

Chapter Seventeen

The Chapter Concerning The Advices of the Sahabah رَوَاةُ النَّبِيِّ

This chapter discusses how Nabi ﷺ and the Sahabah رَوَاةُ النَّبِيِّ advised people and accepted the advice given to them, regardless of whether they were at home or on journey. It also highlights how they turned their attention away from the material things of this world and its pleasures to focus on the bounties of the Aakhirah. They so vehemently cautioned people to beware of disobeying Allaah that tears flowed and hearts became overawed. It appeared as if the Aakhirah and the conditions on the Plain of Resurrection were plain before their eyes. This chapter illustrates how they led the Ummah of Muhammad ﷺ by the hand through their advices and turned their attention towards the Creator of the heavens and the earth, thereby severing the arteries of every open and discreet form of Shirk.

Rasulullaah ﷺ's Advices

Rasulullaah ﷺ's profound Advice to Hadhrat Abu Dharr Ghifaari رَوَاةُ النَّبِيِّ

Hadhrt Abu Dharr رَوَاةُ النَّبِيِّ reports that he once asked Rasulullaah ﷺ what the scriptures revealed to Hadhrt Ibraheem رَوَاةُ النَّبِيِّ contained. Rasulullaah ﷺ replied, "They were full of expressions such as 'O conquering, troubled and deceived king! I have not sent you to gather the things of this world and to heap piles upon another. I have sent you to prevent the plea of the oppressed from reaching Me because I never reject such a plea even though it may come from a Kaafir.' 'As long as a thinking man does not lose his senses, he should distribute his time in a few activities. He should devote some time in secret conversation with his Rabb, some time engaging in introspection, some time contemplating over the creations of his Rabb رَوَاةُ النَّبِيِّ and some time expressly for his needs of food and drink. The thinking man must not undertake a journey unless it be for one of three reasons; to earn provisions for the Aakhirah, to set right an affair pertaining to his livelihood or to gain some pleasure that is not forbidden. It is also necessary for the thinking man to have a deep insight into his times and to be prepared for its conditions. He must also guard his tongue. Whoever judges his words by his actions will have few words to speak unless it concerns matters

of importance."

"O Rasulullaah ﷺ!" Hadhrrat Abu Dharr ﷺ asked further, "What did the scriptures of Hadhrrat Moosa ﷺ contain?" Rasulullaah ﷺ replied, "It was replete with lessons (such as) 'I am astonished at the person who is convinced about death, yet enjoys himself. I am astonished at the person who is convinced about the fire of Jahannam, yet he continues to laugh. I am astonished at the person who is convinced about predestination, yet he still exerts himself unnecessarily. I am astonished at the person who sees this world and how it keeps passing from person to person, yet he places his trust in her. I am astonished at the person who is convinced about reckoning tomorrow, yet he does not work for it.'"

"O Rasulullaah ﷺ!" Hadhrrat Abu Dharr ﷺ then asked, "Do advise me." Rasulullaah ﷺ complied by saying, "I advise you to adopt Taqwa because it is the fountainhead of all affairs." "Do advise me further, O Rasulullaah ﷺ," Hadhrrat Abu Dharr ﷺ asked. Rasulullaah ﷺ said, "Ensure that you recite the Qur'aan and engage in Allaah's Dhikr because this is a light for you in this world and a treasure in the Akhirah." "O Rasulullaah ﷺ," Hadhrrat Abu Dharr ﷺ entreated, "Give me some more advice." Rasulullaah ﷺ continued, "Abstain from excessive laughter because it kills the heart and removes the light from one's face."

"Do advise me further, O Rasulullaah ﷺ," Hadhrrat Abu Dharr ﷺ pleaded. Rasulullaah ﷺ advised him further saying, "Ensure that you participate in Jihaad because it is the monasticism of my Ummah." When Hadhrrat Abu Dharr ﷺ asked for more advice, Rasulullaah ﷺ further stated, "Ensure that you remain silent for extended periods because this will repel Shaytaan and assist you in matters of Deen." Upon Hadhrrat Abu Dharr ﷺ's further insistence, Rasulullaah ﷺ continued his advice saying, "Love the poor and keep their company."

"O Rasulullaah ﷺ!" Hadhrrat Abu Dharr ﷺ implored, "Please give me more advice." Rasulullaah ﷺ said, "Look at those who are inferior to you and do not look at those who are superior to you because this is more conducive to you not looking down on Allaah's favours upon you." Again Hadhrrat Abu Dharr ﷺ asked, "O Rasulullaah ﷺ! Advise me further." To this, Rasulullaah ﷺ stated, "Speak the truth regardless of how bitter it may be." Upon yet another request from Hadhrrat Abu Dharr ﷺ, Rasulullaah ﷺ's advice was, "Knowing your own faults should prevent you from finding faults in others and never be angry with others for the faults you have yourself. You will be guilty enough for finding such faults in people that you do not know exist within yourself and for becoming angry with others for the things you yourself do." Rasulullaah ﷺ then placed his hand on Hadhrrat Abu Dharr ﷺ's chest and said, "O Abu Dharr! There is no intelligence like astute planning, no piety like abstinence and no family pride as excellent as good character. (1)

(1) Ibn Abi Dunya, as quoted in *Tarheeb wat Tarheeb* (Vol.3 Pg.473). Abu Nu'aym has reported the complete narration in his *Hilya* (Vol.1 Pg.166), as have Hasan bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.201).

"Do you know the Example of each one of you and his family, wealth and Deeds?"

Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ﷺ once said to the Sahabah رضي الله عنهم, "Do you know the example of each one of you and his family, wealth and actions?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله عنهم submitted. Rasulullaah ﷺ then explained, "The example of each one of you and his family, wealth and deeds is like a person with three brothers. When lying on his deathbed, the man summons one of his brothers and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'What I have to offer you is that I shall nurse you tirelessly and tend to all your affairs. When you pass away, I shall bathe you, shroud you and carry you along with the others. I shall be carrying you awhile and sometimes also be removing anything harmful from your path. Thereafter, when I return (after the burial), I shall sing your praises whenever someone asks about you.' This brother represents his family. What do you think of him?" "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم replied, "We do not see too much in what he has to offer."

Rasulullaah ﷺ then continued, "The man then summons the second brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I have nothing to offer you unless you are alive. As soon as you die, I shall go my way and you will go yours.' This brother represents his wealth. What do you think of him?" The Sahabah رضي الله عنهم replied, "O Rasulullaah ﷺ! We do not see too much in what he has to offer either."

Rasulullaah ﷺ further stated, "The man then summons the third brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I shall be your companion in your grave and your friend in your loneliness. On the day when actions will be weighed, I shall sit in your scale and lend my weight to it.' This brother represents his good deeds. What do you think of him?" The Sahabah رضي الله عنهم replied, "O Rasulullaah ﷺ! He is the best brother and the best companion." "That," Rasulullaah ﷺ remarked, "is exactly the way matters are."

Hadhrat Abdullaah bin Kurz رضي الله عنه then stood up and said, "O Rasulullaah ﷺ! Do you permit me to string a few couplets concerning this?" When Rasulullaah ﷺ granted him permission, it was a mere day afterwards that he returned to Rasulullaah ﷺ. He stood in front of Rasulullaah ﷺ and others gathered around him, as he recited the following couplets (which mean):

*"Indeed I, my family and the deeds I have sent ahead
are like the one who called his friends and said
in an address to his brothers who were three
'Do offer assistance in this matter that has befallen me
A lengthy separation the outcome of which is uncertain
What have you to offer in what appears to be most devastating'
One of them says, 'I am the one who
will obey you in all matters before you leave*

however, when the separation occurs
 I will be unable to maintain our bond of kinship
 Take what you please from me now
 because I will soon be taken on another precarious road
 If you wish to keep me, you will be unable to do so
 However, you may hastily spend me before a sudden death to make some
 amends'
 The other then speaks whom I loved most dearly
 Whom I had always favoured over others with my affections
 'The help I can offer is to do my best and to wish well for you
 at the time when you have the most difficulty. I can however not fight your death
 Nonetheless, I shall weep and wail for you
 and sing your praises to all who ask about you
 I shall follow those accompanying your funeral procession
 and gently assist all those who carry you
 to your destination, where you will be entered
 I shall then return to continue with my occupations
 as if there had never been any friendship between us
 nor any love that we shared between ourselves'
 This is the family of the person and the help they can offer
 As much as they would like, they can do no more
 The other then speaks and says, 'I am that brother
 the like of whom you have never seen another at this time of difficulty and
 trepidation
 You will find me sitting there by your grave
 arguing in your defence and responding to every interrogation
 On the day deeds are weighed, I shall be sitting
 in the scale that you have always endeavoured to weigh down
 Never forget me and recognise my status
 because I am most compassionate and helpful to you and will never desert you'
 Such are the good deeds you carry out
 Had you done well, you shall meet them on the day of the meeting"
 Rasulullaah ﷺ and all the Sahabah رَوَايَاتُ السَّاهَابِ started weeping at these words
 and whenever Hadhrat Abdullaah bin Kurz رَضِيَّ السَّاهَابِ passed by any group of
 Muslims, they called him to recite the poem to them. They would then burst out
 in tears when he did so. (1)

The Advices of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رَوَايَاتُ السَّاهَابِ

The Advice he gave to Someone

Hadhrt Umar رَضِيَّ السَّاهَابِ once advised a man saying, "Never allow people to distract

(1) Raamhurmuzi in his Amthhaal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.124). The narration has also been reported by Ja'far Firyaabi in his *Kitaabul Kuna*, by Ibn Abi Aasim in his *Wahdaan*, by Ibn Shaaheen, by Ibn Mandah in his *Sahabah*, by Ibn Abi Dunya in his *Kifaalah*, as quoted in *Isaabah* (Vol.2 Pg.362).

you from yourself because you are ultimately responsible for yourself and not for them. Never spend your days wandering about because everything you do is recorded. Always carry out a good deed whenever you sin because I have never seen anything catch up with another as fast as a newly done good deed catches up with an old sin." (1)

Hadhrat Umar رضي الله عنه also said, "Stay away from that which causes you harm, ensure that you have righteous friends even though such people are scarce and consult those who fear Allaah about all your matters." (2)

Eighteen Wise Advices from the Lips of Hadhrat Umar رضي الله عنه

Hadhrat Sa'eed bin Musayyib reports that there were eighteen guidelines that Hadhrat Umar رضي الله عنه formulated for the people, every one of which is replete with wisdom. He said,

"(1) When someone disobeys Allaah in matter that impacts on you, you can give him no punishment worse than obeying Allaah in matters that impact on him.

(2) Always assume the best about your brother unless you learn something about him that you absolutely cannot reconcile.

(3) Never assume the worst about any statement that a Muslim makes as long as you are able to make a favourable interpretation.

(4) The person who exposes himself to slander must never rebuke anyone who holds a bad opinion of him.

(5) Whoever guards his secrets will retain the choice in his hands.

(6) Ensure that you keep true friends to stay under their wings because they are a source of beauty during times of prosperity and a means of protection during times of hardship.

(7) Always speak the truth even though it leads to your death.

(8) Never delve into matters that do not concern you.

(9) Do not ask about matters that have not occurred because that which has already taken place is enough to preoccupy you from that which has not.

(10) Never seek your needs from one who does not want to see your success.

(11) Never treat false oaths lightly because Allaah will then destroy you.

(12) Never keep the company of the sinners to learn from their sinful ways.

(13) Keep away from your enemy.

(14) Beware even of your friends, except for the trustworthy one and none can be trustworthy unless he fears Allaah.

(15) Be humble when in the graveyard,

(16) submit to Allaah's obedience and

(17) seek Allaah's protection at the time of disobeying His commands. (18)

Consult with those who fear Allaah because Allaah says:

﴿أِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (سورة فاطر: آيت ٢٨)

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

From Allaah's bondsmen, it is only those with knowledge (*those who recognise Him*) who fear Him. {Surah Faatir, verse 28} ⁽¹⁾

Hadhrat Muhammad bin Shihaab reports that Hadhrat Umar bin Khattaab ﷺ said, "Never delve into matters that do not concern you, keep your distance from your enemy and be cautious even of your friends unless he is a trustworthy person because nothing can compare with a trustworthy person. Never keep the company of a sinner because he will teach you his sinful ways and never disclose your secrets to him. Always consult with those who fear Allaah ﷻ." ⁽²⁾

"Men are of three Categories and Women are of three Categories"

Hadhrat Samurah bin Jundub ﷺ reports that Hadhrat Umar ﷺ once said, "Men are of three categories and women are also of three categories. As for women, there is the woman who is chaste, is a Muslim, is gentle, loving and has many children. She assists her family against the (fashions and influences of the) times and does good to assist in the times against her family. It is however rare to find such a woman. The second is the woman makes many demands and does nothing more than bear children. The third is a parasitic yoke that Allaah places around the neck of whoever He pleases and removes from the neck of whoever He pleases.

As for the three categories of men, one is the man who is chaste, easy-going, gentle, holding intelligent opinions and always offering the best counsel. Whenever any matter arises, he consults with others and matters are always settled with his opinion. The other is the man who has no sound opinions but when any matter arises, he consults men of good judgement and does what they advise. The third man is the bewildered person who cannot distinguish right from wrong. He neither consults with others nor takes the opinion of someone offering guidance." ⁽³⁾

His Advice to Hadhrat Ahnaf bin Qais

Hadhrat Ahnaf bin Qais narrates that Hadhrat Umar ﷺ once said to him, "O Ahnaf! The person who laughs too much loses respect and the one who jokes too much is not taken seriously. The one who talks too much, makes too many mistakes, the one who makes too many mistakes loses modesty, the one who loses modesty loses piety and the heart of the one who loses piety eventually dies." ⁽⁴⁾

Another narration states that Hadhrat Umar ﷺ said, "The person who laughs too much loses respect, the one who jokes too much is not taken seriously and the one who indulges too much in something is known for it. The one who talks too much, makes too many mistakes..." The rest of the narration is like the one

(1) Khateeb, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).

(3) Ibn Abi Shaybah, Ibn Abi Dunya, Kharaa'iti, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(4) Tabraani in his *Awsat*. Haythami (Vol.10 Pg.302) has commented on the chain of narrators.

above. (1)

"There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it"

Hadhrat Umar رضي الله عنه said, "There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it. When given encouragement (to do good), they are encouraged and when warned against something, they take heed. When fearing something, they are never off guard. With the power of conviction, they are able to see things they have never seen, blending these into those memories that never leave. Their fear for Allaah has purified their souls and they forsake that which will leave them (the pleasures of this world) for that which will always remain theirs (the bounties of the Akhirah). Life is a bounty for them and death is a source of honour because they will marry the wide-eyed damsels of Jannah and be waited upon by servants of eternal youth." (2)

Miscellaneous Advices that he Gave

Hadhrat Umar رضي الله عنه once said, "Become coffers of the Qur'aan, fountains of knowledge and ask Allaah for your sustenance on a day-to-day basis." Another narration states that he also added, "**Remain in the company of those who repent excessively because such people have the softest hearts.**" (3)

Hadhrat Umar رضي الله عنه also said, "The person who fears Allaah will never vent his anger and will never do as he pleases. Had it not been for the Day of Qiyaamah, matters would have been very much different to what you see." (4)

It was Hadhrat Umar رضي الله عنه who said, "The person who is just to people despite the hardship he has to endure, will be granted success in all his endeavours. Humbling oneself in obedience to Allaah is closer to righteousness than to desiring honour." (5)

Hadhrat Maalik reports that the report reached him that Hadhrat Umar رضي الله عنه said, "**A man's respect lies in his Taqwa, his honour in his Deen and his manhood in his character.** Courage is the antithesis of cowardice because while a courageous man will fight to defend those he knows as well those he does not know, the coward will flee from defending even his own parents. While people see respect in wealth, true honour really lies in Taqwa. I am not better than a Persian, a non-Arab or a common farmer except by virtue of Taqwa (the best will be the one with the most Taqwa)." (6)

(1) Ibn Abi Dunya, Askari, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).

(4) Ibn Abi Dunya, Deenowri in his *Mujaalasaah* and Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(5) Kharaa'iti and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(6) Ibn Abi Shaybah, Askari, Ibn Jareer, Daar Qutni and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

Hadhrat Sufyaan Thowri reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once wrote to Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ saying, "Wisdom is not something that comes with age but it is a gift that Allaah grants to whoever He pleases. Ensure that you always stay away from shameful acts and evil character." (1)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ once wrote to his son Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ saying, "I advise you to always adopt Taqwa because Allaah will always protect the one who has Taqwa. Allaah suffices for the one who trusts in Him, He rewards the one who gives Him a loan and increases His bounties on the one who is grateful. Taqwa should always be your prime objective, the foundation of all your actions and the polish of your heart. Remember that there is no deed for the one who makes no intention, there is no reward for the one who does not intend it, there is no benefit in the wealth of the one who has no compassion and there can be nothing new for the one who has nothing old." (2)

Hadhrat Ja'far bin Zabrqaan reports that in a letter to one of his governors, Hadhrat Umar رَضِيَ اللهُ عَنْهُ concluded with the words, "Take stock of yourself during times of prosperity before difficulties take stock of you because the one who takes stock of himself during times of prosperity will ultimately be happy and the envy of others. As for the one who has been distracted by the world and who has made sin his occupation, he will ultimately have only regret and grief. Take heed of the advice given to you so that you may refrain from that which you are being prevented from doing." (3)

In a letter to Hadhrat Mu'aawiyah bin Abu Sufyaan رَضِيَ اللهُ عَنْهُ, Hadhrat Umar رَضِيَ اللهُ عَنْهُ stated, "Hold fast to the truth and it will reveal to you the status of the people of the truth. Ensure also that you always pass judgement by the truth. Was Salaam." (4)

The Advices of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ

His Advice to Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when Hadhrat Umar رَضِيَ اللهُ عَنْهُ once asked Hadhrat Ali رَضِيَ اللهُ عَنْهُ for advice, Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction. You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar رَضِيَ اللهُ عَنْهُ remarked, "What you have stated is indeed very true." (5)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once said to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "O Ameerul Mu'mineen! If

(1) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Ibn Abi Dunya, Abu Bakr Sowli and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

(3) Bayhaqi in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

(4) Abul Hasan Rizqawi in his *Juz*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

you wish to meet up with your two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them." (1)

His Advice about what Goodness Really is

Hadhrat Ali ﷺ once said, "Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah and when you do wrong, seek Allaah's forgiveness. There is no good in this world except for one of two persons; the person who commits a sin and then compensates for it by repenting and the person who hastens to do good deeds. A deed carried out with Taqwa can never be underestimated because how can a deed that Allaah accepts ever be underestimated?" (2)

His Advices to his son Hasan ﷺ when he was Stabbed and some other Advices he gave him

Hadhrat Uqba bin Abu Sahbaa narrates that after Hadhrat Ali ﷺ was stabbed by Ibn Muljim, (his son) Hadhrat Hasan ﷺ came to him weeping. "What makes you weep, dear son?" Hadhrat Ali ﷺ asked. Hadhrat Hasan ﷺ replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali ﷺ advised, "Remember four things plus another four and whatever else you do with these will never harm you." "What are they, beloved father?" Hadhrat Hasan ﷺ enquired. Hadhrat Ali ﷺ explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan ﷺ said, "These are four factors. Do teach me the other four." Hadhrat Ali ﷺ then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant." (3)

Hadhrat Ali ﷺ once said, "Inspiration (from Allaah) is the best guide, good character is the best companion, intelligence is the best friend, sound (Deeni) education is the best legacy and there is no (source of) loneliness more detrimental than conceit." (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

(4) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

It was Hadhrat Ali رَضِيَ اللهُ عَنْهُ who said, "Do not look at who is saying something, but look at what is being said." He also said, "All forms of friendship will come to an end besides the friendship that is not built on greed." (1)

The Advices of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ

His Advice to his Troops

Hadhrt Nimraan bin Makhmar narrates that Hadhrt Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ was walking amongst his troops as he said to them, "Listen well! There are many who keep their clothes white while soiling their Deen. Listen well! There are many who appear to be honouring themselves but are actually disgracing themselves. Repel old sins by fresh good deeds because even if any of you commits as many sins as can fill the space between the heavens and the earth, a single good deed done afterwards will rise above them all and overpower them." (2)

His Advice after being Afflicted by the Plague and his Statement about the Heart of a Mu'min

Hadhrt Sa'eed bin Abu Sa'eed Maqbari رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ was struck by the plague in Jordan and this is where his grave is situated. When this happened, he called all the Muslims present there and said, "I wish to give you such advice that if you take heed to it, you will always remain in good stead. Establish salaah, pay zakaah, fast during Ramadhaan, give charity, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders and never betray them. Never allow the world to make you negligent because even if a man is granted the life of a thousand years, he will have to encounter this juncture that you see me lying in. Allaah has ordained death for mankind and they therefore have to die. The most intelligent of them is he who is most obedient to his Rabb and carries out the most good deeds for the day he returns to Allaah. Was Salaam Alaykum wa Rahmatullaah. O Mu'aadh bin Jabal! Lead the people in salaah." Thereafter, Hadhrt Abu Ubaydah bin Jarraah رَضِيَ اللهُ عَنْهُ passed away.

Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ then addressed the people saying, "O people! Repent sincerely to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah makes it compulsory for Himself to forgive all his sins. It is only his debts that are not forgiven because a person is held in custody for his debts. Whoever has severed ties with his brother should meet him and shake hands with him because it does not befit a Muslim to sever ties with his brother for more than three days. Whoever does sever ties for more than three days will be guilty of a major sin." (3)

(1) Sam'aani in his Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.74).

Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه once said, "The heart of a Mu'min is like that of a sparrow, which changes so many times every day (because of which a person needs to consult with others)." (1)

The Advices of Hadhrat Mu'aadh bin Jabal رضي الله عنه

Hadhrat Muhammad bin Seereen reports that Hadhrat Mu'aadh bin Jabal رضي الله عنه was once with his companions, who were greeting him and seeing him off. When a man then approached him (and asked for some advice), Hadhrat Mu'aadh bin Jabal رضي الله عنه said to him, "I will give you two advices, which if you take heed to, you will be taken care of. Remember that while you cannot do without your share (of sustenance) in this world, you are even more in need of your share in the Akhirah. You should therefore give preference to your share in the Akhirah over your share in this world and make such thorough arrangements for it that it remains with you wherever you go." (2)

Hadhrat Amr bin Maymoon Awdi says, "Hadhrat Mu'aadh bin Jabal رضي الله عنه once stood up amongst us and said, 'O Banu Awd! I am the messenger of Allaah's messenger ﷺ. Remember well that all will have to return to Allaah. Thereafter (after reckoning), people will head either towards Jannah or Jahannam, where they will live forever and from where they will not be going anywhere else. There they will live until eternity in bodies that will never die.'" (3)

Hadhrat Mu'aawiyah bin Qurra narrates that Hadhrat Mu'aadh bin Jabal رضي الله عنه once said to his son, "Dear son! Whenever you perform salaah, perform the salaah of a person who is bidding farewell and never think that you will ever be returning to this world. Dear son! Remember that when a Mu'min dies, he lies between two excellent things; the good that he has sent ahead and the good that he leaves behind (*Sadaqah Jaariya*)." (4)

Hadhrat Abdullaah bin Salamah narrates that when someone once asked Hadhrat Mu'aadh bin Jabal رضي الله عنه to teach him, Hadhrat Mu'aadh رضي الله عنه asked him, "Will you then obey me?" "I am most eager to obey you," the man replied. Hadhrat Mu'aadh رضي الله عنه then advised him saying, "Fast at times and do not fast at times (do not fast perpetually), perform salaah at night and sleep as well, earn without sinning, die only as a Muslim and beware of the curse of the oppressed person." (5)

Hadhrat Mu'aadh bin Jabal رضي الله عنه once said, "The person who does three things exposes himself to resentment. (The three things are:) Laughing without being amused, sleeping (throughout the night) without waking (for salaah) and eating without being hungry." (6)

It was also Hadhrat Mu'aadh bin Jabal رضي الله عنه who said, "When you were tested with adverse conditions, you exercised patience (and passed the test). You will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.233).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.237).

soon be tested with conditions of prosperity (so do exercise restraint). What I fear most for you are your women when they start wearing gold and silver bangles, the fine garments of Shaam and the floral garments of Yemen. They will then exhaust wealthy men and tax the poor man with a burden he is unable to bear." (1)

The Advices of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once said, "It angers me to see a man idle without doing anything for this world or for the Aakhirah." (2) Another narration states that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Let me not find any of you lying like a corpse at night (without waking for salaah) and behaving like the *Qutrub* insect all day." Hadhrt Ibn Uyaynah states that the *Qutrub* insect is one that is sitting in one place at times and then somewhere else (moving about all day long without taking a break. Like this, the man is constantly on the move in pursuit of worldly gain). (3)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ also said, "The cream of this world has passed on, leaving only waste behind. Death today is therefore a gift for every Muslim." (4) Another narration states that he said, "This world is like a lake at the top of a mountain, the best waters of which have departed, leaving behind only muddy remains." (5)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ stated, "How wonderful are two things that people dislike; death and poverty! By Allaah! One is affected by either one of two conditions, prosperity or poverty and I care not which of the two I am afflicted with. If it is prosperity, I can use it to sympathise (with the poor by helping them). If it is poverty, I can use it to exercise patience (and be rewarded abundantly)." (6)

It was also Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ who said, "A person cannot reach the reality of Imaan until he reaches its apex and he will be unable to reach the apex until he loves poverty more than prosperity, until he loves submission more than honour and until the one who praises him and the one who insults him are the same to him." The students of Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ then explained this statement saying, "Until he prefers earning Halaal and remaining in poverty to earning Haraam and living in affluence; until he prefers submitting to Allaah's commands to the (worldly) honour derived from sinning and until the person praising him in truth and the person insulting him are equal in his sight." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.232).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.164).

Hadhrat Abdullaah bin Mas'ood ﷺ also said, "I swear by the Being besides Whom there is none worthy of worship that when a person passes his mornings and evenings as a Muslim, the adversities that afflict him in this world will not harm him." (1)

Hadhrat Abdur Rahmaan bin Hujayrah reports from his father that when he took a seat, Hadhrat Abdullaah bin Mas'ood ﷺ would say, "Days and nights are passing you people by, as your lives are growing shorter, your actions are being recorded and death is waiting to strike you so very suddenly. The person who sows good (deeds) will soon harvest that which he will be pleased to have. However, the one who sows evil will harvest only regrets. Every farmer will reap only that which he plants. **While the sustenance of a slow person will never bypass him, the greedy person cannot get more than what has been destined for him. The person who has anything good has been given the same by Allaah and the person saved from any evil has been saved by Allaah. Those with Taqwa are simple, those with deep understanding of Deen are to be followed and being in their company will only grant one more.**" (2)

Hadhrat Abdullaah bin Mas'ood ﷺ once stated, "Each one of you is a guest and his wealth is borrowed. While the guest has to leave sometime, a borrowed item has to be returned to the owner." (3)

Hadhrat Abdur Rahmaan the son of Hadhrat Abdullaah bin Mas'ood ﷺ reports that a man once approached his father saying, "O Abu Abdur Rahmaan! Teach me some words that are both concise and beneficial." Hadhrat Abdullaah bin Mas'ood ﷺ said, "Worship Allaah without ascribing any partners to Him and go wherever the Qur'aan takes you. When someone brings you the truth, accept it from him even though he may be someone distant or someone you dislike and when someone comes to you with falsehood, reject it even though he may be someone close and beloved to you." (4)

Hadhrat Abdullaah bin Mas'ood ﷺ stated, "The truth is heavy and bitter while falsehood is light and pleasant. So many pleasures there are that give rise to nothing but tremendous sorrow." (5)

Hadhrat Abdullaah bin Mas'ood ﷺ is reported to have said, "While the heart may have incredible enthusiasm and zeal (to do good), it can also be greatly indifferent and lethargic. You must therefore exploit its enthusiasm and ignore its indifference." (6)

Hadhrat Mundhir reports that when some non-Arab chiefs came to see Hadhrat Abdullaah bin Mas'ood ﷺ, the people were impressed by their muscular necks and glowing health. Hadhrat Abdullaah bin Mas'ood ﷺ then said to the people, "You may see that a Kaafir is physically most healthy while his heart

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.161).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

is most ill (with kufr and Shirk). You may then meet a Muslim whose body may be most ill, but his heart is most healthy. By Allaah! If your hearts are ill and only your bodies are healthy, you will be lower than a dung-beetle in Allaah's sight."⁽¹⁾ Hadhrat Abdullaah bin Mas'ood ﷺ once said, "A Mu'min cannot have any comfort without meeting Allaah and whoever finds comfort only in meeting Allaah has actually met Allaah."⁽²⁾

It was also Hadhrat Abdullaah bin Mas'ood ﷺ who said, "None of you should ever place his Deen around the neck of another person in a manner that he believes only when the other person believes and he rejects what the other person rejects (he must follow the teachings of the Qur'aan and Sunnah instead). However, if he absolutely has to follow someone, he must follow someone who has passed away (as a practising Muslim) because the living are never immune from corruption."

