise some money. Unfortunately, despite his efforts, he was unable to sell the goods.

After some time, he met a man who had a fish that had begun to spoil. The man said to him, *“You have goods which you cannot sell, and I have something which I cannot sell. Why do we not then exchange your goods and my fish?”* The man agreed and they swapped the fish and the goods.

He then went home and handed the fish to his wife saying, “Please clean and prepare this fish, as we are dying of hunger!” *While cleaning the fish, she slit its belly and discovered a pearl*

buried inside! She turned to her husband and said, "Something has emerged from the belly of the fish. It is smaller than a chicken's egg and resembles a pigeon's egg."

The husband looked at it and realised that it was something that he had never seen before in his life. He was seized by excitement and exclaimed, "I think that it's a pearl!" His wife asked him, "Do you know the value of a pearl?" "No" he replied, "but I know a person who does." Saying this, the husband took the pearl and went to see one of his friends who was a jeweller by trade.

After greeting him with salaam, he sat down, handed the pearl over and asked, "How much is this worth?" After examining the pearl for a lengthy period, his friend replied, "I can give you forty thousand dirhams (silver coins) for this pearl. If you wish, I can give you the money immediately. However, if you want a higher price, you can go to so-and-so, as he will pay you even more for this pearl."

The man accepted his friend's advice and went to the second person. When he saw the pearl, he said, "I can pay you eighty thousand dirhams for this pearl, but if you wish, you can go to so-and-so, as he can pay you more than I can."

The man thus proceeded to the third person who on examining the pearl said, "I can pay you one hundred and twenty thousand dirhams, and I do not know of anyone who will pay you more than this."

The man happily accepted the offer and carried the money home in twelve piles of ten thousand dirhams each. When he

arrived home, he found a beggar at the door. He related to the beggar all that had transpired and how he had acquired the wealth. He then bade him to enter and said to him, “Take half of this wealth.”

The beggar took six of the piles, equalling sixty thousand dirhams, and departed. However, after going a short distance, he returned and said, “I am neither in poverty nor am I destitute. Allah Ta‘ala, who gave you twenty qeeraat in exchange of the one dirham that you spent, sent me to you. All this money that Allah Ta‘ala has given you is only one of the twenty qeeraat, and Allah Ta‘ala has kept the other nineteen qeeraat in store for you in the Hereafter.”

(Al-Faraju ba’dash Shiddah vol. 3, pg. 238)

Lessons:



The man only spent one dirham, but it was spent for the purpose of reconciling two Muslims who were fighting. Hence, Allah Ta‘ala awarded him with a reward far greater than he imagined. If the reward for reconciling others is so great, then how much greater is the reward for reconciling with our own family members, as this includes the reward of joining family ties as well!



In order to reconcile two parties that are fighting, some compromises and sacrifices will have to be made. If one has to willingly sacrifice his right or lose some wealth to achieve peace,

Allah Ta'ala will grant him an adequate recompense together with the far greater rewards of the Hereafter.

 When the man arrived at his home and informed his wife that he had spent his sole dirham, she apparently supported his decision and did not express anger. Furthermore, she gathered some of their household effects and gave them to him to sell so that they could buy food. In this way, she supported him in his Deen and exercised patience over the difficulty that they were experiencing.

 When the man went to the first and second jeweller, they offered to buy the pearl from him, but also informed him that he could get a better price elsewhere. *As the man did not know the value of the pearl, they could have easily paid him a fraction of its real worth and then sold it for a profit of their own.* However, since they wished well for their Muslim brother, they dealt with him in a manner conducive to securing his benefit, not their own. It was also the barakah (blessings) of his noble action of spending his only dirham in reconciling the disputing parties, that he was guided to honest people who gave him sincere advice. Otherwise, he could have ended up in the hands of some fraudsters who would have robbed him of his wealth.

 When Allah Ta'ala had blessed the man with so much of wealth, he felt that he should share it with the beggar as well, so that the beggar could also be happy and enjoy the favour of Allah Ta'ala. *Hence, we should also wish well for others and try to assist them where possible.*

Securing the Assistance of Allah Ta'ala

Khedive Ismail Pasha was appointed as the ruler over Egypt by the Ottoman Empire. During his reign, Egypt and Ethiopia were at war from 1874 to 1876. Due to the disunity that existed between the various commanders of the Egyptian army, Egypt suffered numerous defeats during this war, and was ultimately unsuccessful against Ethiopia.

One day, Khedive Ismail felt depressed and was overcome by anxiety on account of the defeats that Egypt was suffering. He mounted his conveyance and set out with his minister, Shareef Pasha, hoping to find a way to relieve his anxiety and dispel his worries. While they were out, he turned to Shareef Pasha and asked him, “When you have a serious problem that you need to solve, what do you do?” Shareef Pasha answered, “It is my habit that when I have a problem, I request the pious ‘Ulama to recite the kitaab, Saheeh Bukhaari, on my behalf. Through the blessings of this kitaab, Allah Ta’ala assists me to solve my problem.” Khedive Ismail replied, “We will speak to the Shaikh of Al-Azhar and ask him to arrange for Saheeh Bukhaari to be recited.”

Accordingly, Shaikh Aroosi, the Shaikh of Al-Azhar, gathered the pious ‘Ulama who began to recite Saheeh Bukhaari. However, news of the Egyptian army’s defeat continued to arrive. After some time, Khedive Ismail and Shareef Pasha went to the ‘Ulama where Khedive Ismail said to them in anger, “**Either the kitaab that you are reciting is not Saheeh Bukhaari, or you are not the pious ‘Ulama that we think you to be, like the pious ‘Ulama of the past. Allah Ta’ala has not assisted us in any way through you and your recitation!**”

On hearing this outburst, the gathering of ‘Ulama remained silent. However, an old ‘Aalim, seated in the last row of the gathering, spoke up and said, “It is your fault, Ismail, as Rasulullah (sallallahu ‘alaihi wasallam) has said, ‘You will certainly command people towards righteousness and forbid them from evil, or Allah Ta’ala will allow the evil among you to rule over you. Thereafter, when the pious among you will make du’aa, it will not be accepted.’” When the old ‘Aalim said this, there was pin drop silence. After a few moments, Khedive Ismail and Shareef Pasha turned and left without uttering a word.

As soon as they left, the other ‘Ulama began to reproach him for speaking against the ruler as they feared that he would be punished or killed. Mere moments later, Shareef Pasha returned and informed the old ‘Aalim that Khedive Ismail had summoned him. The other ‘Ulama were now convinced that the old ‘Aalim was departing to his death, and they thus began to bid him farewell.

The old ‘Aalim accompanied Shareef Pasha to the palace of Khedive Ismail. On entering, they found Khedive Ismail in the

hall with a chair before him. After seating the old ‘Aalim in the chair, Khedive Ismail said, “Repeat what you said to me earlier, in Al-Azhar.” When the old ‘Aalim repeated the hadeeth of Rasulullah (sallallahu ‘alaihi wasallam) and explained what it meant, Khedive Ismail asked, “What evils have we committed due to which this calamity has befallen us?”

The old ‘Aalim replied, “Have the mixed courts (courts with jurisdiction over residents of foreign nationality) not begun to pass laws permitting interest and usury? Has adultery and fornication not been allowed? Has wine and alcohol not been legalised?” In this manner, the old ‘Aalim continued citing many more examples of evils and sins that were undeniable realities. He then concluded saying, “When this is our lamentable condition, how can we expect to receive the assistance of Allah Ta‘ala?”

After hearing him out, Khedive Ismail exclaimed, “What can we do? We cannot help it! There are non-Muslims living here with us and we need to appease them!” The old ‘Aalim responded, “In that case, what is the fault of Saheeh Bukhaari, and what can the ‘Ulama do to help you? (i.e. when you wish to compromise Deen to appease the kuffaar, then you should not blame Saheeh Bukhaari and should not expect the du‘aa of the ‘Ulama to avail you, as you have caused yourself to be deprived of the assistance of Allah Ta‘ala).”

Khedive Ismail lowered his head and pondered over the profound words of the old ‘Aalim for some time. Eventually, he raised his head and submitted, “You are right and you have spoken the truth.” Saying this, he allowed the old ‘Aalim to

return to Al-Azhar where he was received by the other ‘Ulama who were joyous over his safe return.

(Min Akhlaaqil ‘Ulama pg. 97)

Lessons:

✍ Today, everybody is looking for solutions to the problems that we face. Whether it is crime, corrupt leaders or people undergoing persecution, people from all walks of life are affected and worried. In this regard, people often say, “When will the help of Allah Ta‘ala come? Why are we undergoing these difficulties?” **The answer is that we need to revive Deen and the sunnah in our lives and cease committing sins, in order to receive the assistance of Allah Ta‘ala.**

✍ The old ‘Aalim took the courage to address the ruler and correct him, explaining to him that what he was doing was incorrect. **In a similar way, we should all strive to make a difference where possible.** First of all, we should make an effort to identify and rectify our own wrongs. Thereafter, we are obligated to save our families from the fire of Jahannum. **We should try to help each and every person, in whatever manner possible, to reach Jannah, together with making du‘aa for the person and all Muslims at large.**



The Blessing of Bismillah

Nabi 'Isa ('alaihi salaam) was once proceeding to a certain place for some task when he passed by a grave. On looking at the grave, Allah Ta'ala showed him the angels of punishment torturing the inmate of the grave.

Sometime later, after Nabi 'Isa ('alaihi salaam) had completed his task and was returning, he again passed by the same grave. *However, Allah Ta'ala now showed him that instead of angels of punishment, there were angels of mercy at the grave, bearing platters of divine radiance!*

Nabi 'Isa ('alaihi salaam) was surprised at this sudden change in condition. He thus performed salaah and engaged in du'aa, begging Allah Ta'ala to reveal to him what had caused the punishment of the inmate to cease and be replaced with His special mercy.

Allah Ta'ala sent revelation to Nabi 'Isa ('alaihi salaam) informing him thus:

O 'Isa ('alaihi salaam)! This servant led a life of disobedience and sin, and has thus been engulfed in punishment from the time he passed away. However, when he passed away, he left a wife who was expecting a child. *After the child was born, she raised him and saw to his upbringing until he grew into a young*

boy. She then made him over to the maktab (elementary madrasah) teachers. On entering the madrasah, the teacher made the child recite “Bismillaahir Rahmaanir Raheem”. I thus felt ashamed to punish my servant with fire within the earth while his son is taking My name above the earth.

(At-Tafseerul Kabeer vol. 1, pg. 143)

Lessons:

 One of the greatest investments for any parent is a pious child. As the parents were the means of the child entering the world, they have a share in all his good works and righteous deeds and are rewarded accordingly. However, for this investment to bear fruit, the seeds of piety and righteousness will have to be planted and nurtured in the child.

 In order for the seeds of righteousness and piety to be planted in the child, it is essential that the child be enrolled into a maktab madrasah. It is in the maktab madrasahs that the children are taught the basics and fundamentals of imaan and Islam, such as the oneness of Allah Ta‘ala, the prophethood of Rasulullah (sallallahu ‘alaihi wasallam), how to make wudhu, how to perform salaah, how to recite the Quraan Majeed, etc. Since many parents are unable to teach their children themselves (due to their lack of time or knowledge), enrolling the children into a maktab is a proven solution to ensuring that they are not deprived of the teachings of Islam.



We should regularly make du'aa for the forgiveness of all those who have passed on with imaan, especially our parents, grandparents, asaaticah (those who taught us Deen), etc.



The Tongue of Gratitude

Abu Qilaabah (rahimahullah) was an illustrious Taabi'ee from Basrah who passed away in the year 104 A.H.