Another narration states that he said, "None of you should ever be an *Imma'ah*." "What is an *Imma'ah*, O Abu Abdur Rahmaan?" the people asked. Hadhrat Abdullaah bin Mas'ood ﷺ explained, "When a person says, 'I am with the people. If they are rightly guided, so shall I be and if they go astray, I shall stray as well.' Listen well! Each of you must fortify his heart so much that he will not resort to kufr even if all of mankind does."⁽³⁾

Hadhrat Abdullaah bin Mas'ood ﷺ said, "I can make three statements on oath and there is a fourth thing that if I say it on oath as well, I would definitely not be wrong. (The first is that) Allaah will never make a person who has a share of Islaam like the one who has no share of Islaam. (The second is that) When Allaah is a person's friend in this world, He will never hand him over to someone else on the Day of Qiyaamah. (The third is that) When someone loves a nation, he will certainly arrive with them (on the Day of Qiyaamah). Then the fourth thing about which I would definitely not be wrong if I say it on oath is that if Allaah conceals the faults of a person in this world, he will definitely do so in the Aakhirah."⁽⁴⁾

Hadhrat Abdullaah bin Mas'ood ﷺ also said, "Whoever desires this world will do harm to his Aakhirah and whoever desires the Aakhirah will do harm to his world. O people! Rather let harm come to that which is temporary instead of harm coming to that which is everlasting."⁽⁵⁾

It is also reported that Hadhrat Abdullaah bin Mas'ood ﷺ said, "Verily the most truthful of all speech is the Book of Allaah ﷻ, the strongest handhold is the Kalimah of Taqwa, the best of creeds is the creed of Hadhrat Ibraheem عليه السلام, the best of all ways is the Sunnah of Rasulullaah ﷺ and the best guidance is the guidance of the Ambiyaa. The most dignified discourse is the Dhikr of Allaah, the best of narratives is the Qur'aan, the best of all matters are

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

those with the best results and the worst of them all are those that are fabricated. That which may be little but suffices is better than that which is plenty but which distracts one (from Allaah and the Akhirah). **Coming to the rescue of a single soul is better than a kingdom in which justice cannot be upheld.** The worst reproach will be when death appears, the worst regret will be on the Day of Qiyaamah and the worst misguidance is to stray after once being rightly guided. The best of wealth is the wealth of the heart, the best of provisions is Taqwa, the best of things to be placed in the heart is conviction, doubts stem from kufr and the worst of blindness is the blindness of the heart. Intoxicants are the root of all sin, women are the traps of Shaytaan, youth is a branch of insanity and wailing is amongst the acts of the Period of Ignorance.

There are people who are the last to attend the Jumua'ah salaah and who make the Dhikr of Allaah only verbally (without concentration). The worst of all sins is lying, verbally abusing a Mu'min is an act of irreligiousness, physically abusing him leads to kufr and his wealth is as sacred as his life. Allaah will forgive the one who forgives (others), Allaah will reward the one who swallows his anger, will pardon the one who pardons and will generously recompense the one who patiently endures difficulties. The worst of all earnings are earnings from interest and the worst thing to consume is the wealth of orphans. The fortunate person is he who takes advice from others while the unfortunate one is he who has been decreed such ever since he was in the belly of his mother. So much is enough for a person that affords him contentment and every person is travelling towards a place measuring only four arm's lengths. The matter of greatest concern is the Akhirah and the master of all deeds are the very last of them. The worst of all dreams are those that one lies about and the noblest of deaths is martyrdom. He who recognises a test will be patient, he who does not will find it perplexing and Allaah will destroy the one who is haughty. The one who espouses this world will be unable to gain mastery over it, the one who obeys Shaytaan will disobey Allaah and he who disobeys Allaah will be punished by Allaah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "When a person does things for show in this world, Allaah will show his faults to people on the Day of Qiyaamah and when one does things for people to hear about him in this world, Allaah will make them hear all about his faults on the Day of Qiyaamah. **The person who acts proudly to gain status, Allaah will humiliate him whereas Allaah will elevate the person who is humble.**" (2)

The Advices of Hadhrat Salmaan Faarsi رضي الله عنه

Hadhrat Ja'far bin Burqaan reports that the report reached him that Hadhrat Salmaan Faarsi رضي الله عنه used to say, "Three persons make me laugh and three things make me cry. I laugh at the person who entertains lengthy hopes in this world yet death is constantly searching for him. The other is the person who is negligent of death yet death is never negligent of him and (the third is) the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

person who laughs most heartily whereas he knows not whether his Rabb is angry with him or pleased. The three things that make me weep are separation from Muhammad ﷺ and his party, the frightening scene when the pangs of death arrive and standing before the Rabb of the universe when I know not whether I shall be heading for the fire of Jahannam or for Jannah." (1)

Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ also said, "When Allaah intends destruction to come to a person, Allaah strips him of modesty and you find that he becomes a person who hates people and they hate him. When this occurs, Allaah takes His mercy away from him and you find that he becomes vulgar and hard-hearted. When this happens, Allaah removes trustworthiness from him and you then find him to become treacherous and being treated treacherously by others. When this happens, the brace of Islaam is then eventually snatched off his neck and he becomes one who is cursed by Allaah and by all of creation." (2)

Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ is also reported to have said, "The example of a Mu'min in this world is like a sick person who has with him his physician who knows every illness and every cure. When the person desires something that is harmful for him, the physician prevents him from taking it saying, 'Do not go near that because you will be destroying yourself if you do.' He then continues preventing him from things in this manner until the person is completely cured of his disease. In a like manner, a Mu'min desires a great number of things of comfort that others have been given and which he has not. However, Allaah prevents him from it and shields it from him until he dies, after which Allaah admits him into Jannah." (3)

Hadhrat Yahya bin Sa'eed reports that Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ once wrote to Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ, inviting him to come and stay in the blessed land (of Shaam). Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ however wrote back saying, "It is not any piece of land that makes a person blessed, but it is knowledge that does. The news has reached me that you have been made a physician (a judge). Congratulations to you if you are able to cure people (settle their cases justly), but if you are a quack, then beware that you do not kill a person (have a person wrongly executed), because of which you will have to enter Jahannam." As a result, whenever Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ had passed judgement between two persons and they were leaving his court, he would say, "By Allaah! Have I been a quack? Come back and plead your cases to me all over again." (4)

The Advices of Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ

Hadhrat Hassaan bin Atiyya reports that Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ used to say, "You people will always remain in good stead as long as you love the righteous ones amongst you and as long as you recognise the truth when it is spoken amongst you because the one who recognises the truth is like the one who

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).

practises it." (1)

Hadhrat Abu Dardaa رضي الله عنه said, "Never compel people to do what they have not been compelled to do (by Allaah) and never take them to task for what their Rabb would not. O son of Aadam عليه السلام! Worry about yourselves because the person who constantly pursues the wrong he sees in others will always be plagued by prolonged grief and frustration that never abates." (2)

Hadhrat Abu Dardaa رضي الله عنه also said, "Worship Allaah as if you can see Him and count yourselves amongst the dead. Remember that a little that is sufficient for you is better than plenty that makes you negligent and remember also that good deeds never age and sins are never forgotten." (3)

It is reported that Hadhrat Abu Dardaa رضي الله عنه once said, "Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah تبارك وتعالى and when you do wrong, seek forgiveness from Allaah تبارك وتعالى." (4)

Hadhrat Saalim bin Abul Ja'd narrates that Hadhrat Abu Dardaa رضي الله عنه said, "One should beware that he is not hated in the hearts of the Mu'mineen without him knowing it. Do you know why this happens?" When Hadhrat Saalim replied that he did not, Hadhrat Abu Dardaa رضي الله عنه explained, "When a person secretly disobeys Allaah, Allaah casts resentment for him in the hearts of the Mu'mineen and he does not even know about it." (5)

Hadhrat Abu Dardaa رضي الله عنه also said, "The apex of Imaan is to steadfastly fulfil the orders of Allaah, to be satisfied with what Allaah decrees, to be sincere in pinning one's trust in Allaah تبارك وتعالى and to surrender oneself completely to one's Rabb." (6)

It is reported that Hadhrat Abu Dardaa رضي الله عنه also said, "Destruction be for the one who is concerned only with amassing wealth. Like a madman, his mouth is always agape looking at what others have rather than what he has. If he could help it, he would even join the day with the night (to have more time to earn money). His destruction will be in the severe reckoning and intense punishment that he will be receiving." (7)

It was also Hadhrat Abu Dardaa رضي الله عنه who said, "O people of Damascus! Do you have no shame? You store that which you will be unable to eat, you build that which you cannot live in and you have hopes that you cannot reach. There have been civilisations before you who amassed and hoarded their wealth, entertained lengthy hopes and constructed fortified buildings. However, their amassed treasures were destroyed, their hopes turned out to be deceptive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210). Bayhaqi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.215).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

illusions and their buildings became their graves. They were the nation of Aad who once filled the territory between Aden and Amman with wealth and offspring. Now who would want to buy their legacy for even two Dirhams?" (1)

Another narration states that when Hadhrat Abu Dardaa ﷺ noticed how much the Muslims were absorbing themselves in building and planting trees, he stood up in their Masjid and addressed them saying, "Gather around me, O people of Damascus!" When the people had gathered, he duly praised Allaah and said, "Do you have no shame..." The rest of the narration is like the one above. (2)

Hadhrt Safwaan bin Amr narrates that Hadhrt Abu Dardaa ﷺ used to say, "O assembly of the wealthy! Cool off your skins (save it from Jahannam) with your wealth (by spending it in Sadaqah) before you and us become equals in it (when your death arrives). You will then only be able to look at it and we will join you in looking."

He also said, "What I fear for you is a subtle desire for a bounty that will involve you in futility. This will happen when you fill yourselves with food and starve yourselves of knowledge."

Another narration states that he said, "The best of you is he who says to his companion, 'Let us fast before we die' and the worst of you is he who says to his companion, 'Let us eat, drink and pass time before we die!'"

Hadhrt Abu Dardaa ﷺ was once passing by some people who were building. He said to them, "You people are renovating this world when Allaah desires that it is reduced to ruins. Allaah shall however prevail in whatever He intends."

Hadhrt Makhool reports that Hadhrt Abu Dardaa ﷺ used to search for ruins and when he found any, he would address it saying, "O ruins of the ruined ones! Where are those who had been inhabiting you initially?" (3)

Hadhrt Abu Dardaa ﷺ said, "There are **three things** that I love and which people generally hate; **poverty, illness and death.**" (4)

He also said, "I love death because of my longing to meet my Rabb. I love poverty because I can then truly humble myself before my Rabb and I love illness because it obliterates my sins." (5)

Hadhrt Shurahbeel narrates that whenever Hadhrt Abu Dardaa ﷺ saw a funeral, he would say, "You are leaving in the morning and we shall be leaving in the evening. You are leaving in the evening and we shall be leaving in the morning. Death is a powerful advice, yet people are so quick to forget. **One needs no advice other than death.** While people leave one after another, it is only those without sense that remain behind (without taking heed)." (6)

Hadhrt Aun bin Abdullaah reports that Hadhrt Abu Dardaa ﷺ said, "The person who searches very hard (for the faults of others) will lose sight of himself

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.341).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(of his own faults) and the one who does not prepare for emergencies will be left helpless. If you give and take loans from people, they will do the same with you and if you leave them, they will not leave you." "Then what would you advise me to do?" Hadhrat Aun asked. Hadhrat Abu Dardaa رضي الله عنه replied, "Lend the one who will pay you back on the day you will be most in need (the Day of Qiyaamah)." (1)

Hadhrat Abu Dardaa رضي الله عنه also said, "The person who often thinks of death will show off less and will also be less jealous." (2)

Hadhrat Abu Dardaa رضي الله عنه is also reported to have said, "Why is it that I see you greedy for that (sustenance) for which Allaah has already assumed responsibility on your behalf while you ruin that (duties) which you have been entrusted with? I know the wicked ones amongst you better than a horse specialist knows his horses. They are the ones who perform their salaah after its time, who listen to the Qur'aan indifferently and whose slaves are not free from them even after they have been set free." (3)

It was also Hadhrat Abu Dardaa رضي الله عنه who said, "Look for good throughout your lives and ensure that you present yourself for all Allaah's breaths of mercy because there are many such breaths of Allaah's mercy, which Allaah allows to strike those of His servants whom He pleases. Also ask Allaah to conceal your faults and to calm your fears." (4)

Hadhrat Abdullaah bin Jubayr bin Nufayr reports that a man once said to Hadhrat Abu Dardaa رضي الله عنه, "Teach me something by which Allaah تبارك وتعالى may grant me benefit." Hadhrat Abu Dardaa رضي الله عنه advised him saying, "There are two, three, four or rather five things that if a person practises upon, Allaah will undertake to reward him with the highest stages. (They are that) You should never eat anything other than that which is pure (Halaal), you should never earn anything other than that which is pure and you should never admit into your home anything other than that which is pure. Ask Allaah for your sustenance day by day and when you count yourself amongst the dead each morning, it will be as if you have already met up with them. Hand your honour over to Allaah تبارك وتعالى so that you leave Allaah تبارك وتعالى to deal with anyone who swears you, abuses you or fights with you. Then when you commit any sin, seek forgiveness from Allaah تبارك وتعالى." (5)

Hadhrat Abu Dardaa رضي الله عنه also said, "A person remains youthful in his love for this world even though his collar bones may be meeting because of old age. This applies to everyone except those whose hearts Allaah has tested for Taqwa, and they are few indeed." (6)

It is reported that Hadhrat Abu Dardaa رضي الله عنه once said, "It is with three factors

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

that man can take charge of all his affairs; 'never complain of your calamities, never speak about your illness and never claim that you are spiritually pure.'" (1)

Hadhrat Abu Dardaa رضي الله عنه said, "Beware of the curse of the oppressed and the curse of the orphan because both travel (to Allaah) at night when people are fast asleep." He also said, "The person whom I hate most to oppress is the one who has none other than Allaah تعالى to ask help of." (2)

Hadhrat Ma'mar reports from a companion that Hadhrat Abu Dardaa رضي الله عنه once wrote to Hadhrat Salmaan رضي الله عنه saying, "Dear brother! Make the most of your health and free time before that calamity strikes which all of mankind cannot repel (death). Also make the most of the du'aa of the afflicted person. Dear brother! Let the Masjid be your home because I have heard Rasulullaah ﷺ say, 'The Masjid is home to every person with Taqwa.' For those whose homes are the Masaajid, Allaah تعالى has also guaranteed happiness, contentment and a safe passage across the bridge of Siraat en route to the pleasure of his Rabb تعالى.

Dear brother! Have mercy on the orphan, keep him close to you and feed him from the food that you eat. When a person once came to Rasulullaah ﷺ complaining of a hard heart, I heard Rasulullaah ﷺ ask him, 'Do you want your heart to soften?' When the man replied in the affirmative, Rasulullaah ﷺ advised him saying, 'Keep an orphan close to you, pass your hand over his head and feed him from your own food. This will soften your heart and settle your needs.'

Dear brother! Never collect that for which you will be unable to express gratitude because I have heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah, that wealthy person who obeyed Allaah with regards to his wealth will be brought forward. He will be in front of his wealth and it will be placed behind him. Every time, he stumbles on the bridge of Siraat, his wealth will say to him, 'Go on! You have fulfilled the rights due from you.' Thereafter, the wealthy person who did not obey Allaah with regards to his wealth will be brought forward with his wealth on his shoulders. His wealth will cause him to stumble saying, 'May you be destroyed! Why did you not obey Allaah when it concerned me?' This will continue until the person will himself call for his destruction.'

Dear brother! I have been informed that you have purchased a slave. I have heard Rasulullaah ﷺ say, 'A person remains connected to Allaah and Allaah to him as long as another is not in his service because as soon as another person is in his service, reckoning becomes incumbent for him.' In fact (my wife) Ummu Dardaa requested me for a servant at a time when I was well off but I disapproved of the idea because of this reckoning that I heard about. Dear brother! Who is there to assure us that we will meet on the Day of Qiyaamah without fear of reckoning? Dear brother! Never fall into deception about being a companion of Rasulullaah ﷺ because we have lived long after him and Allaah Alone knows what we have done in this time." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224). Ibn Asaakir has reported a similar narration without the portion from "In fact Ummu Dardaa...", as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

Hadhrat Abdur Rahmaan bin Muhammad Muhaaribi reports that Hadhrat Abu Dardaa رضي الله عنه once wrote to a companion of his saying, "Everything you have in this world belonged to someone else previously and will soon be going off to someone else after you. Nothing of it belongs to you apart from what you have sent ahead (to the Akhirah) for yourself (by spending in the right causes). You should therefore give preference to yourself over even your righteous children because you are proceeding towards a Being Who will not accept excuses (for your failure to spend correctly) and your amassing of wealth will be only for those who will not even thank you for it. Your amassing of wealth is only for one of two persons. It may be for a person who uses it in the obedience of Allaah, because of which he will have the good fortune that you had been deprived of. On the other hand it may be for someone who uses it in the disobedience of Allaah, in which case you will be ill-fortuned because it was you who saved it for him. By Allaah! Neither of these two deserves to have their burdens lightened by you having to carry it on your back. You Muslims therefore should not give preference to anyone else over yourself. Hope for Allaah's mercy to descend on those of them who have passed on and trust that Allaah will provide for those of them who are still left alive. Was Salaam." (1)

Hadhrat Abu Dardaa رضي الله عنه once wrote to Hadhrat Maslamah bin Mukhallad saying, "When a person's actions conform with Allaah's commands, Allaah loves the person and when Allaah loves him, Allaah makes all of His creation love the person as well. On the contrary, when a person's actions do not conform with Allaah's commands, Allaah dislikes the person and when Allaah dislikes him, Allaah makes all of His creation dislike the person as well." (2)

Hadhrat Abu Dardaa رضي الله عنه also said, "There is no Islaam without obedience to Allaah and no good without affiliating with the broader Muslim community and without wishing well for (the Deen of) Allaah, for His Khalifah and for the Mu'mineen in general." (3)

The Advices of Hadhrat Abu Dharr رضي الله عنه

Hadhrat Sufyaan Thowri narrates that Hadhrat Abu Dharr Ghifaari رضي الله عنه once stood up near the Kabah and said, "O people! I am Jundub Ghifaari. Come to this well-wishing and caring brother." When the people had gathered all around him, he said, "Tell me. If any of you wishes to undertake a journey, Will he not prepare sufficient provisions to see him through comfortably until he reaches his destination?" When the people confirmed this, he continued, "Well, then the journey to Qiyaamah is the furthest that you will ever undertake, so do take enough provisions to see you through comfortably." The people then asked, "And what is enough to see us through comfortably?" Hadhrat Abu Dharr رضي الله عنه explained, "Perform a Hajj to take care of important matters, fast on an extremely hot day to take care of the very long Day of Resurrection, perform two Rakaahs salaah in

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(2) Ibn Asaakir. As quoted in *Kanzul Ummaal* (Vol.8 Pg.225).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.227).

the darkness of the night to take care of the loneliness of the grave and either say a good word or refrain from saying a bad word to take care of standing before Allaah on that crucial day (of Qiyaamah). Spend your wealth in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. In this world you should attend only two types of gatherings; gatherings to acquire the Aakhirah and gatherings to seek Halaal sustenance. You would not want a third type of gathering because apart from not doing you any good, it will cause you harm. You should also spend your Dirhams in two places; one should be spent on lawful expenses for your family and the other you should send ahead for your Aakhirah. You would not want a third type of Dirham because apart from not doing you any good, it will cause you harm." Hadhrrat Abu Dharr ﷺ then called out at the top of his voice, "O people! Greed has killed you and you will never be able to get all that you are greedy for." (1)

Hadhrrat Abdullaah bin Muhammad reports that he heard a reliable scholar say, "The news has reached me that Hadhrrat Abu Dharr ﷺ once said, 'O people! I am a well-wisher to you and have tremendous compassion for you. Perform salaah in the darkness of the night to take care of the loneliness of the grave, fast in this world to take care of the extremely hot Day of Resurrection and spend in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. O people! I am a well-wisher to you and have tremendous compassion for you.'" (2)

Hadhrrat Abu Dharr ﷺ also said, "People are born to die and buildings are built to fall into ruins. That which shall come to an end is sought with greed while that which is everlasting is being ignored. Oh how wonderful are the two things that people dislike; death and poverty." (3)

Hadhrrat Hibbaan bin Abi Jabalah reports that both Hadhrrat Abu Dharr ﷺ and Hadhrrat Abu Dardaa ﷺ said, "You are born to die, you build buildings to fall into ruins, you greedily hanker after that which shall come to an end while ignoring that which is everlasting. Ah! How wonderful are three things that people dislike; death, illness and poverty." (4)

The Advices of Hadhrrat Hudhayfah bin Yamaan ﷺ

The Living Dead

Hadhrrat Abu Tufayl narrates that he heard Hadhrrat Hudhayfah ﷺ say, "O people! Do you have no questions to ask me? While others used to ask Rasoolullaah ﷺ about the good things to happen, I used to ask him about the evil. Will you not ask me about the living dead? Allaah sent Muhammad ﷺ who called people away from misguidance towards guidance and away from kufr towards Imaan. When those who responded to his call he said, the dead were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

given life because of the truth (that they accepted) while those who were alive (physically), actually died (spiritually) because they adhered to falsehood. Thereafter, when Nubuwwah had left (with the demise of Rasulullaah ﷺ), there came Khilaafah on the pattern of Nubuwwah, which will be followed by despotic kingship. Those who will oppose this (despotism) with their hearts, hands and tongues will be practising on the complete truth. As for those who oppose it with their hearts and tongues but who restrain their hands will be leaving a branch of the truth. There will be those also who will oppose it within their hearts only while restraining their hands and tongues. Such people will be omitting two branches of the truth. Then there will be those will neither oppose it with their hearts nor their tongues (let alone their hands). Such people are the living dead."⁽¹⁾

Hearts are of Four Types

Hadhrat Hudhayfah رضي الله عنه once said, "Hearts are of four types; (1) the veiled heart, which is the heart of the Kaafir, (2) the two-faced heart, which is the heart of the hypocrite, (3) the clear heart containing a shining lantern, which is the heart of a Mu'min and (4) the heart that contains both hypocrisy and Imaan. The example of Imaan is like a tree that grows bigger with pure water while the example of hypocrisy is like a blister that grows bigger with blood and pus. Therefore, the heart will be overpowered by whichever of the two (Imaan and hypocrisy) is overwhelming." ⁽²⁾

His Advice Concerning Enticement and other Matters

Hadhrat Hudhayfah رضي الله عنه is also reported to have said. "The trial of temptation (to do evil) presents itself to the hearts of people. When the heart accepts it, a black spot appears on the heart and if the heart rejects it, a white spot appears. Whoever wishes to know whether such enticement has afflicted him or not, should assess himself. He should know that it has afflicted him when he starts regarding as Haraam something that he always regarded as Halaal or when he starts regarding as Halaal something that he always regarded as Haraam." ⁽³⁾

Hadhrat Hudhayfah رضي الله عنه also said, "Beware of the trials of temptation which none can stand up to by himself because I swear by Allaah that whenever someone tries to stand up to them by himself, it sweeps him away just as a flood sweeps dirt away. When they arrive, these trials appear to be right and the ignorant ones will even claim that they appear to be right. However, it is only when they are leaving that it becomes manifest that they were really not. When you see such trials approach, remain squatting in your homes, break your swords and cut your bowstrings." ⁽⁴⁾

Hadhrat Hudhayfah رضي الله عنه said, "Verily, the trials of life have periods of repose and periods of upheaval. If you ever have the option to die when it is in repose, ensure that you do so." By the periods of repose, Hadhrat Hudhayfah رضي الله عنه was

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.272).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.273).

referring to the periods when swords are sheathed (when there is no in-fighting between the Muslims). (1)

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ also said, "Verily, **corruption stems from three persons**; from the powerful and proficient scholar who uses the sword to annihilate everything that is presented to him, from the **orator** who calls people towards such corruption and from the **ruler**. As for the (first) two, such corruption will floor them flat on their faces. As for the ruler, it will keep clawing at him until it affects all those with him as well." (2)

Another narration states that Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ once said, "Even pure wine is not more effective than the trial of life in eliminating (causing to falter) the senses of a person." (3)

Yet another narration quotes Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ as saying, "There shall come a time when none shall have safety besides the person who makes a du'aa like a drowning person does." (4)

Hadhrat A'mash reports that the news reached him that Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ said, "The best of you is not the one who forsakes this world for the Akhirah, nor the person who forsakes the Akhirah for this world. Rather, he is the one who takes from both worlds." (5)

The Advices of Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ

Hadhrat Abul Aaliya reports that when a man once asked Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ for some advice, Hadhrat Ubay رَضِيَ اللهُ عَنْهُ said, "Make the Qur'aan your guide and be satisfied to have it as your judge and arbiter because it has succeeded your Rasool ﷺ amongst you. It is an intercessor (on the Day of Qiyaamah) whose intercession will be accepted and a witness whose testimony cannot be faulted. It speaks of you and of those before you, it judges the matters between you and together with news about you, it also contains news of those to come after you." (6)

Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ said, "Whenever a servant forsakes anything for the pleasure of Allaah, Allaah replaces it with something better from sources he never expected. On the other hand, when a servant looks down on something and takes it wrongly, Allaah brings forth something much more serious from sources he never expects." (7)

Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ also said, "A Mu'min is in one of four conditions; when afflicted with difficulties, he exercises patience, when given something, he is grateful, when speaking, he is truthful and when passing judgement, he is just. He also journeys in five instances of Noor (celestial light), regarding which Allaah says, "نُورٌ عَلَى نُورٍ" "Noor upon Noor"⁽⁸⁾. His speech is Noor, his knowledge is

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.278).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).

(8) Surah Nur, verse 35.

Noor, the places he enters are filled with *Noor*, the places he exits from are filled with *Noor* and the place he will go to on the Day of Qiyaamah will be one of *Noor*. On the other hand, the **Kafir journeys through five instances of darkness**. His speech is darkness, his knowledge is darkness, the places he enters are filled with darkness, the places he exits from are filled with darkness and the place he will go to on the Day of Qiyaamah will be one of darkness." (1)

Hadhrat Abu Basrah reports that a companion of his named Jabar or Juwaybir once said, "When I went to request a slave-girl from Hadhrat Umar رَضِيَ اللهُ عَنْهُ during his Khilaafah, I reached Madinah at night. Since I have been blessed with a keen mind and an eloquent tongue, when I went to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, I started ridiculing and demeaning this world, ending off on a note that left the world totally without value. When I had finished, a man who was sitting next to Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, 'Everything you said was in order, apart from the manner in which you ridiculed this world. Do you know what this world really is? **This world is our means of reaching the Aakhirah**. It contains our provisions for the Aakhirah and all your deeds for which you will be rewarded in the Aakhirah.' His subsequent speech about the world happened to be one of a person who obviously knew much more about this world than I did. 'O Ameerul Mu'mineen!' I asked, 'Who is this man next to you?' Hadhrat Umar رَضِيَ اللهُ عَنْهُ replied, 'He is the leader of the Muslims Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ.'" (2)

Addressing Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ, someone once asked, "O Abul Mundhir! Please give me some advice." Hadhrat Ubay رَضِيَ اللهُ عَنْهُ then advised him saying, "Never delve into matters that do not concern you, stay away from your enemy and exercise caution even when it comes to your friends. Envy a living person only for that which you would envy a dead person for and never ask a need from a person who has no concern for fulfilling it for you." (3)

The Advices of Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ

Hadhrat Dinaar Bahraani narrates that Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ once wrote to Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ saying, "Verily Allaah has made the tongue an interpreter for the heart and has made the heart a treasure chest and a shepherd. The tongue therefore follows the instructions of the heart and as long as the heart remains in charge of the tongue, the speech emerging from the tongue will be pleasant and correct. The tongue will then make no slip-ups and blunders. There is however no tolerating person whose heart does not lead his tongue. When a person leaves his tongue to do the talking without conforming with the dictates of the heart, he cuts off his nose (embarrasses himself). However, when he weighs his words with his actions, his words will always be true. People often say, '**Every miser you see is generous with words but stingy with actions**.' This happens when the tongue precedes the heart. People also say, 'Can a person have any honour or manliness when he does not practise what he




(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.255).


(2) Bukhaari in his *Adab*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).


(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

speaks when he knows well at the time of making the statement that it is true and that he is obliged to do as he says?' One must never look at the faults of others because the person who looks at the faults of others while not taking his own faults seriously is like a person who unnecessarily burdens himself with doing that which he has not been instructed to do. Was Salaam." (1)


The Advices of Hadhrat Abdullaah bin Abbaas


Hadhrt Abdullaah bin Abbaas  once said, "O sinner! Never feel that you are safe from an evil end. There are several things that are worse than the sin that you actually commit. Your failure to be embarrassed for those on your right and left when committing the sin is worse than the sin itself. **Your laughing (after the sin) when you have no idea what Allaah intends doing with you is worse than the sin itself.** Your pleasure after you have successfully completed the sin is worse than the sin itself. Your anguish when unable to commit the sin is worse than successfully completing the sin itself. When committing the sin, you fear more that the wind should not blow the curtain of your door rather than fearing that Allaah is watching you. This is worse than committing the sin itself. Alas! Do you know what was the slip Hadhrt Ayyoob  committed, because of which Allaah afflicted him with illness and the loss of his wealth? The slip he made was that when a poor person sought his aid to avenge a wrong done to him, he neither assisted him nor did he enjoin good or forbid the oppressor from wronging him. It was for this reason that Allaah afflicted Hadhrt Ayyoob  with the trial." (2)

Hadhrt Abdullaah bin Abbaas  said, "Ensure that you fulfil the Faraa'idh. Fulfil the rights owing to Him that Allaah has prescribed and seek His assistance in doing so. Whenever Allaah knows that a servant has a sincere intention and is aspiring for the rewards that are with Allaah, Allaah wards off from him all that he dislikes. Allaah is the Absolute Sovereign Who does as He pleases." (3)


Hadhrt Abdullaah bin Abbaas  is also reported to have said, "Whether a person is a true Mu'min or a sinner, Allaah has already decreed his Halaal sustenance. If he is patient until it comes his way, Allaah gives it to him. However, if he is impatient and takes from something Haraam, Allaah deducts that much from his Halaal sustenance." (4)

The Advices of Hadhrt Abdullaah bin Umar

Hadhrt Abdullaah bin Umar  said, "Whenever a servant receives anything of this world, it reduces his status in Allaah's sight even though the person may be enjoying an honourable status with Allaah." (5)

Hadhrt Abdullaah bin Umar  also said, "A man cannot reach the apex of

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324). Ibn Asaakir has reported a similar narration from Hadhrt Abdullaah bin Abbaas  up to the word "Alas!", as quoted in *Kanzul Ummaal* (Vol.2 Pg.248).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

Imaan until he regards people as being foolish in Deen (because of them preferring this world over the Aakhirah)." (1)

Hadrath Mujaahid reports that he was once walking with Hadrath Abdullaah bin Umar رضي الله عنه when they passed by some ruins. "O ruins!" Hadrath Abdullaah bin Umar رضي الله عنه said, "What has happened to your inhabitants?" "O ruins!" Hadrath Mujaahid repeated, "What has happened to your inhabitants?" Hadrath Abdullaah bin Umar رضي الله عنه then replied, "They have left and all that has remained behind are their actions." (2)

The Advices of Hadrath Abdullaah bin Zubayr رضي الله عنه

Hadrath Wahab bin Kaysaan narrates that Hadrath Abdullaah bin Zubayr رضي الله عنه once wrote to advise him saying, "The people of Taqwa have certain traits by which they are recognised and which they recognise within themselves. These include patience during times of adversity, happiness with Allaah's decree, gratitude for bounties and submission to the commands of the Qur'aan. A ruler is just like the marketplace. Only that commodity is brought to the marketplace which is popular. Therefore, if the truth is popular with a ruler, it will be brought to him and people of the truth will come to him. On the other hand, if falsehood is popular with a ruler, the people of falsehood will come to him and it is falsehood that will prevail with him." (3)

The Advices of Hadrath Hasan bin Ali رضي الله عنه

Hadrath Hasan bin Ali رضي الله عنه once said, "When a person hankers after this world, it makes him sit down (makes him subservient to it), whereas the person who exercises abstinence cares not who eats from it. The person who aspires for this world becomes the slave of those who possess the world. Whereas even the least of it is sufficient for the person who does not aspire for it, having all of it will not benefit the one who hankers after it. The person whose days are the same (without any spiritual progress) is in great deception while the person who is better off today than he will be tomorrow (whose spiritual condition worsens from day to day) is at a loss. As for the person who does not monitor the damages done to himself (to his spirituality) is truly at a loss and death is really better for such a person." (4)

Hadrath Hasan bin Ali رضي الله عنه also said, "You should know that tolerance is a source of beauty (in character) and fulfilling ones promises is a sign of manliness. Haste is sign of foolishness, excessive travelling weakens a person, keeping company with wicked people is a blemish (to one's character) and keeping company with sinful people is a source of doubts (entering one's heart)." (5)

Hadrath Hasan bin Ali رضي الله عنه is also reported to have said, "People are of four

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.336).

(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

types. Some are those who have a great share of goodness but no good character. Then there are those who have good character but no share of goodness. There are those also who have neither any share of goodness nor good character and these are the worst of the lot. Then there are the best of them all, who are those with good character together with a great share of goodness."⁽¹⁾

The Advices of Hadhrat Shaddaad bin Aws ﷺ

Hadhrat Ziyaad bin Maahak narrates that Hadhrat Shaddaad bin Aws ﷺ used to say, "Verily you people have seen no good apart from its causes and seen no evil apart from its causes because all of true goodness lies in Jannah and all of true evil lies in Jahannam. Verily this world is a ready commodity from which the righteous and the sinner eat equally. The Akhirah on the other hand is a place where the All Powerful Sovereign shall pass judgement. Each of these two places have their children, so be amongst the children of the Akhirah and do not be amongst the children of this world."

Referring to Hadhrat Shaddaad bin Aws ﷺ, Hadhrat Abu Dardaa ﷺ said, "While some people have been blessed with knowledge and not with forbearance, Abu Ya'la (Hadhrat Shaddaad bin Aws ﷺ) has been blessed with both knowledge and forbearance."⁽²⁾

The Advices of Hadhrat Jundub Bajali ﷺ

Hadhrat Jundub Bajali ﷺ once said, "Fear Allaah and recite the Qur'aan because it is light for a dark night and adornment for the day despite difficulties and poverty. When affliction strikes, let it be in your wealth rather than in your health, otherwise in your health rather than in your Deen. Remember that the true loser is he who suffers a loss in his Deen and the truly destroyed one is he whose Deen has been destroyed. Behold! There is no poverty after Jannah and no wealth after Jahannam because the prisoner of Jahannam will never be released, the injured there shall never be healed and the fire there shall never be extinguished. Remember that even a handful of blood that a Muslim drew from his brother will become an obstacle for him entering into Jannah. Whenever he tries to enter any of its gates, he will find it there to push him away. Remember also that when a person dies and is buried, it will be his belly that will be the first to (decompose and) emit an odour. You should therefore not add an additional stench (of Haraam food) to the odour. Fear Allaah when it concerns your wealth and avoid spilling blood."⁽³⁾

The Advices of Hadhrat Abu Umaamah ﷺ

His Advice on the Occasion of a Funeral

Hadhrat Sulaym bin Aamir reports that they were in the company of Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

Umaamah Baahili رَضِيَ اللَّهُ عَنْهَا when they once left the gates of Damascus to accompany a funeral procession. After performing the Janaazah salaah and when burying the person, Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said, "O people! You are spending your mornings and evenings in a place (this world) where your good deeds and sins are being distributed." Pointing towards the grave, he then said, "You will soon be leaving for another place, which is this house of loneliness, this house of darkness, this house of worms and this house of narrowness for all apart from the one for whom Allaah widens the grave. After this you will be proceeding to the various stages of the Day of Qiyaamah and you will be experiencing them when such a command will come from Allaah that will cause some faces to brighten and others to darken. As you people then proceed to another stage, people will be enveloped in extreme darkness, after which light will be handed out and every Mu'min will receive some light. The Kaafir and the Munaafiq will however be left alone and not given any light. It is this example that Allaah cites in His Book when He says:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط ظَلَمْتُ ۖ
بَعْضُهَا فَوْقَ بَعْضٍ ط إِذَا أُخْرِجَ يَدَّهُ لَمْ يَكْذِبْ بِهَا ط وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَالَهُ
مِنْ نُورٍ ط﴾ (سورة نور: آيت ٤٠)

Or (another striking example is that of the condition of a Kaafir which is) like a multitude of darkness beneath a deep ocean (which itself is dark because of the depth). (To add to the darkness,) There covers him a wave, above which is another wave, above which there is a cloud (which prevents even the vaguest forms of outside light from reaching him). Darkness upon darkness. (The darkness is so intense that) He is unable to see his own hand when he extends it before himself. There can be no light for the one for whom Allaah has not ordained any light. {Surah Noor, verse 40}

Just as a blind person cannot take sight from a seeing person, the Kaafir and the Munaafiq will be unable to take light from the Mu'min. The Munaafiq men and women will then say to those who had Imaan:

﴿أَنْظِرُونَا نَقْتَبِسُ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ط﴾ (سورة حديد: آيت ١٣)
'Wait for us so that we may have some of your light.' It will be said, 'Return from where you came (where the light was distributed) and search for light there!' {Surah Hadeed, verse 13}

Such will be the manner in which Allaah will deceive the Munaafiqeen, as Allaah says:

﴿إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ط﴾ (سورة نساء: آيت ١٤٢)

Indeed the hypocrites (try to) deceive Allaah (by pretending to be Muslims) whereas He deceives them." {Surah Nisaa, verse 142}

When they then return to the place where the light was distributed, they find

nothing and then return to where they had been. However, by then a wall with a door will have already been placed between them (separating them from the Mu'mineen). Allaah says about it:

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾ (سورة حديد: آيت ١٣)

Allaah's mercy will be on the inside (of the wall where the Mu'mineen are) while there will be punishment on the outside (where the hypocrites have been left)." {Surah Hadeed, verse 13}

Hadhrat Sulaym bin Aamir says, "The Munaafiqeen will then remain in deception until the light is distributed and the Munaafiq is finally separated from the Mu'min." (1)

His Advice to a Group that Came to See him

Hadhrat Sulaymaan bin Habeeb says, "I was with a group of people that went to see Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ. I found him to be a frail and old man whose wit and speech belied his physical appearance. He said at the very beginning of the conversation, 'Verily this gathering of yours is Allaah's message to you and His proof against you because Allaah's Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed the message he was sent with and his Sahabah رَضِيَ اللَّهُ عَنْهُمْ conveyed what they heard (from Rasullullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). You people should therefore also convey what you hear.

There are three persons for whom Allaah stands guarantee to either enter them into Jannah or return them home with their share of rewards and booty. The (first is the) person who departs in the path of Allaah. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (second is the) person who makes wudhu and then proceeds to the Masjid. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (third is the) person who enters his house with Salaam."

He then continued, "There is a bridge in Jahannam with seven smaller bridges, the central one of which will be for determining the settlement of debts. A person will be brought forward and when he reaches this central bridge, he will be asked, 'What debts do you have outstanding?' He will then be taken into custody."

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ then recited the verse:

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (سورة نساء: آيت ٤٢)

They will not be able to hide anything from Allaah. {Surah Nisaa, verse 42}

The person will then admit all the debts he had and will be instructed to settle them. He will plead, 'I have nothing. I do not know with what I can settle them!' The angels will then be instructed to take his good deeds (to be paid to the creditors) and this will be done continuously until he is left with no good deeds at all. When his deeds are finished, the angels will be instructed to take from the sins of his creditors and stack them on him. **The report has reached me that although some people will appear (in the Day of Qiyaamah) with mountain**

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.308). Bayhaqi has reported a similar narration in his *Asmaa was Sifaat* (Pg.240).

loads of good deeds, these deeds will continuously be taken for those with claims against him until he is left with no good deeds at all. He will then be burdened with the sins of those with claims against him until the sins reach the enormity of mountains.

Refrain from lying because lying leads to sin and sin leads to Jahannam. Ensure that you are always truthful because truthfulness leads to righteousness and righteousness leads to Jannah. O people! You have become more astray than the people during the Period of Ignorance. While Allaah has decreed that a Dinar spent in the path of Allaah equals seven hundred Dinars and that a Dirham spent equals seven hundred Dirhams, you people still hoard them in your purses. Listen well! I swear by Allaah that victories have been achieved not by swords decorated with gold and silver, but by swords that had only (animal) tendons, lead and iron to decorate them." (1)

The Advices of Hadhrat Abdullaah bin Busr (رضي الله عنه)

Hadhrat Abdullaah bin Busr (رضي الله عنه) once said, "People with Taqwa are simple, Ulema are leaders and being in their company is not only an act of Ibaadah, but something more. The passage of night and day only reduce your life spans while the records of your actions are well preserved. Prepare your provisions because it is as if you have already reached your place of return (the Aakhirah)." (2)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.223).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

Chapter Eighteen

The Chapter Concerning The Unseen Assistance that the Sahabah ﷺ Received

This chapter discusses how Nabi ﷺ and the Sahabah ﷺ received unseen assistance when they left the material means, held firmly on to spiritual means and when the Sahabah ﷺ shared the concern that Rasulullaah ﷺ had for the guidance of people and calling them towards Islaam. It also highlights how the Sahabah ﷺ imbued within themselves the same character traits and noble qualities of Rasulullaah ﷺ.

Assistance by the Angels

Angels Assist the Sahabah ﷺ during the Battle of Badr

Hadhrat Sahl bin Sa'd ﷺ reports that after he had lost his eyesight, Hadhrat Abu Usayd ﷺ said, "O son of my brother! By Allaah! If you and I were at Badr and Allaah restored my eyesight, I would show you the valley from where the angels came to (assist) us. Rest assured that I have absolutely no doubts or uncertainties about this." (1)

Hadhrat Urwa ﷺ says, "Hadhrat Jibra'eel ﷺ descended during the Battle of Badr in the form of Zubayr ﷺ and wearing a yellow turban with a part of it hanging over his face." (2)

Hadhrat Abbaad bin Abdullaah bin Zubayr reports that because Hadhrat Zubayr ﷺ was wearing a yellow turban with a part of it hanging over his face, the angels also descended with yellow turbans on their heads." (3)

Hadhrat Abdullaah bin Abbaas ﷺ says, "The striking feature of (many of) the angels during the Battle of Badr was their white turbans (while others wore yellow turbans), the ends of which they let hang behind their backs. During the Battle of Hunayn, they wore green turbans. The angels however never actually

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.280). Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(3) Haakim (Vol.3 Pg.361). Tabraani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

fought during any of the battles apart from the Battle of Badr. What they would do was **increase the numbers** of the Muslims and assist them without actually killing the enemy." (1)

Hadhrat Ikrama reports that Rasulullaah ﷺ's freed slave Hadhrat Abu Raafi رافع بن مالك said, "I was the slave of Abbaas bin Abdul Muttalib when Islaam entered our household. Abbaas رافع بن مالك, (his wife) Ummu Fadhl رافع بن مالك and I all accepted Islaam but because Abbaas رافع بن مالك was afraid to oppose his tribe and because he was a wealthy man with a lot of his wealth invested with many people of his tribe, he concealed his Islaam from them. Abu Lahab did not participate in the Battle of Badr and sent Aas bin Hishaam bin Mughiera in his place. Many other people did the same and there was none who stayed behind without sending a representative. We felt tremendous strength and honour when we heard what had happened to the Quraysh at Badr. May Allaah humiliate and disgrace them!"

Hadhrat Abu Raafi رافع بن مالك narrates further. He says, "I was a weak man who used to carve arrows in the Zamzam tent. By Allaah! I was sitting and carving my arrows there one day and Ummu Fadhl رافع بن مالك was also there with me. We were rejoicing about the news that reached us when Abu Lahab arrived, dragging his feet along with great difficulty. He sat on the tent's rope with his back towards mine. It was while he was sitting there that someone announced, 'Here comes Abu Sufyaan bin Haarith bin Abdul Muttalib who has just arrived (from the Battle of Badr).' This Abu Sufyaan's name was actually Mughiera. 'Come here!' Abu Lahab called out to him, 'I swear by my life that you should be having some news.' Mughiera sat by him as the people stood by.

'Dear nephew!' Abu Lahab said to him, 'Tell me what happened to the people (how were they defeated?).' Mughiera said, 'By Allaah! As soon as we engaged them in combat, they started killing us as they pleased and took us prisoner as they pleased! By Allaah! The blame cannot be placed on our men because the men we fought were extremely fair in complexion and they rode spotted horses that glided between the ground and the sky. By Allaah! They left nothing and nothing could stand before them.'

Hadhrat Abu Raafi رافع بن مالك says, "I then grabbed hold of the tent's rope and exclaimed, 'By Allaah! Those were angels!' Abu Lahab then raised his hand and struck me hard on my face. As I stood up to him, he attacked me and struck me to the ground. He then sat on my chest and started hitting me because I was a weak man. Ummu Fadhl then stood up, took up one of the tent's supports and struck Abu Lahab so hard over the head that he sustained a horrible wound. She then said, 'Are you taking advantage of him because his master is not around?' Abu Lahab then went away feeling most humiliated. **By Allaah! Abu Lahab did not live even seven days more when Allaah afflicted him with a form of smallpox that led to his death.**"

In another narration, Hadhrat Abu Raafi رافع بن مالك adds, "Abu Lahab's sons left his body for three days after his death until it began to exude a foul odour. This was because the Quraysh feared this form of smallpox as much as they feared a

(1) Abu Nu'aym in his Dalaa'il (Pg.170)

plague. Eventually, someone from the Quraysh rebuked them saying, 'Shame on you two! Have you no shame?! **Your father's body is rotting in the house and you are not burying him?**' They excused themselves saying, 'We fear that those sores are contagious.' 'Come along,' the man offered, 'I shall assist you with it.' By Allaah! They bathed the body by throwing containers of water over it from a distance without going anywhere near it. They then carried it to the upper reaches of Makkah where they placed the body against a wall and **threw stones over it.**"⁽¹⁾

Angels Assist the Sahabah ﷺ during the Battle of Hunayn

Hadhrat Auf bin Abdur Rahman the freed slave of Ummu Burthun reports that a Sahabi ﷺ who participated in the Battle of Hunayn on the side of the Kuffaar said, "When we clashed with Rasulullaah ﷺ (at one stage on the battlefield), the Muslims were unable to stand before us for even as long as it takes to milk a goat. Swinging our swords about, we finally came in front of Rasulullaah ﷺ and were about to attack him when some strikingly handsome men appeared suddenly and said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated."⁽²⁾

Hadhrat Auf A'raabi reports from Hadhrat Abdur Rahman the freed slave of Abu Burthun that a Sahabi ﷺ who participated in the Battle of Hunayn said, "When we clashed with the Sahabah ﷺ of Rasulullaah ﷺ (at one stage) on the battlefield of Hunayn, they were unable to stand before us for even as long as it takes to milk a goat. When we had dispersed them, we started chasing after them until we reached a person riding a white mule. The person turned out to be Rasulullaah ﷺ. We then saw some strikingly handsome men with Rasulullaah ﷺ who said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated and the Muslims were able to get on top of us."⁽³⁾

Hadhrat Jubayr bin Mut'im ﷺ says, "We were with Rasulullaah ﷺ during the Battle of Hunayn as the battle was raging. I then happened to look up and saw something like a black blanket descending from the sky. It landed between the enemy and ourselves and I noticed that it was a mass of ants that scattered about, filling the entire valley. This spelt the defeat of the enemy and we not once doubted the fact that these were angels."⁽⁴⁾

Angels Assist the Sahabah ﷺ during the Battle of Uhud and the Battle of Khandaq

Hadhrat Abdullaah bin Fadhl reports that Rasulullaah ﷺ gave the flag to

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.308). Ibn Sa'd (Vol.4 Pg.73), Haakim (Vol.3 Pg.321) have reported a similar narration, as have Tabraani and Bazaar, but Haythami (Vol.6 Pg.89) has commented on the chain of narrators. Haakim (Vol.3 Pg.322) has also reported the narration from another source, as has Abu Nu'aym in his *Dalaa'il* (Pg.170).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.345).

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.334).

Hadhrat Mus'ab bin Umayr ﷺ during the Battle of Uhud. When Hadhrat Mus'ab ﷺ was martyred, an angel in the guise of Hadhrat Mus'ab ﷺ took hold of the flag. Towards the end of the day, Rasulullaah ﷺ addressed him saying, "Go ahead, O Mus'ab." The angel then turned to Rasulullaah ﷺ and said, "I am not Mus'ab." Rasulullaah ﷺ then realised that he was an angel sent to assist him. (1)

Hadhrat Anas ﷺ says, "It is as if I am actually looking at the dust rising from the Banu Ghanam street as Hadhrat Jibra'eel ﷺ rode by at the time when Rasulullaah ﷺ was marching against the Banu Quraizah tribe." (2)

Another narration recounts this incident of the battle against the Banu Quraizah tribe in detail. It states that after Rasulullaah ﷺ had downed his weapons (after finishing the Battle of Khandaq), Hadhrat Jibra'eel ﷺ came to him. Hadhrat Jibra'eel ﷺ was resting against his horse's chest when Rasulullaah ﷺ came out to him. With dust still covering his eyebrows, Hadhrat Jibra'eel ﷺ said, "We have not yet downed our weapons after the battle. March on now against the Banu Qurayzah tribe." "My companions have been through a lot of exertion. Why not give them a few days respite?" Hadhrat Jibra'eel ﷺ said, "You must march against them. I shall lead this horse of mine into their fortress and raze it to the ground" Hadhrat Jibra'eel ﷺ and the angels with him then turned and left and their dust clouds could be seen rising in the streets of the Ansaar Banu Ghanam tribe. (3)

Angels Fight the Mushrikeen and take them Prisoner

During the Battle of Badr

Hadhrat Suhayl bin Amr ﷺ says, "Without doubt, it was during the Battle of Badr that I saw brilliant men riding spotted horses that glided between the ground and the sky. They were very conspicuous and were killing the Mushrikeen and also taking them prisoner." (4)

Hadhrat Baraa ﷺ and several other Sahabah ﷺ report that when an Ansaari Sahabi ﷺ brought Hadhrat Abbaas ﷺ as a prisoner (during the Battle of Badr), Hadhrat Abbaas ﷺ said, "O Rasulullaah ﷺ! It was not this man who took me prisoner." He then went on to describe the person who captured him, stating also that the person was someone whose head was bald in the front. Addressing the Ansaari ﷺ, Rasulullaah ﷺ said, "Allaah sent a noble angel to assist you." (5)

A similar narration from Hadhrat Ali ﷺ states that when an Ansaari Sahabi ﷺ brought Hadhrat Abbaas ﷺ as a prisoner, Hadhrat Abbaas bin Abdul Muttalib ﷺ said, "O Rasulullaah ﷺ! By Allaah! It was not this man who

(1) Ibn Sa'd (Vol.3 Pg.121).

(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.2 Pg.76) has reported a similar narration.

(3) Ibn Sa'd (Vol.2 Pg.77).

(4) Ibn Asaakir and Waaqidi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.268).

(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.85).

took me prisoner. The person who captured me was a man who was bald up to his temples. He was one of the most handsome men I have ever seen and was riding a spotted horse. I do not think that he is one of your men." "O Rasulullaah ﷺ!" the Ansaari ﷺ said, "It was I who took him prisoner." Rasulullaah ﷺ bade the Ansaari not to insist saying, "Allaah had sent a noble angel to assist you." (1)

Hadhrat Abdullaah bin Abbaas ﷺ reports that the person who took Hadhrat Abbaas ﷺ prisoner was Hadhrat Abu Yasar Ka'b bin Amr, who belonged to the Banu Salimah tribe. While he was a short man, Hadhrat Abbaas ﷺ was a towering man. "O Abu Yasar," Rasulullaah ﷺ asked him, "How did you manage to take Abbaas prisoner?" He replied, "O Rasulullaah ﷺ! A man whom I have never seen before nor afterwards assisted me in capturing him." When he then proceeded to describe the person, Rasulullaah ﷺ remarked, "It was indeed one of the noble angels who came to your assistance." (2)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that as a Muslim was pursuing a Mushrik soldier (during the Battle of Badr), he heard a whiplash from above and the voice of a horseman saying (to his horse), "Forward, O Hayzoom!" When the Muslim looked ahead, he saw the Mushrik falling flat on his back. Upon closer inspection, he found that the Mushrik's nose was severed and his face had been deeply gashed as a result of a forceful whiplash. In fact, his entire face had already turned blue. When this Ansaari reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ confirmed what he said and remarked, "That was an angel from the reinforcements of the third heaven." On that day, seventy Mushrikeen were killed and seventy were taken prisoner. (3)

A Sahabi ﷺ belonging to the Banu Ghifaar tribe says, "We were still Mushrikeen when my cousin and I climbed on a mountain overlooking Badr to view the battle. We wished to see who will be defeated so we could join the victors to loot the others. As we sat on the mountain, we saw a cloud draw near to us and we heard the neighing of horses and a voice saying, 'Forward, O Hayzoom!' This caused my cousin's heart to rupture and he died immediately. I was almost killed myself and just managed to control myself." (4)

Hadhrat Abu Talha ﷺ relates, "We were with Rasulullaah ﷺ in a battle and when we engaged the enemy in battle, I heard Rasulullaah ﷺ say, 'O Master of the Day of Retribution, only You do we worship and only from You do we seek help.' I then saw many men (from the army of Mushrikeen) fall down as the angels struck at them from the front and from the back." (5)

Hadhrat Abu Umaamah reports that his father Hadhrat Sahl ﷺ once said to

(1) Ibn Abi Shaybah, Ahmad, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266). Haythami (Vol.6 Pg.75) has attributed the narration to Ahmad and Bazaar.

(2) Ibn Sa'd (Vol.4 Pg.12). Ahmad has reported a similar narration, but Haythami (Vol.6 Pg.86) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.169).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.279).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.170).

(5) Abu Nu'aym in his *Dalaa'il* (Pg.164).

him, "Dear son! During the Battle of Badr, I saw that when any of us merely pointed (our swords) in the direction of any Mushrik's head, the head would be severed from the body even before our swords could reach them." (1)

Hadhrat Abu Waaqid Laythi ﷺ says, "I would be following a man from the Mushrikeen to strike him a blow with my sword, only to find his head rolling even before my sword could reach him. I then realised that it was someone else (an angel) who had killed him." (2)

The same words have been narrated from Hadhrat Abu Dawood Maazini ﷺ who had participated in the Battle of Badr. (3)

Hadhrat Sahl bin Abu Hathma ﷺ narrates that when Hadhrat Abu Barzah ﷺ brought three heads of the Mushrikeen to Rasulullaah ﷺ during the Battle of Badr. Rasulullaah ﷺ remarked, "You have done extremely well!" "O Rasulullaah ﷺ!" Hadhrat Abu Barzah ﷺ said, "I killed two of them myself. As for the third, I saw an extremely handsome man with a fair complexion decapitate him." Rasulullaah ﷺ then named the angel whom Hadhrat Abu Barzah ﷺ described. (4)

Hadhrat Haarith bin Simma ﷺ says, "Rasulullaah ﷺ was in a gorge when he asked me whether I had seen Abdur Rahmaan bin Auf ﷺ. 'Yes, O Rasulullaah ﷺ! I replied, 'I saw him at the foot of a hill as a regiment of the Mushrikeen army were about to attack him. It was for that reason that I descended from the hill (to assist him), but I then came to you when I saw you.' Rasulullaah ﷺ remarked, 'Behold! The angels are fighting by his side.' I then went to Abdur Rahmaan bin Auf ﷺ and found him with the fallen bodies of seven Mushrikeen. 'You have done extremely well!' I exclaimed, 'Did you kill all of them by yourself?' He replied, 'As for this person (pointing to Artaat bin Abd Shurahbeel) and this other one, I did kill them myself. As for the others, they were killed by a man I have never seen.' I then said, 'Allaah and His Rasool ﷺ have spoken the truth.'" (5)

Hadhrat Jibra'eel ﷺ Deals With those Who Ridiculed Rasulullaah ﷺ in Makkah

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ was with Hadhrat Jibra'eel ﷺ when he passed by a group of people who started jeering at Rasulullaah ﷺ saying, "There is the man who claims to be a prophet!" Hadhrat Jibra'eel ﷺ then pointed at them, as a result of which they developed marks on their bodies resembling those made by fingernails. These then became

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281). Haakim (Vol.3 Pg.409), reporting from reliable sources as confirmed by Dhahabi. Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281).

(3) Ahmad. Haythami (Vol.6 Pg.83) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.170).

(4) Tabraani. Haythami (Vol.6 Pg.83) has commented on the chain of narrators.

(5) Tabraani and Bazaar. Haythami (Vol.6 Pg.114) has commented on the chain of narrators. Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.76).

sores that emitted such a foul odour that people were unable to even go close to them. It was then that Allaah revealed the verse:

﴿ اَنَا كَفِيْنَاكَ الْمُسْتَهْزِءِيْنَ ﴾ (سورة حجر: آيت ٩٥)

We are enough for you against those who ridicule. {Surah Hijr, verse 95} (1)

Concerning to the verse "We are enough for you against those who ridicule" (2), Hadhrat Abdullaah bin Abbaas ؓ states that the persons referred to are Waleed bin Mughiera, Aswad bin Abd Ya'ooth, Aswad bin Muttalib Abu Zam'ah from the Asad bin Abd Uzzah tribe, Haarith bin Aytal Sahmi and Aas bin Waa'il Sahmi. When Hadhrat Jibra'eel ؑ came to Rasulullaah ﷺ, Rasulullaah ﷺ complained of these people to him (and Hadhrat Jibra'eel ؑ asked Rasulullaah ﷺ to point them out to him). When Rasulullaah ﷺ pointed Waleed bin Mughiera out to him, Hadhrat Jibra'eel ؑ pointed towards his radial artery. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel ؑ replied.

Thereafter when Rasulullaah ﷺ pointed Haarith bin Aytal out to him, Hadhrat Jibra'eel ؑ pointed towards his belly. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel ؑ replied. Rasulullaah ﷺ then pointed Aas bin Waa'il out and Hadhrat Jibra'eel ؑ pointed towards the sole of his foot. Rasulullaah ﷺ again asked, "Are you not going to do anything?" Yet again Hadhrat Jibra'eel ؑ replied, "I have already taken care of him for you."

It then transpired that when Waleed bin Mughiera was passing by a man from the Khuzaa'ah tribe who was busy sharpening an arrow, the arrow happened to cut Waleed's radial artery. As for Aswad bin Muttalib, he became blind. While some say that he just became blind, others say that he was once lying beneath a tree when he suddenly started calling for his sons saying, "Will you not come to my rescue because I have been destroyed. A thorn has been pierced in my eye." They however said, "We can see nothing (in your eye)." It was not long after this that he became completely blind.

As for Aswad bin Abd Ya'ooth, he was once on a journey when blisters erupted on his head, causing him to die. Haarith bin Aytal was afflicted with an over secretion of yellow bile in his stomach which caused his excreta to emerge from his mouth. This led to his death. As for Aas bin Waa'il, he was walking somewhere when a thorn of the Shibriqa tree pierced the sole of his foot, causing it to swell and eventually leading to his death. (3)

An Angel Comes to the Aid of Hadhrat

Abu Mu'liq ؓ

Hadhrt Anas ؓ narrates that there was a companion of Rasulullaah ﷺ called Hadhrt Abu Mu'liq ؓ. He was a trader who traded both his own

(1) Tabraani and Bazaar. Haythami (Vol.7 Pg.46) has commented on the chain of narrators.

(2) Surah Hijr, verse 95.

(3) Tabraani. Haythami (Vol.7 Pg.47) has commented on the chain of narrators.

goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رَضِيَ اللهُ عَنْهُ told him. "It is your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رَضِيَ اللهُ عَنْهُ requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq رَضِيَ اللهُ عَنْهُ made wudhu and started performing salaah. One of the du'aas he made was:

”يَا وَدُودُ يَا ذَا الْعَرْشِ الْمَجِيدِ يَا فَعَالًا لِمَا يُرِيدُ أَسْأَلُكَ بِعِزَّتِكَ الَّتِي لَا تَرَامُ وَمُلْكِكَ الَّذِي لَا يُضَامُ وَبِنُورِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفِينِي شَرَّ هَذَا اللَّصِ يَا مُعِيثُ اغْنِنِي“

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رَضِيَ اللهُ عَنْهُ replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability to kill the robber. You ought to know the good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not." (1)

An Angel Comes to the Aid of Hadhrat Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ

Hadhrat Layth bin Sa'd reports that Hadhrat Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ once rented a mule from a man from Taa'if. The man however made a condition with him that Hadhrat Zaid رَضِيَ اللهُ عَنْهُ should first take him where he wished to alight. The man then led Hadhrat Zaid رَضِيَ اللهُ عَنْهُ to some ruins where he told him to get off. When Hadhrat Zaid رَضِيَ اللهُ عَنْهُ got off, he saw many dead bodies lying there. When the man then made a move to kill Hadhrat Zaid رَضِيَ اللهُ عَنْهُ, Hadhrat Zaid رَضِيَ اللهُ عَنْهُ requested to be allowed to perform two Rakaahs salaah. The man sneered, "You may perform your salaah because all these people also performed salaah but their salaah did them no good."