Imaam Awzaa'ee (rahimahullah) narrates the following incident from 'Abdullah bin Muhammad (rahimahullah), explaining the manner in which Abu Qilaabah (rahimahullah) passed away. 'Abdullah bin Muhammad (rahimahullah) says:

I once went to the coast to engage in 'ribaat' (guarding the borders of the Islamic lands). At that time, I was posted to the border which was near the city of Arish (a city in Egypt). As I arrived at the coast, I came to an open plain in which a tent was pitched. Here, I found a man who had lost the use of both his hands and feet. Furthermore, he was hard of hearing and could barely see, and he did not have any servant to attend to him. However, his tongue was moving and saying:

اَللّٰهُمَّ اَوْزِعْنِيْ اَنْ اَحْمَدَكَ حَمْدًا اُكْفِيْ بِهِ شُكْرَ نِعْمَتِكَ الَّتِيْ اَنْعَمْتَ بِهَا عَلَيَّ وَفَضَّلْتَنِيْ عَلٰى
كَثِيْرٍ مِّمَّنْ خَلَقْتَ تَفْضِيْلًا

O Allah! Enable me to praise You in such a manner that my praise will suffice as gratitude for Your favours which You have showered upon me, and indeed You have favoured me immensely over many of Your creation.

Hearing the man recite this du‘aa, I said to myself, “By Allah! I must go to this man and ask him regarding these words!” I thus approached him, greeted him with salaam and said, “I heard you making du‘aa, asking Allah Ta‘ala to enable you to praise Him in such a manner that your praise will suffice as gratitude for His favours upon you. (When you seem to be undergoing so much of hardship and difficulty,) **which favour from the favours of Allah Ta‘ala are you praising Him for, and which virtue over others has He given you for which you are thanking Him?**”

The man replied, “Do you not behold how kindly Allah Ta‘ala has dealt with me? By Allah! Even if Allah Ta‘ala commanded the sky to rain fire on me and it reduced me to ashes, and He commanded the mountains to crush me and they reduced me to smithereens, and He commanded the oceans to drown me and they suffocated me with water, and He commanded the earth to swallow me and it pulled me into its depths, **I would only increase my praise of Allah Ta‘ala on account of this tongue with which He has blessed me!**”

He then said to me, “Now that you have come, I have a need to ask of you. You can see the condition that I am in, where I can neither benefit nor harm myself (as I am helpless). I had a young son with me who would care for me and look after me. At the time of salaah, he would assist me to make wudhu, when I was hungry, he would feed me, and when thirsty, he would help me to drink. **However, I have not seen my son for the last three days. Please find him for me – may Allah Ta‘ala have mercy on you.**” I replied, “By Allah! No creation of Allah Ta‘ala, who set out to fulfil the need of another creation of Allah Ta‘ala, will gain a

greater reward from Allah Ta'ala than the one who sets out to fulfil your need (as you are absolutely helpless and unable to fend for yourself)."

I then set out in search of the young boy. I had gone just a short distance when I found myself between some sand dunes and suddenly discovered the boy. *He had been killed by wild animals that had fed on the flesh of his body.* Seeing this pitiful sight, I immediately recited, "Innaa lillaahi wa innaa ilaihi raaji'oon". *I then began to ponder over the gentlest possible way in which I could break the news to the man that his son was no more, and had been killed and eaten by wild animals.*

As I returned, the story of Nabi Ayyoob ('alaihi salaam) came to mind. On arriving back at the tent, I greeted him with salaam. He replied to the salaam and asked (as he could barely see), "Are you the same person with whom I was speaking earlier?" "Yes," I replied. He asked, "Did you manage to fulfil my need?"

In response, I asked him, "Are you more beloved to Allah Ta'ala, or was Nabi Ayyoob ('alaihi salaam) more beloved to Allah Ta'ala?" "Nabi Ayyoob ('alaihi salaam)," he replied. I then asked, *"Do you know how Allah Ta'ala tested him? Did Allah Ta'ala not test him with the loss of his wealth, family and children?"* The man replied, "Certainly!" I next asked, "How did he respond to this test from Allah Ta'ala?" The man replied, "Allah Ta'ala found him patient, grateful and hymning His praise." In this manner, I continued to ask him regarding different tests which Nabi Ayyoob ('alaihi salaam) underwent, asking him, each time "How did he respond to this test from

Allah Ta‘ala?” Eventually, the man said, “May Allah Ta‘ala have mercy on you, get to the point!”

I then said, “I found the boy that you sent me to search for between some sand dunes. Wild animals had attacked him and consumed his flesh. May Allah Ta‘ala grant you a great reward and enable you to be patient.” Hearing this, the man exclaimed, “All praise is due to Allah Ta‘ala who did not create from my progeny one who would disobey Him and be punished by Him in the fire!” He then recited “Innaa lillaahi wa innaa ilaihi raaji‘oon”, emitted a shriek and breathed his last!

I recited “Innaa lillaahi wa innaa ilaihi raaji‘oon” once again and said, “What a problem this is! If I leave his body as it is, the animals will consume it, and if I remain here, I will not be able to do anything (as I cannot bury him on my own).” I thus covered him with the cloak which was on his body and remained seated at his head side, weeping in sadness.

While I was seated there, a group of four men suddenly came by. Seeing me, they stopped and asked, “O ‘Abdullah! What is your situation and what has transpired?” I thus related the entire incident to them. On hearing what has occurred, they requested, “Reveal his face to us so that we may look at him, for it is possible that we may recognize him.” I acceded to their request, and as soon as their gaze fell on his face, they began to kiss his eyes and hands exclaiming, “What a lengthy period passed with these eyes lowered, not gazing at haraam! What a lengthy period passed with this body in sajdah every night while people were fast asleep!”

Seeing the reverence that they showed, I asked, “May Allah Ta’ala have mercy on you! Who is this man?” They answered, “This is Abu Qilaabah (rahimahullah), the student of Sayyiduna Ibnu ‘Abbaas (radhiyallahu ‘anhuma). He had intense love for Allah Ta’ala and His Rasul (sallallahu ‘alaihi wasallam).” We then carried out the ghusl, enshrouded his body, performed the Janaazah Salaah and buried him. Thereafter, the group resumed their journey while I proceeded to the border.

That night, when I placed my head down and went to sleep, I had a dream. I saw Abu Qilaabah (rahimahullah) in an orchard of Jannah, clad in two splendid garments from the garments of Jannah. He was reciting the verse of the Quraan Majeed:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Peace be upon you for what you patiently endured. How excellent is the final home!

I asked him, “How did you receive this rank and reward?” He replied, “Allah Ta’ala has certain high ranks that can only be achieved through exercising patience over calamities and expressing gratitude in times of ease, together with constantly fearing Allah Ta’ala, both in one’s public life and in one’s private life.”

(Kitaabuth Thiqaat - Ibnu Hibbaan vol. 2, pg. 252)

Lessons:



Despite all the difficulties that Abu Qilaabah (rahimahullah) underwent, he remained grateful for the bounty

of his tongue. Out of gratitude, he kept his tongue engaged in the praise of Allah Ta'ala. **To acknowledge and express gratitude to Allah Ta'ala for the innumerable bounties which we enjoy, we should use these to please Allah Ta'ala** by performing 'ibaadah, assisting others, etc., together with verbally expressing our gratitude.



Every person faces difficulties and challenges in his life. Instead of looking at what we *don't* have, let us look at what we *are* enjoying.



When 'Abdullah (rahimahullah) discovered the body of Abu Qilaabah's (rahimahullah) son, his concern was how to break the news to the father in the gentlest manner possible. **Hence, together with monitoring *what* we say, we should ensure that we monitor *how* we say it, so that no pain or inconvenience is caused to any person.**



On receiving the news of his son's demise, the spontaneous response of Abu Qilaabah (rahimahullah) was to thank Allah Ta'ala that his son had not passed away in sin and disobedience. This is indeed one of the greatest bounties – the bounty of a pious child.



Submitting to the Book of Allah Ta'ala

‘Ali bin Husain (rahimahullah), also known by the title Zainul ‘Aabideen, was the grandson of Sayyiduna ‘Ali (radhiyallahu ‘anhu) and the son of Sayyiduna Husain (radhiyallahu ‘anhu).

On one occasion, Zainul ‘Aabideen (rahimahullah) was performing wudhu while his slave girl assisted him by pouring the water onto his limbs from a pitcher. *As she was pouring, the pitcher accidentally fell from her hand, striking Zainul ‘Aabideen (rahimahullah) on his head and injuring him.* Zainul ‘Aabideen (rahimahullah) looked up at the slave girl (in anger).

She addressed him saying, “Allah Ta’ala mentions (while describing the people of taqwa):

وَالْكٰظِمِيْنَ الْغَيْظَ

And those who suppress their anger

As soon as he heard this, Zainul ‘Aabideen (rahimahullah) responded, “I have suppressed my anger.”

The slave girl then continued reciting the verse,

وَالْعَافِينَ عَنِ النَّاسِ

And those who forgive people

Hearing this, Zainul ‘Aabideen (rahimahullah) submitted, “(I have forgiven you), may Allah Ta‘ala forgive you.”

Finally, the slave girl recited:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And Allah Ta‘ala loves those who do good.

When he heard this, Zainul ‘Aabideen (rahimahullah) replied, “Go, for I have set you free!”

(Shu‘abul Imaan #7964)

Lessons:

 Every human has emotions which cannot be controlled merely by ‘switching them off’. However, this does not mean that we should allow our emotions to control us. Although anger is a natural emotion, and we will definitely experience anger from time to time, we should not vent our anger in a manner that will displease Allah Ta‘ala. Instead, Allah Ta‘ala has promised great rewards for the one who suppresses his anger. Allah Ta‘ala has also highlighted this quality as being among the signs of the people of taqwa (piety). It is for this reason that Zainul ‘Aabideen (rahimahullah) did not retaliate or punish the slave girl in any way.

 At times a person may suppress his anger and abstain from retaliating. However, he may still be angry and harbour a

grudge in his heart. Hence, the demand of taqwa is that we cleanse our hearts of all ill-feelings by forgiving and forgetting.



The hadeeth teaches us that if any person behaves badly towards us or harms us, then we should reciprocate by showing that person good character and kindness. Hence, Zainul ‘Aabideen (rahimahullah) freed the slave girl.



The pious friends of Allah Ta‘ala are such that as soon as they hear a verse of the Quraan Majeed, a hadeeth of Rasulullah (sallallahu ‘alaihi wasallam) or a law of Deen, then out of respect for Deen, they immediately submit and comply. They do not attempt to justify, argue or rationalise in any way.



Honouring the Name of Allah Ta'ala

Bishr bin Haarith (rahimahullah), popularly known as Bishr Haafi, was a renowned saint of his era. On one occasion a person asked him, “How did you attain this lofty position of sainthood? We notice that people take your name with extreme reverence and honour!”

In reply, Bishr (rahimahullah) mentioned the following:

What can I say? Whatever I have been blessed with is purely out of the grace and favour of Allah Ta'ala! I was a man who was leading an extremely sinful life. One day, while walking, I came across a piece of paper that was lying on the road. When I picked it up, I saw that it had ‘Bismillahir Rahmaanir Raheem’ written on it. I thus wiped the paper clean and placed it in my pocket with respect.

At that time, I only possessed two dirhams (silver coins). I proceeded to the ‘itr (perfume) merchants and used my two dirhams to purchase ‘ghaaliyah’ (a type of exclusive ‘itr). Then I applied the ‘itr to the piece of paper.

That night, when I went to sleep, I had a dream in which I was told, “O Bishr bin Haarith! You raised Our name from the road

and perfumed it! Thus, I will most definitely cause your name to be raised and revered in this world and the next!”

It was on account of this that Allah Ta‘ala granted me this position.

(Kitaabut Tawwaabeen - Ibnu Qudaamah pg. 216)

Lesson:



A person will generally show respect to those people and things which he regards as important and significant. Since a Muslim regards Allah Ta‘ala, Rasulullah (sallallahu ‘alaihi wasallam) and Deen to be the most important things in his life, he should afford them the highest level of respect. Similarly, he should also respect everything that has some link or association with Deen.