Hadhrat Zaid رَضِيَ اللهُ عَنْهُ narrated, "As I performed salaah, he came up to kill me.

(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).

However, when I exclaimed, 'يا أرحم الراحمين!' (*Yaa Arhamar Raahimeen - O the Most merciful of those who show mercy!*)! he heard a voice calling out, 'Do not kill him!' This startled him and he went to look from where the voice was coming, but he found nothing. When he approached me again, I again called out, '*Yaa Arhamar Raahimeen!*' After this had happened three times, I saw a horseman come riding. He held in his hand a steel spear that had a spark of flame rising from its head. He thrust the spear so forcefully at the man that it pierced through his body and emerged from his back. As the man fell dead, the horseman turned to me and said, 'When you called out '*Yaa Arhamar Raahimeen!*' the first time, I was in the seventh heaven. When you called out '*Yaa Arhamar Raahimeen!*' the second time, I was in the heaven just above this world and by the time you called out '*Yaa Arhamar Raahimeen!*' the third time, I came to you.'⁽¹⁾

Seeing the Angels

Hadhrat Aa'isha رَوَاهُ مُحَمَّدٌ and some other Sahabah

رَوَاهُ مُحَمَّدٌ See Hadhrat Jibra'eel عَلَيْهِ السَّلَام

Hadhrat Aa'isha رَوَاهُ مُحَمَّدٌ narrates, "When Rasulullaah ﷺ once heard a man's voice, he jumped up very fast and went outside to meet the man. I followed him out to see (who the person was) and found a man leaning against the mane of his Turkish horse. As far as I could see, the man was Dihya Kalbi رَوَاهُ مُحَمَّدٌ, wearing his turban with its ends hanging between his shoulders. When Rasulullaah ﷺ came back to my room, I asked, 'I saw you jump up very fast but when I went out to have a look, I saw that it was only Dihya Kalbi.' 'Did you see him?' Rasulullaah ﷺ asked in astonishment. When I confirmed that I really did, Rasulullaah ﷺ said, 'That was Jibra'eel عَلَيْهِ السَّلَام. He came to give me the instruction to march against the Banu Qurayzah.'⁽²⁾

In a more detailed account of the battle against the Banu Qurayzah, a narration of Hadhrat Sa'eed bin Musayyib adds that when Rasulullaah ﷺ passed by several gatherings of Sahabah رَوَاهُ مُحَمَّدٌ on his way to the Banu Qurayzah, he asked them whether anyone had passed by them. "Yes," they replied, "Dihya Kalbi just passed by us riding a white mule and sitting on a velvet cloth." Rasulullaah ﷺ then informed them, "That was not Dihya but Jibra'eel عَلَيْهِ السَّلَام. He has been sent to shake the fortress of the Banu Qurayzah and to instil fear into their hearts."⁽³⁾

An Ansaari sees Hadhrat Jibra'eel عَلَيْهِ السَّلَام and Speaks to him

Hadhrat Abdullaah bin Abbaas رَوَاهُ مُحَمَّدٌ reports that Rasulullaah ﷺ once went to visit a man from the Ansaar. When Rasulullaah ﷺ drew near to the house, he overheard the Ansaari speaking to someone inside. However, after seeking

(1) Ibn Abdul Birr in his *Isti'ab* (Vol.1 Pg.548).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.182). Ibn Sa'd (Vol.4 Pg.250) has reported a similar narration.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.182).

permission to enter, Rasulullaah ﷺ entered the house but saw no one (with the Ansaari). "Did I not hear you speaking to someone?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Ansaari replied, "I came indoors because of the extreme grief I felt when the people spoke about my high fever. It was then that someone came inside. By Allaah! After you, I have seen none who is better company nor any who speaks better than him." Rasulullaah ﷺ then said, "That was Jibra'eel عليه السلام. Verily amongst you there are such people that if they take an oath in Allaah's name, Allaah will ensure that He fulfils their oath."⁽¹⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Sees Hadhrat Jibra'eel عليه السلام

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates, "I was with my father when we went to Rasulullaah ﷺ. There was a man whispering something to Rasulullaah ﷺ, because of which Rasulullaah ﷺ seemed to ignore my father. We then left and my father said to me, 'Did you notice that your cousin (Rasulullaah ﷺ) was ignoring me?' 'Dear father!' I said, 'There was a man whispering something to him.' When we returned to Nabi ﷺ, my father said, 'O Rasulullaah ﷺ! When I mentioned something to Abdullaah, he informed me that there was a person here whispering something to you. Was there someone with you?' 'Did you see him, O Abdullaah?' Rasulullaah ﷺ asked. When I confirmed that I did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. Because I was preoccupied with him, I was unable to tend to you.'⁽²⁾

Another narration states that Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ once sent his son Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ to Rasulullaah ﷺ for something. However, when Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ found someone with Rasulullaah ﷺ, he returned without saying anything. When Rasulullaah ﷺ later asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ if he had seen the man, Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ replied that he did. Rasulullaah ﷺ then informed him that the person was Hadhrat Jibra'eel عليه السلام. Rasulullaah ﷺ also said about Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, "He will be blessed with tremendous knowledge but will become blind before he dies." (This was exactly what happened afterwards).⁽³⁾

Hadhrat Irbaadh bin Saariyah رَضِيَ اللهُ عَنْهُ sees and Angel in the Damascus Masjid

Hadhrat Urwa bin Ruwaym reports that a Sahabi by the name of Hadhrat Irbaadh bin Saariyah رَضِيَ اللهُ عَنْهُ had become extremely old and was wishing that his soul could be taken. He would make du'aa saying, "O Allaah! I have grown very old and my bones have become extremely weak. Do take me away to Yourself." He was in the Damascus Masjid one day when saw an exceptionally handsome young man whom he describes as the most handsome of men. The young man was wearing a green cloak. He addressed Hadhrat Irbaadh رَضِيَ اللهُ عَنْهُ saying, "What is

(1) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.276).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.277).

the du'aa that you keep making?" "Dear nephew!" Hadhrat Irbaadh رَضِيَ اللَّهُ عَنْهُ asked, "What du'aa should I be making?" The man replied, "Say:

“اللَّهُمَّ حَسِّنِ الْعَمَلَ وَبَلِّغِ الْأَجَلَ”

"O Allaah! Make my actions good and deliver me (with safety) to my death."

Hadhrt Irbaadh رَضِيَ اللَّهُ عَنْهُ then asked, "And who are you? May Allaah have mercy on you." The young man replied, "I am (the angel) Roobaa'eel, who removes grief from the hearts of Mu'mineen." (1)

The Angels Greet and Shake Hands with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrt Mutarrif bin Abdullaah reports that Hadhrt Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ once said to him, "Listen, O Mutarrif! (During the course of my illness) The angels used to come to the headside of my bed to greet me, they would greet in my house and even at the entrance of the *Hateem*. However, this stopped after I had myself branded (for medical reasons)." When his wound (received from the branding) had healed, Hadhrt Mutarrif again spoke to him. this time, Hadhrt Imraan رَضِيَ اللَّهُ عَنْهُ said, "Listen, O Mutarrif! That which I had been missing has come back to me. O Mutarrif! Do keep this a secret until after I die." (2)

Hadhrt Mutarrif reports, "Hadhrt Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ once said to me, 'Do you know that I used to be greeted (by the angels during my illness), but this stopped when I had myself branded.' I asked, 'Were the greeting coming from your headside or from the side of your feet?' "No, not from the side of the feet, but from the headside," he confirmed. To this, I remarked, 'I think that these greetings will certainly return before you pass away.' Some time later, Hadhrt Imraan رَضِيَ اللَّهُ عَنْهُ said to me, 'Do you know that the greetings have returned?' It was then only a short while later that he passed away." (3)

Hadhrt Qataadah reports that the angels used to shake the hands of Hadhrt Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ until he had himself branded, upon which they left him. (4)

Speaking to the Angels

Hadhrt Salam bin Atiyya Asadi reports that when Hadhrt Salmaan رَضِيَ اللَّهُ عَنْهُ was in the throes of death, a man came to see him. "Dear angel," Hadhrt Salmaan رَضِيَ اللَّهُ عَنْهُ said, "Please be gentle with me." The angel replied by saying, "I am gentle with every Mu'min." (5)

Hearing the Angels Speak

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrt Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ once made a resolve saying, "I shall go to the Masjid, perform salaah and then praise Allaah in

(1) Tabraani. Haythami (Vol. 10 Pg. 184) has commented on the chain of narrators.

(2) Haakim (Vol. 3 Pg. 472).

(3) Ibn Sa'd (Vol. 4 Pg. 289).

(4) Ibn Sa'd (Vol. 4 Pg. 288).

(5) Abu Nu'aym in his *Hilya* (Vol. 1 Pg. 204).

such terms that none has ever done before." However, when he sat down to praise after performing his salaah, he heard a loud voice behind him saying, "O Allaah! All praise belongs to You and all kingdom belongs to You. All good is in Your control and all actions will return to You, whether they be done publicly or secretly. All praise belongs to You and You have power over all things. Forgive all the sins I have committed in the past and protect me in the remaining part of my life. Inspire me to do pure deeds that You will be pleased with and accept my repentance."

When Hadhrat Ubay **رَضِيَ اللَّهُ عَنْهُ** reported the incident to Rasulullaah **ﷺ**, Rasulullaah **ﷺ** said, "That was Hadhrat Jibra'eel **عَلَيْهِ السَّلَامُ**." (1)

Angels Speaking on the Tongues of the Sahabah **رَوَاتُكَ الْعِزَّةُ**

Angels Speaking on the Tongue of Hadhrat Umar **رَضِيَ اللَّهُ عَنْهُ**

Hadhrot Abu Sa'eed Khudri **رَضِيَ اللَّهُ عَنْهُ** reports that Rasulullaah **ﷺ** once said, "Whoever dislikes Umar dislikes me and whoever loves Umar loves me. Verily, Allaah boasts about mankind in general on the eve of the Day of Arafah, but boasts specifically about Umar. There has been a *Muhaddath* in the Ummah of every Nabi that Allaah has sent and if there is one amongst my Ummah, he must be Umar." "O Rasulullaah **ﷺ**!" the Sahabah **رَضِيَ اللَّهُ عَنْهُمْ** enquired, "Who is a *Muhaddath*?" Rasulullaah **ﷺ** explained, "He is a person on whose tongue the angels speak." (2)

Angels Speaking on the Tongue of Hadhrot Abu Mufazzir **رَضِيَ اللَّهُ عَنْهُ** during the Siege of Bahurseer

Hadhrot Anas bin Hulays reports, "After defeating the Persians (in battle), we had laid siege to their fortress of Buharseer when one of their emissaries approached us saying, 'Our emperor asks whether any of you would be interested in an accord that would secure for us the land from our side of the Tigris River up to our mountain and secure for you the land from your side of the Tigris River up to your mountain? Are your bellies still not full? May Allaah never fill your bellies!' Hadhrot Abu Mufazzir Aswad bin Qutba **رَضِيَ اللَّهُ عَنْهُ** then stepped ahead of the others (and addressed the emissary). Allaah placed on his tongue words that neither he nor us knew anything about. The emissary then returned and we saw the people (from the city) leaving for Madaa'in. 'O Abu Mufazzir **رَضِيَ اللَّهُ عَنْهُ**!' we asked him, 'What did you say to him?' His reply was, 'I swear by the Being Who sent Muhammad **ﷺ** with the truth that I have no idea what I said. All I know is that a special tranquillity descended upon me. I am however sure that whatever was placed on my tongue was good.'

(1) Ibn Abi Dunya in his Kitaabudh Dhikr, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.101).

(2) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators.

People then questioned him in turns (with the same response) until Hadhrrat Sa'd (bin Abi Waqqaas) رَضِيَ اللهُ عَنْهُ heard about the incident. Hadhrrat Sa'd رَضِيَ اللهُ عَنْهُ then came to our camp and asked, 'O Abu Mufazzir! What did you say to them? By Allaah! They are all fleeing.' Hadhrrat Abu Mufazzir رَضِيَ اللهُ عَنْهُ however gave him the same reply he had given us.' Hadhrrat Sa'd رَضِيَ اللهُ عَنْهُ then announced that an attack be launched and the soldiers stood in battle formation as our catapults flung rocks at the enemy. However, neither could anyone be seen in the town, nor did anyone emerge. Only one man came out, seeking amnesty. When we granted him amnesty, he said, 'There is no one left here. What is keeping you back?' Some men then scaled the walls (to unlock the gates) and when we entered as victors, we found nothing and no one. All we could do was to capture some people who were still leaving the town.

When we asked them and the man (who asked for amnesty) what it was that made them flee, they explained that when the emperor sent his emissary to request for a treaty, your reply was: 'There shall never be any treaty between us until we eat the honey of *Afreezeen* with the citron of *Kootha*.' To this, the king exclaimed, 'Oh dear! The angels are speaking on their tongues. It is a reply of the angels spoken on the tongues of Arabs. By Allaah! Even if it were not so, these are words (that Allaah) placed on the tongue of that man to deter us (from fighting them). You should all retreat to the city of Quswa.'" (1)

Angels Descend to Listen to the Sahabah رَضِيَ اللهُ عَنْهُمْ Reciting the Qur'aan

Hadhrrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that one night when Hadhrrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ was reciting Qur'aan in his silo, his horse started to skip about. When he again started to recite, it started skipping about again. (He again stopped and) When he started reciting for a third time, it again did the same. Hadhrrat Usayd رَضِيَ اللهُ عَنْهُ says, "Because I feared that the horse would trample (my son) Yayha, I got up to see to her, but was surprised to find something like a cloud above my head, with what resembled many lanterns inside it. It then flew up into the sky until I was unable to see it."

He went to Rasulullaah ﷺ early next morning and reported the matter saying, "O Rasulullaah ﷺ! I was reciting the Qur'aan late last night in my silo when my horse started to skip about." "Recite, O Ibn Hudhayr," Rasulullaah ﷺ instructed. When Hadhrrat Usayd رَضِيَ اللهُ عَنْهُ started reciting, the horse started to skip about (and he stopped). "Recite, O Ibn Hudhayr," Rasulullaah ﷺ repeated. When Hadhrrat Usayd رَضِيَ اللهُ عَنْهُ started reciting, the horse started to skip about again. Again Rasulullaah ﷺ said, "Recite, O Ibn Hudhayr." Because his son Yahya was again close to the horse and he feared it would trample him, Hadhrrat Usayd رَضِيَ اللهُ عَنْهُ stopped reciting and again he saw the cloud with what resembled many lanterns inside it. Again it flew up into the sky until he was unable to see it. To this, Rasulullaah ﷺ remarked, "Those were angels who were listening to you. Had

(1) Ibn Jareer (Vol.3 Pg.118).

you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (1)

Another narration states that Hadhrat Usayd رَضِيَ اللهُ عَنْهُ said, "When I turned, I saw something like lanterns suspended between the sky and the ground. I said, 'O Rasulullaah ﷺ! (After seeing that) I was unable to recite any further.' Rasulullaah ﷺ explained, 'Those were angels who had descended to listen to you recite the Qur'aan. Had you continued, you would have seen some amazing things.'" (2) Yet another narration states that Rasulullaah ﷺ said, "Those were angels who had come close when they heard your voice. Had you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (3)

The Angels Bathe the Bodies of Dead Sahabah رَضِيَ اللهُ عَنْهُمْ

Angels Bathe the Body of the Martyred Hadhrat Handhala رَضِيَ اللهُ عَنْهُ

Hadhrt Mahmood bin Labeed reports that Hadhrt Handhala bin Abu Aamir رَضِيَ اللهُ عَنْهُ who belonged to the Banu Amr bin Auf tribe met Hadhrt Abu Sufyaan bin Harb رَضِيَ اللهُ عَنْهُ in combat during the Battle of Uhud. When Hadhrt Handhala رَضِيَ اللهُ عَنْهُ had gained the upper hand, a person named Shaddaad bin Aswad who was referred to as Ibn Sha'oob saw this and struck Hadhrt Handhala رَضِيَ اللهُ عَنْهُ a fatal blow. Referring to Hadhrt Handhala رَضِيَ اللهُ عَنْهُ, Rasulullaah ﷺ said to the Sahabah رَضِيَ اللهُ عَنْهُمْ, "The angels are bathing your companion. Ask his family what had happened." When the Sahabah رَضِيَ اللهُ عَنْهُمْ asked his wife about it, she replied, "He left as soon as he heard the call (to battle when the Muslims were being defeated) while he still needed to take a bath." (When he heard this) Rasulullaah ﷺ said, "That was why the angels bathed him." (4)

The Angels bathe the Body of Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ

Hadhrt Mahmood bin Labeed also reports that when Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ was struck (by an arrow) in his radial artery during the Battle of Khandaq, he fell seriously ill. He was then placed in the care of a lady called Rufaydah. The narration then continues to the point where it states that when Rasulullaah ﷺ heard about Hadhrt Sa'd رَضِيَ اللهُ عَنْهُ's death, he rushed to the scene with the Sahabah رَضِيَ اللهُ عَنْهُمْ. Rasulullaah ﷺ walked so fast that the straps of the Sahabah رَضِيَ اللهُ عَنْهُمْ's shoes started to break and their shawls fell off their shoulders. "O

(1) Bukhaari and Muslim.

(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.13). Ibn Hibbaan, Tabraani and Bayhaqi have reported a similar narration from Hadhrt Usayd رَضِيَ اللهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.7 Pg.7)

(3) Abu Ubayd, Bukhaari, Nasa'ee and others.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.357). Ibn Is'haaq has reported a similar narration in his *Maghaazi*, as has Sarraaj, as quoted in *Isaabah* (Vol.1 Pg.361). Haakim (Vol.3 Pg.204) has reported a similar narration from reliable sources.

Rasulullaah ﷺ! they entreated, "Your walking is tiring us out." Rasulullaah ﷺ explained saying, "I fear that the angels may beat us to him as they beat us to Handhala."

Hadhrat Aasim bin Umar bin Qataadah narrates that when Rasulullaah ﷺ had awoken from his sleep, Hadhrat Jibra'eel عليه السلام or another angel came to him and said, "Such a man from your Ummah passed away last night whose death brings joy to the inhabitants of the heavens (because they are eager to receive him)." Rasulullaah ﷺ said, "I know of none other than Sa'd who became very ill yesterday evening. What has happened to Sa'd?" When the Sahabah رَضِيَ اللهُ عَنْهُمْ informed Rasulullaah ﷺ that Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ had passed away and that his tribesmen had transported his body to their locality. After leading the Fajr salaah, Rasulullaah ﷺ left with several Sahabah رَضِيَ اللهُ عَنْهُمْ and walked so fast that the straps of the Sahabah رَضِيَ اللهُ عَنْهُمْ's shoes started to break and their shawls fell off their shoulders. "O Rasulullaah ﷺ!" someone said, "You are tiring the people out." Rasulullaah ﷺ's reply was, "I fear that the angels may beat us to him as they beat us to Handhala." (1)

The Angels Venerate the Bodies of Sahabah رَضِيَ اللهُ عَنْهُمْ who Passed Away

The Angels Venerate the father of Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ

Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ reports that when his father passed away, he lifted the cloth covering his father's face and started weeping. When the people forbade him from doing this, Rasulullaah ﷺ remarked, "Whether you weep over him or not (you can do as you please, but his status is so high in Allaah's sight that), the angels will continue shading him with their wings until you carry the body away." (2)

The Angels Venerate Hadhrt Sa'd bin Muaadh رَضِيَ اللهُ عَنْهُ

Hadhrt Salamah bin Aslam رَضِيَ اللهُ عَنْهُ says, "We were standing at the door of the room waiting to enter after Rasulullaah ﷺ. Although there was none in the room besides the covered body of Hadhrt Sa'd رَضِيَ اللهُ عَنْهُ, I saw Rasulullaah ﷺ walk as if he was climbing over people's shoulders. Seeing this, I stopped in my tracks and Rasulullaah ﷺ also motioned me to stop. I then stopped those behind me as well (from entering the room). After sitting awhile, Rasulullaah ﷺ came out again. I then asked, 'O Rasulullaah ﷺ! I saw you walk as if you were climbing over people's shoulders even though there was no one in the room.' Rasulullaah ﷺ replied, '(The room was so full of angels that) I was unable to sit down until one of the angels folded in one of his wings. It was only then that I managed to sit down.' (Addressing the body of Hadhrt Sa'd رَضِيَ اللهُ عَنْهُ) Rasulullaah ﷺ then said, 'Congratulations to you, O Abu Amr! Congratulations

(1) Ibn Sa'd (Vol.3 Pg.423).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.44). Ibn Sa'd (Vol.3 Pg.561). has reported a similar narration.

to you, O Abu Amr! Congratulations to you, O Abu Amr!"⁽¹⁾

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "For (the funeral of) Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ, seventy thousand angels came down who had never tread upon earth before." When Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ was buried, Rasulullaah ﷺ remarked, "Subhaanallaah! If anyone could be saved from the squeezing of the grave, it would be Sa'd."⁽²⁾

Hadhrat Sa'd bin Ibraheem narrates that when the funeral bier of Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ was being carried, some of the Munaafiqeen mocked, "How light is this bier of Sa'd!" Rasulullaah ﷺ then said, "To be present for the funeral of Sa'd رَضِيَ اللهُ عَنْهُ, seventy thousand angels came down who had never before set foot upon the earth."⁽³⁾

Hadhrat Hasan reports that Hadhrat Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ was a large and well-built man. Therefore, when he passed away, the Munaafiqeen walking behind his funeral bier scoffed, "To this day we have never seen a bier as light as this! Do you know why this is so? It is because of his ruling concerning the Banu Qurayzah tribe." When this was reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I swear by the Being Who controls my life that (the bier was so light because) the angels were carrying his bier."⁽⁴⁾

The Fear for the Muslims that Existed in the hearts of their Enemies

The Fear of Hadhrat Mu'aawiya bin Hayda رَضِيَ اللهُ عَنْهُ

Hadhrat Mu'aawiya bin Hayda Qashayri رَضِيَ اللهُ عَنْهُ reports that he went to see Rasulullaah ﷺ and when he was brought into Rasulullaah ﷺ's presence, Rasulullaah ﷺ said, "Listen well! I had prayed to Allaah to assist me by either afflicting you people with a drought that would uproot you or by placing fear in your hearts." Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ then showed all his fingers to Rasulullaah ﷺ saying, "As for me, I have sworn this many times on oath that I shall never believe in you nor follow you. However, the drought kept uprooting me and fear for you was placed so deep in my heart that I am now standing before you (to accept Islaam)."⁽⁵⁾

The Fear that the Mushrikeen felt during the Battle of Hunayn

Hadhrat Saa'ib bin Yasaar reports that they asked Hadhrat Yazeed bin Aamir Suwaa'ee رَضِيَ اللهُ عَنْهُ what the fear was like that Allaah cast into the hearts of the Mushrikeen during the Battle of Hunayn. Hadhrat Yazeed رَضِيَ اللهُ عَنْهُ (who was fighting on the side of the Mushrikeen during the Battle of Hunayn) took some

(1) Ibn Sa'd (Vol.3 Pg.328).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.308). Ibn Sa'd (Vol.3 Pg.430) has reported a similar narration.

(3) Ibn Sa'd (Vol.3 Pg.429).

(4) Ibn Sa'd (Vol.3 Pg.430).

(5) Tabraani in his Awsat. Haythami (Vol.6 Pg.66) has commented on the chain of narrators. Nasa'ee has reported a similar narration without mention of the drought and fear.

pebbles and threw them up and down on a platter, causing them to make a lot of noise. He then said, "This is the sound that we all felt in our bellies." (1)

Enemies are stopped in their tracks

Hadhrat Suraqa bin Maalik is Prevented from reaching Rasulullaah ﷺ and his Companion during the Hijrah

Hadhrat Zaid bin Aslam and others reports that Hadhrat Suraqa bin Maalik ﷺ (who was then not a Muslim) thrice cast arrows to decide whether or not to pursue Rasulullaah ﷺ. He then rode off in search of them and eventually caught up with them. Rasulullaah ﷺ then made du'aa that the legs of Hadhrat Suraqa ﷺ's horse should sink into the ground, and they did. Hadhrat Suraqa ﷺ pleaded to Rasulullaah ﷺ saying, "Make du'aa that Allaah releases my horse and I will thwart anyone coming your way." Rasulullaah ﷺ made du'aa saying, "O Allaah! Release his horse if he is truthful." His horse's legs then came out of the sand. (2)

A narration from Hadhrat Umayr bin Is'haaq states that Hadhrat Suraqa ﷺ pleaded, "O you two men! If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again. Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ made du'aa but (as soon as he was freed,) he did the same. When his horse again sank into the ground, he again pleaded, "If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again." This time he even offered them his provisions and horse. Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ however said to him, "All we need is for you to relieve us of yourself (by abandoning your pursuit)." Hadhrat Suraqa ﷺ agreed to do this. (3)

In a lengthy narration discussing the Hijrah, Hadhrat Abu Ma'bad Khuzaa'ee ﷺ states that Hadhrat Suraqa ﷺ pleaded, "O Muhammad! Pray to Allaah to release my horse and I will not only leave you alone, but will also send back anyone else I find behind me." Rasulullaah ﷺ did as he requested and he was released to leave. When he then found some people searching for Rasulullaah ﷺ, he said to them, "Go back. I have already scoured this entire area and you know well how good I am at tracking." The others then all returned. (4)

In his account of the epic journey of Hijrah, Hadhrat Anas bin Maalik ﷺ states that at one stage, Hadhrat Abu Bakr ﷺ turned around and saw that a horseman had caught up with them, he exclaimed, "O Nabi of Allaah ﷺ! A horseman has caught up with us." Rasulullaah ﷺ then turned around and said, "O Allaah! Drop him." The horse then dropped the rider and stood up again neighing. The rider said, "O Nabi of Allaah ﷺ! You may instruct me to do as you please." Rasulullaah ﷺ said, "Stay where you are (without coming forward) and (when you return), do not allow anyone to catch up with us."

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol. 4 Pg.333).

(2) Ibn Sa'd (Vol.1 Pg.188).

(3) Ibn Sa'd (Vol.1 Pg.232).

(4) Ibn Sa'd (Vol.1 Pg.232).

Hadhrat Anas ﷺ says, "Whereas at the beginning of the day he (Hadhrat Suraaqa ﷺ) was part of the effort against Rasulullaah ﷺ, the end of the day found him as a weapon in the defence of Rasulullaah ﷺ."

The incident of Hadhrat Suraaqa ﷺ has already passed in a narration of Hadhrat Baraa ﷺ, quoted in the chapter discussing the Hijrah of Rasulullaah ﷺ. (1)

The Destruction of Arbad bin Qais and Aamir bin Tufayl

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Arbad bin Qais and Aamir bin Tufayl once arrived in Madinah and came to Rasulullaah ﷺ. Rasulullaah ﷺ was seated at the time, so they sat in front of him. Aamir bin Tufayl said, "O Muhammad! What will you give me if I accept Islaam?" Rasulullaah ﷺ replied, "You will have that which every Muslim has and will also share the same responsibilities." Aamir then asked, "Will you appoint me as your successor if I accept Islaam?" Rasulullaah ﷺ replied, "That post is neither for you nor for your tribe. You may however assume command of a cavalry detachment." "I am already the commander of the cavalry of Najd." Aamir said, "Give me command over the rural areas while you retain command over the urban areas." Rasulullaah ﷺ however refused this. When the two men were then leaving, Aamir said, "Behold! I swear by Allaah that I shall fill this city with cavalry and infantry, all fighting against you." Rasulullaah ﷺ said calmly, "Allaah will prevent you."

When Arbad and Aamir had left, Aamir said to him, "O Arbad! While I distract Muhammad with some talk, you must strike him with your sword. If you kill him, the people will want nothing more than blood money because they would detest going to war. We will then easily be able to pay them the blood money." When Arbad agreed, the two returned to Rasulullaah ﷺ. "O Muhammad!" Aamir said, "Come with me because I need to discuss something with you." Rasulullaah ﷺ went with them and when they sat against a wall, Rasulullaah ﷺ sat with them. Rasulullaah ﷺ then remained there to talk to Aamir.

As Arbad placed his hand on his sword to unsheathe it, his hand stuck fast to the handle and he was unable to remove it. He therefore delayed Aamir by not striking. In the meantime, Rasulullaah ﷺ turned around and when he saw what Arbad was doing, he left the two of them. Arbad and Aamir then hastily left and when they camped at Harra Waaqim, Hadhrat Sa'd bin Mu'aadh ﷺ and Hadhrat Usayd bin Hudhayr ﷺ came to them and demanded, "Get out of here, O enemies of Allaah! May Allaah curse you both." "O Sa'd!" Aamir asked, "Who is this man (with you)?" Hadhrat Sa'd ﷺ replied, "He is Usayd bin Hudhayr, the scribe."

The two left and it was when they reached a place called Raqam that Allaah sent a bolt of lightning to kill Arbad. Aamir continued further and he was at Khuraym when he developed a gland. Night found him at the house of a woman from the

(1) Under the subheading "Hadhrat Abu Bakr ﷺ Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik."