For example, he should have the utmost respect for the Quraan Majeed and the blessed ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam) by not holding them without wudhu, by sitting respectfully when reciting them, holding them high up when handling them, not placing anything on top of them, listening to them attentively when they are being recited, etc. He should also give importance to the azaan by remaining silent while it is being called out and replying to its words. Reverence should also be shown to the sanctified cities of Makkah Mukarramah and Madeenah Munawwarah, the people of Deen (the ‘Ulama), those who taught us Deen, etc.

When a person shows respect and consideration to those things associated with Deen, Allah Ta'ala blesses him and causes him to be respected by people as well.



A Promise Made is a Promise Kept

‘Abdu Rabbih Al-Qassaab recounts the following incident:

I once promised Muhammad bin Seereen (rahimahullah) that I would purchase his qurbaani animals for him. Accordingly, we arranged to meet at a certain time and place. *Subsequently, I became preoccupied and completely forgot my promise to meet him.*

When it was already close to midday, I remembered our meeting and thus set out for the place where we had arranged to meet. *On my arrival, I found that he was still waiting for me! I greeted him with salaam. He then raised his head and said, “Listen well! Sins that are smaller than this can sometimes be overlooked and accepted (but this sin, of breaking one’s promise, is very serious).”*

I immediately apologised and explained that I had forgotten the appointment due to becoming preoccupied with some work. Thereafter, I remarked to him, “When I remembered our arrangement and set out to meet you, my friends began to scold me saying, ‘*Muhammad bin Seereen (rahimahullah) must have*

already departed from the meeting place. He will not be waiting there until now!”

Muhammad bin Seereen (rahimahullah) replied, “Even if you had delayed and only came at sunset, I would have remained waiting here for you. I would have only left briefly to perform salaah or for some other urgent necessity, and I would have returned immediately thereafter.”

(Kitaabus Samt wa Aadaabil Lisan #461)

Lessons:

 Fulfilling one's promise and keeping to one's word is extremely serious and important in Deen. In one hadeeth, Rasulullah (sallallahu 'alaihi wasallam) mentioned that if one does not keep to his word, it is as if he does not have any Deen in him. (*Majma'uz Zawaa'id #343*) We thus understand that keeping to one's word is regarded as an important part of Deen.

 If a person knows that he will not be able to fulfil a particular promise, then he should not make that promise. Similarly, when a person makes a promise or gives his word to anyone, he must ensure that he fulfils it. If he is unable to do so due to unforeseen circumstances, he must excuse himself and inform the person accordingly.

 Our obligations to Allah Ta'ala must always be first and foremost in our lives. Eventhough Muhammad bin Seereen (rahimahullah) had arranged to meet 'Abdu Rabbih Al-Qassaab and was waiting for him, he mentioned that he would have left

to perform salaah. Therefore, we should never make arrangements that will cause us to neglect our obligations to Allah Ta'ala. For example, we should not host a function or call people for a meal during a salaah time, causing people to neglect their salaah. Similarly, if we are at a function and the time for salaah sets in, we should perform our salaah, even if others at the function do not do so.



The Power of Repentance

During the era of Nabi Moosa ('alaihi salaam), the Banu Israaeel once underwent a severe drought. They approached Nabi Moosa ('alaihi salaam) and beseeched, "O Kaleemullah (the one whom Allah Ta'ala has blessed with the ability of speaking to Him directly)! [Make du'aa to Allah Ta'ala, on our behalf, for rain!](#)"

Nabi Moosa ('alaihi salaam) thus went to the desert with the Banu Israaeel who numbered seventy thousand or more. Nabi Moosa ('alaihi salaam) then began to make du'aa saying, "O my Rabb! Send us Your rain! Envelop us in Your mercy! Take pity on us on account of the breastfeeding children, the grazing animals and the old people among us whose backs are bent!" [However, despite making this du'aa, the sky remained clear of clouds and the rays of the sun continued to beat down relentlessly.](#)

Nabi Moosa ('alaihi salaam) then made du'aa to Allah Ta'ala saying, "O Allah! If I do not have that level of honour in Your sight, then accept my du'aa through the honour of the unlettered Nabi, Muhammad (sallallahu 'alaihi wasallam), who You will send as a Nabi before the end of the world."

Allah Ta'ala replied to Nabi Moosa ('alaihi salaam), "It is not that you do not have high honour in My sight! Rather, you are esteemed in My sight! [However, there is in your midst one of my servants who has been at war with me, by committing sins and](#)

violating my commands, for forty years. Announce to the people that this person should leave, as it is on account of him that I have withheld the rain from you.”

Nabi Moosa (‘alaihis salaam) submitted, “O Allah! O my Master! I am a weak servant, and my voice is weak, so how will my announcement reach all the people, whereas they are more than seventy thousand in number?” Allah Ta‘ala replied, “You will make the announcement, and I will ensure that they hear it.”

Nabi Moosa (‘alaihis salaam) thus stood and called out, “O sinful servant who has been at war with Allah Ta‘ala for forty years! Leave us, for it is on your account that we are deprived of rain!” When he heard the announcement, the sinful servant began to stand, but then noticed that nobody else was doing so. He thus realized that he was the guilty person who Nabi Moosa (‘alaihis salaam) was referring to. It then occurred to him that if he stood and left, he would be disgraced and humiliated before the entire Banu Israaeel. However, if he did not stand and leave, everyone would continue suffering from the drought.

In this state, he remained seated, but lowered his head in sincere remorse and repented for his sins saying, “O my Rabb and Master! I disobeyed You for forty years, yet you granted me respite. Now that I have come to you in obedience, accept me.” He had barely completed his words of repentance when rain began to fall in torrents.

Nabi Moosa (‘alaihis salaam) was surprised and asked Allah Ta‘ala, “O my Rabb and Master! How is it that You have sent us rain, whereas nobody rose and left our gathering?” Allah Ta‘ala

replied, “O Moosa (‘alaihi salaam)! I sent rain to you on account of the repentance of the same person who caused Me to withhold the rain.”

Nabi Moosa (‘alaihi salaam) submitted, “O Allah! Show me who this obedient servant is!” Allah Ta‘ala responded, “O Moosa (‘alaihi salaam)! I did not expose or humiliate him when he was disobedient to Me, so how can I expose him when he is obedient to Me? O Moosa (‘alaihi salaam)! I do not like those who carry tales, so how can I do the same (by causing him to be exposed)?”

(Kitaabut Tawwaabeen - Ibnu Qudaamah pg. 65)

Lessons:



It is often on account of our evil deeds and actions that calamities and difficulties befall us. Furthermore, when a calamity falls, it afflicts all the people, not only the sinners. Hence, we should personally repent from our evil ways, and should also have an ardent desire for the reformation of our fellow Muslims, be they our family, friends, community or the Ummah at large.



As long as there is life, there is hope. The doors of Allah Ta‘ala’s forgiveness are always open for that person who turns to Him in sincere repentance. Through the power of repentance, a person can erase the sins of a lifetime in mere moments.



We should never reveal and expose the sins and faults of people as this is a serious sin. If we conceal the faults of people, Allah Ta‘ala will conceal our faults as well.

Blessed with Barakah

‘Umaarah bin Hazm (rahimahullah) narrates the following incident from Sayyiduna Ubayy bin Ka’b (radhiyallahu ‘anh):

On one occasion, Rasulullah (sallallahu ‘alaihi wasallam) sent me to collect the zakaat that was due on the people’s wealth. While doing so, I passed by a Sahaabi who also needed to discharge his zakaat. Accordingly, this Sahaabi gathered all his camels and presented them to me so that I could calculate the zakaat due. After examining the camels, I determined that his zakaat amounted to a single one-year old she-camel.

I thus said to him, “You need to discharge a single one-year old she-camel as this is the zakaat due on your camels.” Hearing this, the man replied, “A one-year old she-camel neither gives milk, nor can it be used as a conveyance (hence, there is very little benefit in it). Instead of a one-year old she-camel, here is a young, strong, large and fat she-camel. Take this camel.”

I replied, “I cannot take that which I was not instructed to take. However, Rasulullah (sallallahu ‘alaihi wasallam) is nearby. If you wish to go to him and present to him what you proposed to me, you may do so. If Rasulullah (sallallahu ‘alaihi wasallam) accepts your offer (to give a better camel in zakaat), I will take the camel from you, but if he does not accept your offer, I will not take the camel.”

The man replied, “I will do as you suggest.” He thus accompanied me to Rasulullah (sallallahu ‘alaihi wasallam), bringing with him the superior camel that he wished to give in zakaat. When we came to Rasulullah (sallallahu ‘alaihi wasallam), he addressed him saying, “O Nabi of Allah (sallallahu ‘alaihi wasallam)! Your messenger came to me to collect the zakaat due on my wealth. By the oath of Allah! Neither Rasulullah (sallallahu ‘alaihi wasallam) nor the messenger of Rasulullah (sallallahu ‘alaihi wasallam) have ever collected the zakaat due on my wealth before (i.e. this is the first time that I am fortunate enough to discharge zakaat on my animals). I thus gathered all my animals for your messenger who claimed that I only have to discharge a single one-year old she-camel. However, such a camel neither provides milk nor can it be used as a conveyance. I presented him with a large, strong camel and asked him to take it, but he refused. Here is the camel, I have brought it to you, O Rasul of Allah (sallallahu ‘alaihi wasallam). Please accept it from me.”

Rasulullah (sallallahu ‘alaihi wasallam) replied, “It is only a single one-year old she-camel that is compulsory upon you. However, if you wish to voluntarily give a better camel, Allah Ta‘ala will reward you for it and we will accept it from you.” The man said, “Here it is, O Rasul of Allah (sallallahu ‘alaihi wasallam), so accept it from me!” Rasulullah (sallallahu ‘alaihi wasallam) thus accepted it from him, gave the instruction for the camel to be taken from him, and made special du‘aa for this Sahaabi to be blessed with barakah in his wealth.

Many years later, during the period of the rule of Sayyiduna Mu'aawiyah (radhiyallahu 'anhu), 'Umaarah bin Hazm (rahimahullah) was sent to this very same Sahaabi to collect his zakaat. **At this time, the zakaat due on the camels of this Sahaabi was 30 three-year old camels, as he now owned 1500 camels in total!** (This was on account of the special du'aa for barakah that Rasulullah [sallallahu 'alaihi wasallam] had made for him.)

(Sunan Abi Dawood #1583 and Musnad Ahmad #21280)

Lessons:

 The sign of true love and devotion is that a person happily and wholeheartedly goes the extra mile. Imagine asking a person to lend you a pot to cook biryani, and instead he gives you a pot of hot, steaming, fragrant biryani! At that moment, one will undoubtedly feel very appreciative and develop love for that person who 'went the extra mile'. Similarly, we should not suffice on merely fulfilling the faraa-idh (obligations). **Rather, we should go the 'extra mile', as this draws the special love and blessing of Allah Ta'ala.**

 When giving something in the path of Allah Ta'ala, we should ensure that it is worthy of being given in His path. It should not be rotten, broken, unusable, or tattered. **The more superior the item that we give, the greater our reward will be.**

 When the Sahaabi offered to give a better camel in zakaat, Sayyiduna Ubayy (radhiyallahu 'anhu) refused to accept it as he did not know whether it was allowed or not. Hence, he

insisted that they refer the matter to Rasulullah (sallallahu ‘alaihi wasallam). Likewise, we should refer all matters in our Deen to the righteous, knowledgeable ‘Ulama so that we can get guidance and direction in our lives.



There is no value that can be attached to barakah. When a person is blessed with barakah, his life will be one of happiness and prosperity. We should thus try to please Allah Ta‘ala at all times so that we do not deprive ourselves of His barakah.



The Spirit of Spending

Laith bin Sa'd (rahimahullah) was an illustrious Imaam of his era. He was born in Egypt during the year 94 A.H. and passed away on a Friday in the month of Sha'baan during the year 175 A.H.