Salool tribe and as he stroked the gland on his throat, he said, "A gland like the hump of a camel in the house of a woman from the Salool." Because he disliked dying in her house, he mounted his horse and rode off. He later died as he went back on the same horse. It was with reference to the two of them that Allaah revealed the verses:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿١٠﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿١١﴾ سَوَاءٌ مِنْكُمْ مَن أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٢﴾ لَهُ مَعْقِبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴿١٣﴾ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴿١٤﴾ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَالَهُمْ مِنْ دُونِهِ مِنْ آلٍ ﴿١٥﴾﴾

(سورة رعد: آيت ٨ تا ١١)

Allaah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers, speaks loudly, is hidden in the night, or is walking about during the day, they are all alike. For everyone there are followers (*guardian angels*) in front of him and following behind him, protecting him (*from harm*) by Allaah's order. Undoubtedly Allaah does not change the condition of a nation (*the difficulties they face*) until they change the condition within themselves (*by behaving like proper Mu'mineen*). When Allaah intends evil (*misfortune*) to befall a nation, there is none to turn it away. They (*on whom the evil befalls*) will have no helper besides Allaah. {Surah Ra'd, verses 8-11}

Hadhrat Abdullaah bin Abbaas رضي الله عنه says that it was the guardian angels acting by Allaah's order who protected Rasulullaah ﷺ. Referring to the death of Arbad by the bolt of lightning, Hadhrat Abdullaah bin Abbaas رضي الله عنه quoted the verse:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۗ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾﴾ (سورة رعد: آيت ١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13} ⁽¹⁾

Enemies are Defeated with some Pebbles and Sand Thrown at them

The Enemy are Defeated by the Throwing of pebbles and sand by Rasulullaah ﷺ during the Battle of Hunayn

Hadhrat Haarith bin Badal رضي الله عنه says, "I participated against Rasulullaah ﷺ

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.506).

in the Battle of Hunayn. (During the beginning) When all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ apart from Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ and Abu Sufyaan bin Haarith رَضِيَ اللَّهُ عَنْهُ were trounced, Rasulullaah ﷺ took a handful of earth and threw it on our faces, because of which we were defeated. It then appeared to me as if every tree and every stone was running after us." (1)

Hadhrat Amr bin Sufyaan Thaqafi رَضِيَ اللَّهُ عَنْهُ and others report, "When all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were trounced during the Battle of Hunayn, it was only Abbaas رَضِيَ اللَّهُ عَنْهُ and Abu Sufyaan bin Haarith رَضِيَ اللَّهُ عَنْهُ who remained with Rasulullaah ﷺ. Rasulullaah ﷺ then took a handful of pebbles and threw it on our faces, because of which we were defeated. It then appeared to me as if every stone and every tree was a horseman running after us. I then spurred my horse on (and fled) until I entered Taa'if." (2)

The Enemy are Defeated by the Throwing of pebbles by Rasulullaah ﷺ during the Battle of Badr

Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ says, "(While fighting on the side of the Mushrikeen during the Battle of Badr) We heard a sound booming from the heavens to the earth that sounded like stones falling on a platter. It was then that Rasulullaah ﷺ threw some pebbles at us, because of which we were defeated." (3)

Hadhrat Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ also says, "During the Battle of Badr, Rasulullaah ﷺ was instructed to take a handful of pebbles, face us and throw it saying, 'May your faces be disfigured!' We were then defeated and Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾ (سورة انفال: آيت ١٧)

You (O Rasulullaah ﷺ) did not throw when you threw, but it was (actually) Allaah Who threw. {Surah Anfaal, verse 17} (4)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ asked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ to hand him a handful of pebbles. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ handed them over, Rasulullaah ﷺ threw them into the faces of the enemy, causing the eyes of each one of them to be filled with pebbles. It was then that Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾ (سورة انفال: آيت ١٧)

You (O Rasulullaah ﷺ) did not throw when you threw, but it was (actually) Allaah Who threw. {Surah Anfaal, verse 17} (5)

(1) Tabraani, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.304). Ibn Mandah and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* as well.

(2) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(4) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(5) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

Hadhrat Yazeed bin Aamir Suwaa'ee ﷺ reports that Rasulullaah ﷺ took a handful of soil, faced the enemy and then threw it saying, "Get back! May your faces be disfigured." Thereafter, when any of the Mushrikeen met their companions, they would always be complaining of dust in their eyes." (1)

The Enemy Appearing Few in Number to the Muslims

Hadhrat Abdullaah bin Mas'ood ﷺ says, "The enemy appeared so few in our eyes during the Battle of Badr that my companion standing beside me said, 'Do you think that they number seventy?' I said, 'I would estimate that they are only a hundred.' It was only when we captured one of them and questioned him that we discovered that they were a thousand strong." (2)

Assistance by the Winds

Hadhrat Sa'eed bin Jubayr reports that on the occasion of the Battle of Khandaq, those who marched to Madinah were Abu Sufyaan bin Harb and the Quraysh and Kinaanah whom he led, Uyaynah bin Hisn and the Banu Ghitfaan tribe whom he led, Tulayha and the Banu Asad tribe whom he led and Abu A'war and the Sulaym tribe whom he led. Also assisting the Mushrikeen was the (Jewish) Banu Qurayzah tribe, who actually contravened the pact they had made with the Muslims. It was with reference to this that Allaah revealed the verse:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ﴾ (سورة احزاب: آيت ٢٦)

He (*Allaah*) made those people of the Book (*the Jewish Banu Qurayzah tribe*) who assisted them (*the combined Mushrikeen armies*) descend from their fortresses (*and surrender to the Muslims*). {Surah Ahzaab, verse 26}

Hadhrat Jibra'eel ﷺ then appeared with the winds, which he unleashed against the Mushrikeen. When Rasulullaah ﷺ saw Hadhrat Jibra'eel ﷺ arrive, he thrice said (to the Sahabah ﷺ), "Behold! It is time to rejoice!" The wind tore open their tents, overturned their large pots, buried their carriages, severed the tent ropes and caused them to run about in such confusion that not one even turned to look at another. It was with reference to this that Allaah revealed the verse:

﴿إِذْ جَاءَ نَكْمٌ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا﴾ (سورة احزاب: آيت ٩)

(*O you who have Imaan! Remember Allaah's favour to you*) When the (*combined Jewish and Mushrikeen*) armies approached you, against which We sent (*in your defence*) a (*fierce*) wind and troops (*of angels*) that you could not see (*thus causing fear in the hearts of the enemy*). {Surah Ahzaab, verse 9}

After this, Rasulullaah ﷺ returned to Madinah. (3)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.84). Ibn Abi Haatim and Ibn Jareer have reported a similar narration from Hadhrat Abdullaah bin Mas'ood ﷺ, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.315).

(3) Ibn Sa'd (Vol.2 Pg.71).

Hadhrat Humayd bin Hilaal narrates, "Rasulullaah ﷺ had an unratified pact with the Banu Qurayzah tribe. They however broke the pact by assisting the Mushrikeen when they marched to Madinah with an assortment of armies from various tribes. Allaah however dispatched an army (of angels) and the wind, causing the Mushrikeen to flee, but leaving the Banu Qurayzah holed up in their fortress..." The narration then continues to recount the battle against the Banu Qurayzah. (1)

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that the easterly wind approached the northerly wind during the night of the Battle of Ahzaab and said, "Go and assist Rasulullaah ﷺ." The northerly wind however said, "An honourable lady doesn't travel by night." It was therefore with the easterly wind that Rasulullaah ﷺ was assisted. (2)

Enemies are Sunken into the Ground and Destroyed

Hadhrat Buraydah رضي الله عنه reports that a man (from the Mushrikeen) said during the Battle of Uhud, "O Allaah! If Muhammad is upon the truth, let me sink into the ground." He then sank into the ground. (3)

Hadhrat Naafi bin Aasim says that the man who injured Rasulullaah ﷺ's face was Abdullaah bin Qami'ah who belonged to the Hudhayl tribe. Allaah made a ram attack him and gore him with its horns until it killed him. (4)

Enemies Lose their Sight by the Curses of Rasulullaah ﷺ and the Sahabah رضي الله عنهم

Some Young Men from the Quraysh Lose their eyesight by the Curse of Rasulullaah ﷺ on the day of Hdaybiyyah

Hadhrat Abdullaah bin Mughaffal Muzani رضي الله عنه narrates, "We were with Rasulullaah ﷺ at Hdaybiyyah..." He then proceeds to recount the incident of the Treaty of Hdaybiyyah. Amongst other things, he mentions, "While we were still there, thirty armed young men came to fight us. By the curse of Rasulullaah ﷺ, Allaah made them all blind in an instant and we stood up and disarmed them. When Rasulullaah ﷺ asked them whether they had come after entering into some pact or whether anyone had granted them amnesty, the replied in the negative. Rasulullaah ﷺ then set them free. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيكُمْ عَنْهُمْ بِيْظَنٍ مِّمَّا كَفَرُوا بِكُمْ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ﴾

(1) Ibn Sa'd (Vol.2 Pg.77).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.66). Ibn Abi Haatim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.470).

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.122).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.176).

عَلَيْهِمْ طُ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ (سورة فتح: آيت ٢٤)

It is Allaah Who restrained their hands from (*fighting*) you and your hands from (*fighting*) them right in Makkah (*at Hudaibiyyah*) after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24} (1)

A Man Loses his Sight by the Curse of Hadhrat Ali ﷺ

Hadhrat Zaadhaan narrates that when Hadhrat Ali ﷺ once narrated a Hadith, someone accused him of lying. "May I curse you if it is you who are lying?" Hadhrat Ali ﷺ asked the man. "Go ahead and curse," the man challenged. The man had not even left the gathering when his eyesight was lost. (2)

Hadhrat Ammaar ﷺ narrates that when Hadhrat Ali ﷺ once narrated a Hadith, someone accused him of lying. The man had hardly stood up from the gathering and he was already blind (because of the curse of Hadhrat Ali ﷺ). (3)

Hadhrat Zaadhaan narrates that when someone once narrated a Hadith to Hadhrat Ali ﷺ, Hadhrat Ali ﷺ said, "I think that you are lying to me." When the man insisted that he was not, Hadhrat Ali ﷺ asked, "May I curse you if you are lying?" "Go ahead and curse," the man challenged. Hadhrat Ali ﷺ then cursed the man and he had scarcely left the gathering when he became blind. (4)

A Woman becomes Blind by the Curse of Hadhrat Sa'eed bin Zaid ﷺ

Hadhrat Abdullaah bin Umar ﷺ narrates that Marwaan once sent some people to Hadhrat Sa'eed bin Zaid ﷺ to discuss a claim that a woman named Arwa bint Uwais had made against him. Hadhrat Sa'eed ﷺ exclaimed, "These people think that I have wronged her when I have heard Rasulullaah ﷺ say, 'The one who usurps even a hand's span of land, will have a hand's span of all seven earths placed as a yoke around his neck on the Day of Qiyaamah.'" Hadhrat Sa'eed ﷺ then prayed, "O Allaah! if she is lying, let her not die until she turns blind and make her well her grave."

Hadhrat Abdullaah bin Umar ﷺ says, "By Allaah! She turned blind before her death and one day as she very cautiously left her house, she fell into her well and it became her grave." (5)

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam narrates that a woman named Arwa once sought judgement from Marwaan bin Hakam against Hadhrat

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.145). Nasa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).

(2) Tabraani. Haythami (Vol.9 Pg.116) has commented on the chain of narrators.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.211).

(4) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96).

Sa'eed bin Zaid رَضِيَ اللهُ عَنْهُ. Hadhrt Sa'eed رَضِيَ اللهُ عَنْهُ prayed to Allaah saying, "O Allaah! She claims that I have wronged her. If she is lying, make her blind, throw her in her well and create a clear proof in my favour that will make it obvious to the Muslims that I did her no wrong."

All this was still taking place when the valley of Aqeeq flooded more heavily than ever before. The flood uncovered the boundary that Arwa and Hadhrt Sa'eed رَضِيَ اللهُ عَنْهُ were disputing, making it clear that Hadhrt Sa'eed رَضِيَ اللهُ عَنْهُ was justified. Merely a month later, Arwa became blind and she was walking about on the very same property when she stumbled into her well.

Hadhrt Abu Bakr bin Muhammad says, "When we were little boys, we would hear a person say to another, 'May Allaah make you blind as he made Arwa blind.' We used to think that the Arwa they were referring to was the mountain goat in the wild (because this is the literal translation of *Arwa*). However, we discovered that this expression referred to the curse of Hadhrt Sa'eed رَضِيَ اللهُ عَنْهُ that afflicted Arwa. The people used the expression with reference to this curse of Hadhrt Sa'eed رَضِيَ اللهُ عَنْهُ that Allaah accepted. (1)

A man Loses His Sight because he Cursed Hadhrt Husayn bin Ali رَضِيَ اللهُ عَنْهُ

Hadhrt Abu Utaaridi said, "Never revile Hadhrt Ali رَضِيَ اللهُ عَنْهُ or any member of Rasulullaah ﷺ's family because a neighbour of ours from Balhujaym once scoffed, 'Can you not see that sinner Husayn bin Ali? May Allaah destroy him!' His eyes were then struck with two spots and Allaah removed his eyesight." (2)

Eyesight is Restores by their Du'aas

The Eyesight of a Group of Quraysh is restored by the Du'aa of Rasulullaah ﷺ

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ used to recite the Qur'aan in the Masjidul Haraam. One day, he was reciting Qur'aan loudly, which irritated some members of the Quraysh so much that they got up to apprehend him. However, their hands suddenly got stuck on their necks and they became blind. They then approached Rasulullaah ﷺ and pleaded to him in the name of Allaah and in the name of the family ties that existed between them and him. Rasulullaah ﷺ was related to every branch of the Quraysh, so he prayed to Allaah and their eyesight was restored to them. It was then that Allaah revealed the verses:

﴿يَسْ وَالْقُرْآنِ الْحَكِيمِ ﴿١٠﴾ وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١١﴾﴾ (سورة يسين: آيت ١٠ تا ١١)

Yaaseen. By the oath of the wise Qur'aan ... It is the same to them (*it makes no difference to them*) whether you warn them or you do not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.97).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

warn them, they will never accept Imaan. {Surah Yaaseen, verses 1-10}

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ further states that (despite witnessing this miracle) none of the Mushrikeen in question accepted Imaan. (1)

Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ's Eye is Restored by the Du'aa of Rasulullaah ﷺ

Hadhrat Qataadah bin Nu'maan رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ received a bow as a gift, which he gave to me during the Battle of Uhud. I then continued firing arrows standing in front of Rasulullaah ﷺ until one end of the bow broke. I however continued standing where I was in front of Rasulullaah ﷺ's face, deflecting the arrows from him with my face. Whenever an arrow came towards Rasulullaah ﷺ's face, I turned my own face and head to protect Rasulullaah ﷺ's face. All this I was doing when I was unable to fire any arrows. The last of the arrows dislodged my eyeball, causing it to fall on to my cheek. When the enemy had dispersed, I held my eyeball in my hand and rushed with it to Rasulullaah ﷺ. Seeing it, Rasulullaah ﷺ's eyes filled with tears and he said, "O Allaah! Qataadah protected Your Nabi with his face, so make this eye the better of the two and the one with sharper vision." (Rasulullaah ﷺ then inserted the eye back in its socket and) That eye did turn out to be the better of the two and the one with sharper vision. (2)

Hadhrat Mahmood bin Labeed reports from Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ that when his eye was struck (by an arrow) during the Battle of Uhud, it fell out on to his cheek. Rasulullaah ﷺ then replaced it in its socket and it became the better of his two eyes. (3) Another narration adds that that eye turned out to be the better of the two and the one with sharper vision. (4)

Hadhrat Aasim bin Umar bin Qataadah reports that when Hadhrat Qataadah bin Nu'maan رَضِيَ اللهُ عَنْهُ's eye was struck during the Battle of Uhud and it fell on to his cheek, the other Sahabah رَضِيَ اللهُ عَنْهُمْ wanted to cut it off. He however refused to allow them saying, "Not until we consult with Rasulullaah ﷺ." When the Sahabah رَضِيَ اللهُ عَنْهُمْ consulted Rasulullaah ﷺ, Rasulullaah ﷺ instructed them to take no action, but to rather bring Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ to him. Rasulullaah ﷺ then placed his palm on to the eyeball (after inserting it into the eyesocket) and then pressed it in. After this, Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ could not even tell which eye had been wounded. (5)

Ocular Ailments are Cured by the Du'aa of Rasulullaah ﷺ

Hadhrat Ubaydah narrates that when Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ's eye was

(1) Abu Nu'aym in his Dalaa'il (Pg.63).

(2) Tabraani. Haythami (Vol.8 Pg.297) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.174), as has Ibn Sa'd (Vol.3 Pg.453).

(3) Daar Qutni and Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

(4) Abu Nu'aym in his Dalaa'il (Pg.174).

(5) Baghawi and Abu Ya'la, as quoted in *Isaabah* (Vol.3 Pg.225). Haythami (Vol.8 Pg.298) has commented on Abu Ya'la's chain of narrators.

injured during the Battle of Uhud, Rasulullaah ﷺ merely applied his saliva to it and it became the better of Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ's two eyes. (1)

Hadhrt Rifa'ah bin Raafi رَضِيَ اللهُ عَنْهُ reports, "During the Battle of Badr, an arrow pierced my eye. Rasulullaah ﷺ applied some of his saliva to it and made du'aa, because of which I felt no pain or discomfort from it at all." (2)

Hadhrt Habeeb bin Fuwayk narrates, "My father was taken to Rasulullaah ﷺ because his eyes had become completely white and he was unable to see anything. When Rasulullaah ﷺ asked him the reason for his blindness, he explained that he was taming a camel when his leg fell on a snake's egg, causing him to go blind. When Rasulullaah ﷺ applied some saliva to the eye, my father was able to see instantly. In fact, I saw him thread a needle at the age of eighty even though his eyes were still white." (3)

Hadhrt Zinneera رَضِيَ اللهُ عَنْهَا's Eyesight is Restored

Hadhrt Sa'eed bin Ibraheem narrates that Hadhrt Zinneera رَضِيَ اللهُ عَنْهَا was a Roman lady who accepted Islaam. When she became blind, the Mushrikeen told her that it was (their idols) *Laat* and *Uzza* who made her blind. When she vehemently told them that she refused to believe in *Laat* and *Uzza*, Allaah restored her vision. (4)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ reports from Hadhrt Ummu Haani bint Abu Taalib رَضِيَ اللهُ عَنْهَا that after Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ bought Hadhrt Zinneera رَضِيَ اللهُ عَنْهَا's freedom, she became blind. To this, members of the Quraysh remarked, "It is none other than *Laat* and *Uzza* who have taken away her eyesight." She however said, "They lie! I swear by the house of Allaah that *Laat and Uzza* can are of no good and can do no benefit." Allaah then restored her eyesight. (5)

Buildings of the Enemy are Shaken by the Recitation of the Kalimah and Takbeer

The Palace of Heraclius of Rome was Shaken

Hadhrt Hishaam bin Aas Umawi رَضِيَ اللهُ عَنْهُ reports, "Another person and I were sent (by the Khalifah Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ) to invite Heraclius the Emperor of Rome to Islaam. We left and when we reached the *Ghowta* district of Damascus, we went to see Jabalah bin Ayham Ghassaani (who ruled the area). He was sitting on his throne and sent his messenger to speak to us. We however said, 'By Allaah! We will never speak to a messenger because we were sent to speak directly to the ruler. If he permits, we will speak to him, but never to a messenger. When the messenger reported this to him, he allowed us in and

(1) Abu Ya'la. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Dalaa'il* (Pg.223).

(3) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.1 Pg.308). A narration of Tabraani states that he stepped on a snake's egg while milking his camel. Haythami (Vol.8 Pg.298) has however commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.223).

(4) Faakihi, Ibn Mandah.

(5) Muhammad bin Uthmaan bin Abi Shaybah, as quoted in *Isaabah* (Vol.4 Pg.312).

asked us to speak.

I then addressed him and invited him to accept Islaam. When I asked him what were the black garments he was wearing, he replied, 'When wearing them, I vowed never to remove them until I dispelled you people from Shaam.' I responded by saying, 'In this very gathering of yours do I swear by Allaah that we shall definitely be taking control of Shaam from you. In fact, we shall also be taking over all the lands of your Emperor, Inshaa Allaah. Our Nabi Muhammad ﷺ informed us of this.' To this, he said, 'You are not the ones who will be doing this because they will be people who fast during the day and stand in prayer during the nights. How do you people fast?' When we informed him about it, his face darkened and he bade us to leave. He then sent a messenger with us to the Emperor (Heraclius).

We then left and when we drew near to the city, the person accompanying us said, 'These animals of yours cannot enter the Emperor's city. If you wish, we can give you Turkish horses or mules to ride.' 'By Allaah!' we said, 'We shall enter with nothing other than these animals.' The people then sent a message to the Emperor, informing him of our refusal. He communicated back to them the instruction to allow us in on our animals. With our swords hanging around our necks, we then entered the city and reached the Emperor's palace. As he watched us from above, we seated our animals beneath and called out, (لَا إِلَهَ إِلَّا اللَّهُ) '*Laa Ilaaha Illallaah, Allaahu Akbar*'. Allaah knows that his palace then shook so much that it appeared to be a branch fluttering in the wind. He sent a message informing us that we were not to shout out any declarations of our faith and that we could now enter the palace. Upon entering, we found him sitting on his rug with the leading military commanders of Rome. Everything in gathering was red, everything around him was red and even his clothing was red.

When we went up to him, he laughed and said, 'What would it cost you if you were to greet me with the words you greet each other with?' With him was a man (his interpreter) who spoke Arabic fluently and who spoke a lot. We replied by saying, 'It is neither permissible for us to greet you with the greeting we use amongst ourselves, nor it is permissible for us to greet you with the greeting you use amongst yourselves.' 'And what is the greeting you use amongst yourselves?' he enquired. When we informed him that it was 'السَّلَامُ عَلَيْكُمْ' (As Salaamu Alayk), he asked, 'How do you greet your ruler?' 'With the same words,' we replied. 'And how does he reply?' he wanted to know. 'With these very words,' was our response.

Heraclius then asked, 'What are your greatest words?' We replied by saying (that they are), (لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ) '*Laa Ilaaha Illallaah, Allaahu Akbar*'. Allaah knows well that as soon as we said these words, the palace shook so much that the Emperor actually looked up. He then asked, 'These words that you have said now when the palace shook, do your buildings shake with them as well?' 'No,' we replied, 'we have never seen them produce this effect except here with you.' He then remarked, 'Even at the cost of half my kingdom, I wish that each time

you say these words, they would cause everything around you to collapse on top of you.' 'Why is that?' we enquired. 'Because,' he explained, 'it would be easier and rather than denoting a sign of prophethood, it would then denote only a manmade conspiracy.' He then asked us many questions, to which we furnished details. He also asked about how we performed salaah and fasted. After explaining these to him, he bade us to leave and had us shown to exquisite quarters that contained an abundance of amenities.

We stayed there for three days and then went to see him when he sent for us one night. Upon arrival, he requested us to repeat what we had said previously and when we did, he sent for something that appeared to be a large gold-plated chest. It had many little compartments, each with its own door. He removed a piece of black silk. He opened it to reveal a red picture of a man with large eyes and a sizeable pelvic area. I have never seen anyone with a neck as long as his. He had no beard, wore two locks of hair and was one of the most good-looking people Allaah had created. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is Aadam عليه السلام.' We then also realised that he had more hair than the average person.

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted had curly hair, reddish eyes, a large forehead and a striking beard. 'Do you know who this is?' he asked. When we again pleaded ignorance, he informed us that the man was Nooh عليه السلام.

Opening yet another compartment, he removed another black piece of silk with a picture of a man who was extremely fair in complexion. The man had beautiful eyes, a conspicuous forehead, long cheeks and a white beard. The man appeared to be smiling. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, 'This is Ibraheem عليه السلام.'

Thereafter, he opened another compartment from which he took out a white picture. By Allaah! It was a picture of Rasulullaah عليه السلام. 'Do you know who this is?' he asked us. 'Of course!' we replied, 'This is Rasulullaah عليه السلام.' We then started to weep and Allaah knows that Heraclius stood up for a while and then sat down. 'Do you swear by Allaah that it is he?' he asked. We said, 'It is he without doubt. It is as if you are seeing him in person.' Doing nothing for awhile as he looked at us, Heraclius then said, 'This was the last of the compartments. I opened it sooner than I should just to see what your reaction would be.'

Heraclius then opened another compartment and removed another piece of black silk. The person depicted was very tanned and dark in complexion. His hair was very curly, his eyes deep and penetrating. He was frowning, his teeth were clenched and his lips drawn tightly together, appearing to be very angry. 'Do you know who this is?' he asked. When we conceded that we did not, he said, 'This is Moosa عليه السلام.' Next to this picture was one of a person resembling Moosa عليه السلام, except that this person's hair was oiled, his forehead was wide and his eyes were slightly squint. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, 'is Haaron bin Imraan عليه السلام.'

From the next compartment, Heraclius removed a piece of white silk that bore the picture of a tanned man with straight hair, who was of average height. He also appeared to be angry. 'Do you know who this is?' Heraclius asked. Again, we could not tell him. He informed us that **the person depicted was Loot** ﷺ.

When he opened another of the compartments and removed another piece of white silk, we saw a picture of a very fair man with a reddish complexion. He had a high-bridged nose, thin cheeks and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. **'This,' he said, 'is Is'haaq** ﷺ.'

Heraclius then opened another compartment and removed another white piece of silk that contained a picture of a person who looked very much like Is'haaq ﷺ, except that he had a mole on his lip. 'Do you know who this is?' Heraclius asked. When we admitted that we did not, he said, **'This is Ya'qoob** ﷺ.'

He then opened another compartment and removed a black piece of silk bearing the picture of a fair-skinned person. The man depicted had a high-bridged nose, a handsome face and a perfect build. His face shone with radiance, humility could be seen on his face, which had a tinge of reddishness. 'Do you know who this is?' Heraclius asked. When we again conceded that we did not know, he said, **'This is Ismaa'eel** ﷺ, the grandfather of your Nabi ﷺ.'

Opening yet another compartment, he removed white piece of silk with a picture of a man who resembled Adam ﷺ and whose face appeared to be the sun itself. 'Do you know who this is?' he asked. 'No,' we replied. He then informed us that **the man was Yusuf** ﷺ.

Heraclius then opened another compartment and removed a piece of white silk that contained a picture of a man with a reddish complexion. The man had thin calves, small eyes, a large belly and was of average height. He also wore a sword around his neck. When Heraclius again asked us if we knew who the man was and we replied that we did not, he told us that this was **Dawood** ﷺ.

From the next door that Heraclius opened, he took out a piece of white silk that bore the picture of a man with a large pelvic area and long legs. This man was riding a horse. 'Do you know who this is?' he asked. When we told him that we did not, he said, **'This is Sulaymaan bin Dawood** ﷺ.'

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted was youthful, sported a pitch black beard, had a lot of hair, striking eyes and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. **'This,' he said, 'is Isaa bin Maryam** ﷺ.'

We then said to him, 'Where did you get these pictures from? We know that they depict exactly what these Ambiyaa looked like because we have seen the picture of our Nabi ﷺ exactly as he was. Heraclius explained, 'These pictures were given to Adam ﷺ when he asked his Rabb to show him the Ambiyaa from his progeny. They lay in the treasures of Adam ﷺ at the place where the sun sets. Dhul Qarnayn removed it from there and gave it to Daaniyaal ﷺ. Listen well! I swear by Allaah that I prefer to forsake my kingdom to become a slave for

the worst master amongst you and to die like that (rather than accept Islaam and be disgraced before my subjects).' He then gave us the most superb gifts and bid us farewell.

We returned to Hadhrat Abu Bakr ﷺ and reported to him everything we had seen and everything that Heraclius had told us. Hadhrat Abu Bakr ﷺ started to weep as he said, 'Poor man! Had Allaah willed good for him, he would have (accepted Islaam). Rasulullaah ﷺ informed us that they (the Christians like Heraclius) as well as the Jews have the description of Muhammad ﷺ with them.'⁽¹⁾

Hadhrt Jubayr bin Mut'im ﷺ says, "(When I was taken by some Christians to a church) they (pointed to some pictures and) asked, 'Do you see him?' When I looked, I saw the features of Rasulullaah ﷺ and his picture. I then also saw the features and picture of Abu Bakr ﷺ, who was following in the footsteps of Rasulullaah ﷺ. 'Do you see his features?' they asked. 'I certainly do,' I replied. Pointing to the picture of Rasulullaah ﷺ, they asked, 'Is this him?' I said, 'O Allaah! That is he. I can testify that it certainly is him.' They further asked, 'And do you recognise the one who is following in his footsteps?' When I replied that I did, they said, 'We can testify that he is your present leader and the Khalifah after him.'"⁽²⁾

Another narration states that Hadhrt Jubayr ﷺ asked, "And who is this person following him." The Christian replied, "There was a Nabi after every Nabi that came, except for this Nabi (Rasulullaah ﷺ). There shall be no Nabi after him, so this here is his Khalifah." When Hadhrt Jubayr ﷺ then looked closer, he saw that the person was indeed Hadhrt Abu Bakr ﷺ.⁽³⁾

The City of Hims Shakes with all the Romans Present there

Some scholars from the Ghassaan and Banu Qayn tribes reports that as a reward for their patience during the battle for Hims, Allaah caused an earthquake to shake the people of Hims. This happened when the Muslims formed their battle formations and shouted out **الله أكبر** ('Allaahu Akbar'). **At this, the ground shook with all the Romans inside the city and its walls started to collapse.** The Romans became frightened and hurried to their commanders and to those men of good judgment who had been urging them to make peace with the Muslims. They had however not listened to them and had thereby brought humiliation to themselves. **When the Muslims called out ('الله أكبر') for the second time, many houses caved in and more walls collapsed.** Again the Romans hurried to their commanders and to the men of good judgment, who

(1) Haakim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.251). The author of *Kanzul Ummaal* has reported the narration (Vol.5 Pg.322) from Bayhaqi and quotes from Ibn Katheer that the chain of narrators is sound. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.9).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.63). Bukhaari has reported a similar narration briefly in his *Tareekh* and Abu Nu'aym has reported it in his *Dalaa'il* (Pg.9)

(3) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.234) has commented on the chain of narrators.

said to them, "Do you not see Allaah's punishment? Accept what they are inviting you towards..." The narration still continues further. (1)

Their Voices reaching Far Distant Places

Hadhrat Umar ﷺ's Voice Reaches Far into the Distance and is Heard by Hadhrat Saariyah ﷺ

Hadhrat Abdullaah bin Umar ﷺ reports that when Hadhrat Umar ﷺ once dispatched an army, he appointed someone by the name of Hadhrat Saariyah ﷺ as its commander. Hadhrat Umar ﷺ was one day delivering a lecture when he suddenly called out, "The mountain, O Saariyah, the mountain!" This he called out three times. When a messenger from the same later arrived (in Madinah), Hadhrat Umar ﷺ asked him for a report. He said, "O Ameerul Mu'mineen! We were being defeated when we suddenly heard a voice thrice calling out, "The mountain, O Saariyah, the mountain!" We then put our backs towards the mountain, as a result of which Allaah defeated the enemy." Someone then said to Hadhrat Umar ﷺ, "It was you who shouted out that command." (2)

In another narration, Hadhrat Abdullaah bin Umar ﷺ reports that while Hadhrat Umar ﷺ was delivering a sermon, he suddenly called out, "The mountain, O Saariyah, the mountain! The one who makes a wolf the shepherd of a flock has truly committed a grave injustice." The people looked at each other in surprise, but Hadhrat Ali ﷺ assured them that Hadhrat Umar ﷺ will surely have an explanation for what he had said. When they questioned Hadhrat Umar ﷺ after he had completed, he explained, "The vision flashed through my mind that the Mushrikeen would defeat our brothers who were then passing by a mountain. If they turned towards the mountain (placing it at their backs), they would have to fight from one direction only (allowing them to win a victory). However, if they passed by the mountain, they would be destroyed (because they would have to fight the enemy from the direction of the mountain as well). What you claim to have heard me say is my response to that situation."