Imaam Laith (rahimahullah) was not only renowned for being an Imaam in the various fields of Islamic knowledge, but was also well known for his piety, and particularly his generosity and big-heartedness. He had an annual income of approximately twenty thousand dinars (gold coins), yet his generosity was such that from the time he became baaligh, zakaat never once became obligatory on him (as he would spend all his wealth on people). He would give charity to approximately three hundred people daily!

Below are a few incidents that highlight his willingness to spend on others.

On one occasion, Imaam Maalik (rahimahullah) wrote to him saying, "I will soon be sending my daughter off to her husband's home. Please send some safflower to me (to dye some of her clothing)." In response, Imaam Laith (rahimahullah) sent him thirty loads of safflower! The safflower was so abundant that Imaam Maalik (rahimahullah) sold a portion of it for five hundred dinars.

Similarly, a woman once came to Imaam Laith (rahimahullah) and addressed him saying, "O Abul Haarith! My son is ill and

wishes to eat some honey!” (Although the woman was only requesting a small amount of honey for her son to eat,) Imaam Laith (rahimahullah) called out to his attendant and instructed him to give her the equivalent of almost 48kg of honey!

When Imaam Laith (rahimahullah) went to Madeenah Munawwarah, Imaam Maalik (rahimahullah) sent a platter of fresh dates to him as a gift. On returning the platter, Imaam Laith (rahimahullah) first placed one thousand dinaars on it and then sent it back to Imaam Maalik (rahimahullah).

On one occasion, the house of Ibnu Lahee‘ah (rahimahullah) a scholar of hadeeth caught alight and burnt down, resulting in all his books being destroyed. The following day, Imaam Laith (rahimahullah) sent 1000 dinaars to him.

(Siyaru Aa’laamin Nubalaa vol. 8, pgs. 137-158)

Lesson:



Generosity and big-heartedness are the hallmark of the people of true imaan. Since they firmly believe that Allah Ta‘ala alone is the provider, and charity will bring barakah into their wealth – not decrease it, they readily spend on one and all. Imaam Laith (rahimahullah) had such a big heart that when people requested him for assistance, he would give them more than they asked for.

Furthermore, as in the case of Ibnu Lahee‘ah (rahimahullah), he did not wait for a person to ask him for assistance. Rather, whenever he saw an opportunity to assist, he seized it.

Upholding our Promises

The Battle of Badr is the greatest battle in Islam. The Sahaabah (radhiyallahu ‘anhum) who participated in this battle are the most fortunate and are regarded among the greatest of Sahaabah.

Sayyiduna Huzaifah bin Yamaan (radhiyallahu ‘anhuma) had a burning desire to participate in this battle, but was unable to do so. Explaining the reason for this, he mentioned the following:

Prior to the Battle of Badr, I left Makkah Mukarramah (to perform hijrah to Madeenah Munawwarah) with my father, Husail (radhiyallahu ‘anhu). On the way, we were captured by the Quraish. They wished to kill us and addressed us saying, “You are going to join Muhammad (sallallahu ‘alaihi wasallam) to fight against us!” (To save our lives,) we replied, “We are only going to Madeenah Munawwarah.”

Hence, they released us and allowed us to proceed. They made us promise, however, in the name of Allah Ta‘ala, that after going to Madeenah Munawwarah, we would not fight with Rasulullah (sallallahu ‘alaihi wasallam) against the Quraish.

When we met Rasulullah (sallallahu ‘alaihi wasallam) we recounted the incident to him and informed him about the

promise we had made to the Quraish. We then said to him, “If you wish, we will fight with you.”

Rasulullah (sallallahu ‘alaihi wasallam) replied, “We will uphold the promise made to them, and we will seek the assistance of Allah Ta‘ala against them.”

(Saheeh Muslim #4639 and Mustadrak Haakim #5621)

Lessons:

✍ On the occasion of Badr, the Muslims were outnumbered by the disbelievers approximately three to one. Generally, in such desperate circumstances, every additional man makes a difference. However, Rasulullah (sallallahu ‘alaihi wasallam) taught us that more important than numbers is securing the help of Allah Ta‘ala. Hence, we should uphold every command of Allah Ta‘ala, as this is the key to securing His assistance. We should never be deceived into thinking that we will prosper in life through breaking the commands of Allah Ta‘ala.

✍ Honesty is the hallmark of a believer. In this regard, a promise made is a promise kept – even if the promise was made to a disbeliever. The hadeeth has warned us that failing to fulfil a promise (without a valid excuse), is the sign of a person being a hypocrite. *(Saheeh Muslim #211)*



Sultaan Mahmood Ghaznawi

Honouring the Heir of Nabi (sallallahu ‘alaihi wasallam)

Sultaan Mahmood bin Subuktageen, also known as Mahmood Ghaznawi, was a king in India who passed away in the year 421 A.H.

Occasionally a slight doubt would cross the mind of Sultaan Mahmood regarding three issues. His first doubt was regarding the authenticity of the hadeeth of Nabi (sallallahu ‘alaihi wasallam) in which Nabi (sallallahu ‘alaihi wasallam) mentioned that the ‘Ulama are the heirs of the Ambiyaa (‘alaihimus salaam). His second doubt was whether or not the Day of Qiyaamah was a reality and his third doubt concerned his lineage – Sultaan Mahmood was not sure whether Naasirud Deen Subuktageen was his father or not.

One night, Sultaan Mahmood emerged from his palace while one of his attendants walked ahead, lighting up the path for him

with a golden lantern. While proceeding, he happened to pass by a student seated in a madrasah revising his lessons. The student did not have oil to burn in his lamp and whenever he forgot something during the course of his revision; he would go to a lamp which a certain Hindu merchant would leave burning and refer to his kitaab in its light. *On witnessing the great difficulty under which this student was studying, Sultaan Mahmood took pity on him and gave him the lantern which his attendant carried.*

After returning to the palace that night, Sultaan Mahmood went to sleep and saw a dream in which he was blessed with the vision of Rasulullah (sallallahu ‘alaihi wasallam). Nabi (sallallahu ‘alaihi wasallam) said to Sultaan Mahmood in the dream, *“O Son of Naasirud Deen Subuktageen, may Allah Ta‘ala honour you on the Day of Qiyaamah just as you have honoured one of my heirs.”*

Sultaan Mahmood knew that the blessed words of Nabi (sallallahu ‘alaihi wasallam) could only be the truth and thus, in a single statement, Nabi (sallallahu ‘alaihi wasallam) answered all three of his doubts. He now knew that the hadeeth was authentic as Nabi (sallallahu ‘alaihi wasallam) had referred to the student as his heir, he knew that Naasirud Deen was his father as Nabi (sallallahu ‘alaihi wasallam) had referred to him as “son of Naasirud Deen” and he knew that the Day of Qiyaamah was a reality as Nabi (sallallahu ‘alaihi wasallam) had made du‘aa for Allah Ta‘ala to reward him on the “Day of Qiyaamah”.

(Taareekh-e-Farishtah vol. 1, pg. 88)

Lessons:



The reason for Sultaan Mahmood being blessed with this dream and having his doubts dispelled is that he honoured and assisted the heir of Nabi (sallallahu ‘alaihi wasallam). Nabi (sallallahu ‘alaihi wasallam) has himself declared that the ‘Ulama are his heirs. **What great honour and respect should then be shown to these men who carry the legacy of Nabi (sallallahu ‘alaihi wasallam)!** Furthermore, how can one speak ill of these blessed individuals?



The act of assisting and honouring the student of Deen was so beloved to Allah Ta‘ala that on account of this action, Sultaan Mahmood was blessed with the vision of Nabi (sallallahu ‘alaihi wasallam) and also had all three of his doubts dispelled.

Identifying with Idols

In the era of Sultaan Mahmood, Sawmnaat was the name of a large city and also the name of an idol which was housed within its temple.

Sawmnaat, the idol, was so revered by the disbelievers of India that it had a Ka’bah-like status in their eyes. On the occasion of a solar or lunar eclipse, up to 230 000 people would travel to Sawmnaat from distant lands in order to seek its “blessing” and beg favours of it.

The disbelieving king of India would personally see to the upkeep of Sawmnaat. **He had dedicated the income of**

approximately 2000 towns to its upkeep and had 2000 priests deputed to remain in the temple at all times to worship Sawmnaat. Every night, they would wash the idol with water that would be brought from the Ganges River which was almost 2000km away. The priests had hung a chain of solid gold weighing approximately 170kg from one end of the temple to the next. Scattered across the length of this chain were small bells which would be rung to indicate that it was time to worship Sawmnaat. 500 singing women and 300 men remained in the temple to serve Sawmnaat and an additional 300 barbers were kept available to shave the heads and faces of the priests. The king had even dedicated his daughters to the service of Sawmnaat. They lived lives of celibacy in the temple and passed their days serving the idol.

In the year 415 A.H., Sultaan Mahmood was informed of the baseless belief of reincarnation held by some of the people of India. They believed that after a person dies, his soul leaves his body and travels to the idol, Sawmnaat, who then judges the person's actions and gives him a new body to restart life. The type of body given (whether human or animal, and if animal, which animal) depended on how righteous the person was in his lifetime.

These people also held the erroneous view that the rising and falling of the ocean tides was actually the ocean worshipping and prostrating to Sawmnaat. Sultaan Mahmood was also told of these people's claim that all the idols which Sultaan Mahmood had destroyed to date had only been destroyed because Sawmnaat had been displeased with them. Had he been pleased

with them, he would have definitely rushed to their aid and destroyed Sultaan Mahmood. They further believed that Sawmnaat was the chief god and all other idols were subservient to him.

When Sultaan Mahmood learnt all this, he immediately resolved to travel to Sawmnaat to destroy the idol and bring an end to its worship. With this purpose in mind, he summoned his special army and an additional 30 000 troops and set out for Sawmnaat on the 20th of Sha'baan.

When the army of Sultaan Mahmood eventually arrived at the city of Sawmnaat, the inhabitants climbed the walls and began to shout at the Muslims saying, "Sawmnaat has summoned you here so that he may strike you and kill you all at once!" Sultaan Mahmood engaged them in war and after a few days of intense fighting, Allah Ta'ala granted victory to the Muslims.

After conquering the city, Sultaan Mahmood entered the fort with his ministers and sons. He examined every corner of the fort thoroughly until he found an internal passage which led to the temple. He walked through the passage, and on emerging on the other side, discovered that the temple was huge. Its vastness could be gauged from the fact that its roof had to be supported by 56 pillars. It was here that the idol, Sawmnaat was housed.

The idol itself was also massive and made from stone. It was approximately 4.5m in height with 1.8m embedded into the ground, allowing the remaining 2.7m to tower above the ground.

As Sultaan Mahmood advanced to destroy Sawmnaat, the idol worshippers came forward and began pleading and begging

Sultaan Mahmood to spare their idol. In desperation, they even promised Sultaan Mahmood that they would pay a large amount of wealth to the Muslims if he spared it. Sultaan Mahmood summoned his advisers and asked them their opinion. They unanimously said, “We have already conquered the land. Sparing one idol will not harm us and destroying it will not bring an end to idol worship as they will simply construct another idol. Accept the wealth as it will greatly benefit us and will come in use for equipping the army.”

When Sayyid Mas‘ood Ghaazi (rahimahullah), who was also present, heard the suggestion of the advisors, he immediately declared, “To spare the idol is idol worship. Until today, the King was known as a person who destroys idols. After today, he will be called a person who sells idols.” Although this statement of Sayyid Mas‘ood Ghaazi (rahimahullah) struck the heart of Sultaan Mahmood and affected him, he was still slightly hesitant and unsure as to how to proceed.

That afternoon, when Sultaan Mahmood went to sleep, he had a dream in which he saw that it was the Day of Qiyaamah and he was on the Plains of Resurrection. An angel was gripping him and dragging him towards Jahannum saying, “This man is an idol seller.” Another angel, however, was insisting, “No! He is a destroyer of idols! Take him to Jannah!” Sultaan Mahmood then awoke from the dream.

As soon as he got up, he immediately gave the command for the idol to be destroyed. On demolishing the idol, they were absolutely astonished to find that it was actually hollow and filled with precious jewels and gems!

Sultaan Mahmood immediately thanked Allah Ta'ala for not only saving him from being an idol seller but also granting the Muslim's even more wealth than they had initially hoped to receive from the idol worshippers for sparing their idol.

(Taareek-e-Farishtah vol. 1 pg. 78-81 and Khutubaat-e-Hakeemul Ummat vol. 26, pg. 565)

Lessons:

 The dream which Sultaan Mahmood saw signified the state of his heart. His heart was being pulled between taking the money (signified by Jahannum) and breaking the idol (signified by Jannah). Although accepting the money was not in reality selling an idol, it was an action which resembled that of idol sellers (as the people would get to keep their idol by paying money). Hence the action which Allah Ta'ala could not tolerate was Sultaan Mahmood resembling the enemies of Islam. If Sultaan Mahmood's idol was made of stone, then we, on a daily basis, are challenged with idols of flesh and blood – the idols of Hollywood, the sports world and the fashion industry. Are we worshippers of Allah Ta'ala or followers of these idols?

 Imaan is so valuable that it is impossible to attach a price tag to it. Therefore, never allow yourself to be dazzled and blinded by material wealth for which you will trade in your imaan and compromise your Deen.



When a person makes a sacrifice for the sake of Allah Ta'ala, he will be rewarded not only in the Hereafter but even in this world.



Allah Ta'ala has great love for His servants and due to His mercy, He sometimes sends signs to guide them. These should be valued, as ignoring them is to actually turn away and reject the love of Allah Ta'ala.

Thirst for Justice

There was once a person who frequently tried to gain access to the court of Sultaan Mahmood, hoping to receive justice.

One day, he succeeded and managed to gain an audience with Sultaan Mahmood. When Sultaan Mahmood asked him to present his case, he replied, “My complaint is such that I cannot present it to you before the entire court.” Sultaan Mahmood understood that the person needed privacy and thus took him to a secluded place where he asked the man to explain his problem.

The man replied, “For quite some time, your nephew has been coming to my home fully armed. He lashes me with a whip, forces me out of my own home and thereafter spends the night with my wife. I have approached and complained to numerous governors and officials but found them all unsympathetic. Let alone helping me, they did not even have the courage to refer my complaint to you. When I eventually lost all hope in gaining their assistance, I began to frequent your court, hoping that I

would receive an opportunity to lay my complaint before you. It so happened that you noticed me today and I have thus been able to explain my predicament to you. Allah Ta'ala has made you the ruler of this kingdom. Looking after your subjects and citizens is therefore an obligation which is fardh upon you. If you are sympathetic and grant me justice, then well and good. If not, I will take my complaint to the court of Allah Ta'ala and await His justice."

Sultaan Mahmood was extremely affected by the man's words and began to weep. He turned to the man and asked, "O oppressed one! Why did you not come to me earlier? Why did you tolerate this oppression for so long?"

The person replied, "O King! I have been trying to gain an audience with you for a long time but remained unsuccessful on account of your doorkeepers and guards who always denied me access. Allah Ta'ala alone knows how I managed to evade their detection to enter your court and attract your attention today. Poor people like us are not so fortunate that we can enter the court without protocol and formalities to address the King directly and place our grievances before him."

Sultaan Mahmood responded, "You may sit here at ease. However, do not tell anybody of our conversation and remember, the next time that oppressor enters your home and tramples your honour, immediately come and inform me. I will immediately hand you the justice you desire and punish him as he deserves." The man replied, "O King! It is not possible for a person like me to simply enter your palace and speak to you." Sultaan Mahmood thus immediately summoned his doorkeepers

and guards and introduced the man to them. He then instructed them, “Regardless of the time, if this man wishes to see me, permit him and do not bother to announce his presence first. Do not hinder him in any way.”

After dismissing them, Sultaan Mahmood turned to the man and said softly, “Although they will not be so brave as to prevent you from entering due to my instructions, I will tell you one more thing as a precaution. If they do somehow stop you from entering with the excuse that I am resting, then walk unseen to such-and-such a place and call out to me softly. I will hear your voice and will immediately come to your assistance.” Sultaan Mahmood then saw the man off and began to await the day he would be called on to deliver the justice he deserved.

The man returned home where the next two days passed in peace without any incident. On the third night, however, the nephew of Sultaan Mahmood arrived and beat the man before throwing him out of his home. The nephew then turned his attention to the man’s wife and began taking advantage of her.

In the meantime, the man raced to the palace of Sultaan Mahmood where he begged the doorkeepers to inform the King that he had arrived. However, they refused, saying that he was in his private chamber and could not be disturbed.

Realizing that the guards would not help him, he went to the place which Sultaan Mahmood had described and quietly called out to the king, “O King! What work are you engaged in?” Sultaan Mahmood replied, “Wait! I am on my way!” In a few

moments, Sultaan Mahmood emerged in person and they both set off to the man's home.

When they entered, Sultaan Mahmood caught his nephew. He swiftly extinguished the candle, drew his blade and beheaded him. He then turned to the man and said, "O servant of Allah! Please bring some water immediately so that I may quench my thirst!" The man immediately filled a utensil with water and presented it to the king. After drinking the water, Sultaan Mahmood got up and prepared to leave, saying to the man, "You may now live in peace."

As he was departing, the man grabbed his clothing and pleaded asking, "O King! I ask you by the oath of Allah Ta'ala who has elevated you to this position of power, tell me the reasons for your extinguishing the candle and drinking the water!"

Sultaan Mahmood replied, "I extinguished the lamp so that I would not be overcome by love for my nephew and desist from dispensing justice in the event of my gaze falling on his face. As for drinking the water, the reason is that I had taken an oath when you initially complained to me, that I would neither eat nor drink until you had been dealt with justly. I was thus extremely thirsty."

(Taareekh-e-Farishtah vol. 1, pg. 88)

Lessons:



Islam is a Deen which advocates true, complete justice. When a person has true justice in him, he will not be

biased or influenced by the fact that the person who is in the wrong is a family member or friend. Rather, he will act according to the demands of justice – even if it means opposing those who are near and dear.



A Muslim is not one who can remain comfortable while those around him are in difficulty, especially when he has the means to assist them. **Sultaan Mahmood was so troubled and affected by the plight of the oppressed man that he did not even wish to eat or drink until justice had been dispensed.**



A person of authority and position should be easily accessible to the people under his care. Of what good is he if they are never able to address their complaints to him? **Similarly, children should always find their parents approachable and accessible so that they can confide in them and ask them for guidance.**

A Journey of Humility

Sultaan Mahmood once travelled to the land of Khuraasaan. On his arrival, he felt a great desire to visit the renowned Shaikh, Abul Hasan Kharqaani (rahimahullah). However, since the primary purpose for this journey was of a political nature, Sultaan Mahmood felt it inappropriate to visit the Shaikh on the same journey as this would imply that his visiting the Shaikh was only because he happened to be in the area. **The level of respect and honour shown by Sultaan Mahmood to the pious friends of Allah Ta'ala was such that he felt it necessary to**

undertake a separate, special journey in order to visit the Shaikh.

With this frame of mind, Sultaan Mahmood left Khuraasaan and returned to India where he continued his jihaad and conquests and thereafter returned to Ghazni. Sultaan Mahmood now made fresh arrangements and set out from Ghazni on his special journey to visit Shaikh Abul Hasan Kharqaani (rahimahullah).

When he entered Kharqaan, Sultaan Mahmood sent a messenger to Shaikh Abul Hasan (rahimahullah) with the following message: “The King has come out from Ghazni and travelled all the way to visit you. *Character demands that since the King has come out to meet you, you should also come out to meet him.*” Sultaan Mahmood also instructed the messenger saying, “If he refuses to come out to meet me, recite the following verse of the Quraan Majeed to him: *“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you.”*”

The messenger accordingly went to the Shaikh and delivered the message as instructed. *However, the Shaikh refused to come out and told the messenger to explain to the King that he could not come to receive him.* The messenger, following the instructions of Sultaan Mahmood, therefore recited the above verse of the Quraan Majeed.

When the Shaikh heard the verse, he said, “Tell the King that I am so involved in trying to obey Allah Ta’ala that, regretfully, I have been unable to obey the Rasul (sallallahu ‘alaihi wasallam)

as he ought to be obeyed. When I am still failing to adequately obey the Rasul of Allah (sallallahu ‘alaihi wasallam), how can I turn my attention to obeying the ruler?”

The messenger returned to Sultaan Mahmood and relayed the Shaikh’s response. Hearing his response, Sultaan Mahmood began to weep and said, “Let us ourselves go to meet the Shaikh.” Before entering, however, Sultaan Mahmood exchanged his clothing with that of his close advisor, Iyaaz. He also had ten slave girls accompany him who he dressed as slave boys. They thereafter entered into the presence of the Shaikh and greeted him.

The Shaikh replied to their salaam but did not rise in honour of the King, nor did he pay any attention to Sultaan Mahmood (who was dressed as Iyaaz) and instead turned to Iyaaz (who was dressed as Sultaan Mahmood) and began to address him. Noticing this, Sultaan Mahmood immediately spoke up and said, “Why have you neither stood to receive the King nor given him any attention? Has your ego trapped you into ignoring and overlooking the King?”

The Shaikh turned to Sultaan Mahmood and calmly replied, “The trap is exactly as you have described. However, you are the victim, not me. Your ego cannot tolerate that I have ignored you.” Sultaan Mahmood immediately realized that the Shaikh had seen through his disguise and had identified him as the King, but had deliberately treated him in this manner in order to correct him. He thus humbled himself by coming and sitting with utmost respect before the Shaikh, who next indicated

towards the slave girls dressed as boys and instructed, “Take these non-mahram girls out of here.”

Sultaan Mahmood thereafter asked the Shaikh to give him some advice. The Shaikh replied, “I advise you to hold firm to four things; abstinence, performing all salaah with jamaat, generosity and compassion.”

Sultaan Mahmood then asked the Shaikh to make du‘aa for him to which the Shaikh said, “I make du‘aa for all Muslims after every salaah.” Sultaan Mahmood, however, insisted that the Shaikh make a special du‘aa which was exclusively for him. The Shaikh relented and made du‘aa saying, “May your end be *mahmood* (praiseworthy)”.

Sultaan Mahmood thereafter presented a bag of coins to the Shaikh as a gift. The Shaikh placed the coins aside and instructed that dry bread be brought which he requested Sultaan Mahmood to eat.

When Sultaan Mahmood placed the first morsel in his mouth, he found the bread to be so coarse that he was unable to chew and swallow it. The Shaikh noticed him gagging and asked, “What is the matter? Is it sticking in your throat?” When Sultaan Mahmood replied in the affirmative, the Shaikh said, “That is exactly how your money would stick in my throat. Take it back as I have divorced wealth a long time ago.”

When Sultaan Mahmood stood to leave, the Shaikh also stood and saw him out with honour. Sultaan Mahmood was surprised and asked the Shaikh, “When I arrived, you did not stand to receive me. Why is it that you now stand to see me off?” The Shaikh replied,

“When you arrived, you were filled with the arrogance and pride of a King and wished to test me. However, you are now returning with humility and meekness and I thus honour you.”

(Taareekh-e-Farishtah vol. 1, pg. 90)

Lessons:

 Rulers may be kings on earth, but the pious are the ‘kings’ in the spiritual world. They should thus be afforded the highest levels of respect, honour and courtesy. *Thus, if a person wishes to benefit from the pious, he should be humble and respectful and realize that he is in need of them.* Accordingly, if he needs to meet them or speak to them, he should make the effort to come to them or phone them (not ask them to come to him or ask them to phone him).