A month later, someone (from the Muslim army) came with the good news that they had heard Hadhrat Umar ﷺ's voice that day, because of which they turned towards the mountain and were granted a victory by Allaah. (3)

Another narration states that the people asked Hadhrat Ali ﷺ, "Did you hear Umar ﷺ say, 'O Saariyah!' while he was delivering the lecture on the pulpit?" "Shame on you people!" Hadhrat Ali ﷺ said, "Leave Umar alone because he always has a valid explanation for anything he does." (4)

(1) Ibn Jareer (Vol.3 Pg.97).

(2) Bayhaqi, Laalkaa'i in Sharhus Sunnah, Zain Aaqooli in his Fawaa'id and Ibnul A'raabi in his Karaamaatul Awliya, as quoted by Harmala in his Jam'u.

(3) Ibn Mardway, as quoted in *Isaabah* (Vol.2 Pg.3). Abu Nu'aym in his *Dalaa'il* (Pg.210) and Abu Abdur Rahman Sulami in his *Arba'een* have reported a similar narration.

(4) Khateeb and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.386). Allaama Ibn Katheer has commented on the authenticity of the narration in his *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

Yet another narration states that Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "The thought came to my heart that they (our Muslim army) should use the mountain to defend themselves from the enemy. I therefore made the statement hoping that one of Allaah's servants would convey it on my behalf." (1)

Hadhrt Amr bin Haarith reports that because Hadhrt Umar رَضِيَ اللهُ عَنْهُ was comfortable with Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ, it was Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ who approached Hadhrt Umar رَضِيَ اللهُ عَنْهُ saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrt Umar رَضِيَ اللهُ عَنْهُ explained, "I swear by Allaah that I could not help it. I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!' so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrt Saariyah رَضِيَ اللهُ عَنْهُ, which read, "We met the enemy on a Friday and continued fighting from the time we performed the Fajr salaah until the time for the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrt Umar رَضِيَ اللهُ عَنْهُ also said, "Leave that man (Hadhrt Umar رَضِيَ اللهُ عَنْهُ) alone because he has things made (he has good reason for all that he does)." (2)

Another narration states that when Hadhrt Umar رَضِيَ اللهُ عَنْهُ was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)." (3)

The Voice of Hadhrt Abu Qirsaafah رَضِيَ اللهُ عَنْهُ Reaches Far Off

Hadhrt Izzah bint Aas bin Abu Qirsaafah reports that the Romans once took one of Hadhrt Abu Qirsaafah رَضِيَ اللهُ عَنْهُ's sons prisoner. When the time arrived for every salaah, Hadhrt Abu Qirsaafah رَضِيَ اللهُ عَنْهُ used to climb a wall and call out his son's name saying, "Salaah!" His son would then hear his father even though he was in Roman territory. (4)

Hearing Voices from the Unseen

The Sahabah رَضِيَ اللهُ عَنْهُمْ Hear a Voice While Bathing the Body of Rasulullaah ﷺ

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports that after Rasulullaah ﷺ had passed away, the people bathing his body fell into a dispute. They then heard a

(1) Abu Nu'aym in his Dalaa'il (Pg.210).

(2) Abu Nu'aym in his Dalaa'il (Pg.211).

(3) Waaqiidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.396).

voice, the source of which they did not know. It said, "Bathe the body of your Nabi ﷺ with his *Qamees* on." Rasulullaah ﷺ was therefore bathed wearing his *Qamees*. A narration from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا states that the unknown voice said, "Bathe him with his clothes on." (1)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ Hears a voice while on a Naval Expedition

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports that Nabi ﷺ once appointed Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ to command a naval expedition. As his vessel was travelling one night, a voice called to them from above saying, "Shall I not inform you of a decision that Allaah has taken upon Himself? When a person keeps himself thirsty on a hot summer's day (by fasting), then Allaah takes it upon Himself to give him a drink on the Day of the Great Thirst (the Day of Qiyaamah)." (2)

Hadhrt Abu Burda reports that Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ said, "We were once out on a naval expedition when the wind was pleasant and the sails were filled. We then suddenly heard a voice calling, 'O people aboard this vessel! Stop so that I may inform you of something.' When the voice called this out seven times, I stood at the bow of the vessel and asked, 'Who are you and where do you come from? Can you not see where we are? Can we even stop?' The voice then responded by saying, 'Shall I not inform you of a decision that Allaah has taken upon Himself?' 'Why not?' I replied, 'Please do inform us.' It then said, 'When a person keeps himself thirsty on a hot day (by fasting) solely for Allaah's pleasure, then Allaah takes it upon Himself to give him a drink on the Day of Qiyaamah.'" It was therefore the habit of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ to search for days that were so scorching hot that a person's skin could almost roast. He would then fast during such days. (3)

People hear a Voice Reciting the Qur'aan the Day Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Passed Away

Hadhrt Sa'eed bin Jubayr reports, "I was present for the funeral of Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ when he passed away in Taa'if. A (white) bird, the likes of which had never been seen before, then came and entered his shroud. We looked on and waited for it to emerge, but it was clear that it was not going to. When he was then buried, the following verses of the Qur'aan were recited beside his grave, but no one knew who was reciting them:

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٣٠﴾ ارجعي إلى ربك راضية مرضية ﴿٣١﴾ فادخلي في عيدي ﴿٣٢﴾ وادخلي جنتي ﴿٣٣﴾﴾ (سورة فجر: آيت ٢٧ تا ٣٠)

O contented soul! Return happily to your Rabb Who is pleased with you. Enter amongst My (*chosen*) bondsmen and enter My Jannah.

(1) Ibn Sa'd (Vol.2 Pg.276).

(2) Haakim (Vol.3 Pg.467).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260).

{Surah Fajr, verses 27-30} (1)

A similar narration from Hadhrat Maymoon bin Mahraan states, "After the sand was levelled over his grave, we heard a voice but could not identify whom it was coming from". (2)

Another narration adds, "When Hadhrat Abdullaah bin Abbaas ﷺ passed away and his body was shrouded, a white bird arrived speedily and entered between the shroud. The people then searched for it but could not find it. Hadhrat Abdullaah bin Abbaas ﷺ's freed slave Ikramah then said to them, "Are you all crazy? That was his eyesight that Rasulullaah ﷺ promised will be returned to him the day he passes away." When his body was then brought to the grave and placed inside, some words were recited, which were heard by all those standing beside the grave. These were the same verses quoted above. (3)

The Sahabah ﷺ are Assisted by the Jinn and by Unseen Voices

Hadhrat Khuraym bin Faatik ﷺ hears the Voice of a Jinn Inviting him to Accept Imaan

Hadhrot Abu Hurayrah ﷺ reports that Hadhrot Khuraym bin Faatik ﷺ once said to Hadhrot Umar bin Khattaab ﷺ, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrot Umar ﷺ asked to be informed, Hadhrot Khuraym ﷺ explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf*. I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

*'Shame on you! Seek refuge from Allaah the Possessor of Honour
The Possessor of Esteem, Benevolence and Munificence*

Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'

This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):

'What are you saying, O caller?

Have you guidance with you or misguidance?

If you have been guided, do explain to us what the situation is'

The caller then recited the following couplets (which mean):

*'Verily the Rasool of Allaah ﷺ bearing all that is good
is in Yathrib, calling people to salvation*

*he instructs them to fast and to observe salaah
and cautions them against all that is evil'*

(1) Haakim (Vol.3 Pg.543). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.285). One of his narrations state that the bird was a crane.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.230).

I then prodded my animal forward as I recited the following couplets (which mean):

*'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'*

The Jinn then followed me, saying the following couplets (which mean):

*'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ﷺ and Allaah will make you successful
Assist him and my Rabb will assist you'*

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ﷺ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq ﷺ came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ﷺ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar ﷺ then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan ﷺ, who testified on my behalf and Umar ﷺ accepted his testimony." (1)

Another narration states that Hadhrat Khuraym ﷺ recited the following couplets (which mean):

*"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die"* (2)

Yet another narration states that Hadhrat Umar ﷺ once said to Hadhrat Abdullaah bin Abbaas ﷺ, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas ﷺ related to Hadhrat Umar ﷺ the story of Hadhrat Khuraym bin Faatik Asadi ﷺ, as is recounted above. (3)

(1) Rooyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.30).

(3) Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).

A Jinn brought the News of Rasulullaah ﷺ's Prophethood to Hadhrat Sawaad bin Qaarib رَوَاتُكَ الْعَرَبِيَّةُ

Hadhrt Abdullaah bin Umar رَوَاتُكَ الْعَرَبِيَّةُ says, "Whenever I heard Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ told him what he had just mentioned. The man remarked, 'To this day have I never seen any Muslim man being confronted in this manner.' Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean):

'Have you not seen the Jinn and their bewilderment?

Have you not seen their despondence after their retreat?

And that they have now joined the ranks of young camels and their saddle blankets?'⁽¹⁾

'He is speaking the truth,' Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ said, 'I was also sleeping near the idols of the Mushrikeen when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, '*Laa Ilaaha Illallaah*' The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, '*Laa Ilaaha Illallaah*' I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ﷺ."

The man mentioned in the narration above was Hadhrt Sawaad bin Qaarib رَوَاتُكَ الْعَرَبِيَّةُ.⁽²⁾

Hadhrt Muhammad bin Ka'b Qurazi reports that Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ asked who he was, the people replied, "He is Sawaad bin Qaarib, the man who was informed about the coming of Rasulullaah ﷺ by the Jinn in his service." Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ sent for the man and (when he arrived) asked, "Are you Sawaad bin Qaarib?" When he replied in the affirmative, Hadhrt Umar رَوَاتُكَ الْعَرَبِيَّةُ asked, "Are you still practising fortune-telling?" Hadhrt Sawaad رَوَاتُكَ الْعَرَبِيَّةُ became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this

(1) These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ﷺ.

They were now forced to remain on earth just like camels and other creatures.

(2) Bukhaari.

manner since the day I accepted Islaam." *"Subhaanallaah!"* Hadhrat Umar رَضِيَ اللهُ عَنْهُ exclaimed, "(There is no need to be offended because) The Shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the Jinn in your service told you about the coming of Rasoolullah ﷺ."

Hadhrat Sawaad رَضِيَ اللهُ عَنْهُ related, "O course, Ameerul Mu'mineen. I was half asleep and half awake one night when my Jinn came and nudged me with his foot. 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim
Because the one in the lead cannot be compared to the one who lags behind'*

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah'*

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

*'I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance
because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks'*

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found

Rasulullaah ﷺ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah ﷺ bade me to come forward and speak. I then recited the following couplets (which mean):

'My confidante came to me after a part of the night had passed and I had some sleep

Never has he lied to me in all my experiences with him

For three nights he came, each night he said:

'A Nabi has come to you from Luway bin Ghaalib'

I then rolled up the hem of my loincloth

and my speedy full-cheeked camel carried me through dusty, level and distant plains

I testify that there is none worthy of worship but Allaah

and that you are perfectly trustworthy to convey all unseen revelation

Of all the Ambiyaa, you are the closest link to Allaah

O son of honourable and pure people!

O the best of all who walk! Command us with all that is revealed to you

Even though some of it may whiten our forelocks

Be an intercessor on my behalf on the day when no intercessor

Apart from you will be of any help to Sawaad bin Qaarin'

Rasulullaah ﷺ and his companions became so happy with my words that the joy was evident on their faces."

Hadhrat Umar ؓ jumped up and hugged Hadhrat Sawaad ؓ, saying, "I had always wished to hear the story from you. Does your Jinn still come to you?"

Hadhrat Sawaad ؓ replied, "He does not come ever since I have been reciting the Qur'aan, but the Qur'aan is a most excellent replacement for him."

Hadhrat Umar ؓ then himself recounted an incident, saying, "We were once with a family of the Quraysh called the family Dharee, who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'"⁽¹⁾

A narration from Hadhrat Baraa ؓ states that Hadhrat Sawaad ؓ was staying in India when the Jinn came to him that night. The rest of the narration is like the one above, but adds that after Hadhrat Sawaad ؓ recited the above couplets to Rasulullaah ﷺ, Rasulullaah ﷺ smiled so widely that his blessed teeth showed. Rasulullaah ﷺ then said, "You are successful, O Sawaad!"⁽²⁾

Yet another narration from Hadhrat Muhammad bin Ka'b Qurazi ؓ similar to the one he narrated above states that (after the Jinn advised him) Hadhrat Sawaad ؓ said, "The love of Islaam then penetrated my heart and I was drawn to it. The next morning, I fastened the carriage to my camel and left for Makkah. I was still on the road when I received the news that Rasulullaah ﷺ

(1) Abu Ya'la. Kharaa'iti has reported a similar narration in his Hawatiful Jinn.

(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.332).

had already migrated to Madinah. I therefore arrived in Madinah and when I asked for Rasulullaah ﷺ, I was informed that he was in the Masjid. I then went to the Masjid and, after tying my camel up, I entered. There I found Rasulullaah ﷺ sitting with many people around him. 'Would you hear what I have to say, O Rasulullaah ﷺ?' I asked. Hadhrat Abu Bakr ﷺ then bade me to come closer and I kept going closer until I was right in front of Rasulullaah ﷺ. 'Come,' Rasulullaah ﷺ said, 'and inform me about how the Jinn in your control came to you.'⁽¹⁾

A Jinn bring the News of Rasulullaah ﷺ's Nabuwwaat to Hadhrat Abbaas bin Mirdaas ﷺ

Hadhrt Abbaas bin Mirdaas Sulami ﷺ relates, "My becoming a Muslim began when my father was on his deathbed and he made a bequest that I take care of his idol called *Dimaad*. I therefore kept it in my house and would go to it once every day. It was at the time when Nabi ﷺ announced his Nabuwwaat that I was startled by a voice I heard in the middle of the night. I rushed to *Dimaad* for assistance, but I discovered that the voice was coming from within it. It was reciting the following couplets (which mean):

*'Say to all the members of the Banu Sulaym tribe
that idols and their worshippers will be destroyed and only the people of the
Masjid will live on*

*Dimaad is destroyed though he was being worshipped for some time
before the Book that has come to Muhammad*

*Verily the one from the Quraysh who inherited Nabuwwaat and guidance
after the son of Maryam is truly the rightly guided one'*

However, I did not disclose this to the people. It was after the people had returned from the Battle of Ahzaab that I was sleeping one day amongst my camels on one side of *Aqeeq* in the *Dhaatul Ireq* area. I heard a voice and suddenly saw a man appear on the feather of an ostrich. He said, "Follow the light that settled on Wednesday upon the one riding the camel *Adba* when he was in the locality of the people of the Banu Unaqaa (in Madinah)." Another voice from the north replied to this one, saying the following couplets (which mean):

*'Inform the Jinn that the reason for their bewilderment
is that the camels have laid down their carriages
and the sentinels of the heavens have begun their vigil'*

I jumped up in fear, knowing that Muhammad ﷺ had already been sent (on his duty). I then mounted my horse and sped off to Rasulullaah ﷺ. After pledging my allegiance to him, I returned to *Dimaad* and set him alight. Thereafter, I returned once more to Rasulullaah ﷺ and recited to him the following couplets (which mean):

(1) Haakim (Vol.3 Pg.608). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.248). The narration is also reported by Hasan bin Sufyaan, Bayhaqi, Bukhaari in his *Taareekh*, Baghawi, Tabraani, Bayhaqi, Ibn Abi Khaythama, Rooyaani and Ibn Shaaheen, as stated in *Isaabah* (Vol.2 Pg.96).

*By your life! There was a day when I was foolish enough to
 equate Dimaad a partner to the Rabb of the universe
 I had forsaken Rasulullaah ﷺ while the Aws tribe were around him
 They were his helpers, and what fine helpers they were!
 I was like one who forsook soft and fertile land
 In search of a path of difficulties to tread upon
 I believe in Allaah Whom I worship
 to oppose those who opt for destruction
 I have turned my face towards Makkah to search
 for the blessed Nabi of all honourable people
 A Nabi who came to us after Isa
 Speaking the truth that differentiates between the truth and falsehood
 A trustworthy bearer of the Qur'aan and the first intercessor
 The first to be resurrected in response to the call of the angels
 He rejoined the bonds of Islaam after they had broken
 Then made them secure until its injunctions were established
 I am referring to you, O the best of all creation
 You have the most noble of lineages and are truly the possessor of great honour
 You were the purest of the Quraysh when they rose in esteem
 despite their **hunger**, and may you be blessed as long as the centuries pass
 When the Ka'b and Maalik tribes name their lineages
 We will still regard you as most pure in descent⁽¹⁾*

Another narration states that after the first three couplets were told to Hadhrat Abbaas bin Mirdaas ؓ, he was filled with fear and went to his tribesmen. After narrating the incident to them, he left for Madinah with three hundred of his people from the Banu Haaritha tribe to see Rasulullaah ﷺ. Upon seeing them enter the Masjid, Rasulullaah ﷺ asked, "O Abbaas! How did you come to accept Islaam?" When he recounted the incident to Rasulullaah ﷺ, Rasulullaah ﷺ was impressed and Hadhrat Abbaas ؓ together with his entire tribe accepted Islaam. ⁽²⁾

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Woman in Madinah

Hadhrat Jaabir bin Abdullaah ؓ reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah had under her control. When it arrived in the form of a white bird and perched upon a wall, she said to it, "Will you not come down so that we may converse with each other and exchange stories?" It then said to her, "A Nabi has been sent in Makkah who forbids adultery and has deprived us of rest (because

(1) Abu Nu'aym in his Dalaa'il (Pg.34).

(2) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.341). Abu Nu'aym has reported a similar narration in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.342). Tabraani has also reported a similar narration, but Haythami (Vol.8 Pg.247) has commented on the chain of narrators.

we can no longer eavesdrop on the conversations of the angels)." (1)

Hadhrat Ali bin Husayn reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah called Faatima had under her control. When it came to her one day and stood on a wall, she said to it, "Will you not come down?" It then said to her, "No. A Nabi has been sent who forbids adultery." (2)

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Fortune-Teller in the Vicinity of Shaam

Hadhrat Uthmaan bin Affaan ﷺ reports, "We once left with a caravan to Shaam before Rasulullaah ﷺ announced his Nabuwwaat. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ﷺ) has made his appearance and such a matter has come that is beyond our capacity.'" Hadhrat Uthmaan ﷺ continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ﷺ had already announced his Nabuwwaat and was calling people towards Allaah ﷻ." (3)

Another Incident in this Regard

Hadhrat Mujaahid reports, "It was during the Battle of Rhodes when an old man called Ibn Isa who had lived during the Period of Ignorance related to me, "I was busy pulling a cow belonging to our family when I heard a voice from its belly saying, 'O family of Dharee! The statement is an eloquent one. A well-wishing man is calling out that there is none worthy of worship but Allaah.'" (4)

A Shaytaan Instigates the Quraysh against Rasulullaah ﷺ and the Sahabah ﷺ

Hadhrat Abdullaah bin Abbaas ﷺ narrates that a caller from the Jinn once announced from the Abu Qubays mountain in Makkah (the following couplets which mean):

"May Allaah efface the judgment of the Ka'b bin Fihr (Quraysh) tribe (referring to the Muslims)

How weak has their intelligence become?!

Their religion they turn against

is the religion of their revered forefathers who gave them protection

The Jinn of Busra have opposed the rest

(1) Abu Nu'aym in his Dalaa'il (Pg.29). Ahmad and Tabraani have reported a similar narration from reliable sources as confirmed by Haythami (Vol.8 Pg.243). Ibn Sa'd (Vol.1 Pg.190) has also reported a similar narration.

(2) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.29).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.243).

As have the men of the place of hills and date palms (Madinah)

Is there any honourable man amongst you with a free spirit

and who has reverence for his parents and uncles?

Who would strike a blow (at the Muslims) that would teach them a lesson

and free you from anxiety and grief

You shall soon see horses racing with each other

to fight the (Muslim) people in the land of Tihaamah"

When the news of this spread in Makkah, the Mushrikeen started reciting poetry to each other, renewing their resolve to harm the Muslims. Rasulullaah ﷺ remarked, "That was a Shaytaan named Mis'ar who was addressing the people through the idols. May Allaah disgrace him!" it was barely three days later that another voice announced from the mountain (the following couplets which mean):

"We have killed Mis'ar

when he rebelled and was haughty

when he undermined the truth and spread evil

I decapitated him with a sword that tears and devastates

All because he blasphemed against our pure Nabi"

To this Rasulullaah ﷺ commented, "That was a powerful Jinn named Samhaj, whom I named Abdullaah after he believed in me. He informed me that he had been looking for Mis'ar for the past three days." Hadhrat Ali رضي الله عنه then remarked, "May Allaah reward him well, O Rasulullaah ﷺ!"⁽¹⁾

Some Men from the Khath'am Tribe Hear A Caller from the Jinn Informing them about Rasulullaah ﷺ

Hadhrat Abdullaah bin Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called us towards Islaam was that when we were once with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean):

'O people with bodies

who vary in age from old men to young boys!

Have you no intelligence

that you refer your decisions to the idols?

Are you all asleep in your confusion

or do you not see that which is in front of me?

It is a rising light that illuminates the darkness

which has become visible to every onlooker in Tihaamah

That is the Nabi and leader of all creation

(1) Abu Nu'aym in his Dalaal'il (Pg.30). Umawi has reported a similar narration in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.348). Faakihi has also reported a similar narration in his Akhbaar Makkah, as quoted in *Isaabah* (Vol.2 Pg.78).

who has come with Islaam after Kufr

Ar Rahmaan has granted him special honour above all leaders

and all prophets with his truthful speech

He is the most just of all judges

Who instructs people to perform salaah, to fast,

to do good and to foster good family ties

He cautions people against sinning,

Against impurities, worshipping idols and all that is Haraam

He belongs to the noblest of lineages from the Banu Haashim

and is announcing his Nabuwwaat in the sacred city (Makkah)'

When we heard this, we dispersed immediately, went to Rasulullaah ﷺ and accepted Islaam." (1)

Hadhrat Tameem Daari ﷺ hears a Caller from the Jinn

Hadhrat Tameem Daari ﷺ says, "I was in Shaam at the time when Rasulullaah ﷺ started to announce his Nabuwwaat. I was out to do some work- once when night caught up with me (somewhere on the way). (As was the custom during those times) I said, 'Tonight I am in the protection of the (Jinn) master of this valley.' When I then lay down to rest, I heard someone whom I could not see. He was calling out, 'Seek protection from Allaah because the Jinn cannot protect anyone against Allaah.' 'By Allaah!' I exclaimed, 'What are you saying?' he explained, 'The Nabi of the unlettered people has made his appearance. He is the Rasool of Allaah ﷺ and we performed salaah behind him in Hajoon, where we accepted Islaam and undertook to follow him. The ploys of the jinn (to eavesdrop on the conversations of the angels and convey the news of future events to fortune-tellers) is over and they are now being pelted by flaming stars (whenever they attempt to eavesdrop). You had better go to Muhammad ﷺ who is the Nabi of the Rabb of the universe."

Hadhrat Tameem ﷺ relates further. He says, "I then went to the town of Dayr Ayyoob, where I consulted a monk and related the incident to him. His response was, "They (the Jinn) have told you the truth. He (Muhammad ﷺ) will make his appearance in the Haram and the place to which he will migrate will also be a Haram. He is the best of all the Ambiyaa and do not allow anyone to beat you to him.' I then mustered up all the courage I had, went to Rasulullaah ﷺ and accepted Islaam." (2)

Hadhrat Hajjaaj bin Alaas ﷺ Accepts Islaam after hearing the Call of a Jinn

Hadhrat Waathila bin Asqa ﷺ reports that Hadhrat Hajjaaj bin Alaas Bahzi Sulami ﷺ was introduced to Islaam when he once left for Makkah with a

(1) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.343). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.33).

(2) Abu Nu'aym, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.350).

group of riders from his tribe. Night enveloped them when they were in a frightening valley, because of which they were terrified. "O Abu Kilaab!" Hadhrat Hajjaaj ﷺ's companions said to him, "Get up and secure safety for yourself and for your companions. Hadhrat Hajjaaj ﷺ therefore stood up and recited the following couplets (which mean):

*"I seek protection for myself and for these companions of mine
from every Jinn in this valley
so that my companions and I may return home in safety"*

They then heard someone recite the verse:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾ (سورة رحمان: آیت ۳۳)

O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth (*in an effort to escape My punishment*), then do so. (*However,*) You will be unable to transcend without the power (*which you can get only from Allaah*). {Surah Rahmaan, verse 33}

When the party arrived in Makkah and related what had happened, the people of the Quraysh exclaimed, "By Allaah! O Abu Kilaab, you have forsaken your religion! Those words are from that which Muhammad claims has been revealed to him." "By Allaah!" Hadhrat Hajjaaj ﷺ exclaimed, "Those are the words I heard and so did all those with me."

While this discussion was taking place, Aas bin Waa'il arrived. Addressing him, the people said, "O Abu Haashim! Have you heard what Abu Kilaab has to say?" When Aasi bin Waa'il asked what it was, he was informed about the incident. "What is so surprising about that?" Aasi remarked, "The one whom he heard there (the Jinn) is the same one who tells it to Muhammad." Hadhrat Hajjaaj ﷺ says, "This statement of his put my people off what I felt (that we should accept Islaam). This however increased my insight into the matter. (We then returned home and it was after a while that) I then enquired about Rasulullaah ﷺ and was informed that he had left Makkah for Madinah. I then mounted my animal and left. When I reached Rasulullaah ﷺ and informed him about what I had heard, he remarked, 'By Allaah! What you heard was the truth. That was definitely from the speech of my Rabb ﷻ that He revealed to me. O Abu Kilaab! You had certainly heard the absolute truth.' 'O Rasulullaah ﷺ!' I said, 'Teach me Islaam.' Rasulullaah ﷺ then made me testify my belief in the Kalimah of Sincerity and then said, 'Go and call your people towards that which I have called you towards because it is the truth.'⁽¹⁾

A Group of Muslims are Saved by the Kind Act of a Jinn

Hadhrat Ubay bin Ka'b ﷺ reports that a group of people once left for Makkah but got lost on the way. When they were close to death, they donned

(1) Ibn Abi Dunya in his Hawaatiful Jinn and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.163).

their burial shrouds and lay down to die. It was then that a Jinn came to them from between the trees. He said to them, "I am amongst those left who actually listened to Rasulullaah ﷺ. I heard him say, 'A Mu'min is the brother of a Mu'min. He is his eyes and his guide and never leaves him in the lurch.' Here is water and this is the road." He then showed them where to find water and guided them to the road. (1)

The Jinn Assist the Muslims in the Battle of Khaybar

Hadhrat Sa'eed bin Shuyaym who belonged to the Banu Saham bin Murrah tribe reports that his father was with the army of Uyaynah bin Hisn when they arrived to assist the Jews of Khaybar (against the Muslims). His father relates further, "(During the battle) We heard a voice announce in Uyaynah's army, 'O people! Your families are under attack!' Everyone then returned without even waiting for each other. We however did not see anyone make the announcement and feel that it could have come from nowhere other than from the heavens." (2)

Subjugating the Jinn and Shayaateen

Rasulullaah ﷺ Captures a Jinn

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ said, "I was asleep one night when a Shaytaan came to interfere with me. I grabbed him by the throat and could actually feel the coldness of his tongue on my thumb. May Allaah have mercy on Sulaymaan عَلَيْهِ السَّلَام. Had it not been for his prayer (to have a kingdom that no other can compare with), the Shaytaan would have been tied up this morning for you all to see."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "A rebellious Jinn escaped last night and came to disrupt my salaah. Allaah however granted me the ability to overpower him and I grabbed hold of him. This I did with the intention of tying him up to one of the pillars of the Masjid so that you people could all see him in the morning. However, I then recalled the du'aa of my brother Sulaymaan عَلَيْهِ السَّلَام who said:

﴿ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ﴾ (سورة ص: آيت ٣٥)

'O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me.' {Surah Saad, verse 35}

I therefore let him off with him feeling most humiliated." Another narration from Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ states that Rasulullaah ﷺ said, "Had it not been for the du'aa of our brother Sulaymaan عَلَيْهِ السَّلَام, the Jinn would have been tied up this morning and even the children of Madinah would have been able to play with him." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg. 128).

(2) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.162).

(3) Abu Nu'aym in his Dalaa'il (Pg. 130).

Hadhrat Mu'aadh bin Jabal ﷺ Captures a Shaytaan During the Time of Rasulullaah ﷺ

Hadhrat Buraydah ﷺ reports that when he heard that Hadhrat Mu'aadh bin Jabal ﷺ had captured a Shaytaan during the time of Rasulullaah ﷺ, he approached him and asked, "I heard that you had captured a Shaytaan during the time of Rasulullaah ﷺ." Hadhrat Mu'aadh ﷺ explained, "Yes, I did. When Rasulullaah ﷺ handed over the Sadaqah dates to me, I stored them all in an upper story room of mine. When I started noticing them get less every day, I reported the matter to Rasulullaah ﷺ, who said, 'That is the work of a Shaytaan. You must trap him.' I therefore lay in wait for him one night. When a short portion of the night had passed, the Shaytaan arrived in the form of an elephant. As he reached the door, he stopped and then entered through the cracks of the door in another form. Drawing close to the dates, he started making morsels out of them. It was then that I gathered my garments tightly around me and caught him red-handed. I said, 'I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah! O enemy of Allaah! You have leapt at and taken Allaah's dates whereas they are the right of the poor! I shall be taking you before Rasulullaah ﷺ and he will disgrace you. He however promised me that he will never repeat what he did (and I released him).