 The Shaikh showed indifference to Sultaan Mahmood when he first arrived. One of the reasons was that Sultaan Mahmood had made the mistake of trying to test the Shaikh. We should understand that it is always the teacher who tests the student. A person who wishes to benefit from an ‘Aalim or pious person is going as a seeker and student. *Hence, he does not have the right to test the ‘Aalim. Furthermore, testing the pious is an extremely disrespectful action.*

 The true pious servants of Allah Ta‘ala will not tolerate remaining in the company of non-mahrams for any amount of time. If a person is casual with non-mahram women, we must keep our distance from him.

True Love

Sultaan Mahmood had an advisor by the name of Iyaaz who was extremely dear and beloved to him. Sultaan Mahmood valued his company so much that he would keep Iyaaz at his side at all times.

One day, a person in the court of Sultaan Mahmood, out of jealousy, began to criticize Iyaaz saying, “There is nothing special or excellent about Iyaaz, so why is the King so fond of him?”

The man’s remark reached the ears of Sultaan Mahmood who became upset that this person had criticized his faithful advisor. Sultaan Mahmood, however, maintained his composure and did not react immediately. Instead, he resolved to wait for an opportune moment to correct the person and show him the excellence of Iyaaz.

Not long after, the moment arrived when Sultaan Mahmood was travelling with his retinue. As they were proceeding, a camel laden with invaluable goods slipped and fell, resulting in the entire load falling from the camel and scattering on the ground.

Sultaan Mahmood immediately called out to the men, “Whatever you take of the fallen goods will belong to you.” Saying this, Sultaan Mahmood continued ahead, leaving all his men engaged in grabbing the strewn goods lying about.

While all the men were thus occupied, it was Iyaaz alone who had not paused to take anything. He had, as always, chosen to

remain at the side of the king. Sultaan Mahmood asked him, “O Iyaaz! Did you also take something for yourself?” Iyaaz calmly replied, “I did not take anything and why should I? After all, I have been blessed with your company and there is no wealth which can ever tempt me to leave you.”

Sultaan Mahmood was overjoyed at his response. He turned to those who were jealous of Iyaaz and said, “This is the excellence of Iyaaz! This is why he is so special and beloved to me.”

(Jawaahir Paare vol. 2, pg. 121)

Lessons:



The lovers of Allah Ta‘ala have this type of relationship with Allah Ta‘ala, since the love of Allah Ta‘ala is a wealth which is so invaluable that if a person has been blessed with this, he will not desire to seek any other wealth.



The true lovers of Allah Ta‘ala do not allow their gaze to be turned away from Him for anything in the world.



Abu Muslim Khawlaani *(rahimahullah)*

In the Footsteps of Nabi Ebrahim (‘alaihis salaam)

Towards the end of the blessed life of Rasulullah (sallallahu ‘alaihi wasallam), there was a man named Aswad ‘Anasi who took over Yemen by force and proclaimed prophethood. [Among the people that he summoned was ‘Abdullah bin Thuwab, Abu Muslim Khawlaani \(rahimahullah\).](#)

When Abu Muslim (rahimahullah) stood before him, he asked him, “Do you testify that Muhammad (sallallahu ‘alaihi wasallam) is the Rasul of Allah?” Abu Muslim (rahimahullah) replied, “Yes.” Aswad ‘Anasi next asked him, “Do you testify that I am the Rasul of Allah?” To this question, Abu Muslim (rahimahullah) replied, “I cannot hear.”

Aswad ‘Anasi thereafter repeated the same two questions to Abu Muslim (rahimahullah) for a second and third time and received exactly the same answers.

Aswad ‘Anasi was now frustrated and realized that Abu Muslim (rahimahullah) would not accept his self-proclaimed prophethood. He thus issued the command for a large fire to be lit. **Once the fire was blazing, Abu Muslim (rahimahullah) was seized and cast into its depths! However, by the command of Allah Ta‘ala, the fire did not harm him.**

When the followers of Aswad ‘Anasi witnessed this, they cautioned him saying, “If you leave Abu Muslim (rahimahullah) in your land, he will cause corruption (i.e. the story of the fire not harming him will spread and he will cause people to turn away from you)”. Aswad ‘Anasi heeded their advice and commanded Abu Muslim (rahimahullah) to leave his land. He thus departed and set out for Madeenah Munawwarah.

When he arrived in Madeenah Munawwarah, Rasulullah (sallallahu ‘alaihi wasallam) had already departed from this world and Sayyiduna Abu Bakr (radhiyallahu ‘anhu) had been appointed as the khaleefah.

Abu Muslim (rahimahullah) proceeded to Masjid Nabawi (sallallahu ‘alaihi wasallam) and began to perform salaah near one of the pillars. After some time, Sayyiduna ‘Umar (radhiyallahu ‘anhu) noticed him and asked, “Where are you from?” Abu Muslim (rahimahullah) replied, “From Yemen.” Hearing this, Sayyiduna ‘Umar (radhiyallahu ‘anhu) asked, “What has the enemy of Allah Ta‘ala (i.e. Aswad ‘Anasi) done with our friend who was cast into the fire without it harming him?” Abu Muslim (rahimahullah) replied, “Here he is, ‘Abdullah bin Thuwab.”

Hearing this, Sayyiduna ‘Umar (radhiyallahu ‘anhu) exclaimed, “I ask you in the name of Allah Ta‘ala, are you really the same person?” When Abu Muslim (rahimahullah) confirmed that he was, Sayyiduna ‘Umar (radhiyallahu ‘anhu) kissed him between his eyes and thereafter proceeded with him to Sayyiduna Abu Bakr (radhiyallahu ‘anhu).

When they came to Sayyiduna Abu Bakr (radhiyallahu ‘anhu), Sayyiduna ‘Umar (radhiyallahu ‘anhu) seated Abu Muslim (rahimahullah) between himself and Sayyiduna Abu Bakr (radhiyallahu ‘anhu). He then said, “All praise is due to Allah Ta‘ala who did not take my life before he allowed me to see, in the Ummah of Nabi (sallallahu ‘alaihi wasallam), a person who underwent the same experience as Nabi Ebrahim (‘alaihi salaam).”

(Sifat-us-Safwah vol. 2, pg. 370)

Lessons:

 Just as Nabi Ebrahim (‘alaihi salaam) was firm in his imaan before the tyrant king, Namrood, Abu Muslim (rahimahullah) remained firm in his imaan and refused to support the false prophet, Aswad ‘Anasi. As a result, Allah Ta‘ala saved him from the fire, allowing him to follow in the blessed footsteps of Nabi Ebrahim (‘alaihi salaam).

 When the followers of Aswad ‘Anasi beheld the miraculous sight of the fire not harming Abu Muslim (rahimahullah), instead of recognizing the power of Allah Ta‘ala

and realizing that they were in the wrong, they foolishly remained stubborn in their disbelief. Similarly, there are times in our own lives when Allah Ta'ala sends us a 'wake-up call'. Be it a close call with death or the demise of one who is near and dear, these 'reminders' are inspiration and encouragement for us to reform and to get closer to Allah Ta'ala. If we accept it as such, it will be to our own benefit, but if we reject it and remain obstinate in our sins, we will harm none but ourselves.

Disinterest in the Dunya

'Alqamah bin Marthad (rahimahullah) has mentioned that eight Taabi'een had excelled in attaining the highest levels of zuhd (asceticism). Among these eight Taabi'een was Abu Muslim Khawlaani (rahimahullah).

Explaining the zuhd of Abu Muslim (rahimahullah), 'Alqamah bin Marthad (rahimahullah) quoted the following incident as an example of his disinterest in the world:

Abu Muslim (rahimahullah) would not sit with any person who was engaged in speaking of the dunya. If the person with whom he was seated began to speak of anything related to the dunya, Abu Muslim (rahimahullah) would immediately turn away and leave.

On one occasion, Abu Muslim (rahimahullah) entered the masjid and saw a few people sitting in a group. Abu Muslim (rahimahullah) joined them in the hope that they were engaged in the zikr of Allah Ta'ala. However, on sitting with them, he

heard one person say, “My slave arrived having earned such-and-such wealth”, while another was saying, “I equipped my slave (to begin earning wealth)”.

When he heard the subject of their conversation, Abu Muslim (rahimahullah) was extremely disappointed. He addressed them saying, “Subhaanallah! Do you know the example of yourselves and myself? Our example is that of a man caught in a heavy deluge of rain. As the rain began to soak him, he turned and caught sight of two large doors. He grew hopeful of finding shelter there and thought to himself, ‘If only I can enter this home and seek shelter until the rain ceases.’ However, as soon as he entered the home, he found, to his dismay, that it had no roof and thus could afford him no shelter. I am that person. I joined your gathering hoping that you were people engaged in zikr and other acts of worship, but instead discovered that you are people of the dunya.”

(Sifatus Safwah vol. 2, pg. 370)

Lessons:

 The pious friends of Allah Ta‘ala understand that the dunya is a great distraction that can preoccupy a person’s heart, turning his attention away from Allah Ta‘ala. That is why they strive to keep their relationship with the dunya as minimal as possible.

 A person is greatly influenced by the company that he keeps. If he regularly associates with businessmen, he will

become business-minded and will thus see everything in the light of business. Similarly, if a woman keeps the company of women who are ‘shopaholics’, she will also develop an interest in shopping, even if she does not need to buy anything. **Thus, if one keeps the company of the pious, one will gain the mindset of Islam and the sunnah and will see everything in the light of Deen.** It is therefore of utmost importance that we strive to link ourselves to the pious and benefit from their teachings.



When a person’s heart is soaked in the love of wealth, then even if he is seated in the masjid, attending a janaazah, performing salaah or attending a ta’leem, his mind and heart will be occupied with the thought of wealth.

The Blessed Bread

On one occasion, the wife of Abu Muslim Khawlaani (rahimahullah) said to him, “O Abu Muslim! We do not have any flour!” Abu Muslim (rahimahullah) asked her, “Do you have any money?” She replied, “I have one dirham (silver coin) which we earned through selling yarn.” Abu Muslim (rahimahullah) instructed, “Hand me the dirham and give me a sack.”

Abu Muslim (rahimahullah) thereafter proceeded to the market and approached a man who was selling food. **At that moment, however, a beggar also arrived and stood before Abu Muslim (rahimahullah) imploring, “O Abu Muslim! Give me some charity!”**

As Abu Muslim (rahimahullah) only had the one dirham and there was no food at home, he turned and fled from the beggar, arriving at another food stall. The beggar, however, followed him and continued to call out to him. Abu Muslim (rahimahullah) thus fled for a third time and went to a third stall, but the persistent beggar followed him and continued imploring him for charity.

Abu Muslim (rahimahullah) finally relented and gave him the dirham. Then, not wanting to take an empty sack home, he filled it with sawdust and sand and returned. When he reached the door of his home, he was reluctant to enter as he did not have any food to give his wife. Not knowing what else to do, he knocked on the door, and when his wife opened it, he gave her the bag, turned and left.

His wife, oblivious to what had transpired, took the bag, and on opening it, found it full of white flour! She thus prepared the dough and baked the bread.

After a short portion of the night had passed, Abu Muslim (rahimahullah) returned home and knocked on the door. When he entered, she spread the tablecloth and placed loaves of bread before him. Abu Muslim (rahimahullah) was surprised and asked, “Where did you get this bread?” She replied, “O Abu Muslim, from the flour that you brought.” When Abu Muslim (rahimahullah) heard this, he began to eat the bread as he wept in gratitude to Allah Ta‘ala.

(Sifat-us-Safwah vol. 2, pg. 371)

Lessons:

 Sadaqah (charity) will never decrease a person's wealth. Rather, it brings barakah (blessings). At times, these blessings may be witnessed immediately, while at other times, they may be seen years later.

 Every person's sustenance has been written and preordained. Since it was decreed that Abu Muslim (rahimahullah) would enjoy bread, even though he had no money and no flour, he still enjoyed the meal of bread. Similarly, our sustenance, down to the last cent and morsel, has been decreed and cannot change. Hence, we cannot control the amount of wealth that we earn and enjoy. However, we can choose to earn it and spend it in a halaal manner. By doing this, we will receive the exact same wealth – but with the blessings and happiness of Allah Ta'ala.

 The pious friends of Allah Ta'ala have such a bond and relationship with Allah Ta'ala that He always cares for them and makes divine arrangements for them.

'Blinding' Influence

Whenever Abu Muslim (rahimahullah) would leave the masjid to return home, he would call out the takbeer (Allahu Akbar) on arriving at the entrance of his yard. Hearing his takbeer, his wife would reply by also calling out the takbeer.

After entering the courtyard of the home, Abu Muslim (rahimahullah) would again call out takbeer and his wife would similarly respond. Finally, when he would arrive at the door of his home, he would call out the takbeer and his wife would similarly respond with takbeer. **Abu Muslim (rahimahullah) would thereafter enter the home after which his wife would take his sandals and shawl and bring him his food.**

One day, when Abu Muslim (rahimahullah) arrived at the entrance of his yard, he called out the takbeer, as normal, but was surprised when he received no response. He next entered the courtyard and again called out the takbeer, but again received no reply. Finally, on entering the home, he called out the takbeer once more, but again received no reply.

On entering, he found that the lamp had not been lit, and saw his wife seated with her head lowered, scratching at the ground with a stick. Abu Muslim (rahimahullah) was perplexed at her behaviour and asked her, “What is the matter?” She replied, **“You have a good relationship with the leader, Sayyiduna Mu’aawiyah (radhiyallahu ‘anhu). We do not have a servant. Why do you not ask him to provide us with a servant and to give us some wealth as well?”**

When he heard this, Abu Muslim (rahimahullah) became upset and understood that someone had influenced and corrupted his wife. He thus exclaimed, “O Allah! Blind the one who corrupted my wife!”

Coincidentally, a woman had come to visit his wife earlier and had said to her, “Your husband has a good relationship with

Sayyiduna Mu'aawiyah (radhiyallahu 'anhu). Why do you not tell him to ask Sayyiduna Mu'aawiyah (radhiyallahu 'anhu) to give him a servant and some wealth so that you can live in comfort?"

When Abu Muslim (rahimahullah) made the du'aa, that woman was seated in her home. At that moment, she was surprised to find that suddenly, she could not see and all was dark! She asked her household, "What happened to the lamp? Is it extinguished?" When they replied that the lamp was still burning, she instantly realized her error.

She went to Abu Muslim (rahimahullah), crying, and begged him to make du'aa for her vision to be restored. Abu Muslim (rahimahullah) immediately felt pity for her and made du'aa for her, due to which Allah Ta'ala restored her sight.

(Sifat-us-Safwah vol. 2, pg. 371)

Lessons:

 Very often, a family may not be living the most luxurious lifestyle, yet they are comfortable and content with their lot in life. Thereafter, due to external influence and interference, in the form of friends, magazines, novels, movies, etc., a person's mindset changes, causing him to feel that he is deprived and missing out. Yesterday, he was perfectly content, yet today, he is unhappy. His circumstances and condition did not change or deteriorate – all that changed was his mindset. The glamorous lifestyle depicted in movies and novels, the first-hand accounts of five-star holidays enjoyed abroad, heard from the mouths of

close friends and relatives, all have the potential of corrupting a person's values, making him feel that unless he is 'living the life', he is a failure. Hence, it is of paramount importance that we totally avoid the wrong influences – influences that will corrupt our Deeni values. It is also vital that we keep the correct company, either in person or through the books and lectures of the pious, as this will aid us in maintaining our Islamic values.



Hurting, offending or causing inconvenience, in any way, to the pious friends of Allah Ta'ala, is extremely detrimental for one's Deen and dunya. If a pious person has been hurt or gheebat (backbiting) was made regarding him, he should immediately be asked for forgiveness. If this is not done, severe repercussions may follow.

The Capital of Time

A few people from Damascus once came to visit Abu Muslim Khawlaani (rahimahullah) while he was in Rome for the purpose of jihaad. Abu Muslim (rahimahullah) had dug a pit in his tent, lined it with a piece of leather and filled it with water. He thereafter entered the water and began to roll in it from side to side (in order to cool his body).

When the group from Damascus entered and saw Abu Muslim (rahimahullah) in the water, they understood that he was fasting and asked, "Why are you fasting, whereas you are a traveler (i.e. you will find the nafl fast difficult while travelling)". Abu Muslim (rahimahullah) replied, "If there is a need to fight, I will break

my fast and prepare to fight by strengthening myself (through eating).”

Abu Muslim (rahimahullah) then continued, “Horses cannot reach their destination while they are fat. They are only able to move swiftly when they are thin. *Alas! The remaining days of our lives are passing us by, and it is for these days that we are striving by exerting ourselves in worship.*”

(Siyaru Aa’laamin Nubalaa vol. 4, pg. 10)

Lessons:



When a man has a business premises, he tries to ensure that every square inch of it is used profitably. He will cram onto the shop floor as many shelves, displays and stock items as he can manage and will leave no area unused. *Similarly, time is our greatest capital in earning the rewards of the Hereafter. The pious friends of Allah Ta’ala left no time unused or wasted.* Hence, although merely being out for jihaad was itself an act of continuous ‘ibaadah, Abu Muslim (rahimahullah) still engaged in fasting and other acts of worship as he wished to gain maximum returns from his time.



In our lives, we waste many precious moments which we could utilize to progress. For example, when we are in a vehicle traveling, while cooking in the kitchen, while waiting in a queue in a store, while waiting for salaah to commence in the masjid – all these and other similar moments should not see us idle. Instead, if we recite durood shareef or some other zikr in these

moments, then we will surprise ourselves by realizing that we can easily recite as much as 1000 durood or even more daily! It is simply a matter of switching off the radio, putting the phone away and choosing to rather engage in the worship of Allah Ta'ala.



Final Moments of ‘Umar (radhiyallahu ‘anhu)

Anxious until the End

Sayyiduna ‘Umar (radhiyallahu ‘anhu) would make the following du‘aa, “O Allah! bless me with martyrdom in Your path, and make my demise be in the city of Your Rasul (sallallahu ‘alaihi wasallam).” (Saheeh Bukhaari #1890)

Allah Ta‘ala accepted this du‘aa of Sayyiduna ‘Umar (radhiyallahu ‘anhu) in a remarkable manner. One morning, while leading the congregation in the Fajr Salaah, he was attacked and fatally stabbed. Despite the wounds being fatal, Sayyiduna ‘Umar (radhiyallahu ‘anhu) did not pass away immediately, but lived for a few more days after which he departed from this world.

During this period, a youngster visited Sayyiduna ‘Umar (radhiyallahu ‘anhu) and said, “O Ameerul Mu-mineen! Rejoice over glad tidings from Allah! You are the Sahaabi of Rasulullah (sallallahu ‘alaihi wasallam), you accepted Islam in the very early stages, you were thereafter appointed as the khaleefah and exercised justice, and you will shortly pass away a martyr!”

When he heard this, Sayyiduna ‘Umar (radhiyallahu ‘anhu) remarked, “I wish that all these aspects (that you have mentioned, and all my good deeds) assist me to just break even (i.e. I would be happy if all my good deeds are merely sufficient to counter-balance my evil sins), so that there is neither anything against me, nor anything in my favour.”

When this youngster turned to leave, Sayyiduna ‘Umar (radhiyallahu ‘anhu) noticed his lower garment (below his ankles) touching the ground. Sayyiduna ‘Umar (radhiyallahu ‘anhu) immediately ordered for him to be brought back, after which he told him, “O nephew! Raise your lower garment, for it is cleaner for your clothing and a means of adopting fear of Allah Ta‘ala.” (Saheeh Bukhaari #3700)

Lessons:



We should turn to Allah Ta‘ala in du‘aa for all our needs and wishes, and should persist in our du‘aa, without losing hope. Sayyiduna ‘Umar (radhiyallahu ‘anhu) made du‘aa for martyrdom in the blessed city of Madeenah Munawwarah – something that did not outwardly seem possible, as martyrdom was normally received on the battlefields which were far from Madeenah Munawwarah. However, Allah Ta‘ala, who is All-Powerful, answered his du‘aa and blessed him with martyrdom and the honour of being buried in Madeenah Munawwarah, alongside Rasulullah (sallallahu ‘alaihi wasallam).



Sayyiduna ‘Umar (radhiyallahu ‘anhu), despite his position as the second greatest man after all the Ambiyaa (‘alaihimus salaam), remained fearful of Allah Ta‘ala even in his final moments. Yet many of us behave as if we are already on board a one-way trip to Jannah! The sins that we commit on a daily basis – many of them major sins, the qadhaa salaah, fasts and zakaah that we need to fulfil as well as the outstanding rights that we owe to people do not cause us any concern or deprive us of any sleep.



Keeping the pants above the ankles for men is so important in Deen that even when Sayyiduna ‘Umar (radhiyallahu ‘anhu) was in his final moments, he ensured that he corrected the youngster whose lower garment was below his ankles.

Constant Concern for Salaah

On the night that Sayyiduna ‘Umar (radhiyallahu ‘anhu) was stabbed, Sayyiduna Miswar bin Makhramah (radhiyallahu ‘anhu) came to see him. On entering, he found Sayyiduna ‘Umar (radhiyallahu ‘anhu) covered with a sheet (and unconscious). Sayyiduna Miswar (radhiyallahu ‘anhu) asked those present, “How is he?” They replied, “He is as you can see (unconscious).”

Sayyiduna Miswar (radhiyallahu ‘anhu) thus advised them, “Wake him up by calling him for salaah, as there is nothing that you can awaken him for that is more urgent and important to him than salaah.” Accepting this suggestion, they called out,

“Salaah, O Ameerul Mu-mineen!” As soon as they did this, Sayyiduna ‘Umar (radhiyallahu ‘anhu) awoke and exclaimed, “Yes! By Allah! There is no share in Islam for the one who neglects salaah!” Sayyiduna ‘Umar (radhiyallahu ‘anhu) thereafter performed his salaah while blood flowed from his wound.

(Tabraani – Majma‘uz Zawaa'id #1659)

Lessons:

 Sayyiduna ‘Umar (radhiyallahu ‘anhu) truly understood the value and importance of salaah in Islam and the life of a Muslim. Hence, even in his final moments, when his wound was flowing with blood, he ensured that he performed salaah. In fact, he even mentioned that a person who neglects salaah has no share in Islam.

 The fear of missing salaah was so strong in Sayyiduna ‘Umar (radhiyallahu ‘anhu) that they used the call for salaah to revive him from unconsciousness. Today, there are people who will wake up in the early hours of the morning to frequent the gym, travel to work or catch a flight. Come what may, they ensure that they wake up on time. However, when it comes to the Fajr Salaah, let alone leaving the home and going to the masjid, they fail to even wake up and perform it at all! This is the stark contrast between the values of Sayyiduna ‘Umar (radhiyallahu ‘anhu) and the values that we have today. We should try to read the book ‘Virtues of Salaah’ regularly in order to understand and value the position of salaah in our lives.

Considerate Even in Death

During the final moments after Sayyiduna ‘Umar (radhiyallahu ‘anhu) was fatally stabbed, he sent his son Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha). Sayyiduna ‘Umar (radhiyallahu ‘anhu) instructed him thus, “Say to her that ‘Umar conveys salaam. Do not say that Ameerul Mu-mineen conveys salaam, as today I am no longer Ameerul Mu-mineen (as I am about to pass away). Tell her that ‘Umar bin Khattaab requests permission to be buried alongside his companions, (Rasulullah [sallallahu ‘alaihi wasallam] and Sayyiduna Abu Bakr [radhiyallahu ‘anhu]).”

(The area in which they were buried formed part of the home of Sayyidah ‘Aaishah [radhiyallahu ‘anha]. Hence, Sayyiduna ‘Umar [radhiyallahu ‘anhu] sought her permission to be buried there).