When I went to Rasulullaah ﷺ early next morning, Rasulullaah ﷺ asked, 'What happened to your prisoner?' 'He promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me, 'so wait up for him.' I therefore lay in ambush for him the second night as well. He then did as he had done and I also did as I had done. This time again I released him when he promised never to return. When I went early next morning to report to Rasulullaah ﷺ, I heard someone announce, 'Where is Mu'aadh?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. 'He again promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me yet again, 'so wait up for him.' I then lay in ambush for him for the third night and he returned to do as he had done previously. I also did as I had done before and said to him, 'O enemy of Allaah! You had promised on two occasions that you would never return. This time I shall definitely be taking you before Rasulullaah ﷺ and he will disgrace you.'

He however pleaded to me saying, 'I am a Shaytaan who has a family to support. I have come all the way from Naseebeen⁽¹⁾ and would not have come had I found anything closer. We had been residing in this city of yours until your master (Rasulullaah ﷺ) was sent as a Nabi. We however had to flee from here when two portions of the Qur'aan were revealed. It was from then that we started living in Naseebeen. Whenever these two portions are recited in a house, a Shaytaan will be unable to enter it for three days. I am prepared to teach you these two

(1) A place then a part of Shaam but now part of Turkey.

portions if you let me go.' When I agreed, he informed me that they were *Aayatul Kursi* and the concluding verses of Surah Baqarah, starting from the words " **مَنْ الرُّسُولُ** " and finishing at the end of the Surah.

Again I let him off and when I went early next morning to report to Rasulullaah **ﷺ**, I was surprised to again hear someone announce, 'Where is Mu'aadh bin Jabal?' 'What happened to your prisoner?' Rasulullaah **ﷺ** asked. I then informed Rasulullaah **ﷺ** that the Shaytaan promised not to return and also informed him of the rest of the incident. Rasulullaah **ﷺ** remarked, 'The wretch spoke the truth even though he is usually a great liar.' Thereafter, I always recited these two portions of the Qur'aan over the dates and never found them to decrease ever again." (1)

Hadhrat Abu Hurayrah **رَوَاهُ and Hadhrat Abu Ayyoob Ansaari **رَوَاهُ** both Capture Shayaateen During the Time of Rasulullaah **ﷺ****

Hadhrot Abu Hurayrah **رَوَاهُ** reports, "Rasulullaah **ﷺ** once appointed me to look after the zakaah of Ramadhaan. However, someone came and started helping himself to the food. I captured him immediately and said, 'I am going to take you to Rasulullaah **ﷺ**.' 'I am a needy person,' he pleaded, 'I have a family and am in great poverty.' I then let him go. The next morning, Rasulullaah **ﷺ** asked, 'O Abu Hurayrah! What happened to your prisoner last night?' 'O Rasulullaah **ﷺ**!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah **ﷺ** however said, 'He lied to you and will be back soon.'

Because Rasulullaah **ﷺ** said he would be back, I was convinced that he would. I therefore waited up for him. He then returned and again started to help himself. I caught him again and when I again threatened to take him to Rasulullaah **ﷺ**, he pleaded to me to let him go and again complained of his poverty and family. Yet again, I felt him sorry and let him go.

'O Abu Hurayrah! What happened to your prisoner last night?' Rasulullaah **ﷺ** asked the next morning, 'O Rasulullaah **ﷺ**!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah **ﷺ** repeated, 'He lied to you and will be back soon.' Because Rasulullaah **ﷺ** said he would be back, I was convinced that he would and therefore waited up for him yet again. He returned and again started to help himself. I caught him and said, 'This time I will definitely be taking you to Rasulullaah **ﷺ**. This is the last time that you will be returning after thrice promising not to.' This time he said, 'Leave me and I shall teach you some words by which Allaah will grant you tremendous benefit.' 'What are they?' I enquired. He said, 'When you lie down to sleep, recite *Aayatul Kursi* from **إِلَّا هُوَ الْحَيُّ الْقَيُّومُ**' up to the end of the verse because you will then have a protecting angel from Allaah with you all

(1) Tabraani. Haythami (Vol.6 Pg.322) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.217).

the time. No Shaytaan will then be able to even come close to you until the morning.'

'O Abu Hurayrah!" Rasulullaah ﷺ asked me the next morning, 'What happened to your prisoner last night?' 'O Rasulullaah ﷺ! I explained, 'I released him when he professed that he would teach me some words by which Allaah will grant me tremendous benefit.' 'What are they?' Rasulullaah ﷺ asked. I said, 'He said that when one lies down to sleep, if one recites *Aayatul Kursi* from 'اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ' from beginning to end, one will then have a protecting angel from Allaah all the time. No Shaytaan will then be able to even come close to one until the morning."

A narrator adds that the Sahabah رَضِيَ اللهُ عَنْهُمْ were always the most desirous of all people to learn things of virtue (which was why Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ released the Shaytaan on this occasion). Rasulullaah ﷺ then said to Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ, "Although he is a great liar, he has told you the truth this time. Do you know with whom you have been conversing these past three nights? It was a Shaytaan." (1)

Hadhrt Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ reports that he had a niche in his house in which he stored dates. When a type of Jinn started coming to steal from it, he reported the matter to Rasulullaah ﷺ. Rasulullaah ﷺ advised him saying, "Go back and when you see her again, say, 'Bismillaah! Go and report to Rasulullaah ﷺ.'" Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ then caught her, but she promised never to return. The rest of the narration is similar to the one narrated above. (2)

A similar narration has already been quoted about Hadhrt Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ in the chapter concerning Dhikr.

Hadhrt Umar رَضِيَ اللهُ عَنْهُ Floors a Jinn and the Shayaateen were Chained up During the Khilaafah of Hadhrt Umar رَضِيَ اللهُ عَنْهُ

Hadhrt Abu Waa'il reports that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once said, "When a Shaytaan once met a Sahabi رَضِيَ اللهُ عَنْهُ and wrestled him, the Sahabi رَضِيَ اللهُ عَنْهُ floored him and even bit his thumb. The Shaytaan then pleaded, 'Leave me and I will teach you a verse that causes any of us to run away as soon as we hear it.' When the Sahabi رَضِيَ اللهُ عَنْهُ released him, the Shaytaan refused to teach it to him. The Sahabi رَضِيَ اللهُ عَنْهُ then again wrestled him and floored him yet again and again bit his finger. (Again the Shaytaan begged to be released, promising to teach the Sahabi رَضِيَ اللهُ عَنْهُ the verse) However, when the Sahabi رَضِيَ اللهُ عَنْهُ told the Shaytaan to inform him of the verse, he still refused. It was after the third wrestling bout that the Shaytaan said, 'It is the verse in Surah Baqarah from ' ' up to the end of the verse."

(1) Bukhaari, as quoted in *Mishkaatul Masaabeeh* (Pg.185).

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.33). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.217), as has Tabraani. Haythami (Vol.6 Pg.323) has commented on the chain of narrators.

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, "Who was the Sahabi رَضِيَ اللهُ عَنْهُ?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ replied, "Who else but Hadhrat Umar رَضِيَ اللهُ عَنْهُ." (1)

In another narration, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "When a man from the companions of Rasulullaah ﷺ met a man from the Jinn and they wrestled, the human floored the Jinn. The Jinn asked for another wrestling bout and this time the human floored him yet again. The human then asked, 'You appear to be extremely feeble and pale and your forearms resemble those of a dog. Are all of you Jinn like this?' 'No, By Allaah!' the Jinn replied, 'Some of us are very powerfully built. Nevertheless, wrestle me for the third time and if you manage to floor me again, I shall teach you something that will be of great benefit to you.' The human fought him again and after flooring him, said, 'Come tell me what it is.' 'Do you recite *Aayatul Kursi*?' the Jinn enquired. When the human told him that he did, the Jinn said, 'Whenever you recite it in your house, every Shaytaan vacates the house, braying like a donkey and will not enter again until the morning.'"

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, "Who was that companion of Rasulullaah ﷺ?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ frowned, turned to the person and replied, "Who else could he be but Hadhrat Umar رَضِيَ اللهُ عَنْهُ." (2)

Hadhrt Mujaahid says, "We were always told that the Shayaateen were chained up during the Khilaafah of Hadhrt Umar رَضِيَ اللهُ عَنْهُ. It was only after his martyrdom that they were released." (3)

Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ Rebukes a Jinn

Hadhrt Aamir bin Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ reports that Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ was returning from Umrah with a group of people belonging to the Quraysh. They were at Yanaasib when they noticed a man sitting beneath a tree. Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ went up to him and greeted him with Salaam. The man paid no heed to him and gave only a feeble reply. When Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ alighted from his animal, the man did not move and Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ had to ask him to move from the shade. The man reluctantly complied.

Hadhrt Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ himself says, "I then sat down and, holding him by the arm, I asked who he was. 'I am a man from the Jinn,' came the reply. He had hardly spoken the words when every hair on my body stood on end. I then pulled at him saying, 'You are a man from the Jinn and have the audacity to appear before me like this?!' I noticed that he had the legs of an animal and when I rebuked him, he started to become meek. I further said, 'You behave so

(1) Tabraani.

(2) Tabraani. Haythami (Vol.9 Pg.71) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.131).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.385).

impudently before me when you are a Dhimmi?' He then fled.

When my companions arrived, they asked, 'Where is the man who was with you?' 'He was a man from amongst the Jinn,' I replied, 'and he ran away.' Every one of them then fell from his animal and I had to take them all and tie them to their animals. I then led them for Hajj without any of them returning to their complete sense." (1)

Hadhrat Abu Sulaymaan Daaraani reports that it was a moonlit night when Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ went out on his animal and camped at Tabook. As he turned around (after alighting), he saw an old man with white hair and a white beard sitting on his animal. Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ lunged at the man and he moved off the animal. Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ then mounted the camel and rode off. The man then called out, "O Ibn Zubayr! By Allaah! Had even a hair's breadth of fear for me entered your heart tonight, I would have driven you insane." Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ replied by saying, "Should fear for you enter my heart? For you, O accursed?!" (2)

The Sahabah رَضِيَ اللهُ عَنْهُمْ Hear the Voices of Inanimate Objects

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ Hears the Tasbeeh of some Pebbles in the Hands of his Companions

Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ to him, he said, 'Never say anything about Uthmaan رَضِيَ اللهُ عَنْهُ unless it be good because of something about him that I saw with Rasulullaah ﷺ. I used to search for the moments when Rasulullaah ﷺ was alone so that I could learn from him. When I went to Rasulullaah ﷺ one day, I found that he had already left home, so I followed him. Rasulullaah ﷺ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' I replied.

Abu Bakr رَضِيَ اللهُ عَنْهُ then arrived and sat down on Rasulullaah ﷺ's right side. 'O Abu Bakr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' he replied. Umar رَضِيَ اللهُ عَنْهُ then arrived and sat down on Abu Bakr رَضِيَ اللهُ عَنْهُ's right side. 'What brings you here, O Umar?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied. Uthmaan رَضِيَ اللهُ عَنْهُ then arrived and sat down on Umar رَضِيَ اللهُ عَنْهُ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied.

Rasulullaah ﷺ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ﷺ then put them down and they stopped humming. He then

(1) Ibn Mubaarak.

(2) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.335).

put them in Abu Bakr ﷺ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr ﷺ then put them down and they stopped humming. Thereafter, Rasulullaah ﷺ put them in Uthmaan ﷺ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan ﷺ put them down, they stopped humming. (1)

Another narration adds that Hadhrat Abu Dharr ﷺ said, "Rasulullaah ﷺ then put them in Umar ﷺ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar ﷺ then put them down and they stopped humming." The end of this narration adds that Rasulullaah ﷺ remarked, "This denotes the successors of *Nubuwwah*." (2) Another narration adds that Rasulullaah ﷺ also gave the pebbles to Hadhrat Ali ﷺ and (after engaging in Tasbeeh) they stopped only after he had put them down. (3)

Yet another narration adds that Hadhrat Abu Dharr ﷺ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)...Thereafter, Rasulullaah ﷺ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands." (4)

Hadhrat Abdullaah bin Mas'ood ﷺ Hears the Tasbeeh of Food

Hadhrat Abdullaah bin Mas'ood ﷺ once said, "We viewed the miracles of Rasulullaah ﷺ as a source of blessings, while you people only see them as threats (to the Kuffaar). (One such miracle occurred when) We were once with Rasulullaah ﷺ on a journey when water ran short. Rasulullaah ﷺ asked for left-over water to be brought and the people brought whatever little amount of water they had in a container. Rasulullaah ﷺ placed his hand in the container and announced, 'Come and get water that is pure and blessed. The blessings are of course from Allaah ﷻ.' I then actually saw water gushing forth from between Rasulullaah ﷺ's fingers. (Another miracle occurred when) We could actually hear food engaging in Tasbeeh as it was being eaten." (5)

In the chapter discussing the du'aas that Rasulullaah ﷺ made for Hadhrat Abbaas ﷺ, a narration has already been quoted which states: "To this du'aa, the doorstep and all the walls of the house said, 'Ameen! Ameen! Ameen!'" (6)

(1) Bazaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).

(3) Tabraani in his *Awsat*. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.

(4) Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54).

(5) Bukhaari. Tirmidhi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

(6) Tabraani, Bayhaqi, Abu Nu'aym in his *Dalaa'il* and Ibn Maajah.

The Sahabah رَوَاةُ النَّبِيِّ hear the Sobbing of a Tree Trunk

Hadhrat Jaabir bin Abdullaah رَوَاةُ النَّبِيِّ reports that Rasulullaah ﷺ used to lean on a date palm when standing (to deliver the sermon) on Fridays. Someone from the Ansaar made a suggestion saying, "O Rasulullaah ﷺ! Should we not make a pulpit for you?" "If you wish to," Rasulullaah ﷺ replied. They then built a pulpit and when Friday arrived, Rasulullaah ﷺ went towards the pulpit. The palm (against which Rasulullaah ﷺ used to lean) then screamed like a little child. Rasulullaah ﷺ descended from the pulpit and embraced the palm, which continued sobbing like a little child being pacified.

Hadhrat Jaabir رَوَاةُ النَّبِيِّ says that the palm wept because of the Dhikr that it used to hear (when Rasulullaah ﷺ leaned against, which it could no longer hear).⁽¹⁾ Another narration states that when the pulpit was built and Rasulullaah ﷺ was standing upon it, the Sahabah رَوَاةُ النَّبِيِّ heard the trunk of the palm make a sound like that of a camel. It was only when Rasulullaah ﷺ went up to it and placed his hand on it that it stopped.⁽²⁾

Yet another narration states that after the pulpit was made and Rasulullaah ﷺ was standing upright upon it, the trunk started to shake and sob like a camel. **Everyone in the Masjid could hear it** and it was only when Rasulullaah ﷺ descended the pulpit and embraced it that it calmed down and remained silent.⁽³⁾

A different narration states that Rasulullaah ﷺ said, "Had I not taken it into my arms, it would have wept until the Day of Qiyaamah."⁽⁴⁾

In his account of the construction of the pulpit, Hadhrat Anas رَوَاةُ النَّبِيِّ says, "When Rasulullaah ﷺ went towards the pulpit instead of the tree trunk, I heard it start to sob like someone longing for another. It then continued to sob until Rasulullaah ﷺ descended from the pulpit, walked over to it and embraced it. Then only was it pacified."⁽⁵⁾

Another narration from Hadhrat Anas رَوَاةُ النَّبِيِّ adds that whenever Hadhrat Hasan narrated this Hadith, he would weep and say, "O servants of Allaah! When a piece of wood can sob out of its longing for Rasulullaah ﷺ because of his esteemed status in Allaah's sight, you people ought to long to meet him even more."⁽⁶⁾

An extended narration adds that Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Had I not embraced it, it would have remained like this until the Day of Qiyaamah out of its longing for Allaah's Rasool ﷺ." Rasulullaah ﷺ then had it buried.⁽⁷⁾

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127).

(2) Bukhaari. Ahmad and Bazaar have reported a similar narration.

(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.129). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol. Pg.).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.142).

(5) Ahmad.

(6) Baghawi. Abu Nu'aym has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.197).

(7) Abu Ya'la and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.126). Narrations of this

Hadhrat Salmaan **رَضِيَ اللهُ عَنْهُ** and Hadhrat Abu Dardaa **رَضِيَ اللهُ عَنْهُ** hear the Tasbeeh of a Plate of Food

Hadhrt Abul Bakhtari reports that Hadhrt Salmaan **رَضِيَ اللهُ عَنْهُ** was with Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ** when the latter was busy lighting a fire beneath his pot. Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ** suddenly heard a sound coming from the pot, which then loudly engaged in Tasbeeh in the voice of a child. The pot then fell down, toppled over and then returned to where it had been without spilling any of its contents. "O Salmaan!" Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ** called out, "Look at this astonishing thing! Look at something that neither you nor your father have ever seen!" Hadhrt Salmaan **رَضِيَ اللهُ عَنْهُ** remarked, "Had you remained silent, you would have heard something from the great signs of Allaah." (1)

Hadhrt Qais narrates that when Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ** wrote to Hadhrt Salmaan **رَضِيَ اللهُ عَنْهُ** or when Hadhrt Salmaan **رَضِيَ اللهُ عَنْهُ** wrote to Hadhrt Abu Dardaa **رَضِيَ اللهُ عَنْهُ**, they would remind each other about the miracle of the plate. Hadhrt Qais says, "It was common knowledge between us that when the two of them were once busy eating, the plate and all the food it contained engaged in Tasbeeh." (2)

Hadhrt Abdullaah bin Amr **رَضِيَ اللهُ عَنْهُ** Hears the Voice of a Fire

Hadhrt Ja'far bin Abu Imraan reports that Hadhrt Abdullaah bin Amr bin Al Aas **رَضِيَ اللهُ عَنْهُ** once heard the fire say, "Me as well." When someone asked him what this meant, he explained, "I swear by the Being Who controls my life that even fire seeks Allaah's protection from being returned to the immense fire (of Jahannam)." (3)

The Sahabah **رَضِيَ اللهُ عَنْهُمْ** hear People Speak in their Graves

Hadhrt Umar **رَضِيَ اللهُ عَنْهُ** Hears the Words of a Devout Youngster

Hadhrt Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Hadhrt Umar **رَضِيَ اللهُ عَنْهُ** who was extremely devoted to worship and was always in the Masjid. Hadhrt Umar **رَضِيَ اللهُ عَنْهُ** was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one

kind have also been reported by Hadhrt Ubay bin Ka'b **رَضِيَ اللهُ عَنْهُ**, Hadhrt Sahl bin Sa'd **رَضِيَ اللهُ عَنْهُ**, Hadhrt Abdullaah bin Abbaas **رَضِيَ اللهُ عَنْهُ**, Hadhrt Abdullaah bin Umar **رَضِيَ اللهُ عَنْهُ**, Hadhrt Abu Sa'eed Khudri **رَضِيَ اللهُ عَنْهُ**, Hadhrt Aa'isha **رَضِيَ اللهُ عَنْهَا** and Hadhrt Ummu Salamah **رَضِيَ اللهُ عَنْهَا**, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.125).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.289).

night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

﴿إِنَّ الدِّينَ اتَّقُوا إِذَا مَسَّهُمْ طُغْيٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

(سورة اعراف: آيت 201)

Indeed when the temptation (*to do evil*) from Shaytaan reaches those who fear Allaah, they remember (*Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin*) and their eyes instantly open (*they realise Shaytaan's plot and ignore the temptation*). {Surah A'raaf, verse 201}

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Hadhrat Umar رضي الله عنه about it. Hadhrat Umar رضي الله عنه immediately went to console the father. "Why did you not inform me (of the funeral)?" Hadhrat Umar رضي الله عنه enquired. "O Ameerul Mu'mineen!" the father replied, "It happened during the night (and we did not wish to disturb you)." Hadhrat Umar رضي الله عنه then told them to accompany him to the grave and when they arrived there, Hadhrat Umar رضي الله عنه addressed the youngster by his name and recited the verse:

﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتٍ﴾ (سورة رحمان: آيت 46)

The one who fears standing in the presence of his Rabb (*on the Day of Qiyaamah*) shall have two gardens (*of Jannah*). {Surah Rahman, verse 46}

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah." ⁽¹⁾

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that

(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267). Ibn Asaakir has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.279).

Hadhrat Umar رَضِيَ اللهُ عَنْهُ went to the youngster's grave and said, "You shall have two gardens of Jannah. You shall have two gardens of Jannah." (1)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Hears the Speech of People Buried in Baqee Gharqad

Hadhrat Muhammad bin Himyar reports that when Hadhrat Umar رَضِيَ اللهُ عَنْهُ once passed by Baqee Gharqad (the graveyard of Madinah), he said, "As Salaamu Alaykum, O people of the graves! The news from our side is that your spouses have remarried, others are occupying your homes, and your wealth has already been distributed." A voice then replied saying, "The news from our side is that we have found the good deeds we had sent ahead, we have seen the profits of the charity we spend and have lost out on that which we have left behind (without spending in charity)." (2)

The Sahabah رَضِيَ اللهُ عَنْهُمْ see People being Punished

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates, "I was passing by the fringe of the plain of Badr when I was surprised to see a man emerge from a hole. He had a chain tied around his neck and was calling out, 'O Abdullaah! Give me a drink! O Abdullaah! Give me a drink! O Abdullaah! Give me a drink!' I did not know whether he recognised me or whether he was just calling me as Arabs call people (by addressing any person as Abdullaah i.e. O servant of Allaah). Just then another man came out of the hole. This man had a whip in his hand and he said to me, 'O Abdullaah! Do not give him anything to drink because he is a Kaafir.' The man then hit the first one and he returned into the hole. I then rushed back to Rasulullaah ﷺ and when I reported it to him, he asked, 'Did you actually see him?' When I confirmed that I did, Rasulullaah ﷺ explained, 'That was Allaah's enemy Abu Jahal and that shall be his punishment until the Day of Qiyaamah.'" (3)

The Sahabah رَضِيَ اللهُ عَنْهُمْ Speak after Death

The Incident of Hadhrat Zaid bin Khaarija رَضِيَ اللهُ عَنْهُ

Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija رَضِيَ اللهُ عَنْهُ who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ. After wrapping him in the burial shroud, the people heard some movement in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ﷺ) that is written in the *Lowhul Mahfoodh*. He spoke the truth. Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*. He spoke the truth. Umar bin Khattaab رَضِيَ اللهُ عَنْهُ spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh*. He spoke the truth. Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ spoke the truth and is following in the pattern of the others. Four years

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).

(2) Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).

(3) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

have passed and the other two to come will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth." (1)

Hadhrat Nu'maan bin Basheer رضي الله عنه narrates that Hadhrat Zaid bin Khaarija رضي الله عنه was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. They then heard a voice say from beneath the blanket, "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad ﷺ is the prophet of Allaah, the unlettered Nabi and the seal of all Ambiyaa. Such is it written in the *Lowhul Mahfoodh*."

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq رضي الله عنه spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*."

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh*."

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other." (2)

Another narration, Hadhrat Nu'maan bin Basheer رضي الله عنه says, "When Zaid bin Khaarija رضي الله عنه passed away, I was waiting for Uthmaan رضي الله عنه to come, thinking that he would perform two Rakaahs salaah. Just then, Zaid رضي الله عنه moved the shroud from his face and said, 'As Salaamu Alaykum! As Salaamu Alaykum!' Because the people of the house were busy talking and I was performing salaah, I exclaimed, 'Subhaanallaah! Subhaanallaah!' Zaid رضي الله عنه then said to the people, 'Be silent! Be silent!'" The rest of the narration is like the one above. (3)

(1) Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).

(2) Tabraani.

(3) Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.180).

Another narration states that Hadhrrat Zaid رضي الله عنه's corpse said, "The one in the middle is the strongest of the three. He never feared the reproach of those who reproach when acting for the pleasure of Allaah and he never instructed the strong to devour the weak. He is the servant of Allaah and the Ameerul Mu'mineen. He spoke the truth. He spoke the truth. Such is it written in the *Lowhul Mahfoodh*." Thereafter, he said further, "Uthmaan is the Ameerul Mu'mineen. He forgives a great deal of the sins people commit. While two years (of peace) have already passed, another four still remain. People will then start to dispute and people will devour (the property and rights of) each other. No unity will be left and even brave heroes will weep. The Mu'mineen will then start to retrogress. Such has it been decreed and recorded in Allaah's Book. O people! Turn towards your Ameer, listen to him and obey him because the blood of the person who becomes a ruler shall not be safe. Allaah's decree has been ordained and finalised. *Allaahu Akbar!* Here is Jannah and here is Jahannam and all the Ambiyaa and the *Siddeeqeen* convey their Salaams to you. O Abdullaah bin Rawaaaha رضي الله عنه! Have you seen my father Khaarija and Sa'd, both of whom were martyred in the Battle of Uhud?" Finally, before his voice fell silent, he recited the verse:

﴿ كَلَّا ط إِنَّهَا لَطْفِي ﴿١٥﴾ نَزَاعَةٌ لِّلشَّوٰى ﴿١٦﴾ نَدْعُوًا مِّنْ أَذْبَرَ وَتَوَلَّى ﴿١٧﴾ وَجَمَعَ فَأَوْعَى ﴿١٨﴾ ﴾

﴿سورة معارج: آيت ١٥ تا ١٨﴾

This will never be! (*No ransom will be accepted and none will be made to suffer for another.*) The Fire shall certainly be flaming, (*so hot that it will be capable of easily*) tearing off the scalp. It (*Jahannam*) will call the one who turned away (*from Towheed*) and was averse (*to it*), who amassed wealth and tended it (*hoarded it without fulfilling the duties owing to Allaah*). {Surah Ma'aarij, verses 15-18}

Another narration adds that Hadhrrat Zaid رضي الله عنه also said, "And this is Ahmad Rasulullaah ﷺ. May Allaah's peace, mercy and blessings be showered on you, O Rasulullaah ﷺ." (1)

Hadhrrat Nu'maan bin Basheer رضي الله عنه says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija رضي الله عنه passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar رضي الله عنه. He was strong in his commands and in enforcing the commands of Allaah ﷻ. Ameerul Mu'mineen Uthmaan bin Affaan رضي الله عنه. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah ﷺ and

(1) Bayhaqi, reporting from Ibn Abi Dunya. Bayhaqi has also reported the narration from others apart from Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157). Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.24).

Ibn Rawaaha (رضي الله عنه). (Addressing Hadhrrat Abdullaah bin Rawaaha (رضي الله عنه), he then asked) What has become of (my father) Khaarija bin Zaid?" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."⁽¹⁾

Bringing the Dead back to Life

The Incident of a Woman from the Muhaajireen and her Son

Hadhrrat Anas bin Maalik (رضي الله عنه) says, "When we once went to visit an ailing youngster of the Ansaar, he happened to pass away very quickly. We closed his eyes and drew a sheet over his face. One of us said to his mother, 'Look forward to the rewards from Allaah (for exercising patience upon the death of your son).' 'Has he passed away?' she asked. When we confirmed that he had, she raised her hands to the heavens and made du'aa saying, 'O Allaah! I have believed in You and migrated to Your Rasool (ﷺ). Whenever I have been afflicted with any calamity, I have made du'aa to You and You have always removed it. O Allaah! I am now begging You not to burden me with this calamity.' The youngster then (came back to life,) removed the sheet from his face and when we sat down to eat, he ate with us."⁽²⁾ Another narration states that the lady was Hadhrrat Ummu Saa'ib (رضي الله عنها) and that she was extremely old and blind.⁽³⁾

Hadhrrat Abdullaah bin Aun narrates that Hadhrrat Anas (رضي الله عنه) once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." "O Abu Hamzah!" the people around Hadhrrat Anas (رضي الله عنه) said, "What are these occurrences?" Hadhrrat Anas (رضي الله عنه) related, "We were on the *Suffa* with Rasoolullaah (ﷺ) when a lady who had just made *Hijrah* arrived with her son who had already come of age. Rasoolullaah (ﷺ) attached the lady to the other ladies and the boy to us.

It was not long thereafter that the boy was affected by the disease that afflicted the people of Madinah. After an illness of a few days, the boy passed away. Rasoolullaah (ﷺ) closed the boy's eyes and instructed that burial arrangements be made. We were just about to bathe him when Rasoolullaah (ﷺ) instructed me saying, 'O Anas! Go and inform his mother.' When I informed her, she came and sat by the boy's feet. Holding his two feet, she made du'aa to Allaah saying, 'O Allaah! I happily submitted to You and vehemently opposed the idols. I then migrated out of my yearning for You. O Allaah! Do not let the idol-worshippers rejoice at my expense and do not burden me with a calamity that I am unable to bear.'"

Hadhrrat Anas (رضي الله عنه) says further, "By Allaah! She had hardly ended her du'aa when the boy's feet started to move and he threw the sheet off his face. He then lived on until Rasoolullaah (ﷺ) passed away and until his mother also passed

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrrat Haashim bin Ammaar has reported a similar narration in his *Kitaabul Ba'th*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157).

(2) Ibn Abi Dunya.

(3) Bayhaqi.

away..." The narration continues further and will be related later on. ⁽¹⁾

Signs of Life in their Martyrs

The Incident of the Martyrs of the Battle of Uhud

Hadhrat Abu Nadhrah reports that Hadhrat Jaabir bin Abdullaah ﷺ said, "The night before the Battle of Uhud was fought, my father called for me and said, 'I feel that I will certainly be amongst the very first companions of Rasullullaah ﷺ to be killed. By Allaah! Of all the people I am leaving behind, there is none after Rasullullaah ﷺ whom I love more than you. However, I have several debts, so do settle them for me. I would also like to advise you to treat your sisters well.'

The next morning, my father was the first to be martyred and I buried him with another person in the same grave. However, it did not appeal to me later on to leave him in a grave with someone else. I therefore exhumed his body six months later and found to my surprise that everything apart from his ears were exactly as they were on the day I laid him to rest." ⁽²⁾

Another narration states that Hadhrat Jaabir ﷺ said, "After six months had passed, I could not allow myself to rest until I buried my father in a grave of his own. I therefore exhumed the body from the grave and found to my surprise that apart from a tiny portion of his earlobe, the ground had not eaten any part of his body." ⁽³⁾

Yet another narration states that Hadhrat Jaabir ﷺ added, "I noticed nothing different about him apart from a few strands of hair from his beard that had been touching the ground." ⁽⁴⁾

Hadhrat Abu Zubayr reports that Hadhrat Jaabir ﷺ said, "When Mu'aawiya ﷺ intended digging a canal, we were told to move the bodies of our martyrs who had been martyred at Uhud. Although this was forty years afterwards (after their deaths), their bodies were still supple and their limbs could still be bent." ⁽⁵⁾

Another narration states that Hadhrat Jaabir ﷺ said, "When their bodies were exhumed after forty years, they were still fresh and their limbs were still pliable." ⁽⁶⁾

Some scholars from the Ansaar say, "When Hadhrat Mu'aawiya ﷺ was digging the canal that passed by the martyrs of Uhud, it happened to burst its banks. We hurried there and exhumed the bodies of Amr (bin Jamooh ﷺ) and Abdullaah ﷺ. They both wore two sheets of cloth that covered their faces, while their feet were covered with some plants. As we removed the bodies from the graves, they were so supple and pliable that it appeared as if they had been buried only yesterday." ⁽⁷⁾

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.154 & 259). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.224).

(2) Haakim (Vol.3 Pg.203).

(3) Ibn Sa'd (Vol.3 Pg.563).

(4) Ibn Sa'd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).

(5) Ibn Sa'd (Vol.3 Pg.563).

(6) Abu Nu'aym in his *Dalaa'il* (Pg.207), as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

(7) Ibn Is'haaq in his *Maghaazi*, as quoted in *Fat'hul Baari* (Vol.3 Pg.142).

In a lengthy narration, Hadhrat Jaabir رضي الله عنه says, "it was during the Khilaafah of Mu'aawiya bin Abu Sufyaan رضي الله عنه that a man came to me saying, 'O Jaabir bin Abdullaah! BY Allaah! Some of Mu'aawiya's labourers have dug into your father's grave, causing some of his body to become exposed.' When I went there, I discovered that his body was exactly as it was when I buried him. The only parts that were not unscathed were of course those that were wounded in the battle. I then buried him again." (1)

Hadhrat Abdur Rahmaan bin Abdullaah bin Abdur Rahmaan bin Sa'sa'a reports that Hadhrat Amr bin Jamooh Sulami رضي الله عنه and Hadhrat Abdullaah bin Amr Sulami رضي الله عنه were both martyred during the Battle of Uhud and shared one grave. Because floodwaters passed by their grave, it eventually eroded their grave and the grave was subsequently dug up so that their bodies could be moved from there. Their bodies were however found to be unchanged, appearing as if they had been buried just the day before. When one of them was wounded (in the battle), he placed his hand on the wound and was buried in this posture. When his hand was then moved off the wound (as the grave was changed) and placed by his side, it returned to its former position. There was a time lapse of forty six years between the Battle of Uhud and the day their grave was dug up. (2)

Hadhrat Abdullaah bin Amr رضي الله عنه was of reddish complexion, bald and not very tall whereas Hadhrat Amr bin Jamooh رضي الله عنه was a tall man. They were both recognised by these features and buried in one grave. Floodwaters however ran by their grave and eventually started to enter it. The bodies were therefore exhumed, still shrouded in a black and white striped sheet. Hadhrat Abdullaah رضي الله عنه was wounded on the face and his hand was covering the wound. **When his hand was moved off the wound, blood poured out of it but as soon as the hand was replaced, the blood stopped.** Hadhrat Jaabir رضي الله عنه says, "When I saw my father in his grave, he appeared to be sleeping because his appearance had not changed in the least bit." "And did you see his shroud?" someone asked. Hadhrat Jaabir رضي الله عنه replied, "He was buried in a black and white striped sheet which covered his face, while his feet were covered with the rue plant. We found the sheet to be exactly as it had been and the rue plant also exactly as it had been, even though there had been a time lapse of forty six years." (3)

Hadhrat Jaabir رضي الله عنه says, "When Mu'aawiya رضي الله عنه started to dig the canal near the martyrs of Uhud forty years after the battle, we were summoned to (move) them (from their graves). **We went there and while we were busy exhuming the bodies, a spade accidentally hit the foot of Hamzah رضي الله عنه.** **Blood then actually started to pour out of the wound.**" (4) Another narration states that when a spade hit the foot of Hadhrat Hamzah رضي الله عنه, it started to bleed even though it was after forty years (of being buried). (5)

(1) Ahmad, as quoted in *Wafaa'ul Wafaa* (Vol.2 Pg.116). Daarmi has reported a similar narration, as quoted in *Awjaz* (Vol.4 Pg.108).

(2) Maalik, as quoted in *Awjaz* (Vol.4 Pg.107).

(3) Ibn Sa'd (Vol.3 Pg.562).

(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).

(5) Abu Nu'aym in his *Dalaa'il* (Pg.207).

In his *Wafaa'ul Wafaa* ⁽¹⁾, Sheikh Samhodi states that this incident occurred three times ⁽²⁾; once after six months, again after forty years when the canal was dug and once again after forty six years when floodwaters started to enter the grave. This conclusion is based on the many narrations supporting each of the three occasions. He states ⁽³⁾ that this is a clear miracle of the Sahabah رَضِيَ اللهُ عَنْهُمْ and has therefore been repeated.

The Fragrance of Musk Wafts from the Graves of the Sahabah رَضِيَ اللهُ عَنْهُمْ

The Fragrance of Musk Wafts from the Grave of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ

Hadhrt Muhammad bin Shurahbeel narrates that one of the Sahabah رَضِيَ اللهُ عَنْهُمْ took a handful of sand from the grave of Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ and when he opened his fist, they saw to their surprise that it was musk. To this Rasulullaah ﷺ exclaimed, "*Subhaanallaah! Subhaanallaah!*" and the joy was clearly visible on his face. ⁽⁴⁾

Another narration states, "Someone took a handful of sand from the grave of Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ and then left. When he looked at it afterwards, he discovered that it was actually musk. ⁽⁵⁾

Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ says, "I was amongst those who dug the grave of Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ. Each time we shovelled out some sand, the fragrance of musk wafted on to us. This continued until we reached to the bottom of the grave." ⁽⁶⁾

Martyred Sahabah رَضِيَ اللهُ عَنْهُمْ are Raised to the heavens

Hadhrt Aamir bin Fuhayrah رَضِيَ اللهُ عَنْهُ is Lifted to the Sky

Hadhrt Urwa رَضِيَ اللهُ عَنْهُ reports that after many Sahabah رَضِيَ اللهُ عَنْهُمْ were martyred at Bir Ma'oonah and Hadhrt Amr bin Umayyah رَضِيَ اللهُ عَنْهُ was taken prisoner, Aamir bin Tufayl pointed to one of the martyrs and asked, "Who is that?" When Hadhrt Amr رَضِيَ اللهُ عَنْهُ informed him that the man was Hadhrt Aamir bin Fuhayrah رَضِيَ اللهُ عَنْهُ, Aamir bin Tufayl remarked, "After he was killed, I actually saw him being lifted so high into the skies that I eventually saw the sky between him and the ground. Thereafter, he was brought back down again."

When the news of the massacre was brought to Rasulullaah ﷺ (by revelation),

(1) (Vol.2 Pg.116).

(2) This is supported by the author of *Awjaz* (Vol.4 Pg.111).

(3) (Vol.2 Pg.117).

(4) Abu Nu'aym in his *Ma'rifa*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.41).

(5) Ibn Sa'd (Vol.3 Pg.431).

(6) Ibn Sa'd (Vol.3 Pg.431).

he informed the Sahabah رَضِيَ اللهُ عَنْهُمْ about the deaths of the martyrs, saying, "Verily your companions have been martyred. They have however made a request to their Rabb saying, 'O our Rabb! Inform our brother on our behalf that we are pleased with You and that You are pleased with us.'"

Amongst those who were martyred on that day were Hadhrat Urwa bin Asmaa bin Silt رَضِيَ اللهُ عَنْهُ and Hadhrat Mundhir bin Amr رَضِيَ اللهُ عَنْهُ, after whom Hadhrat Urwa (bin Zubayr رَضِيَ اللهُ عَنْهُ) and Hadhrat Mundhir (bin Zubayr رَضِيَ اللهُ عَنْهُ) were named. (1)

Another narration states that the person who killed Hadhrat Aamir bin Fuhayrah رَضِيَ اللهُ عَنْهُ was a man named Jabbaar bin Sulma Kalbi. When he stabbed Hadhrat Aamir رَضِيَ اللهُ عَنْهُ with his spear, Hadhrat Aamir رَضِيَ اللهُ عَنْهُ shouted, "I swear by the Rabb of the Kabah that I am successful!" Some time after the incident took place, Jabbaar asked some of the Sahabah رَضِيَ اللهُ عَنْهُمْ what success Hadhrat Aamir رَضِيَ اللهُ عَنْهُ was referring to. When they explained that he was referring to the success of Jannah, he exclaimed, "By Allaah! He must be right." Jabbaar then also accepted Islaam. May Allaah be pleased with him. (2)

Hadhrot Urwa reports that because the body of Hadhrot Aamir bin Fuhayrah رَضِيَ اللهُ عَنْهُ could not be found afterwards, the Sahabah رَضِيَ اللهُ عَنْهُمْ were convinced that the angels had buried him. (3) Another narration states that Rasulullaah ﷺ said, "The angels buried him and his soul was taken to the Illiyyeen (the place where the souls of the righteous are taken)." (4)

It is also reported that speaking about one of the Sahabah رَضِيَ اللهُ عَنْهُمْ (martyred in the battle) Aamir bin Tufayl used to say, "When he was killed, he was lifted so high between the earth and the sky that I could see the sky beneath him." He was then informed that the person was Hadhrot Aamir bin Fuhayrah رَضِيَ اللهُ عَنْهُ. (5)

The Dead Bodies of the Sahabah رَضِيَ اللهُ عَنْهُمْ are Protected

The Body of Hadhrot Khubayb bin Adi رَضِيَ اللهُ عَنْهُ is Protected

Hadhrot Amr bin Umayyah رَضِيَ اللهُ عَنْهُ relates, "Rasulullaah ﷺ sent me alone as a spy to the Quraysh. I came to the pole where Khubayb رَضِيَ اللهُ عَنْهُ was crucified and, keeping a lookout for spies (from the Quraysh), I climbed up the pole and untied the body. When he fell to the ground, I scurried away a short distance (in case anyone's attention was drawn there). (When the coast was clear) I then went back but was unable to see Khubayb رَضِيَ اللهُ عَنْهُ. It appeared as if the earth had taken his body in and no trace was found of his body to this day." (6)

(1) Bukhaari. Bayhaqi has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.110).

(2) Waaqidi.

(3) Moosa bin Uqba in his *Maghaazi*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.72). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.110).

(4) Abu Nu'aym in his *Dalaa'il* (Pg.186). Ibn Sa'd (Vol.3 Pg.231) has reported a similar narration.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.110). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.186), as has Ibn Sa'd (Vol.3 Pg.231).

(6) Ahmad and Tabraani. Haythami (Vol.5 Pg.321) has commented on the chain of narrators. Bayhaqi

Hadhrat Dahhaak narrates that Rasulullaah ﷺ dispatched Hadhrat Miqdaad ﷺ and Hadhrat Zubayr ﷺ to remove the body of Hadhrat Khubayb ﷺ from the pole upon which he was crucified. When the two reached Tan'eem, they found forty drunk around the pole. They then took the body down and when Hadhrat Zubayr ﷺ loaded it on his horse, it was still fresh and had not started to decompose in the least. The Mushrikeen were warned however and Hadhrat Zubayr ﷺ was forced to offload the body when the Mushrikeen gained on them. The ground then immediately took his body in. It is because of this that Hadhrat Khubayb ﷺ was called '*Balee'ul Ardh*' (the one whom the ground took in).⁽¹⁾

The Body of Hadhrat Alaa bin Hadhrami ﷺ is Protected

Hadhrat Anas ﷺ once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." ... The beginning of the narration has been quoted before⁽²⁾. Another portion of the narration states, "It was only a short while later that he (Hadhrat Alaa ﷺ) passed away. We then dug a grave for him, bathed him and buried him. After we had finished burying him, a man came and asked who the deceased was. 'He is the best of people,' we replied, 'he is Ibnul Hadhrami.' The man said, 'This ground casts bodies to the surface. Why do you not move him a mile or two away to some ground that accommodates bodies well.' We said, 'It is certainly not fitting reward for our companion to expose him to wild animals that will devour his body.' We then undertook to exhume the body, but when we reached the bottom of the grave, we found that he was not there. We saw to our amazement that as far as the eyes could see, the grave was filled with sparkling light. We therefore covered the grave again and left."⁽³⁾

Another narration from Hadhrat Abu Hurayrah ﷺ states, "When he passed away, we buried him in soft sand but we had not gone far when it occurred to us that wild animals would come and eat the body. We therefore returned, but could not find him anywhere."⁽⁴⁾

Hadhrat Abu Hurayrah ﷺ reports, "We then dug a grave for him with our swords without making a recess inside (within which to fit the body). After burying him and proceeding further, one of the Sahabah ﷺ said, 'We dug a grave without making a recess in it.' When we then returned to make the recess, we were unable to find the site of his grave."⁽⁵⁾

has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.67), as has Abu Nu'aym in his *Dalaa'il* (Pg.227) and Bayhaqi, as *Isaabah* (Vol.1 Pg.419).

(1) Abu Yusuf in his *Kitaabul Lataa'if*, as quoted in *Isaabah* (Vol.1 Pg.419).

(2) Under the heading "Bringing the Dead back to Life" and the subheading "The Incident of a Woman from the Muhaajireen and her Son".

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155) and (Vol.6 Pg.292).

(4) Tabraani in all three works. Haythami (Vol.9 Pg.376) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.208).

(5) Ibn Sa'd (Vol.4 Pg.363).

The Body of Hadhrat Aasim bin Thaabit رَضِيَ اللهُ عَنْهُ is Protected

The incident of Hadhrat Khubayb bin Adi رَضِيَ اللهُ عَنْهُ has been quoted in detail⁽¹⁾. The narration from Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ states that Rasulullaah ﷺ once sent an expedition under the command of Hadhrat Aasim bin Thaabit bin Aflah رَضِيَ اللهُ عَنْهُ. The narration goes on further to state that Hadhrat Aasim رَضِيَ اللهُ عَنْهُ said, "As for myself, I shall never surrender into the custody of a Kaafir." He had in fact taken a pledge with Allaah that neither would he touch any Mushrik nor will any of them ever touch him. Further on the narration states that because Hadhrat Aasim رَضِيَ اللهُ عَنْهُ had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. However, Allaah sent a swarm of wasps to his body and they protected him from these people. It was because of this that he was called "*Hamee'ud Dabr*" ("*The one who was protected by a swarm of wasps*").⁽²⁾

Another narration from Hadhrat Urwa رَضِيَ اللهُ عَنْهُ states that when the Mushrikeen were about to cut off his head to send to the other Mushrikeen in Makkah, Allaah sent a swarm of wasps flying into their faces, which stung them and thus prevented them from severing his head.⁽³⁾

Wild Animals are Made Subservient to the Sahabah رَضِيَ اللهُ عَنْهُمْ and Talk to them

Rasulullaah ﷺ speaks to Wolves and they Submit to him

Hadhrt Hamzah bin Abu Usayd رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ once went to the graveyard of Baqee for the funeral of an Ansaari. There however lay in the path, a wolf with its forelegs stretched out across the path. Rasulullaah ﷺ said, "This wolf has come in search of its share, so give it to him." "What is your advice, O Rasulullaah ﷺ?" the Sahabah رَضِيَ اللهُ عَنْهُمْ asked. Rasulullaah ﷺ said, "One goat should be given from each year from every grazing flock (of forty or more goats)." "That still leaves plenty behind," the Sahabah رَضِيَ اللهُ عَنْهُمْ remarked. Rasulullaah ﷺ then made a gesture to the wolf to leave them, and it left.⁽⁴⁾

Hadhrt Mutallib bin Abdullaah bin Hantab reports that Rasulullaah ﷺ was in Madinah one day when a wolf arrived and stood before him. Rasulullaah ﷺ said, "This is the delegate of the wild animals to you. (He comes with the proposition that) If you wish to fix a portion (of your flocks) to give to them, they will take no more than that. However, if you wish, you could leave them to be as

(1) In the chapter discussing "The Enthusiasm of the Sahabah رَضِيَ اللهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah", "During the Battle of Rajee" and under the subheading "Hadhrt Aasim, Hadhrt Khubayb and their Companions رَضِيَ اللهُ عَنْهُمْ are Martyred."

(2) Bukhaari and Muslim, as quoted in *Isaabah* (Vol.2 Pg.245).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.183).

(4) Bayhaqi,

they are and continue guarding against them. In that case, whatever they take from you will be their sustenance." "O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللهُ عَنْهُمْ submitted, "We do not like the idea of fixing a portion for them." Rasulullaah ﷺ then made a gesture with his three fingers to the wolf, telling it to leave them and it left with a howl. (1)

A man from the Juhaynah tribe narrates that a delegation from the wolves numbering almost a hundred once arrived at a time when Rasulullaah ﷺ was performing salaah and sat down (waiting for him). Rasulullaah ﷺ then said to the Sahabah رَضِيَ اللهُ عَنْهُمْ, "This is a delegation from the wolves who have come with the proposition that you fix a share of your flocks for them, in which case the rest of your flocks will be safe from them." When the Sahabah رَضِيَ اللهُ عَنْهُمْ raised the issue of their poverty (that they would be unable to afford the proposition), Rasulullaah ﷺ told them to then send the wolves back. The wolves all left howling. (2)

A Lion is Submissive to Rasulullaah ﷺ's Freed Slave Hadhrat Safeenah رَضِيَ اللهُ عَنْهَا

Rasulullaah ﷺ's freed slave Hadhrat Safeenah رَضِيَ اللهُ عَنْهَا says, "I was once on board a ship when it shipwrecked. I managed to cling on to one of its planks, which carried me to a dense forest. A lion lived in the forest and (when it saw me) it started coming towards me to attack me. I however addressed it saying, "O Abu Haarith! I am the freed slave of Rasulullaah ﷺ." It immediately lowered its head as it came closer and continued nudging me with its shoulder until I was clear of the forest and on a main road. It then purred, a gesture I interpreted as a word of farewell. That was the last I saw of it. (3)

In another narration, Hadhrat Safeenah رَضِيَ اللهُ عَنْهَا says, "We were once at sea when we were shipwrecked. (When we managed to make our way to land) We were lost and did not know the road when we suddenly beheld a lion that came before us. As my companions retreated, I went towards it and said, 'I am Safeenah, a companion of Rasulullaah ﷺ and we have lost our way.' The lion then walked ahead of me until we reached the main road. Thereafter, it nudged me as if to point the road to me, but I sensed that it meant to bid us farewell." (4)

Hadhrot Ibn Munkadir reports that Rasulullaah ﷺ's freed slave Hadhrot Safeenah رَضِيَ اللهُ عَنْهَا was once in Roman territory when he either became separated from the rest of the army or was taken prisoner. As he was searching for the army, he was suddenly confronted by a lion. He then addressed the lion saying, "O Abu Haarith! I am Rasulullaah ﷺ's freed slave." He then explained his situation and the lion came closer, with its tail wagging until it stood beside him.

(1) Waaqidi.

(2) Abu Nu'aym. Bayhaqi and Bazaar have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) Haakim (Vol.3 Pg.606), reporting from reliable sources as confirmed by Dhahabi. Bukhaari has reported a similar narration in his *Taareekh* (Vol.2 Pg.179), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.369) and his *Dalaa'il* (Pg.212). Ibn Mandah has also reported it, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.316) and so has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.366).

(4) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.367).

(The lion then led him on and) each time the lion heard a sound (of another animal), it would charge towards it (scaring it away) and then return to walk by Hadhrat Safeenah رَضِيَ اللهُ عَنْهُ's side. This continued until it brought him to the army, after which it returned. (1)

A Lion is Submissive to Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ

Hadhrt Wahab bin Abaan Qurashi that Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ was travelling on a journey when they saw a crowd of people standing by the road. "What is the matter with those people?" Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ enquired. "There is a lion on the road frightening them," came the reply. Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ got off his animal, walked up to the lion and held its ears. He then twisted its ears, slapped its nape and moved it off the road. Thereafter, he said (to himself), "Rasulullaah ﷺ did not lie to you. I heard Rasulullaah ﷺ say, 'Only that which man fears will be given the upper hand over him and if he fears none besides Allaah, Allaah will not allow anything else to gain the upper hand over him. Man is also handed over to that which he entertains hopes in and if he pins his hopes in none other than Allaah, Allaah will not hand him over to anyone else.' (2)

Hadhrt Auf bin Maalik رَضِيَ اللهُ عَنْهُ Speaks to a Lion

Hadhrt Auf bin Maalik رَضِيَ اللهُ عَنْهُ reports, "I was sleeping in a church in Areeha, which was then already a Masjid in which salaah was performed. When I awoke, I was shocked to see a lion also in the church walking towards me. I stood up in fear and rushed for my weapons when the lion said, 'Leave that alone. I have only been sent with a message for you.' 'Who sent the message?' I asked. The lion replied, 'Allaah sent me to inform you that the extensively travelling Mu'aawiyah shall be amongst the dwellers of Jannah.' 'Which Mu'aawiyah is this?' I asked. 'The son of Abu Sufyaan,' came the reply." (3)

A Wolf Speaks to a Shepherd and Informs him about Rasulullaah ﷺ

Hadhrt Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that a wolf once attacked a goat and took it away. The shepherd however went after it and wrestled it from the wolf. The wolf then sat down on its tail and said, "Do you not fear Allaah? You snatch away from me the sustenance that Allaah has brought to me!" "How astonishing!" the shepherd exclaimed, "A wolf speaking like a human!" "Should I tell you of something even more astonishing?" the wolf asked, "Muhammad ﷺ is in Yathrib informing people of events that have occurred in the past." The shepherd then led his goats into Madinah, where he gathered them all in a corner of the town. He then went to Rasulullaah ﷺ and related the incident to him.

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.147).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).

(3) Tabraani. Haythami (Vol.9 Pg.357) has commented on the chain of narrators.

Rasulullaah ﷺ had the announcement "As Salaatu Jaami'ah" made and (when the people had gathered in the Masjid), he left (his room for the Masjid). Rasulullaah ﷺ then instructed the shepherd to relate the incident to the people and when he was done, Rasulullaah ﷺ remarked, "He has spoken the truth. I swear by the Being Who controls the life of Muhammad ﷺ that Qiyaamah will not come until wild animals talk with humans, until people speak with the ends of their whips and their shoe straps and until a man's thighs inform him about what his wife had been doing in his absence." (1)

A similar incident occurred with Hadhrat Abu Sufyaan bin Harb رَضَوَاللَّهِ تَعَالَى عَنْهُ and Hadhrat Safwaan bin Umayyah رَضَوَاللَّهِ تَعَالَى عَنْهُ. They saw a wolf chasing after a deer but as soon as the deer entered the precincts of the Haram, the wolf broke off the chase. When the two men expressed surprise at this, the wolf said, "More surprising than this is the fact that Muhammad bin Abdullaah ﷺ is in Madinah calling you towards Jannah while you are calling him towards Jahannam." To this Hadhrat Abu Sufyaan رَضَوَاللَّهِ تَعَالَى عَنْهُ remarked, "I swear by Laat and Uzza that if you had to mention this in Makkah, the people would certainly forsake the city (and head for Madinah)." (2)

The Waters Are Made Subservient to the Sahabah رَضَوَاللَّهِ تَعَالَى عَنْهُمْ

The River Nile of Egypt is Made Subservient to Hadhrat Umar رَضَوَاللَّهِ تَعَالَى عَنْهُ

Hadhrt Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrt Amr bin Al Aas رَضَوَاللَّهِ تَعَالَى عَنْهُ when the month of *Bu'na* (3) started. "O governor!", they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrt Amr رَضَوَاللَّهِ تَعَالَى عَنْهُ enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrt Amr رَضَوَاللَّهِ تَعَالَى عَنْهُ told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the months of *Bu'na*, *Abeeb* and *Masra*, they eventually decided to leave Egypt. Hadhrt Amr رَضَوَاللَّهِ تَعَالَى عَنْهُ wrote a letter to Hadhrt Umar رَضَوَاللَّهِ تَعَالَى عَنْهُ and informed him about the situation. Hadhrt Umar رَضَوَاللَّهِ تَعَالَى عَنْهُ wrote back to Hadhrt Amr رَضَوَاللَّهِ تَعَالَى عَنْهُ saying, "Your course of action was correct because Islaam does indeed wipe out all that is practised before it. I have enclosed a note with this

(1) Ahmad and Tirmidhi, reporting from reliable sources as confirmed by Bayhaqi and quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.143). Ahmad, Bayhaqi, Haakim and Abu Nu'aym have also reported similar narrations, as quoted in detail in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.144,145).

(2) Ibn Wahab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) A month in their Egyptian calendar.

letter that you should throw into the Nile as soon as the letter reaches you."

When the letter reached Hadhrat Amr ﷺ, he opened the note and found that the following was written on it:

"From Allaah's servant Umar the Ameerul Mu'mineen

To the Nile of the Egyptian people

If you flow by your own accord, then you need not flow. However, if it is the One and All Powerful that makes you flow, then we ask the One and All Powerful to make you flow."

Hadhrt Amr ﷺ threw the note into the Nile a day before the day of Saleeb. In the meantime, the Egyptians were already preparing to leave the country because it was only with the Nile that their affairs could run properly. On the morning of the day of Saleeb, the people found that the Nile was already flowing sixteen arm's length high. In this manner, Allaah cut out this evil ritual of the Egyptian people. (1)

The Ocean is Made to Submit to Hadhrt Abu

Rayhaana ﷺ

Hadhrt Urwa A'ma who was a freed slave of the Banu Sa'd tribe reports that Hadhrt Abu Rayhaana ﷺ was once travelling by sea. He was busy mending a few notebooks of his when his needle fell into the ocean. He said, "O Rabb! I beg You in all earnestness to return my needle to me." His needle surfaces immediately and he was able to pick it up. (2)

The Ocean is Made to Submit to Hadhrt Alaa bin

Hadhrami ﷺ

Hadhrt Abu Hurayrah ﷺ reports, "I followed Alaa bin Hadhrami ﷺ when Rasoolullah ﷺ dispatched him to Bahrain. I witnessed three incidents with him and I cannot tell which of them was most astonishing. When we stood by the shore on one occasion, he said, 'Recite *Bismillaah* and lunge into the ocean.' We recited *Bismillaah*, lunged in and crossed the sea without even the hooves of our animals getting wet. On the return journey, we had to pass through an arid plain and had no water with us. When we brought this to his attention, he performed two Rakaahs salaah and then made du'aa. There suddenly appeared a cloud the size of a shield, which rained down so heavily on us that we had enough water to drink and to give to our animals. When he passed away, we buried him in some soft sand, but after travelling a short distance, it occurred to us that wild animals would (be able to easily dig up the grave and) eat up the body. We therefore returned, but did not find his body in the grave." (3)

(1) Ibn Abdul Hakam in his *Futuh Misr*, Abu Sheikh in his *Adhmah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380). Laalkaa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.464).

(2) Ibraheem bin Junayd in his *Kitaabul Awliyaa*, as quoted in *Isaabah* (Vol.2 Pg.157).

(3) Abu Nu'aym in his *Hilya* (Pg.207).

Another narration states that Hadhrat Abu Hurayrah رضي الله عنه added, "When Ibn Mukab'ir the Persian governor saw us, he exclaimed, 'Never! By Allaah! We can never fight such people!' He then boarded one of his ships and returned to Persia." (1)

Hadhrat Anas رضي الله عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel..." The narration then continues to the point where Hadhrat Anas رضي الله عنه says, "Umar رضي الله عنه then prepared an army and appointed Alaa bin Hadhrami رضي الله عنه as its commander. I was also one of the soldiers of this army and when we reached the place where we were to fight, we discovered that the enemy had been forewarned about our arrival. They (fled the area and also) obliterated every sign of water, because of which we and our animals experienced tremendous difficulty.

It was an extremely hot Friday and as soon as the sun had crossed its meridian, Alaa رضي الله عنه led us in two Rakaahs of salaah. Thereafter, he stretched his arms out to make du'aa (for rain). We could see nothing in the sky but he had hardly lowered his hands when Allaah sent a wind and formed a cloud. The cloud rained so much that even the ponds and valleys were filled with water. We were able to drink water and give our animals to drink as well.

When we caught up with the enemy, they had already crossed the gulf and reached an island. Standing on the shore of the gulf, Alaa رضي الله عنه said:

“يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا كَرِيمُ”

Thereafter, he instructed us saying, 'Cross over with the name of Allaah!' We then crossed over without even the hooves of our animals getting wet. It was only a short while later that we managed to attack the enemy on the island. We killed many of them, took many prisoners and many slaves as well. We then returned to the shore of the gulf, Alaa رضي الله عنه said the same words and again we crossed over without even the hooves of our animals getting wet..." The narration still continues further. (2)

Another narration quotes the du'aa of Hadhrat Alaa رضي الله عنه in the following words:

“يَا عَلِيمُ يَا حَلِيمُ يَا عَلِيُّ يَا عَظِيمُ اِنَّا عِبِيدُكَ وَفِي سَبِيلِكَ تُقَاتِلُ عَدُوَّكَ اَسْقِنَا غَيْثًا نَشْرَبُ مِنْهُ وَنَتَوَضَّأُ فَاِذَا تَرَكَنَاهُ فَلَا تَجْعَلْ لِاحِدٍ فِيهِ نَصِيْبًا غَيْرَنَا”

'O The All Knowing! O Most Forbearing! O The Most Exalted! O The Most High! We are Your servants. We are out in Your path, fighting Your enemy. Shower rains on us so that we may drink from it and make wudhu with it. And when we leave, do not grant anyone else a share from it.' (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani has reported a similar narration in all his three works, but Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

(2) Bayhaqi.

(3) Bukhaari in his *Taareekh*.