Following the instruction of his father, Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) proceeded to the home of Sayyidah ‘Aaishah (radhiyallahu ‘anha) where he found her sitting and crying (over the loss that the Ummah would suffer through the demise of Sayyiduna ‘Umar [radhiyallahu ‘anhu]). He conveyed the salaam of Sayyiduna ‘Umar (radhiyallahu ‘anhu) to her and then said, “‘Umar requests permission to be buried with his companions.” Hearing the request, Sayyidah ‘Aaishah (radhiyallahu ‘anha) mentioned, “I was hoping to be buried there myself (beside Rasulullah [sallallahu ‘alaihi wasallam], and Sayyiduna Abu Bakr [radhiyallahu ‘anhu], her

father). However, I will today give preference to ‘Umar (radhiyallahu ‘anhu) over myself.”

When Sayyiduna ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) returned, and mentioned that Sayyidah ‘Aaishah (radhiyallahu ‘anha) had granted permission for him to be buried alongside Rasulullah (sallallahu ‘alaihi wasallam) and Sayyiduna Abu Bakr (radhiyallahu ‘anhu), Sayyiduna ‘Umar (radhiyallahu ‘anhu) further instructed his son saying, “After I pass away, carry my body (for the burial). Then ask Sayyidah ‘Aaishah (radhiyallahu ‘anha) again by saying, ‘Umar requests permission to be buried with his companions.’ *If she again grants permission, then bury me there. If not, then bury me in the cemetery of the Muslims.*”

(Saheeh Bukhaari #3700)

Lessons:



Who would not desire the good fortune of being buried alongside Rasulullah (sallallahu ‘alaihi wasallam) and Sayyiduna Abu Bakr (radhiyallahu ‘anhu)? Despite this being his ardent desire, Sayyiduna ‘Umar (radhiyallahu ‘anhu) considered it more important to ensure that Sayyidah ‘Aaishah (radhiyallahu ‘anha) was not inconvenienced or oppressed in the process. Hence, he insisted that the request be placed before Sayyidah ‘Aaishah (radhiyallahu ‘anha) for a second time, after his demise, in case she had a change of heart or had initially acceded to his request as she found it difficult to refuse due to her respect for him.



Although Sayyidah ‘Aaishah (radhiyallahu ‘anha) had the full right to decline the request of Sayyiduna ‘Umar (radhiyallahu ‘anhu), especially as she herself wished to be buried in that area, she had such respect and reverence for Sayyiduna ‘Umar (radhiyallahu ‘anhu), as the senior in Deen, that she happily gave up her own right and gave preference to him over herself.



Haarithah bin Nu'maan *(radhiyallahu ‘anhu)*

Committed to the Comfort of his Mother

Sayyiduna Haarithah bin Nu'maan (radhiyallahu ‘anhu) was an eminent Ansaari Sahaabi of Nabi (sallallahu ‘alaihi wasallam) who had fought in the Battle of Badr. From all the virtues of this Sahaabi, it was the love, respect and selflessness with which he served his mother, Sayyidah Ja'dah (radhiyallahu ‘anha), that stood out the most.

Rasulullah (sallallahu ‘alaihi wasallam) once mentioned to the Sahaabah (radhiyallahu ‘anhum), “I entered Jannah (in a dream) and heard the sound of someone reciting the Quraan Majeed. I asked, ‘Who is this (reciting the Quraan Majeed)?’ They (the angels) replied, ‘Haarithah bin Nu'maan (radhiyallahu ‘anhu).’” Rasulullah (sallallahu ‘alaihi wasallam) then remarked to the Sahaabah (radhiyallahu ‘anhum), “That rank is acquired through obedience and service to parents! That rank is acquired through obedience and service to parents!”

The extent to which Sayyiduna Haarithah (radhiyallahu ‘anhu) saw to his mother’s comfort can be gauged by the fact that **he would feed her by placing the food in her mouth with his own hand.** Furthermore, if his mother gave him an instruction, and he failed to hear what she had said, he would not inconvenience her by asking her to repeat herself. **Rather, he would later enquire from those who had heard her instruction as to what she had said.**

It was this quality, of serving his mother with complete love, respect and consideration, that earned this Sahaabi (radhiyallahu ‘anhu) the rank where Rasulullah (sallallahu ‘alaihi wasallam) himself heard him reciting the Quraan Majeed in Jannah.

(Usdul Ghaabah vol. 1, pg. 407, Majma‘uz Zawaaid #15713 and At-Tabsirah - Ibnul Jowzi vol. 1, pg. 191)

Lesson:



Obedience and service to parents is a path to Jannah that is often overlooked. However, seeing to their comfort, fulfilling their needs and showing them the love and respect that they deserve is a great ‘ibaadah that earns one tremendous rewards in this world and the next. **Furthermore, if we make their hearts happy, they will give us their heartfelt du‘aas which will assist us in both the worlds.** On the contrary, neglecting our parents and hurting their hearts is a severe sin that will deprive us of goodness, happiness and blessings in our lives.

It is nevertheless important to remember that if one's parents demand that one should do something contrary to the sharee'ah, one must *respectfully* refrain from such actions. **Obedience to Allah Ta'ala is the first priority.**

Personally Giving to the Poor

At some point in his life, Sayyiduna Haarithah bin Nu'maan (radhiyallahu 'anhu) lost his sight. When this happened, he placed a basketful of dates and other similar items near his musalla, and tied a string between his musalla and the door of his home.

When a beggar knocked on the door, Sayyiduna Haarithah (radhiyallahu 'anhu) would take some dates from the basket and using the string as a guide, he would make his way to the door to see to the beggar. In this manner, he ensured that he personally gave the beggar something with his own hand.

When his family would see him undertaking such difficulty to give the sadaqah to the beggar, they would pity him and say, "We will give the charity to the beggar on your behalf!" However, he would insist on personally giving the sadaqah to the beggar and would say, "I heard Rasulullah (sallallahu 'alaihi wasallam) mention, '**Giving something to a beggar with your own hand (is an action that) saves one from an evil death.**'"

(Tabraani – Majma'uz Zawaaid #4683)

Lessons:



If a person is blind, handicapped or challenged in some way, he can still find a way to carry out righteous deeds. **In fact, since he has to overcome difficulties that others do not face, his reward will be greater.**



As far as possible, avoid turning a beggar away empty handed. We do not always have to give money to a beggar. Instead, we can give him something to eat. However, if we do not wish to give him anything, **we should politely and gently decline, without being abusive or vulgar and without shouting at him.**



Apart from ensuring that we personally give sadaqah to beggars with our own hands to receive the promise mentioned in the hadeeth, we should also train our children in this regard. **We should encourage them to give the sadaqah to the beggar, under our watch and supervision, so that they practically learn to show kindness to others.**

The Demand of True Love

When Rasulullah (sallallahu ‘alaihi wasallam) performed hijrah to Madeenah Munawwarah, he sent for his family in Makkah Mukarramah to also perform hijrah and join him in Madeenah Munawwarah.

In due course, the family members of Nabi (sallallahu ‘alaihi wasallam), as well as Sayyiduna Abu Bakr (radhiyallahu ‘anhu) and Sayyiduna Zaid bin Haarithah (radhiyallahu ‘anhu), arrived

from Makkah Mukarramah. Sayyiduna Haarithah bin Nu'maan (radhiyallahu 'anhu) had the privilege of hosting them on their arrival in his home.

Further, many of the houses in the close vicinity of the masjid belonged to Sayyiduna Haarithah (radhiyallahu 'anhu). This Sahaabi had a heart of such generosity that one-by-one, he gave all his houses to Rasulullah (sallallahu 'alaihi wasallam) to use as residences for his blessed family.

Similarly, when Sayyiduna 'Ali (radhiyallahu 'anhu) and Sayyidah Faatimah (radhiyallahu 'anha) were married, they were initially staying in a house that was a slight distance from the homes of Rasulullah (sallallahu 'alaihi wasallam). However, Rasulullah (sallallahu 'alaihi wasallam) wanted Sayyidah Faatimah (radhiyallahu 'anha) to live closer to him and thus advised them to look for a house that was nearer. Sayyidah Faatimah (radhiyallahu 'anha) suggested to Rasulullah (sallallahu 'alaihi wasallam) that he ask Sayyiduna Haarithah (radhiyallahu 'anhu) for his house. Rasulullah (sallallahu 'alaihi wasallam) replied, "Haarithah (radhiyallahu 'anhu) has moved from his house so many times for our sake that I feel shy to suggest to him that he move once again."

As soon as Sayyiduna Haarithah (radhiyallahu 'anhu) learnt of what had transpired, he moved out of his home and then presented himself before Rasulullah (sallallahu 'alaihi wasallam) and said, "O Rasul of Allah (sallallahu 'alaihi wasallam)! I have learnt that you want Sayyidah Faatimah (radhiyallahu 'anha) to move from where she is so that she can live closer to you. These are my houses, and from all the houses of the Banu Najjaar clan,

they are the closest to you. I, together with my wealth, belong solely to Allah and His Rasul (sallallahu ‘alaihi wasallam). O Rasul of Allah (sallallahu ‘alaihi wasallam)! By Allah! The wealth that you take from me is more beloved to me than the wealth that you leave for me!” Nabi (sallallahu ‘alaihi wasallam) remarked, “You are true in what you say. May Allah Ta‘ala shower His blessings upon you.”

Accordingly, Rasulullah (sallallahu ‘alaihi wasallam) accepted the house from Sayyiduna Haarithah (radhiyallahu ‘anhu) and Sayyidah Faatimah (radhiyallahu ‘anha) moved in.

(Tabaqaat Ibni Sa’d vol. 1, pg. 237, vol. 3, pg. 488 & vol. 8, pg. 166)

Lessons:



Sayyiduna Haarithah (radhiyallahu ‘anhu) had such love for Rasulullah (sallallahu ‘alaihi wasallam) that he put the happiness and comfort of Rasulullah (sallallahu ‘alaihi wasallam) before that of his own. In one hadeeth, Rasulullah (sallallahu ‘alaihi wasallam) has mentioned that this is the sign of true imaan – that a person has more love for Rasulullah (sallallahu ‘alaihi wasallam) than anything else (*Saheeh Bukhaari #15*).

As a way for us to show our love for Rasulullah (sallallahu ‘alaihi wasallam), we should make fulfilling his wishes and pleasing him our main priority in life. Hence, we should strive our utmost to fulfil every sunnah, abstain from all sins and lead a life of piety and purity, as this is what will please Rasulullah (sallallahu ‘alaihi wasallam) the most.



Although Rasulullah (sallallahu ‘alaihi wasallam) knew well that Sayyiduna Haarithah (radhiyallahu ‘anhu) would have been pleased to give his home for Sayyidah Faatimah (radhiyallahu ‘anha), **Rasulullah (sallallahu ‘alaihi wasallam) did not want to take advantage and impose on him, and hence did not ask him.** Furthermore, in other ahaadeeth, Rasulullah (sallallahu ‘alaihi wasallam) taught us to place all our needs before Allah Ta‘ala. Similarly, we sometimes know of a person who, by nature, finds it difficult to turn people away and tell them “no”. **We should not take advantage of such a person and put him into difficulty. Instead, we should turn to Allah Ta‘ala and trust in Him.**



It is through pleasing Rasulullah (sallallahu ‘alaihi wasallam) that one will earn his precious du‘aa – as it was earned by Sayyiduna Haarithah (radhiyallahu ‘anhu). **Similarly, there are certain righteous actions which are such that Rasulullah (sallallahu ‘alaihi wasallam) made special du‘aa for the person who carries them out.** If we want to secure the special du‘aa of Rasulullah (sallallahu ‘alaihi wasallam), we must adhere to these actions as well as sacrifice our own desires to fulfil his desires.



We too should open our hearts and homes; firstly to guests and secondly to spending in the path of Allah Ta‘ala. If we cannot open our hearts and homes completely, it does not mean that we should close them completely. **Rather, we should give what we can manage and make du‘aa to Allah Ta‘ala to accept it and bless us with the ability to give more.**



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